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# The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—FEBRUARY 2, 1918

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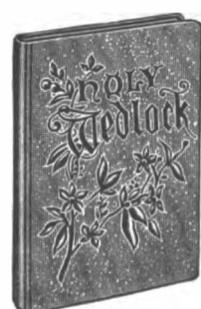
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 2, 1918

NO. 14

## EDITORIALS AND COMMENTS

### The War Call to Christian Unity

**G**OD reigns. His toleration of a temporary reign of active Antichrist during these awful years undoubtedly means that something constructive may come out of the war so magnificent that, in a spiritual sense, it is worth the cost. *May* come out, we say, rather than *must* come, because, even in the awfulness of this struggle, God will not coerce man and we must work intelligently with Him if His will is to be done on earth as it is in heaven.

A regime of international brotherhood, a Christianizing of the nations and especially of their diplomacy, a new economic order, a universal democracy or at least making the world "safe for democracy" — these are among the dreams that we are dreaming. But all of these are ends that will require means. None will automatically come into existence with the cessation of strife. Each of these may be said to be a goal, or an opportunity furnished by the destructiveness of war. Whether the goal will be reached or the opportunity embraced will depend upon men; not upon the brute preponderance of force.

God works through history and humanity chiefly by means of spiritual forces. Normally, the Church should be the power that would make wars among professing Christians impossible; and if unhappily this should fail in any particular land, through any prostitution of spiritual to baser ends, the Church should at least be the power for righteousness in the making both of war and of the ultimate peace.

The helplessness of the Church in this present conflict has brought heart-searchings and heart-burnings to great numbers of Christian people. Her division was never so odious as now. The transcending importance of unity was never so overwhelmingly apparent.

Great thinkers have arisen in this crisis to try once more to find the secret of unity. The Congregational National Council of last October adopted, on the initiative of its Committee on Comity, Federation, and Unity, a Form of Declaration urging upon "the churches of all lands the supreme obligation of making civilization so truly and thoroughly Christian that henceforth only a minimum of force may be needed to secure a maximum of peace. Preparedness for this work should not be delayed." "It will require of all the churches united counsels and far-reaching, strategic use of their allied forces. No one church, however powerful, is equal to this stupendous task."

So a four-fold declaration is set forth. One easily recognizes in its language a reflection of the language of Dr. Manning's preamble to the resolution providing for the Commission on the World Conference. So also it reflects the influence of Dr. Newman Smyth's splendid irenic writings and gives evidence of his own authorship. Finally, it lays upon Congregational organizations the requirement "to seek the peace of the churches and to do whatsoever they

may find occasion to do in order that the many churches of our own country may become one Christian power to overcome the world." It prays that "there may prevail among all the churches the common consciousness of the one people of God, that henceforth the peace of God may abide as a reality on the earth."

MORE RECENTLY there has appeared an appeal "To our Fellow-Believers in all the Churches"\* which, with the revered name of Dr. Newman Smyth at the head, presents forcibly the call to unity. Among the signers, some 85 in number, we recognize distinguished names in at least nine communions; probably still more are represented. Sixteen of the signers are our own fellow-Churchmen, including the Bishop of Michigan, Dr. McKim, Dr. Edward L. Parsons, Dr. Hugh Birkhead, Rev. Francis L. Palmer, a number of the Connecticut clergy, Mr. George Wharton Pepper, and Mr. Burton Mansfield. It does not interest us to comment that the names represent chiefly one or two schools of thought that may not adequately represent the whole Church; if these schools, or their leading representatives, are more optimistic than others as to finding a way out of the present ecclesiastical chaos it is to their credit, and any plans that they may support should receive the most careful consideration. Neither is it at all in evidence that Churchmen of other schools refused their adherence to the overtures. Evidently no attempt was made to circulate the paper on a large scale, and the signers would undoubtedly be the first to urge that it be considered on its merits and not on the strength of the names signed. But apart from the signatures representing our own communion, a plea bearing such weighty names as those of Newman Smyth, Peter Ainslie, Charles E. Jefferson, James L. Barton, Charles R. Brown, William P. Merrill, Washington Gladden, Frederick Lynch, and many others, deserves the most careful and sympathetic consideration from Christian men of all names.

BISHOP ANDERSON'S Hale Sermon on *The Work of the Church on behalf of Unity*, which has just issued from the press,† is simultaneous with the Appeal already referred to and lacks the opportunity, therefore, to review the latter as no doubt the author would otherwise have done. And if there were to be any intimation that the omissions of signatures to the Appeal on the part of Churchmen were to be construed as apathy on the part of Catholic Churchmen, Bishop Anderson's sermon would be an ample refutation. His challenge to the Christian world is quite as courageous

\* Printed on another page of this issue.

† Milwaukee: The Young Churchman Co. Price 10 cts.

as that of the signers of the appeal. The latter call upon "the whole Church" "to make one sacrificial offering of all things held to be of value in one great venture of faith for God"—one sees the influence of Bishop Brent's writings in the language; Bishop Anderson declares that "the future of the Christian Church, humanly speaking, will depend largely on whether the churches will allow themselves to be drawn together into a Catholic fellowship of the people of God." "The hope of the churches is to be found precisely where the hope of the nations is to be found; in coming together into a single compact Army of God."

Nor in his challenge does Bishop Anderson fail to recognize our own deficiencies. Having said that the Anglican Communion "has been conspicuous in its advocacy of Church Unity", and that "from the time it detached the Pope from its domestic councils and protested that in doing so it did not detach itself from the unity of Catholic Christendom. . . . it has been to the front in keeping the matter of unity alive", Bishop Anderson frankly adds: "Having said this it seems necessary to go on and say that the Anglican Communion has been as conspicuously timid in its practice as it has been conspicuously bold in its theory. It is afraid of its own ideals. It shrinks from the logical consequences of its own corporate actions. It is academic." The Congregational manifesto and Dr. Smyth's Appeal are conspicuously careful in avoiding any criticism of Anglican attitudes toward unity and are generous in using language that easily recalls that of Anglican official and unofficial utterances; Bishop Anderson rightly and frankly makes the criticism of the Anglican position in practice that these refrain from making.

