

The Living Church

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VOL. LX MILWAUKEE, WISCONSIN.—DECEMBER 28, 1918 NO. 9

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

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GOD WOULD have every man to live in that order that He hath
ordained for him. And no doubt the man that plieth his occupa-
tion truly, without any fraud or deceit, the same is acceptable to
God, and he shall have everlasting life.—Hugh Latimer.



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VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 28, 1918

NO. 9



The Year's Summary

[THE EDITORIAL IN THE LIVING CHURCH ANNUAL FOR 1919.*]

SUMMARY OF STATISTICS FOR 1918 AS COMPARED WITH THOSE FOR 1917 INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	1918	1917
Clergy	5,939	5,895
Candidates for Orders	336	391
Postulants	393	387
Lay Readers	3,124	3,161
Parishes and Missions	8,561	8,561
Baptisms—Infant	41,365	50,012
Baptisms—Adult	9,634	11,855
Baptisms—Not specified	2,480	5,466
Baptisms—Total	53,479	67,333
Confirmations	42,766	54,324
Communicants	1,078,912	1,090,555
Marriages	27,433	27,565
Burials	43,872	49,228
Sunday School—Teachers	50,918	55,488
Sunday School—Scholars	447,698	479,317
Contributions	\$19,705,172.48	\$21,525,249.55

THE outstanding fact concerning this year's *Living Church Annual* is that 480 of the clergy, including nine bishops, are engaged in war work at a distance from their home addresses. [See the list beginning page 406.†] The list was considerably larger three months earlier, the number of civilian chaplains in American camps then being several times greater than is now reported. This form of service has, unhappily, been discountenanced by the war department, and clergy thus serving have, to a considerable extent, returned to their parish work. Perhaps some of those named in the present list (page 413) have also been relieved of the work mentioned and others are likely to be in the near future, though special conditions will enable some to be retained. The list of clergy in war service is, of course, subject to constant change, and we do not claim the list to be other than approximately correct, although it has been the subject of much care. The names are classified as follows:

Commissioned Army Chaplains	174
Hospital and Red Cross Chaplains	64
Naval and Marine Chaplains	25
Clergy in American Y. M. C. A. Service	99
Clergy Serving as Officers or Privates	43
Civilian Chaplains	43
Miscellaneous War Work	32
	<hr/> 480

Of these the hospital and Red Cross chaplains are being taken over by the government and many of the clergy thus named have probably been transferred to official chaplaincies while the lists were being compiled. All told, it is probable that at least eight hundred of our clergy have been engaged in some form of war service away from their homes for some considerable period during the war; while they must be few indeed who, in connection with parochial work, have not assumed greater or less war responsibilities in their own communities as well as contributing, by their preaching, to

the high idealism that has prevailed among the American people. So far from justifying the morbid views with respect to the alleged apathy of the clergy that were propounded by prophets of gloom early in the war, we believe that our clergy in marked degree have risen to their opportunities and have splendidly fulfilled the difficult tasks that were given them to do.

When we turn to the statistical tables (pages 436-440), we find amply justified our prophecy made in last year's issue, to the effect that the transition stage to a fiscal year corresponding to the kalendar year would leave the tables for the present year in "chaos". Such is the case. Most of the returns from the dioceses cover irregular periods of less than a year, being, generally, about eight months ending December 31, 1917. This excludes, therefore, for the most part, the spring confirmations, which everywhere embrace the greater part of the year's increase. Thus we find not only, as would be anticipated, that the totals of all the figures denoting summaries of the year's work are much less than normal—covering less than a year—but also, for the first time at least in our generation, that a smaller total of communicants is reported this year than last; a total of 1,078,912 this year as compared with 1,090,555 last year. The explanation of this decrease is that losses in communicants are, naturally, spread equally over a year, but gains are very largely such as are made by the confirmations; and, excluding the large confirmations of the spring months, the losses, quite naturally, exceed the gains. The statistical chaos may be assumed to be at its height this year. Next year, and the year following, there will continue to be transition-stage reports covering less than a year; but when, agreeably to the legislation of the last General Convention, all parishes and dioceses base their reports on identical periods of twelve months, being the kalendar year, our statistics will be much more accurate than they have been before. In the meantime this year's figures, involving reduced numbers of communicants in forty-seven dioceses and domestic missionary districts, need convey no forebodings of a serious nature. Only three foreign districts have furnished new statistics for the year.

But even with this explanation there are dioceses whose inaccurate figures become an injustice to the entire Church. Maryland reports 6,248 less communicants than last year; and yet the diocesan journal for 1917 (page 160)—the reports are of the late fall and none is yet given for 1918—records a decrease of only 699. This is due to the fact that there is recorded "Communicants, last reported, 22,295"; but reference to the journal of 1916 (page 148) shows that the number then reported was 27,844. Alabama showed last year a decrease of 1,138. In his conciliar address for the present

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† Page numbers refer to *Living Church Annual*.

year the Bishop charges his clergy that this report was inaccurate, and that "The diocese does not deserve the accredited loss of communicants as recorded in your last year's report." "Your reports last year," he says to the clergy, "were wrong, inaccurate, and misleading." Yet the present year's journal (page 102) records a still further reduced number, involving a new decrease of 326. Decreases exceeding fifteen hundred in each case are reported from Long Island, Michigan, and Texas, but we believe them to be explainable on the grounds already mentioned. Five out of eight provinces show reduced totals in their number of communicants. It will be especially a relief to the statistician when our transition period is past. The number of clergy has increased from 5,895 to 5,939; of postulants from 387 to 393; but the number of candidates for orders has dropped from 391 to 336.

As conveying a brighter and at the same time more accurate portrayal of the state of the Church, we direct attention to the pages of the Annual Cyclopeda (58-92), wherein the story of the work being done throughout the Church is more fully told than has been customary in previous issues. These narratives show that the Church is alive to her responsibilities and is definitely grappling with her problems. The table of clergy responsible for work among students in college towns (page 153), supplied by the newly-formed National Student Council, is newly added this year to the already varied contents of the *Annual*.

THE United States Railroad Administration offers to the clergy of the nation a most acceptable New Year gift in the return of the half fare rate. This is a variety of special privilege which a true minister of Christ's Gospel can transmute into opportunity for a wider service, thereby ensuring its continuance. And it comes at a most acceptable time, when no ordinary salary is adequate to meet the just demands made upon it.

THIS issue of THE LIVING CHURCH sustains a great loss in the omission of the weekly presentation of Bible Readings by the Rev. David L. Ferris. A telegram from him late last week stated that the copy had been sent forward in ample time; but the inevitable Christmas blockade in the post office has delayed the manuscript until its arrival is too late for publication. Our regret is heartfelt.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 23rd:

In loving memory of E. A. and T. C.	\$ 10.00
"K. K.," Bloomfield, N. J.	10.00
E. H. D., St. Timothy's Parish, Roxborough, Mass.	10.00
W. N. H., Los Angeles, Calif.	5.00
Church of the Reconciliation, Webster, Mass. *	17.19
Trinity Church, Tilton, N. H. *	5.67
In memory of Katharine Lyell Hays *	1.00
A friend, Newport, R. I. *	2.00
Anonymous †	5.00
E. S., Holley, N. Y. †	8.00
Total for the week	\$ 73.86
Previously acknowledged	64,397.66
	\$64,471.52

* For relief of French war orphans.
† For relief of French and Belgian children.

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

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

609. George A. Buvinger, Dayton, Ohio.	\$ 36.50
610. Mrs. A. W. French, Piqua, Ohio.	36.50
611. Junior Resolute Club of St. Stephen's Church, McKeesport, Pa.	36.50
8. Miss L. Benton, Perth Amboy, N. J.	72.00
14. Miss Juliet C. Smith, Denver, Colo.	36.50
58. Mrs. Charles Henry Meade, New York City.	36.50
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.	3.00
107. Miss Clara Burton, Massillon, Ohio.	36.50
309. Busy Bees of St. Mark and St. Mary's Parishes, Pittsburgh, Pa.—\$20 Christmas gift.	56.50
Total for the week	\$ 350.50
Previously acknowledged	40,278.85
	\$40,629.35

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

43. Mrs. Emma Kingsland, Roselle Park, N. J.	\$ 36.50
44. Mrs. Emma Kingsland, Roselle Park, N. J.	36.50
Total for the week	\$ 73.00
Previously acknowledged	1,867.17
	\$1,940.17

ARMENIAN AND SYRIAN RELIEF FUND

Mrs. A. V. Wood, St. Mark's Parish, Brunswick, Ga.	\$ 25.00
Miss Julia A. C. Jackson, Brandon, Vt.	4.00
Mrs. W. E. Wright, Sr., Geneva, Ohio.	10.00
St. Columba's Church, Gotta's Island, Maine.	5.00
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.	1.50
St. Columba's Church, Detroit, Mich.	62.15
C. M. H.	1.00
An invalid, Los Angeles, Calif.50
Sunday School, Grand Detour, Ill. *	11.62
Miss M. P. McKelvey, Cincinnati, Ohio *	2.00
Total cash for the week	\$122.77
E. N., Los Angeles, Calif., Liberty Bond No. 456799.	50.00
	\$172.77

* For relief of children.

SERBIAN RELIEF FUND

St. Paul's Church, New Orleans, La.	\$108.49
St. James' Mission, McLeansboro, Ill.	7.00
	\$115.49

TWO SONNETS FOR CHRISTMASTIDE

EVANGÉLIZO VOBIS GAUDIUM MAGNUM

Great joy, indeed, the holy season brings.
 Jesus is born; but in what lowly guise!
 No palace shelters Him; His baby eyes
 Open beneath a stable-roof. The wings
 Of night-birds flutter as Maid Mary sings
 A wordless carol, full of sweet surprise
 And girlish happiness above her Prize,
 Wrapping in swaddling-clothes the King of Kings,
 The Mighty God whose Name is Prince of Peace.
 Angels and oxen worship Him; the stall
 Echoes the *In Excelsis* from the sky,
 While shepherds from the downs come hastening nigh
 To learn in David's Town what doth befall.
 Great joy, that never on the earth shall cease!

REGNI EIUS NON ERIT FINIS

And now, exulting, let the bells proclaim
 Peace on the earth to men of right good-will.
 The league of Antichrist, ordained for ill,
 Is vanquished in eternity of blame.
 Kaisers and Kings and Sultan, crushed in shame,
 No more unsheathe their swords with lust to kill,
 But of the cup of mourning drink their fill.
 Who ever fought with God and overcame?
 Thrice-blessed Christmas, when Jerusalem
 Exalts the Cross above the waning Moon,
 And all the trees of Belgium clap their hands!
 To Thee, O newborn King, the Diadem,
 To Thee the glory be ascribed; and soon
 Thy Kingdom come with power to all earth's lands!

Christmas, 1918. WILLIAM HARMAN VAN ALLEN.

THE UNTRODDEN WAY

EACH TRUE heart in which there is a spark of the divine life turns eagerly toward the unblemished page, the untrodden way, of the new year, not with wonder simply, or with hope, but with fervent resolve that the dead past shall bury its dead, and that a nobler, fuller, sweeter spirit shall glisten in the chalice of existence.—*F. B. Meyer*.

GREAT ART Thou, O Lord, and greatly to be praised; great is Thy power, and of Thy wisdom there is no end. And man, being a part of Thy creation, desires to praise Thee—man, who bears about with him his mortality, who bears about with him the witness of his sin, even the witness that Thou "resistest the proud"—yet man, this part of Thy creation, desires to praise Thee. Thou movest us to delight in praising Thee; for Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee. And how shall I call upon my God—my God and my Lord? For when I call Him I ask Him to come into me. And what place is there in me into which my God can come—into which God can come, even He who made heaven and earth? Narrow is the dwelling of my soul: do Thou enlarge it, that Thou mayest enter in. It is in ruins, restore Thou it. There is that about it which must offend Thine eyes; I confess and know it. But who will cleanse it? or to whom shall I cry but to Thee?—*St. Augustine*.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

THE constantly increasing tendency to ritual among our Protestant friends is significant, in so far as it means a passing of old prejudices. But those contributing to the flood of "orders of worship" should realize that Liturgics is both a science and an art. To chop up a Bible chapter

into alternate portions is not enough, even though that may make a "responsive reading". The balance of strophe and antistrophe, of versicle and response, must be preserved, in idea and in euphony, or the result is anything but edifying. Not a few of the offices and prayers set forth by our bishops nowadays for special occasions fail in that field, though prepared by men long accustomed to the exquisite cadences of Prayer Book English; and a user echoes, "The old is better". Surely, it would be well to pattern after ancient and approved forms, rather than to experiment too rashly. Such discordances (if there be such a word) are vastly less impressive than the really extemporaneous utterance of heartfelt emotion.

WITH THE MEMORY of "British Day" still fresh, it is not too late to reprint Miss Alice Brown's new poem—by way of tribute to the Mother Country—taken from the *Boston Herald*:

"ENGLAND

"Not for the green of her myriad leaves,
Heavy with dews of dawn;
Not for the web of her cloud-wrack weaves,
Dark and bright, over low-hung eaves,
Storied castle, and scarp and lawn;
Not for her larks, out-singing the sun,
Gold on gold, in melodic flight;
Nor the bird of mystery, known of none
Who hunt her by day, the authentic, one
Interpreter of the night;
Not for her leisured waterways,
Her fringes of circling foam,
Nor the lingering light of her long, sweet days,
Is she mother of millions of souls of men,
Keeper of keys of their hearts' true home.
Hail to her! hail to her! hail to her again!
England! England! mother of men!

"Look where she sits in her sturdy pride,
Zoned by the sounding sea.
The nurse that suckled her towers beside,
Old as Destiny, young, like a bride;
Liberty, wind of the world, is she—
Chanting the psalm of England's dead,
Burnt on the rim of her shield's bright gold.
And the brave of yesterday, they who bled
In the breathless last assault she led,
Are no less than the names of old.
These are England's witnesses, heart of her heart,
Sinew and thew of her, blood and bone,
Of her pride the peak and her pain a part,
Equals in valor, from city or fen,
Each man to the fray though he fight alone.
Hail to her! hail to her! hail to her again!
England! England! mother of men!

"O giant mother, ribbed of the rock,
Cooled out of primal fires,
Beacon goddess, when mad winds mock,
Battering, buffeting, shock on shock,
At the ark of a world's desires!
Fair is she as a mother is fair,
The twilight star of dreams in her eyes,
Roses and thyme on her shadowy hair,
The faint, fine circlet glimmering there
Down-dropt from immortal skies.
The good earth smiles from her smiling mouth.
Her hands are the warders of sick and strong.
Wine of the north and sweet of the south
Is her breath, when, over her wizard pen,
She chants her children their natal song,
Hail to her! hail to her! hail to her again!
England! England! mother of men!"

HERE IS A RINGING BIT of verse, by the rector of Hanford, California, all the more appropriate because of the victory:

"A BALLADE OF JOAN THE MAID

"They come with gleaming helm and lance,
On plunging chargers, brave to see.
Fighting for freedom, God, and France,
They bear in gold embroidery
The sacred words, 'Jesu, Marie'.
Joyful their hearts, and unafraid!
In truth a goodly company
Are those who ride with Joan the Maid.

"They ride to bring deliverance...
From an invading enemy,
To win back their inheritance.
And make an end of tyranny.
We bless them for their bravery.
We cry, 'Strike home' to every blade.
God grant an ample victory
To those who ride with Joan the Maid!

"And still they ride as years advance
Through each succeeding century.
They are the heart of life's romance,
The very soul of chivalry,
Who stake their lives so gallantly
To win humanity's crusade.
The hope of ages yet to be
Are those who ride with Joan the Maid.

"Patriots, 'tis for liberty,
And God Himself will be our aid.
Let us spur forward, knee to knee,
With those who ride with Joan the Maid!"

TO THE GOOD PEOPLE who fear dreadful calamities economically from the closing of breweries by the war prohibition law, and the food conservation rules, which preceded it, I commend these facts:

"The Ranier Brewery of Portland, Oregon, is now a tannery employing 1,600 men, where it formerly employed 156 men.

"The brewery of the Portland Brewing Company, Portland, Oregon, is now a furniture factory and employs 600 men. As a brewery it employed 100 men.

"The brewery at Lansing, Michigan, is now used in the manufacture of automobile parts.

"The brewery at Huntington, West Virginia, is now a meat packing plant.

"The Raymann Brewery of Wheeling, West Virginia, is now the Raymann Company, engaged in meat packing.

"The Iowa City (Iowa) Brewery is now a creamery and produce company.

"The Uneeda (West Virginia) Brewery is now a milk products company.

"The Coors Brewery of Denver now makes malted milk and a fine quality of porcelain.

"The North Yakima (Washington) Brewery is now a fruit by-products company.

"The Salem (Oregon) Brewery is now manufacturing loganberry juice.

"The Star Brewery, Washington, Pennsylvania, is now the Capital Paint, Oil, and Varnish Company.

"The Pacific Coast Brewery, Portland, Oregon, is now a shoe factory and employs 2,500 men, as against 123 men employed when it manufactured beer.

"The Cedar Rapids (Iowa) Brewery is now a creamery and produce company.

"The Fairmont Brewery of West Virginia is now an ice and milk products plant."

I HAVE JUST READ with distinct appreciation Quiller-Couch's new book, *Foe-Farrell*, a good story as well as a fine parable of the folly of personal hatred. But Sir Arthur is not at home in New York, or he never would have made his hero stay in "a hotel at the fashionable end of Third avenue". And what Old Testament standards he must have had in mind, to write of "the wise calm of one who has passed his six-score years and ten"!

Progress of the Laymen's Endeavor

By a National Officer of the Brotherhood of St. Andrew

GODSPEED to the Brotherhood as it organizes for an advance all along the line! The plan proposed goes down to the vital, fundamental things of the Christian life. Picture in every parish a group of valiant men, going over the top in every enterprise for Christ. See them bringing in prisoners with hearts surrendered at every service. Among these are young men who have seen God in the trenches, their fathers and kinsfolk, all alive with the new spirit of love and sacrifice. See the early Communion thronged, the Bible classes full of adults, the house of God crowded with eager listeners hanging upon the preaching of the Eternal Christ. Look into the homes and see parents and children kneeling about the family altar, all heads bowed in gratitude to God at meals and family prayer. Following the inspiring example of the men is an army of boys. From this consecrated host, as from those who have come out of the furnace of war, will be selected men who have seen God with the eye of the soul, who henceforth will be happy only as they preach and glorify Him. What a glorious programme! God help the Brotherhood to make it a reality."

Bishop Moreland thus summarized the sevenfold objective of the Brotherhood's new Advance Programme. The bishops and other clergy of the Church generally are eager for the Brotherhood's help in making this programme a reality. An unusually large number of rectors are making inquiries at the national headquarters regarding the revival or establishment of chapters. A wide correspondence is being carried on between the central office and all parts of the Church; and the secretaries already engaged are making a thorough investigation of and are planting Brotherhood seed in a number of fields.

Mr. Percy J. Knapp and Mr. Frank C. DuMoulin, two of the newly-appointed field secretaries, have now been on the Brotherhood staff several weeks. Their first work has been in the dioceses of Pennsylvania and Harrisburg, where they have been received with great cordiality by bishops and rectors. These two men are now opening up opportunities in the diocese of Connecticut, with New Haven as a center, and a number of chapters are in process of formation. Mr. Gordon M. Reese has been engaged for special duty among the boys of the Church. At the present time, however, he is located in Michigan, with Detroit as a center, to investigate and establish boys' work in that diocese.

It is the policy of the Brotherhood at this time not to locate secretaries in a given province, which plan will come later when a larger number are employed. At present the secretaries are being sent out from the national headquarters to districts where conditions are most propitious. Judged by results already secured, it is evident that God's blessing will rest upon this secretarial work as it expands under His guidance. To augment the efforts of the field secretaries, Mr. Shelby, general secretary, and his associates in the national office, are being used in many meetings and conferences and as speakers in the churches, in promotion of the new Brotherhood plan. Mr. Shelby was present at the recent meeting of the Synod of the Second Province, at Syracuse, where he addressed the synod as a whole, and also a luncheon attended by many of its delegates. He has addressed luncheon meetings in Boston and Wilkes-Barre; and a number of assembly meetings have also had a visit. Mr. Spencer and Mr. Randall have also made visits in the dioceses of Delaware, Connecticut, New York, Central New York, and Western Massachusetts.

The financial phase of the Brotherhood's new Advance Programme looks broadly to a bright future for the organization, the plan being to treble the budget to secure the larger staff needed. In each province wardens have been appointed, those selected being, irrespective of Brotherhood membership, the best available representative men in the different provinces. Through personal canvass on the part of the wardens, and by the impact of strong presentations made at carefully-organized luncheon meetings, the Advance Programme has been given wide and thoughtful publicity among

leading men of the Church. Already funds are being received in substantial amounts.

A large correspondence has been developed between the national office and the clergy and laymen of the Church; but it is the desire that this correspondence shall be made quite universal, in order that all parts of the Church may at least be helped through its means—and so far as possible by the visits of the secretaries as fast as they are secured. Correspondence, therefore, with the national office, is requested, especially where problems are to be solved and other help is needed in connection with the organization or maintenance of chapters of the Brotherhood.

When the Advance Programme was announced, striking commendations relative to its various points were received from forty-five of the bishops of the Church, indicating a keen interest in and an appreciation of the extensive plans of the Brotherhood. The letters all show that the bishops regard the programme of the Brotherhood as one in which the entire Church should be vitally interested. As an aid to those not familiar with the seven objectives of this programme they are re-stated here, in connection with excerpts from bishops' letters bearing on them respectively:

First, to create in every parish a service group of men and boys who will be of genuine value to the rector. Referring to this, Bishop Stearly said: "It would be a blessing beyond calculation could there be in every parish a group of men definitely working along these lines."

Second, to make personal prayer and service a living factor in every parish. Deploing the weakened influence of the Church and expanding upon personal religion as its only strengthening, Bishop Morrison of Iowa wrote: "The members of the Church have not taken religion very seriously. The teaching of Jesus has not been studied and an effort made to bring every thought into captivity to the law of Christ. Private prayer has been neglected; the services of the Church poorly attended. It is to be feared that preparation before receiving Holy Communion has not been made. There has been too little personal religion. The hope of the Church is in the vision and effort of consecrated men at work among the people."

Third, to make practical the Threefold Endeavor in every parish: increasing Church attendance, men's Bible classes, men's corporate Communion. Bishop Reese of Southern Ohio emphasized this endeavor when he wrote: "A first-hand grip on eternal truth, the spiritual interpretation of the present crisis, personal religion, and personal service made real and sustained by the sacramental and devotional life of the Church, this is the need of the hour."

Fourth, to promote the devotional life of the family through the practice of family prayer. The ideal of family religion was exalted by the majority of the bishops, Bishop Morrison of Duluth writing: "I am thankful for the emphasis your programme places on prayer. Prayer is the echo of the soul's communion with God. We need men, young and old, who are men who pray. We need family prayer in every home. We need grace before meat and thanksgiving afterwards at every table, as well as the sublime and solemn services of the Church."

Fifth, to bring fathers, older brothers, and kinsmen of enlisted men into practical and inspiring relationship to Christian service. With the good of the men in the war service at heart, Bishop Darlington commented on this objective: "Have the men of the Church and the clergy, and the fathers and brothers left at home, kept growth spiritually with them? God help us to examine our hearts, and prepare to be a help and not a hindrance to those whom we really love better than life itself when they return to us at home."

