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# The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—JANUARY 12, 1918

NO. 11

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THE BASIS of good manners is self-reliance. Necessity is the law of all who are not self-possessed. Those who are not self-possessed obtrude, and pain us.—Emerson.

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VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 12, 1918

NO. 11



## Internationalism and Catholicity

**W**E now declare," said Trotzky to the central committee of that curious organization, the Council of Workmen's and Soldiers' Delegates, "that the Russian revolution remains faithful to the policy of Internationalism."

We hear much in this country of a policy of Internationalism, as expressing the ideals of socialism. Now Internationalism, as a term, sounds well. It seems to mean that he who stands for a policy thus called must be above the selfishnesses that animate nations. It seems to imply that he will stand for the rights of the people of other lands as truly as for those of his own. It seems to indicate a "broad" outlook on world movements and world affairs.

The outbreak of war, and particularly the American entrance into it, showed how little the party and the men who avowed that policy in this country realized what the term ought to imply. When the rights and the territory of Belgium were invaded, men who stood for "Internationalism", of all others, ought to have rushed first to the defence of an invaded nation. Yet the American socialist party was the conspicuous force that failed to do so. Throwing any responsibilities for Internationalism to the winds, their St. Louis platform avowed a policy of extreme national selfishness. They veered more completely from one extreme to the other than, perhaps, any political party had ever done before. Instead of an international point of view, they suddenly looked away from world movements and a pressing world crisis, to the sole consideration of the material affairs of their own country, taking occasion, at the same time, to malign men who were rising to the heights that socialists should have reached first. Never was it better illustrated that the one unanswerable argument against socialism in this country, as propounded by a party organization, is socialists.

Russia is to-day the world's concrete illustration of the socialism of political socialists; we express it thus because there is a true economic socialism, toward which America and all democracy is tending, and of which the political movements of the day that claim the name are scarcely more than parodies. With real socialism THE LIVING CHURCH finds much in common.

"The Russian revolution," says Trotzky, "remains faithful to the policy of Internationalism." And yet, with Belgium not only unavenged, but in the hands of her powerful foe, with the wrongs of Poland and of Armenia and Syria crying out to all the world, but especially to Russia, for redress, the Russian revolutionists send their armies home, open up their frontier to the enemy that has made his conquered lands a desolate waste, stop the production of munitions of war, and make themselves absolutely helpless to exert the least influence in the sphere of Internationalism. Instead of seeking the well-being of other

nations, Russian revolutionists have conspicuously trampled upon their obligations and upon every implication that rightly grows out of the term Internationalism as expressing the policy of a nation.

And Russia, to-day, is a moving picture of the socialist St. Louis platform in actual operation.

ALL OF THIS is patent to everybody, unless it be to socialists of the St. Louis platform persuasion.

But THE LIVING CHURCH desires to use the picture as illustrating a false Catholicity that is a like menace in the Church to the menace of a false Internationalism among the nations.

What Internationalism is in politics, Catholicity is in religion. Both are terms implying a large conception, a wide sympathy, an absence of local limitations. And both terms, prostituted to partisan uses, or used as a cover to pettiness or mere localism, only serve to contrast the littleness of those who use them with the large implications of their avowed but misunderstood policy.

There is no true Catholicity that is not based primarily upon loyalty to a particular Church; just as there is neither Internationalism nor any opportunity for fulfilling international obligations except through loyalty to a particular nation. There are no Catholics "at large"; just as there are no citizens of the world at large.

This is a principle that works as a two-edged sword. An American Catholic who scorns his own Book of Common Prayer or disobeys the constitution or the canons of his own national Church is the ecclesiastical equivalent of the Russian bolshevik, who prates of Internationalism, but is loyal to nothing. There may, indeed, be different interpretations of particular passages in these our ecclesiastical standards. There are also certain cardinal principles of Catholic doctrine and practice that no national Church may lawfully contravene, as the preface to the Book of Common Prayer plainly intimates. But within the realm of its rights as a national Church, and in those matters that are explicitly set forth in formal language, the law of the American Church is binding upon the conscience of every Churchman, but especially upon those who use the term Catholic to express their ideals. We need often to recall this fact to ourselves. The study of practices in the Eastern and Roman communions and beyond is interesting and of much suggestive value to us, furnishing precedents and illustrating the extent to which they may prove helpful to souls in actual practice. In very many details of Christian activity not covered by the explicit legislation of our own national Church it is both lawful and wise to introduce such tried practices among our own people. But the law of other communions and practices that are legitimate within them

can never rightly supplant the plain mandates of our own Church. Catholicity is not real unless it finds expression through loyalty to a particular Church, and then, on that firm foundation, is infused by an age-wide sympathy with laudable practices of other ages and other lands.

And also the term Catholicity must not be so prostituted as to imply only a vague inclusiveness. Just as the Catholic Church is a particular entity, with organization, officers, doctrines, laws, and members, so the adjective built on the Church's name cannot be rightfully used to denote other than characteristics of that Church. That only is Catholic which is consistent with the life of the Catholic Church as expressed by its loyal people. One would not press the Vincentian rule beyond the realm of ultimate Catholic doctrine; that alone is unchangeable. The practices of the Church, the expression even of Catholic doctrine in the thought and the language of a particular age, the manner of conducting worship, the habits of the people of the Church, are all subject to change. These differ in different ages, in different lands, and among different people in the same Church. Almost no single practice in the Church has been universal throughout her history, and diversity in unity has been her motto in all that is not of the essence of the faith and of her polity. But though, to be a Catholic practice, it is not necessary that one be of universal application in the Church, it is essential that it be consistent with the Catholic principles of the Church. Catholicity, as a term, must not be used as a synonym for vagueness or to denote any principle that is not consistent with the Catholic Faith and the history of the Church.

Leon Trotzky has illustrated to us the futility of using impressive words while permitting them to remain words alone. Russian revolutionists cannot remain "faithful to the policy of Internationalism" unless they practice international obligations.

So, also, Churchmen cannot be faithful to the policy of Catholicity unless they are both loyal to their own national Church and also sympathetic with the whole course of the life of the Catholic Church.

Trotzky, prating of a "policy of Internationalism" in the midst of absolute national anarchy, is a good picture of a Churchman who avows a policy of Catholicity without giving strict loyalty to his own national Church.

And Trotzky, avowing a "policy of Internationalism" while in the very act of repudiating his international obligations, is a lurid picture of a Churchman who treats Catholicity as the equivalent only of vagueness or of inclusiveness, not recognizing the obligations imposed upon him by the Catholic Church.

**E**NGLISH Church papers record the appointment of Dean Henson, now of Durham, to be Bishop of Hereford in succession to Bishop Percival, resigned. The announcement was evidently received by them just as their forms were closing, and each of them notes the necessity for delaying comment until the succeeding issue—which latter is not in our hands as these words are written.

Our English Church contemporaries may possibly feel that the political necessity of upholding Mr. Lloyd George's hands in these critical days may make it inexpedient for them to express themselves on this subject as they would do in normal times. We, who have no such considerations to compel silence, do not hesitate to say that the appointment is no less than scandalous.

Dr. Henson's position on ecclesiastical subjects invariably finds him almost alone among English Churchmen. Instead of speaking of him as a member of any current school of thought it seems impossible not to view his position as that of pure erastianism amounting almost, if not quite, to anti-Churchmanship. We are confident that there is not a diocese in the Anglican communion, from Africa to China, that would choose a man holding his position to be its bishop, if there were the opportunity for a free election. When Lloyd George, himself bitterly opposed to the Church whose bishops he must nominate, so far gave way to anti-Church prejudice as to name Dr. Henson for the episcopate, he did a thing that was unworthy of the prime minister of England.

He has advertised once more to the world—we hope finally—the utter absurdity of a system wherein bishops are named by politicians who need not be members of or in sympathy with the Church, and the intolerable character of the bondage of the English Church to the State. If the Church cannot free herself from that bondage, after the State has first despoiled her and then insulted her by such an appointment, the future of Anglican Churchmanship, at least in England, may be very grave indeed.

We shall hope that some day the Church of England will arise in its might and declare that the Prime Minister of England hath by divine right no greater jurisdiction within God's holy Church of England than any other worldly politician. So may a new Reformation be introduced.

**T**HE letter of Dean Hodges relating to the resignation of Bishop Jones overlooks one important difference between the Bishop's case and that presented during the Civil War by Bishop Hopkins. The latter, as Bishop of Vermont, had a vested right to a permanent tenure in his bishopric. A missionary bishop has no such vested right.

Yet it is quite true that the commission of bishops could neither remove him nor compel him to resign. They considered solely the good of the Church in Utah. That Church protested against a continuance of their relationship with the missionary bishop who had been sent to them. The case was substantially that of a parish in which irreconcilable differences between rector and people develop. Under the canons a condition such as this may be investigated by the standing committee and the relationship of rector and parish be terminated, though without imputing breach of the moral law or of ecclesiastical standing to either party. So far from involving injustice or "capital punishment"—Dean Hodges' term—the canon is very generally believed to have been vindicated by practice. Our churches are not to be esteemed "livings" for the fortunate ones among the clergy. Neither is a bishop to be esteemed free from responsibility for the manner of his administration.

It is unprecedented in this country for this precedent to be applied to a bishop. But precedents hardly apply to the unprecedented conditions of this present day. Over and above every technicality and precedent, the commission of bishops acted, as they believed, for the good of the Church. They cut all the red tape. Bishop Jones asked formal questions of them, they gave formal replies according to their best judgment, and the Bishop, thereupon resigned. The good of the service was the only question adjudicated. Why raise other questions now?

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 7th:

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Total for the week	\$ 668.01
Previously acknowledged	53,802.46
	<hr/> \$54,470.47

\* For relief of French war orphans.  
 † For relief of French and Belgian children.  
 ‡ For Belgian relief, especially children.  
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76. Miss Ada B. Stewart, Bath, N. Y.....	18.25
81. Harry and Reame Moore, Dallas, Texas.....	36.50
85. Mrs. John G. Meachem, Racine, Wis.....	36.50
115. Children of Mercy, Gardiner, Maine.....	3.00
Total for the week	\$ 510.73
Previously acknowledged	16,956.32
	<hr/> \$17,467.05

[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

Edward P. Bailey, Chicago, Ill.....	\$ 15.00
Grace Church Sunday School, Royalton, Minn.....	5.54
Grace Church, Royalton, Minn.....	4.46
St. James' Church School, Goshen, Ind.....	14.25
Church of the Redeemer, Chicago, Ill.....	32.00
Mrs. Sarah F. Chamberlain, Denver, Colo.....	10.00
All Saints' Church, Roanoke Rapids, N. C.....	10.00
St. John's Parish, Wilmington, Del.....	2,707.20
Holy Trinity Church, Swanton, Vt.....	43.59
Holy Trinity Sunday School, Swanton, Vt.....	9.13
Holy Trinity Sunday School, Ukiah, Calif.....	3.05
St. Luke's Sunday School, Anchorage, Ky.....	10.31
Children of St. Michael's Parish, North Fond du Lac, Wis.....	10.10
St. Andrew's Church, Big Rapids, Mich.....	4.00
Rev. R. G. Kirkbride, Clear Lake, Wis.....	2.50
Mrs. R. G. Kirkbride, Clear Lake, Wis.....	2.50
Mrs. Albert New, Grace Church, Waynesville, N. C.....	2.50
St. Peter's Church, Talladega, Ala.....	15.00
Trinity Pro-Cathedral Church School, Sacramento, Calif.....	22.57
Christ Church School, Sacramento, Calif.....	2.63
Christ Church Sunday School, Central City, Colo.....	12.42
W. T. C., New York City.....	5.00
Grace Church, Sheboygan, Wis.....	53.65
Grace Church Sunday School, Sheboygan, Wis.....	8.15
St. John's Sunday School, Sturgis, Mich.....	14.00
Christ Church School, North Brookfield, Mass.....	23.00
St. Paul's Church, Waterloo, N. Y.....	21.37
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
A. B. C.....	10.00
Christ School, Arden, N. C.....	29.75
A Churchwoman in Morristown, N. J.....	2.50
St. Michael's Parish, North Yakima, Wash.....	7.88
Christ Church, Norfolk, Va.....	1.00
Grace Church Sunday School, Ravenna, Ohio.....	10.50
A member of Trinity Church, Logansport, Ind.....	2.00
Church of the Holy Communion, Maywood, Ill.....	10.00
A Churchwoman, Quakertown, Pa.....	10.00
St. James' Church, Sault Ste. Marie, Mich.....	71.51
Trinity Church, Wahpeton, N. D.....	4.45
Zion Church, Manchester Center, Vt.....	6.65
St. Stephen's Sunday School, Middlebury, Vt.....	8.80
All Saints' Sunday School, Shoreham, Vt.....	1.20
Christ Church, San Antonio, Texas.....	15.45
St. John's Church, Worthington, Ohio.....	16.87
Mr. and Mrs. E. E. Martin, St. Paul's Mission, Forest Grove, Mont.....	5.00
L. C., Lenoir, N. C.....	2.00
Grace Church Sunday School, Jefferson City, Mo.....	5.00
St. Phillip's Church, Wrangell, Alaska.....	10.36
Church of the Ascension Sunday School, Pittsburgh, Pa.....	45.00
St. John's Church, Abilene, Ill.....	7.45

Christ Church Sunday School, Brownsville, Pa.....	14.33
In memory of Rev. C. M. Armstrong, entered into rest January 15, 1917.....	5.00
St. Paul's Church, Meridian, Miss.....	5.00
Christ Church Parish, Fitchburg, Mass.....	13.76
Two members of the Cathedral of All Saints, Albany, N. Y.....	10.00
St. Michael's Sunday School, Anaheim, Calif.....	14.05
St. Barnabas' Sunday School, DeLand, Fla.....	3.10
Grace Church Choir, Muncie, Ind.....	5.00
St. Mary's, Asheville, N. C.....	2.41
Mrs. T. M. Phillips, Pine Bluff, Ark.....	15.00
Stanley Dreyfus, Pine Bluff, Ark.....	5.00
St. Ann's Church, Amsterdam, N. Y.....	12.00
Ascension Sunday School, Davle Co., N. C.....	5.00
R. H., Advance, N. C.....	25.00
Miss Mary H. Wolcott, Utica, N. Y.....	10.00
A Churchwoman, St. Paul, Minn.....	10.00
Mrs. F. B. Grier, Greenwood, S. C.....	1.50
St. John's Church, Massena, N. Y.....	10.00
Sunday School of the Church of the Messiah, Santa Ana, Calif.....	31.50
St. Philip's Church, Trenton, Mo.....	8.00
St. Mary's Church, Plattsburg, Mo.....	9.00
St. James' Church, Piqua, Ohio.....	12.05
St. John's Church, Bristol, Ind.....	2.00
Trinity Church, Newcastle, Pa.....	10.11
Miss Flora E. Hill, Marquette, Mich.....	10.00
Trinity Church School Missions, Niles, Mich.....	4.30
Christ Church Sunday School, Kingman, Kans.....	17.84
St. Luke's Church, Billings, Mont.....	106.00
Member of the Church of the Intercession, Stevens Point, Wis.....	5.00
Rev. J. D. Cummins, Centerville, Md.....	8.88
Mrs. H. A. Merrill, Plymouth, N. H.....	5.00
St. Paul's Church, Endicott, N. Y.....	6.00
St. Mark's Sunday School, Durango, Colo.....	10.00
Memorial Church of All Souls, St. Huberts, N. Y.....	3.27
Ascension Parish Sunday School, St. Paul, Minn.....	13.15
Communion Aims, Church of the Good Shepherd, La Grange, Georgia.....	5.00
Christmas tree offering, Church of the Good Shepherd, La Grange, Ga.....	8.44
St. Philip's Sunday School, Belmont, N. Y.....	28.00
St. Paul's Sunday School, Steubenville, Ohio.....	11.12
Trinity Sunday School, Fostoria, Ohio.....	3.00
St. Mary's Sunday School, Daytona, Fla.....	28.00
All Saints' Sunday School Kindergarten, Pontiac, Mich.....	3.94
St. John's Sunday School, Essex, Conn.....	9.69
St. Philip's Mission, Putnam, Conn.....	3.00
St. John's Sunday School, Massena, N. Y.....	3.80
Grace Church Sunday School, Oceanside, Calif.....	4.00
St. Matthew's Sunday School, Glendive, Mont.....	5.00
St. David's Mission, Powellton, W. Va.....	10.00
St. Alban's Sunday School, McCook, Nebr.....	5.00
St. John's Sunday School, Southwest Harbor, Maine.....	7.24
St. Andrew's Sunday School, Seal Cove, Maine.....	9.15
St. Paul's Parish, St. Joseph, Mich.....	5.90
St. Paul's Sunday School, Sharpsburg, Md.....	5.05
Trinity Sunday School, Orange, Calif.....	20.00
Chapel of the Cross, Chapel Hill, N. C.....	7.49
St. James' Sunday School, Watkins, N. Y.....	12.31
Church of the Nativity, Newport, Pa.....	1.00
St. Alban's Church, Duncannon, Pa.....	11.75
St. Paul's Sunday School, Central City, Colo.....	1.00
Mary, Elizabeth, and Jane Swigart, Marysville, Calif.....	25.81
Church of the Good Shepherd, Cincinnati, Ohio.....	10.00
Holy Comforter Sunday School, Kenilworth, Ill.....	
	<hr/> \$4,048.23

\* For relief of children.

HALIFAX RELIEF FUND

R. S. Payne, Springfield, Mass.....	\$ 5.00
A member of St. Clement's Church, Philadelphia, Pa.....	1.00
Mrs. W. H. D. Barr, Buffalo, N. Y.....	2.00
Rev. Dr. C. A. Jessup, Buffalo, N. Y.....	10.00
Frederick Kleinbach, Belvidere, N. Y.....	1.25
Meta Vaux, Philadelphia, Pa.....	50.00
Rev. Dr. C. W. Ledingwell, Pasadena, Calif.....	20.00
Christ Church, Norfolk, Va.....	20.00
Christ Church, Glendale, Ohio.....	25.00
H. H. Cowan, Portage, Wis.....	1.00
Miss Juliet C. Smith, Denver, Colo.....	5.00
Christ Church, Middletown, N. J.....	20.95
D. D. C., Milwaukee, Wis.....	2.00
R. H., Advance, N. C.....	10.00
Mission Fund, St. James' Memorial Church, Pittsburgh, Pa.....	30.00
A member of St. Clement's Church, Philadelphia, Pa.....	2.00
	<hr/> \$205.20

POLISH RELIEF FUND

C. M. H.....	\$1.00
	<hr/> \$79.03

\* For relief of children.

SERBIAN RELIEF FUND

Christ Church, North Brookfield, Mass.....	\$ 6.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	10.00
A Churchwoman, Quakertown, Pa.....	10.00
Ascension Church Sunday School, Vallejo, Calif.....	25.00
	<hr/> \$51.00

\* For relief of children.

CHURCH WAR COMMISSION FUND

Mrs. A. D. Boss, Willimantic, Conn.....	\$1.00
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ANSWERS TO CORRESPONDENTS

F. V. H.—We have no knowledge that the Church of Holland ever suspended Bishop Hodur.  
 ANON.—It was understood that high Church officials in Russia were in close sympathy with the first revolution and that the Church gave willing cooperation. But details are still lacking.

THE FIRST SUNDAY AFTER THE EPIPHANY

By C. F. L.

THE GATE TO HEAVEN

EVERY year our Lord had been left behind, at Nazareth, when His mother and St. Joseph went to Jerusalem. Now, He had reached the age when He would be made a Son of the Law. One loves to picture the awe and wonder of His human mind as, having passed Bethany, He stood on the hilltop, and saw Jerusalem spread out before Him, with the golden-domed temple, the House of His Father, gleaming beneath the sunlight.

Artistically and architecturally, Herod's temple was a wonderful achievement. The magnificent pillars and colonnades, the courts and private rooms, the wonderful door, over which hung a golden grapevine, which suggested to our Lord the symbol of Himself as the Vine, were all the highest expression of art. To worship in such an atmosphere reflected the heavenly majesty, whispering of the life eternal. Solomon's porch, supposed to be all that was left of the former temple, may have been a favorite resort of Christ's, for we read that one time, when it was winter, He walked there, and thither the people came to ask Him questions.

Was it any wonder that the Divine Boy lingered behind, loath to return to the primitive village of Nazareth? He knew that now He had taken the first step towards fitting Himself for His ministry, although He might not yet declare Himself. We may ask why He was willing to cause anxiety to His guardians. One answer is that in God's service earthly relationships are secondary. Another is that in the spiritual life suffering is necessary, and to Mary those three days were typical of the sadder days that would come between Good Friday and Easter. He asked them why they sought Him; for where else could He be but in the House of His Father? The other attractions of the beautiful city possessed no lure for Him. However, He put a restraint upon His divine aspirations; and, returning to Nazareth, was subject to His mother and St. Joseph.

Often Christians go on, immersed in their own plans and schemes, thinking that He is still with them, when in reality they are walking in forbidden ways; and in time they awake to the fact that He walks not with them, and that they have left the narrow path.

An important lesson to be gleaned from to-day's gospel is, that the church buildings are a wonderful blessing to us. "I have loved the habitation of Thy house; and the place where Thine honor dwelleth," cried the Psalmist. The temple was a place for penitence and prayer, as well as for worship, as we see from the story of the Pharisee and the Publican. Our churches are places where, in quiet and seclusion, we receive spiritual enlightenment. David could not understand a certain question until he went into the sanctuary of God. The Almighty has said that He will be to us a little sanctuary. Although He is everywhere, yet He desires an earthly habitation, and gave minute directions for its execution, which were carried out in the costly temple Solomon builded for Him.

The church is the place where we meet with God. There the altar supplies us with the Bread of Life, and at every Eucharist the doors are opened into heaven; there, also, we receive absolution for our sins; and there we kneel as one family, for the rich and the poor meet together. We go thither to lay before the altar our sorrows and our joys, our plans and aspirations; and when our petitions have died away we kneel on in rapturous silence, while the Red Light, flickering, casts its shadows upon the chancel floor. Very precious to one may be some darkened aisle, or chapel, where he has met with God, and knows that his soul has touched the Infinite. He may also have felt encompassed by the cloud of witnesses, for the spiritual world lies close to the house of God.

Only those who worship Him in His church can find Him in the glorious sunset, the foaming cataract, or in the cathedral-like stillness of a wooded interior. But His house is, itself, the very gate of heaven. Our Lord must love to be worshipped with a beautiful ceremonial, patterned after that of paradise, yet He disdains not the humblest adoration of a reverent heart, which seeks Him anywhere. But we know that now He walks amidst the golden candlesticks, as St.