And he proceeds to a constructive discussion of the whole subject of Unity. "There are two ways of approaching the realization of unity—the way of mutual concession and the way of mutual contribution." It will easily be understood that he rejects the first of these and lays stress upon the second. Dr. Smyth and his colleagues call the Christian world to "one great venture of faith for God"; Bishop Anderson writes, "The way of approaching the subject is the way of faith". He says also: "There are the two methods of approach—the way of caution and the way of venture. The one takes one trembling step at a time, the other stakes everything on God. The one has been repeatedly tried and has been uniformly abortive. The other has never been tried." . . . "Unity through a venture of faith: are the churches ready for it?"

LAST WINTER the Rev. T. A. Lacey, well known as a distinguished priest of the English Church, delivered at the General Theological Seminary the Bishop Paddock Lectures on the subject, *Unity and Schism*.† The difficulties of war in England delayed the publication of the lectures in book form and the obstacles to rapid transportation led to yet greater delays in bringing the book to this country. Even yet, we understand, the supply is entirely inadequate to the probable demand, and some little time must probably elapse before the book can be on the library tables of all who will wish to have it. Yet Mr. Lacey's book must be an important factor in crystallizing the thought of Churchmen on this serious subject.

"Schism" is a term which proponents of unity commonly avoid. It is too easy to charge the other party with the sin of schism and to assume that the argument for unity is sufficiently made by means of the call from schism to the Church. Some day we shall learn to distinguish between the sin of schism and the fact of schism, and a long step toward unity will then have been taken. In the meantime the policy of ignoring schism in any treatment of the subject of Unity is as useful as any other policy of evasion — and no more. If we are to take the challenges of Dr. Smyth and Bishop Anderson at their face value we must frankly meet the issue of the fact of schism.

But Mr. Lacey no more meets that issue in a spirit of intolerance than do Dr. Smyth or Bishop Anderson. His treatment of "The Episcopal Theory" recognizes difficulties

quite as frankly as they are presented by any non-episcopal controversialist. "There are two ways," he says, "of conducting this inquiry. You may proceed in the way of high theory, starting from indications of the divine purpose, and deducing thence the necessary forms of human activity. You may proceed by the way of historic method, ascertaining what has been done, and resting in the assurance that the providence of God has directed and controlled the course of events. The weakness of the former method lies in the obscurity of the indications; the weakness of the historic method lies in the strain of human perversity. . . . There is more safety in a combination of the two methods. It involves an historic study of theory, side by side with a study of practice. The study of practice will show where theories fail, and the study of theory will reduce to order the mere accidents of practice. I shall make an attempt at this."

WE PAUSE at this point, having merely sketched a background of current thought on an issue that simply burns for solution at the present time. Whatever may have been the influence of the preliminary Declaration of the Congregational National Council—and we doubt whether it has come to the attention of thinkers outside that communion on any considerable scale—it is obvious that Dr. Smyth (in the Appeal of the eighty-five signers), Bishop Anderson, and Mr. Lacey wrote not only independently of each other but contemporaneously, so that none was in touch with the work of the others. The Appeal is printed in this issue. The Declaration is in the form of a circular of a single page and may probably be obtained easily from the office of the *Congregationalist* in Boston—at least we shall presume upon their courtesy to say that they will make it possible for applicants to obtain it—and the publishers of Bishop Anderson's sermon and of Mr. Lacey's volume are noted in the footnotes. It is most desirable that each of these be thoughtfully read. We venture to say that the Congregational Declaration and Bishop Anderson's sermon ought to be read together on a general scale in both communions.

From this background we shall proceed, in next week's issue, to an independent study of the subject. How can the positions of the two groups be coördinated?

IN the recapitulation of the action of the last General Convention, printed in the *Living Church Annual*, the quotation on page 59 of a section of the canon on the Church Pension Fund, though an exact reprint of the section as

printed in the Digest of Canons (page 143), is a meaningless combination of disconnected sentences. Apparently the

Errata in Report of General Convention  
proviso as to an increased maximum of pensions belongs to some other section of the canon. It is a matter of considerable importance that the exact text of the canon as adopted should be discovered and printed by authority.

An error of less moment in the same section of the *Annual* is made in reprinting the resolution entitled Social Legislation, page 63. In the fourth line the expression "Christians and individuals" is reprinted verbatim from the printed Journal of the House of Deputies, page 372; but reference to the proceedings of the House of Bishops, from which the resolution emanated (page 162), shows the correct reading to be: "Christians as individuals."

WE tender deep sympathy to the London *Church Times*, whose sub-editor, Mr. King, fell a victim to a German air raid in December while fulfilling his duties as a special correspondent. This sort of warfare upon non-combatants seems especially odious, even amidst the barbarity of the present day, and it brings the horribleness of it home to us to have the victim one whose work was so wholly on ecclesiastical lines.

God grant rest to his soul; and grant a speedy cessation of the horrors that are the arms upholding the system of unrighteousness that rules in central Europe to-day!

† London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price \$2.00.

**W**RITING from Florence, Italy, on December 26th, the rector of St. James' American Church, the Rev. Henry R. Wadleigh, expresses thanks for a remittance sent from THE LIVING CHURCH WAR RELIEF FUND in November and tells of the anxieties that occurred at the time of the grave Italian defeat in that month. Great numbers of refugees, he says, poured into Florence, as into other cities of north and central Italy, as well as thousands of wounded soldiers from the front. Money was subscribed liberally by Italians and by the few Americans and other foreigners who were available, but there was great difficulty in finding lodging, clothing, and food for the suffering. Gradually the problem was solved. At St. James' Church the task of providing employment for a number of women from the invaded district has been assumed. These women are to work under the Church committee at surgical dressings and other articles for hospitals. Application has been made for a formal appointment as a workroom under the Surgical Dressings Committee, which the American Red Cross supervises and finances. Materials are to be furnished by that organization.