Sixth, to show young men with increasing clearness the vision of the sacred ministry, serving as officers in Christ's army. Bishop Brent, preëminently qualified by his first-hand experience and distinguished service at the front to interpret the meaning of the times, sent the Brotherhood this note-

worthy message: "I wish to emphasize the ministry and its claim on young men. The vocation is for the strongest and most talented and most favored. Unless the new epoch is vitalized by men of God, prophets and priests, the last state of the world will be worse than the first."

Seventh, to strengthen the Brotherhood's Junior Department by training and actively enlisting boys of every parish in Christ's army. "I am particularly interested," said Bishop Fawcett, "in the plan for a Junior Department secretary and his work for 'the boy.'" And Bishop Nichols said the Advance Programme would be realized if the Brotherhood succeeded in mobilizing for the Church what he termed "the 18's to the 22's of the dynamic years of youth".

A PENNSYLVANIA CHAPLAIN

IN a recent article THE LIVING CHURCH told of admirable service by the Rev. Mandeville James Barker in ministering to the wounded in No Man's Land. We quote a fuller report from the Philadelphia *Evening Bulletin*:

"It was decided to clean up a position of the enemy that was thrust out beyond their general line, from which an annoying fire was kept up constantly. Accordingly, a battalion of the 110th was sent over.

"The Rev. Mandeville J. Barker, chaplain of the 110th, with the rank of first lieutenant, went over the top with the battalion. It was not his duty to go; in fact, had the regimental commander known his intention, he probably would have been forbidden to go. But go he did.

"The attacking party wiped out the Hun machine gun nest after a sharp fight and then retired to their own lines, as ordered. It was so dark that some of the wounded were overlooked. After the battalion returned, voices of American wounded could be heard out in that new No Man's Land, calling for help. Dr. Barker took his life and some first aid equipment and water in his two hands and slipped out into the dark, with only starshine and the voices of the wounded to guide him; and, between the two armies, attended to the wounds of the men as best he could by the light of a small pocket torch, which he had to keep concealed from the enemy lookouts.

"One after another the clergyman hunted. Those who could walk he started back to the lines. Several he had to assist. One lad who was beyond help he sat beside and ministered to with the tenderness of a mother until the young soul struggled gropingly out into the Great Beyond. Then, with the tears rolling down his cheeks, the beloved 'Sky Pilot' started back.

"But again the sound of a voice in agony halted him. This time, however, it was not English words that he heard, but a moaning petition in guttural German: '*Ach Gott! Ach, mein lieber Gott!*'"

"The men of the 110th loved their 'parson' even more for what he did then. He turned right about and went back, groping in the dark for the sobbing man. He found a curly-haired young German, wounded so he could not walk and in mortal terror, not of death or of the dark, but of those 'terrible Americans who torture and kill their prisoners.' Such was the tale with which he and his comrades had been taught to loathe their American enemies. Mr. Barker treated his wounds and carried him back to the American lines. The youngster whimpered with fear when he found where he was going, and begged the clergyman not to leave him. When he finally was convinced that he would not be harmed, he kissed the chaplain's hands, crying over them, and insisted on turning over to Mr. Barker everything he owned that could be loosened—helmet, pistol, bayonet, cartridges, buttons, and other odds and ends.

"'All hung over with loot, the parson was, when he came back,' said a sergeant in telling of the scene afterward.

"'The Fighting Parson,' as the men called him, did not fight, actually, but he went as close to it as possible. On one occasion snipers were bothering the men. Mr. Barker borrowed a pair of glasses, lay flat on the field and, after prolonged study, discovered the offenders, four of them, and notified an artillery observer. A big gun casually swung its snout around, barked three times, and the snipers sniped no more."

WINNING HIS SPURS

By R. D.

HE was a new man in the field. He left a great many things behind him, willingly, for greater things which he knew lay just ahead. His first Sunday in camp was marked by an open-air service at which there were ninety-seven men. No doubt there was a great deal of real satisfaction in such a splendid start as this; but he had no intention of resting content with any such satisfaction. He was at work for the next Sunday.

Then the epidemic and the subsequent quarantine came. The order read specifically that there should be no gatherings of any kind for more than six men at a time. Was he nonplussed? He was not! He painted the following sign and hung it just above the flap in his tent:

"MEN

"Owing to Quarantine, Meetings are not Permitted in the Large Tent

"WELCOME

"In Here for Scripture Readings and Private Prayer. Come in.
Not more than six at a time."

They came, little groups of from two to six men, from early morning until retreat—earnest groups of men who, like the man who had brought them together, were looking into the future.

The quarantine was in command on the following Sunday, and the same sign brought little groups of men to that tent, to read the Scriptures and to pray awhile in private. One of the results of those two Sundays was that a man was brought to baptism; 68 asked for Testaments and received them; 27 asked for personal interviews, and from these 14 who had not made a stand for their Master then accepted Him.

The epidemic grew more severe. One half of his time was spent in the field and the other half in the hospitals. He did not even wear a mask or gown. Probably it never occurred to him to wear one, there was so much to be done. During the days of the epidemic there were twenty-one religious meetings in the little tent. He held ten Bible classes. There were two tent baptisms. Among 416 men with whom he held personal interviews concerning their Christian lives, he found fifty-four who had not acknowledged their Saviour and resolved to do so from that day forward. He distributed more than half a thousand Testaments to men who asked for them. He made nearly two hundred visits to the hospitals.

When the days of the epidemic grew still worse and certain sections were quarantined against others, he obtained permission to drive a small truck into the quarantined streets so that the men might come out to him, one at a time, from their tents. He was a new man in camp, but with that truck he served, one at a time, more than a thousand men.

So the Y. M. C. A. authorities asked him to take full charge of one of their units. But even with this added responsibility, his heart could not help but go out to the men penned in their quarters by the scourge. He walked the tented streets of the negro labor battalions by night, and, from a soap box, held prayer meetings with two and three black men at a time. Scriptures and hymns were read by the light of a candle.

So the Y. M. C. A. came to him and asked him to train their new workers coming into the field.

Still his heart was with the suffering men; there were thousands of them, yet they were stranded, in a city of death and desolation. Then his hardest test came.

A mother came to camp to take home for burial the body of a man whom he had known well. For four days the Red Cross and the military authorities searched for it in vain. Finally, a Red Cross major sent for him and asked him if he could find the body. He went to the morgue, and with the sergeant in charge uncovered the faces of men he had prayed with until death came. In this manner, after a long search, he found the body of his friend. He had a word of comfort for the mother and then turned back to his work, praying with this man, writing the last letter home for another.

His name doesn't matter. He is one of the Brotherhood's army and navy secretaries.

FIRST IN PEACE

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

ANOTHER WEEK IN INDIANA

IT was on May 10, 1917, that Indiana, nearly a year before the government, asked that all public improvements be suspended until war was done. In many war activities Indiana led her sister states. Nowhere else was the mobilization of a state's resources for the service of the nation more quickly and efficiently achieved. If Indiana was not first in war, it was perhaps because no state can precede the nation. Certainly in the manifold development of a State Council of Defense which included a large number of the ablest men in Indiana the Hoosier state was not merely prompt but also an example by which many another state has profited.

I was just home from the war zone at a time when many were going over with the song upon their lips, "And we won't come back till it's over over there." But few—and they civilians—were returning. Germany had set the stage for her supreme drive. There was anxiety but not dismay among the Allied fighters. Everybody knew the drive would soon begin. All preparations were made to resist it. A few of us came back to scatter, like Paul Revere, throughout the country, with voice and pen, urging Americans to hurry up, to get men over fast. We did not think that western line would break. We had seen it at close range. We knew that it would bend. But, after the magnificent resistance the allies had been offering for our salvation from Pottsdamnation as well as for their own, we called Americans to get behind the government to crowd over as fast as transports could be had, to save unnecessary bending of as noble a line as ever has opposed the evil of the world.

The Speakers' Bureau out in Indiana proposed to ensure in the Hoosier state a public sentiment on which Washington could count. A great war conference was held in the state capital. Then a war conference was staged for every county. Some of us with the taste of the sea still upon our lips were hurried here to speak at the war conferences. Some eight of us spent a whole month campaigning through the cold and then the slush, speaking literally to thousands the same day.

The British, French, and Belgian soldiers were first in favor. Indiana expressed to them as representative the affection America was rapidly developing for the allies. But we civilians also came with news from the front, with stories not before made public, with confirmation of the rumors we had found before we came into the war hard to believe of the methods of warfare employed by the enemy, and some of us with constant emphasis on the supreme fact that the war was really a war to end all war and that a League of Nations must prevent recurrence of the scourge of war.

I recall one place where beside the three appointed meetings there were three overflow meetings, and many came away on the same train with us to ask questions and assure us that we had not told in vain the tale of our responsibility to help to the utmost at the world's Armageddon.

The Speakers' Bureau left nothing to haphazard. The director and his associates were always ready to sit up through the night in working out our schedules and in placing a war speaker wherever he was needed. Then after we had gone local conferences were multiplied. They lasted on into the spring. I was back in May to speak awhile on the moral meaning of the war, and again in August to state in more detail the League's case to the Hoosiers. The Speakers' Bureau never ceased to reach out and to touch the state at every point. Clubs, churches, farmers' institutes, factories, all became, as months slipped by, the centres of activity.

Now that peace is here I am enjoying my third recall to speak about the reconstruction problems now before us. First in war among the states, Indiana is now first in peace. I have spoken within a week on the reconstruction duty of conserving public and private health with special reference to the prevention and the cure of tuberculosis. The next day I spent at Fort Benjamin Harrison talking to the boys in groups about their duty as they scatter to their homes to live up to the expectations their magnificent behavior, in the camps as well as at the front, has enkindled in the hearts of millions. Another day I spoke to the farmers and their families assembled in the local church on the message peace

has for them. A fourth day was devoted to a town, unique even in Indiana, for its conservation of all patriotic interests. Muncie has some thirty factories, including a great glass plant. Muncie has a live Y. M. C. A., which is drawing on the Speakers' Bureau for men to speak to working men at noon and also at midnight. This was my second visit to the same factory. Labor's duty now that peace has come was my latest message, and with the banner behind me indicating that 90 per cent. of the employees own Liberty Bonds and War Savings Stamps and have helped on the United War Work Campaign there was incentive to a speaker. But back of every specific talk these reconstruction days is my invariable premise that the world can be rebuilt only on a League of Nations basis. I want no better argument than one a workingman supplied me: "Didn't we have to go in and police Germany after all? Then I guess we'd better get ready to do policing right hereafter, with less loss of life and property." I guess so too.

The problems war and peace have brought to education have two days given to them at the annual meeting of the Southwestern Educational Association at Evansville. Long since I promised to speak on our educational relationship to France as well as on the general subject peace thrusts on our notice. Fortunately a letter was received a day or two ago from France written me, as victory emerged in sight, by a French educator for special use at this important meeting. Coming as the French Educational Mission is speaking officially, this informal message has the more significance.

But if any proof were needed that Indiana is first in dealing with the reconstruction issues it would be furnished by the state-wide meeting of November 26th called by the Governor to set Indiana immediately at work at her new task. The State Council of Defense is now closing up its work, but the Speakers' Bureau reinforced by the State University is to go on as usual under Mr. Cavanagh's direction. In addition the Governor was requested to appoint nine "after-war guides" to make sure that Indiana is ready at the National conference in Washington on December 16th, with definite plans "for a reorganization of our economic, social, and governmental affairs, to meet changing conditions, and to protect the public welfare."

If only somebody had convinced the Kaiser long ago that the only nation that can win a war is the nation which can keep the peace, he might have paused before he called his baleful council of July 5, 1914, to precipitate the war. But God was regarded only as the junior member of the Potsdam firm, and the devil was outclassed.

THE BLESSING OF THE THRESHOLD AT THE COMING IN OF THE NEW YEAR

Time passeth away: but God maketh all things new.

O GOD, who art the Lord of Time and of Eternity, and who watchest over Thy people and givest unto them the blessing of peace; Grant that all they who enter this house may come with hope in their hearts and with gracious words upon their lips; and that all they who leave this house may go in peace, and take with them feelings of kindness and good-will. May we who bid them farewell remember them with gladness. Let him who comes as an enemy, should there be such, go away as a friend; let him who comes as a friend—and may there be many—go away with greater love and with joy abounding. Let the threshold, which divides the world from this house be the place of consecration between the world and this house, and the line where happiness ever begins and never ends. May this be Thy will, O Father of the many mansions, where with Thee we hope eternally to dwell, for the sake of Jesus Christ, our Master and Redeemer. Amen.

*The Old Year goeth out with its burden: Fare thee well!
But the New Year cometh in with the freshness and joy
of youth;*

Blessed be he that cometh in the name of the Lord.

(The writer of this prayer, the Rev. Dr. J. S. Stone, rector of St. James' Church, Chicago, has used it while standing on the threshold of his house, for forty years, at midnight on every New Year's Eve.)

The Benedictus Qui Venit

By the Rev. WALTER LOWRIE

LIVING so long in Rome, out of contact with our particular brand of ecclesiastical controversy, I am surprised at the fierceness of the attack against the proposition to restore to our liturgy the *Benedictus qui venit*. The guardians of the faith must be very much on the alert to detect false doctrine if they nose it even in a Scriptural phrase—a phrase many times Scriptural, in fact. That its use in the way proposed is defended by men who represent the liberal school might, one would think, put to rest the suspicion that we have here a machination of medievalists. But I note (and this is the chief ground of my surprise) that a defense from the liberal side stirs up a peculiar fury.

I suppose that I should be classed as a liberal, and for this reason I am half afraid to intervene. Also I have had no time to write on such a subject. But now with the leisure of an ocean voyage I propose to give expression to a point of view which—whether it be called liberal or not—furnishes a clear and cogent justification for the introduction (or retention) of the *Benedictus qui venit* as the conclusion of the *Ter Sanctus*.

To those who do not believe that our Lord will ever come again, or that the Kingdom of God will ever come in the sense that He expected and His disciples, the insistence of some modern scholars upon the apocalyptic eschatology of the Gospels (it would be simpler to call it the expectation of the Kingdom of God) must seem highly radical and subversive. An *obiter dictum* of Msg. Battifol, "Christ promised the Kingdom: what came was the Church," strikingly expresses the smug satisfaction with things as they are which has gradually excluded from our liturgy almost every trace of primitive eschatology.

I know no reason to suppose that the omission of the *Benedictus qui venit* from the Second Book of Edward VI was prompted by any other motive than that which had already been so long at work.

The one hint we have left in our great Eucharistic prayer of the orientation which was at the beginning interpreted the essential character of the Holy Communion (witness the Eucharistic prayers of the Didache and, in a somewhat different sense, the Eucharistic discourse in St. John's Gospel)—the one hint of it, I say, which we now have left is, "Until I come." This phrase we get from St. Paul, but Jesus said with respect to the fruit of the vine, "Until I drink it new with you in the Kingdom of God." That word gave the disciples their orientation. In all their work and prayer, more especially in the Holy Eucharist, they looked forward to the new heaven and the new earth (in which not only the wine but all things become "new") and to the coming of the Lord. Jesus had warned them that they should not see Him again until they should say, "Blessed is he that cometh in the name of the Lord." He never uttered any other words which sounded so like a liturgical injunction. At any rate, His disciples said it.

Maranatha—the Lord cometh—is the formula which concludes the Eucharistic prayer of the Didache. I believe that there is no more ancient element in the Latin Liturgy than the *Benedictus qui venit*. The Church too soon began to pray that "that day" might be deferred. After the third century (the Kingdom of God having been brought about by Constantine—that was his belief) no one could have any interest in introducing such a passage as *Benedictus qui venit*—except in the Middle Ages, and it certainly antedates that time.

The War which has been waging prompts many of us to resort with more zeal to the heavenly hope. We have been learning that Christianity is not merely faith (that is, possession), but also hope and love. That is true in particular of the Eucharist.

The Eucharist stands for faith, but also for hope and love. I dwell in conclusion upon love. That is the theme I have been dwelling upon lately in a series of articles on the Eucharist written for an Italian monthly which is read chiefly by Roman Catholic youth. I sought to prove that

the primitive orientation of the Eucharist (as the sacrament of the Kingdom of God) relegates to their proper place, a place of inconsiderable importance, the controversies which have been waged about this sacrament of love. I have not space here to elucidate that argument, but as a suggestion I append two prayers, which I have been accustomed to use in private, and which, as it seems to me, any Christian can use in spite of the fact that they are not formulated with a view to avoiding differences but dwell upon the essential:

BEFORE THE HOLY COMMUNION

O God, who has given us in the person of Thy dear Son the true bread from heaven, that a man may eat thereof and not die; Grant that we may so partake of the sacrament of the Body and Blood of Jesus Christ that we may also be partakers of His Resurrection and inheritors of Thy everlasting Kingdom: through the merits of Him who died for our sins and rose again for our justification.

AFTER THE HOLY COMMUNION

Blessed be Thou, O God, who hast deigned to feed us with the manna which cometh down out of heaven. Evermore, we beseech Thee, give us this bread, the viaticum of our earthly pilgrimage, till we reach the kingdom where we shall neither hunger nor thirst any more: through Jesus Christ our Saviour.

It occurred to me this last Christmas day, as I was reading my Greek Testament alone at sea, that there is pregnant significance in the fact that St. Paul lays special stress upon "one hope of your calling" as a pledge of union in the Church. If we orient ourselves towards that hope, it will be difficult not to recognize as "fellow heirs and fellow inheritors of the promise" many who differ with us now in opinions, and with that reception we shall not long stint to see them as "fellow members of the Body".

One other thing—inasmuch as it hangs together with the use of the *Benedictus qui venit*. I would speak of the solecism of interpolating the Prayer of Humble Access in the midst of the Eucharistic prayer. The thing has been done: we should lose no time in undoing it. It never would have been done if it had been conceived of as an *interpolation*. The notion was that the great Eucharistic prayer began with the so-called Canon—and to put a new prayer *before* it is not interpolation nor interruption. This false notion derives from the Western use of the Proper Prefaces. By their use the manuscripts and printed missals had to leave a great gap between the *Ter Sanctus* and the Canon. That readily gave rise to the notion that the Canon is something apart, and that because it is invariable it is more sacred (hence to be said *secrete*). Such a notion could not occur to anyone who used the Eastern liturgies. The recognition of the fundamental vertebral structure of the Christian liturgy depends upon the apprehension that the Eucharistic prayer begins with the *Ter Sanctus*, that the *Ter Sanctus*, the Preface, the Proper Preface, and the Canon are integral parts of it.

The eucharistic character of the Eucharistic prayer is the surest index that all our liturgies go back, so far as the central part is concerned, to the same prototype.

A eucharistic prayer is a prayer of *thanksgiving*. The most ancient liturgies (the thing is plainest in the Liturgy of the Apostolic Constitutions) began with a grateful enumeration of God's mercies shown to His people of old time, starting with the patriarchs, and then went on with a rising note of praise, to recount the grace upon us in Jesus Christ.

The story of the Last Supper and the institution of the Sacrament is an appropriate part of this memorial of thanksgiving. It is not a lesson meant for the instruction of the people and to be read turning towards them (as I once heard affirmed by a learned professor in one of our divinity schools). Neither is it a magic formula for consecrating the bread and wine. The only possible way of consecrating anything (such is the Christian notion) is by thanking God for it ("blessing" Him is the Hebrew phrase).

The Western liturgy, as if in anticipation of the most modern task, has omitted all reference to the Old Testament.

The Thanksgiving prayer begins at once with God's mercies in Christ. The *Benedictus qui venit* most aptly introduces it—even if the phrase be taken in an historical and not in an eschatological sense.

But by all means let us not any longer interrupt the great Eucharistic prayer in the midst—with a prayer of penitential character, which depresses the note of thanksgiving just where it should rise. The Prince Archbishop of Cologne to whom we owe the beautiful Prayer of Humble Access, so appropriate before the Communion, was too well aware of the harmony of the liturgy to put it before the Canon.

THE EXPEDIENCY OF HIS GOING AWAY

By THE RT. REV. SIDNEY C. PARTRIDGE, D.D.,
Bishop of West Missouri

[AN ABSTRACT OF A SERMON]

"It is expedient for you that I go away; for if I go not away, the Comforter will not come."

MARK the sweet tenderness of the words. He does not say, "I leave you"; He cannot say, "I forsake you"; He merely says, "I go away." In that ancient and sacred tongue which God so wonderfully prepared as the medium of the Gospel message there is the fine distinction, which we have almost lost in these days, between the *inner* and the *outer* vision. And what He says is really this: "For a little while the indistinct and outer vision shall be withdrawn, in order that there may come to you the distinct and inner vision."

How true this was in the life of the infant Church! After all the training and teaching; after all the parables and the miracles of mercy and of power, something additional and vital was essential to their grasp of the Gospel. "It is expedient for you that I go away; for if I go not away the Comforter will not come; but if I depart I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." They could not really know *sin*—know it and hate it as God knows it and hates it—until they themselves were called to pass through the dark valley of shadows and see its awful final manifestation in the tragedy of Calvary. It was necessary that they should be convinced, once and forever, of the *righteousness* of God, by seeing it manifested in the rising of the King of righteousness Himself. And, lastly, they were to have made clear to them, forever, the certainty and awfulness of the *judgment* of the Almighty, that they might be counted worthy of the Kingdom. And He, who knew them better than they knew themselves, led them through the *via dolorosa*, the temporary way of sorrow, for a while hiding Himself from the outward vision, that He might open up to them the wider and grander and infinitely higher vision of the Spirit and the inner life.

He told them the truth. He could do no other. It was part of God's great discipline of character. It could not be otherwise if they were to be molded into the image of Himself to redeem the world. And their life in the Kingdom, from the day of the Pentecostal visitation on, was one unceasing song of loving gratitude to Him for that very "going away", of which He had said that it was "expedient for them".

But these words are for the Church of God on earth until the end of time. For in them there lies enshrined a great and vital principle: The temporary withdrawal of the objects of our love is ever expedient and necessary for us, not only that we may appreciate them the more, but that through the veiling for a while of the outward forms the way may be opened for the higher and the nobler vision.

God sanctify His Fatherly corrections to this land and to this people, and by His loving discipline mold us into a nation worthy of our Christian heritage.

And if it has been God's will that those we love should offer the great "sacrifice supreme"—and the stars of heavenly blue turn to shining gold—when in days to come we visit the quiet peasant fields of France where sleep our valiant dead, then, Oh! then may He give us grace to say, through our heartache and our tears:

"It was expedient for us that they went away."

DIVINE AUTHORITY

By HAYWOOD TUPPER

THE flower-clad mountain in Palestine echoes the awe-fraught trumpets of the cloud-terrors of Sinai. "God spake these words, and said——"; Christ speaks: "I say unto you"—the Olden Authority of the bald, rocky cliffs of the mountain's height in Arabia, when, pilgrims of the desert, the Israelites had received the Law by the disposition of angels. Lo, a greater than angels is here! Amid the soft glories of the Syrian lilies Christ taught the high spiritual ethics of those two tables, of Duty to God and Duty to Man. "Be ye therefore perfect, even as your Father in Heaven is perfect." In "Keep My commandments" we hear the echo of Sinai.

We challenge any ingenuous mind to obey the precepts of Jesus of Nazareth—say for example, "Go, and do thou likewise," following the lead of the human-hearted Samaritan—and deny that obedience does not show both to conscience and feeling that the *authority* was God's.

On one occasion Christ said to His disciples: "He that hath no sword, let him sell his garment and buy one." Here is Nature's law of self-defense reiterated by its Author. Conscience approves the mandate as divinely sanctioned. Personally we feel that we are acting by *God's* authority.