John saw Him, while a never-ceasing wave of adoration beats with stately rhythm against the shore of that crystal sea, over which sweep the songs of the sinless and redeemed souls.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

First Sunday after Epiphany	Amos 5 Proverbs 4	Hebrews 13: 1-21	Numbers 24: 2-24	Matthew 2
Monday	Amos 7	John 1: 1-28	Jeremiah 7	Galatians 1
Tuesday	Amos 8	John 1: 29-end	Isaiah 1: 1-27	Galatians 2
Wednesday	Hosea 2: 11-end	John 2	I Samuel 4	Galatians 3
Thursday	Hosea 11 and 12	John 3: 1-21	I Samuel 15: 1-23	Galatians 4
Friday	Hosea 13 and 14	John 3: 22-end	Deut. 6	Galatians 5
Saturday	Micah 6	John 4: 1-42	Deut. 8	Galatians 6
Second Sunday after Epiphany	II Kings 17: 1-23 Prov. 5: 1-18	II Peter 3	Isaiah 11	Mark 1: 1-15

ONE of the greatest results of the modern study of the Bible and one not at all connected with any rationalism is the recovery of the prophets, or perhaps discovery.

We have come to see that the prophet was the inspired conscience of his time, and this without at all ceasing to point his finger at the future; but rather the more. The rosebud growing on its bush does not the less tell of the full-blown rose to be, because of having a life of its own related to its existing environment.

Moreover, the prophets thus understood not only blazed the way for the Christ, but bring us to-day a social message addressed to nations, supplementing the New Testament, which speaks to individuals and to the Church.

The New Lectionary, therefore, has undertaken to weave the prophetic teachings into the Old Testament narrative, so that the two mutually explain and illumine each other. Our first lesson this morning is Amos' appeal for justice and righteousness against ritualism; and a prediction of the Assyrian captivity. For a New Testament correlative we have selected from Hebrews a passage which shows that the priestly conception of religion (attacked by Amos) when interpreted through our Lord Jesus Christ, who actualized the true idea of sacrifice, comes out at the same point: "forget not to do good and to share with others; for with such sacrifices God is well pleased."

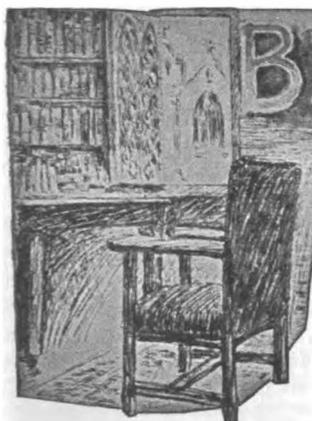
The general relevance of Amos to the Epiphany season has already been pointed out. This particular chapter (and the same is true of the second lesson) follows the line of collect, epistle, and gospel for the day. St. Paul appeals for the true idea of sacrifice shown in a renewed mind and consecrated body; the Boy Christ gives a concrete illustration of this ("Wist ye not that I must be about my Father's business?"); and the collect prays for the actualization of the same in our own experience. (Cf. Gen. 22 and Heb. 10, same Sunday Table I.)

The New Testament Sunday evening lesson gives the evening congregation an opportunity to hear the connected story of the visit of the Magi, the Martyrdom of the Innocents, and the Flight into Egypt and Return, summing up Christmas and Epiphany teachings. The first lesson is one of Balaam's beautiful prophecies of the future victory of God's Church in its triumph over opposing forces, a prophecy coming just after Balaam's experiencing the futility of offering to God rams and bullocks instead of a surrendered will. (Cf. Micah 6: 1-8, in Saturday morning's lesson.)

For week-days, we give in the morning further selections of both Amos and Hosea, prophetic of the coming captivity, paralleled by a course reading of St. John's gospel begun, the gospel which is peculiarly appropriate throughout to the season of manifestation. In the evening, the Old Testament selections bear on Amos' theme of the misuse of religious aids; while the Epistle to Galatians deals with the theme of Sonship to God, suggested by the story of the Boy Christ in the Temple.

# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



HERE are some excellent story-writers who trample upon intelligence in their writing of spoken dialect. In one of my favorite magazines I find "enny", "ov", "uh", to represent the pronunciation of "any", "of", and "a" by rustic characters. But how do metropolitan characters pronounce these words? It is an altogether wrong endeavor to create an atmosphere of dialect by an appeal to the sense of sight, and I wonder that editors stand for it.

I PRINTED A GOOD ROMANY POEM here some weeks ago, by "Kadra Maysi". Here is a pendant for it, "The Gypsies' Road", by Dora Sigerson:

- "I shall go on the gypsies' road,  
The road that has no ending;  
For the sedge is brown on the lone lakeside,  
The wild geese eastward tending.
- "I shall go on as the unfettered wave,  
From shore to shore, forgetting  
The grief that lies 'neath a roof-tree's shade,  
The years that bring regretting.
- "No laws shall dare my wanderings stay,  
No man my acres measure;  
The world was made for the gypsies' feet,  
The winding road for pleasure.
- "And I shall drift as the pale leaf strayed,  
Whither the wild wind listed;  
I shall sleep in the dark of the hedge,  
'Neath rose and thorn entwisted.
- "This was a call in the heart of the night,  
A whispering dream's dear treasure;  
'The world was made for the nomad's feet,  
The winding road for pleasure.'
- "I stole at dawn from my roof-tree's shade,  
And the cares that it did cover;  
I flew to the heart of the fierce North wind  
As a maid will greet her lover.
- "But a thousand hands did draw me back  
And bid me to their tending;  
I may not go on the gypsies' road—  
The road that has no ending."

THIS, BY PHILIP A. ORME, is stirring, though perhaps a little too grave, if it is supposed to reflect the temper of our boys:

"OURS!

- "Legions, legions, putting out to sea,  
Whence come you, whither go you, who are ye?  
'Near and far we come, but weary-far we go,  
Men of Maine and Texas, Georgia, Idaho.'
- "What word bear you, what message leave?  
"Death" writ on steel; and "Hope; never grieve."
- "Why sail you solemn, clad in drab and dun?  
'We are the World's hope, her last and only one.'
- "Legions, legions, plowing down the bay,  
Shall you save the world then, fighting far away?  
'God save you, and God take our souls,  
If at last the battle o'er our ensign rolls!'
- "What foe face you, what powers address?  
'Powers mad and terrible, dark, and frightfulness.'
- "Why sail you solemn, clad in drab and dun?  
'We are the World's hope, her last and only one.'
- "Legions, legions, misty on the main,  
When shall you rest you in your homes again?  
'Rest shall be for many far from home;  
Hope may die of hoping ere again we come.'
- "What is your last word, Death or Love?  
'Death and Love are brothers where we shall move.'
- "Why sail you solemn, clad in drab and dun?  
'We are the World's hope, her last, her only one.'"

THERE IS ALWAYS good original verse in the *Commonwealth*, and this, by H. E. L., is an example of it, from a late number:

"SPIRITUS INTUS ALIT"

"What does really happen in the Holy Communion?"  
—*Times*, February 10th.

- "I was a grain of common earth  
Until the rose-roots wrapped me round  
And drew me up and gave me birth  
In odorous blossom overground  
With folded petal and crimson dye:  
A grain of common earth was I.
- "I was but meal of wheaten flour,  
A man did eat: his living frame  
Knit me absorbed by vital power  
Till bone and brain-cell I became.  
I live: I love: one day I must  
Return again to senseless dust.
- "I was a film of silent air  
Until the throbbing organs woke;  
Transfigured thence to praise and prayer  
By me to men Beethoven spoke,  
Yet when the pulsing pedals sleep  
Shall I the passionate music keep?
- "Once I was juice of sun-kissed vine:  
By me to-day who'er believes  
After the consecrating sign  
The Spiritual God receives.  
Dare not the triple cord untwine,  
Matter and Life and Power Divine.
- "O very poor and weak and base  
God knows me: yet abiding nigh  
Gives me Himself and by His grace  
A member of His Christ am I.  
Shall every day His Mercies prove  
And I not answer love for love?"

THIS, BY CHRISTOPHER MORLEY, is good in sequence to Miss Lett's poem of Oxford and the War:

"TO THE OXFORD MEN IN WAR

- "Often, on afternoons gray and somber,  
When clouds lie low and dark with rain,  
A random bell strikes a chord familiar  
And I hear the Oxford chimes again.  
Never I see a swift stream running  
Cold and full from shore to shore  
But I think of Isis, and remember  
The leaping boat and the throbbing oar.
- "Oh, my brothers, my more than brothers—  
Lost and gone are those days indeed:  
Where are the bells, the gowns, the voices,  
All that made us one blood and breed?  
Gone—and in many an unknown pitfall  
You have swinked, and died like men—  
And here I sit in a quiet chamber  
Writing on paper with a pen.
- "Oh, my brothers, my more than brothers—  
Big, intolerant, gallant boys!  
Going to war as into a boat-race,  
Full of laughter and fond of noise!  
I can imagine your smile: how eager,  
Nervous for the suspense to be done—  
And I remember the Ifley meadows,  
The crew alert for the starting gun.
- "Old gray city, O dear gray city,  
How young we were, and how close to Truth!  
We envied no one, we hated no one,  
All was magical to our youth.  
Still, in the hall of the Triple Roses,  
The candel casts its ruddy span,  
And still the garden-gate discloses  
The message 'Manners Makyth Man.'
- "Then I recall that an Oxford college,  
Setting a stone for those who have died,  
Nobly remembered all her children—  
Even those on the German side.  
That was Oxford! and that was England!  
Fight your enemy, fight him square;  
But in justice, honor, and pity  
Even the enemy has his share."

**ANOTHER STEP IN ENGLAND'S MARRIAGE AND DIVORCE CAMPAIGN**

**English Church Union Pledges Opposition to Laxer Law**

**MEMORIAL DEDICATED TO FATHER BENSON, S.S.J.E.**

The Living Church News Bureau }  
London, December 10, 1917 }

THE recent meeting of the English Church Union at the Church House, Westminster, to consider the new attack on marriage, was largely attended, and may be considered to have inaugurated the general campaign to resist and defeat the proposed new Divorce Bill. The president, Viscount Halifax, was in the chair, and the special speakers were Athelstan Riley, Esq., the Rev. T. J. Hardy, and the Rev. Professor Whitney, of the Chair of Ecclesiastical History in King's College, London University.

A letter was read from the Bishop of Chelmsford, who was unavoidably prevented from being present, in which he said, speaking for the moment as a social reformer and as one whose whole life had been lived in the closest possible touch with the wage-earning classes:

"I cannot imagine any worse calamity falling upon, say, the East End of London than that the marriage tie should be broken for such flimsy reasons as those which are now advocated."

But, apart from the great social evil which the proposed extension of divorce would create, "we, as Christians, can only have regard to the law of God and the teaching of our Blessed Lord. We must, therefore, meet this campaign with the message, 'Thus saith the Lord.'" The masses must be educated as to the real meaning of what is being proposed, and if the Church resolutely faces the question wisely, and in dependence upon the Holy Spirit, the Bishop did not fear the result.

Lord Halifax, in some brief remarks, observed that if such proposals as now being urged were to be imposed upon the nation, then the warning of the present War would be entirely lost upon us, and there was little hope for the future of the country.

Mr. Riley moved a resolution pledging the meeting to resist by every means in its power the passage into law of any bill to make three years' separation, whether by mutual consent or by legal separation order, a ground for divorce. What is our duty, he asked, in the face of proposals so vile and so degrading? In the first place, Church people must state quite plainly that no legislation can bind the Church. He believed all Church people would be solid on so clear an issue. But there was another question which was not so clear to some of them. "England," it is said, "is no longer a Christian country. Must not the Church go her way, and leave the pagan State to go another?" His answer to this was that it was clearly impossible for the Christian "to cut himself in two; to let his religious activities be one thing and his social activities another." Even if England was wholly pagan, which he denied, we should have our duties towards her. Let us get our ideas clear, he said. Marriage, he well pointed out, is not dependent on a Church ceremony; "it is not necessarily even Christian, but dependent upon the natural law." The effect of these divorce proposals was to "substitute concubinage for marriage," and its evils were apparent at once. Assuming that the so-called "inevitable sexual relations" lessened prostitution, which was a specious argument, the price paid was too high.

"Better a society with marriage plus the 'social evil,'" declared Mr. Riley, "than a country without prostitution in which marriage has disappeared." But the chief argument of these divorce promoters was that we must consider the effects of the War and the necessity for the reproduction of the race. The minds of Herr Carl Herman Torges, author of the German pamphlet, *The Secondary Marriage as the only Means for the Rapid Creation of a New and Powerful Army and the Purification of Morality* (advocating polygamy), and Sir Arthur Conan Doyle seemed to "jump together." These reformers, said Mr. Athelstan Riley, with fine scorn, "want to take human beings, made in the image of God, crowned with glory and honor through the Incarnation, and breed from them for purely materialistic ends."

The Rev. T. J. Hardy, who seconded the resolution, read a letter which he had at the request of the President and Council of E. C. U. addressed to the Prime Minister, containing a reasoned statement of the case against the proposed Divorce Bill. Speaking to the resolution, he said the people of this country must be made to know the meaning of Holy Matrimony. He

hoped that one effect of this meeting would be to force priests everywhere to do their duty and preach to their people on the subject of marriage, and instruct them as to its true nature. The Church must appeal to (Christian) people as something more than natural men and women. It must appeal to them as baptized people to exercise their faith in sacramental grace. Church people must be united themselves in believing that marriage was a sacrament.

The resolution, on being put, was carried unanimously.

A very beautiful Calvary, as naturally expected from a design by Mr. Comper, has been erected in the Church of SS. Mary and John, Cowley St. John, Oxford, and dedicated by the Bishop of the diocese, in memory of Father Benson, the great Religious and Founder of the Society of St. John the Evangelist, and first vicar of the parish. It is described as follows:

In Memory of  
Father Benson

"The Cross, standing upon an octagonal base, has a slender shaft about twelve feet high, at the summit of which is a crucifix with the figures of SS. Mary and John on one side, and on the other the figures of Our Lady and the Holy Child. It is made of Casterton stone, and occupies a prominent position near the main entrance to the church. On the base is the inscription: 'Pray for Richard Meux Benson, founder of S.S.J.E., and first vicar of the parish.'"

The Council of the Life and Liberty Movement met last week and considered amongst other things the recent meeting of the Representative Church Council. The Council expressed, in a decidedly querulous tone, their great disappointment that no direct vote was taken on the broad issue of self-government of the Church.

The Life and  
Liberty Movement

and a letter was issued, signed on behalf of the Council by the Rev. W. Temple, chairman. The Council expressed, in a decidedly querulous tone, their great disappointment that no direct vote was taken on the broad issue of self-government of the Church. They wish the Council had insisted on making its judgment known and an advance made in the light of it without any delay. They take the bishops to task for not giving their movement a strong lead. "Is the summons to real adventure to come from those to whom we are looking for guidance or not?" Was it necessary to summon Churchmen again to deliberate? The Rev. Mr. Temple and his followers have waited, they say, long enough; they are weary of perpetual deliberations. Perhaps leaders of their manifesto wonder what they mean by the cryptic words, "A disturbance would be better than a continuance of inactivity." Surely it is a sane policy to take due time to consider where we are going before we leap.

In last week's issue of the *Spectator* (December 8th) there appeared under the heading of "Christ in Flanders" the following letter, which it may be well to transcribe here:

"Christ in  
Flanders"

"THE LIVING CHURCH, a religious weekly paper published in the United States, contains, in the issue dated October 6, 1917, an eloquent address entitled 'The American and His Flag', of which the author is the Rev. Dr. George Craig Stewart. He quotes in full my late wife's poem, 'Christ in Flanders', prefacing with the remark, 'Out of Flanders came the other day some verses written by a soldier who went down to death. I don't know his name. No one knows his name.' As the mistake is not infrequent, perhaps you will kindly publish this brief note. The error is a tribute to the truthfulness of the poem."

The letter is signed by Mr. C. T. Whitnell, whose address is Hyde Park, Leeds.

"Thanksgiving Day" was celebrated in the Church of St. Ethelburga the Virgin, Bishopsgate, in the city of London, with a service conducted by the rector, the Rev. Dr. Cobb. Special prayers were offered for the President and Nation of the United States.

Thanksgiving Day  
in London

*Hail Columbia* and *The Star-Spangled Banner* were sung, and the *Battle Hymn of the Republic* in a procession, in which the United States flag was carried together with the Union Jack. "Land of the Pilgrim's pride" was afterwards sung. Mr. W. H. Buckler and Mr. E. Harrison Yelverton represented the United States Embassy and Mr. John Jacob Rogers the United States Congress.

The *Guardian* understands that Bishop Mathew has submitted to the English Church and has received permission to communicate at her altars. It is to be hoped that after his strange wanderings in various paths he has at last found a permanent haven of rest.

Submission of  
Bishop Mathew

J. G. HALL.

## BISHOP M'CORMICK CONFERS WITH CHAPLAINS

FROM the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, who is now in charge of American Chaplaincies and Army Work in France, come two informing letters, dealing with the beginning of his work at the front. We quote from them as follows:

"November 27, 1917.

"It was very comforting to have a two-day visit from Dean Davis on his way back to America, and it was both interesting and helpful to learn of his experiences as chaplain in Base Hospital No. 21. I have also had conferences with Chaplain Livingston Bayard of the Fifth Marines, and with former Chaplain Pierce, who is now, as a major on special duty, to be in charge of burial arrangements for American soldiers.

"On Sunday last I saw General Pershing, by special arrangement, and was very kindly received by him. I hope within a week or two to be able to arrange as to visits to the camps and hospitals. We have formed an auxiliary of American women to aid our work, and supplies are already beginning to come in.

"The Rev. Malcolm Peabody, son of Dr. Endicott Peabody, came down this morning from the Base Hospital of which he is chaplain (Harvard Medical School), to consult with me as to his work. This hospital is serving within the British lines, and the activities of the chaplain are manifold. He tells me how glad the men are to see a clergyman in his vestments, to hear the familiar prayers, and to have a regular service. They much prefer this to extemporized or unusual prayers and services. Every Sunday morning he has a celebration at 6:15, and then carries the Sacrament to the "D. I.'s" (dangerously ill). He ministers to the hospital personnel of nearly three hundred and to the sick and wounded to the number of about nine hundred.

"If there are at home any uninformed Churchmen at all doubtful as to the worthwhileness of chaplains, they would have only to listen to the day's work of any of them to be convinced of the imperative necessity for Church and state to work together in providing first-class men for this important mission, and then maintaining them in sufficient numbers, and with sufficient rank, and sufficient equipment, to enable them to fulfil their work. From what I have already seen of our own clergy who are serving as chaplains abroad, I am thankful and proud to say that they seem to be the right men in the right place, and the right place is often a tight place. May God help them, and help us to help them."

"Paris, December 7, 1917.

"I spent last Saturday and Sunday with the officers and men of the Ambulance Field Service, in their base camp, and had a very interesting visit. The officers are quartered in the hunting lodge of a famous chateau and the camp is about a mile distant. Several of the officers and many of the men are Churchmen and there was a good attendance at the morning service. One fine, big sergeant said to me: 'Are you going to give us the Communion, sir?' And when I replied, 'Yes,' said: 'I am so glad, because it may be my last.' (He was going to an exposed position the next day.)

"Several more of our chaplains have been in to consult with me and I am arranging with the Y. M. C. A. and Red Cross to ship them the supplies for which they ask. While waiting for the permissions and arrangements for traveling and also while taking the anti-typhoid shots, we have been getting things arranged in the Paris office and have been visiting the war charities here in the city.

"Yesterday I inspected the lodging-house for women, which the Y. W. C. A. has opened on the Rue Montaigne, and later I visited the exhibition of the different American relief agencies, now being held at No. 136 Avenue des Champs-Elysees. Mrs. Whitelaw Reid has just opened a hospital for American officers in the property formerly occupied by our girls' club in the Latin quarter. I am also visiting the hospitals and am arranging to meet the nurses interested in the Guild of St. Barnabas.

"To-morrow I am to attend a meeting of the Red Cross departmental heads and later I am to meet with Mr. Carter of the Y. M. C. A., and several of the clergymen on their staff, to discuss the chaplaincy situation. It would seem that one of two things must be done; either there must be permission to organize a corps of volunteer chaplains for work at large, or else the clergy attached to the Y. M. C. A. staffs must be given permission, in places where there is no regular chaplain and on request of the commanding officer, to minister to the religious needs of the men. Of course, where there is a commissioned chaplain, he is absolutely in charge, under the commanding officer, and must be respected and protected in every way; and to strengthen the hands of these regular chaplains is one of the objectives of our Commission. But, under existing conditions, the men are distributed in groups too small for regular chaplains,

and their needs must be met by volunteer chaplains or by the Y. M. C. A. staff. Even if the present Congress increases the ratio for the appointment of regular chaplains, there will still be need for service in the smaller groups and under the extraordinary conditions. The practical difficulties are those of permission from the military authorities and of transportation from place to place, and it is hard to overcome these difficulties except through the facilities offered by either the Red Cross or the Y. M. C. A.

"Last week I confirmed a young sailor from a naval base, presented by his uncle, the Rev. A. W. Cooke, formerly of Japan and now serving with the Y. M. C. A., and on the same day I had a visit from the Rev. D. L. Ferguson of Louisville, Ky., one of our colored clergy who is to work with the Y. M. C. A. among the colored men employed at a great naval base. This morning I had a very interesting visit from the Rev. Lyman Rollins, of the diocese of Massachusetts, chaplain of the 101st Infantry, and this afternoon a visit from the Rev. Henry Russell Talbot of the Seventeenth Engineers, from the diocese of Oregon."

## REORGANIZATION OF THE "FATHERLESS CHILDREN OF FRANCE"

THE French Committee of the "Fatherless Children of France" has recently been reorganized under the title of "*Fraternité Franco-Américaine*." The work of that organization has grown so rapidly that it became necessary to enlarge the force of workers in charge in order more adequately and accurately to take care of the details. The General Committee has been enlarged and two additional committees have been formed, being the Committee of Patrons, whose duty it is to coöperate with the General Committee, and the Ladies' Committee. The latter assumes the responsibility of overseeing the adopted children, of helping with the correspondence between the children and their benefactors, which heretofore has been sadly neglected in some instances, of keeping the American benefactors informed as to the situation of their adopted children, and in general, of looking after the welfare of the children. This new Ladies' Committee does not in any sense take the place of the *Oeuvres*, but rather collaborates with them and oversees the children who are adopted individually or where the *Oeuvre* cannot reach them.

A new Secretary General has also been appointed to take charge of the office in succession to Mr. Pagès and Mr. Delacroix, who have been obliged to give up that work for more pressing duties.

The organization wishes to say to "our friends in America, that in the exceptional circumstances in which we have found ourselves following the three years of war, and the presence at the front of all the young and active men, the duties of those that stay at home are more than doubled. It is thus with all those who help us: they must necessarily fill their other obligations, making their burden very heavy. Certain delays which appear, perhaps, as carelessness, could not, therefore, be helped. On the other hand, all the material conditions were singularly complicated; that is to say, the personnel of the bureau to secure, the purchases to be made, etc.

"We will respond to the generosity of the Americans by an absolute devotion, . . . since it is for the children of our soldiers, and we ask our friends in America not to forget that we find ourselves facing an abnormal situation with the difficulties of a country menaced in its vital forces, and all our activities must be offered first and always for national defence."