**War Needs in Florence**

The church itself has been obliged to use and to exhaust a small reserve fund. Its assured income up to last fall, when, under date of November 1st, a statement was printed by the rector and vestry, is about 12,000 lire. This leaves an additional sum of about 11,000 lire to be raised, toward which subscriptions had been received to the date of the circular amounting to about 4,000 lire. An appeal is made to America for the remaining amount, and some part of the amount received from THE LIVING CHURCH FUND will be applied to that purpose. Other parts will be used for personal charities among teachers, musicians, and others who are in need, while still another portion will be used for the purchase of fuel for the church. This latter presents the greatest difficulty that is faced in Italy. "With American help," says Mr. Wadleigh, "there will probably be enough to eat to keep us from starvation, but it is horribly difficult for the poor."

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

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 T. B. W., Washington, D. C. 10.00  
 Rev. John Goss, Camp Gordon, Ga. 5.00  
 F., Minneapolis, Minn. 3.00  
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 St. Paul's Parish, Peoria, Ill. \* 187.92  
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 In memory of W. M. W., Philadelphia, Pa. \* 1.00  
 Jane T. Holland, Church of the Advent, Boston, Mass. \* 10.00  
 St. Thomas' Sunday School, Farmingdale, N. Y. † 10.00  
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 St. Alban's Sunday School, Manistee, Mich. † 2.50  
 St. John's Church, Roxbury, Mass. † 18.93  
 Mrs. W. A. Gage, Memphis, Tenn. † 25.00  
 Mrs. Louis Curtis, Church of the Advent, Boston, Mass. † 25.00  
 Mrs. John H. Doebler, Baltimore, Md. \* 2.00  
 A member of Trinity Church, Asheville, N. C. \*\* 25.00  
 S. L., Brooklyn, N. Y. †† 35.00

Total for the week \$ 573.40  
 Previously acknowledged 55,592.00  
**\$56,165.40**

\* For relief of French war orphans.  
 † For relief of French and Belgian children.  
 ‡ For Belgian relief, especially children.  
 § For French relief work through Dr. Watson.  
 \*\* For work in Italy through Mr. Lowrie, Rome.  
 †† \$25.00 for French relief work; \$10.00 for work in Italy.

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

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

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51. Mrs. F. K. White, Phillipsburg, Pa.....	36.50
89. J. G. and M. W. Halsey, Swedesboro, N. J.....	36.50
98. Anonymous, Ann Arbor, Mich.....	36.50
Total for the week.....	\$ 292.00
Previously acknowledged.....	18,445.81
	<b>\$18,737.81</b>

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

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St. Paul's Church, Dixon, Wyo.....	5.00
St. Paul's Sunday School, Buffalo, N. Y.....	61.46
Church of the Holy Comforter Sunday School, Gadsden, Ala.....	7.26
J. F. and M. Balfour Gadsden, Ala.....	7.50
Children of All Saints, Palo Alto, Calif.....	25.00
St. John's Church, Georgetown Parish, Washington, D. C.....	26.00
Holy Trinity Parish Sunday School, Spokane, Wash.....	23.55
Mrs. M. P. Oliver, Downers Grove, Ill.....	5.00
St. Paul's Sunday School, Owego, N. Y.....	12.00
St. John's Church School, Minneapolis, Minn.....	16.30
Church of the Messiah, Rensselaer, N. Y.....	15.00
Junior Guild of St. Mary's, Keyport, N. J.....	2.10
In loving memory of M. A. C., Jersey City, N. J.....	2.00
St. Luke's Church, Caribou, Maine.....	27.60
E. E. Webb, Chester, Vt.....	2.00
St. Michael's Chapel, Philadelphia, Pa.....	45.40
St. John's Church, Roxbury, Mass.....	5.00
The Travelers at Home Club, Saratoga Springs, N. Y.....	19.50
Trinity Cathedral Sunday School, Davenport, Iowa.....	14.12
Memorial Chapel of the Holy Comforter, Philadelphia, Pa.....	9.70
Deaf Mute Congregation of Scranton, Pa.—Through the Bishop of Harrisburg.....	3.30
A Daughter of the King, La Grange, Ill.....	2.00
Christ Church Sunday School, Dover, Del.....	23.58
St. John's Sunday School, Lafayette, Ind. *.....	3.38
In memory of W. M. W., Philadelphia, Pa. *.....	1.00
All Saints' Church School, Norristown, Pa. *.....	32.26
St. Andrew's Sunday School, Elyria, Ohio *.....	8.00
Calvary Church Sunday School, Batavia, Ill. *.....	4.92
St. Mary's Sunday School, Luzerne, N. Y. *.....	10.00
Mrs. M. D. Duncan, Pine Bluff, Ark. *.....	5.00
Mrs. J. H. Mann, Jr., Pine Bluff, Ark. *.....	5.00
Primary Department, St. Luke's Church School, New York City *.....	10.00
	<b>\$595.79</b>

\* For relief of children.

**HALIFAX RELIEF FUND**

Mrs. A. H. Hinkle, Christ Church, Cincinnati, Ohio.....\$	25.00
Miss Fanny M. Wade, Batavia, Ill.....	4.00
Chapel of the Cross Communicant Alms, Chapel Hill, N. C.....	6.56
R. Q., Brooklyn, N. Y.....	5.00
H. and A. Chambers, Minneapolis, Minn.....	10.00
E. A. Grummon, Newark, N. J.....	5.00
Miss Harriet Meares, Rldgeway, S. C.....	2.00
St. Paul's Sunday School, Brooklyn, N. Y. *.....	50.00
	<b>\$107.56</b>

\* For relief of children.