Much purblind caviling against the "miracles of Jesus" might have been spared, much tyroism in science might have left ignorance unbarred, much honest doubt had not been disturbed, had the logic of cause and sequence been heeded. Let us see. Mineralogy has its unbreakable laws of crystallization. Forces of Nature disintegrate the rocks, calcine them to soil; a seed, interred in earth, expands; by the nurture of sun and rain the vital power of the rootlet takes up the inorganic atoms of the mineral kingdom, and by a transmutation of Nature's appointment—which is only another way of saying the will of the Great Artist—Shakespeare tells us, "Nature is the art of God"—the *inorganic* mineral is converted into organic plant life. No law of mineralogy has been infracted; just a stronger force superinduced effected the higher development. The animal feeds upon the plant, the green plumule of *insentient* life is transmuted into *sentient* existence, capable of emotions of joy and pain. The law of the herb remains intact; a stronger force has raised the herb to the higher development. The animal is given for food to the human; strength, health, and growth are thereby attained. The intellect, the sensibilities, and the will of man are made possible by the sustentation thus afforded, and we have the ratiocination of the human mind, mental eye-sight to apprehend.

The spiritual, still stronger force reaches down to the natural life, lifts it to the higher plane of ethical consciousness, realization of God, of the authority that inheres in the Creator to command the creature.

If, to convince man of God's Presence on earth, Jesus of Nazareth multiplies loaves of bread and fishes of the wave, pray, what law is fractured? He, for a high spiritual purpose, exercises His omnific energy, purveying a stronger force than the wonted sequence of observed phenomena, bids Nature say God is here. If from primeval nothingness—the eternity of matter is wholly irrational—if from primeval nothingness His all-mighty fiat could will into existence the bright pageantry of the universe, why should belief balk at the infinitesimal exercise of the same power to provide for the children of men the daily food He had always provided by the slower processes of lesser force? The laws of Nature are but His own prescribed methods of procedure. His miracles were absolutely logical. He would convince the ingenuous of a present God.

When the Prophet of Nazareth told Nathaniel that before Philip had called him He—Jesus—had seen Nathaniel under the fig tree, the surprised listener was instantly convinced of the divine omniscience of the Speaker. To so clear-visioned a mind, to so frankly cognizant a faith, Jesus said: "Hereafter ye shall see Heaven open, and angels of God ascending and descending upon the Son of Man." Nathaniel had felt assured that Jesus was the Son of God; Christ will reward the ready acceptance by a supreme revelation.

THE CHURCH HOSPITAL AT FORT DEFIANCE, ARIZONA

BY THE REV. D. A. SANFORD

LEAVING the Santa Fe railroad at Gallup, New Mexico, one reaches Fort Defiance by wagon road at a distance of thirty miles. There is one coal mining camp, and then one passes over a somewhat barren region. On the higher ground are piñon trees, and some scraggly cedars. There are out-jutting rocks, and some buttes to be seen, while on more level ground the sage brush and greasewood hide the short grass on which sheep, goats, and cattle feed.

Occasionally, one may see a flock of sheep, tended by some of the Indians. In many cases, Indian children do this work, seven days in each week, throughout the whole year. By this industry these Indians are self-supporting. From the wool, Navajo Indian women weave the blankets that have become famous.

At Fort Defiance there is a stream of water. Irrigation becomes possible. Green fields of growing alfalfa, along with other crops, with flowers and vegetables, make a pleasant change to the eye. Here, also, are buildings for agency purposes, government schools, trading stores, etc.

The Church hospital is a mile distant from the Indian agency. For its use, gardens and cultivated fields are made possible through irrigation, and excellent spring water has been piped from the agency at the expense of Mrs. John Markoe of Philadelphia.

When one knows the barrenness of this region, one can appreciate the bountiful supply of good water, and the garden products become exceedingly useful. For in a hospital good food is important, as well as good medicine, and good care and nursing.

Navajo Indians are afflicted with various diseases. Specially to be mentioned is tuberculosis, in its many forms, and also a disease of the eye known as trachoma. Many become partially and even wholly blind. For these diseases there is need for the highest medical skill in modern science, and the hospital has a most skilled operator in the person of Dr. Wigglesworth, the agency physician. Special attention is given at the hospital to diseases of the eye, ear, and throat.

Some of the young people have received education in school, but three-fourths of the children and young people have not been in school and do not speak English. Most of the older people are ignorant and superstitious, and in sickness are easily led astray by their medicine men. Hence the great need of the Church hospital. Sick and blind in body, they come for help. The opportunity opens to give them help, not for the body alone, but in that religion which points to Christ the Saviour of the sin-sick soul.

At the hospital, each morning, there are prayers; religious ministrations and instruction are given from time to time, as opportunity offers. Bishop Atwood makes a visit once a year. This year there have been already about thirty baptisms. Thus, physical help and religious ministrations are given together.

Miss Eliza W. Thackara began work among these Indians twenty-four years ago, as a pioneer worker. Gradually she has built up an excellent hospital for these Indian people, and all before similar work had been undertaken by others. It is the Hospital of the Good Shepherd. This name appeals to the Indians. For a baptized Indian child buried in the graveyard adjoining the chapel, a simple gravestone has been placed, with the engraving of a little lamb. That engraving pleases the Indians, and has been copied on other stones.

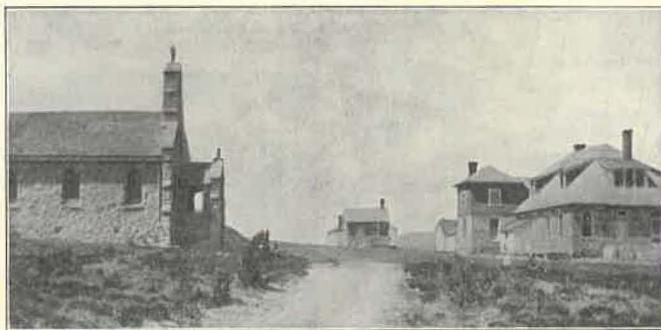
Miss Thackara has been assisted for three years by Miss Anne E. Cady, a graduate nurse, who was formerly in Alaska in work under Bishop Rowe, near the Arctic circle. Her

earnestness and zeal there exhibited are seen here. The good work of the Hospital of the Good Shepherd is largely due to the long and indefatigable labors of Miss Thackara. She has won the confidence and friendship of many of the Navajo Indians. They are the largest tribe in the United States, numbering now about 32,000. Their reservation is very large, chiefly in Arizona and New Mexico, but partly in Utah. They have not been pauperized by rations, as have many other Indians, but are worthy of instruction and help.

Said the Indian agent to the writer: "Miss Thackara is a wonderful woman. She is doing a splendid work. The trouble is they don't give her money enough!"

The Presbyterian missionary there also speaks highly of her work. Here, as in many of our Church missions, more money is needed. In this place there is a beautiful chapel, with memorial windows; but a furnace is needed to heat it in the winter months. The writer could suggest places where small gifts would be useful. Electric lights at the hospital would be a great improvement, and as electricity is now in use at the Indian agency the expense probably would not be large.

Indian minds are strongly affected by what they see. Some young men were instructed to build a gate, in the fence, on the hospital grounds. This they did correctly. But in addition they painted a large cross on each side of the gatepost. The hospital was a place where they learned about Christ, and they thought proper to put on the gate the outward and visible sign of the cross!



HOSPITAL AND CORNELIA JAY MEMORIAL CHAPEL,
NEAR FORT DEFIANCE, ARIZ.

THE DOOR OF THE YEARS

THE OLD YEAR passes away. The door of another opens. If we are wise we do not enter it with a rollicking spirit. The months that have folded themselves together as a book contained too many blots, too many corrections, too many days when the balance could not be made, the accounts were short.

We are not pleased with the past. An inspection of its record is to be feared. We enter the new door of another year, not with a feeling that the past does not count, but with an assurance that it is in our Heavenly Father's hands. As we stand wondering how to face the new year, a voice is heard to say: "I am the door; by me if any man enter in he shall be saved, and shall go in and go out and shall find pasture." Christ in the new year offers to become for us the door into a world that is different. He makes a difference between the man inside and the man outside. Christ is the door into a world of rest, refuge, and recuperation. The door for the new year to thee, O my soul, must be Christ!—*Western Christian Advocate.*

THIS DAY

[FROM A SERMON BY THE BISHOP OF WASHINGTON]

THESE ARE days when great words are on men's lips, but with varying meanings. Freedom is one, very differently interpreted. To some it conveys license. Unlimited license is anarchy. True freedom is ours only through the service of God. "His service is perfect freedom." Progress is one of the catch-words of to-day, but progress may be in two directions, progress up and progress downward. The way of bearing the cross of sacrifice, of love, is the way of Christ, the way of true progress is the road that leads to God. Brotherhood is much talked about, but there can be no real brotherhood that is not founded on the acknowledgment and the service of our Common Father who is in Heaven. The mission of the Church of Christ is to promote true freedom, real progress, endearing brotherhood.

Never was there a time when the forces of Christianity needed more to be unified by a common purpose. That purpose should be the making of a better world. But we can never have a better world without God. We must bring men to God through the power of the living Christ. We must believe and trust in Him, must show forth our faith not only with our lips, but in our lives.

We must follow in the footsteps of the Christ, in all loving service and sacrifice for others, if we are to win the world for God and save the world.

PSALM XIX

A PSALM OF DAVID

To the Chief Musician

The Psalmist shows that God's works in nature proclaim His glory,

The skies God's glory do disclose;
The firmament His handwork shows.
Day unto day recounteth speech,
And night to night doth knowledge teach.
There is no tongue nor uttered word;
Their voice, indeed, is never heard,
Yet goes their sound through all the earth;
Their words to world's remotest girth.

In them hath He set a great tent for the sun,
Which, bridegroom-like, comes from his chamber alone,
Rejoicing, a strong man, his fair course to run.
He starts from the end of the heavenly height,
And to the far end of it circuits his flight,
And nothing is hid from the warmth of his light.

and His law proclaims His grace.

Jehovah's law is perfect, the soul it vivifies;
His testimonies certain, the simple making wise;
The precepts of Jehovah are right, the heart elate;
And God's commandments pure; the eyes illuminate;
The fear of God is clean, enduring thus forever;
His ordinances true and righteous, failing never.
More to be desired are they than gold, yea gold refined;
Sweeter they than honey-drops in honeycombs confined.
Moreover to their warning words Thy servant hath regard;
In keeping and observing them there is a great reward.

He prays for cleansing and

Who can his own errors see?
From hidden faults, Oh, cleanse Thou me!
From sins presumptuous keep Thy servant straight,
Let not their power be o'er me elevate;
Then I myself will upright be,
And shall be clear from all transgressions great.

reconciliation.

Let these my words of mouth and thoughts of heart
Be in Thy sight as of Thy will a part;
Thou, Lord, and my Rock, and my Redeemer art.

DONALD A. FRASER.

WHEN CHRIST CHOSE THE EVIDENCE

AND the poor have the gospel preached to them." Such is the fact Christ chose to select in evidence of His divine mission and the kingdom of God having come on earth. We all concede the evidential value of the leper cleansed or the dead raised to life. Is this phase mentioned so distinctive a feature it must needs be reckoned amongst the miracles of grace? Can it be the climax of wonders wrought? Is it not a striking fact that Christ lays His finger upon the super-human element in what seems to us a commonplace factor? Which of us left to ourselves would in modern days choose this sentence about the Gospel for the poor as the chief apologetic of Christian truth?

Yet, human history has really no greater miracle to offer. A ready exegesis of this statement is that the Christian ethic has its own peculiar principle of selection, and by it has in effect renewed to our notice virtues and lives commonly overlooked. It has brought sunshine "into huts where poor men do lie". All this is true. Yet a far profounder truth lies here. The whole history of humanity is dead against the notion of good news for the poor apart from the Gospel itself. The evangel could never start up by natural initiative. Conscience and society and circumstance challenge its possibility. Man has felt the sting of conscience. He has not found its cleansing ray. Society has felt the stigma and burden of its poor. It has never made room for meek lives capable of making many rich. The best society has attained is tribute unto the great. The least the Gospel offers is reverence and service for the lowly. In nothing is our modern science more grimly emphatic than the fatalistic dictum that man is the pitiful tool of circumstance. What follows? The world gruffly says: "The poor have the kingdom of hell." Christ says: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." There is the crux. Which is the sound logic of life?

But "poor in spirit". Precisely. Poverty itself is not always a matter of money and goods. It oftentimes signifies lack of promise; lack of self-respect; lack of moral stamina. Men are thrust or sink down whenever the thews of their

inner thoughts are undone, and life seems sternly and ponderously hopeless. Now, given a secular science, a fixed law of social gravitation, and the cold obstruction of circumstances; given a civilization fraught with ambitions and crammed with artistic and scholastic lore—what ray of hope could such polity throw upon the thick cloud that chokes a "Seven Dials" or "St. Antoine"? The reeking slum is proof against any amount of logic, however exact and artistic. Hence, society, ever making the most desperate efforts to get at its poor, finds their woes a tantalizing and elusive mockery. It has no name for the sin men feel. It has no gospel for the redemption they crave. The blunt adages about "survival of the fittest", and the "weakest to the wall", simply aggravate existent misery.

Has the Gospel any message for such? Against the remorse of conscience it proclaims pardon and peace. Against the social anomalies, it upholds the sovereign dignity of the human soul. Against the pressure of circumstance, it exhibits the "Son of Man" righteously victorious through the bloody eclipse of the Cross. Nowhere is the Gospel so distinguished; nowhere does it display its divine origin more forcibly than in reaching down unto the lost things of life, and finding unexplored remainders worthy the enthusiasm of the Holy Ghost.

This is the real miracle of history. The poor have the Gospel preached to them. Plain men have no faculty for following a tortuous logic which assures them society will find its ultimate rhythm through complexities which make for higher simplicity. They mistrust the positivist dogma that the air shall echo with their fame long after their selfhood and service has crumbled in the dust of the grave. But they can understand the phrase, "our Father". They can learn how this password universal reconciles all things in heaven and in earth. They can realize how it turns all thoughts to nobleness even as satin is spun from dust of leaves.

And so long as the Church can point to the treasury of lives exalted under that evangel which brings hope to the lowliest and uplifts the meek unto kingly power, so long will this divine miracle brighten forth as her chiefest claim: "The poor have the Gospel preached to them."—*Church Life*.

THE OLD YEAR AND THE NEW

Up woodland slopes my path has led,
And this is the garland I weave, to spread
O'er the icy limbs, and the drooping head,
Of the dying year.
There's pale green pine for youth that is fled,
For hope fulfilled, the sumach red,
And the bayberry gray when the years have sped,
And death draws near.

There's a strange new warmth in the noonday sun,
And a laugh of joy in the streams that run;
The cry of life that has just begun,
The year's new born.

There's a sigh in my heart for a task never done,
For a goal never reached, for a prize never won,
For the web of illusion ambition has spun,
For a hope foresworn.

The gold of to-morrow is heaped in the west,
A voice whispers low, "Unfulfilment is best,
For thy soul finds its life in eternal unrest,
In a truth unrevealed.

Thou art rich in a treasure that's yet half-possest,
In a hope yet unborn in a creed half confessed;
Till Death yields the secret that's locked in his breast
And vision is sealed."

MARY ALETHEA WOODWARD.

AN OLD YEAR PRAYER

O GOD, with whom a thousand years are as one day; Thou hast called us whose lives pass as a watch in the night unto Thy service, that we may so do our work that it shall not need to be undone. Stay, we beseech Thee, the fever of our hearts, and help us to walk in the light of Thine own eternity, through Jesus Christ our Lord. Amen.—*Rev. Henry S. Nash, D.D.*

SOME NEW FACTS ABOUT ALCOHOL

BY CLARENCE E. FLYNN

AFTER all, it may not have been so bad a thing that many defenders rose up during the past years to champion the failing cause of alcohol. The debate which has resulted from their mistaken contentions has really led to a determination on the part of people in general to look into the question, and to determine for themselves whether alcohol is really a benefit or a menace to the user.

No believer in abstinence needs to ask for anything better than just such a spirit of scientific investigation. The best thing that can happen to the truth is that it be investigated. Such investigation into the drink question has been the result of the general questioning, and it has led to the general conclusion that alcohol works harm and not good to the human system.

One of the most useful of American scientific establishments is the Carnegie Institution at Washington. During the last few years two of its experts, Drs. Dodge and Benedict, have been following special lines of study on the effect of alcohol upon the human brain and nervous system. Their achievements in this field of investigation have been notable for both their scientific and their moral value.

These investigations were, of course, conducted with that care which always characterizes the work of the genuine scientist. The laboratory expert never works from a prejudiced viewpoint. He approaches his task with an open mind. He does not seek the proof of some contention of his own. He looks for nothing more nor less than the truth about a thing. He would rather fail altogether in an investigation than to reach a false conclusion and publish it to the world. Such a result would not only be failure, but deception as well. When one is following the results of the work of a true scientist, he may rely upon it that no unfair advantage will be taken of the facts.

Of course, it must be remembered that much still remains to be discovered concerning alcohol. Those who have studied the subject thus far have only been pioneers in their field. We shall learn a great deal more about it, but we have already learned enough to indicate the fact that alcohol is an enemy of men.

One of the conclusions reached is that alcohol is not, as has so long been supposed, a stimulant. It is, instead, really a depressant. The seeming increase of vitality which follows its use is entirely deceptive. According to fundamental tests it really robs the body of a measure of vitality.

We have long been accustomed to suppose the case otherwise. Even the most ardent opponent of liquor has taken for granted its power to stimulate. Working upon the basis of this assumption, the medical profession has too long taken it for granted that, being a stimulant, alcohol had a proper and rightful place in the dispensing of drugs and the practice of medicine.

Of course, the use of alcohol is always followed by a certain increase of seeming vivacity. The user becomes more talkative, and, up to a certain stage, even more active. Whence do these manifestations come, and what is their cause, if alcohol depresses rather than stimulates.

They rise directly from the fact that the depressing effect of alcohol reaches to the inhibitory centers—the storehouses of self-control. The point is, then, that alcohol does not increase the power of action. It only decreases the power of self-restraint. The things one does and says when under the influence of liquor are simply the things from the doing or saying of which he would ordinarily have restrained himself. If he were sober, his words and actions would be tempered with good judgment. Under the influence of liquor he has no fear of any kind of risk or trespass.

Some have supposed that these manifestations prove the power of liquor to render one temporarily clever. The fact is that the seeming cleverness in the actions or words of a tipsy person simply represents the things which, as a sober person, he would know better than to do or say.

Each advance in our knowledge of the effect of alcohol upon the human system only serves to confirm the old contention that it is a foe of efficiency. This is true not only because it tends to deteriorate the tissues and organs of the

body, but also because it strikes directly at the seat of reason as well.

The muscular reflex is dulled. The power to react to sounds and other *stimuli* is distinctly lessened. The memory is affected. The fingers lose approximately nine per cent. of their deftness. The eye loses about eleven per cent. of its quickness and accuracy.

These are results following directly upon the effects exerted by alcohol upon the brain and nervous system in general. Ordinary men failed to slay the hydra of old because they struck only at some one of its many heads. It perished only when there came a man who thought to strike at the one vital center. Alcohol does not content itself with striking at those parts of the physical life which are able to renew themselves, or without which the life can still go on. It strikes at the seat of all that makes life worth while. It stands second in the list of causes of insanity. It damages the efficiency of many thousands, however, who never reach the stage of complete insanity.

No further words are needed to indicate the truth of the old dictum that drink and workmanship do not go together. Each ounce of liquor consumed reduces a man's capacity for skilled labor by a definite and unflinching percentage.

It has always been important that a workman should be at his best, but it has now come to be more so than ever before. The powers of men are taxed in an unusual degree, and processes of production are put upon the most severe strain of all their history. In former years one owed it to himself, his family, and his friends to steer clear of alcohol, but his obligation is now vastly increased. He owes it to his country and his flag as well.

An interesting development concerning the effect of alcohol upon human efficiency has come as a result of the military efforts of the last several years. It has been proven that liquor makes a poor soldier. This is true in spite of the notion that once prevailed to the effect that strong drink was a necessity in an army camp. A few cherish that notion still, but their tribe steadily decreases.

About six years before the outbreak of the great war, the Bavarian ministry of war determined upon a shooting tournament in which the participating marksmen were to be under various degrees of the influence of alcohol. Thousands of shots were fired, and the results were very important and significant from both the military and the human viewpoint.

It was found that a man can not hope, after taking a drink of liquor, to shoot with the accuracy that was his before. Under even the slightest degrees of intoxication the marksmanship of the participants was lowered, in many cases as much as twelve per cent.

The tournament mentioned also emphasized the promptness of the effect of alcohol upon the nerves. It was discovered that the influence of a drink of liquor begins to manifest itself in a man's marksmanship almost immediately after the beverage is taken. Five minutes suffices in any case for the results to begin to show. As moments multiply the effect is increasingly apparent.

As is true of work, war in the latest notable instance is no haphazard thing. It requires mechanical accuracy and scientific precision, and it can not be successfully carried on by a race of inebriates. However much we may hope that warfare will soon be a thing of the past, while it remains with us our only hope of escaping death in its awful clutches is our disposition and ability to maintain efficient armies. An efficient army necessarily means, for one thing, a sober one. Whether in the workshop or in the military camp, liquor and efficiency are sworn and uncompromising foes.

DO SOMETHING to associate yourselves with Christ's Apostles: something that, in another life, you may look back upon as having contributed, however little, to carrying on the great enterprise that began when our Lord bade these simple Galileans make disciples of all the nations, and that will only end with the last hour of time.—H. P. Liddon, D.D.

IT IS BY accepting the means through which God teaches us, and recognizing His hand in the events by which He acts on the soul, that true virtue is attained.—Rev. T. T. Carter.

The "Littlest" Class

By KATE WOODWARD NOBLE

IN every Sunday school the question comes up, "What is the best way to teach the very little people?" There are plenty of manuals and leaflets, and things of that sort, but more depends on the ingenuity of the teacher than in any other department of the Sunday school. Out of my own experience of a number of years past I have gathered some things that seem to me worth passing along to my fellow-teachers of the Church.

In the parish to which I belong, the room was somewhat limited, and as I like to be where I can talk freely to the little people, without disturbing others about me, I used, for a long time, to take the little ones into the church itself as soon as the preliminary service in the parish house was over. The first thing I taught them there was that they must be very quiet and orderly, because it was God's house. It had been given to Him and we must not do as we could in the parish house, but keep it for His worship. I told them the cross was on the altar, in the very best place in the church, to make us remember it was God's house; and that it made us think of our Lord because He died on the cross for us. The candles made us remember He was the Light of the world; that He was God and Man. The candle had to have both wax and a wick to give the light, so our Lord had to have a body like ours, so He could be seen and known; and when the candles were lighted it made us think of the Holy Trinity, the wax, wick, and flame combining to give the light. Then I taught them the significance of the colors for the different seasons. Even the very little ones remembered all this after a short time.

I wanted to make good Churchmen and Churchwomen of them. I told them each one of them had the very best mother in the world. That did not mean that other people's mothers were not good, but theirs was the best for them and they loved her best, and I wanted them to feel just that way about their Church. I usually took the gospel for the day, telling them the Church told us a story on most Sundays, and put the story into very simple language for them. The story of the feeding of the multitude with the five loaves and two fishes was one which really made quite an impression on them. One wee little girl went home one Sunday in the Epiphany season, when I had told the story of Christ in the Temple with the doctors, and said to her father: "Daddy, I want to tell you a story. There was a boy, and his mother took him away off. When they wanted to go home she couldn't find him anywhere. She went back and looked, and then she found him, talking to a lot of men, and she took him home with her." "Who was the boy?" asked her father. She stopped and thought a minute, then said: "I think it was Jesus."