It is further explained that in recent months the regular allowances have been somewhat delayed. This has been partly due to the fact that at the end of Marshal Joffre's visit to this country more than ten thousand children had been adopted and the office of the "Fatherless Children of France" was overloaded with work, since no such rapid progress was looked for. However, all the children adopted during the summer have now been paid, and it is hoped that there will be no recurrence of a like situation.

When a child is adopted, his name and address are immediately sent to the *adopteur*, who sometimes writes him at once. However, after the adoption, the names and addresses are carried on a list which the local committee sends periodically to the agency sending in such names. Many details are necessary to complete an "adoption". First,

notices are prepared and sent to the mother or other guardian of the child to be adopted, giving the name of the *adopteur*. After this has been properly executed, the postoffice money order is sent for the first quarter. Since all this takes time, it has been asked that the American benefactors will not write to their adopted children until about a month after they have received the name and address from the headquarters of the committee, or until they hear direct from the children. It is explained, further, that many complaints are received to the effect that a certain benefactor has not heard from his adopted child, but in each and every case of adoption the parent or guardian is urged to write at once, and is provided with two envelopes addressed to the benefactor for the purpose. Each quarterly remittance is accompanied by the same urgent request to write at once to the benefactor. Everything is being done, therefore, to insure the benefactor receiving a letter from his charge.

Among the American women who have been very active in this work are Mrs. Morton J. Henry, Mrs. Tolman, and the Misses Treadwell and Upjohn. They have assisted in making inquiries, in visiting children whose mothers have appealed for help and other children whose names have been handed in by the *Oeuvres*. At the present time appeals for assistance through the "Fatherless Children of France" Committee are coming in by thousands, most touching letters from the farthest confines of remote villages, where the writers have heard, as in a fairy story, of American godfathers and godmothers for bereaved little French children.

"To realize how the word 'American' has carried a sense of blessing with it to every corner of France must be cause of profound gratification in America, a special joy to those who have taken part in this work," says another report, "and an incentive to others to join in the effort to lighten the misery and sorrow."

The French people are slow in accepting aid, and it is, therefore, hard for them, even in their great distress, to do so. "It needed the war to bring the majority of these cases which have come to us to the point of asking or even of accepting aid. And still they hesitate. When they write they make excuses: 'I have waited. It is two years (or three years) since my husband was killed. I thought I could manage—but the war is so long and living is becoming so dear.' It has been necessary to explain that the help from America is a mark of sympathetic friendship, not an alms. And this fact has done much to spread our work. And just because the need was less than in other countries, because the spirit of individualism and natural pride is so strong, social service has so far been less developed in France. . . . The small boy who has had no breakfast will hold his head high above his clean little collar and his neatly buttoned coat, that no one may guess his distress."

The members of the *Fraternité Franco-Américaine* will be most happy to receive at any time the visit of any American benefactor who may be passing through France, and who would like to enter into relations with the *Fraternité*.

#### THANKSGIVING AND PRAYER\*

**A**Lmighty Father, who didst rebuke the sins of Christians of old by delivering the Holy Land and Thy City Jerusalem into the hands of an alien faith; We praise and bless Thy Glorious Name that Thou hast seen fit to restore into our hands Thy Holy City, placing it once again under the protection of Christian Rule; and we humbly beseech Thee, both to make our Empire more worthy of this sacred trust, and to grant that in the City where the Saviour lived and died, and where He founded His Holy Catholic Church, the branches of that Church, walking in the light of Thy Truth, may consummate that unity which Thy Son has declared to be His will, to whom with Thee and the Holy Ghost, be glory and dominion throughout all ages, world without end. *Amen*.

\* By the Bishop of Honduras, on the occasion of the capture of Jerusalem.

ONE WHO believes firmly in another, despite all apparent failures and idle gossip, is an enormous power for good.—*Horatio W. Dresser*.

#### THE AMERICAN CHAPLAIN IN ITALY

By the REV. WALTER LOWRIE,

*Rector of the American Church in Rome*

S.S. *Giuseppe Verdi*, in the Mediterranean.

Very near the coast of Spain. December 17, 1917.

To the Editor of *The Living Church*:

**S**INCE the enormous disaster on the Italian front there has been more to write about than ever, but for that very reason I could find no time to write—until now, when I am on my way home and enjoy the limitless leisure of an ocean voyage on a big ship with no passengers.

My trip home is to be a brief one, undertaken for a reason which will soon be known to such as are personally interested in me. It is not because there is little to do in Rome that I am leaving my post at this time. There never were more nor more important things for me to do there. Yet am I not lightly neglectful of duty in leaving at this season. One season is now no more busy than another in Rome. I have labored of late up to the limit of my ability; I have waited till the invasion of Italy seemed permanently checked; and now, when Bishop Israel has provided for St. Paul's-Within-the-Walls a *locum tenens* in the person of the Rev. Roy I. Murray, I am leaving for America in haste—which in these times does not, unfortunately, imply great speed.

I am now for the first time writing without the fear of the Italian censor before my eyes. But I am a censor unto myself, and it does not appear to me profitable to say anything about the Italian military disaster. Every one knows that some one has blundered, but long after this war is finished historians will be discussing whose the blunder was. The fact that many thousands of soldiers refused to fight is not an explanation—it is an enigma. For look how desperately other Italian soldiers have been fighting to repair the disaster—men of the same sort and out of all parts of Italy—and how they have succeeded in defending a less defensible line when most of their cannon were lost and turned against them. If I were to say anything on this subject, it would be to defend the reputation of the Italian soldier—not the officer but the private.

But I will speak here rather of the effects which are felt in Rome. The moral effects were very great. The invasion of Italy at once strengthened the fibre of resistance throughout the country—for the moment, at least, and less in Rome than elsewhere. But to us Americans especially it brought new responsibilities. Hitherto, so far as American activity was concerned, Rome has been a backwater of the war. An imposing commission of the American Red Cross had come to see what American help might be needed for Italy, and they had returned to America with benevolent recommendations but with no sense that there was any great need or any reason for haste. A hurried and almost fortuitous visit of a representative of the Y. M. C. A. had revealed that the aid of this great society would be heartily welcomed. All of this in the month of September—and at this present writing the permanent commissioners of the Red Cross and of the Y. M. C. A. are on the way. But this deliberation did not characterize all our movements. No sooner was the magnitude of the disaster known than the whole organization of our Red Cross in France, with its immense stores, which in this moment meant far more than money, was mobilized for rendering aid to Italy, both to the wounded soldiers and to the refugees. All we in Rome who were able to render any service put ourselves at the disposition of this improvised organization, which, in spite of ignorance of the language and ignorance of the land and its people, has done a work which will go far to cement the friendship of the two nations.

For the reason that I have lived a decade in Rome, in close touch with Italian affairs, and that I occupy a position which renders me both visible and approachable, many and very various jobs have come my way. So various that I have cause to envy the laborious officers of the Red Cross, who at least have a circumscribed sphere of work, and work all in one kind. Very curious and novel are the tasks of an American foreign chaplain in these days. The most up-to-date divinity school would hardly think of preparing for them. For instance, when I got back on a Friday night from Naples.

where I had been sent to plan for the relief of refugees, I was asked to start at once for a city in North Italy to establish a restaurant capable of feeding 3,000 refugees daily. I feel offended by the implication that my work as priest in my own church is of negligible importance, and that work I do not neglect—there was no compelling necessity for neglecting it even in that case, "to serve tables" with 3,000 covers. I could not go before Monday, and by that time it was clear that the immense restaurant was not needed. I went instead to Foggia, on a mission from the Ambassador, to provide a recreation hut and forty coal-oil stoves for the 300 American aviators recently come to that hole, which furnishes a vast plain for flying schools—and nothing else which heart or eye could wish. In such a place, so remote from every interest and so devoid of every comfort, our boys really needed some one to come and cheer them—and bring them stoves. And to me it was a singular pleasure, after doing many things for Italian soldiers and for Austrian prisoners, to have soldiers of our own to look after. It is not yet two weeks ago that I returned to Foggia on a second visit. Arriving at 4:30 in the morning, I was surprised to see the whole plain covered with snow. The boys are learning a few things about geography which were supplied neither by school nor college. They have learned that Italy is not the semi-tropical country we have been prone to imagine. We are all of us in Italy having that lesson driven home to us in the course of two winters with little or no fuel. This war is a great teacher of geography. For instance—a young pilot, on one of his first flights, soars above Foggia and away, but gets embarrassed about directions and lands at Caserta!

My business at Foggia this second trip was to give the Holy Communion to fifty boys and preach to as many as would come to hear. They had two sermons that day, for immediately before mine came a moral talk by the officer second in command, Captain La Guardia, member of Congress from New York—and that was one of the best sermons I ever heard.

I heartily enjoyed the college boys at Foggia and the officers; and if I had not been coming to America I should have been heartily sorry to leave them for three months. But they expect to come to Rome for Christmas, Mr. Murray will doubtless visit them later, and a Y. M. C. A. secretary will before long go into residence with them.

Now what has all this to do with THE LIVING CHURCH and its War Relief Fund? Much every way. I have hardly gone anywhere that I did not find grateful occasion to spend your money. The expense of the long journeys to Foggia could doubtless have been met in other ways, but I was proud to be able to meet it out of your fund. I do not like to think of myself simply as the emissary of the Red Cross or of the Y. M. C. A., or of any other secular society. Parochial duties occupy little of my time, but I like to think that in all that I do I am acting as a minister of the Church, and I wear no other badge. If I go to Naples, as I have recounted, to learn how the Red Cross can best spend great sums of money, I am proud to have smaller sums to distribute as directly from the Church. I was able, in fact, to lay out there, on a good investment in behalf of refugees, nearly 3,000 lire, which was supplied by a collection in our parish, and 1,000 lire more which came out of our parochial relief fund, a fund which is fed largely by THE LIVING CHURCH.

It is a matter of satisfaction to me that our diminished parish in Rome has hitherto been able to provide for its own expenses and support its own minister, while loaning him out to work for others. But if the time should come when the local Church is unable to do this, I should feel no chagrin at receiving a part or the whole of my wages from the Church at home—more especially now when American activity of many sorts is extending to Italy and the humble position of chaplain to a foreign colony acquires temporarily a national character. This I say not with any premonition that in Rome our resources will become less, but with a keen sense of gratitude for the help which THE LIVING CHURCH WAR RELIEF FUND has hitherto rendered through us to Italy, and with the earnest hope that this may not grow less (as threatens by various signs) just at the moment when for the first time opportunities are opening of serving in Italy the soldiers and sailors of our own nation.

I shall be working with the Y. M. C. A. and the Red Cross. I rejoice at the thought of the great funds with which they have been supplied. But it would be a pity, I think, if the Church as a Church had no funds to administer, and it would be about as reasonable to expect the Red Cross to collect its funds in Italy as to expect the Church to do so. The fact that I am accorded the privilege of directing in some degree the distribution of these greater funds clears me, I take it, of presumption in assuming that I could be trusted to apply wisely the smaller amounts that the Church as a Church might be expected to supply.

WALTER LOWRIE.

MISSIONARY BULLETIN

AS far as the gifts to the Apportionment are concerned, this has been a most remarkable year; and, while the whole sum asked of the Church has not been given, who could have predicted that the contributions would have exceeded those of all other years save one? And yet such is the case. Has not the Church reason to thank God and be happy?

Following are the receipts for last year and for this year—each for thirteen months' periods:

	LAST YEAR	THIS YEAR
Parishes.....	\$ 759,183.34	\$ 786,168.95
Individuals.....	179,040.80	159,415.75
Sunday schools.....	193,209.91	192,930.92
Woman's Auxilliary.....	97,085.69	94,949.48
Junior Auxilliary.....	20,134.28	18,343.99
	\$1,248,654.02	\$1,251,809.09

The increase of gifts over last year amounts to \$3,155.07. The following dioceses and missionary districts have completed their apportionments:

In Province No. 1, the dioceses of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Western Massachusetts; in Province No. 2, the diocese of Newark and the missionary district of Porto Rico; in Province No. 3, the dioceses of Delaware, Maryland, Pennsylvania, Pittsburgh, Virginia, and West Virginia; in Province No. 4, the dioceses of East Carolina, Florida, Georgia, Lexington, North Carolina, South Carolina, and the missionary district of Southern Florida; in Province No. 5, the dioceses of Michigan and Southern Ohio; in Province No. 6, the missionary districts of North Dakota, South Dakota, and Western Nebraska; in Province No. 7, the diocese of West Texas and the missionary districts of Eastern Oklahoma, New Mexico, North Texas, and Oklahoma; in Province No. 8, the missionary districts of Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, and the Philippine Islands. Also, Panama Canal Zone and the missionary district of Liberia.

It means very much indeed to us here at the Missions House to be able to make this report; and if at any time we have felt anxious-minded, or even depressed, our apprehension has all been turned into joy. It means infinitely more to the faithful company of contributors throughout the land, and beyond the seas, that their prayers and their labors have been so wonderfully answered. Many a one has given their all—not as a sacrifice, but in thanksgiving. It means most of all to the Beloved Saviour, for He knows that His children are working for Him.

It requires no prophet to foretell days of perplexities before the Church and the world. But fear not. The Beloved Captain leads—surely we will follow.

GEORGE GORDON KING, *Treasurer.*

PRAYER FOR THE NATION AT WAR

By THE REV. F. C. H. WENDEL, Ph.D.

ALMIGHTY GOD, the Giver of Victory, grant us Thy grace that, as the Captain of Thy Hosts, St. Michael, when contending with the devil, brought no railing accusation, so we, following his holy example, may fight valiantly, with sure trust in Thee, and without vituperation or bitterness, and that, with the help and under the protection of Thine angel hosts, we may win the victory for truth and right, through Jesus Christ, King of Kings and Lord of Lords, who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

### THE WAR COMMISSION OF THE CHURCH AND MILITARY TRAINING CAMPS

**B**ISHOP PERRY of Rhode Island, chairman of the executive committee of the War Commission of the Church, writes that voluntary chaplains have been appointed in nearly all of the cantonments and in many of the National Guard and other camps. He summarizes the situation in these camps, and the relations of the War Commission to religious work in them.

Voluntary chaplains whose salaries are paid in whole or in part by the War Commission are appointed upon the nomination of the bishop in whose diocese the several camps are located. In certain of the camps diocesan or provincial committees make final appointment of chaplains and pay their salaries from their own treasury. The General Fund of the Commission is used to supplement these resources where needed.

The camps in the Southeast are being rapidly supplied with well-selected chaplains. At Camp Jackson, Columbia, S. C., the Rev. Edwin A. Penick, rector of the Church of the Good Shepherd, Columbia, has left his parish to give his whole time to his duties as chaplain. The Rev. Robert E. Gribbin, of St. John's Church, Wilmington, N. C., has been invited to accept the position of voluntary chaplain at Camp Sevier, Greenville, S. C., where the rector of Christ Church has been doing indefatigable work for the soldiers, who attend his services and frequent the parish house in large numbers. The Rev. Bertram E. Brown has been requested by Bishop Cheshire and the War Commission to move to Charlotte as voluntary chaplain at Camp Greene. At Spartanburg, S. C., the Rev. W. H. K. Pendleton, rector of the Church of the Advent, has been spending most of his time in serving the troops at Camp Wadsworth. The Commission has provided for an assistant in his parish in order that his pastoral work in the camp may continue. Within the past two months these camps have been visited and local arrangements made for them by Bishop Perry, Dr. Mockridge, and Dr. Milton. The Rev. E. S. Wittell has been appointed by Bishop Guerry to take charge of work among negro troops at Camp Jackson, Columbia, S. C. The Rev. G. Irvine Hiller, rector of St. Peter's Church at Nashville, Tenn., has left his parish to accept the Commission's appointment as voluntary chaplain at Camp Gordon, Atlanta. His duties at the camp began January 1st.

The Commission has appointed Dr. Milton, with the permission of the Bishops of North Carolina, South Carolina, and Georgia, to be official visitor at the camps at Spartanburg, Greenville, Columbia, Charlotte, and Augusta, and he spent ten days after Thanksgiving in conference with the chaplains and arranging for services and equipment. For the four camps in North and South Carolina the Commission has provided \$6,000 on account of salaries for voluntary chaplains.

Bishop Knight, who represents the Commission as visitor in the South and Southwest, reports vigorous work done at Camp Sheridan by the parishes in Montgomery. The rector of Grace Church, Anniston, is active at Camp McClellan. The Rev. Lee W. Heaton has been on duty for two months as voluntary chaplain at Camp Travis, San Antonio, Texas, under the personal supervision of Bishop Capers. The Church of the Transfiguration, New York City, has sent a member of its clergy, the Rev. Dwight Cameron, to be chaplain at Camp Kelly, Anniston, and becomes responsible for his salary. Bishop Knight and Mr. W. D. Cleveland, of Houston, Texas, representing the Commission, were making tours of all the camps in Texas last month.

The Rev. Samuel N. Dorrance has resigned his position as rector at St. George's Church, Central Falls, R. I., to become voluntary chaplain at Jefferson Barracks, St. Louis, Mo. The War Commission nominated Mr. Dorrance to the Church Club of St. Louis, which becomes responsible for his salary and the local arrangement of his services at the camp.

The Board of Missions, acting upon the suggestion of the War Commission, has requested Bishop Thurston of Eastern Oklahoma to move to Fort Sill as voluntary chaplain at Camp Doniphan for three months or more.

The Rev. Herman Page, Jr., has been appointed by the

Commission as voluntary chaplain at Camp Lewis, American Lake, Wash., on the nomination of the Bishop of Olympia, and the Rev. Charles F. Collins enters upon his duties as voluntary chaplain at Camp Pike, Little Rock, Ark.

The salaries of voluntary chaplains which have been provided by the Commission up to the present time amount to \$21,500.

The religious director of the Y. M. C. A. in one of the cantonments writes about the voluntary chaplain who has been appointed by the Commission: "I want to thank you for sending us your representative. I consider him an ideal man for the place. We are more accustomed to hear of our men only when they are subject to criticism, but I appreciate the work of your chaplain so much that I deem it a privilege to remind you of our joy in working with a man of his strength, breadth, and vision."

### SISTER ANNA HOBART, O.S.M.

BY THE BISHOP OF FOND DU LAC

**A**NNA, daughter of Richard and Elizabeth Upjohn, was born in Boston, October 1, 1836. Her father was an ecclesiastical architect of unusual prominence, his best known work being Trinity Church, New York.

She was married at Garrison-on-the-Hudson July 29, 1855, to the Rev. John Henry Hobart Brown, assistant minister at the Church of the Holy Communion, New York City, afterward rector of St. John's Church, Cohoes, N. Y., who, in December, 1875, became the first Bishop of Fond du Lac.

During the strenuous years of Bishop Brown's life of constant labor in laying the foundations of this diocese their home was, of course, the center of all activities, and Mrs. Brown won the admiration and affection of all the clergy and people of the diocese, not only by her constant and generous hospitality but by her individual interest and helpfulness along innumerable lines.

When the Cathedral burned in 1884 the present beautiful and imposing building was erected from designs by Richard M. Upjohn, Mrs. Brown's brother.

After the death of Bishop Brown in 1888 Mrs. Brown was admitted, as Sister Anna Hobart, to the Order of St. Monica, a religious community of Christian widows which had been organized by her husband and which conducted St. Monica's School for Girls, now Grafton Hall, at Fond du Lac.

During all the years since then Sister Anna Hobart made her home at the school and, like Anna the Prophetess, "departed not from the Temple, but served God with fastings and prayers night and day," very rarely failing in attendance at the daily Eucharist, daily Morning and Evening Prayer, and all other services. During all this time she had care of the altars and the sacristy and many other duties connected with the Cathedral, and the sick and poor of the congregation. Her devotion and her calm and quiet efficiency on all occasions, and some of them very difficult ones, won for her an affectionate reverence of an unusually high order from both the clergy and the people.

Sister Anna Hobart died at the residence of her sister, Mrs. Babcock, at Ithaca, N. Y., Friday, December 21, 1917. The burial took place from the Cathedral on Christmas Eve. The Bishop of Fond du Lac, assisted by the Rev. Newell D. Stanley, of Sheboygan Falls, and the Rev. B. Talbot Rogers, D.D., of Racine, officiated, and the body was interred in the St. Monica lot in Rienzi Cemetery at Fond du Lac. She is survived by one sister, Mrs. Babcock, at whose residence she died, one brother, the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, Philadelphia, and a foster daughter, Mrs. Henry R. Potter, of Fond du Lac.

We shall greatly miss her calm, quiet earnestness and faithfulness, and the Cathedral Church, which she loved so dearly, will always be full of memories of the sweet, holy soul of the widow of our first Bishop. May she rest in peace and may perpetual light shine upon her!

EVERY MAN'S task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him.—*Emerson.*

## Rebuilding the World

By the Rev. LYMAN P. POWELL, D. D., President of Hobart College

**T**N war as in peace, one brings back from Europe what he takes to Europe. After discovering, early last summer, that American colleges would this academic year be sadly depleted of their men, though women's colleges were to be as prosperous as usual, I sailed for England and France to study educational conditions overseas and also to find out if there might not be, along with the general rebuilding of the world to follow this war, an important place in the programme for educational reciprocity.

Certain observations recently confirmed and multiplied, of the Germanizing of our own educational system in some places, left me no illusions as to the lasting conflict between *Kultur* and Culture. No argument was needed to prove that among our enemies Kant had long since been despiritualized by Nietzsche, Goethe materialized by Bernhardt, and Hegel twisted and secularized to the point of militarism by von Treitschke. In consequence, *Kultur* had become synonymous with Prussianized Germany, and the seat of Culture, as Nietzsche himself admitted, had been transferred to France—and, as we all have long since known, to England.

When I got to England, I promptly learned that what to us had been growing but vaguely evident was entirely clear, and that, to ensure the world against war in years to come, there must be added to the policing programme of the League to Enforce Peace a general educational reciprocity among the Allies, so that the cultural developments of each of us might be more easily placed at the service of all who know that *Kultur* means death to the finest and the best the world has yet developed.

So keen was the interest among educators and publicists, all over England, that without sacrifice of their ideals such institutions as Oxford and Cambridge gave me unofficial assurance that they would do their bit—their very best, in fact—to make the dream of reciprocity come true. There were certain details arising out of the unique developments of the greater English universities, which would have to be first determined, but everywhere the one way to this end seemed to be the visit of a considerable number of representative American educators to England and to France as soon as possible. When I ventured to suggest that perhaps a dozen might come over, one distinguished man mediating with unusual efficiency between England and the United States replied: "Bring a hundred over. Bring the best. Come as soon as possible. There must be no delay."

Meanwhile Colonel Lascelles of the Australian army, with the backing of Lords Milner and Selborne, was talking out the problem with me, and Colonel Lascelles was charged with the special responsibility of developing the idea between England and her devoted colonies. Before I left London I found two Australians settled at Oxford, and as I write this article Colonel Lascelles in a letter dated December 7th sends me the good news that the movement is rapidly developing, and that the New Year starts with certain reinforcements not foreseen when I was there. Many officers and men, disabled at the front before returning to their homes in Canada or New Zealand, are planning to study on the mother soil. The Rhodes Trustees have generously decided to provide some scholarships, and the Lord Kitchener National Memorial Fund for disabled officers and men will be responsible for twenty. Nominations to scholarships have been placed at the disposal of the Dominion's authorities and of the Crown agents for the Colonies, and further scholars have been nominated and will go into residence shortly at Oxford, Cambridge, and other universities. Colonel Lascelles closes his inspiring letter with the hope that my "New Year's gift may be the discovery of a man willing to widen the trail blazed by Cecil Rhodes".