**THANKSGIVING FOR RECOVERY OF JERUSALEM FUND**

Rev. Walker Gwynne, Summit, N. J.....\$	5.00
Children of All Saints', Palo Alto, Calif.....	20.00
Mrs. Robert Scott, Williamstown, Mass.....	5.00
"K. K.", Bloomfield, N. J.....	5.00
Mrs. Louis Curtis, Church of the Advent, Boston, Mass.....	10.00
J. Brownell, Manitoba, Canada.....	1.00
Grace Church Sunday School, Sheldon, Vt. *.....	1.00
St. Philip's Sunday School, Baltimore, Md. *.....	11.50
	<b>\$58.50</b>

\* For relief of children.

**CHURCH WAR COMMISSION FUND**

C. M. H.....	\$1.00
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**POLISH RELIEF FUND**

Mrs. Fannie C. Saunders, Washington, N. C.....	\$5.00
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**ANSWERS TO CORRESPONDENTS**

E. S. S.—We have no way of testing the accuracy of the statement that 45 per cent. of our soldiers and sailors are Roman Catholics.

## SEXAGESIMA SUNDAY

By C. F. L.

## THE GARDEN OF GOD

THE world is God's garden; the souls of mankind are the flowers and fruit. He Himself is the Master Gardener, and His servants are continually sowing the seed, which in some instances takes root, bringing forth abundant fruit; but in some cases it fails.

Our first parents were placed in the garden of Eden, being bidden to keep and dress it. A garden is a pleasant place, full of a spiritual atmosphere. It was in the wild, uncultivated garden of the wilderness that Christ underwent His great, three-fold temptation; and in the garden of Gethsemane He drank of the chalice of agony. After His crucifixion, His body found rest in a garden, where was a tomb, in which no man had lain.

There is a fascination in sowing seed, and watching for the result in flower, fruit, or grain. It is the natural occupation of man—of late years too often ignored. Wonderful things have been achieved by a notable florist and orchardist who, working out God's plan of evolution, has developed perfected flowers and fruit. But his skill and perseverance are unique.

The gospel for to-day refers to the sowing of spiritual seed in the garden of God. This parable was probably suggested by seeing the tillers of the soil in those beautiful terraced gardens which rose up from the Lake of Galilee. The moist atmosphere arising from the Tiberian waters, and the southern sun, combined to make gardening there a profitable and delightful occupation. The riot of the flowers, the lilies of the field, the oleanders and the scarlet martogen, filled the air with their perfume; and it was an every-day sight to see the sower turning up the soil with his primitive plow, and sowing his seed by hand. Each act unfolded some spiritual truth within it. Thus it is with us to-day, in whatever environment we may be placed. Beneath the outward, material aspect, if we look for it, we will find a lesson for the soul. For spiritual force is behind all matter; and the scientist who divides the atom into whirling electrons is obliged to confess that a hidden power, a spirit, is behind them.

What is a practical lesson to be learned from Sexagesima Sunday? The Gardener, through His priests, and His faithful children, as well as through His dispensations, is ever sowing the seed. But it falls upon divers kinds of soil, for the human heart varies in each individual. From the hard heart, the evil one seizes the seed before it has germinated. The emotional soul is eager at first to accept the truth, but leaning not upon the sacraments, and trusting to its feelings, soon relapses into its former state. Converted for a time by hypnotic excitement or emotion, it cannot persevere when that glamor has died away.

The illustration of the seed falling amongst the thorns represents a large class of people. The seed is choked by cares, riches, and pleasures. Cares and responsibilities weigh them down unless they seek for supernatural help; if because of their obligations they neglect their communions, prayers, and meditations, then the thorns will inevitably choke the good seed.

The ambition to be wealthy has been the ruin of many a soul; for the love of money is the root of all evil. God help the person whose only ambition is to be rich, for the good seed will surely die.

A surfeit of pleasure is also ruinous to the spiritual growth of the seed, and our nation is a pleasure-loving people. Perhaps the war was needed to bring us to our knees.

Each soul may be said to be a little garden of the Lord. "A vineyard of red wine. I the Lord do keep it; I will water it every moment; I will keep it day and night." The prophet gives another garden-picture: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation; and let righteousness spring up together."

Our Lord seeks the fruits of the Spirit in His Church, and in the souls of His children. "My Beloved has gone down into His garden, to the bed of spices; to feed in the gardens, and to gather lilies." Shall not the Church call to Him, pleading with Him that He come, in this the world's

greatest hour of need? "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden, and eat His pleasant fruits."

## THE NEW LECTIONARY

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

## CALENDAR FOR EIGHT DAYS

Sexagesima	II Kings 19: 20-end Jeremiah 18: 1-17	Revelation 12	Isaiah 30: 8-21	John 4: 1-42
Monday	II Kings 20	Mark 5: 21—6: 6	Micah 1: 1-9	I Cor. 14: 1-19
Tuesday	II Chron. 33	Mark 6: 7-44	Micah 2	I Cor. 14: 20-end
Wednesday	Jeremiah 1	Mark 6: 45—7: 23	Micah 4: 11—5-end	I Cor. 15: 1-22
Thursday	Jeremiah 2	Mark 7: 24—8: 13	Micah 6	I Cor. 15: 35-end
Friday	Jeremiah 3: 12—4: 2	Mark 8: 14—9: 1	Micah 7: 1-7	II Cor. 1
Saturday	Jeremiah 5	Mark 9: 2-32	Micah 7: 8-20	II Cor. 3: 2-end
Quinquagesima	II Kgs. 22 Eccclus. 17: 25—18: 14	John 5	Isaiah 52: 13—53-end	I Peter 4: 12—5: 11

THE Report of the Canterbury Commission on Revision of the English Lectionary contains a suggestion that has been for some time in the minds of some of the American Commission, viz., to introduce each lesson by a few explanatory words. How would it do, for instance, to start the first lesson this Sunday morning in some such way as this: "Here beginneth the 20th verse of the 19th chapter of the Second Book of Kings, being God's answer through His prophet Isaiah to the prayer of Hezekiah the King for deliverance from the army of the King of Assyria." And perhaps the second lesson might be prefaced by the words: "Here beginneth the 12th chapter of the Book of Revelation, being the prophecy of final deliverance from evil."