I find that the life of Christ is about the best thing to teach them. There are so many things to "get around" in the Old Testament stories, as children think in broad generalities and do not grasp the idea of different times and manners from those to which they are accustomed in the very brief time given for a Sunday school lesson. A series of pictures, showing scenes in the life of Christ, or illustrating the parables, will make a very good foundation for the lesson. All children like pictures and one can find a good deal in them to talk about. The large colored pictures, such as used to come with the International Lesson Series, were very good, except that many of the subjects were above the heads of the very tiny folk who could not yet read. But they can understand the Baby Jesus and His mother, and the Boy in the Temple, and the Man curing the sick, and they always like to hear about Him.

I teach them little verses like these:

"We are little Christian children,
Saved by Him who loved us most;
We believe in God Almighty,
Father, Son, and Holy Ghost.

"Advent first, then Christmas Day,
Then Epiphany;
Twilight Sundays, then comes Lent,
Next we Easter see.

"After that, Ascension Day;
Whitsunday is here;
Last of all comes Trinity
In the Church's Year."

Their own carols, which each succeeding generation of children in the class sings, are *Venite Adoremus Dominum* at Christmas, and "Birds Are Singing" at Easter. They learn to bow at the name of our Lord in the Creed, "to show that He is God as well as Man". They are the best behaved children in Sunday school. I tell them ours is the class in which we all try to be polite. It is not polite to talk when some one else is talking. I am older than they and know better how to be polite, so if they talk I must keep still and be polite to them. They are very willing to give me my turn, and be polite to me if I am to them. This, I think, grown-ups are apt to forget. We must be polite to the children if we wish and expect them to be polite to us—that is only fair. It means listening patiently to stories of kittens, and dogs, and circus parades, and visits, and all sorts of things, but it is quite possible, oftentimes, to draw a nice little moral from the child's own story, and thus feel that the time is not lost.

I do not try to make the children "sit still". I remember too vividly the days of my own childhood. One of my little Sunday school girls went home and said to her mother: "I don't care. Little girls can't always sit still in church. Mrs. N. said they couldn't—and she said she didn't." I didn't, for I couldn't. I was arbitrarily ordered to do so, without being told why. I overlook little restless movements, and try to interest the children so much that they will not become really disorderly. They pass the cards, or the papers, and are really helpful in that way. When I was about four years old, I used to go to a Sunday school in New York with the children of our boarding mistress. I got tired of sitting still, so got up and began to walk around. When the superintendent who was in the primary room remonstrated, I told him I "wanted to take exercise", and was quite hurt when he said little girls didn't take exercise in Sunday school, and I must go and sit down. The seats were in two "banks", as I remember them, one side for girls and the other for boys. Instead of returning to my place by little Sarah, I saw a vacant seat next to Lyman, and promptly occupied it. I was much puzzled by his evident distress and the giggles heard on all sides. So I sympathize greatly with the restless children.

I give, each Sunday, to each child, a little picture card with a text on it. When they get five little cards, they bring them back and receive a small celluloid pin with a picture or a verse on it, which they wear very proudly. When they stay at home on account of illness, they get their card, "all the same". This helps in keeping the attendance regular. The little cards are very inexpensive and the pins cost only one cent apiece, so it does not involve any great expense.

In talking to very little children one must be careful to use words they understand. A lecturer once said in my hearing that the great trouble with grown people was that while they remembered what they did, when they were children, they did not remember how they felt when they did it, and I think that is so. Fortunately, I have retained a clear remembrance of my childish thoughts and feelings, and this helps me to get along with the children. I love every little one in my class and their response is very spontaneous and touching. I tell them I want to see pleasant faces, for I don't like the looks of people when they are cross. When they are too restless or inattentive, I stop and wait. By the way, that is a most effective plan with the older pupils. Just stop and wait; make it clear that you will not go on so long as there is any noise or inattention, but impress them with the idea that the waiting does not bother you in the least (whether it does or not). They do not wish to remain longer than they have to, and if their actions do not seem to annoy you there is no fun in keeping on.

All this may not be of much help to infant class teachers, but there may be some things that will give useful suggestions, and with the hope that this may be so, I have set them down.



CLINTON ROGERS WOODRUFF, Editor

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

PREPARATION FOR PEACE PROBLEMS

AFTER war—reconstruction! Preparation for the problems of peace. The years of war seem long—but we believe the years of peace will be longer and more fruitful. They certainly will if we take to heart the big, profound lessons of the world struggle. In the words of a Belgian national: "We want, in the days to come, to reveal and express clearly to ourselves these ideals which have maintained us in the war." In short, the patriotism of peace, an editorial in the *National Municipal Review* points out, must be as high and fine and self-sacrificing and patient and unremitting as the patriotism of the war.

The National Municipal League is concerned in the forms of government and their efficient administration. It is interested in something more, the editorial goes on to say; in citizenship, in civic heroism, and civic patriotism. Its members have helped, from the president to the youngest and newest member, in every phase of war activity abroad and at home, and they have kept the home lines steady. They have borne a double burden. They have added war duties to peace duties. They have sought to make permanent the fine spirit of citizen volunteer service and cooperation for the upholding of a nation, which in its every part will be worthy of the sacrifices that have been so gladly made. The hardest problems probably lie ahead of us: The readjustment of society, the reestablishment of old lines of contact, the reorganization of life and industry, the rehabilitation of the maimed and wounded; in short, the problems of reconstruction.

Conscious of their pertinency, urgency, and importance, the National Municipal League called the conference to meet in Rochester, N. Y., reference to which has already been made in these columns.

THE NEW AMERICANIZATION

It is a pleasure to quote the following clear-cut sentences on a topic of interest to all people:

"Our foreign populations are being touched and melted into our citizenship. Once we thought of Americanization as John Collier so happily puts it, as consisting of getting naturalized. Then we thought that learning English was Americanization. Then we decided that a better intellectual grasp of American history and of American political ways was needed for Americanizing the immigrant. Then the war came along, and our conception of Americanization broadened a thousandfold. What does Americanization mean to us now?"

"We are in the world arena, no longer an isolated people. We have decided that nations across the globe from us are fighting for those ideals for which our American grandfathers fought. We have decided that democracy is a world issue, that justice is an international concern, that brotherhood is as wide as the human race. We are no longer just talking about these things, we are giving our treasure, we are freezing in the winter and putting our children on short rations, because we believe that these things are so.

"We now see that Americanization consists in a fitting of all the dwellers in America, alien and native alike, for that new and greater, more gorgeous, more generous-hearted America of to-morrow. Our Americanism looks forward, not backward."

SOCIALIST ATTITUDES

It is interesting to note the developments of the "Quarante" party, among the socialists, a party which sided with American labor in its repudiation of any peace by negotiation and in its support of intervention in Russia. To this party the French socialist leader, Albert Thomas, has adhered, and by it the opposition known as the "*minoritaires*", although now in the majority, has been successfully defied. Meanwhile French socialists generally who had declared that American opinion was not represented by

the labor men in France in mid-summer, and that it would be found to support the "*minoritaires*", were given conclusive and evidently disturbing proof where that opinion lay, in the visit of the American socialist mission to France in August last. This mission, which included A. M. Simons, Charles Edward Russell, and John Spargo, left no room for doubt that one group of American socialists was for a conclusive peace based solely on a decisive victory of arms.

RISING AMERICAN IDEALS

A young soldier was sitting in the comfortable living room of a soldiers' club when one of the women workers remarked: "This is quite like home, isn't it?" "No, ma'am," he replied. "It isn't like home. This is what I want to remember, and not home."

To many of these boys certain standards of life and recreation have been presented for the first time. The question arises, the Massachusetts Society for Social Hygiene asks, will the young wives of some of these soldiers be able to measure up to these new ideals? No small part of the present community problems is to give these girls the opportunity to acquire the new standards of their husbands, brothers, and friends, not only that they may meet again on equal terms, but be an inspiration to those who may slip back to the old ways when the influence of commander and comrades has been removed.

FIGHTING DISEASE BY COÖPERATION

Another monograph has been issued by the Framingham Community Health and Tuberculosis Administration. The new one deals with the medical examination campaigns. It will be recalled that this experiment is being carried on with a view to determining whether by careful and thoughtful study and preparation certain forms of disease can be practically eliminated from the average cooperating community.

The experiment is being carried forward under the auspices of the National Tuberculosis Association under an appropriation made by the Metropolitan Life Insurance Company.

Housing Standards in Brooklyn, by John C. Gebhart, formerly secretary of the Brooklyn Tenement House Committee, is a comprehensive study embracing over 3,000 families, and in its ordered array of facts it reveals once more the paramount evil of overcrowding and the definite menace which that entails to public health and the general welfare.

THE FEDERAL CHILDREN'S BUREAU set out to save 100,000 babies and young children during Children's Year, and assigned a quota to each state on the basis of the 1910 census. The smallest quota, that of Nevada, was 60, and the largest that of New York, being 8,455, with Pennsylvania a close second at 8,318.

CHICAGO IS PLANNING to establish a municipal farm colony for the men prisoners of the House of Correction, and a house of shelter for women. This is a subject in which the Social Service Commission of Chicago is deeply interested, and to which it is making a substantial contribution.

TYNDALL HAS SAID that a few days of mountain-climbing will burn all the effete matter out of the system. It is a good thing to climb to the mental and spiritual heights for the purpose of cleansing the soul.—THOMAS DREIER in *The Vagabond*.

THE BISHOP COADJUTOR of the diocese of Newark is serving as chairman of the Social Service Commission.



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.

"HOLIDAYS IN NOVEMBER"

To the Editor of *The Living Church*:

YOUR editorial of December 14th, on changing the date of Thanksgiving Day to November 11th, was of great interest and most timely. Speaking in one of the city (Louisville) churches on Thanksgiving Day, I earnestly advocated the change of date to November 11th.

Save the Birthday of our Lord, this is the greatest day in the world's history. It marked the end of the most world-embracing and, on the part of our enemies, the most brutal war in history. It is a day in which the whole civilized world can take part in thanksgiving, in which every part of it was supremely involved. Instead of a national holiday, it will be international, world-wide. Our own Thanksgiving Day has largely lost its meaning. According to the service for Thanksgiving in the Book of Common Prayer, this was especially for "the fruits of the earth", for the harvest. But the day, as now observed, comes at the close of November. The crops have been harvested months before, and there is nothing to remind us of them but bare fields, or the ground newly-plowed for next year.

I have heard many Thanksgiving Day sermons, and cannot recall one in which the gathering-in of the crops was the chief subject of the address. Any subject prominent before the minds of the people, or in the mind of the speaker, could be, and has been, brought forth. How many men, in their Thanksgiving sermons this year, mentioned harvest or first-fruits? How many men did not feel that the end of the world-war was the thought in the minds of all men?—that this, above all, was a cause for world-rejoicing?

Why, then, should not the day on which it came be the Thanksgiving Day of the world—November 11th—in which we, as well as they, could join; a day fixed, with something tremendous for which we all rejoice and give thanks? The world will observe the 11th of November in some way; it will never be forgotten. Would it not be a righteous act on the part of America to help make its annual recurrence an *inter-national* day of Thanksgiving?

CHARLES EWELL CRAIK, JR.

Anchorage, Ky., December 14th.

To the Editor of *The Living Church*:

SEVERAL years ago one of our leading magazines started a crusade to change the date of Thanksgiving Day from the last Thursday in November to some other day, preferably a Monday, in order that it might be more generally observed as a holiday, losing sight entirely of the fact that the day is intended to be a holy day, and not a holiday. They stated that the observance of the day on the last Thursday in November had no significance, and that those who originally chose that date did not know of any reason why they did so. At that time I took exception to their statement, calling attention to the fact that although Thanksgiving Day happens to come on the last Thursday in November, that date was selected not because of a particular day or season in the civil calendar, but for the reason that it is the Thursday following the Sunday next before Advent and the last feast day of the Christian Year, Friday being a fast day, and Saturday the eve of Advent Sunday.

While the original choosers of a day for our national Thanksgiving may not have known why they chose such a day, they were certainly guided by Almighty God to choose the most appropriate day of the whole year, for what could be more appropriate than that before entering upon the new year on Advent Sunday we should be called upon to lay aside our business affairs and thank God for His blessings during the past year? Two years ago, when Prayer Book revision was being discussed, I suggested through your columns that Thanksgiving Day be placed in the Church calendar on "the Thursday following the Sunday next before Advent".

By all means let us unite with the rest of the world in a great international peace holiday on November 11th, but by no means should we give up our custom of meeting as a nation on the last feast day of the Christian Year to make our national and individual thanksgiving for the many blessings we have enjoyed.

Yours very truly,

J. G. MINNIGERODE, JR.

THE LEAGUE OF NATIONS

To the Editor of *The Living Church*:

IN your editorial on reconstruction and peace, in your issue of December 7th, you say: "We must have a league of nations. That league must leave individual sovereignty unimpaired." Surely, your pen must have slipped, or else you do not contemplate such a commonwealth of nations as will actually make an end of great wars.

Surely, if the league of nations is to be anything but a plaything—in the long run—the very thing it must certainly do is to "impair" the sovereignty of individual nations, great and small. We have long been used throughout the world to the fact of small nations with "impaired" sovereignties. No one of the neutral European nations in the great war possessed unimpaired individual sovereignty, either during or before the war. What they should do, internationally and even to a great extent, domestically—was utterly dependent on a will outside themselves, a general European will, expressed chiefly through that well-discredited entity, "the balance of power". The evil that there was in this condition for the small nations lay not in the impairment of their sovereignty at certain points, but rather in the fact that the extra-national will that prevailed was not rooted in justice and democracy, nor expressed coherently and impartially.

But, of course, what our forefathers went through in the building of the American republic is the clearest of all indications and analogies of what the proposed league of nations involves in principle and practice. Our thirteen original states came near wrecking democracy's greatest experiment in its beginning by the tenaciously-held conviction that their several sovereignties should persist "unimpaired". It was in desperation that they finally permitted the impairment. The principle of the problem they faced is identical with what the world of nations faces to-day. We must give up our exclusively national sovereignty in certain perfectly definite and vital phases of our national life if we wish to live in the future a life that shall be, even in the most elementary sense, Christian. A league of nations that does not specifically limit our national sovereignty in the larger aspects of commerce, finance, transportation—as well as the more obvious phases of armament-making and the maintenance of a military establishment—will be a league of less value than the time spent on its launching or the paper on which its constitution is written.

If we propose really to begin the structure of a new world, a world that shall genuinely bring the nations even a step nearer to the "Kingdom of our Lord and of His Christ", we have got to pay a price for it. It will not be a world made by tinkering, but a world made by sacrifice, by self-giving, nationally as well as individually. And the fundamental sacrifice—that, for the most part, comprehends all others—is the sacrifice of the tenacious (but really very modern) notion of exclusive national sovereignty.

I am,

Very truly yours,

KENNETH RIPLEY FORBES.

Roxbury, Mass., December 14th.

THE GOLDEN CALF

To the Editor of *The Living Church*:

WHEN Aaron made a calf of gold, and the Israelites bowed down to it, one may infer from the narrative that the substance of which the image was made was an important factor in the occurrence. Had the calf been of copper (the "brass" of the A. V.) or of wood, or of potter's clay, it would not have served its purpose so well. We are accustomed to regard the worshippers as a stupid throng, "turning their glory into the similitude of a calf that eateth hay." But very many of "our best people" are equally stupid, and indeed more so. Let me illustrate this by two examples:

A number of years ago, in a certain church, well pewed and carpeted, there was a wealthy man to whom almost everyone bowed down. Though not a communicant, he occupied a place among the vestrymen. He was not a liberal giver. On one occasion the Church finances were at a low ebb; and it was proposed to raise the pew-rents about fifty per cent., and so to be rid of a constantly recurring trouble. This man at once said, if such a plan was adopted, he would take one pew instead of two. The proposal was accordingly dropped. At length the man, like his

prototype in the Gospel, "died, and was buried." The Church people anxiously scanned his will. Did he leave anything to that Church? In colloquial language, "Nary a red." He left nothing to any poor relation, nothing to any public benefaction, nothing to any Church work, everything to his family.

Now for the other example. More than a quarter of a century ago, a certain wealthy rector was elected bishop because of his wealth. He was not distinguished for his piety or for ability—the kind of man who, had he been poor, would never have arisen from obscurity. After a few years he died. Did he endow the diocese? Not a bit of it. He did leave a sum of money for the printing and publication of some worthless writings of his own production. Nearly all else went to his family. It was noticed with grim satisfaction that his sons were squandering their inheritance, some time later on.

There is probably more of the worship of the golden calf in the city churches of this continent, among "Episcopalians", than anywhere else in the world. At present I do not draw attention to the wickedness of it, but to its immense foolishness. Let me suppose a case, made up out of fragments, as "the mingled glories of exulting Greece" were said to be collected in one statue. Here then, is a man, enormously rich. He "belongs" to the Church of Demas and Julian, on a principal city avenue. He is not rigidly faithful to his wife. He curses and swears a good deal, particularly at his office. He has been heard to say that the Nicene Creed is a parcel of rubbish. His money is made chiefly by spreading false reports insidiously, and thus raising or lowering the value of stocks. He has turned over a few millions by judiciously "watering" stocks. His proper place is the penitentiary. But he gives \$10,000 a year to Demas and Julian. The rector knows something of his crookedness, but does not rebuke him, preferring to prophesy smooth things. The people acquiesce, and are even thankful. Now I say that, however disgraceful all this may be, it has a bottom of "horse sense". So much adulation is given for so much coin. The golden calf produces shekels. The man is not worshipped merely for his wealth, but because he does really open his purse-strings, and his dole is useful. The Demas and Julian people are not stupid. The stupid people are those who bow down before a man from whom the Church gets nothing. They are far sillier than the idolaters in the wilderness, because those people really thought that the God whom the golden calf represented had brought them out of Egypt, though in fact he had not.

"An unwise man doth not well consider this."

Williamsport, Pa.

RICHARD H. THORNTON.

A DIOCESAN BUSINESS AGENT

To the Editor of *The Living Church*:

THE suggestion of the Rev. Philip G. Davidson of Greenville, Miss., that there be a business agent for a diocese is excellent, but it seems to me not to go far enough, and that in two respects.

1. In Pennsylvania, and perhaps in other states, county judges have two clerks. One of them does the court's clerical work in criminal cases, the other in civil ones. The latter is known as a prothonotary, a legal name well understood in business circles. This officer relieves the judge of business details relating to all property cases. He is always at the service of the judge, but he is the business head of the legal affairs of the court. Why ought not bishops of large dioceses have prothonotaries, to do for them what these court officers do for judges? The prothonotary of a diocese, the right hand of the bishop in legal and business matters, would have a standing in the diocese, and would relieve a spiritual officer of many details of which most bishops ought to be relieved.

2. Whatever the proposed officer be called, he ought, as it seems to me, to go into parishes, and be at the head of a corps of laymen who go into parishes, and there teach men to apply their Christianity. War commissions, mission boards, and a score of other general agencies of the Church, think up and think out more plans in a year than parishes can put through in ten, as now constituted. What the average rector needs is not more things to do, but more men to do what he has in hand. And men of parishes need things to do. Work for Christ and men is God's scientific prescription for love of Christ and men.

This after-war time is one in which things must be done, not just talked about. If they are not done, Bolshevism will come to America as it has done to Russia and to Germany. The only salvation that holds out is the salvation that is worked out, but somebody must teach men how to work. Might not an officer proposed by Mr. Davidson serve as the head of such working staff? Men may love old ways, and frown upon such as propose new plans, but in times like these, when the world must be rebuilt, and with it the management of the Church on its material side, new plans must be proposed and tried. Failure is right ahead of everything and every religious body that refuses to move.

New York, December 6th.

EUGENE M. CAMP.

THE SAN JUAN INDIAN MISSION IN NEW MEXICO

To the Editor of *The Living Church*:

A CIRCULAR letter from our Indian mission near Farmington to people in New Mexico is, as I feel, worthy of wider notice. I therefore make extracts from said letter.

"Let us of this Missionary District of New Mexico be reminded of the helpless, pitiable condition of the Navajo Indians within our borders, who dwell as strangers in a country that was once all their own; subjugated, broken in spirit, existing miserably here and there, on a barren reservation, with no hope that their country will ever be restored to them. . . ."

"Recently the dreadful scourge of influenza swept over the reservation, carrying death and desolation to unknown numbers of Navajos, and the end is not yet. Surely, the Church will rejoice to know that the San Juan Indian Mission Hospital has aided many of those stricken, and that through the ministrations of the staff the lives of no fewer than twenty-seven Navajos were saved. They came, the sick and the well, young and old, long distances, in desperate haste to reach the mission, knowing that no other place would be opened to receive them. All the sick were taken in, even though some had to be made as comfortable as possible in tents, and others had to be placed on the floor of the wards. . . ."

"Thirty-two patients have been cared for on the place since the 20th of October, and still they come. Medicines and directions for the care of the sick in their hogans were given out to more than we could number during those busy days. The dead were buried from the mission, the sorrowing given some small comfort, and the hungry fed. The experiences gone through on those worst days will pass into the mission history. . . ."

"These Navajos no longer question why we are here. The mission is to them 'the medicine house'; the missionaries their good friends sent by 'a God in the East' to heal and to teach them."

The superintendent of the Navajo Mission then goes on to say: "The work has already outgrown our facilities and resources. Our present income is no longer adequate to its support. If we are to labor on we must have help, and the help must come quickly."

The *Spirit of Missions* for November contains an article by Bishop Howden on the work in New Mexico, including this work among Indians. The Navajos are now the largest Indian tribe in the United States, about 13,000 of whom are in New Mexico. Difficulties in reaching them are many. But the need is great. As Bishop Howden has said: "To bind their wounds, heal their sickness, and show by deeds of kindness the Christian gospel in action, offers the surest way for bringing them to a knowledge of the Christ." D. A. SANFORD.

"ON THE THRESHOLD"

To the Editor of *The Living Church*:

PLEASE accept my thanks and congratulations for your timely utterance in the December 7th issue, under the caption, On the Threshold.

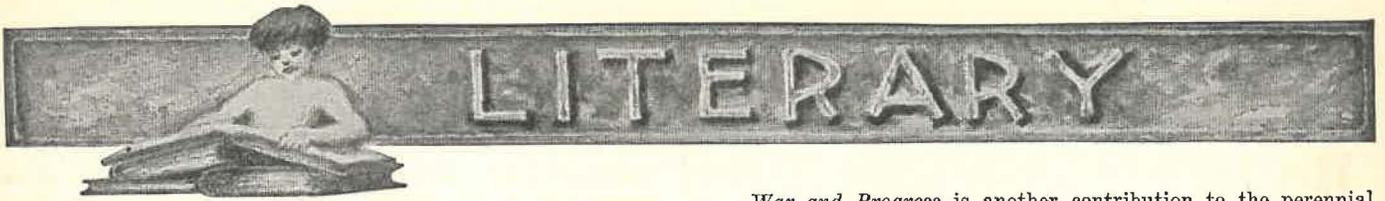
The Church cannot compromise with those who look upon universal and permanent peace as an impracticable ideal. Yet it is perfectly evident, from recent utterances in the Senate, that some are in danger of forgetting that one of this nation's purposes in fighting was to make a recurrence of this war impossible. If such peace does not emerge from the Peace Conference, we shall have fought in vain and the victory falls once more to Mammon and to Mars.