To name those in France who gave enthusiastic endorsement to the idea and promised coöperation would be to call the roll of honor for la belle France. President Finley's fruitful visit of last spring was followed by the establishment in June of the American University Union, with special responsibility for our college boys in Europe, and the latest

word is that, besides ministering to our soldier students overseas, the Union will soon have a house in London, to promote there, too, the general idea. Every mail brings some new word indicative of French interest in this new possibility of furnishing a lasting bulwark against that *Kultur* which so radically differs from the Culture of an earlier Germany. A few weeks ago, I was speaking to the Montclair Women's Club about the plan, and echoes of my words in some way reached a new group in France; for M. Monod refers to it in a letter just received, and says that the French Protestant Committee and the committee to help ministers' daughters and girls from once wealthy homes in the devastated regions to get an education, are deeply interested and wish to help if that be possible.

When I came home from Europe some two months ago and passed on this idea to the public, I began to be overwhelmed with invitations to speak and with suggestions for organizing to carry on the work. Since I had gone abroad to represent the Association of American Colleges, I assumed that my first responsibility—apart from writing and speaking on the subject—was to place the burden on the Association at its annual meeting January 10th to 12th, in Chicago. The programme has been so prepared as to give unusual emphasis to the discussion of the subject. President Finley and Professor Cestre of Bordeaux, now Exchange Professor at Harvard, are scheduled to speak, and at the closing evening session the subject will receive general consideration. What action will be taken no one can foresee. Many have written and spoken to me concerning the importance of prompt action and the sending of a committee representing not merely the Association, but also university presidents, university professors, the Rockefeller and Carnegie Foundations, and including certain public-spirited editors and other publicists, whose counsel would be valuable, and whose assistance, developing out of their inherent interest, would prove beyond all value. Several names have been suggested to me for such a delegation, and some whom every one would want have even volunteered to go if they are designated in the proper way. My position is unofficial, and my responsibility will end with the communication to the Association of the facts which have been pouring in upon me ever since I first laid hold of the idea.

At its meeting the Association will have specially to consider the problem of the young French women. With the terrible toll the war has taken of French manhood, French women have been making ready in increasing numbers to earn a living for themselves. In fact, though the French institutions, like the English, have but few men left, the number of women studying in French universities has been more than doubled since the war began, and many want to study in America. Bryn Mawr brought over five two months ago. The University of Cincinnati, with the coöperation of a committee of representative citizens, is providing general scholarships available for five more at once. Wellesley, Smith, Goucher, and many others are expressing hearty sympathy and making ready to lend aid. Questions as to the preliminary training of young women who come over, the method of selecting them, the amount of the scholarship aid desirable, will be before the Association. In a beautiful letter received from one young French woman, the point is made that no right-minded French girl wants to receive without giving something in return. Not once in the many letters that have come to me from the French young women has there been struck any note except that of self-respect, high breeding, and a comprehensive view of the situation, which transcends even national consideration.

Some ideas in the rebuilding of the world may prove open to objection. This is free from all protest. To bind together the coming generations of those who are to keep safe for democracy the world we are now fighting to make safe appeals to the best in all of us. As we have grown anxious these weeks past about the new developments in the

(Continued on page 366)

## A FURTHER REPORT FROM HALIFAX

BY THE REV. CANON VERNON

**H**ALIFAX is slowly making the attempt at recovery. The Archbishop has opened a special Church of England fund for the relief of needy cases which may come to the notice of the clergy among the people who would not like to accept assistance from the General Relief Fund. Many of these are amongst our most worthy cases—single ladies, for instance, of very moderate means who find themselves suddenly on the world with all their furniture and clothing gone, and no means of earning and no immediate source of income.

The general situation is, I think, now well in hand, the various relief committees getting down to business, and the work in the main is so systematized that unworthy applicants are no longer likely to get assistance. I fear that at first, in the mad rush for food and clothing, many who had suffered little forced themselves in ahead of the really needy.

In the main the people have shown marvellous fortitude and splendid determination to help others, and to restore conditions to normal. Our losses of Churchpeople have been heavy. At St. Mark's, the rector, the Rev. N. LeMoine, has had over seventy funerals. St. George's, Trinity, and St. Paul's have had a large number. The little mission church of Emmanuel, which I looked after in North Dartmouth, was completely destroyed. We have had sixteen funerals, including the secretary-treasurer of our Women's Help League. Twenty-eight of our people are in the hospital from serious injuries, including in many cases the loss of one or both eyes. Thirty-seven others are badly wounded. Seventy-five per cent. of the cottages were destroyed or so badly wrecked that they had to be abandoned, with the result that the greater part of the congregation of a little over one hundred families are now housed with others in Dartmouth, in the shacks at the oil works at Woodside—where they are sheltering over two hundred men, women, and children—or have gone to friends in the surrounding country districts.

Here are a few typical cases from this congregation:

Dumaresq family: father killed while at work; mother at the Victoria General Hospital with both eyes gone; two children at Nova Scotia Hospital, one with both eyes gone; two other children missing, both bodies finally identified, one in Halifax and one in Dartmouth; and baby, alive at one of the hospitals, and finally identified by means of a strawberry birthmark on its back.

Brown family: father soldier; mother blinded; eldest girl lost one eye; twin girl lost both eyes; other twin injured; another child died.

Naas family: father killed at dry-dock; mother blinded in one eye; eldest boy cut off his finger while trying to board up house after disaster.

Three families were rendered homeless and several of each wounded, who only a few weeks ago had heard of three boys killed together on October 30th at Paschendale Ridge.

This little congregation, in addition to the losses incurred by the explosion, has had seven young men killed and seven others wounded at the front in France or Belgium since this time last year.

Since the disaster, the clergy, under the leadership of the Archbishop, have been working night and day in ministering to the wounded and the sick, in aiding in the identification, and in the burial of the dead, in looking after the missing, in giving recommendations to their people for assistance from the various relief committees, and in carrying on relief work generally.

The clergy and ministers of all communions have coöperated splendidly in general relief work. In Halifax our Archbishop is chairman of the General Clerical Relief Committee.

As I live in Dartmouth, just across the harbor from Halifax, and ministered at the mission church of Emmanuel, with the Archbishop's approval I have been devoting myself to work in the town of Dartmouth, where in addition to distinctly ministerial work I have been chairman of the Information Committee, which sought to furnish relatives with information about their friends; and I have also served on the General Relief Executive. As part of our

work in Dartmouth, the clergy of all communions carried out last week in two days a complete registration of the whole town, including refugees in houses, at the oil works, and then in hospitals. The town was divided into seven districts, and each clergyman had a group of ten or twelve ladies who, two by two, visited every house in the district and secured information as to physical and property loss, present source of income, and the immediate and future needs of all. The registration slips thus secured were sorted out among the congregations of all communions, and each clergyman went carefully over his own slips, O. K.'ing those which in his judgment were correct, and appointing several visiting committees to call on those which were deemed uncertain or incorrect. From these registration slips a card index has been made, and all relief is now being given based upon the information thus obtained, a careful record being kept of all assistance rendered. In this way the appeal of those unworthy people who did not suffer, but were very ready to take help, has been practically eliminated.

At the Archbishop's suggestion a memorial service for all the dead is to be held on January 1st in Halifax. Bodies and charred remains are being still taken from the ruins.

Our biggest problem as a community will be to provide adequate shelter for those who are now housed in many cases at the rate of three and four families in a small house, or are in the workingmen's shacks at the Imperial Oil Construction Works.

As a Church—now that the burial of the dead is practically over, and the wounded are in most cases making satisfactory recoveries—our problem will be to gather together the scattered remnants of the congregations, and to make plans for the future. The north-end churches in Halifax, and both our churches in Dartmouth, will be badly hit in the matter of revenue for some time to come. I can assure you that everything that THE LIVING CHURCH can do in the matter of assistance will be most gratefully appreciated.

To come to personal matters, I am thankful to say that we got off well. My wife was slightly cut about the face, and one little girl also cut. All four children got safely out of their respective school buildings. Our house, though badly wrecked, is still habitable until permanent repairs can be made. All the windows were blown in, the front door came through the hall into the kitchen, much of the plaster is down, and one wall is badly damaged. The plumbing is also thrown out of kilter for the time, and for the first few days we had to be satisfied with an oil cooking stove which we fortunately had in the kitchen. This is a typical case of a house which was only *moderately* damaged. Many houses are level with the ground, and in Halifax a large area was burnt over as it lay after the explosion. The marvel is not that so many were killed and wounded, but that so many escaped. In my own home, spears of glass from the windows were found bedded half an inch in the walls in many cases.

*Church Work* (the diocesan paper) is also badly hit from the fact that many of our advertisers have been put out of business, many subscribers killed, and many of our accounts will, I fear, be uncollectible.

Halifax, December 21st.

## THE CALL

In days long gone God spake unto our sires:

"Courage! Launch out! A new world build for me!"

Then to the deep they set their ships, and sailed

And came to land, and prayed that here might be

A realm from pride and despotism free,

A place of peace, the home of liberty.

Lo, in these days to all good men and true

God speaks again: "Launch out upon the deep  
And win for Me a world of righteousness!"

Can we, free men, at such an hour still sleep?

O God of Freedom, stir us in our night

That we set forth, for justice, truth, and right!

THOMAS CURTIS CLARK.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## HOUSING PROBLEMS AND THEIR SOLUTION

WATERBURY, CONN., is one of the Connecticut towns that had," to use the words of a local correspondent connected with its leading paper, "a terrific boom the last two years. At that time there were no houses of any kind to take care of any of them. Some of the foreigners who came in slept in eight hour shifts. Various people and companies are doing what they can to build houses for workmen. For the most part these are convenient, good, one-family houses, which is certainly good news. The congestion is not yet relieved, but bids fair to be relieved in the not far distant future. What is said of Waterbury of course applies to Bridgeport and in a degree to New Hartford and New Haven."

A correspondent from Alma, Michigan, in the *Housing (Michigan) State Journal* makes these observations:

"With a population that has shown a growth of 100 per cent. annually for the past two years, the influx of young fellows who come to work in the various factories has created a civic problem. Growth has caught the town unprepared.

"Ask a young fellow how he likes Alma and he will invariably reply: 'Fine, only there is no place to go much after work.'

"Unmarried men have no fault to find apparently with their wage nor the treatment accorded them by employers, but the four bare walls in their lodging houses do not appeal to youthful imagination. This is especially true as the winter months approach. What seems to be needed is a municipal clubhouse or gymnasium where the younger residents can get together in recreational diversion."

The government of New South Wales has set aside 337 acres of crown land in the suburbs of Sydney for the erection of workingmen's cottages. Reservations have been made for roads, parks, and religious purposes, also for police stations, administrative buildings, etc. Two hundred and eleven acres are reserved for building sites, on which cottages are being erected seven to the acre. This will provide a total of 1,437 cottages and 40 shops. Already 240 cottages and six shops have been completed. The cottages are of brick or concrete, with tile or slate roofs. The cost of constructing them ranged from £276 to £640 (from \$1,345 to \$3,115). They will rent for 12 shillings 6 pence to 18 shillings 6 pence (from \$3.00 to \$4.50) per week.

Sir John Lindsay, town clerk of Glasgow, in a report on City Improvement and the Housing Problem, to the corporation of Glasgow, recommends the appointment of a commission to produce an ideal plan of the city, considering the cases of uninhabitable property in conjunction with street planning and improvement. Each ward, he urges, should be considered separately, and a simple sketch plan produced for each; the commission to consist of two architects, two engineers, the master of works, and the chief sanitary inspector.

## COOKING SCHOOLS FOR LONDON WORKING CLASSES

The Ministry of Food in England has assigned certain cooking schools in London for the instruction of the working classes. Special instructions are being given in the following subjects:

1. Voluntary rations; food that serves the same purpose as meat; how to get the best value for money.
2. Substitutes for wheat flour; use of oatmeal, barley flour, maize (corn) meal, and other cereals.
3. Economical use of sugar; aids and substitutes.
4. Catering for a week; unwise purchasing; the evils of underfeeding; the relation of price to value.
5. Kitchen economies; stock gravy, fat; the salad garden; the abuse of the refuse tub.
6. The fireless cooker, the "hot-water jacket", etc.; other devices for fuel saving.

## MAINTENANCE OF SOCIAL SERVICE ACTIVITIES

The Social Service Commission of the Province of the Pacific reported at a recent meeting in Boise that only one diocese had voted funds for the maintenance of social service work. Three commissions have funds from voluntary sources and one has \$600 from the Woman's Auxiliary United Offering. Five of the commissions publish annual reports. Among the suggestions made with regard to further work were the following:

- (1) For speakers sent out by the Joint Commission.
- (2) For a survey of special problems in the provinces by the Joint Commission.
- (3) For study of the rural social service problems.

## THE WEALTH OF "CHARITIES"

According to Robert W. Kelso of the Massachusetts State Board of Charities there are in active operation throughout the United States at least 15,000 incorporated charities. They have well up toward \$2,000,000,000 in capital funds.

"This field of charitable endeavor is teeming with citizens who seek earnestly for social advancement. An increasing number of them are skilled and able to analyze their problem. Some of them have little more than good intention. And there are others who are predatory. They live upon the charitable agency, appropriating its benefits to themselves, pretending falsely that their purpose is charity."

OUR OWN Mrs. Mary K. Simkhovitch in her admirable little book on *The City Worker's World* embodies her ripened experience as director of Greenwich House in New York City. It is not a story of that interesting place; that we are promised at some future date. It deals with the life of the industrial family "in its whole cycle of home, work, leisure, and participation in the larger life of politics and other human relationships" with which the deepest hopes of all of us are intimately bound up. The volume, which is one of the American Social Progress Series (published by Macmillan Company, New York), is dedicated to Jane Addams "with the greatest admiration to her who, more poignantly than any other in this generation, has sounded the depths of life in the industrial centers of America."

A DEFINITE EFFORT on the part of Roman Catholic laymen to prevent mixed marriages has been undertaken in Dayton, Ohio, under the auspices of the Montgomery County Roman Catholic Society. Its first step will be to encourage sociability and acquaintance among the parishioners of the Roman Catholic Church in that community. It is expected that other cities will soon organize similar "Catholic Federation Social Movements".

"LET US NOW consider how to make 'democracy safe for the world.' For a safe democracy is no tender, shrinking thing to recoil from a subsidized newspaper or a captain's sword. If it is to be safe it must be self-reliant, ready to stand off every foe within as well as without its ranks. And, if it is to have rights in the world, it must recognize its duties."—DAVID STARR JORDAN in *The Public*.

*Good Government* announces that women have opportunity for patriotic service as well as self-improvement through application for civil service positions either at home or in Washington. Every post office has information women should consult.

"THE CURE OF DISEASE is a public necessity; the prevention of disease is a public economy."



## CORRESPONDENCE

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

### A BISHOP'S RESIGNATION

To the Editor of *The Living Church*:

**E**VEN among those who are not personally acquainted with the Bishop of Utah the action of a Commission advising him to "resign his office as such bishop" will occasion some dismay. The Commission confesses that its procedure is without precedent, and that it is offering a dangerous encouragement to diocesan disaffection. It proposes the removal of a bishop not only in the absence of any canonical offence, but with reference to "an excited condition of public opinion." And it advises bishops in general, if they hold any like unpopular doctrines, to maintain a prudent position of "thoughtfulness and reticence."

The report of the Commission leaves us in ignorance as to the definite offence of Bishop Jones. We do not know what he said. The report admits that "in principle the Bishop of Utah seems to be at one with this Church and with the American Government. It is in methods only that he differs."

Bishop Hopkins of Vermont, during the Civil War, represented a similar difference. He was against war as a method of settling our great dispute. His plan was to submit the whole matter to the Supreme Court; "which, under the circumstances," says Dr. Tiffany, in his *History of the Episcopal Church*, "was like committing the management of a coming cyclone to a meteorological bureau." Bishop Hopkins went much further. He contended that secession was right, because it was a constitutional privilege of the States; and that slavery was right, because it had the sanction of both the Old Testament and the New. In this he was by no means "at one with this Church and with the American Government." Bishop Hopkins broke all the cautious canons of "reticence"; he not only "occasionally" but "persistently" promulgated unpatriotic doctrines; and this he did in the face of "an excited condition of public opinion." But he continued to be the Bishop of Vermont. If any Commission of bishops had ventured to advise him to resign his bishopric, they would have entered immediately into one of the most dramatic and picturesque experiences of all their episcopal lives.

Therein Paul Jones differs from John Henry Hopkins. He is not an eager and enthusiastic fighter; he is not a belligerent pacifist. He is a young man, who looks younger than he is; and who probably feels younger than he looks, in the presence of bishops who are many years his seniors. But those who know him well know him to be a Christian minister of uncommon excellence, modest, unsparing, self-sacrificing, having for his sole desire the better service of Christ and the Church. He has spent his whole ministry in the service of Utah. Profoundly sympathetic with suffering humanity, he hates war with all his soul. He is as sure that war is wrong as Bishop Hopkins was sure that slavery is right. And he has as good an array of texts of Scripture for it, too; perhaps better. The heart of his offending seems to be an exaggerated and unwarranted confidence in what Dr. Tiffany called the "meteorological bureau". For which it is proposed to visit him with capital punishment!

GEORGE HODGES.

Cambridge, Mass.

[The editor begs to refer to the editorial pages for some comment on Dean Hodges' letter.—EDITOR L. C.]

### "A CHURCHMAN'S READING"

To the Editor of *The Living Church*:

**F**INDING myself at Christmas time possessed of an unexpected dollar, I spent half of it for a copy of Dr. Slattery's *A Churchman's Reading*. I have read it twice, liked it in the main, and mailed it to a friend. Having done that much for it, I would like to grumble a bit about it.

Having delivered it first as an address, the author warns us that he will omit many good books. And he does. But when the address becomes a book, and neither his time nor ours is so limited, he might have done one of three things: He might have expanded the text, added footnotes, or a bibliography. None of these things was done and the gaps are left. Concerning these one reading Churchman wants to say a word or two.

To the man perplexed by the new scientific knowledge the author recommends only Henry Drummond's *Ascent of Man*. So far so good. But Drummond is just a bit old-fashioned, and people of limited scientific education find him difficult. Professor

Rice's *Gospel in an Age of Science*, or H. A. Johnston's *A Scientific Faith*, are newer and simpler, and both can be had for about 50 cents in the H. & S. Library of Standard Religious Authors. There are others as good, though not so cheap. And for the Churchman who has time for it there is Dr. Micou's *Basic Ideas in Religion*. I don't own this, but would like to.

Then, skipping to sermons, why not add that Robertson's sermons are in the invaluable Everyman's Library?

Many laymen who are willing to read are singularly helpless in the matter of getting books. Then, too, not all towns have really good bookstores. So such information would hardly be wasted. And since a life of Cardinal Newman is mentioned, why not add *Parochial and Plain Sermons*, too? These were all delivered before he "went over", so they ought to be "safe". These sermons I have seen reprinted in a paper binding. I think the owner said he got them from The Young Churchman Company, but am not sure. You, Mr. Editor, would be in a position to know about that. I wonder, too, why no mention was made of Wilfrid Ward's "Life" of the Cardinal in two volumes. Thanks to a kind friend of the Roman persuasion I have read that work and enjoyed it.

Referring, next, to books about prayer, the Reverend Doctor fails to mention *How to Pray*, by the late Bishop of Chicago. This book is one which has helped almost every one who ever read it, and its omission seemed to me unfortunate, to say the least.

From books about prayer to books of devotion is an easy step. One wonders why Jeremy Taylor's *Holy Living and Holy Dying* is omitted. Is it because the good Bishop takes Confession for granted? And where, too, is William Law's *Serious Call to a Devout and Holy Life*? And where is the same author's *Practical Treatise Upon Christian Perfection*? Are our own post-Reformation classics so well known as not to need "boosting", or are they too "High Church" for the rector of Grace Church? I wonder. And why mention Fenelon and skip St. Francis de Sales? If the *Introduction to a Devout Life* isn't as good as the *Letters to Men*, here's one would like to be shown why. And did or did not St. Francis write a wonderful book on the *Love of God*? Then, to mention one more, there is Abbé Grou's *Light of the Conscience*. The treatment of the Gallicans seems to me rather shabby.

There is a warning about a certain class of easy devotional manual which is very fine and worthy of a wide circulation. And right there was a fine place to recommend Fr. Maturin's *Principles and Practice of the Spiritual Life*, as near as I recall the title. It's a great book even if it is rather high-priced.

It just happens that the so highly recommended chapter on "Habit", in William James' *Psychology*, is done in a booklet by itself, price 50 cents, but Dr. Slattery doesn't say so. Yet this information would make a corking footnote if it didn't get into the text.

Last of all, there are the books on the Church. These must be books which let the Face of Christ shine through. Any one would say "Amen" to that quick enough. So I ask: If Dean Hodges' book is mentioned, why not the Rev. Latta Griswold's? Of the two I'd prefer the latter. So would some others. And if one wants a book where the Face of Christ really shines through, what's the matter with dear old Father Westcott's *Heart of Catholicity*? In my poor partisan opinion more of the Face of Christ shines through one chapter of Father Westcott than Dean Hodges and Latta Griswold rolled in one. It may be that here I stand alone.

I don't mean just to find fault. I enjoyed the book. And I have passed it on. What more could a poor man do? But just the same I shall send for a new Young Churchman Company catalogue pretty soon and let it be a guide to one Churchman's reading.

GEORGE CLARK.

Lynn, Mass., January 1st.

[Newman's *Sermons for the Festivals*, in the series of Oxford Sermon Library, is the only volume of that author's sermons in paper so far as we know. We think our correspondent's reference to a book by the late Bishop of Chicago entitled *How to Pray* must refer to Bishop McLaren's *Essence of Prayer*, which, however, is now out of print.—EDITOR L. C.]

AN UNUSED conviction always tends to insincerity.—Phillips Brooks.

## The Wine-Seller's Boy

By LOUIS TUCKER

ONCE upon a time there was a small boy by the name of Simon. Which was the commonest of all names in the Galileean hill-country. Wine-selling was a reputable trade at that time—not at all like saloonkeeping now; and he worked for a wine-seller who was also named Simon. The business was in a Galileean hilltown named Cana, and one of the best-paying branches of its trade was the supplying of extra wine for weddings. Wine, at that time, was carried in leather bottles made of goatskin: and the most important duty of Simon the boy was to take the donkey belonging to Simon the man, load the skins into the panniers, and deliver them where ordered.

Simon the boy was somewhat careless: so, when the sister of Nathaniel the son of Tholmai was married, he made an error and brought one goatskin less of wine than was ordered. Nathaniel was away at the time, for he was a rising young politician and had to keep in touch with John Baptist and his tremendous political and religious movement at Bethabara. He would be back for the wedding; but in the meantime his mother was in charge, and when she discovered Simon's mistake she had no one to send down to the village to correct it at the moment. Later it slipped her mind.