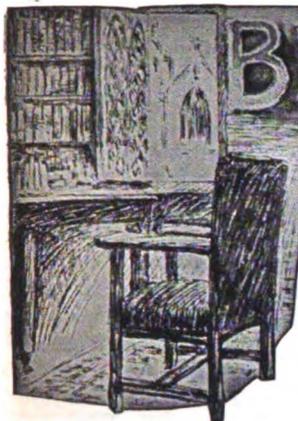
The Old Testament selection comes in the regular sequence of the historico-topical course, and the New Testament lesson was taken according to the principle of correlating the two lessons with each other and at the same time carrying forward and upward to the Christian stage the principal point of the divine Revelation on a lower plane. The deliverance of Jerusalem from the army of Sennacherib is not only an historical instance of God's Church defended by the power of God against adversity (collect), but even fits the basis of petition, "Who seest that we put not our trust in anything that we do". It is in the same class with the capture of Jericho. But deliverance does not always come this way. Oftener faith means being coworkers together with God; and this is brought out in the second lesson. That the Church itself must go through the experiences of the Christ would seem to be plain amidst much that is mysterious in Revelation 12.

The same topic of deliverance is carried over into the evening in the Isaiahan selection, being part of a discourse by the prophet against reliance upon Egypt (flesh). If in our efforts at self-deliverance we refuse the strength that comes from "quietness and confidence", then must God "wait that He may be gracious" unto us. The second lesson (rather long, it must be confessed) not only tells of the One who alone fully exemplified Isaiah's plea for the use of spiritual weapons but supplements the prophet's one-sided argument against reliance upon the flesh. Isaiah 31:3, for instance (continuation of chapter 30), if it stood alone, might justify that pseudo-spirituality which denies the existence or rightful use of matter and secondary causes; but the life of the "Word made flesh" shows that true spirituality consists in the consecration and use of matter and material things, not in their denial.

The week-day selections in the morning continue the Old Testament course and begin Jeremiah, paralleling that with the continuation of St. Mark's Gospel; and in the evening there are selections from Micah (who prophesied deliverance—see close of last chapter), accompanied by selections from I and II Corinthians, which have as their theme spiritual power leading up to final victory over both sin and death and the transformation of Christians at last into the glory of their Lord.

# BLUE MONDAY MUSINGS

By Presbyter Ignotus



**I**N these days, when there are "Irish-Americans" poisoned by bigotry and false to freedom on both sides of the Atlantic, it is good to find an American of Irish birth writing such a song as this of Denis Aloysius McCarthy's:

## "A SONG FOR THE FLAG

"Here is my love to you, flag of the free, and flag of the tried and true. Here is my love to your streaming stripes and your stars in the field of blue!

Here is my love to your silken folds wherever they wave on high. For you are the flag of a land for which 'twere sweet for a man to die!

"Green though the banners my fathers bore in the days of their ancient wars, Men of my race, full many, have died for the banner of Stripes and Stars,

Bearing the green my fathers battled and bled in the olden fray, But you, O beautiful flag of the free, are the flag of our hearts to-day!

"So with the myriad races of men who, leaving the past behind, Give to the land of their manhood's choice allegiance of heart and mind,

Laboring ever with hand or brain, the nation they help to build, For you, O beautiful flag, are to them the sign of a hope fulfilled!

"Native or foreign are all as one when cometh the day of strife, What is the dearest gift we can give for the flag but a human life? Native or foreign are all the same when the heart's blood reddens the earth, And native or foreign 'tis love like this is the ultimate test of our worth!

"Native or immigrant—here is the task to which we must summon our powers;

Ever unsullied to keep the flag in peace as in war's wild hours. Selfishness, narrowness, graft, and greed, and the evil that hates the light,

All these are foes of the flag to-day, all these we must face and fight.

"Symbol of hope to me and to mine, and to all who aspire to be free! Ever your golden stars may shine from the east to the western sea! Ever your golden stars may shine and ever your stripes may gleam To lead us on from the deeds we do to the greater deeds that we dream!

"Here is love to you, flag of the free, and flag of the tried and true; Here is our love to your streaming stripes and your stars in a field of blue!

Native or foreign, we're children of all the land over which you fly, And native or foreign we love the land for which it were sweet to die!"

I LOVE THIS lilting home-song of Dr. Henry van Dyke—though I wonder he didn't write a verse for Holland!

## "AMERICA FOR ME

"Tis fine to see the Old World, and travel up and down Among the famous palaces and cities of renown, To admire the crumbly castles and the statues of the kings— But now I think I've had enough of antiquated things.

"So it's home again and home again. America for me! My heart is turning home again, and there I long to be, In the land of youth and freedom beyond the ocean bars, Where the air is full of sunlight and the flag is full of stars.

"Oh, London is a man's town, there's power in the air; And Paris is a woman's town, with flowers in her hair; And it's sweet to dream in Venice, and it's great to study Rome; But when it comes to living, there is no place like home.

"I like the German fir-woods, in green battalions drilled; I like the gardens of Versailles, with flashing fountains filled; But, oh, to take your hand, my dear, and ramble for a day In the friendly Western woodland where nature has her way!

"I know that Europe's wonderful, yet something seems to lack; The past is too much with her, and the people looking back; But the glory of the present is to make the future free— We love our land for what she is and what she is to be.

"Oh, it's home again, and home again, America for me! I want a ship that's westward bound to plow the rolling sea, To the blessed Land of Room-Enough beyond the ocean bars, Where the air is full of sunshine and the flag is full of stars."