Many of us will devoutly thank God if you, sir, as editor of *THE LIVING CHURCH*, will do your bit, as we believe you will, to help this Church furnish the nation with twentieth century idealism, for it is evident that there are those who, without such leadership, will plunge us back once more into nineteenth century world politics.

Again, with sincere thanks, I am, faithfully yours,

S. A. HUSTON.

WE RARELY enter into appreciation of the simplest blessings God gives us, until for a brief period we are deprived of them. Never is the sky so blue or the sunshine so glorious; never the grass so richly green or the flowers more radiantly beautiful; never does the song of the birds fall more sweetly on the listening ear, than when from some deep, dark cavern beneath the earth we come again into the glorious freedom of the noon-day. Never does the dear homeland seem so transfigured for us as when, after the long absence and the journeying through the realms afar, we catch the first faint outline of its shores from the deck of the vessel homeward-bound. Health, strength, and the use of our special senses—how little do we value them when all goes well; but when for a while God takes them away, how precious do they become to us! "I never realized before what a blessing it was."—*Bishop Partridge.*



MISCELLANEOUS

Use Your Government. By Alissa Franc. 374 pages, with 44 inserted halftone pages in illustration. E. P. Dutton & Co., New York City. \$2.00 net.

Here is a really surprising and notable book, because it makes the government of the United States a human government, and because, also, it goes far in bringing about some thought of the participation of each individual of us in this wonderful mechanism which we have been accustomed to speak of as "they", but which we are here taught ought to be considered as "we".

The sub-title of this interesting volume is "What Your Government Does for You", and the introduction, by Miss Hasse of the New York Public Library, well describes the ideal under which Miss Franc has worked. Miss Hasse writes: "The book is not a stereotyped manual of civics. In adapting the arrangement of her material Miss Franc has succeeded in producing a sense of relationship of the government to the citizenship regardless of age, class, or color which is usually lacking in books on civics, and it may be regarded as the first book of its kind on this vital subject."

Most thoughtful men interested in civic advance have deplored the vague ideas held and expressed by otherwise well-intentioned persons as to what are the actual functions of the Federal Government. Miss Franc's arrangement of parts and chapters gives an easily-accessible demonstration of the vast scope into which our own government has expanded its activities. The section entitled "The Farmer" covers 150 pages, and under fourteen chapters explains what the man who grows food or other real wealth produced on and not abstracted from the land may expect in definite help from the government of which he is a part. Part II takes care of the would-be settler, and Part III is a surprise in its detailed showing of how the man in business can avail himself of governmental agencies. The remaining parts include statements concerning the workingman, the immigrant, the negro, the woman in her home, and girls and boys—the latter important part discussing education, child labor, reading circles, and school and home gardening.

The work is heartily commended as a most desirable one for every thoughtful citizen to possess. It is unfortunate that Miss Franc has depended on her original arrangement of subjects as shown in the contents, and has omitted to provide the intelligent index which would more easily unlock the vast mass of information for which the book is truly remarkable—such information, it should be added, being presented in an unexpectedly narrative and pleasant style.

MORRIS LLEWELLYN COOKE made an unusual record for himself as director of public works under the late Mayor Blankenburg of Philadelphia, and has done a further good piece of work in embodying his experiences and views in a volume which he aptly calls *Our Cities Awake*, published by Doubleday, Page & Co. One cannot give the book higher praise than to say that it is as interesting as Director Cooke's later annual reports. This to the uninitiated may sound like faint praise, but it is the highest of praise, because these reports reached high water mark for effective presentation of the facts of public works. So will this book, because it happily adds illustrations that illustrate to words that convey ideas. It abounds in charts that embody in a glance pages of the average report, contrasts that drive home the truth of a situation; poetry that inspires. Then there are pictures of those who have done things. But over and above these is a text that breathes a love of the city, an appreciation of its influence, its awakening, and its development. It was fifteen years ago while president that I called attention to *The Awakening of America*. This book of Mr. Cooke's gives abundant evidence that our country has awakened to her duty and responsibility in many places and in many ways; but there are great, perhaps greater, problems before us; and this volume will help us face and solve them. Secretary Baker, who achieved a national reputation as mayor of Cleveland, contributes a foreword in which he points out that there is coming to be in America a love of one's city, and a willingness to serve one's city, and as a consequence the cities themselves are showing the results of being loved and served. "Not the least significant thing about this book is the fact that it was finished during the stress of war and is introduced by the Secretary of the War!"

CLINTON ROGERS WOODRUFF.

War and Progress is another contribution to the perennial question of the world influence of the Anglo-Saxon. It is by a former member of the American consular service in China, William S. Howe, so that naturally the American branch of Anglo-Saxondom comes in for a large and appropriate share of attention. From personal observation and from definite facts, the author predicts the accelerated evolution of larger political entities and the distribution of power among a very few unitary groups, such as the Anglo-Saxon alliance, rather than the formation of a world peace league. In many respects the most interesting chapter is the one entitled The Fundamental Defect, in which among other things he discusses most intelligently the rigid method by which we elect our president at definite four-year terms. Another good chapter is the one in World Groupings. (Boston: LeRoy Phillips. \$1.00.)

EDWARD HOWARD GRIGGS has won a national reputation as a lecturer, and his volume *The Soul of Democracy* embodies his philosophy of the world war in relation to human liberty. His text is: "Man for the state means autocracy and imperialism. Man for mankind is the soul of democracy." What at bottom does the war mean? Why has it been our war from the beginning? What will be the effect of the war upon our social philosophy and upon the future of democracy? These are the questions which Dr. Griggs answers. The respective values of democracy and paternalism for efficiency, invention, endurance, and finally for the welfare and progress of humanity, are studied in a series of chapters culminating in an analysis of the effect of the war upon socialism, feminism, religion, education, and literature. [New York: Macmillan Co. \$1.25.]

IN HIS *Backgrounds for Social Workers* Prof. Edward J. Menge of the University of Dallas seeks to furnish an historic and scientific setting or background for social workers. It is good to have a biologist take up such questions as birth-control, eugenics, the mediaeval renaissance, and reformation family. It is equally good to have these questions discussed from a Roman Catholic point of view, and Dr. Menge, who is professor of biology in the University of Dallas (a Roman Catholic institution in charge of the Vincentians), has done this very thing in a very interesting and stimulating way. The book embodies a series of lectures given before the Dallas School of Civics and Philanthropy. [Boston: Richard G. Badger. \$1.50.]

SOCIALISM AND FILIALISM

[FROM A PASTORAL LETTER BY THE BISHOP OF CALIFORNIA]

THE FIRST and great commandment bears upon our relation to God. Duty to God is originative of duty to neighbor, as parent precedes family circle. Sound socialism is the outgrowth of humanism and humanism to the Christian implies divinity. Fatherhood ranks brotherhood. A recent warning of Bishop Gore is much to the point here: "Social service is everywhere and always a necessary part of the Gospel, but it is a secondary part, a fruit rather than a root. The service and this sense of brotherhood comes as a result of the Fatherhood found in God. Civilization finally and fundamentally depends on the idea of God in every nation." The danger is that socialism will not only be unrelated but unrated.

Since 1835, when the word was coined, "socialism" has served as a masterful rallying word for the dimension of duty to our fellow man. It goes everywhere and is seized as descriptive of the aims of many groups. It makes an excellent term to conjure with the world over. The Christian Church seems to lack a word of corresponding point and currency for the dimension of our primary duty to God. Especially is this true of our duty towards our Heavenly Father as reciprocal to His Providence toward us. In a word, what appears desirable is a term to fix and foster our *filial* as well as our social obligations. Now as we have socialism for the vogue of championship of the rights and duties of man to man, is there not a congruous gathering up of those filial duties of man to God, in a term *filialism*?

Filialism as the source and synthesis for socialism, and both as brought into the world in their right and remedial purpose and agency—these are most suggestive and timely to us. Let us make the preparation for the angelic message of good tidings and its undying vitality a very republication of a filial gospel and a social gospel symmetrical in teaching and rounded in life.

Bewildered by Babies

By LOUIS TUCKER

AFTER raising Lazarus the Master retired to the village of Ephraim. He stayed there, neither teaching nor healing, for a considerable part of the winter, for He was very, very tired. When it drew toward time to go up to the Temple at Eastertide, for the Passover, He left Ephraim and went along the border between Samaria and Galilee until He met that Passover band from Capernaum composed of His own acquaintances and friends. Joining these, He led them down the eastern side of Jordan valley toward Jerusalem. It was the custom for people going up to Passover to gather in great bands and companies and travel down the east side of Jordan, camping out at night. They crossed the river at the stone bridge near Jericho, and came up through the hills to Jerusalem in numbers so great that historians, taking the recorded number of Passover lambs as a basis and counting fifteen people to each lamb, estimate the total Passover crowds at three million, of whom a million and a half came up the Jericho road.

These groups, these itinerant neighborhoods, therefore filled all the land. They numbered from ten to a thousand each; and most of them moved slowly and made a sort of picnic holiday of the trip. Thus the Master's path was full of bands of well-to-do peasants and townspeople, taking any route they wished as they all drifted toward Jerusalem. It was the ancient satisfaction of that eternal need which, in modern times, causes tramps and tourist traffic.

Naturally, when the news spread that the Great Physician was abroad again, all these bands coalesced and concentrated upon His route. Many of those before tarried, many of those behind hastened, and those following parallel routes down the valley converged on Him. Soon He was among many ten thousands of people, with their needs and illnesses, and His consequent cures. None dared delay. He was going up to Jerusalem, where the ancient equivalent of a death warrant awaited Him; and all felt that the crisis was at hand, and either His triumph or His death was certain.

Among the friends and relatives in His Passover band were certain women who are named, the chief among whom was His Mother; and, of course, there were others who are not named. This group of women saw Him in His power for the first time. He had gone to and fro over the land for years, healing and teaching, but they had stayed at home at Capernaum. He had journeyed with His mother more than once, notably at the removal of His household from Nazareth to Capernaum, but then He neither taught nor cured. In Capernaum, of course, they had seen Him at work: but this was the first time they had journeyed with Him while He was teaching and curing, surrounded by adoring multitudes and in the fulness of His power.

During these Passover journeys, timed to take place at the pleasantest part of the year, many carried their bedding with them and slept in the arcades of the caravanseries; and many frankly camped out in the open. The Master's Passover band, however, having women with it, must have made some arrangement to pass the night in villages: for we find them, one morning, in one of the Perea towns east of Jordan, and gathered together to set out on their day's journey.

The Mother of our Lord was a most kindly, motherly, and efficient person, an able housewife, and her Son's good friend and comrade. He had felt free, on returning from John Baptist's camp meeting at Bethabara, to bring with Him to her house, entirely without warning and unannounced, six young men as His guests. No more luminous incident could have occurred to show the Mother's unruffled ability as a housekeeper and the kindly comradeship between Mother and Son. She had felt free, at the marriage at Cana, to call on Him to set right that shortage of wine of which she knew, when most of the guests did not. No clearer proof could be given that she was one of those kindly and efficient housemothers who, in any unaffected state of society, come to an entertainment as guests but remain as assistants to the hostess. Such a woman, lodging for the night with any

household, must have made friends with the woman of the house, held a consultation over the ailments of the baby, hushed it and cared for it, and, if anything were the matter, sent for her Son, the Great Physician, to come and cure it before He slept. In such a case the certainties of human nature supplement the silences of Holy Writ. The woman of the house would have slipped out and told her friends; for this wise and kindly gentlewoman staying with her was the most exalted in the land: the queen-mother of the dethroned but rightful dynasty. The neighbors therefore came in, and the talk turned on babies. It was impossible to miss this chance of hearing about the Great Physician, their rightful king, when he was a little boy. He, of course, was gone; either to sleep or, as was His custom, to walk in the fields outside the town and pray. They soon went home, too, for mothers with babies can not keep them out long: but they went with the instinctive purpose to be on hand and see the last of these great and grand, simple and kindly wayfarers in the morning.

The average Perea village in the irrigated land, down on the first bench of the valley, the bottom through which Jordan flows, was built of adobe; that is, of mud. To find stone houses one must mount to the second or third bench, toward the hills. Though they were very humble dwellings, however, they were very comfortable ones, warm in winter, cool in summer, and dry at all times; and, as mud cost no money, they were large enough. Their architecture was that of dry goods boxes. They were cubical, with flat roofs. When a man wanted another room he built another cube. As a result a Perea river village had very narrow streets, mere gullies between the boxes, and from a distance it looked like a Zuni pueblo.

Into these narrow valleys, mere cracks between the houses, the Master and His party emerged the next morning and met in the broad street, or market-place, which was the heart of the crowded village. Villages never straggled. Irrigated land was too precious to sprawl buildings over. It was very early, for the bulk of the day's journey had to be finished before the heat of noon. The red-rose heart of dawn was just unfolding into perfect day when they had greeted one another and were ready to move forward. More than half the population of the village was gathered to see them off. It was not every year that they could see the man who was head of the house of David, or the woman who was a housewife and a peasant, and yet, by rights, the queen-mother of the dynasty. Therefore many, more especially the mothers with babies, watched their preparations for departure.

Finally the mother of one of the children whom the Master had cured—only those who have been in a Syrian village know how many babies needing cure there are in each—was smitten with a dreadful fear. In a few days the Master would be either dead or a King. In no case would He ever come that way again, a simple peasant like the rest of them. What should she do if her baby fell ill again? Best make sure of the utmost help while she could. His mother was there and would understand. A word or two and, taking courage from the presence of the Mother of our Lord, the peasant mother brought forward her child. Perhaps, if the Master blessed the baby, it would stay well longer. Perhaps, also, there might come to it other benefits. Best make sure of all she could while she could.

A few words explained her reasons, and, incidentally, infected all the other mothers with her fears. The Master took the baby in His arms and blessed it. Then all the other mothers in the village avalanched upon Him with their babies. Early as was the hour, every one was there; for, the best method of ancient illumination being an earthenware dish full of expensive melted butter with a burning rag floating in it, practically everybody went to bed at sunset and rose at dawn. Child by child the Master took each baby in His arms and blessed it. The scene was beautiful, symbolic, touching; and, to the Twelve and the other men of the Master's party, it seemed sentimental and interminable. The

Master, they felt, was too weakly good-natured. What good did it do babies to lay hands on them and say over each a few words of blessing? The crowd was imposing on Him. Dawn deepened into day, the great sun leaped triumphant to the sky, the precious morning moments of cool travel were melting one by one, and dozens of men and women must toil through the noon heat to-day for this lost time; and still the Master blessed interminable multitudes of babies. Perea unvalled villages often had five hundred households or more, and nearly every household had a baby. To hold a baby in one's arms and bless it may take only a minute, but three hundred minutes are five hours, and that is half a day. The Master's followers consulted together, became more and more impatient, and at last, in desperation, interfered. They rebuked the crowd, pointing out how they were delaying their King: and they forbade any more mothers to bring forward their babies.

When the Master heard it His eyes blazed. He was angry with them, and rebuked them. Yet, because He was always just and because their error was well meant and sprang from faithfulness, He added an explanation which implied forgiveness, in the same sentence with the rebuke. He issued a general order in the hearing of the crowd, of the disciples, and of the angels: a general order uncanceled still. It runs:

"Suffer the little children to come unto Me, and forbid them not."

The explanation He added runs: "For of such are the Kingdom of heaven."

He finished blessing those babies.

It is inconceivable that He should have done this unless the blessing were a thing efficient; unless it benefited the babies. As no notable temporal advantage is recorded of that village over other Perea villages whose babies were unblessed the benefit was probably not temporal, but spiritual. But the general order holds, still unrevoked. I do not know that any little child stands yet before the great white throne upon the crystal sea: but, if any such do stand there, rest assured that the harpers, harping on their harps, make way, the four and twenty elders stand aside, and the four great beasts permit the little toddler, with uncertain feet, to toil up the great steps and nestle into the arms of his dear, dear friend, the Lamb upon the Throne.

CHURCH MUSIC

BY THE REV. G. WOOLSEY HODGE, D.D.

MUSIC has universally been used in the public worship of God. The Old Testament tells us to how great an extent it was used among the Jews. There were large bands of "singing men and singing women". All kinds of instruments of music were employed. Most of the psalms in the Psalter were written for this purpose, and they call upon all persons to take part in singing the praises of God. And it has been used in the same way in the Christian Church. The psalms have been chanted, hymns sung, and the greatest musical composers have arranged most elaborate and artistic settings for the services of the Church. Organs, and wind and stringed instruments, severally or together, have been employed.

This was natural, for music is the highest, most artistic, and effective form of vocal expression. It affects the feelings, arouses enthusiasm, gives vent to sentiments, both of sorrow and joy, of pathos and grief, of triumph, exultation, and thanksgiving. It appeals to all kinds of people; they expend large sums of money to be entertained by it. Our opera houses and concert halls are crowded, and it is used in armies and navies as a means of inspiration and interest. So it has naturally been used in the church for the same purposes. If one is moved to praise God, he instinctively wants to do it in the most effective way, and if the Church would arouse and influence her people she will employ the most potent means she can command. This accounts for the universal use of music in the services of the Church.

But there has been the question as to what should be the character of the Church's music. Should it always be grave and solemn, or should it be light and catching? Should it be congregational, so that all present can take part in it, or such as can only be rendered by artists?

The answer to these questions will be largely determined by circumstances. There are some congregations that can only afford, or appreciate, the simplest kind of music. Others will prefer most elaborate and artistic rendering of the Church's services. Should not each, therefore, have its place and be provided as may be desired?

Might not these general principles be laid down for the guidance of all our congregations?

First, no congregation should expend more than a reasonable—not extravagant—amount of its income for music.

Second, no choir should attempt any music that it can not render well.

Third, the music should be suited to the character and wishes of the congregation.

Fourth, if there are different classes of people connected with a church, some services should be musically elaborate and others plainer and more congregational. Would it not be well in most congregations to have one service, on Sundays, the mid-day service naturally, the most elaborate and artistic that the choir can render well, and the means of the congregation can afford? And later in the day—the afternoon or evening—have a simpler, congregational service, perhaps only the singing of hymns. In this way those preferring an artistic service would attend in the morning, and those who like congregational singing, the second service. Or the different kinds of singing might afford a pleasant variety for all. Of course there would be also a plain celebration of the Holy Communion in the morning without any music whatever.

In this way the services of the Church would be most effectively presented and its attractions felt by persons of all temperaments and tastes.

It certainly is a mistake to fasten one uniform style of Church music on every congregation, or on each service of the same congregation, or for choirs to force on people a kind of music they do not like, or to attempt what they can not well perform.

There are many other questions in regard to Church music we might discuss, such as the relative merits of chanting or singing, of Gregorian or Anglican chants, or of musical settings to canticles or services, or of boy choirs, and mixed choirs; but, if the simple rules we have given are adhered to, these minor questions will settle themselves. The main thing to be considered is, How can the worship of God be rendered most adequately and effectively, so as to be a real act of adoration and praise, and produce the most solemnizing and elevating influence upon those taking part in it?—*Parish Paper.*

SALUTATION TO THE FLAG

Dedicated to His Excellency, Rear Admiral James H. Oliver,
Governor of the American Virgin Islands

Emblem beloved of our glorious State,
Thou shieldest not oppressor, small or great,
Beneath thy folds our faith is sure and strong
That God Eternal will not suffer wrong.

Thy bars remind of early patriots' fire,
Thy stars are beacons of Divine desire
That justice, freedom, brotherhood of man
Be more than life to true American.

How bright thy beauty for thy children glows!
A menace only to our cruel foes.
Wave, ever wave, dear Flag, o'er land and sea!
Symbol of peace, with love salute we thee!

JAMES B. NIES.

I PUT MORE value on prayer, which is the torch of all the virtues; on devotion, which consecrates all our actions to the service of God; on humility, which makes us have a low esteem of ourselves and of our actions; on sweet temper, which makes us kind to all the world; on patience, which makes us bear all things; than on heroism, magnanimity, liberality, virtues which do not cover so much ground and are more seldom in use. And these more splendid virtues are a little dangerous, because their brilliancy gives more occasion for vainglory, which is the true poison of all the virtues.—*St. Francis de Sales.*

Church Kalendar



- Dec. 28—Saturday. Holy Innocents.
- " 29—First Sunday after Christmas.
- " 31—Tuesday. New Year's Eve.
- Jan. 1—Wednesday. Circumcision. New Year's Day.
- " 5—Second Sunday after Christmas.
- " 6—Monday. Epiphany.
- " 12—First Sunday after Epiphany.
- " 19—Second Sunday after Epiphany.
- " 25—Saturday. Conversion of St. Paul.
- " 28—Third Sunday after Epiphany.
- " 31—Friday.

CALENDAR OF COMING EVENTS

- Jan. 7—Southern Florida Dist. Conv., Holy Cross Church, Sanford.
- " 12—Salina Dist. Conv., Christ Church Cathedral, Salina, Kans.
- " 14—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
- " 15—Indianapolis Dioc. Conv.
- " 15—Quincy Dioc. Conv., Rock Island, Ill.
- " 15—Texas Dioc. Council, Christ Church, Tyler.
- " 21—Arizona Dist. Conv., Grace Church, Tucson.
- " 21—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.
- " 21—Mississippi Dioc. Council, St. Andrew's Church, Jackson.
- " 22—Atlanta Dioc. Conv., All Saints' Church, Atlanta, Ga.
- " 22—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- " 26—Nevada Dist. Conv., Trinity Church, Reno.
- " 28—California Dioc. Conv., Grace Cathedral, San Francisco.
- " 28—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
- " 29—Utah Dist. Conv., St. Paul's Church, Salt Lake City.
- " 29—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Cal.
- Feb. 25—Synod of Washington; Baltimore, Md.

Personal Mention

THE Rev. GEORGE M. BABCOCK, rector of St. Paul's Church, Marinette, Wis., observed the seventeenth anniversary of his ordination to the priesthood on the Third Sunday in Advent.

THE address of the Rev. CHARLES W. BAXTER is now Marshall, Minn.

THE Rev. E. J. BURLINGHAM has been asked to continue his service as voluntary chaplain of the aviation field which lies in his parish.

THE Rev. DOMINIC H. CASSETTA, first lieutenant, U. S. A., is chaplain of the Second Development Battalion, Camp Gordon, Ga.

THE Rev. LOUIS E. DANIELS will on January 1st begin work as rector of Christ Church, Oberlin, Ohio.

THE Rev. J. J. DIXON, rector of Holy Trinity Church, Callaway, Neb., has received honorable discharge from the army, and his congregation is anxiously awaiting his return.

THE Rev. ADDISON A. EWING has accepted an invitation to become assistant at the Church of St. Luke and the Epiphany, Philadelphia, Pa.

THE Rev. R. H. FAIRCHILD has been elected acting rector of St. Mary's Church, Nebraska City, Nebraska, to succeed the Rev. W. W. Barnes, and is now in residence. All communications to him should be addressed to 112 South Ninth street, Nebraska City, Nebraska.

THE Rev. J. N. FERINGA, Ph.D., has become professor of history in Racine College.

THE Very Rev. THOMAS H. JOHNSTON, Dean of St. Philip's Cathedral, Atlanta, Ga., has sailed from France, and is expected to reach his home sometime during the present week.