On the night before the wedding Nathaniel Bar Tholmai returned, as he had promised; but, with the happy irresponsibility of politicians, he had invited a group of his political acquaintances, met in his visit to Bethabara. There was a certain Yeshua Bar Dawid, of Nazareth, with his mother, four male cousins named James and Joses and Jude and Simon, some female cousins and their mother, and five guests of theirs from Capernaum; twelve or fifteen in all. There was nothing to do but send out for more wine; and naturally, as it could not well be delivered that night, it was promised in the morning.

The next morning Simon the man, who should have been up at dawn, overslept himself and rose in a bad temper. Simon the boy, therefore, started very late and in a bad temper also, for his master had cuffed him. Therefore, when he got out of sight from the vineyard, he beat Josephus the donkey. Josephus, who had done nothing particularly wrong, resented this extremely; and by stubbornly halting and then unexpectedly starting forward, and rubbing against a wall, he managed to dislodge his hastily-girthed panniers, in one of which was the leather bottle of wine and in the other some stones to balance it. Josephus always resented carrying stones. They were making a short cut at the time and were in a bypath, a little shaded lane with nobody in sight. Josephus flourished his heels and brayed in his newfound freedom. He was not vicious and did not really mean to hurt his rider; but just at that moment Simon had leaned forward to try and hold the panniers on, and Josephus flung him head-first against the wall. An outsider, looking on, would have seen nothing but a sturdy small boy thrown by a donkey and falling in the shadow of a wall by the roadside. Oriental skulls are thick, the donkey was small, and the outsider would have inferred that the boy was not seriously hurt and would have laughed.

Simon the boy, however, cared for none of these things. What he saw was a collection of shooting-stars more bright than day, which gradually quieted down and melted into a steady brilliance in which he was afloat and submerged as a fish is submerged and afloat in the sea. At first he was entirely absorbed in the sensation, which was delightful; for he was wet with light as bathers are wet with water. Slowly, however, he saw that the light had voices. Had Simon spoken only one language he would never have doubted that the voices spoke that language, whatever it was; but Simon was a bilingual boy, like most in Galilee, having a working knowledge of Greek in addition to his native Aramaic. Therefore he found, even before he caught the drift of what the voices were saying, that their speech was not a language. He understood it as you understand your own thoughts before

you put them into words, only much more clearly; and he did not hear it at all.

"Can he go on?"

"No, he will lie there for hours. Be careful, though. The blow has set ajar the doors of the citadel of life, and he can hear us."

"Let me look. Ah, I see! What matter, though? He can do nothing and will be sure that he has dreamed."

"I would like to change it into more than a dream."

"And have Oriel interfere? They have set Great Onēs to-day to guard such scum; yet my throne was above Oriel's once. Oriel, you guarded very badly, shielding the boy but forgetting the brute."

"Nay, all is well."

The other two voices had been harsh, but this third one was golden. The first harsh voice began again:

"Leave him to his foolish peace. He knows no better. Look, instead, and tell me of the Hated One."

"Look yourself!"

"Do what you are told, slave! He made me stronger than you. See!"

"Enough, my Prince! Enough! Spare! I do not like to look at him. It makes me think of that first hour when he bent over me, before—before—"

"Before we both followed one who led to greater things. If you, with your little powers, feel so, think how I must suffer. Now, obey!"

"He comes up the far side of the last hill between Nazareth and Cana. I cannot see clearly because of the Shining Ones between; but many of ours are with him, too."

"What made him foolish enough to come down here and have himself born squarely into our Prince's power? Had he stayed on his throne we could never have touched him. As it is, he is born a subject of the Prince of this World and under the law of death."

"But surely on the Lord of Life the law of death cannot be inflicted! And, if it could, our Prince, Lucifer, Son of the Morning—"

"You speak of things too high for you, Antair. How is it, Oriel? Will you not answer? Yet I remember a day when you came humbly to me, having the lesser glory, and we talked together of the exceeding power of him who is now toiling like an ant among ants up the slope of yonder hill, and will presently find himself one of the minor guests at an obscure hill-festival."

"The more sin yours, who turned away from him."

"So you can speak if it be scornful, Oriel. Look again, Antair, and tell us what he does."

"He enters the house, washing his hands at the water-pots. There are many more at the wedding than were expected, and the housemother's mind is full of gloomy thoughts, gray, like stormclouds, and straining after this boy whom we have here. She has even gone to the door to look for him, thinking of wine."

Simon the boy also thought of wine, remembered his errand, and struggled to get up and finish his work. A hand was laid on his shoulder—not a physical hand on his physical shoulder, of course, but one must use words of some kind to express facts spiritual—and a voice, the golden voice, said: "Peace! Lie still!"

"That must be Oriel," thought the boy, and settled back, content to obey; yet troubled, also, at the coming trouble of the good customers who had dealt kindly with him.

"Yes, I am Oriel," said the voice. "As for their trouble, it shall be turned into joy."

The delight in Oriel's voice really seemed extreme for the occasion. The boy checked himself in the thought as he might have done in a rude remark; but both the harsh voices chuckled.

"Look again, Antair, and tell us what you see."

"The mistress of the house is so greatly angry and

troubled concerning the absence of this boy that the smoke of her anger almost hides the house itself."

"Can it obscure the Hated One?"

"No, he shines through it. Look, Oriel, look! The Hated One, your Best-beloved, shines with increasing brightness. His mother has just spoken to him. Betelgule, he is doing something I do not understand. Look, look, the brightness grows. You are not only stronger than I, but I acknowledge that, after all, you know more. Look and tell me what it is. Look!"

"You saw him do it on a larger scale, ages ago, Antair."

"Do you mean . . . when he——"

The harsh voices stopped.

"What is it, Oriel?" asked Simon. The question was, of course, involuntary. It merely flashed across his mind that he would like to know and that Oriel could tell him.

"I do not know, Simon. If I turn to look, failing therefore to watch Betelgule and you, he might easily do you harm. He will go, presently. It has come to be the nature of these who were once our peers that they must always go to that on which they look intently."

The golden voice was very wistful.

"Antair has gone already."

"But not I, Oriel."

The harsh voice was doubly harsh now.

"Nor shall I. The Hated One is making something, as he did in the first days when you and I sang together for joy. There: he has finished it. How should he, veiled in the flesh, retain the knowledge of how to make things? Your Captain has flesh and bones, Oriel; quivering nerves and heart to hurt and kill, Oriel; blood to pour out upon the ground; and he is ours, Oriel. He has come down into the realm of the Prince of this world, whose law for flesh and blood is death. The cloud is clearing. Our Captain stands outside the house, looking down, and I can see his thought. He is angry that one of his subjects, as your Captain is now, should presume to use so much power in his Kingdom; and all to fill—to fill—what do you think, Oriel? Some paltry jars of wine!"

The last words had been fainter, as if shouted from a distance, and Simon was conscious of some such sense of relief as a fieldmouse must feel when a hawk which has been watching flies away.

"Where did he go, Oriel?" Again the question was involuntary.

"His Captain called him. There was cause. Through his error in detaining you has come the opening of the work of the Well-beloved Master. Again, to-day, the morning stars shall sing together for joy."

The golden voice was growing fainter.

"Oriel, Oriel!" called Simon. "Do not leave me, Oriel."

"You are safe without me, now," said Oriel, returning.

"Your own angel can guard you. I came because this was one of their very great ones. Speak to him, Ryel."

"I am with you, Simon, as always, save for the last half hour."

This voice, too, was golden.

"How shall I see you again, Oriel?"

"Follow the Beloved Master."

"I do not understand."

"Ryel will tell you."

The golden voice was much fainter. Presently Simon sat up, yawned, stretched, rubbed his eyes, and rose. The panniers lay by his side; and far down the road, but still in sight, grazed Josephus the donkey.

"My head is still sore, Ryel," said Simon, rubbing it. Then, rubbing it again, he added:

"What a curious dream!"

#### CHRIST THE LIGHT OF THE WORLD

LET US PUT AWAY, then, let us put away oblivion of the truth, namely, ignorance; and removing the darkness which obstructs, as dimness of sight, let us contemplate the only true God, first raising our voice in this hymn of praise: Hail, O Light! For unto us, buried in darkness, shut up in the shadow of death, light has shone forth from heaven, purer than the sun, sweeter than life here below. That light is eternal life; and whatever partakes of it lives. But night fears the light, and, hiding itself in terror, gives place to the day of the Lord.—*Clement of Alexandria.*

#### THE LIGHT OF THE WORLD

The world's tears fall on burning home and shrine  
With hissing shock, and through the scalding mist  
No beams of the Eternal Light now shine—  
'Tis Christmas! Where is Christ?

Fool! He is close: where youth takes up the glove  
Of battle, blithe, and heeding not the loss  
Of all things—work and hope and happy love—  
To conquer on a cross;

Where age full stoutly speaks a brave farewell,  
And stoutly toils to fill the vacant place;  
Where widowed love forth from its crucible  
Comes with seraphic face;

Where learning hides its scroll upon the shelf,  
And nothing loth hastes to the huddled fight;  
Where wealth ungrudging yields its store of pelf,  
And penury its mite;

Where honor throned in the halls of state  
Keeps Heaven's charge to serve a people well,  
And prophet-tongued scorns to make truce with hate  
Or covenant with hell.

Aye, He is close. His glory paints the mist—  
Courage and love and faith and honor bright—  
With red and gold and blue and amethyst,  
The rainbow's circling light.

The ancient sign! Against the cloud is set  
The bow. Our God His covenant still keeps;  
The flood shall not o'erwhelm. He watches yet,  
And slumbers not nor sleeps.

HOLLY WILBERFORCE WELLS.

Christmas, 1917.

#### REBUILDING THE WORLD

(Continued from page 361)

war zone, a new appreciation has come to us all of the service rendered by the British fleet in the North Sea and the 360 miles of Western front which have stood between us and the fate of Belgium and devastated France for three years and a half. We owe our Allies something, at least security for the future. The Association will have a chance to take the initiative in organizing for the solidarity of the coming generation of those who will place Culture before *Kultur*. It will not be likely to forget that this educational plan fits into the great scheme of the League to Enforce Peace, that it has a relationship to the Young Men's Christian Association, and to the Chautauqua system with its extraordinary possibilities of educating public opinion all over this broad land.

The whole wide world is waking to the value and potentiality of educational reciprocity. Not merely Europe and America are expressing interest, but word has just arrived that Japan has been reading our journals and newspapers which have espoused the idea, and her educators and her statesmen are both intensely interested and also call it "a noble work" America is undertaking. Will America undertake it?

How BLESSED and marvelous are the gifts of God, dearly beloved! Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension. What then, think ye, are the things preparing for them that patiently await Him? The Creator and Father of the ages, the All-Holy One Himself, knoweth their number and their beauty. Let us therefore contend, that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts. But how shall this be, dearly beloved? If our mind be fixed through faith toward God; if we seek out those things which are well pleasing and acceptable unto Him; if we accomplish such things as beseem His faultless will, and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vainglory and inhospitality. For they that do these things are hateful to God; and not only they that do them, but they also that consent unto them.—*Clemens Romanus.*

# Church Kalendar



- Jan. 1—Tuesday. Circumcision, New Year's Day.  
 " 6—Sunday. The Epiphany.  
 " 13—First Sunday after Epiphany.  
 " 20—Second Sunday after Epiphany.  
 " 25—Friday. Conversion of St. Paul.  
 " 27—Septuagesima Sunday.  
 " 31—Thursday.

## CALENDAR OF COMING EVENTS

- Jan. 15—New Hampshire Dioc. Conv., Grace Church, Manchester.  
 " 16—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles.  
 " 17—Consecration of Missionary Bishop of Salina, St. John's Church, Keokuk, Iowa.  
 " 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 Dist. Conv., St. Mark's Cathedral, Salt Lake City.  
 Feb. 5—Olympia Dioc. Conv., Trinity Church, Seattle, Wash.  
 " 5—South Carolina Dioc. Conv.  
 " 6—Vermont Dioc. Conv., Trinity Church, Rutland.  
 " 7—Consecration of Bishop Coadjutor of Marquette, St. Mark's Church, Toledo, Ohio.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### ALASKA

Miss E. F. Jackson (in Eighth Province).  
 Miss E. G. Pumphrey.

### CHINA

#### ANKING

Rev. Amos Goddard.

### HANKOW

Deaconess Edith Hart.  
 Miss Helen Hendricks (address direct; 5845 Drexel Ave., Chicago).  
 Dr. Mary James (during February only).  
 Miss Helen Littell (address direct; 147 Park Ave., Yonkers, N. Y.).

### JAPAN

#### KYOTO

Rev. J. J. Chapman.

### TOKYO

Deaconess E. G. Newbold.

### MOUNTAIN WORK

Rev. G. P. Mayo, of Dyke, Va.

### NEW MEXICO

Rt. Rev. F. B. Howden, D.D.

### PHILIPPINE ISLANDS

Rev. C. W. Clash.  
 Miss E. T. Hicks.

### SOUTH DAKOTA

Rt. Rev. H. L. Bursleson, D.D.

### WESTERN COLORADO

Rt. Rev. F. H. Touret, D.D.

### WYOMING

Rev. R. H. Balcom (address direct; 137 West 44th St., 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. R. E. ABRAHAM has accepted charge of Paris, Cynthiana, and Nicholasville, Ky.

THE Rev. ROBERT BAGNALL has entered upon the charge of All Saints' Mission, Toledo, Ohio.

THE Rev. R. Y. BARBER has accepted the call to Grace Church, Chanute, Kans., taking charge the First Sunday after Epiphany.

THE Rev. GEORGE DUDLEY BARR has been appointed priest in charge of St. Ambrose's Church, Chicago Heights, Ill., and will enter upon his duties January 13th.

THE Rev. C. E. F. BOISSON, formerly of Indianapolis, is at Camp Meade, in secretarial work of the Y. M. C. A. He expects to be sent to France.

THE Rev. R. E. BOYKIN, having accepted the rectorship of Grace Church, Canton, Miss., will enter upon his new field on February 1st.

THE Rev. C. F. CHAPMAN, who has been absent from his parish in Butte, Mont., for several months by reason of a nervous breakdown, is now reestablished in health and will resume active duties at St. John's this month.

THE Rev. E. A. CRAIG has taken charge of St. Luke's Mission, Springfield, Ill.

THE Rev. DR. WILLIAM PAGE DAME, who not long ago resigned the chaplaincy of the Fifth Maryland Regiment, has just been appointed chaplain of the new Second Regiment of Infantry, Maryland State Guard, which is being organized.

THE Rev. RAEDER PAUL ERNST has become the rector of Trinity parish, Findlay, Ohio.

THE Rev. OLIVER M. FISHER has accepted a call to become rector of St. Stephen's Church, Rochester, N. Y., and will enter upon his new duties immediately.

THE Rev. DANIEL LEBARON GOODWIN has become the rector of St. Peter's parish, Lakewood, Ohio.

THE Rev. JOHN GRAINGER, missionary of Southeastern Oklahoma, who accepted a call to become rector of the Church of the Redeemer, Okmulgee, Okla., assumed charge on January 10th.

THE Rev. JAMES B. HALSEY, who had a nervous breakdown recently, is still unable to take up active service, and may be compelled to rest for some time.

THE Rev. ERIC A. HAMILTON has now joined the clergy staff of the Church of the Ascension, Greenpoint, Brooklyn, N. Y., and should be addressed accordingly.

THE Rev. J. W. HARD has accepted a call to become rector of St. Mark's Church, Anaconda, Mont., and is now in residence.

THE Rev. S. A. HUSTON, rector of St. Mark's Church, Cheyenne, Wyo., on December 19th attended a conference of the Federal Board for Vocational Education, called at Washington to consider plans whereby drafted men may be trained along special lines. He attended as president of the Wyoming State Board of Education.

THE Rev. HENRY N. HYDE is serving as a "Four-Minute Man" in Joplin, Mo., and is a member of the Red Cross Committee on Home Service and Civilian Relief.

THE proper address of the Rev. E. JEFFERY JENNINGS is the Church of the Ascension, Ellsworth avenue and Neville street, Pittsburgh, Pa., and not Philadelphia as stated in *The Living Church Annual*.

THE Rev. VALENTINE H. KALTENBACH has accepted appointment as priest in charge of the work at Iowa Falls, What Cheer, and Winterset, Iowa.

THE Rev. C. C. KENNEDY, rector of Christ Church, Stratford, Conn., has been given a year's leave of absence and will serve as chaplain to a corps of engineers which is going abroad.

THE Rev. EMMANUEL A. LEMOINE will on the middle of January become priest in charge of the missions of St. Andrew's, Akron, and St. Andrew's, Barberton, Ohio.

THE Rev. WILLIAM O. LESLIE, Jr., will at once go to Holy Cross parish, Jersey City, N. J.

THE Rev. ARTHUR F. LOWE, curate under the Rev. Charles A. Jessup, D.D., of St. Paul's Church, Buffalo, N. Y., has sailed for a year's work in the Y. M. C. A. camps in France. The Rev. David L. Leach will take his place during his absence.

THE Rev. D. G. MACKINNON, D.D., is now settled as rector of Christ Church, New Bern, N. C.

THE Very Rev. R. K. MASSIE, D.D., Dean of Christ Church Cathedral, Lexington, Ky., who has been absent for some time owing to broken health, is to return much improved, and is assured that in time he will be well and strong.

ON the middle of January the Rev. FRANCIS MCILWAIN becomes rector of St. John's Church, Cuyahoga Falls, Ohio.

THE Rev. JOHN MCKINNEY has become rector of Christ Church, Burlington, Iowa.

THE Rev. ROWLAND F. PHILBROOK, in charge of Christ Church, has been elected secretary of the Glenrock (Wyo.) Commercial Club.

ALL communications for the Secretary of the Synod of the Province of the Mid-West should be addressed to the Rev. H. W. PRINCE, 201 South Ashland boulevard, Chicago, Ill.

THE Rev. WILLIAM T. REYNOLDS should now be addressed at 801 North Linwood avenue, Baltimore, Md.

THE report that the Rev. CARL I. SHOEMAKER is in charge of St. Michael's Chapel, St. Mark's Church, Philadelphia, is erroneous. Mr. Shoemaker is assistant at St. Michael's Chapel, but will be in charge during the month's absence of the vicar, the Rev. James M. Niblo.

THE Rev. L. W. S. STRYKER, rector of Emmanuel Church, La Grange, Ill., and chaplain of the Second Regiment, Illinois Reserve Militia, has accepted a call unanimously extended by the vestry of St. John's Church, Youngstown, Ohio. His new work will begin on February 1st.

THE Rev. WILSON E. TANNER has accepted the rectorship of Trinity Memorial Church, Binghamton, N. Y., and will begin his work there on Quinquagesima Sunday.

THE Rev. J. C. VAN LOO has resigned St. Augustine's Church, Kansas City, Mo., and has accepted secretarial work in connection with the Y. M. C. A. at Camp Funston.

THE Rev. BASIL WALTON of Morganton, N. C., is temporarily in charge of the churches in Aurora, Edward, and Bonneron.

## ORDINATIONS

### DEACONS

NEBRASKA.—At Trinity Cathedral, Omaha, on the Sunday after Christmas, December 30, 1917, the Bishop of the diocese ordained to the diaconate Mr. HENRY F. SELCER and Mr. WILLIAM D. FOLEY. The Dean of the Cathedral and the Rev. A. H. Marsden presented the candidates, and the Dean preached the sermon. Messrs. Selcer and Foley are in the senior class at Seabury, and after their graduation in May next will be assigned to work in the diocese of Nebraska.

### PRIESTS

MICHIGAN CITY.—In St. James' Church, South Bend, Ind., on Sunday, December 30th, the Rt. Rev. John Hazen White, D.D., ordained the Rev. RAY EVERETT CARR to the priesthood. The candidate was presented by the Rev. H. R. White, vicar of St. James'. The Bishop was the preacher and the Litany was read by the Rev. Dr. J. H. McKenzie, rector of Howe School. The full ceremonial of the Church which is customary in the diocese was followed. The Rev. Mr. Carr celebrated his first Eucharist in the oratory of St. James' on the Feast of the Circumcision. Following his graduation with honors from the Western Theological Seminary, Chicago, last May, Mr. Carr entered upon a post-graduate course of study in the General Theological Seminary and Columbia University, New York, where he will return to resume his studies.

SPRINGFIELD.—The Rt. Rev. Granville H. Sherwood, D.D., Bishop of Springfield, ordained to the priesthood, on St. Thomas' Day, December 21, 1917, in St. Paul's Church, Springfield, Ill., the Rev. Messrs. HENRY HERBERT FIRTH and EGBERT ADOLPHUS CRAIG, colored. The candidates were presented by Archdeacon Edward Houghton, rector of the parish, the sermon was preached by Archdeacon John Chanler White, the Litany was said by the Rev. W. F. Dawson of Chesterfield. The Rev. Arthur Wilson of Havana was the Bishop's chaplain and master of ceremonies. The clergy present united with the Bishop in the laying on of hands. The Rev. Mr. Firth continues as rector of St. Paul's Church, Carlinville, where as a deacon he has done a fine work. The Rev. Mr. Craig continues as priest in charge of St. Luke's Church, Springfield, where he is doing a splendid work in reviving that mission of colored people.

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.

## DIED

FRANCHOT.—Entered into life eternal, December 27, 1917, at Camp Hicks, Fort Worth, Texas, Flying Cadet REGINALD STOLT FRANCHOT, beloved son of Richard Huntington and Helen Stolt Franchot of Grand Rapids, Mich.

HENRY.—Entered into rest, on the evening of December 22nd, at her residence in Snohomish, Wash., EMMA McHUGH HENRY, wife of the late William T. Henry, in the 93rd year of her age.

MORRIS.—Entered into rest on the Feast of the Epiphany, THOMAS BARLOW MORRIS, in the eighty-fifth year of his age; for many years lay reader in the diocese of Chicago, and warden of St. Paul's-by-the-Lake, Rogers Park.

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

SMITH.—On Christmas morning, MARY HELEN, widow of the late John Jewell SMITH, of New York City.

WRIGHT.—At her home in Elkhart, Ind., December 26, 1917, in her eighty-third year, MARION ELIZABETH (Hendrick), widow of the late Henry Clay Wright.

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

## WANTED

## POSITIONS WANTED—CLERICAL

ITALIAN-FRENCH PRIEST of Fond du Lac diocese, formerly Old Catholic, desires Italian or French work. Speaks English very satisfactorily. In orders seventeen years. Thorough Catholic, gifted with common-sense, energy, and patience; of unblemished character. Amenable to Episcopal discipline; married, with children. References. Address Rev. L. LOPS, Brussels, Wis.

D. R. CYRUS TOWNSEND BRADY having finished his tour of duty at Glen Cove is open to engagements as special preacher, or supply, for which reasonable compensation is expected. He will also be glad to deliver patriotic sermons or addresses to churches, clubs, and guilds without charge save traveling expenses.