I TAKE these two stirring poems by an 18-year-old girl from the *Christian Register*, with grateful acknowledgments. Elizabeth Reynard is the author.

## "JEANNE D'ARC

"Through the dark a white light as of stars  
And a voice on the windy night calling;  
In her hand was a sword, and the bars  
Of her helmet were raised. The light falling  
On armor and steed showed the Maid,  
And behind rode a great cavalcade.

"In the blur of the trench's half-light,  
In the dread of an hour that was passing,  
On the mystical wings of the night  
While the enemy cannon were massing  
And dawn promised death, like a flame  
She rode by; the men whispered her name.

"And the France that is breath of our breath  
Leaped alive in stout hearts overflowing;  
We were hers to the valley of death;  
We shall fight, we shall follow her, knowing  
On the trails where her white horses prance  
Ride the glory and spirit of France."

## "ENGLAND IS WATCHING

"There are waking waves on the Northern shores  
And the frightened foam is flying;  
There's a line of dots where the dull smoke soars,  
On the far horizon lying;  
And a warning solemn the ocean roars  
As her angry waves are crying:  
There are tyrant hearts we must yet defeat,  
England is watching!

And the distant line is her dauntless fleet,  
England is watching!

"There are thunderbolts in the skies of night  
On the wings of dark descending,  
And a shameless foe in a shameless fight  
His hell-birds may be sending;  
But a shining shaft of transcendent light  
The evil dusk is rending:  
There is naught unseen where the searchlights sweep,  
England is watching!  
And the tired folk may in safety sleep,  
England is watching!"

A CAMBRIDGE CORRESPONDENT sends this as an answer to a poem published here November 17th, concerning the whereabouts of Satan.

## "TO THE UNKNOWING WORLD—AN ANSWER

(II Thess. 2)

"The devil camouflaged so long as an angel of Kultur and light,  
That men lost faith in his horns and prong, and laughed at their old-time fright.  
They worshipped him in his bright array, as he wished that they should do,  
They took him for God and were led astray, for he cheated them through and through!

"As Prince of this world he set his snares, with intrigues still and sly,  
And as fast as he sowed his evil tares he covered them up with a lie!—  
When lo! as a Thief in the Night appeared the Glorious King and True  
Whom, only, the devil has always feared, as well the devil may do!

"Thus, seeing his power about to wane, this old usurper said:  
'I'll remove my mask and end my reign by leaving my subjects dead!  
The fruit of their doings they shall eat as they follow my evil lure,  
For the rightful King has but little wheat, while the tares are mine for sure!"

"And so he carries his business on, in wrath for his time is short,  
And war and woe and death are upon the Kingdom he means to thwart.  
And not till his treacherous might is seen, and men repent and believe,  
Will the Prince of Peace with majestic mien stand forth with the final reprieve.

"Then far above the bewildered hordes that have bowed to the devil's will  
The King of Kings and the Lord of Lords will utter His 'Peace!  
Be still!  
And the kingdoms of this anguished earth, the devil so long enticed,  
Will come through a resurrection birth to their King and Saviour,  
Christ!"

## LONDON NOTES

The Living Church News Bureau }  
London, December 24, 1917 }

THE late Mr. W. J. Birkbeck's very valuable fugitive papers on the Russian Church have been gathered together by his friend, Mr. Athelstan Riley, into a volume with the title *Birkbeck and the Russian Church*, and published by the S. P. C. K. for the Anglican and Eastern Association. Mr. Riley supplies a preface with biographical notes.

This book has been sympathetically reviewed in the *Times Literary Supplement*, and the writer remarked: "If we are willing to recognize that the Russian tradition is a good one, they must recognize that ours is." This is an observation which in justice to Mr. Birkbeck, Mr. Riley thinks, as he says in a letter to the *Times Literary Supplement*, he ought to answer, as he believes his friend would have answered it. He thinks Mr. Birkbeck's reply would have been that there is little evidence that the tradition of the English Church differed in any important degree from that of the Russian Church:

"Birkbeck would have said that the pure stream of English tradition was increasingly impregnated by Papalism as the Middle Ages went on, that it was further contaminated by the inrush of Continental Protestantism in the sixteenth century, and that he wanted the Church of England to clear herself from such influences. His attitude, whether we sympathize with it or not, seems to me perfectly intelligible and capable of strong topical defence."

In reply to a letter in the *Church Times* drawing attention to the bias shown against the Church in standard school history books, the Rev. S. Edward B. Leslie (Vicar of the Church of the Annunciation, Chislehurst) writes that recently a small committee of Churchmen, clerical and lay, collected and examined all the principal English History readers published by the leading firms, and placed on the requisition lists of the various education authorities, for use in the elementary schools, both Council and Church.

It was found that not a single series was reliable throughout from the standpoint of the Church: "the cloven hoof of Protestantism appeared somewhere in every course of books." It is most gratifying to know that a new series is now in preparation which will be found trustworthy in its representation of the Church, and will, it is thought, be comparable in other respects with those already in circulation. This series will be ready sometime in the coming year. In addition a well-known historical writer has lately promised to provide a new English history suitable for the public schools, which shall do justice to the Church. The history books provided by the officials of the Local Education Authority make, says the Rev. Mr. Searle, "John Wyclif and Martin Luther the heroes of the Christian religion, and thus exalt rebellion against the Church into a virtue to be emulated." And thus the minds of our young children not only in Council schools but in Church schools are poisoned.

Durham Cathedral has been presented by the Dowager Lady Londonderry with a handsome processional cross in the form of the Cross of St. Cuthbert, in memory of the late Lord Londonderry. It was used for the first time on Christmas Day. The cross is of silver, mounted on an ebony staff, with figures of the Blessed and Ever Virgin Mary and the Holy Child Jesus, St. Cuthbert, and the Venerable Bede.

JOHN G. HALL.