THE Rev. CHARLES D. LAFFERTY has accepted a call to Silver Spring parish, Montgomery county, Md.

THE Rev. W. H. MILLS, of Chadron, Neb., is convalescent after severe illness.

THE Rev. HARRY PERRY, rector of the Church of the Redeemer, Brookhaven, Miss., has temporarily entered upon Red Cross work. Mrs. Perry and her little daughter will remain at the rectory until his return.

THE Rev. JAY G. SEACORD has accepted a position under Dr. Phillips at St. Peter's Church, St. Louis, Mo.

THE Ven. BENJAMIN F. THOMPSON now has charge of St. Stephen's Mission, Harrington, Delaware.

THE vestry of Christ Church, Mobile, Ala., recently raised by \$600 the salary of the rector, the Rev. LOUIS TUCKER.

THE institution of the Rev. CHARLES ROWLAND TYNER as Dean of St. Mark's Pro-Cathedral, Hastings, Neb., has been postponed on account of the influenza.

ORDINATION

DEACONS

PITTSBURGH.—MR. WILLIAM JAMES WHITE of the senior class of the General Theological Seminary, New York, was admitted to the diaconate in the Chapel of the Good Shepherd of that institution, on December 6th, by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, acting for the Bishop of Pittsburgh.

SOUTHERN OHIO.—MR. J. PLUMMER was made deacon in Trinity Church, Columbus, by the Rt. Rev. T. I. Reese, D.D., on Monday, December 16th. The candidate was presented by Archdeacon Dodshon, who also preached the sermon. Dean Purves of the Cathedral at Cincinnati read the Litany. Mr. Plummer has been placed in charge of the missions at Dresden and Madison.

SOUTHERN VIRGINIA.—MR. F. W. BLISS, for some time in charge of the church at Big Stone Gap, Va., as licensed lay reader, was ordained to the diaconate by Bishop Thomson at Big Stone Gap on Sunday, December 8th. Archdeacon E. A. Rich preached the sermon.

DEACONS AND PRIESTS

HARRISBURG.—On Friday, December 20th, Bishop Darlington ordained to the diaconate Mr. JOHN H. SCHWACKE, head master of Yeates School, Lancaster. The candidate was presented by the Rev. George I. Browne. At the same time the Bishop ordained to the priesthood two deacons, the Rev. JOSEPH HERBERT BOND and the Rev. CLAYTON E. B. ROBINSON. They were presented by the Rev. H. B. Pulsifer, rector of St. John's Church, Marietta. The sermon was by the Rev. John Frederik Virgin, of the staff of St. Paul's, Harrisburg. The Rev. Mr. Schwacke will remain in charge of Yeates School; the Rev. Mr. Bond will remain in charge of St. Andrew's, Tioga, St. John's, Lawrenceville, St. John's, Mansfield, and St. Joseph's, Mount Pleasant.

NEW YORK.—Bishop Greer ordained two priests on St. Thomas' Day and preached in St. Ansgarius' chapel of the Cathedral of St. John the Divine. The Rev. ACTON GRISCOM will be curate in the parish known as the Chapel of the Comforter. The Rev. GERALD HORTON LEWIS will have charge of St. Andrew's, New Paltz, N. Y.—Two ordinations were held on the Fourth Sunday in Advent. Acting for the Bishop of New York, in Christ Church, Tarrytown, N. Y., Bishop Burch ordained ARMOND FRANCOIS HENRI SERENT to the diaconate. Mr. Serent will have charge of the congregation at Hopewell Junction, N. Y. Acting for the Bishop of New York, in Trinity Church, New York City, Bishop Reese ordained PRYOR GRANT to the diaconate.

PRIESTS

INDIANAPOLIS.—On the Second Sunday in Advent, December 8th, in All Saints' Cathedral, Indianapolis, the Bishop of the diocese advanced to the priesthood the Rev. HARRY ROBERT HOLE. The presenter was the Very Rev. John White, and the preacher the Rev. Horace W. Wood. Mr. Hole was formerly a Friends' minister. During his diaconate he has been serving in St. Paul's Church, Columbus, of which he now becomes vicar.—On Wednesday, December 18th, in St. John's Church, Crawfordsville, the Rev. HENRY SCOTT MILLER was advanced to the priesthood by the Bishop of the diocese. The sermon was preached by the Rev. William Burrows, and the candidate was presented by the Rev. Horace W. Wood. Dean White also assisted in the service. Mr. Miller succeeds Mr. Wood as vicar of St. John's Church, Crawfordsville.

CLASSIFIED NOTICES AND ADVERTISING

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, 2½ cents per word. Marriage or birth notices, \$1.00 each. Classified

advertisements, wants, business notices, 2½ 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.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

DICKASON.—On December 10th, Mrs. LAURA JOSEPHINE DICKASON, communicant of St. John's Church, Lake Benton, Minn.

KINGDON.—At Burlington, New Jersey, on December 14th, MARY THOMASINE KINGDON, for many years secretary of the lower division of the Woman's Auxillary of the diocese of New Jersey. Funeral services were held in St. Mary's Church on Tuesday, December 17th. Interment was in St. Andrew's churchyard, Mt. Holly, N. J.

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

KINGMAN.—Entered into life eternal on Saturday, December 14th, in Washington, D. C., DAN C. KINGMAN, Jr., eldest son of the late General Dan C. Kingman, Corps of Engineers, United States Army.

LEONARD.—At Camp Sherman, Ohio, of pneumonia, on Thursday, December 12th, First Lieutenant WALLACE MINOT LEONARD, Jr., husband of Dorothy MacLure Leonard and son-in-law of the Rev. Dr. and Mrs. Lauren MacLure, of Grace Church Rectory, Newton, Mass. The burial service was held in Grace Church, Newton, on Sunday, December 15th, and the interment was in Newton cemetery.

Lieutenant Leonard led the charge which resulted in the capture of Bouresches, near Château Thierry, on June 6th. Of his platoon of forty-four men of the Seventy-ninth Company, Sixth Marines, but four survived. He, himself, was wounded. He was cited in orders and gained thereby the *Croix de Guerre* and the Distinguished Service Order of the American Army. In July he was ordered home to be an instruction officer at Camp Sherman.

"Christ's faithful soldier and servant unto his life's end."

SLOSSON.—Entered into a higher service, in action in France, September 29th, on the Feast of St. Michael and All Angels, in the 34th year of his age, Captain JAMES STACEY SLOSSON, Co. E, 105th Inf., A. E. F., son of Agnes B. and the late Henry L. Slosson, and husband of Annette I. Slosson.

"For God proved them, and found them worthy for Himself."

WANTED

POSITIONS OFFERED—CLERICAL

CHAPLAINCY NEAR NEW YORK: LIGHT duties, daily mass and evensong, hearing confessions; leisure for study or tutoring. Address VICAR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

REV. ROYAL K. TUCKER, NOW CHAPLAIN of the 102nd Ammunition Train, 52nd Artillery Brigade, A. E. F., desires pastorate at the conclusion of his military service. Correspondence thereto invited. References: The Bishop of Albany, the Rev. B. W. R. Taylor, Schenectady, N. Y. Address as above.

ROBUST YOUNG MARRIED PRIEST DESIRES Eastern parish. Good speaker. References. Address HARRIS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED. Three-Manual organ, 50 stops in chancel and gallery organ; choir of about thirty-five mixed voices. Good library of music. Office, choir-room, piano, and telephone for organist. A splendid field for a man who can teach voice and can win the confidence of his pupils by his ability. Man wanted must be a Churchman and come recommended as to ability and character. Address G. E. M., care LIVING CHURCH, Milwaukee, Wis.

VACANCY FOR WOMAN VOCAL teacher in Church girls' school. Willing to fill in time with piano lessons. Able to train girls' choir. Salary \$80 per month, home, and half traveling expenses. Address CHORISTER, care LIVING CHURCH, Milwaukee, Wis.

WOMAN GRADUATE OVER 30 WANTED end of January to teach advanced English and history in Church Girls' school. Salary \$75 per month, home, and half traveling expenses. Address EPISCOPAL, care LIVING CHURCH, Milwaukee, Wis.

CHURCH GIRLS' SCHOOL WOULD employ one piano teacher able to take classes in harmony, and one vocal teacher. Positions vacant January 1st. Apply giving references, etc., to Box 273, LIVING CHURCH, Milwaukee, Wis.

SOLDIERS, ATTENTION! WANTED AT once; a thoroughly equipped science teacher, and also a man to act as private secretary. Apply to the Rev. ROBT. E. CAMPBELL, O.H.C., St. Andrew's, Tenn.

TRAINED EXPERIENCED HOUSEKEEPER wanted immediately in Church boarding school for girls; interested in home-making, and social service. Address PRINCIPAL, All Saints' School, Sioux Falls, S. D.

POSITIONS WANTED—MISCELLANEOUS

MR. RICHARD HENRY WARREN, AT liberty by reason of serious accident, would now take engagement as organist and choirmaster in important parish, where music appropriate to a dignified service is required. Address care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF NEW York City church desires change to nearby parish where good music is desired. Present work successful. Age 30. Boy choir, good organ essential. Address MUTA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKNILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

AUSTIN ORGANS.—WAR OUTPUT RE-stricted, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN CO, 180 Woodland street, Hartford, Conn.

FOR SALE.—ALTAR OF GOLDEN OAK, carved, two gradines and tabernacle. Cost \$300, will sell for \$75; size 6x3x4; tabernacle fully furnished. Also a vestment chest, \$15, and two kneeling stools, golden oak, \$5. Address ALTAR, care LIVING CHURCH, Milwaukee, Wis.

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

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

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen, assorted; little Bambino, carved frames with box, 50 cts. each, etc. 4243 P. O. Box, Germantown, Pa.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

ALTAR BREADS. CIRCULAR ON applica-tion. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

CLERICAL OUTFITS

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

WANTED—MISCELLANEOUS

TO LEASE AT MODERATE RENTAL; prop-erty wanted suitable for institutional use. From 30 to 60 acres essential; within 100 miles of Chicago. Particulars to P. C., care LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—SOUTHERN ALABAMA

COUNTRY, DELIGHTFUL CLIMATE, PRI-vate family; ideal place to spend the winter; hunting season opens November 1st. Address EDGELAND ACRES, Loxley, Ala.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of the Church and Religion. Fifty cents a year. Trial copies twenty cents. Stamps or coins. Address UTICA, N. Y.

HOLY CROSS TRACTS.—"FEARLESS Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, New York.

MAGAZINES

STAR NEEDLEWORK JOURNAL, ONE YEAR for 25 cents, stamps. Address JAMES SENIOR, Lamar, Missouri.

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 members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

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.

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Sunday, January 5th, 4 P. M. Special service on behalf of rescue work. Preacher, the Rev. William T. Manning, D.D.

THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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

MEMORIAL

EDWARD B. L. CARTER

Mr. EDWARD B. L. CARTER, for many years a vestryman and treasurer of St. Andrew's parish, Stamford, Conn., after a brief illness, entered into the rest of Paradise on Friday the 13th of December. Mr. Carter was a most loyal and faithful Churchman, and no parish ever had a more capable, painstaking, and conscientious treasurer. For many years he represented his parish at diocesan convention, and was a member of important committees, where his knowledge and experience as an expert accountant was of great value. He was well known in Church circles and had many friends who admired his fine character and his cheerful and companionable nature, appreciating his earnestness and faithfulness in all he did. His Bishop says of Mr. Carter: "There was no better or more intelligently loyal layman in the diocese, and none more efficient. It is a great loss to the diocese and to me personally. May he rest in peace and light perpetual shine upon him!"

ADRIENNE GOSLEE MATAS

On Tuesday morning, December 10, 1918, at her home on St. Charles avenue, New Orleans, La., there passed from its earthly tabernacle the soul of ADRIENNE GOSLEE, the accomplished wife of Dr. Rudolph MATAS, a physician of international reputation; a foremost American; a citizen of loftiest ideals and purest principles.

For nearly a quarter of a century their union formed a perfect co-partnership, in the fullest and deepest significance of the term, and to them wedlock meant a continuous sacrament of mutual joy and aspiration.

Although not a member of this branch of the Catholic Church, Mrs. Matas did not limit her multitude of good works to narrow sectarian channels, but gave generously to all the city's best philanthropies, contributing loyally, unpretentiously, to the support of every worthy civic movement. Her untimely death, therefore, comes as a distinct loss to every denomination, whether Jew or Gentile, and every creed will unite in expressing its true sympathy with such a life of great and noble purpose and splendid womanly achievement.

Of superlative mental gifts, Mrs. Matas devoted herself assiduously to the assistance of her distinguished husband—his untiring co-worker in all that appertained to his busy professional career. To her, his vocation represented a sublime mission and in his far-reaching ministry of healing she was a constant inspiration and helpmeet. An earnest student, she read, with unceasing interest and virile understanding, the best foreign and domestic periodicals, keeping in touch with the highest medical ideals and scientific evolution, and thus served as the doctor's secretary with keenest intelligence and zeal.

Endowed with rare physical beauty and magnetic charm, her retiring nature sought no social display, but found its true contentment in the seclusion of her own beloved home. Here the bright radiance of her genial temperament and unselfish devotion was concentrated, shedding warmth and light on all about her. That happy household will long be cherished in glad remembrance by many an obscure student as well as an host of renowned men and women, for to all their guests her hearthstone became a synonym for boundless hospitality and cordial cheer. Only those so fortunate as to have entered into the intimacy of such a home circle can realize how much of glorious refulgence has now faded from its horizon, and knowing, too, how real a part she made herself of her husband's famous contributions to medical literature and science, it would seem that in his enduring works she built her living monument and that her truest epitaph is written large in her consecrated wifehood and motherhood, and in the great and unchanging response of those lives whose love she held so dear.

J. G. R.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, December 23, 1918 }

SERVICE FOR RESCUE WORK

THE Church's rescue work in and near New York City will be prominently emphasized on the first Sunday of the New Year at the 4 o'clock service at the Cathedral of St. John the Divine, when the Rev. Dr. Manning will preach.

The organizations uniting in arrangements for this service are the House of Mercy; St. Michael's Home, Mamaroneck;

St. Katherine's Home, Jersey City; St. Faith's House, Tarrytown; 17 Beekman Place; and the Church Mission of Help. The friends of these various societies are specially invited, but no individual invitations will be sent.

SEMINARY TRUSTEES

The alumni have elected the Rt. Rev. Dr. Thomas F. Gailor, Bishop of Tennessee, the Rev. John Keller of Glen Ridge, N. J., and Robert L. Gerry of New York City, to be trustees of the General Theological Seminary for three years from January 1, 1919.

PENNSYLVANIA AWAKENS TO ITS EVERY-MEMBER CANVASS

Bishop Rhinelander Outlines Preliminary Steps—Meeting of the Clerical Brotherhood

The Living Church News Bureau }
Philadelphia, December 23, 1918 }

THE hugeness of the campaign on which the diocese has embarked is becoming apparent to clergy and people. There are approximately 70,000 communicant members of the Church in this diocese, and Pennsylvania contemplates nothing less than the enlistment of its full strength in a great forward movement for Christ and His Church.

It will require a largeness of faith and a maximum of effort supplemented by unceasing prayer if the goal is to be attained. The Bishop points this out in a statement to the clergy and says:

"I write to ask your active help in the every-member campaign in this diocese which, beginning at once, will reach its climax in the last week of March, 1919. I am more and more convinced that we have before us a very wonderful and unique opportunity for the extension of the Kingdom. I believe that all our people will answer the call to service if we can have faith and love enough to make the appeal to them in the right way. It is a very large undertaking and it will need especially the spirit of cooperation and perseverance."

Asking that the work of preparation be begun immediately, he suggests it to be marked by the following preliminary steps:

"First, by giving notice to your people of the campaign and explaining its purpose and the methods to be used and above all by making it a constant object of prayer both privately and publicly.

"Second, to keep in constant touch with the movement through the executive secretary and the members of the executive committee. Mr. Stowell will be ready at all times to answer questions or to help you at any point to bring the matter before your people and to help with the work of organization.

"Third, by enlisting the interest and help of the various organizations in your parish or mission, whether for men, women, or children. The impulse of the campaign ought to be felt not only by our individual communicants, but by every guild, society, or organization both in the parish and in the diocese, leading each to a more devoted and earnest effort for the extension of its own work. The particular part which each can play in the campaign ought to be a matter

of prayerful and careful discussion at the meetings of each organization and I hope that these meetings may be used especially for this purpose. These meetings will also give a special opportunity for informal prayer in behalf of the campaign.

"Fourth, by suggesting to Mr. Stowell or the members of the executive committee, any special feature or mode of operation by which in your judgment the campaign may be helped and strengthened."

CLERICAL BROTHERHOOD

At the meeting of the Clerical Brotherhood last Monday Mr. Clinton R. Woodruff made an address on social service work. He declared it to be his opinion that the Church should furnish the inspiration rather than definite programmes for social service.

The Brotherhood unanimously approved a resolution be sent to the state legislature urging larger salaries for public school teachers.

The members unanimously elected the Rev. Henry A. F. Hoyt, president, to succeed the Rev. Dr. Foley, whose term of office expires at the end of the year.

CHARLES A. RANTZ.

CONSECRATION OF ST. JAMES' CHURCH, RICHMOND, VA.

DECEMBER 15TH was indeed a red-letter day for the congregation of St. James' Church, Richmond, Va., when its new church, completed about five and a half years ago, and now wholly paid for, was consecrated to the service of Almighty God.

It was founded in 1835. The first building, at Fifth and Marshall streets, was completed and occupied in 1837, and consecrated the following year, being the third Episcopal church in Richmond. The inspiration for its building was the need for a church in the extreme west end of the city.

Here the congregation was ministered unto by saintly men until the encroachment of stores and market made its environment so bad that the very existence of the church demanded its removal. On the first Sunday in October, 1912, the congregation worshipped for the first time in the parish house of the new church. On the 22nd of June, 1913, the first service was held in the new church building, the sermon being preached by the Rt. Rev. George W. Peterkin, D.D., of West Virginia, son of the honored and beloved rector for thirty-seven years. During the years that have intervened the missionary spirit of the church has not in any degree abated, but to missions at home and abroad the contributions have steadily increased. St. Philip's (col-

ored), St. Mark's, and Holy Trinity Churches are its children.

St. James' Church has during its life of more than eighty years had but seven rectors, the Rev. Messrs. Empie, Cummings, Peterkin, Mason, Clark, Darst, and its present rector, the Rev. G. Freeland Peter; but many notable men have been among its assistant clergy, including Bishops Peterkin, Gibson, and Winchester, the Rev. Drs. M. Maury, H. B. Lee, William J. Morton, and the Rev. Messrs. T. C. Dashfield, D. F. Sprigg, George W. Daniel, Preston Nash, and George Sutton.

The Rev. William Meade Clark at the last service in the old church stated that during the sixteen years of his ministry the church has raised \$200,000, which it had distributed, considerably less than half having been used for the parish.

The church has a large auditorium and a most attractive chancel, in which during the past summer a reredos was installed by the Peterkin guild as a memorial to the Rev. William Meade Clark, the center panel being a rich carving of the Ascension in polished black walnut, the paneling around chancel, choir, and prayer stalls being of the same wood. Over the reredos is a handsome memorial window to Mr. John Williams (one of the founders of the church) and his son, Mr. John L. Williams.

The services opened with Communion at 8 A. M., morning service beginning with the order of consecration at 11 A. M., the Bishop of Virginia being the consecrator. The Bishop and attending bishops and clergy proceeded to the front door of the church, where the doors were opened by the senior and junior wardens. The Bishop entered, followed by attending bishops (Brown, Coadjutor of Virginia, and Lloyd, president of the Board of Missions), and clergy, followed up the aisle by the vestry of the church, the Bishop reading the sentences provided by the rubric.

The instrument of donation was read by Dr. J. N. Upshur, register of the vestry. The Bishop then proceeded with the prayers and sentences, followed by the reading of the sentence of consecration by the rector, the Rev. G. Freeland Peter. Morning Prayer then followed, with the Ante-Communion, then a hymn. Bishop Brown was the preacher, and the service closed with the celebration of the Holy Communion.

At the night service for missions the joyous spirit of the morning was still felt, the Rt. Rev. A. S. Lloyd, D.D., being the preacher. An appreciative congregation listened with the most intense interest as he spoke of the Reconstruction Work of the Church at Home and Abroad Following the War.

BISHOP GAILOR HONORED IN COMMERCIAL CIRCLES

BISHOP GAILOR has been named a vice-president of the Chamber of Commerce of the United States. He has been a member of the chamber's committee on railroads. As a vice-president he will sit as an ex-officio member of its board of directors.

MISSISSIPPI WILL ELECT COADJUTOR

AT THE request of the Bishop of Mississippi the Standing Committee has given notice that the election of a coadjutor will take place at the annual council in Jackson on January 21st. The special council last June elected as Coadjutor the Rev. William Mercer Green of Jackson. Mr. Green accepted, but afterward withdrew on account of a technicality regarding the attendance of the requisite number of delegates.

BISHOP SUMNER SPEAKS IN TRINITY CHURCH, CHICAGO

*On After-War Undercurrents — An
Appeal for the Deeper Life —
Second Visit of Influenza*

The Living Church News Bureau }
Chicago, December 23, 1918 }

BISHOP SUMNER was in Chicago last week for a memorial service for Mrs. Ella Flagg Young, with whom he was associated on the Board of Education. He preached at Trinity Church on Sunday morning, December 15th. Always a leader in social work while here, the Bishop spoke of his impressions of social conditions as he had observed them in his recent trip here from the western coast. Speaking of the universal celebrations which followed after the signing of the armistice, Bishop Sumner said:

"I think I noticed all over the country in that celebration not simply a spontaneity of joy but deep undercurrent of a spirit which was threatening. It presaged a coming trouble between capital and labor unless there is made a determined effort to work towards coöperation of these two essential forces.

"We cannot settle the questions of difference by force or we will have the soviet here as it is in Russia and Germany. Neither can it be settled by simply the yielding of capital. There must be coöperation, mutual respect, and, I add, affection. Pulpit and press must combine in cultivating this spirit of coöperation.

"Another problem is how to capitalize the fire that has been kindled in the souls of many of the men who will return from the battlefields of Europe.

"The Brotherhood of St. Andrew has received applications from six hundred men now in the army who express a desire to enter holy orders. Many of the soldiers will come back better than when they went away. Will they find the Church any better? Has the war made you any better, Mr. Church member? Do you pray more? Do you go to church more? If you don't, it isn't reasonable to think that the war will necessarily make the soldiers any better. Some of them will be worse than when they went away.

"It is our business to help the men who come back with fire in their souls to keep the fire, but it is also our business to get the fire into our souls."

APPEAL FOR THE DEEPER LIFE

The feeling is widespread in the Church to-day that the business of the war, and its distractions, have been so many that religion has been spread pretty thin, and that only a consistent deepening of the individual spiritual life will make us equal to present day tasks. Greater activity and better organization of all branches of Church work are not going to bring us far along. To begin with these is to think as the Germans, that method and system and running to and fro will get us somewhere. Why do we begin with method and hustle, and not with faith? Faith brings down the mountains, and fills in the valleys, and overcomes the world. It is encouraging, therefore, to read such words as these written by the diocesan president of the Daughters of the King, Mrs. E. E. Wade, to the members here:

"To deepen our spiritual life we should all during the coming year, fix our minds on

the same subject, and I would suggest that we take for our subject The Fruit of the Spirit.