YOUNG, UNMARRIED PRIEST desires work, temporary or permanent, in the East. Experienced social worker and lecturer on social topics. Would act as locum-tenens. Living salary required. Address Y.X.Z., 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, 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.

PRIEST IN CHARGE city parish, 1,000 communicants, desires correspondence with bishop or vestry seeking rector. Address GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, 23, MARRIED, having good reasons for change, would correspond with vestry. Church and rectory preferred. Address CHANGE, care LIVING CHURCH, Milwaukee, Wis.

PREACHER FOR PREACHING MISSION. Write for booklet. Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.

CLERGYMAN, SUCCESSFUL PARISH builder, will supply. Address C. W., care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—MISCELLANEOUS

SKILLED PARISH SECRETARY wanted, important parish in Chicago district. Congenial employment. Stenography and book-keeping necessary. Unusual opportunity. Address EFFICIENCY, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER desires change. Churchman. Single. Ten years former, eleven present, position. Nearly six hundred recitals. Boy choir, three-manual organ, moderate salary. First-rate references. Address Box 552, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as institution house-keeper, housemother, nursery director, companion, or domestic science teacher, by domestic science graduate. Address D.S.G., care LIVING CHURCH, Milwaukee, Wis.

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

EXPERIENCED, KIND, DEPENDABLE gentlewoman desires position as housemother. Address DORCAS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Boy choir. Highest testimonials. Address RELIABLE, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

AUSTIN ORGANS.—A family of four manual church organs, just recently completed, have brought such universal commendation from fraternity and layman that the pre-eminence of this firm is again emphasized. Unqualified enthusiasm of Austin tone and mechanicals by the world's greatest virtuoso now touring America settle the conviction that Austin organs are the last word in beauty of voices and ease of control. A generous amount of organ literature, including all possible details, on request. AUSTIN ORGAN Co., Hartford, Conn.

HALL ORGANS.—THREE AND FOUR-manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. The HALL ORGAN COMPANY, New Haven, Conn.

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A quiet eve and dropping dew,  
So may slumber fall this night,  
So may quiet work delight,  
Like an English garden.

Smell of salt wind come to you,  
Vision of a terraced view,  
Sound of chimes across the night  
Rung by ancient warden;

And in dreams pursue delight  
In the wood of Arden.

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## 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 ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, 34 Bible House, New York.

THE BOARD OF MISSIONS

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

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RETREAT

PHILADELPHIA.—There will be a day's retreat for women under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, Philadelphia, on Thursday, January 17th. Conductor, Rev. Father Huntington, O.H.C. All who desire to attend are requested to notify SECRETARY S.C.H.C., 2222 Spruce street, Philadelphia, Pa.

ORANGE, N. J.—The Very Rev. F. L. Vernon, D.D., will conduct a quiet day for women at All Saints' Church, Orange, N. J., on Wednesday, February 6th. All desiring to attend are requested to notify SISTERS OF THE HOLY NATIVITY, care All Saints' Church, Orange, N. J.

MEMORIALS

JOHN HENRY HOUGHTON, D.D., LL.D.

On Saturday evening, the eighth day of December 1917, our Heavenly Father saw fit to take unto Himself the soul of his servant, JOHN HENRY HOUGHTON, priest and doctor.

For nearly twenty-five years he served St. Mark's, Denver, as rector, giving to the parish the whole-hearted love of a deeply loyal and devoted nature.

To know him was to love him; no one ever appealed to him in vain; the rich and the poor were alike to him, for he administered to all with equal sympathy and affection. He was unselfish to a degree of depriving himself of actual needs—his big heart could not see others in want if he could help them. Spiritually, his life was a reflection of the pure Gospel that he so constantly preached.

To look back upon his completed life is to recognize the high privilege that was ours in having him as our spiritual adviser. For all he was and did, for all he is to be and have, we give God thanks.

In reverent respect for his memory, the rector and vestry of St. Mark's parish have ordered this minute to be entered on the records of the church, a copy to be sent to his daughter and to be published in our *Parish Leaflet, The Witness, The Living Church, and The Churchman.*

Signed by:

FRED. INGLEBY, Rector.  
E. M. SPARHAWK, Senior Warden.  
R. M. SIMONS, Junior Warden.  
FRED. W. FELDWISCH,  
Secretary of the Vestry.

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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.  
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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.  
H. W. Boudley.

ROCHESTER:

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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 Highland Road.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

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Grace Church.

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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.]

Doubleday, Page & Co. Garden City, L. I., N. Y.

Enchanted Hearts. By Darragh Aldrich. \$1.35 net.

Longmans, Green & Co. New York.

Correspondence of John Henry Newman with John Keble and Others, 1839-1845. Edited at the Birmingham Oratory.

The Heroic Dead and Other Sermons. By F. Homes Dudden, D.D., Rector of Holy Trinity, Sloane Street, Examining Chaplain to the Bishop of London, Formerly Fellow of Lincoln College, Oxford. \$1.25 net.

A Blackboard Catechism. By W. Fairlie Clarke, M.A., Vicar of St. Andrew's, Watford, and Formerly Vicar of St. John's, Cheltenham. London Diocesan Sunday School Manuals. 65 cts. net.

Society for Promoting Christian Knowledge. 68 Haymarket, London, England.

The Diocese of Gibraltar. A Sketch of Its History, Work, and Tasks. By Henry J. C. Knight, D.D., Bishop of Gibraltar. With Map and Illustrations. \$3.00 net.

Macmillan Co. New York.

St. Paul the Hero. By Rufus M. Jones, Author of The Inner Life, etc. Illustrated. \$1.00 net.

E. P. Dutton & Co. New York.

The Silent Voice. Second Series. 60 cts. net.

The High Call. By Ernest M. Stires, Rector of St. Thomas' Church, New York. \$1.50 net.

## PAMPHLETS

- American Sugar Refining Co.* New York.  
*Conditions in the Sugar Market January-October 1917.*
- Presbyterian Board of Publication & Sabbath School Work.* Philadelphia.
- Presbyterian Handbook, 1918.* Containing facts respecting the History, Statistics, and Work of the Presbyterian Church in the U. S. A., together with the International Sabbath School Lessons, Daily Bible Readings, and Weekly Prayer Meeting Topics. Edited by Rev. Wm. H. Roberts, D.D., Stated Clerk General Assembly. 5 cts. each postpaid; 10 copies, 25 cts. postpaid; in quantities, \$2.50 per 100, carriage paid.
- The Presbyterian Christian Endeavor Manual, 1918.* By R. P. Anderson.
- A Physician's Testimony on Alcohol.* By Charles H. Lerrigo, M.D.

*Standard Publishing Co.* Cincinnati, Ohio.

*Childhood Bible Stories.* Four volumes. 15 cts. each; 12 or more, 12 cts. each.

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## PAPER COVERED BOOKS

- Longmans, Green & Co.* New York.  
*Tomorrow and Other Poems.* By Inness Stitt and Leo Ward. With a Foreword by Canon H. Scott Holland. \$1.00 net.

## YEAR BOOKS

*General Council Publication Board.* Philadelphia, Pa.

*The Lutheran Church Year Book for 1918.* Issued under the auspices of the General Council, the General Synod, the United Synod in the South, and the Joint Synod of Ohio. Compiled and Edited by the Rev. W. M. Kopenhagen, Macungie, Pa., Miss Grace M. Sheeligh, Frederick, Md., and Prof. Carl Ackermann, Ph.D., Columbus, Ohio.

## CALENDARS

*Society of the Divine Word.* Techny, Ill.

*The Mission Calendar of the Society of the Divine Word.* 1918.

last six months has been working as a layman in New Paltz.

Those who will be ordained with Mr. Rice and Dr. Williams are deacons and laymen from the diocese of New York, who passed their examinations last month. Mr. Rice's ordination in New York takes place at the request of Bishop Brooke of Oklahoma. Mr. Rice is now missionary in charge of St. James' Church, Dover Plains, N. Y., and of Trinity Mission, Millerton. Following his ordination he will become rector of the Dover Plains church and priest in charge of the mission.

## PREACHERS IN THE CATHEDRAL

The following are the preachers appointed for the 11 A. M. and 4 P. M. services at the Cathedral on the dates noted:

January 13th: Dean Fosbroke, the Rev. F. S. Smithers, Jr.

January 20th: The Dean; the Rev. Dr. Charles L. Slattery.

January 27th: The Dean; the Rt. Rev. William Lawrence, D.D.

February 3rd: Dr. John R. Mott, speaker.

February 10th: The Rt. Rev. Frederick Courtney, D.D., the Rev. Dr. Karl Reiland.

February 13th: The Bishop.

February 17th: The Dean; the Rev. Ernest M. Stires, D.D.

February 24th: The Dean; the Rev. Dr. John Mockridge.

March 3rd: Archbishop Lang, of the Province of York, England; the Rev. Wm. H. Owen, Jr.

March 10th: The Rev. Professor Dickinson S. Miller; the Rev. E. Clowes Chorley, D.D.

March 17th: The Dean; the Rev. Dr. Henry M. Barbour.

March 24th: The Dean; the Rev. Frank W. Crowder, D.D.

March 29th, 11 A. M.: The Dean.

March 31st, 11 A. M.: The Bishop.

## NEW RECTOR AT HOLY ROOD CHURCH

At Holy Rood Church, Manhattan, on the Feast of the Circumcision, the Rev. Dr. Carstensen, who was lately called to the rectorship of this church, celebrated his first official service. He was assisted by the four clergymen who are residents in the district covered by his parish: the Rev. Canon Nelson of the Cathedral of St. John the Divine, the Rev. Dr. Tinker of the City Mission, the Rev. F. S. Leach, Ph.D., of the Social Service Commission, and the Rev. Mr. Weeks of the diocese of Long Island. The two former served at the altar; the two latter took the Morning Prayer. The rector gave a short address.

## ANGLICAN AND EASTERN ASSOCIATION

There will be a meeting of the Anglican and Eastern Association in New York and Brooklyn on January 20th and 21st. A service will be held in Trinity Church, on Sunday at 3:30, at which Bishop Parker will be the preacher. An evening service will also be held in the Church of the Redeemer, Fourth avenue and Pacific street, Brooklyn. The following day will be filled with discussion and addresses by representative members of the several Orthodox Churches and by specialists in work among Orthodox Christians. These meetings will be held in the Church of the Redeemer, Brooklyn. In the evening a service will be held in one of the Orthodox churches in either Brooklyn or New York. Full announcements of all these services will be sent to the members of the association. Others may obtain full information by addressing the secretary, the Rev. W. C. Emhardt, Newtown, Bucks county, Pa.

All who recall the helpful and inspiring

## WAR SERVICE REGISTRATION COMMITTEE IN NEW YORK

Will Enroll All Churchmen Under Arms — New Year Services — Seminary Trustees Will Meet

New York Office of The Living Church }  
 11 West 45th Street }  
 New York, January 7, 1918 }

A COMMITTEE on War Service Registration has been appointed by Bishop Greer. The Rev. Dr. George F. Nelson is chairman, the Rev. Dr. Floyd S. Leach and Dr. Samuel W. Patterson (secretary) are members. This committee is coöperating with the War Commission, and its offices are at 416 Lafayette street, New York City. Many interesting reports and valuable data have been received from clergymen of the diocese, but the registration is far from being complete. An earnest request is made to every clergyman to furnish lists up to date, and to send additional information in the future. The committee hopes to complete the record of names and rank of men who have gone out from parishes or missions in this diocese to serve in the army or navy, and other parishioners who engage in any branch of war service. This is asked in the name of patriotism and religion.

## NEW YEAR SERVICES

Watch-night services were held in many of our churches on New Year's Eve. The Church militant spirit was dominant. Space forbids special mention.

The usual crowds assembled in and about Trinity Church. The Rev. Dr. William T. Manning, now serving at Camp Upton as a volunteer chaplain, sent this message to his great company of parishioners:

"Let us hope and pray and resolve that in this great hour of crisis, when our country is called to save the world, to give herself for all that is holy and sacred in human life, she shall not be found wanting. Let us pray that as a people we may be found worthy of our part, true to our ideals, equal to the mighty task which now confronts us.

"Let us pray for our Allies and for ourselves that we may be strong and steadfast, that there may be no weakening or wavering, no listening to suggestions of false and unreal peace, but that they and

we may together continue the struggle and the sacrifices which they have borne so bravely until the complete triumph of righteousness shall bring lasting peace to all the world.

"Let us pray for God's special blessing upon our men who are called to service in our army and our navy, that in trials they may be strong and cheerful, that in danger they may be unafraid, that if death comes they may be prepared to meet it, that wherever they are and under all circumstances they may do their part as men, and be worthy of their name as Americans."

## SEMINARY TRUSTEES

The annual meeting of the Board of Trustees of the General Theological Seminary will be held on Wednesday, January 16th.

On the previous evening the mid-winter reunion of the alumni will be held in the refectory after evensong (6 o'clock). The Rev. C. Malcolm Douglas is chairman, and the Rev. John Keller is secretary of the committee of arrangements.

## CONCERT AND DANCE FOR ARMY NURSES

On the evening of St. Stephen's Day the parish hall of St. Paul's Chapel was dignified by the presence of more than a hundred army nurses from the mobilization camp on Ellis Island, who presented an inspiring picture in their unique and becoming uniforms of blue, bearing the insignia of the army medical service.

The number was constituted largely of the free classes in Military French which St. Paul's has been conducting for the past six months for the benefit of soldiers, sailors, doctors, and nurses, under the leadership of Professor Jacques Bars of Paris.

Much of the programme was supplied by the nurses themselves.

## ORDINATIONS IN PROSPECT

The Rev. Kenneth Ives Rice, for twenty years a newspaper man, will be ordained to the priesthood Sunday, January 13th, at the Cathedral of St. John the Divine, by Bishop Greer. At the same time several other deacons will be ordained priests and several laymen made deacons. The candidates include Dr. Leighton Williams, for twenty-five years a Baptist minister, who a year ago entered the Church, and for the

meetings in Philadelphia last spring will be glad to proclaim the importance of these meetings.

CENTENNIAL ANNIVERSARY AT ST. PHILIP'S CHURCH

On the 6th of August, the anniversary of the ordination of the first negro priest, the Rev. Absalom Jones, will also occur the one hundredth anniversary of the laying

of the cornerstone of St. Philip's Church, New York City. During the one hundred years there have been but four rectors, all colored men. The longest rectorship is that of the present incumbent, the Rev. Hutchins Chew Bishop, D.D., who has been rector since 1886. The others were Peter Williams, first rector and founder, William Johnson Alston, and Joseph Sandford Atwell.

in a series of After the War talks. He said that he was not hysterically lauding Italy, but he felt that she was entitled to a share of the credit awarded when the Allies have achieved victory. He fervently hoped that when that time came American soldiers and ships would be there to participate and claim a share of the glory.

Italy is a nation of pluck, endurance, and considerable importance, particularly in this war, he said. He thought that America had an unjust suspicion that Italy was late in entering the war, was not doing her part, and was not entitled to a great deal of sympathy, but certain facts justified Italy in all she had done.

Dr. van Allen called the reverses of October the "unspeakable tragedy" and characterized the Russian change as the work of "incredibles", but declared he would like to send all American pacifists to Petrograd at the present time that they might see for themselves.

His subject next Friday evening will be Universal Military Service.

RALPH M. HARPER.

## BOSTON CATHEDRAL OFFERS COURSES FOR LAY WORKERS

Which Are Given Now for the Third Year — Cold Weather and No Coal — Dr. van Allen on Italy's Part in the War

The Living Church News Bureau }  
Boston, January 7, 1918 }

THE Cathedral courses for the training of laymen were begun at St. Paul's Cathedral last Thursday evening. They are given under the auspices of the arch-deaconry of Boston for the benefit of laymen eager to devote some of their time to preparation for the work of the Church. This is their third successive year. The first year brought an enrollment of thirty-six men, the second year an enrollment of fifty-one. Only twenty men registered for the courses on Thursday evening. More undoubtedly will register, for the night was bitterly cold, and the cars uncertain in their schedule. But the war will undoubtedly keep the enrollment from going beyond that of last year.

Four of the courses are given in connection with special work at Boston University. They are planned for workers in parochial boys' clubs. Of the Cathedral courses proper, the first is for lay readers, and the second for lay officials.

Men who in the past have taken these courses speak in the highest praise of their worth. This year more than ever, when men are looking for something to do that reaches down into the fundamentals and tends toward a permanent contribution to society, the Cathedral courses are appreciated.

A DAY OF DEVOTION

On Friday, January 4th, Dean Rousmaniere led a day of devotion in the Cathedral. The subject of the day was Christ in Human Life To-day.

THE NOISE OF THE WATERPIPES

The shortage of coal and the zero weather have perceptibly affected the work of the churches and schools in and near Boston. Many parishes last Sunday suddenly found their parsons transformed into plumbers! Never before in memory of the oldest parson-plumber have the waterpipes in churches and parish houses been so universally frozen. Most of the familiar faces were missed in the churches, for wardens, vestrymen, choirmasters, and faithful parishioners, as if by a preconcerted plan, followed their rector's example in pulling the ox out of the ditch by thawing out some frozen pipes in their homes. Many men found that their well-intentioned amateur efforts in the plumber's profession were "something between a hindrance and a help": for plumbers as well as parsons need some sort of strict examination before they are ordered to their trade.

In spite of the cold and the lack of coal, 900 people braved the weather to gain the

comfort and strength and cheer of the Watch-night service of Trinity Church, Boston.

DR. VAN ALLEN ON "AFTER THE WAR"

The Rev. Dr. William Harman van Allen praised Italy for her efforts in the world war at the Church of the Advent Friday evening, when he gave his weekly lecture

## THE PHILADELPHIA LETTER

The Living Church News Bureau }  
Philadelphia, January 7, 1918 }

CENTENNIAL OF FIRST NEGRO PRIEST

THE one hundredth anniversary of the death of the first negro priest, the Rev. Absalom Jones, founder of St. Thomas' Church, Philadelphia, will occur on February 13th. Bishop White, who ordained him, in the diocesan convention of 1818, said: "I do not recall the event, without a tender recollection of his eminent virtues, and of his pastoral fidelity."

ORDINATION

The Rev. Arthur W. Whittle, who has lost a sister in a raid made upon London recently, was advanced to the priesthood by Suffragan Bishop Garland, last week at

Atlantic City, N. J. Mr. Whittle has been recently graduated from the Divinity School in this city. He will accept a chaplaincy in the army. Two of his brothers were killed in the war last year.

DEATH OF RICHARD ASHHURST

Mr. Richard Ashhurst, for many years a vestryman of St. Peter's Church, recently passed to his rest at the age of 84 years. Mr. Ashhurst was a member of the prominent family of that name, and has been identified with public affairs in this city for many years. He has also been interested in the social and religious life of the city, and was an active member of Old St. Peter's Church. He was a member of several of the exclusive clubs and societies of this city and state.

EDWARD JAMES MCHENRY.

## CHICAGO'S GREAT SANITARIA FOR TUBERCULOSIS PATIENTS

And the Church's Labors Therein — Marriage of Bishop Sumner and Miss Mitchell—Notes

The Living Church News Bureau }  
Chicago, January 7, 1918 }

FAr to the northwest city limits is the Municipal Tubercular Sanitarium, to build which the voters of Chicago decided at the election of April, 1909. The property is 160 acres in extent, and up to the time of the dedication of the Sanitarium on February 16, 1915, thirty-two buildings, including administration headquarters, had been erected at a cost of \$2,400,000. When the Sanitarium was opened in the following month, 650 beds for patients were available, with an ultimate capacity of 950 beds. This is said to be the largest sanitarium for tubercular patients in the world, and is free to residents of Chicago after the necessary medical examination at one of the municipal tuberculosis dispensaries that are on the three sides of the city and within the loop. For the present only persons afflicted with tuberculosis in its curable stages are received at the Sanitarium; oth-

ers are cared for at the Oak Forest Infirmary, not far away.

The Sanitarium is not intended for the very poor, and many of the patients are educated people and in fairly good circumstances.

The Rev. E. A. Bazett-Jones, of the Cathedral City Missions staff, is priest in charge of the Church's work at the Sanitarium and began his visitations there in March, 1916. On April 2nd, the first Sunday morning service was held. Regular visitations are made on Thursday of each week, when a service and instruction is given, lasting about half an hour. Before and after this service calls are made on bedridden patients. Church instruction has been given to several patients, resulting so far in every case in the accepting of the Faith. Most of these converts have been confirmed and all who have died have made their Communion before they passed away. Those who are communicants receive their Communion every month.

They are prepared the week before and some are communicated together and some privately. It is pathetic to find that there are over one hundred children patients in

the Sanitarium, some of them 2 years of age. These children are watched closely and are carefully educated at the local schools of the institution. The priest in charge says that every help is given him by the general superintendent, and by the doctors, nurses, and employees, and that the spirit of cheerfulness is assiduously cultivated by all. The only difficulty that our ministering clergy have is in the broad classification of the patients religiously as Roman Catholic and Protestant, which entails a great deal of work and time in finding our people.

#### MARRIAGE OF BISHOP SUMNER AND MISS MYRTLE MITCHELL

The Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, was married to Miss Myrtle Mitchell, daughter of Mrs. Samuel Mitchell of Negaunee, Mich., on the afternoon of New Year's Day, at the Cathedral of SS. Peter and Paul. Bishop Anderson officiated and was assisted by Dean Pond. Bishop Sumner's best man was an old friend, Lieutenant J. Allen Haines, U. S. N. R. Both the groom's mother and the bride's mother were present, and the bride was given away by her brother, Mr. Samuel Mitchell, Jr. There was an informal reception and supper afterwards in the parish house. Bishop Sumner and Mrs. Sumner went to the East for their wedding journey and after two weeks will return to Portland, Ore. Many of Bishop Sumner's friends were at the wedding in the Cathedral, where the Bishop was ordained and consecrated, and where he served so successfully as Dean for many years.

#### DEATH OF T. B. MORRIS

The death of Thomas B. Morris, warden of St. Paul's-by-the-Lake, Rogers Park, occurred on the Epiphany. Mr. Morris came to Chicago in 1860 and for several years was a vestryman of the Church of the Ascension. Just before the fire of '71 he moved with his family to Wilmette, where he used to hold services at different houses, as there was no church there in those days. He also conducted some of the first Church services that were held in Winnetka. In 1888 he moved to his last residence in Rogers Park, where he was junior and of late senior warden. He was also a lay reader and had been for years, so that he was finally given a lay reader's license for life by Bishop Anderson.

Some twenty-five years ago Mr. Morris was associated with the publication of THE LIVING CHURCH, which at that time was edited and published in Chicago, and he has always been esteemed a valuable member of THE LIVING CHURCH family.

#### ST. CHRYSOSTOM'S PARISH

The every-member canvass, revised to date, one month after the canvass, has resulted in pledges for parish support of \$6,700 and for missions of \$3,700, with a total of 235 pledgers for parish support and 175 pledgers for missions. This in round numbers represents an increase of \$3,000 in pledges for parish support over last year, and an increase of \$1,600 in pledges for missions over last year. The increase in pledgers for missions was the most gratifying feature of the canvass—the number being more than double—an 100 per cent. increase. There were 100 more pledgers for parish support than last year.