## THE KING'S BUSINESS IN THE ARMY

EXTRACT FROM A LETTER BY BISHOP CAPERS AT SAN ANTONIO

THE task for me is simply tremendous, namely, to find our boys among the one hundred and fifty thousand soldiers who are surrounding our city in their respective cantonments. Our slogan is: "The King's business requires haste." The condition that makes "haste" the watchword is due to the constant movement of the soldiers from one camp to another, and the movement is always towards France. The boy who can feel the loving touch and receive the benediction of the Church while on the march "to the front" becomes the soldier who carries with him an inspiration and a strength that will stand him in good stead in the testing hour of his life.

The heaviest tax upon our time is looking up some perfectly good boy who has been most neglectful in his duty

in writing home. I have a case in point: A mother writes from Philadelphia: "My son has gone to San Antonio (giving his name). I cannot say where he is or in what department of the army he is serving. I only know he is 'somewhere in San Antonio'. Will you please look him up and let me know how I can reach him?" To get on this job means at least two days' hard work. After the boy is finally located as to his regiment the chances are that we will be too late to find him, for he has been ordered to the front. This failure to touch his life may be indeed a lost opportunity for the Church and for the boy as well. It may mean months of anxiety and heartache for his mother and the ones left at home, and the habit of not writing and the disposition to forget is one of the vices that imbeds itself deeply in the heart of youth. In order to reduce to the minimum the loss of such precious opportunities, I earnestly request the gift of two motorcycles. The motorcycle is even less expensive than the Ford, and is quicker, and "the King's business requires haste!"

Our inability to cover the entire field makes it difficult to establish the fact that the Church offers every week the Blessed Sacrament of the Saviour's life to the soldier who is girding up his loins and preparing himself for the supreme sacrifice of his own life in behalf of the freedom of the world. In order to establish this fact in the various cantonments I should have a larger staff of priests.

Experience has proven that the best possible method of putting the Church behind the soldier is to get him into immediate touch with the parish church. To this end my chaplains are working, and they are receiving the hearty and loyal support of the rectors of the city. Once the soldier enters the church and realizes again the familiar atmosphere of his childhood and of his young manhood, he begins to think upon the home, and his mother's face appears before him and recalls to him all the blessed memories of her love and faith.

## RELATION OF COLLEGES TO WAR

THE relation of American colleges to the war was carefully considered at the recent session of the Association of American Colleges in Chicago. A War Education Committee was appointed, of which the chairman is the Rev. President Powell of Hobart College. Dr. Powell had first made an address in which he related some of his observations while in Europe investigating the effect of the war upon English and French colleges and their students. At his suggestion the Association urged colleges to keep students below conscription age as long as possible to give credits to students who leave college to serve their country, to encourage the increase of exchange professors with English institutions, to multiply American fellowships with English and French universities, to establish scholarships for young women, especially French, who come to America to study, to provide for American students disabled abroad to study in England and France as soon as well enough, with recognition both in this country and in Europe of such work as they are able to do, to appreciate the mediating influence of the Y. M. C. A. among the students at the front, to endorse the American University Union, to appoint a commission of educators to go abroad as soon as practicable to study the technical problems with English and French educators, and to consult the President at an early date concerning the appointment of an Educational Administrator analogous to Mr. Hoover, and in some very practical way to provide for the solution of these new and complicated educational problems which have arisen both at home and abroad.

A committee was appointed to confer on the subject with other educational organizations, and also to take up the matter with President Wilson.

Dr. Powell is enthusiastic on the subject and believes that the exchange arrangement between American and English and French institutions is destined to be of the greatest value in the future relations of the nations, and at the same time will bind thoughtful people together in a way that had been attempted by the German-American exchange arrangement some years ago and of which the proof is now beginning to be evident. Articles on the subject from Dr. Powell's pen have lately been printed in the *New York Sunday Times* and in the *Independent*.

## OUR CLERGY WITH THE ARMY IN FRANCE

**B**ISHOP McCORMICK writes again from Paris, under date of January 3rd, telling of the Church's ministrations to the material and spiritual needs of American soldiers, and also outlining possibilities. The letter follows in full:

"As I wrote you, I spent part of the Christmas season with our troops in a certain historic French city, near which several of our camps are situated. In case the letter may have miscarried, I may repeat that I held three services for them, made an address at the Christmas entertainment provided for the troops by the French residents of the city, and visited our men who were sick in the French Military Hospitals. It was a joy to see the men make their Christmas Communion, and to hear them sing the familiar Christmas hymns.

"Bishop Israel spent his Christmas with the troops in another section, and both of us are expecting to be out again next Sunday. Bishop Brent, who is on a special tour for the Y. M. C. A., will be in Paris next Saturday and Sunday, and will take part in a meeting arranged by the French, English, and Americans in connection with a Sunday of Intercession for the Allied Cause. My journey next Sunday is to be to an aviation camp of many thousands of men who have no chaplain, and in which it is very desirable for us to hold services.

"Our Church people will be interested in knowing that my office here, as representing the War Commission and thus representing the Church itself, has already given material aid to our soldiers and sailors in the shape of 3,000 pairs of socks, many sweaters, helmets, gloves, shirts, etc., several hundred first rate books, magazines, and papers, and has also supplied the chaplains with portable altars, Communion linen, wafers, etc. We could use many thousands of Prayer Books and Hymnals (especially those with tunes), and Bibles. We are hoping to receive a large consignment at an early date. There are now about fifty of our clergy overseas, as army chaplains, Base Hospital chaplains, Y. M. C. A. or Red Cross workers, etc. I have either seen or conferred with all of them.

"To-day I was able to send to a mother and father, through the rector of their parish, the details as to the death and burial of their son, who died from an accident on one of the aviation fields, and was buried in the neighboring city.