"At the monthly meetings let each chapter throughout the diocese take one of these gifts in rotation as given in St. Paul's Epistle to the Galatians, Chap V., verses 22-24. I have a little book which contains short readings on each gift. It has been a great help to me for many years. The title is *Fruit of the Spirit*, by Canon Newbolt of Ely Cathedral. This particular book may not be in print now, as it was published in 1890, but no doubt your rectors can recommend one that will be quite as helpful and appropriate.

"The suggestion is that your directors (or one of the members) should read to the chapter the portion bearing on the special gift under consideration, and that we make that gift our watch word during the ensuing month. So shall we all be striving in unity towards the same end—Love, the first fruit of the Spirit. In our daily readings during the month we can find so many beautiful texts, passages of Scripture, and collects bearing on this particular gift. It will help us in our daily life, in our dealings with others, our little trials and disappointments. It will make us more charitable and patient—patient with people, patient with things, and patient with ourselves."

SECOND VISIT OF INFLUENZA

The second coming of the plague of influenza to Chicago alarmed the people, but because the public were better prepared by experience to meet it, and perhaps, too, because the disease was not so virulent as at the first attack, the results have not been so fatal, and the sickness is now waning. Certainly the lesser virulence and the less alarming results were not due to greater opportunities given by the health authorities to Christian people to pray in their churches. The city authorities, however, were again more intelligent and more considerate in their attitude to the churches than the suburban governing bodies. And yet we are supposed to have the most intelligent and civilized communities in these delightful abiding places outside the city walls.

Along the North Shore the epidemic was severe in Evanston and Glencoe. A proclamation classing the churches with the movies, theaters, public schools, etc., forbade people coming together in numbers in public assemblies until the ban should be lifted. Consequently the churches of Evanston were closed on Sunday, December 15th, though the Christian Scientists protested. The churches of Glencoe were closed this Sunday and the one before. Conditions in Wilmette, Kenilworth, Winnetka, and Highland Park were not so serious.

A committee of three pastors, the Rev. Dr. George Craig Stewart, St. Luke's Church; the Rev. Ernest F. Tittle, First Methodist Episcopal Church, and the Rev. A. S. C. Clarke, Second Presbyterian Church, acting for their fellow pastors, published an appeal calling on fathers to instruct their children in the Sunday school lesson, conduct family prayers, and give the children a treat.

MEETING OF "UNREDEEMED GREEKS"

The Chicago Association of Commerce in coöperation with the liberty-loving friends of Greece and associated organizations of "Unredeemed Greeks of Chicago" held a

banquet in honor of the Hon. N. G. Kyriakides, president of the National Central Committee of Unredeemed Greeks, whose headquarters are in Athens. Mr. Kyriakides is touring this land pleading his countrymen's rights in the after-war settlement. One was impressed by the passionate enthusiasm of the vigorous looking Greeks who composed most of the guests at the dinner. The mere mention of the name of their leader and statesman, Venizelos, was the signal for tremendous cheering and applause. References to the Bulgar and the Turk elicited angry protests. Mr. Kyriakides' speech was of course the climax. He is a wealthy ship owner and at the outset of the war gave freely of his wealth and of the use of his ships for his country, his gifts aggregating nearly a million dollars. Several of our clergy were the guests of the Rev. C. H. Demetry, D.D., of the Orthodox Greek Church in Chicago. Bishop Griswold made the invocation, and seconded a resolution which was adopted, that the cause of the unredeemed Greeks be given just hearing at the world's council of peace at Versailles. Just such occasions as this do much to promote a better understanding between our branch of the Church and the Eastern Church. One feels by many evidences how willing and anxious these fellow Christians are for interest and support.

H. B. GWYN.

THE AMERICAN CHURCH IN PARIS

BISHOP BRENT, senior chaplain of the A. E. F., preached at the Thanksgiving service for victory in the American Church of the Holy Trinity, Paris, on Sunday afternoon, November 27th. This was the first of a series of military services under the direction of the Rev. Arthur L. Washburn, who upon nomination of the War Commission has been appointed war-time assistant to the Rev. Frederick W. Beekman, rector of the parish. Mr. Washburn will direct parish activities for soldiers, sailors, and war-workers during the winter.

The American clergy also assisted at the British Thanksgiving services, when the Bishop of London visited Paris on November 24th. In the morning, at the Eucharist at St. George's Church, the Bishop of London was attended by Bishop Perry, Chaplains Albert C. Larned, William L. Wood, Arthur L. Washburn, and the Rev. George C. Gibbs, besides the English clergy. At the evensong and *Te Deum* at the British Embassy Church, Bishop Perry, Bishop Davies, Bishop Remington, and the Rev. Frederick W. Beekman took part. In his sermon the bishop called attention to the appropriate union of British and American clergy in praising God for the victory of the allied armies.

CLERGY RAILROAD RATES FOR 1919

THE FOLLOWING information for the benefit of the clergy was given out from the United States Railroad Administration Office, Washington, D. C., under date of December 9th, regarding special rates for clergy and Church and charity workers.

"Beginning with January 1, 1919, a special rate of one-half the normal one-way passage fare will be granted to clergymen and other classes engaged exclusively in religious duties who may qualify under the rules as beneficiaries. The reductions will be accorded by means of clergy fare certificates, issued by bureaus maintained as follows:

"C. L. Hunter, Manager, Eastern Clergy Bureau, 143 Liberty Street, New York City, New York.

"Mr. W. H. Howard, Manager, Southern

Clergy Bureau, Rhodes Building, Atlanta, Georgia.

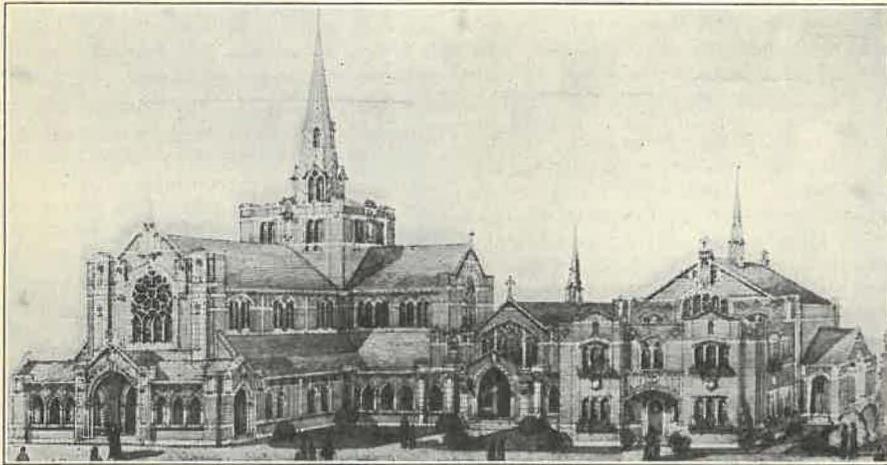
"Mr. Eben E. MacLeod, Manager, Western Clergy Bureau, Transportation Building, Chicago, Illinois.

"Each certificate will contain requests available for one hundred trips and will be good over all railroads under federal control, and also such non-federal control roads as may desire to participate. The certificates will be valid in any part of the country, regardless of where issued. A bureau fee of one dollar will be charged for each certificate. Blanks for use in filing applications will be obtainable from the nearest local ticket agent on or about December 15th." They may also be obtained at the office of the Rev. Andrew D. Stowe, chairman of the Transportation Bureau of the Episcopal Church, 519 Oak Grove street, Minneapolis, Minnesota.

This new arrangement does not annul the free transportation which has heretofore been given to bishops and other missionaries.

PROPOSED VICTORY MEMORIAL CHURCH FOR SEATTLE

TRINITY CHURCH, Seattle, has twice been destroyed by fire. The present building was associated with the long and fruitful ministry of the Rev. Dr. H. H. Gowen, who resigned some four years ago. The rector,



PLANS FOR TRINITY CHURCH AND PARISH HOUSE, SEATTLE, WASH.

the Rev. W. H. Bliss, was formerly Canon of All Saints' Cathedral, Spokane. During the past twenty years the city has grown from a population of 67,000 to 397,000, but Trinity is not favorably situated. It is a downtown parish, but too far uptown to be of real service to the crowds. It is not surprising, therefore, that another church should be planned. The decision was unanimous, and it is proposed to erect a group of buildings, including church, chapel, parish house, and rectory, at a cost of between \$200,000 and \$300,000, on a site not yet chosen. The present altar and other furniture will be transferred to the new church, and the organ will be overhauled and enlarged.

Under difficulties incident to the location of Trinity Church, Mr. Bliss has done a really fine work, and his people are devoted to him. The parish meeting which decided upon the new buildings accorded a substantial increase of stipend to the rector and assured him of the support of an earnest body of laymen. There can be no doubt that, when this is done, Trinity Church will treble its usefulness and enter upon an upward course of prosperity and usefulness commensurate with the development of the city.

DEATH OF REV. G. W. PHELPS

THE REV. G. W. PHELPS, a presbyter of the diocese of North Carolina, but for the last ten years resident at Victoria, Va., died at that place on Thursday, December 5th, and was buried on Saturday the 7th, Bishop Tucker officiating. While Mr. Phelps was retired, and connected with another diocese, he did faithful work at the church at Victoria. Faithful in shepherding that small flock, he died loved and honored by all the community. One of his sons is the Rev. R. R. Phelps of Norfolk, Va.

DEATH OF REV. PARKER VANAMEE

THE REV. PARKER VANAMEE, a lieutenant in General Pershing's army in France, is reported to have died of wounds.

The Rev. Mr. Vanamee was for four years rector of Calvary Church, Burnt Hills, N. Y. In 1917 he became rector of St. John's Church, Essex, Conn., and priest in charge of All Saints' Church, Ivoryton. Early in the same year he volunteered for service. In view of the moral issues of the war, and because of some military experience, he felt bound to serve as a combatant. He received at Plattsburg a commission as first lieutenant and was soon sent to France. About a year ago he was wounded, but returned to active service. Recently he was again wounded, this time mortally.

BISHOP DELANY AND BISHOP DEMBY

BY AN unfortunate error the photoengravings of the new colored Bishops of the American Church, the Rt. Rev. Henry Baird Delany, D.D., Suffragan Bishop of North Carolina, and the Rt. Rev. Edward Thomas Demby, are transposed in the new edition of *The Living Church Annual*. That of Bishop Demby is over Bishop Delany's name, and *vice versa*.

"MOVEMENT OF THE HIGHER PATRIOTISM"

SEVERAL BISHOPS have set aside the First Sunday after Epiphany and the month of next November as periods of special effort in the movement going by the above name, whose object is to secure the return of Church worship by the family as a whole.

The "movement of the higher patriotism" is a temporary method of appeal to the Church to arouse parents to their responsibility for the souls entrusted to them. It seeks to awaken a living faith in the rising generation, and to strengthen the republic through its children. Diocesan representatives are chosen from those especially interested in religious education.

WAR-STRICKEN FRENCH CHURCHES

No MORE inviting and fruitful field of Christian activity now confronts the Churches of America than that in France and Belgium. The late Pastor Wagner, not long before his death, in appealing to the churches of America, said: "In all the devastated regions of France and Belgium there are Protestant communities literally martyred. The majority are deprived of their pastors, who have been mobilized as soldiers or officers, as hospital attendants, as chaplains, or who, with the prominent citizens of their parishes, have been led away into exile. The poor little remnant remaining in the country suffers every privation. Where aged or infirm pastors have remained at their post, it has been only by exception that they have received their salaries. With their families and parishioners they are living in privation; many of them have undergone bombardment and pillage; they have lived in cellars, have known extreme poverty and all the horrors of invasion. More heartrending still is the case of those who live on the firing line, perpetually in danger, without security for the morrow. As to those in the regions recovered from the enemy, they have undergone every calamity which human beings can endure. The enemy, withdrawing, took with them everything; burned their houses, ravaged their gardens, cut down their trees. After the tempest of iron and fire the land presents the aspect of a region upheaved by volcanic forces.

Religious forces of these countries, realizing their opportunity and needs, have formed a committee representing all Protestant churches and religious and social organizations. They ask for a large sum, at least two million dollars now, to meet the most urgent demands, and two million additional for the revitalization of their religious forces. A similar and auxiliary committee has been formed here representing American religious forces interested in France and Belgium. Upon invitation of the committee in Paris, Dr. Macfarland, chairman of the committee in the United States, made a visit to France and Belgium as guest of the French government. His report clearly reveals the urgency of the situation and the strategic value of moral and financial support.

At a joint conference on Christian service in France and Belgium it was strongly urged that at least \$300,000 be sent over to France and Belgium immediately or within the next six months. THE LIVING CHURCH will receive and transmit gifts for this cause.

DEATH OF REV. W. K. BERRY, D.D.

THE REV. WILLIAM KARSLAKE BERRY, D.D., formerly of Berryarbor, Devonshire, England, died at Oradell, N. J., on Thursday, December 19th, after a lingering illness. Dr. Berry had been in charge of the Chapel of the Incarnation, Oradell, since October 15, 1911. Funeral services were held on Sunday, December 22nd.

MEMORIALS AND GIFTS

THE REV. YALE LYON, rector of St. Matthew's Church, Unadilla, N. Y., dedicated a handsome reredos of carved walnut, on All Saints' Day, to the memory of the parents and sister of the Misses Hayes and Mr. Carrington Hayes. Irving & Casson of New York City executed the work, which adds greatly to the attractiveness and dignity of the chancel.

A LARGE BRONZE bell, made by the Meneely Bell Company of Troy, N. Y., is being

installed on the Red Cross building at Washington to announce the beginning of two minutes of silent prayer at noon. It bears the following inscription:

"Presented to the American Red Cross by the Pennsylvania Council of National Defense." Mr. George Wharton Pepper is chairman of the Pennsylvania Council.

ALBANY

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

Probationary Chapter B. S. A. — "Forward Movement" Dinner — Bishop Nelson at Unique Union Service

OVER ONE HUNDRED men belonging to St. John's parish, Cohoes (Rev. E. J. Hopper, rector), met in the parish house on December 16th to hear Mr. E. J. Walenta, director of St. Stephen's Chapter of the Brotherhood of St. Andrew, Schuylerville, tell of his experiences as a representative of the Brotherhood in the camps and cantonments. Mr. Walenta was accompanied by Mr. Frank S. Harder, national council member of the brotherhood, and Mr. Herbert Rextrew, president of the Albany diocesan assembly. After Mr. Walenta's address and brief remarks by the rector, Mr. Harder and Mr. Rextrew spoke on behalf of the Brotherhood. Refreshments were then served and at an "after meeting" arrangements were made to form a probationary chapter.

A LARGE NUMBER of men of All Saints' Cathedral, several of the city clergy, and other invited guests, sat down in the Cathedral Guild House on December 5th to a "forward movement dinner", served by the women's guild and presided over by Bishop Nelson. In a short introductory speech the Bishop paid tribute to the clergy on the Cathedral staff, emphasizing the good work accomplished by them in spite of war conditions. The Rev. Francis J. Clark of the Church Missions House asked the men to support the missionary work of the Church. The Ven. Roeliff H. Brooks, Archdeacon of Albany and rector of St. Paul's Church, gave interesting figures regarding a recent "every-member canvass" in his parish, which greatly encouraged the Cathedral men, who are planning such a canvass. Canon Armstrong of the Cathedral staff then called for volunteers. The response was encouraging indeed, and it is expected that the canvass will result in both material and spiritual growth. The principal speaker of the evening, Dr. John H. Finley, state commissioner of education, then told in his inimitable way of his recent visit to the near East, speaking enthusiastically of General Allenby, whom he had the pleasure of meeting while in Palestine, and of the many Scriptural prophecies now being rapidly fulfilled there.

ONE OF THE most unique services ever held in this diocese was held Sunday, December 15th, in St. Peter's Apostolic Armenian Gregorian Church, Green Island, Troy. The service consisted of the full Anglican Eucharistic office in English, Bishop Nelson, vested in the ancient Eucharistic vestments of the Church, being the celebrant. He was assisted by the Rev. L. B. Martoogesian, pastor of St. Peter's Church, who read the gospel in English, and the Rev. R. A. Forde, rector of St. Mark's Church, Green Island, who read the epistle and administered the chalice. The service began with a procession led by the crucifer and choir of St. Mark's Church, followed by two vested Armenian thurifers. The attending priests came next, one vested in the vestments of the ancient Church of Armenia, the other in surplice and stole, the Bishop himself, attended by Armenian acolytes, occupying the place of honor. The three altars of the Church were ablaze with lights, that on the north being

dedicated to St. Gregory, that on the south to St. John the Apostle, while the central or high altar, at which the Eucharist was said, is dedicated to the patronal saint of the parish, St. Peter. Bishop Nelson's sermon, reported briefly by the Troy papers, was in English; but the Rev. Father Martoogesian translated it rapidly into Armenian, to the great delight of the Armenian congregation. At the Communion which followed, Americans and Armenians knelt side by side and received the Blessed Sacrament at the hands of Bishop Nelson and the rector of St. Mark's. A service flag, containing over seventy stars of which two are gold, was blessed by the Bishop, in recognition of the Armenian young men from St. Peter's parish who entered the service of America and her allies. In his sermon Bishop Nelson said: "The Episcopal Church and the Armenian Church had a common origin in apostolic times. They have the same faith and ministry and sacraments. Father Martoogesian asked me to come to his church so that his people might see the service of the Holy Communion as it is celebrated in Episcopal Churches. He wishes his people to understand American things and to become American citizens. Now let me show you the things we have in common, to show you that we are not different Churches but parts of the same Church: After we sang the last hymn, I recited the Creed that was drawn up at the first Church council, and this is the same as your own, so that we have the same faith. Father Martoogesian received his orders of priesthood at the hands of your Armenian bishop. We have the same rule in the Episcopal Church. My young friend, the Rev. Mr. Forde, was ordained to the priesthood by a bishop in the Canadian Church. We have the same sacraments. Because I have the same priesthood that your reverend father here has, I may celebrate the Holy Eucharist at his altar and he may celebrate at mine. I want you Armenian Christians to feel that you are near to us. This great war has made us all brothers. You have suffered; your people have suffered much more than our American people have suffered; but, we have tried to do our duty and we have helped with the victory. The war brought us all nearer to one another and the work that lies before us now in the times of peace is to build up a better life, to make life better for all men. We must work together in peace just as we have worked together to win victory. There is one thing more I wish to say to you: Because this war has united so many nations in fighting for the liberties of mankind in the world, it seems to me as if it has brought nearer the time when all different kinds of Christians would come together in closer unity. The Episcopal Church began before the war a great plan for a world conference for all creeds and all kinds of Churches to see if we could not come into one Christian Church. The war put a stop to the idea. Now we are taking it up again and therefore I ask you to try to think lovingly of all kinds of Christians, and to pray for all kinds of Christians that they may all unite just as our Lord Jesus Christ desired." The service as an object lesson in practical unity to both American and Armenian Churchmen made a profound impression.

SUNDAY AFTERNOON, December 8th, in a special service of commemoration at Bethesda Church, Saratoga Springs, the entire city joined through its clergy and people. The Rev. Irving G. Rouillard, rector of Bethesda Church, read the opening sentences, while the Rev. P. A. MacDonald, of the Presbyterian Church, led in the reading of the Psalms. The first lesson, Wisdom

3: 1-9, was read by the Rev. J. H. Gaylord, a Congregationalist, the second lesson, Romans 8: 31-9, by the Rev. Alfred H. Boutwell, a Baptist. The creed and collects were said by the Rev. H. C. Plum of St. Faith's School, after which the Rev. George C. Douglass, D.D., a Methodist, read the names of the twenty-six Saratoga Springs men who have given their lives in their country's service. Of this number three were members of Bethesda parish. Mr. Rouillard's address followed. After the benediction the congregation united in a resolution of renewed loyalty to God and country.

ST. BARNABAS' CHURCH, Troy (Rev. G. A. Holbrook, rector), now has a service flag with thirty-eight stars, one of which is of gold in memory of Private Wellington of the Canadian forces, the first Trojan to make the supreme sacrifice in the Great War. Private Wellington was killed at Vimy Ridge. At the high celebration recently a solemn *Te Deum* was sung for victory and for a righteous and lasting peace. The flags of the allies are hung from the arches in the nave of St. Barnabas', and the national emblem occupies a position of prominence.

THE REV. C. C. HARRIMAN, rector of St. Peter's Church, Albany, has asked his parishioners to endow a pew in the church "to memorialize and honor the name of General Pershing and to mark their thanks to the soldier boys of St. Peter's." The offering is to take the form of a gift of Liberty bonds. The Rev. and Mrs. Harriman started the fund by personally contributing a bond.

NOTWITHSTANDING the ravages of influenza, the people of St. Augustine's parish, Ilion (Rev. L. R. Benson, rector), have just completed an "every-member canvass" in which \$950 additional has been pledged for parish support and \$235 additional for missions. The new parish house has become the headquarters of the War Service Club, which is working among women and girls employed in local factories.

ATLANTA

HENRY J. MIKELL, D.D., Bishop

Church Institute for Negroes—Bishop's House—Fort Valley School

AT THE call of the Bishop a great number of the Churchmen of Atlanta assembled in All Saints' parish house on the evening preceding the diocesan council. The feature of the meeting was the splendid and statesman-like address of the Rev. R. W. Patton, D.D., on Democracy, Freedom, and the American Negro. He especially stressed the importance of supporting the school under diocesan control at Fort Valley, Ga. Following Dr. Patton's address an organization was effected with A. H. Sterne as president and Judge Parry as secretary. Before adjourning a resolution was adopted endorsing the American Church Institute for Negroes and pledging support, financial and otherwise, to the Bishop and the institute in developing its plans in the diocese. This club promises well for the development of real Church life in Atlanta.

THE LAST MEETING of the diocesan council appointed a committee to secure a Bishop's house. This committee has decided upon an immediate campaign to raise \$30,000. The clergy will be asked to read a communication to their congregations on that day and to appoint canvassing committees. The committee hopes to report the entire amount pledged by the time of the council in January.

THE ESTABLISHMENT near Columbus of the infantry school of arms to be named Fort Benning, at which more than 30,000 men are to be in training, confronts Trinity Church, Columbus, with a situation calling for careful and earnest work.

A RECENT MEETING of the Fort Valley High and Industrial School placed this excellent school for negroes under the auspices of the Church, and certain Churchmen were elected on the board of trustees. A Church chaplain will be placed at the school, which thus becomes a charge to the diocese but at the same time presents a great opportunity for service for the negroes of Georgia.

THE DEMAND is imperative that parishes and missions meet their apportionment for general missions. Thirteen of the parishes and missions of this diocese have met or exceeded their apportionment, but many of the largest parishes have paid very little. The Bishop is urging earnest effort so that this diocese shall not be found wanting.

DURING THE epidemic at La Grange, most of the relief work was done by the Rev. Robert Phillips and Dr. Brewster of the La Grange Settlement. The splendid and efficient way in which this relief work was handled has impressed the community.

ALABAMA

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

Influenza Again — Expense of Every-Member Canvass

THERE HAS BEEN a flare-back of the influenza in Mobile. There are a good many cases—perhaps one-fourth as many at first—but the type is mild and there are few deaths. Christ Church, with 450 members, has so far had no deaths in either epidemic, and with thirty-six men on the service roll, has had no one killed in the war. The board of health closed the schools, the soda fountains, and the moving pictures, and advised the closing of the churches but did not order it. None of the churches closed. All suspended Sunday school and most substituted Litany and the Penitential Office for Morning Prayer, kept the early Communion unchanged, and had no evening service. At Talladega, the epidemic is worse than at first, with more cases and more fatalities. The city is thoroughly disorganized.