#### MISCELLANEOUS

The Rev. F. S. Fleming, rector of the Church of the Atonement, Edgewater, has recently received a letter signed by "A British Soldier", who is identified with a regiment which helped in the capture of Jerusalem. The writer sent a generous sum

for a processional crucifix to be given in commemoration of the share taken by the various nations in the taking of the Holy City. A cross of special design will be made to accord with the wishes of the giver.

St. Bartholomew's, Englewood (Rev. F. J. Barwell-Walker, Ph.D., priest in charge), has had a Sunday evening campaign, which was a distinct success. The Sunday morning congregations also have grown, and there is steady improvement in the various parish activities. H. B. GWYN.

#### A CHURCH IN THE COAL FIELD

THE NEW building at Natalie in the diocese of Harrisburg (Pa.) was formally opened for worship by Bishop Darlington on Sunday, December 23rd. He was assisted by the Rev. F. M. C. Bedell, rector of Trinity Church, Shamokin, and the Rev. Frank R. Allison, minister in charge of Kulpmont, Natalie, and Coal Run. A choir of twenty



ST. NATHANIEL'S CHURCH, NATALIE, PA.

voices went from Kulpmont in a huge sleigh. The Bishop made the address of the occasion.

This building is one of several that have been built for use in the hard coal region. It is of wood and cost \$650, which includes no furniture. It has a basement, finished, which will serve for social gatherings. This is the only building constructed for purposes of worship in the place. Natalie is a coal town exclusively. It is about two miles from Kulpmont and is accessible by wagon, sleigh, and auto, but chiefly by "Foot and Walker's" line. The building is known as St. Nathaniel's, Natalie.

#### TRACTS ON TITHING

WE ARE ASKED to say that an offer is made by The Layman Company, 143 North Wabash avenue, Chicago, Ill., to supply, free of charge, postpaid, to any minister who desires to inaugurate the tithing system in his church, a package containing samples of practically all the tithing literature published by that company and amounting in all to about two hundred pages. Those interested are invited to make the necessary application and are requested to state that they saw the offer in THE LIVING CHURCH.

#### WEEK OF PRAYER AT BELIZE

A WEEK OF PRAYER was recently held at the Cathedral in Belize, following the call of the new Bishop of Honduras. The people's response was splendid and it was specially touching to see the Cathedral full of children every day from 12 to 12:15, offering their intercessions for the war. A Litany was prepared especially for them, into which they entered most earnestly. Each child was given a prayer card to be

used daily, and in a few days all the children were repeating its two prayers by heart. They also sent in special petitions of their own to be offered. The older people also put many pathetic intercessions into the box. Both this and the good attendance and the growing reverence have made the Bishop feel that the Week of Prayer was well worth while. The congregations sometimes at a service must have been close to a thousand, the people standing close packed outside the windows and joining reverently in the service. On December 23rd there was a Church parade of the territorial forces, and the congregation overflowed the Cathedral.

Some changes have been made in the Cathedral. A choir of eighteen boys and eight men has been installed, whose twenty-six scarlet cassocks a tailor made for love, while different women shared in making the cottas. New choirstalls have been made and new hangings for the altar.

#### ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Robert Le Roy Harris, Bishop Coadjutor-elect of Marquette, as follows:

Time: Thursday, February 7, 1918.

Place: St. Mark's Church, Toledo, Ohio.

Consecrators: The Presiding Bishop, the Bishop of Ohio, the Bishop of Marquette.

Preacher: The Bishop of Michigan.

Presenters: The Bishop Coadjutor of Southern Ohio, the Bishop Coadjutor of Ohio.

Attending Presbyters: The Rev. Bates G. Burt, the Rev. H. St. Clair Hathaway.

Master of Ceremonies: The Rev. George P. Atwater.

Deputy Registrar: The Rev. E. G. Mapes.

#### REV. H. C. STONE GOES TO THE FRONT

THE REV. H. C. STONE, founder of the Stonemen's Fellowship, is leaving Philadelphia for France, where he will work among the Pennsylvania troops, under a chaplain's commission from Governor Brumbaugh. In his absence the Fellowship will be governed by a board of seven, with F. P. Coggeshal, chief contractor at Baldwin's locomotive works, as chairman.

#### APPEAL FOR AID FOR FINLAND

AN URGENT appeal has just been received by the Federal Council of the Churches of Christ in America, from Archbishop Soderblom, of Upsala, Sweden. It reads: "Finland is suffering hard famine. Christian conferences of delegates from five neutral countries appeals most earnestly for your strong efforts to bring help from America."

This was the first indication received that a state of famine existed in Finland. On December 21st the Food Administration and the War Trade Board released 40,000 tons, or about ten shiploads, of oats and corn, for the people of Finland, at the same time sending one of the agents of the War Trade Board from Sweden to investigate conditions.

Dr. Kaarle Ignatius, special commissioner for Finland, stated that the Finnish people ordinarily raise only one-half of the food-stuffs they consume. The other half they import from Russia chiefly. A July frost killed their entire crop last summer, and the disorganization of Russia made it impossible to obtain any Russian cereals. The Finnish Government, Dr. Ignatius says, has already paid \$12,000,000 to Russia for grain which has never arrived in Finland,

because the starving Russian people looted the trains before they reached the border.

**INTERMENT OF REV. J. T. COLE**

THE INTERMENT of the Rev. John Thompson Cole, who died at Ogontz, Pa., on December 11th, occurred on December 15th, in Christ Church Cemetery, Alexandria, Va. The officiating clergymen were the Rev. Drs. R. H. McKim, Angus Crawford, K. J. Hammond, and the Rev. William J. Morton.

**ST. JOHN'S UNIVERSITY, SHANGHAI**

THE ALUMNI and students of St. John's University, Shanghai, have raised and placed in the hands of President Pott \$11,000 as their share of the \$15,000 needed for the new university gymnasium, to be erected in memory of the late Professor F. C. Cooper.

Dr. Pott has personally secured from friends in this country \$2,500 and needs \$1,500 more to make good his part of the pledge to the building fund.

**PRIEST "GOES TO ROME"**

ACCORDING to a report printed in the Roman Catholic papers the Rev. John B. Diman, a non-parochial priest of the diocese of Rhode Island, formerly headmaster of St. George's School, Newport, has made his submission to the Roman see. Mr. Diman is a graduate of the Cambridge Theological School and of Harvard and was ordained by Bishop Clark of Rhode Island. His entire ministry has been spent in that diocese.

**BISHOP BRENT'S ELECTION CONFIRMED**

THE SECRETARY of the Standing Committee of Western New York, the Rev. Walter North, Ph.D., announces that he has now received sufficient consents from the bishops and standing committees to confirm the election of the Rt. Rev. Charles H. Brent, D.D., as Bishop of Western New York. No word has come from Bishop Brent to the diocese since he sailed for France, so it is uncertain just when he will return to take up the work of his new see.

**PRESIDENT POWELL IN THE MIDDLE WEST**

PRESIDENT POWELL of Hobart College is spending a short time in the Middle West, and on Friday, January 11th, is to deliver an address at the annual meeting of the Association of American Colleges in Chicago on the subject, What Our Allies Expect of American Colleges. Dr. Powell has recently returned from a trip of inquiry in England and France as to the opportunities for educational reciprocity between American universities and colleges and those of the countries of the Allies, and has made a careful investigation of the subject. He is afterward to speak in different cities in the Middle West in the interest of national defence, under the auspices of the League to Enforce Peace.

**APPRECIATION FOR BISHOP BROOKE**

AT ITS last quarterly meeting the Board of Missions drew up the following minute congratulating the Bishop of Oklahoma upon the completion on the Feast of the Epiphany of twenty-five years' service as Missionary Bishop of Oklahoma. The minute was placed upon the Board's records and a copy sent to Bishop Brooke.

"The Board of Missions congratulates the

Rt. Rev. Francis Key Brooke, D.D., upon the completion of twenty-five years as Missionary Bishop of Oklahoma. Going to his field at the Church's call in the pioneer days, Bishop Brooke has seen Oklahoma grow into one of the greatest states of the Union, embracing two missionary districts. His devotion to duty, his forgetfulness of self, his readiness to serve the humblest of God's children; these and many other qualities have endeared him to the people of the Church and of the state. The Board of Missions sends greetings to Bishop Brooke, his clergy, and his people, and wishes them Godspeed as they go on in their work together for the upbuilding of the Church in their great commonwealth."

**DEATH OF ARCHDEACON SNIFFEN**

AFTER A MINISTRY of twenty years, the Ven. Charles J. Sniffen, Archdeacon of Western Massachusetts, dropped dead in Greenfield, Mass., on Saturday, January 5th. He had been Archdeacon of the diocese since 1906. He was deputy to the General Conventions of 1910, 1913, and 1916, had been a deputy to the synod of the Province of New England, and represented his diocese in the Missionary Council.

Made deacon by Bishop Niles in 1897, after graduation from Yale (B.A., '94) and the Berkeley Divinity School (1897), he was advanced to the priesthood the following year by Bishop Brewster. He was curate at Holy Trinity Church, Middletown, Conn., from 1897 till 1900, when he became rector of Grace Church, Carthage, Mo. He was curate of St. Paul's Church, Stockbridge, Mass., from 1902 till 1905.

**SPECIAL SESSION OF THE HOUSE OF BISHOPS**

THE PRESIDING BISHOP has called a special session of the House of Bishops, to meet in the Church Missions House, 281 Fourth avenue, New York City, at 10 A.M., on Wednesday, April 10th. The purpose of the meeting will be (1) to act upon the proffered resignation of the Bishop of Utah; (2) to consider and, if deemed best, to fill the vacancy likely to exist in the Philippines; (3) to act upon any other business that may lawfully be presented.

Each bishop is asked to return as early as may be word as to the possibility of his attendance.

**NO FIRE AT RACINE COLLEGE**

A REPORT printed in Milwaukee papers last Monday to the effect that Racine College was visited by a fire during the blizzard of Sunday was incorrect. Someone discovering quantities of steam issuing from the laundry believed the building to be on fire and turned in an alarm, thus calling the engines through the drifts that had accumulated from the storm. There was no fire, however, and no damage caused.

**MEMORIALS AND GIFTS**

ST. ANDREW'S CHURCH, Basin, Wyo., has been given a handsome altar desk, through the kindness of Mrs. Guy Craig.

A SERVICE FLAG and honor roll has been presented to the Church of Our Saviour, Little Falls, Minn. Both are the work and gift of Miss Anne Auyer, Christ Church, St. Paul, Minn., a one time member of the parish.

AT GRACE CHURCH, Galena, Ill., on the Fourth Sunday in Advent, a carved black

walnut credence was blessed by the rector. It was used the first time at the early celebration Christmas Day, and is the gift of the late Helen M. Davis, a life-long member of the parish.

ON THE Fourth Sunday in Advent, in St. Paul's parish, Fremont, Ohio, the Bishop Coadjutor confirmed a class of nineteen and blessed a silk national flag and a service flag, the gifts of Miss Minnie Failing, a devoted member of the parish. The service flag bears nine stars.

THE REV. HENRY C. SARTORIO, in charge of Church work among the Italians of Boston, writes that a beautiful altar and reredos in memory of Bishop Brooks have been given to the new Italian chapel on Salem street. He wishes to complete the chancel by the addition of a rood-beam.

TWO MEMORIALS were dedicated Sunday, December 30th, at the Church of the Good Shepherd, Atlantic City, N. J. (Rev. W. E. Allen, Sr., rector). They were presented by Mrs. Louis A. Bornemann of East Orange, N. J., in memory of her mother, Mrs. Susanna S. Cunliffe, and her uncle, James S. Cunliffe. The Bishop's chair is of quartered oak, carved in ecclesiastical designs, surmounted by a bishop's mitre. The receiving alms basin is of solid hammered brass, chased, and ornamented with appropriate embossed sentences in Old English characters. These memorials were made by Robert Geissler of New York.

A GOTHIC PORCH and vestibule has been presented to St. Paul's Church, Warner, N. Y. (Rev. Ray Wootton, rector), by Miss Isabella Lawrence in memory of her sister, Catherine Lawrence Olmsted, late wife of Bishop Olmsted of Central New York. The design, taken from an old English church, makes a very attractive entrance. The interior of the vestibule is of quartered white oak and an appropriate bronze tablet has been placed within. An American flag given to the church by Mr. Orlin Shore hangs in the chancel. Dr. Charles B. Gay has presented a service flag with ten stars, and a roll of honor placed in the church has the names of the boys enlisted from this mission parish. A new spire has also been built the past summer, and many improvements made in the interior by the Woman's Auxiliary. A new chancel and an addition to the parish room remain to be completed.

A CHURCH FLAG of a design approved by the Knoxville convocation has recently been placed on the sanctuary wall of Christ Church, Rugby, Tenn. (Rev. B. T. Bensted, priest in charge). The flag, which was made and embroidered by Mrs. Bensted, is of white silk with a red Latin cross in the center. In the upper corners are the I. H. S. and the Chi Rho, and in the lower the Alpha and the Omega.

LAST AUTUMN there was placed over the altar in the Church of the Good Shepherd, Lexington, Ky., a memorial window bearing the following inscription:

"To the Glory of God.  
In memory of ours  
In the  
Church Expectant.

"Make them to be numbered with Thy Saints  
in glory everlasting."

"Erected by JOHN ESTEN COOKE KELLER."

Mr. Keller has also given an illuminated cross which has been placed over the portal.

**ALBANY**

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

An Active Men's Guild

THE MEN'S GUILD of St. Ann's Church, Amsterdam, is having a successful year.

Meetings are held monthly, at each of which there is a speaker. In December, Dr. Charles F. McClumpha, one time professor of English literature in the University of Minnesota, gave an illuminating talk upon the racial and linguistic relationships of the nations of modern Europe. Previous speakers have been the Rev. David Van Horne, D.D., who gave an illustrated lecture upon the West and Southwest; Russell Carter, organist of the church, who presented a lecture on the opera, illustrated with Victrola records; and Mr. John G. Atwood, of the local high school faculty, who gave interesting demonstrations in physics and chemistry. Simple refreshments are served. The guild conducted an "every-member" canvass of the parish in October with excellent results, and is represented at the Sunday evening services by a committee who look out for strangers.

### ARKANSAS

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

#### The Recent Episcopal Election

THE ELECTION of a colored suffragan bishop in Arkansas has met approval from widely different quarters. Bishop Gailor writes: "I was not surprised to hear that Archdeacon Demby had been elected. His letter to me was a model of humble and consecrated willingness for service. His going rather upsets my work, and for the present I shall not try to fill his place, but await the trend of events." An eastern white clergyman writes: "You have taken a great step forward in dealing with the colored people. I congratulate you on your pioneer faith." And a colored priest writes "to express the great joy that is in my heart by reason of the recent election of Archdeacon Demby. We are especially grateful to the diocese of Arkansas and her most worthy Bishop, for taking what we consider to be the grandest step that has ever been taken by the American Church in relation to her work among the colored people of this country."

### ATLANTA

HENRY J. MIKELL, D.D., Bishop

#### Consecration of St. Luke's Church, Atlanta—A Christmas Masque

ON THE Third Sunday in Advent, St. Luke's Church, Atlanta (Rev. C. B. Wilmer, D.D., rector), was consecrated. The consecration services, which followed the raising of the \$15,000 debt, were conducted by the Bishop. The Woman's Guild alone reduced the debt from \$15,000 to \$10,500 and assisted in raising the remaining amount.

ON THE Sunday after Christmas 8,000 people were at the City Auditorium, Atlanta, for the presentation of *The Vision*, a masque of the Nativity for Yuletide, by Mrs. Earl Sherwood Jackson. The leading part was taken by one of the clergy, the Rev. W. W. Memminger, rector of All Saints' Church, and the music was rendered by the choir of St. Luke's Church.

### CENTRAL NEW YORK

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

#### Services—The Red Cross

THE CLERICAL CLUB of Syracuse has appointed a committee to arrange for weekly services at the County Tuberculosis Sanatorium near Syracuse. The priests of the city generally have consented to cooperate. A schedule has been drawn up, and the first of the services was held on St. Stephen's Day.

AS A FOLLOW-UP work coming after the excellent campaign in Syracuse by the Rev. Dr. Patton, a series of special missionary services is to be held beginning January 9th. There are to be five addresses dealing with the various missionary fields. The first of these special services will have for its speaker the Rev. Dr. Patton, who returns to address Churchmen on the work of the Church among the Negroes of the South. The second address will be by the Bishop Coadjutor, on Missionary Work in Our Own Diocese. The third address, on Missions in Alaska, will be given by the Rev. Charles E. Betticher. The fourth will deal with the Missionary Problem of the Middle West, and the fifth will be given by William Clipston Sturgis, Ph.D., Educational Secretary of the Board of Missions, on Missions in our Island Possessions. These services will be held on Thursday evenings with the exception of the first, which will be held on a Wednesday, the dates being January 9th, 17th, 24th, 31st, and February 7th. The committee to arrange these services was appointed by the clerical club of Syracuse and consists of the Rev. Walter E. Jones, chairman, the Rev. Karl Schwartz, Ph.D., and the Rev. Henry Harrison Hadley, D.D. The services will be preceded each evening by a mission study class, conducted by a layman, on the Method and Work of Missions.

MRS. CHARLES FISKE, wife of the Bishop Coadjutor, has become director of civilian relief under the Syracuse department of the Red Cross work, with charge of relief work in that large district. She has opened an office with two assistants in Syracuse.

### CONNECTICUT

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

#### Religious Education—Coal Conservation—Diocesan Apportionment

THE SPEAKERS at the conference under the auspices of the diocesan Board of Religious Education, on St. Paul's Day in Christ Church, Hartford, will be the Rev. George H. Heyn, on The Practical Working of the Christian Nurture Lessons, and the Rev. Llewellyn N. Caley on The Personal Touch in Christian Education.

BY VOTE of the vestry of Trinity parish, Hartford, all week-day services and the Sunday evening services will be held after the first of January in the parish house. This action is taken to cooperate with the Government in its desire to conserve fuel. The Governor of Connecticut on learning of the action of the vestry of Trinity Church addressed the following letter:

"To the Wardens and Vestrymen of Trinity Church, Hartford:

"I was greatly interested to read in the paper that you, in order to save coal consumption, are to have but one service a week in the church auditorium, and have invited St. John's Church to unite with you in union service. This is practical patriotism. I hope the practice will be followed during the winter by the other churches of the state.

"It would help if moving picture houses would show a disposition to save coal by limiting their exhibitions to the evening hours instead of keeping open from 9 A. M. to 11 P. M., and the saloons would follow the example; they would add very materially to the much too limited supply the poor people of our cities are now able to get.

"MARCUS H. HOLCOMB,  
"Governor."

THE DIOCESAN Committee on General Missions, in sending out their schedule of apportionments for the coming year, report

progress of gratifying character. To the parishes that have failed to pay anything on account of the apportionment, the committee has to say "that we cannot understand your attitude and beg to suggest that you may not have caught the idea of the Church of God as being a divine institution which is world-wide and not merely parochial." The apportionment for the fourteen months ending December 31, 1918, is based on a sliding scale on current expenses and salaries.

SPECIAL ATTENTION is being given this year at Berkeley Divinity School to training in extempore speaking. Professor Ladd has a homiletic course in which the students have opportunity for constant practice in giving extempore addresses on topics of vital interest. Every Monday evening in addition the students give extempore addresses in the chapel.

IN THE death of Mrs. Annis Welton, widow of the late Henry E. Welton, which occurred on Monday evening, December 31st, at her home in Hartford, Trinity Church in that city lost its oldest member. Mrs. Welton had lived in Hartford for over seventy years, and her husband was one of the founders of Trinity Church.

THE RECTORY of St. James' Church, West Hartford, is being used, during the vacancy in the rectorship, as a Red Cross headquarters. This local chapter has made several thousand surgical dressings and added one hundred names to its membership roll.

THE PARISH of Christ Church, Unionville, recently made vacant by the removal of the Rev. Louis I. Belden to Hartford, will for the present be under the care of the Archdeacon.

BETWEEN FIFTEEN and sixteen hundred Churchmen from the diocese are at present in the national service.

ST. PAUL'S CHURCH, Plainfield, will celebrate on the last Sunday in January the fifth anniversary of its organization as a mission. This important center of work under the efficient priest in charge, the Rev. John D. Hull, is making rapid advance.

ARCHDEACON HARTE, who has been in charge of St. Mary's parish, South Manchester, for the past four months during the vacancy in the rectorship, was tendered a reception by the Sunday school teachers and the choir in the parish house of the church on the evening of Thursday, the 27th of December. At the close of a pleasant evening the Archdeacon was presented with a handsome Handel Arts and Crafts electric floor lamp to use in his study. The new rector, the Rev. James Stuart Neil, will come into residence the first of the new year.

### EAST CAROLINA

T. C. DARST, D.D., Bishop

#### St. Mark's Church, Grifton, Is Consecrated

ST. MARK'S CHURCH, Grifton, was consecrated by the Bishop on Tuesday, December 4th. Clergy assisting were the Rev. George T. Hill of Greenville, and the Rev. Howard Allgood, who has charge of the new church.

### GEORGIA

F. F. REESE, D.D., Bishop

#### Ministration to Submarine Sailors

ON FRIDAY, December 28th, the British steamer *Herschel* brought in seventy-two Greek sailors picked up a short distance from Gibraltar. Their steamship *Ioannina* had been attacked by a German submarine,

which put the crew in small boats and set them adrift. They were in these small boats twenty-one hours, without food or water and scantily clothed, for the Germans had taken off their clothing. After being passed upon at quarantine they were put ashore at Brunswick, and the rector of St. Mark's Church, the Rev. R. E. Boykin, finding them about dark, immediately set to work to provide means for their relief, in which he was most loyally sustained by the Greek citizens of Brunswick. On Sunday morning the whole crew in a body occupied the gospel side of St. Mark's Church, while on the other side were the American Churchmen. It was the usual celebration of the Holy Eucharist, incense being used on this occasion. After the rector had said the Nicene Creed in its proper place he turned to the Greeks, through an interpreter, and told them to say the Creed in their own language, which they did, and then sang a hymn of thanksgiving for their safe deliverance. The rector made an address through an interpreter to the Greeks, who were for the first time in an Anglican or Episcopal church, but did not seem at a loss to know what to do.

It is hoped that the parish may secure some clergyman familiar with this field to succeed the Rev. R. E. Boykin, who leaves on February 1st for Canton, Miss., and has done rather an unusual work among the Greeks. The Greeks in Brunswick have never gotten into any trouble whatever by wrong doing, but are most useful citizens, and this is largely attributed to the fact that they have been kept to their allegiance to God and their faith through the ministrations of the Church. They understand the situation thoroughly, and the difference between the American Church and the Greek Orthodox, but always look to us for ministrations and so notified their fellow countrymen when they landed here in distress.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Bp. Coadj.  
Confirmation at Ft. Des Moines

AMONG THE Church services at the Post Chapel at Fort Des Moines, Iowa, while the Training Camp for Colored Officers was held there this year, one that should be mentioned was a confirmation by Bishop Longley. The candidate for confirmation afterward received his commission as a lieutenant and is now stationed at Camp Dix, N. J. The colored men in training at Fort Des Moines made a most favorable impression upon the people of Des Moines. Their conduct while visiting the city when off duty was a credit, as was often remarked, not only to their race but to humanity in general. The regiment gave an excellent drill in the Drake University Stadium before several thousand people, and their chorus of several hundred voices sang a number of characteristic selections that will be long remembered by those who were present. In fact, the men were in constant demand for their singing, and the music at the Church services was an inspiration for its freshness and heartiness and sweetness.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop  
Christmas Box—New Organ—Service for Deaf Mutes

THE RECTOR of Trinity Church, Danville, the Rev. Henry P. Manning, and his family received a generous and comprehensive Christmas box, sent them by the Woman's Auxiliary of St. Paul's Church, Duluth, Minn. The box contained more than 150

articles, and reached Danville the Thursday before Christmas, to add great joy on Christmas Day, especially for the two-year-old member of the household. In the letter announcing the snipping of the box was a \$30 check for the rector.

ST. MARY'S CHURCH, Middlesboro (Rev. Thomas L. Settle, minister in charge), has received, through several of its communicants the gift of a \$1,200 pipe organ, equipped with electric blower. Mr. Pilcher of Louisville, Ky., maker and installer of the organ, worked night and day to have the organ ready for the Christmas service. It was in place and was played the Sunday before Christmas.

AN INTERESTING service was conducted recently by the Rev. B. R. Allabough, general missionary of the Mid-Western Deaf Mute Mission, in the chapel of the State School for the Deaf at Danville. The service was to have been held in Trinity Church, but owing to poor light caused by damaged pipes, it had to be held in the school chapel, as good light is a very necessary element in a service for the deaf, where the eyes are used instead of the ears. This was Mr. Allabough's last service here, the reorganization of work among the deaf along provincial lines having removed the diocese of Lexington from his jurisdiction. The Rev. H. L. Tracy, of Baton Rouge, La., is expected to succeed him.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop  
Service Flag Dedicated—Diocesan Growth

ON THE Second Sunday in Advent the Rev. George Davidson, D.D., rector of St. John's Church, Los Angeles, blessed and raised in the church a service flag of 107 stars. Among the men whose national service is thus commemorated there are twelve sets of brothers, eighty are communicants, all are baptized, sixty are commissioned officers, and all but 4 per cent. are volunteers. "We are proud," said the rector in his address, "of their willing consecration to the cause of freedom and democracy. . . . It is not necessary that we shall live, but it is important that freedom and righteousness shall survive; it is not necessary that we shall live, but it is necessary that democracy shall not perish from the earth. It is not the length of years which counts, but the quality of life." St. John's has the largest communicant list of any parish west of Chicago.

THE *Churchman and Church Messenger* of Southern California, of which the Rev. J. D. H. Browne is the editor, presented its readers with a unique and beautifully illustrated souvenir number at Christmastide. This issue marked the twentieth annual milestone of its life as a diocesan paper. The following information, gathered in part from its columns, indicates the remarkable growth of the Church's most southwesterly diocese on the Pacific Coast.

The primary convention was held in Los Angeles on December 3, 1895, the General Convention at its meeting in Minneapolis having acted favorably on the memorial presented by the diocese of California asking consent for the formation of the new diocese. At that convention, the Rev. Dr. Joseph H. Johnson, rector of Christ Church, Detroit, was elected Bishop. "Of the 32 clergymen present at the primary convention, 17 have since died, 7 have removed, and 8 are still on the clergy list of the diocese. Of the 122 laymen present, 55 are dead, 12 have removed, leaving 57 still in the diocese. At the organization of the diocese there were 36 parishes and missions with a communi-

cant roll of 3,162. There are now 90 parishes and missions with 12,434 communicants; 48 missions receiving missionary grants from the diocesan board, as against 20 in 1895. During the same period, Bishop Johnson has laid the cornerstone of 47 churches, while 36 parish halls have been built, and 22 rectories. The disbursements have grown from \$74,567.53 in 1896 to \$282,232.32 in 1917; and the value of all Church property has risen from \$261,760 to \$1,746,794.35."

Of the diocesan institutions established during this period the most notable are: (1) The Hospital of the Good Samaritan, involving an investment of \$250,000, an annual expenditure of about \$168,000, and— with an equipment unsurpassed— ministering to more than three thousand patients annually. (2) The Harvard School, the Bishop's School for Boys (upon the Emery foundation); an institution occupying ten acres in one of the best residential districts of Los Angeles. It has an attendance of two hundred boys, maintains a high standard of scholarship, and has complete educational facilities representing a value of \$300,000. (3) The Bishop's School for Girls (upon the Scripps foundation); situated at a beautiful seaside resort, La Jolla (pronounced La Ho-yah), near San Diego, in the southern part of the state. This most attractive educational center, with its fine buildings of mission architecture and its imposing chapel, has an attendance of about one hundred girls and represents an outlay of \$150,000. Other institutions are: The Church Home for Children, the Neighborhood Settlement, the Japanese Mission, and the Seaman's Institute, all in Los Angeles.

MARYLAND

JOHN G. MURRAY, D.D., Bishop  
New Year's Day—Weather Causes Suffering—  
Service for Deaf-Mutes—Deaths

AT THE request of Bishop Murray there was a special observance of New Year's Day this year. He was the celebrant at two great corporate Communion services in which the people of the diocese reconsecrated themselves to the work of the Church and the service of humanity. The first of these was for men at Grace and St. Peter's Church, Baltimore, under the auspices of the Churchman's Club and the Brotherhood of St. Andrew, and was attended by about five hundred, including many leading laymen. The mid day service for women, at Old St. Paul's Church, under the sponsorship of various women's organizations, was attended by about an equal number. These services, for worship only, should lead to important spiritual results.

MUCH SUFFERING followed the cold weather of late December around Baltimore. Fuel was provided in very inadequate amount, and the poorer classes were dependent upon the municipal yards, from which they carried their small supply in bags and baskets. The Rev. R. W. Hogue organized a relief corps, who took it upon themselves to carry provisions to the people who were suffering from lack. The Baltimore Sun, declaring its lack of sympathy with Dr. Hogue's "radical and pacifist theories", gave highest praise to this "most eloquent sermon".

ON THE evening of Friday, December 28th, the chapel of Grace and St. Peter's Church, Baltimore, was filled with an enthusiastic congregation of deaf-mutes, their children, and friends, assembled for their annual Christmas festival. Preceding the programme was an inspiring patriotic service, including the presentation and blessing of a silk standard, the united gift of members and friends of the mission, was held. The

vested choir of deaf-mute women, followed by the rector of the church, the Rev. Romilly F. Humphries, and the minister in charge of the mission, the Rev. Oliver J. Whildin, advanced up the aisle of the chapel singing *Onward, Christian Soldiers*, in the sign language of the deaf. After a short service, Hymn 104 followed, during which the flag-bearer came slowly up the aisle, entered the chancel, and stood at the gospel side of the altar while the dedication prayers were said. Then came the placing of the flag, the pledge of allegiance, the salute, and the singing of the *Star-Spangled Banner* by choir and people, synchronously in the silent language and orally. An address by the rector was interpreted into the sign language by Miss Olive Whildin, a daughter of the minister in charge. It is proposed shortly to place in the chapel a service flag having a star for each of the sons of deaf-mute parents of Maryland who have been called to the colors, and it is known that the number of the stars will not be few.

REAR ADMIRAL JOHN SCHOULER of the United States Navy died at Annapolis on Christmas Day and was buried from St. Anne's Church. He was 71 years of age, and is survived by two brothers, Dr. James Schouler, lecturer in history at Johns Hopkins University, and the Rev. William Schouler of Baltimore. He was the son of the late General William Schouler and was adjutant general of Massachusetts during the war between the States.

TWO EMINENT physicians identified with the Church during long and honorable careers died in Baltimore recently upon the same day. Dr. Charles W. Mitchell, a famous specialist in children's diseases, was Dean of the University of Maryland and professor of medicine for many years. He was a classmate of President Wilson at Princeton and they have always been warm friends. Dr. Charles F. Bevan was for a long time a professor and Dean of the College of Physicians and Surgeons in Baltimore and was recognized as one of the leaders in his profession.

THE GIRLS' FRIENDLY SOCIETIES of Maryland held a patriotic rally at Christ Church, Baltimore, on the last Sunday night in December, at which special prayers were used and patriotic songs were sung. There was an address by the Rev. Clarence S. McClellan, Jr.

CANON MCCOMB of the Cathedral has recently been declared the winner of a prize of \$100 for the best essay on Prayer. Essays were submitted by some 1,700 contestants from all lands and in many languages. The prize was offered by St. Andrew's University, Edinburgh, Scotland, and the contest was conducted by the University authorities. Dr. McComb, as one of the leaders of the Emmanuel Movement, has long been engaged in the application of prayer to the cure of disease.

THE LARGE Church of St. Luke's, Baltimore (Rev. Edward Dering Evans, rector), was filled New Year's Eve for the watch-night service at 11:15. There were devotional exercises and hymns until midnight, when there was a solemn high celebration with deacon and sub-deacon. The music was *Missa de Angelis*. Over a hundred communions were made. The celebration lasted less than an hour, so that the whole watch-night services were completed in about an hour and a half.

#### MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

First Midnight Celebration at Goshen

St. JAMES' CHURCH, Goshen, was filled Christmas Eve with communicants and

friends who assembled for the first midnight commemoration of the Nativity of our Lord ever given in the parish. The vested choir of thirty voices rendered an elaborate musical service, including Moir's *Mass*, and, preceding the celebration at midnight, rendered Christmas carols with splendid spirit, violins adding to the effectiveness of the music. In carrying out the scheme of decorations all electric lights were turned off, and hundreds of candles provided the only illumination. These burning tapers were set in banks of Christmas green about sanctuary, chancel, and organ, as well as along all the windows, and the altar was particularly brilliant with lights and ornaments.

#### MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Emergency Action — Annual Summary — At the Cathedral—Minnesota Church Club

FROM ST. PAUL'S CHURCH, Winona (Rev. George S. Keller, rector), comes a splendid report of the kind of missionary spirit that wins. St. Paul's found itself in need of \$179 to meet its apportionment in full. There was not time to make a special appeal and get sufficient returns to make up the sum and so the money was borrowed from the bank and the amount wired to New York. Then a circular letter was sent out explaining the whole situation. Already almost the whole sum has been sent in by the people, and thus St. Paul's, Winona, is one of the Minnesota parishes to meet its apportionment in full.

FROM EVERY parish in the diocese come most interesting reports of splendid progress in every department of the Church's life. From St. John's Church, St. Paul, comes the report of the largest number of communions in the history of the parish on Christmas Day and the largest Sunday school enrollment in years. From Christ Church, Appleton, comes news that the priest in charge, the Rev. George W. Dow, is not only accomplishing splendid things in his own church but that he and his people are becoming very real factors in the life of the community. At St. Luke's Church, Minneapolis, the children of the Sunday school and the members of the congregation responded in the most generous manner to an appeal for food, clothing, etc., for the poor of the city. The priest in charge of St. Luke's, the Rev. Frederick D. Tyner, has accepted several invitations to preach at the services conducted by the Volunteers of America. Reports from various parishes and missions indicate that throughout the year there has been steady increase in Sunday school enrollment, and marked increase in enthusiasm for religious education generally. It is the hope of the Bishop and clergy of the city that the time is not far distant when the Church will have its own down-town mission where daily and nightly services of a distinctly mission nature will be held.

DURING 1917 the rector of St. John's Church, St. Paul, the Rev. E. M. Cross, presented 97 candidates for confirmation — just about 10 per cent. of the total communicant strength of the parish.

THE REV. WILLIAM P. REMINGTON, chaplain of the Minnesota Base Hospital unit, reports that of the staff officers the major, four captains, and the chaplain are members of the Church, and that from St. Paul's alone beside the chaplain there are two sergeants and seven privates in the unit.

MR. I. R. D. HALLOWELL, superintendent of Wells Memorial Sunday school, Minneapolis, is now on his way to France as a Y. M. C. A. secretary.

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## BELLS

Zoubek, Dean), a successful every-member canvass was made a short time ago on a Sunday afternoon. In the morning the Rev. Charles C. Rollit, secretary of the Province of the Northwest, preached the sermon in the Cathedral, and in the afternoon the "drive" was carried out by twenty-four men. The Dean and Mrs. Zoubek entertained all those who took part in the drive at supper on Sunday afternoon.

COLONEL MOLLISON of the 136th U. S. Infantry has presented the Cathedral with a silk flag in memory of his father, who was one of the few survivors of the old First Minnesota regiment that saved the day at Gettysburg. A service flag bearing thirty-seven stars was also dedicated and presented to the Cathedral on a recent occasion. This was the gift of Mrs. F. S. Warren.

AT THE Epiphany-tide meeting of the Minnesota Club, held in Minneapolis on January 10th, the speaker of the evening was Dr. Marion Burton, president of the University of Minnesota.

**MONTANA**

WILLIAM FREDERIC FABER, D.D., Bishop

Bishop Faber an Editor—Suffragan May Be Elected

SINCE the resignation of the Rev. F. R. Bateman and his removal to St. Clement's Church, Seattle, Wash., the editorship of the Montana Churchman has been assumed temporarily by the Bishop.

THERE ARE now about one hundred places in the diocese regularly visited by the Bishop, and, with new agricultural territory opening up, many more places should be organized. There has been a feeling for some time that the Bishop should have episcopal assistance, and to that end a series of questions has been presented to the various vestries, asking their judgment about calling a special convention to elect a suffragan. While opinion is overwhelmingly in favor the electing of a suffragan, yet because of the vast distances in the diocese it was thought best to defer action until the regular convention in the spring.

MANY IMPROVEMENTS have recently been made on the rectory and church of Emmanuel parish, Miles City, preparatory to receiving their new rector, the Rev. J. L. Craig, formerly of Anaconda.

EXTENSIVE improvements have been made in the Mission of Our Saviour at Joliet by the addition of new furniture and exterior renovation, and the church indebtedness in the Mission of the Good Shepherd at Bridger has been reduced. Both are under the direction of the Rev. A. C. Prescott.

THE CHURCH of the Incarnation, Great Falls, is the first parish in the diocese to have an assistant rector. The growth of this city has been greater than that of any other city in the state, and at a recent meeting of the vestry it was voted to give clerical assistance to the rector, the Rev. G. G. Bennett.

THE VARIOUS churches in the diocese were decorated during the holidays with fir, balsam, pine, cedar, and juniper, which grow in such abundance in Montana. In many places was sung the vocal composition of C. Whitney Coombs, entitled *The Christ Child*, the words of which were composed by Bishop Brewer. The poem, particularly appropriate to these times, should have a place in our Church Hymnal, as it is in the Methodist hymnal.

SOLDIERS from the various Montana forts have been moved almost entirely to eastern concentration camps. Three of the clergy

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have volunteered for service as chaplains, but as yet none have been appointed.

GRATIFYING progress is being made in Grace Mission at Hardin, one of the new mission stations under the supervision of the Rev. J. M. Nelson, and plans are being matured for the purchase of lots and the erection of a little chapel.

THE REV. R. F. BLANNING has been appointed as missionary to the Smith River and Musselshell Valley mission stations, and assumes his duties this month. This is one of the old fields visited by Bishop Tuttle years ago, but its development was slow owing to a lack of railroad facilities until a few years ago, since which successive missionaries have accumulated property, preparatory to building churches. There are now two churches in this large field, and property and building funds in several of the other points.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

##### Chaplaincies

THE DIOCESE of New Jersey is fortunate in having two civilian chaplains and one United States naval chaplain on the ground at the three encampments within its borders. At Camp Dix, the Rev. Karl M. Block is in charge of St. George's Chapel and Club House, address Wrightstown, N. J. At Camp Vail, the Rev. Thomas A. Conover has been appointed temporary chaplain and may be addressed care Y. M. C. A., Camp Vail, Little Silver, N. J. At the Fourth Naval Base, Wissahickon Barracks, Sewell's Point, Cape May, N. J., the Rev. Ernest L. Paugh, one of our clergy, is the naval chaplain. These chaplains will be very much helped in their work if the rectors or parents of any of the young men stationed at Camp Dix, Camp Vail, or Sewell's Point will send them their names and regimental company.

#### OHIO

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

##### The Bishops

AT THE later service at the Cathedral, Cleveland, on the Feast of the Circumcision, Bishop Leonard was the celebrant and made the address. He had for his subject and his word for his people throughout the diocese for the year, "Be Faithful".

ON JANUARY 3rd, Bishop DuMoulin left the diocese on a three weeks' war speaking tour for the Y. M. C. A. His itinerary includes Baltimore, New York, and the military camps of the South and Southwest. On Christmas Day he was given by Cleveland friends a new and modern touring car.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

##### Grace Church, Pittsburgh

AT GRACE CHURCH Sunday School, Pittsburgh (Rev. William Porkess, rector), there has become established what is uniquely called "The Children's Superstructure of Unselfishness". Each Christmas time the boys and girls of the parish sacrifice their candy and use the money for the sake of others. The school hold their entertainment on Holy Innocents' night. The scholars are proud of their record, covering five Christmases. It is indeed a superstructure: In 1913, sixty presents for selected destitute children of Pittsburgh were given; in 1914, several pairs of blankets for the Pittsburgh Children's Hospital; in 1915, decorations for St. Barnabas' Home for Incurable Men and Boys; in 1916, a wheel chair for the crippled children of St. Margaret Memorial Hospital;

and in 1917, a sum of money was sent for the relief of the starving children of Armenia.

#### QUINCY

E. FAWCETT, D.D., Ph.D., Bishop  
Parish Endowment—Fuel Shortage

AT THE seventieth annual parish meeting of St. Paul's Church, Peoria, the vestry was authorized to elect and have incorporated a board of trustees for the endowment of the parish. This has been done, the trustees being Charles S. Cockle and Judge C. F. Barnett. A campaign for the raising of the fund is to be undertaken at once, and it is hoped that when the parish celebrates its seventy-fifth anniversary, in 1922, the endowment fund may amount to \$50,000.

ON ACCOUNT of fuel shortage, services in some parishes and missions are being abandoned during the extreme cold weather, or are held in chapels or even residences.

#### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop  
Christmas Cold—Commemorative Service

SEVERE COLD weather materially interfered with the attendance at the churches on Christmas Day and the Sunday following. Bishop Perry officiated on Christmas Day at St. Mary's Church, East Providence, giving the people their Christmas Communion, the rector, the Rev. H. C. Dana, being confined to his bed with a broken leg. This was the only service of the day at this church.

A SERVICE commemorating the fall of Jerusalem was held at St. Stephen's Church, Providence (Rev. George McC. Fiske, D.D., rector), on Sunday afternoon, December 30th. There was a procession of clergy, choir, and congregation, and a festal *Te Deum* was sung. In the procession were carried the American and British flags. The rector preached.

WATCH-NIGHT services were held at Grace, St. John's, and the Messiah in Providence.

#### SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop  
Grace Church, Charleston

A SERVICE FLAG with sixty-seven stars was unfurled on the Fourth Sunday in Advent in Grace Church, Charleston (Rev. William Way, rector). An appropriate address was made by Judge Francis D. Winston of North Carolina.

#### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.  
Dean Purves Addresses Soldiers

ON TUESDAY evenings, at the Y. M. C. A. Hut at Fort Thomas, Ky., Dean Purves of St. Paul's Cathedral is giving short talks to the soldiers. As Tuesdays are "movie" nights, the "hut" is crowded with from 1,500 to 2,000 men. The Dean has at his home for dinner every Sunday some two or three soldiers, and several of his parishioners are doing likewise.

#### TEXAS

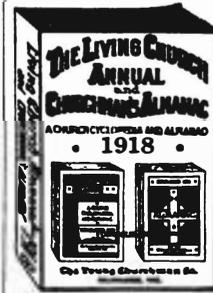
GEO. H. KINSOLVING, D.D., Bishop.  
Archdeacons—A "Four-Town-Parish"—New Rectory

TWO ARCHDEACONS have recently been appointed in this diocese. The Ven. Joshua B. Whaling is the new Archdeacon of the Northwest convocation, and the convocation

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of the Southwest will be served in the same capacity by the Ven. Robert N. Ward.

THE RECTOR of the "four-town parish", the Rev. Joseph Carden, has charge of Bastrop, Smithville, and Rockdale, besides his home town of Taylor. In two years the membership at Bastrop has doubled, and the congregations are 50 per cent. men. At St. James' Church, Taylor, 20 per cent. of the membership is in the army, of whom all are volunteers, all but two are officers, one is but 16 years of age, and four are from one family. The communicant list is about one hundred.

THE CHURCH building (rectory) nearing completion at Tyler (Rev. C. E. Snowden, rector) promises to be beautiful and commodious. It will be opened about February 15th. The vestry thought it unwise to build the rectory planned, because of the war, but bought instead a residence on the most popular street. The house has oak floors, American heating system, ceiling fans, electrical fixtures, mirrored doors, and Wilton rugs.

WASHINGTON

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

Parish Notes

THE RECTOR of Emmanuel Church, Anacosta, the Rev. W. Oscar Roome, is in quarantine in consequence of scarlet fever in his home. He was compelled to place the parish in the hands of the Bishop temporarily, and the Rev. D. W. Curran has taken charge of the services.

THE REV. MEADE BOLTON MACBRYDE, recently become rector of Grace Church, Washington, S.W., is to be instituted on the 30th by Bishop Funsten of Idaho acting for the Bishop of Washington. Grace Church is to be congratulated on the revival of its work.

SILVER SPRING and Hyattsville parishes are without rectors. Both are important places and it is hoped that very soon they will be filled. In the meanwhile the Bishop is arranging for the Sunday services.

Educational

THE ANNUAL Eucharistic service in Chicago for the boys of St. Alban's School, Knoxville, on the Feast of St. John the Evangelist, was again held at St. Chrysostom's Church, the Rev. L. B. Hastings, rector of the school, celebrant. The attendance was cut down by the enlistment of forty boys most interested in the school. The honor roll of those in service was read and special intercessions were offered. The boys, some thirty in number, were guests at breakfast of the Rev. Norman Hutton, rector of the parish. The offering was for the alumni scholarship being raised by the class of 1917, one boy giving a \$100 Liberty Bond. This fund now amounts to nearly \$500. St. Alban's reopens on January 14th, a week later than scheduled, and the Easter recess will be omitted.

AN HONOR ROLL of war service had been made up for insertion in the next catalogue of Kenyon College. The record shows that two hundred and one Kenyon men have enlisted, which is 170% of the average annual student attendance for the last twenty years. Very few American colleges have reported a proportionate enlistment which approaches this record. A Kenyon service flag will shortly be hung in the College chapel.

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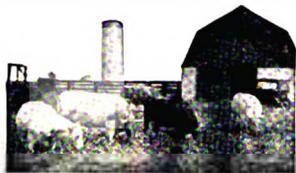
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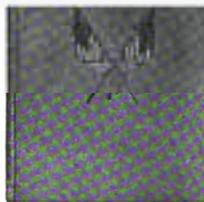
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