THE EVERY-MEMBER CANVASS central committee raised \$500 for expenses. Of this 82 per cent. was expended and 18 per cent. returned to the contributors.

CONNECTICUT

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

Parish Reception—G. F. S.—Knights of Washington

A RECEPTION was tendered the new rector of St. Paul's Church, New Haven, the Rev. Henry Swinton Harte, and Mrs. Harte, by that parish on the evening of December 12th. This parish is laying plans for an every-member canvass on Sunday, January 5th, which will not only raise the budget for the year but be one step in a far-reaching forward movement.

THE DIOCESAN COUNCIL of the Girls' Friendly Society met in Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), on December 14th and 15th. Holding the council at the week-end was an innovation and did not seem to meet with approval from the delegates. The absence of the diocesan clergy was apparent, as they were busy with their Sunday duties. The meetings opened in Christ Church parish house on

Saturday afternoon. At the annual service in the evening, the Rev. George H. Heyn was the special preacher. There was a corporate Communion Sunday, followed by breakfast. The afternoon conferences were on The Proper Balance in G. F. S. Work.

A REGIMENTAL MEETING of the Knights of Washington was held in Trinity parish house, New Haven, on December 13th. The attendance showed continued interest, and the report of a committee was full of suggestions for a larger future. The regiment in St. Paul's Church, New Haven, has recently received many new members.

THE INCREASE in the number of parishes paying their apportionments for the General Board of Religious Education and for the Joint Commission on Social Service is marked. Up to the first of December over \$100 more had been received by the acting joint treasurer than the total amount contributed for the last fiscal year. Next year these apportionments become a part of the diocesan budget.

CUBA

H. R. HULSE, D.D., Miss. Bp.

League of Nations

AT A RECENT MEETING of a number of the ministers of Havana, Dean Myers of Holy Trinity Cathedral read a paper on The Responsibility of Christian peoples toward the formation of a League of Nations. As a result it was resolved that the matter be presented to the English speaking congregations of the city. Dean Myers presented the subject to the Cathedral congregation, and at the end of the service large numbers of them signed a memorial to the Peace Commission.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Thanksgiving—Advent Call

ON THANKSGIVING DAY the congregation of Immanuel Church, Wilmington, raised a special sum for interest on the church debt, and increased the salary of the rector, the Rev. William H. Laird, D.D. St. Andrew's Church, Wilmington, presented the rector, the Rev. R. W. Trapnell, with money to buy an automobile.

THE WOMAN'S AUXILIARY of the diocese made good use of the Advent Call. In parishes where the plan was carried out, results were most gratifying. In some instances the ladies, where there was doubt about the plan, proved by experiment that it worked surprisingly well.

ERIE

ROGERS ISRAEL, D.D., Bishop

Meadville Archdeaconry

THE ARCHDEACONRY of Meadville had its autumn session in St. Mark's Church, Erie, December 10th and 11th. The Rev. George Sutton preached on Sympathetic Religious Education for our Brethren of other communions. As he has lately been received into the Church from the Presbyterian ministry, he spoke with full knowledge and conviction. He stated there was a lamentable lack of knowledge of the Church and its teaching. It was supposed to be part of the Roman Church, or with a dividing line so tenuous no one could find it. If we would only get in closer touch with our Christian Brethren in a sympathetic way they were ready to listen and to receive instruction. In the debate that this subject occasioned, the Rev. Bruce V. Reddish, rector of Trinity Church, New Castle, said "Come into close contact with the minis-

terial association in whatever city you are. You will receive a lot of benefit. You will find the Lutherans, especially, in great sympathy with the Church's position, and all will give you a sympathetic hearing." The archdeaconry opened with the report of Dr. Aigner, president of the Standing Committee, upon the missionary work of the diocese. He stated that every mission station except one was filled and conditions were encouraging. The morning session adjourned to the Hotel Lawrence, where the delegates were guests of the Rotary Club and the Board of Commerce at a luncheon to Lieutenant Wierzbicki, who spoke about his native France and the work of the Peace Conference. In the afternoon the Dean led a discussion on Missions and the Apportionment. It was decided to make every effort to pay the diocesan apportionment in full as a surprise to Bishop Israel. On Wednesday morning the Rev. Bruce V. Reddish, civilian chaplain at Camp Lee, gave an interesting account of his experiences in camp. The rector of St. Mark's Church read a paper upon Dean Abbott's Book, *The Religion of the Tommy*. This fitted itself in delightfully to the discussion on Religious Unity.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Rev. J. R. Vaughan Wounded Again—Fight on Influenza Ban Applied with Discrimination

THE REV. LIEUT. JAY RUSSELL VAUGHAN, formerly vicar of the Church of the Ascension, Merrill, is again reported wounded and has been decorated for bravery under fire.

ST. JAMES' CHURCH, Manitowoc, gained 107 communicants during the year, the largest increase in the diocese. National ship-building operations in the city helped materially in this growth.

THE CONGREGATION of St. Michael's Church, North Fond du Lac, plans to place a crucifix in the church as a memorial to the Rev. Mr. Burton, a former vicar.

A VIGOROUS campaign by the clergy of Manitowoc and Marinette protested against the churches being closed by the health authorities while the saloons remained open. It resulted in a modification of the restriction, by which the churches were allowed to hold their regular Sunday and Christmas services—"the services to be limited in time as much as is possible". The people were required to sit in alternate pews and not to form groups or crowds while going between home and church.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Memorial Service

A MEMORIAL SERVICE in honor of Lieut. Earle B. Felter, killed near Fismes on September 14th, was held in St. George's Church, Brooklyn, on Advent Sunday. The service, set forth by the Bishop, was conducted by the rector, the Rev. Charles G. Clark, assisted by the Rev. Dr. St. Clair Hester. Lieut. Felter at his death was the youngest vestryman of St. George's Church. His father, Mr. George B. Felter, has been for a number of years junior warden of the same parish.

LOS ANGELES

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

Convocation — Use of Intinction at the Pro-Cathedral

ON DECEMBER 11th the Convocation of Los Angeles met in the Church of the Messiah, Santa Ana (Rev. W. L. H. Benton, rector). Apart from Church services on the preceding

Sunday—for which the influenza ban had been lifted—this was the first considerable gathering of Church people for some time. After Holy Communion and organization for business, the Rev. Mr. Benton, at the luncheon, gave an address of welcome. Notable features were the report of the Rev. Robert Renison, general missionary; addresses by Miss Magill and the Rev. Dr. Learned on the Advent Call, as affected by the general prevalence of the influenza. The suggestion was made to carry on by correspondence as much of the plan as was possible. The Rev. Charles T. Murphy, from Camp Balboa, gave a very interesting account of his experiences there as a civilian chaplain; and the Very Rev. Dr. MacCormack, speaking for the General Board of Missions, urged generous support of the board during the few weeks that still remain of the fiscal year. The Rev. A. G. H. Bode was reelected Rural Dean and the Rev. H. V. Harris was elected secretary.

ON SUNDAY, December 8th, at St. Paul's Pro-Cathedral, Los Angeles, the Holy Communion was administered by intinction for the first time. That being the first open Sunday for some eight weeks, an unusually large congregation participated, and—explanation having been made that the method was temporary, to meet the present distress—that mode of administration seemed appropriate and met with general commendation. It being "British Day", at the evening service, Dean MacCormack paid an eloquent tribute to Great Britain.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LEROY HARRIS, D.D., Bp. Coadj.
Junior Auxiliary

BISHOP HARRIS has appointed Mrs. George J. Webster of Marquette as diocesan president of the Junior branch of the Woman's Auxiliary. She will visit the parishes to encourage the Juniors' work.

UNDER THE "influenza ban" services have been forbidden for two months. Churches of the city of Marquette are now permitted to have public services restricted to one person for every forty square feet of space. The ban was lifted, however, for "Victory Sunday", when St. Paul's Church made a thankoffering of about \$1000 for mission work within the diocese. The church was beautifully decorated with the flags of the Allies and the cross was followed by the Stars and Stripes and flags of Belgium, France, and Great Britain.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop

Influenza—Bishop Bratton's Duties in France—Gold Stars

THE INFLUENZA is still seriously handicapping Church activities. On All Saints' Day the churches were permitted to open their doors, but in many places they have again closed for a second outbreak. Business goes on as usual, but the Church finds itself in strange company. A press dispatch recently sent from one of our towns stated: "The lid is on tight on account of the epidemic; the pool rooms are closed and not a sermon was heard in town Sunday!"

BISHOP BRATTON is now in Brest, France, as flag hut pastor in Y. M. C. A. work, ministering to both army and navy. He describes his duty as "that of a rector with greatly increased opportunities for personal work". Two of his sons, Chaplain W. D. Bratton of the 155th Infantry and Randolph Bratton in the regular army are in service in France. The Bishop has been able to

visit the former, but the latter was at the front at the close of hostilities, amid intense fighting, and so far away that the Bishop has not been able to get in touch with him. The Bishop has had the singular good fortune to minister to a great many Mississippi men whom he knew personally back home.

IN THE LAST six weeks the Church in Mississippi has lost four men in the service. Major Whitten East of the Aviation corps, after honored service in France sent home as instructor, was killed in an automobile accident at Mineola, Long Island. He was buried with full military honors at Senatobia, Miss. During the funeral six army aeroplanes flew over the grave in the formation of a cross. Six weeks ago, General Keesler, vestryman of the Church of the Nativity, Greenwood, received the pay check of his son, Lieut. S. R. Keesler, Jr. The check was marked "Missing". Word has recently been received that Lieut. Keesler was shot down at the front while flying. He was taken prisoner, and died in a German prison camp. Lieut. Wm. Haiden Brooks of Columbus and Nathaniel Jeffries Ownen of Port Gibson are also dead in France, it has been recently learned. A memorial service for the latter was held in St. James' Church, Port Gibson, by the rector, the Rev. H. W. Wells, on December 1st.

THE NEGRO MISSION of St. Mark's, Jackson (Rev. Charles L. Somers in charge), ended on December 18th a ten-day celebration of the anniversary of its founding. Mr. Somers, who has been in charge for two years, is one of two colored clergymen in Mississippi. The mission's work has impressed itself upon the colored population, who give it cooperation and sympathy. Among its activities is a day kindergarten.

THE EPISCOPAL HUT continues to hold services at Camp Shelby with an attendance of thirty or forty officers and men at the Sunday celebration of Holy Communion. Mr. Shields, of Philadelphia, is in charge, the direct services being under the civilian chaplain, Dr. W. S. Simpson-Atmore. Dr. Atmore has recently been commended by the Church War Commission for the manner in which he has kept the list of Churchmen at the camp. On Sundays when there is no visiting clergyman, Dr. Atmore celebrates the Holy Communion at 9 o'clock and hastens ten miles to Hattiesburg for his own service in Trinity Church.

NEWARK

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

Britain Day Service

AN ELABORATE SERVICE was held in Grace Church, Orange, on Britain Day, December 8th. Evening Prayer was sung by the Rev. Charles T. Walkley, rector, the Rev. Dr. William S. Bishop assisting. The church was crowded long before the hour, and many were turned away. An appreciative address was made by Mr. C. Carlisle Taylor, British vice-consul at the Port of New York. Bishop Burch preached a notable sermon; mainly historical.

OHIO

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

A New Congregation—Religious Education

ON DECEMBER 8TH Bishop Du Moulin received into the Church the entire congregation of St. Rocco, in Youngstown, an Italian congregation of 240 communicants, formerly Roman Catholic. Established about twenty years ago, the congregation possesses a good

church building and a rectory which is to be converted into a parish house. Ten years ago they allied themselves with the Old Catholics and eighteen months ago applied for admission to our communion. The Rev. Orestes Salcini was brought in to instruct and care for the people, and he remains as rector. Bishop Du Moulin received them according to the form used in receiving those confirmed in other Catholic communions, and celebrated the Holy Communion. The people are enthusiastic and happy.

DECEMBER 13TH AND 14TH, the members of the diocesan Board of Religious Education met in Toledo as guests of St. Mark's parish. At the same time the regional clericus and the Church School Institute of Toledo held their winter meetings. In the joint session of clericus and board papers were read by the Rev. Messrs. Eric M. Tasman, Wm. S. Banks, and Edmund G. Mapes presenting Religious Education from the viewpoint of (a) a priest in his first parish, (b) a missionary in a college community, and (c) a rector of a large Church school. The institute session began with three conferences led by Canon Stalker, the Rev. Eric Tasman, and Miss Katherine Schilling, of St. Mark's parish. After supper a brief business session was followed by three addresses, which the city congregations had been invited to hear. The speakers were the Rev. R. W. Woodroffe, Canon Stalker, and the Bishop Coadjutor. The board considered several important matters, including the localizing in all Church schools of *The Leader in Religious Education*, the excellent paper issued by the General Board. Diocesan pages are to be added and it is planned to put it into the hands of every teacher and officer. Steps were taken also, toward raising from the schools the sum needed for the work of the board beyond the amount appropriated by convention. The growing work must have larger means to grasp opportunities.

PITTSBURGH

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

Clerical Union—Chaplains in Reserve—Convention Postponed

ON DECEMBER 16th, the Pittsburgh Clerical Union met at Grace Church as guests of the rector, the Rev. William Porkess, coming in unusual numbers, twenty-seven of the clergy being present. In the afternoon a practical essay was read by the Rev. C. C. Durkee, rector of St. Thomas' Memorial Church, Oakmont, Pa., on The Use of Laymen in the Church. Discussion followed.

TWO OF THE clergy who had been in the training camp for chaplains at Louisville, Ky., have returned home with their commissions in the reserves. The Rev. S. H. Bishop will resume his rectorship at the Church of the Holy Cross, Pittsburgh; and the Rev. T. M. Brown will probably take up parochial or missionary work at the opening of the new year.

THE BISHOP has postponed the meeting of the annual convention from January 28th to Tuesday, April 22nd. He deems his slow recovery of health and inability to prepare for the meeting of the convention, sufficient reason for postponement. There will be no other change in the plans than the date.

WASHINGTON

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

An Historic Parish—Trinity Parish, Washington—Sunday School Institute—Archdeaconry

THE BISHOP, visiting Trinity Church, Upper Marlboro, on December 15th, for confirmation, blessed a set of altar linens given

in memory of Mr. Philip Tuck; a Litany desk in memory of Miss Holly Holl, and two lancet windows designed by Geissler, and one in memory of Mr. and Mrs. Wilson, and the other in memory of Ambler McManus, the young son of the rector, the Rev. F. E. McManus. In the chancel, beside the American flag and the flag of service stars, hung a small British flag. The last time a British flag had been displayed within the church walls was in 1814, when hostile British troops advancing toward Washington under General Ross camped at Upper Marlboro, Md.; and the church was used as quarters for the under officers for several months. A short time after this, the British passing again through the town, took prisoner a member of the parish, the nephew of Francis Scott Key, which act led to the writing of *The Star-Spangled Banner*. To intercede for the release of his nephew, Key went under a flag of truce to the British fleet, and was detained over night during the bombardment of Fort McHenry. The Stars and Stripes waving undefeated over the fort at daybreak inspired the anthem.

To REVIVE and build up Trinity parish, Washington, the Bishop has chosen the Rev. David Ransom Covell, rector of Christ Church, Washington parish. Mr. Covell has tendered his resignation to his vestry, and hopes to enter upon his new work early in the coming year. Mr. Covell, with Mrs. Covell, will make of Trinity parish a center for all modern social service activities, and they intend to do much work among the soldier and war-worker population of Washington with the coöperation of the War Camp Community Service. The parish hall is being rapidly put in repair so that there may be a house-warming during the Christmas holidays. To assist Mr. and Mrs. Covell, Deaconess Viola Young has been called from New York. Mr. Covell has had practically all his training in the diocese. He was born in Washington and was a postulant and candidate from the diocese. He was graduated from George Washington University, and then went to the General Theological Seminary. During his diaconate he was curate at St. Stephen's parish, Washington, and afterwards worked for two years in the mountains of North Carolina. He has been rector of Washington parish for three years.

THE SUNDAY SCHOOL INSTITUTE met in St. John's parish hall on December 17th, with about ninety members present. The Bishop presided. An address was made by the Rev. Herbert Scott Smith rector of St. Margaret's Church, on The Christmas Challenge in the Present Crisis to the Sunday School. Miss Emma Abbott, president of the Junior Auxiliary, gave an account of the methods and principles of the primary department lessons of the *Christian Nurture Series*. Announcement was made that the board will no longer conduct the Epiphany-tide missionary rallies, but will leave to each clergyman and neighborhood to organize these as may seem feasible. The children were asked to give their Christmas offerings for relief of the suffering Armenians, Syrians, and Assyrians. The January session of the institute, in Epiphany parish hall, January 21st, will be a joint meeting of the Woman's Auxiliary and the institute. The institute convention, postponed in October because of the epidemic, will be held in February.

THE ARCHDEACONRY of Washington held an adjourned meeting in Epiphany parish hall on December 16th. The programme was a large one, touching matters of vital importance. In order to direct the discussion, a leader stated each subject, after which he offered a resolution. An Adequate Salary for Our Clergy was opened by Ad-

miral Stockton. Other topics were: A More Earnest and Systematic Effort to Induce All Church Attendants to Support the Church, opened by Mr. William Tyler Page; Coöperation between Parishes in Church Activities, Especially in Behalf of Weak Parishes and Missions, opened by the Rev. Messrs. Nitchie and McAllister; A More Clearly-Defined Understanding as to the Reciprocal Rights and Duties of Clergy and Laymen, opened by Mr. Arthur E. Dowell and the Rev. Mr. Warner; A Larger Vision and More Readiness to Aid and Extend Diocesan Objects, opened by Admiral Stockton.

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WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

The Bishop's Numerous Appointments—Advent Call—Parish Finances

ON NOVEMBER 11TH, Bishop McCormick addressed the students of the General Theological Seminary, New York, and the next day preached the annual sermon for the Woman's Auxiliary of Long Island, in St. Ann's Church, Brooklyn. On December 4th he made a Red Cross address in Dayton, Ohio, attended a meeting of the General Board of Missions on December 11th, and on the 17th spoke to the Church Club in Cincinnati. Besides this distant work the Bishop in the same period visited nine parishes in the diocese.

THE ADVENT CALL was splendidly answered. In Grace Church, Grand Rapids, there was a corporate Communion of the parish on Advent Sunday, and a great service, shared by all adjacent parishes on Monday morning. Miss Elizabeth Matthews of Ohio explained the meaning and purpose of the call.

GRACE CHURCH is rejoicing in the nucleus of an endowment fund. It is also installing photographs of soldiers and sailors represented on the service flag, two of whom have made the great sacrifice.

ST. PAUL'S CHURCH, Muskegon, celebrated Thanksgiving Day by a splendid victory service. St. Paul's used \$2,800 of its offering of \$4,500 to pay a standing debt.

WESTERN NEBRASKA

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

Bishop and Clergy Act as Nurses—Advent Call

THE EPIDEMIC has been severe in this diocese. Many churches have been closed for weeks, and some will not open until the new year. Many of the clergy have had to act as nurses. The diocesan school at Kearney has been very fortunate, only a few cases being reported there, but owing to the scarcity of nurses Bishop Beecher had to take his turn at the bedside of the sick.

THE SPLENDID RESPONSE to the Advent Call by the ladies of St. Mark's Pro-Cathedral, Hastings, was a revelation to the parish. It certainly demonstrated the power of prayer. Women who never attempted such an undertaking before bravely went forth and met with such a hearty response that they are now ready to undertake anything that will benefit the Church.

THE ORDER OF THE GOLD CROSS will be organized in the Cathedral parish.

CANADA

Memorial Service—Sermon by Canon Shatford—Ministerial Association—Brotherhood Reorganization

Diocese of Huron

AT THE November meeting of the Deanery of East Middlesex, in the schoolhouse of the Church of St. John the Evangelist, London, the chief business discussed was the report on the Sunday schools' war memorials, for which victory bonds were purchased. The diocesan Woman's Auxiliary joined with the deanery representatives, later, to hear an address from the Bishop. In the evening the Sunday School Association decided that teacher-training classes be established in each of the schools.—THERE WAS A memorial service in St. James' Church, Paris, December 1st, for six members of the congregation who had given their lives in the war since August last. The town council and many prominent people were present. Out of 150 families

in the parish, 172 men and 5 nursing sisters went to the front.

Diocese of Montreal

AT MORNING SERVICE in the Church of St. James the Apostle, Montreal, December 8th, a sermon was read from the absent rector, Major the Rev. Canon Shatford, now in France. It was read by the assistant curate, the Rev. W. J. Bradbury, and the text was from St. Matthew, "These things ought ye to have done and not to leave the other undone." The thought was that in the return of our soldiers to take part again in civil life those at home have much to do for them more than providing for their material welfare. "Many of these men," he said, "during the absence found God. They have lost the frivolous things of life through having been face to face with the great realities of existence, and that their spiritual needs should be met is of more importance than their material welfare." Canon Shatford's message pointed out that many of the men would, no doubt, take up their homes at places far distant from the great centers of Canada, and for the benefit of these the work of missions should be fostered and extended. He said that at the beginning of the war, with all available funds needed to carry it on, people had almost made up their minds that they could not meet the demands both of the war and missions. "I have," he said, "been for four years engaged in war work, three of these having been spent in battle-scarred France; but it has not dimmed my zeal for the cause of missions, the world's hope being bound up in the gospel of Christ."

Diocese of Nova Scotia

THE SPECIAL preacher at the annual service of the Church of England Institute, Halifax, was the Rev. R. A. Hiltz, secretary of the Sunday School Commission. Archdeacon Armitage conducted the service, assisted by a number of the city clergy.—IT HAS been decided to form the Ministerial Association of Halifax and Dartmouth. Archbishop Worrell is the president and Dean Llwyd is on the programme committee. The object is the promotion of fellowship, the culture of the spiritual life, and cooperation in social work.

Diocese of Toronto

IT WAS announced at the fifth anniversary of the building of St. Paul's Church, To-

ronto, that the mortgage which was at first for \$100,000, has been reduced one-half.—AT A meeting in St. Paul's Church to consider reorganizing the Brotherhood of St. Andrew in Canada for after-the-war activities, it was determined that the work should be put on a stronger foundation at once. The Brotherhood had been so much weakened during the war, 60 per cent. of its chapters having enlisted, that reorganization was necessary. A committee was appointed to consider closer cooperation with the Church of England's Men's Society, which is very strong in certain parts of Canada.



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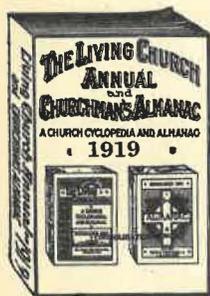
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other information. These are not hasty or superficial generalities, but statements compiled officially with the greatest care. Even regular readers of the Church papers cannot have this detailed information ready for reference in any other form. There are portraits of newly-consecrated Bishops and Bishops-elect.

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There has been cruel suffering in our lands, massacre, famine, death. But the spirit of our people still lives, and calls to you across the sea to send help, lest we perish.

Our God is your God, and we bare our souls for your searching eyes that you may see how we have never de-

nied Him, nor shamed Him. When our world rocked in misery about us, in our torn and tortured bodies our hearts still cradled and sheltered the crucified Christ. We held true in our allegiance to God and humanity.

The people of the Near East are old in suffering. The way we have traveled has been via Dolorosa, the way of tears and blood. And now—we are so low in the dust that only your young, unshattered strength can raise us.

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