"You may be interested in the report, just rendered to me, by Dr. Maxon of Christ Church, Detroit, chaplain of Base Hospital No. 36, as to a recent funeral held by him:

"I had my first burial service yesterday, a private from Alabama. His body was laid in the local cemetery in a plot the Government has received from the French. The Mayor of the town, several French officers, four Roman Catholic Sisters, with some more civilians, were in the procession with our officers and enlisted men. The American flag was about the plain wooden coffin and a French flag, at the suggestion of the Mayor, was also draped about it. At the head of the grave was placed a wooden cross with the name and company of the dead soldier. I made a brief address at the grave and read the committal service of the Church, and the bugler sounded "Taps". I have another burial to-morrow of a private from Louisiana. These sad things will increase, as our Hospital will be equipped for 3,000 patients. There are not enough hours in the day for me to fulfil my work, but it is a most impressive and an endlessly interesting work."

"Thus the Church is doing at least something to meet the needs of the men, both as to temporal and spiritual requirements, and the enterprise of the War Commission in sending representatives abroad seems to be justified a thousand-fold. I am now organizing for the Red Cross a Corps of Auxiliary Chaplains for emergency and relief work, which will cooperate with the Base Hospital chaplains, and also supply services in hospitals and camps where there are no commissioned chaplains, and be available for general duty as circumstances may require. The Rev. Sherrard Billings is already on the way to act as chaplain at one of the hospitals in Paris, and other men have been cabled for.

"On Christmas Day I preached in the American church in Paris, and on the Sunday following Christmas in the British Embassy church. New Year's Day, after the morning service, I had luncheon with ten sailors and soldiers at a luncheon arranged by two of our Churchwomen, and on Christmas Day we were able to place sixty men for dinner with American hostesses. In the afternoon of New Year's Day I visited American Red Cross Military Hospital No. 3, which has been established and is to be maintained by Mrs. Whitelaw Reid for American officers, and yesterday I visited American Red Cross Hospital No. 2, in both of which we shall arrange for services.

"So the work goes on. There will of necessity be a great deal of sickness this winter, and every one is trying to keep the men in good spirits, and to help them to be fine and fit for their great task. May God help us!

"Yours sincerely,  
JOHN N. McCORMICK."

## A YOUNG SOLDIER'S CHRISTMAS LETTER

TO HIS FATHER, A PRIEST OF THE CHURCH

LA FRANCE, LE JOUR DE NOEL.

Dear Father:

**W**E are simply rushed to death with work and training but I must write you this Christmas day.

Being adjutant of the regiment I have charge of the band. This morning I got them out early to play, as was the custom in the old army in the garrisons. This is a little town of some four or five hundred people. It is placed in a little hollow among low, rolling hills. This morning was cold and clear and beautiful.

Everything was very still, and I gather not so unlike that little town two thousand years ago. And early in the morning through the streets of this little village, there came the sound of "Adeste, Fideles", that beloved song of all ages, and "Joy to the World".

The wondering and sleepy-eyed inhabitants could look out and see soldiers of a far-off land telling them that Christ is born again. It was beautiful. So many beautiful hymns worked on my mind, "Oh Little Town of Bethlehem", "It Came upon a Midnight Clear", and all the old Christmas carols I could remember.

Then, after breakfast in the morning, Captain J— and I had a little service of our own. I knew that at ten o'clock you would be preaching in some great church there, with vaulted roof, full choir, and crowded worshippers. In our room here we had our own little service. We repeated as best we could "The Lord is in His Holy Temple", the Confession, such chants as we could remember, the Creed and the Benediction and some Christmas hymns, albeit haltingly and stumbingly as you used to say of Paul, but here truly.

Then I arranged a morning concert by the band: *Overture from Semiramide, Aida, Traviata, Joy to the World*, and ended up with the *Hallelujah Chorus*. It was stunning.

In the afternoon, we had in the little Roman church here a big Christmas tree, and presents for all the children. The priest very kindly lent us the church. We procured an enormous tree all decorated. The soldiers had each given one franc, making in all nearly two thousand francs, so we were able to buy a little something for all the children. It was lovely. There are lots of little refugee children in all these little towns from parts of France still held by the Germans. And they all got warm clothes and some little toy or candy.

I thought of my brother when we had our little service. He is always the one to be doing things like that. But this time it was the weaker brother. I have not always been, perhaps, but I am now and shall always be in the future a Churchman. No one can be over in this war and not be. I found myself going around to all these peasants in the village and saying, "*Jesu Christ est ne encore.*"

You know me perfectly well, and I am not the kind who would ordinarily do that. But over here I know He does live, He is with us here now, with the soldiers, stooping down to us, helping us, comforting us. He is here with us, I know. This is His war.

And He is over there with you, Father, and He tells you of me perhaps. I knew this morning that you were preaching the word of God to the people there in America. And I could picture the great church, all white with snow, and the choir boys and the *Te Deum*, the *Venite*, and the *Jubilate Deo*, and I knew as you preached you were thinking of me. There was no doubt in my mind, I knew at that moment you were thinking of me. And now I know your spirit is with me here, too, to guide me, sustain me, and comfort me.

Well, I may not come home. Those that take the sword must perish by the sword. I like to think now—am I justified?—that we are modern crusaders, that although we wear the modern uniforms there is over each heart the cross of the crusaders.

Twenty miles from us on very still days you can hear the noise of the guns. And very soon now we shall be there, carrying right nobly, I hope, the white cross of God. Are we not, my Father, fighting that there may be peace on earth, good will to men?

## BURNING OF THE CHURCH OF THE GOOD SHEPHERD, LEXINGTON

A LETTER FROM BISHOP BURTON

The Bishop's Residence,  
Lexington, Ky., January 25, 1918.

To THE LIVING CHURCH:

**S**HORTLY before the hour for night service on Sunday, January 20th, the Church of the Good Shepherd in Lexington, Ky., was destroyed by fire.

A new location in a substantial and growing part of the city had been purchased, and the church removed thereto. Under the inspiring and energetic ministry of the Rev. Dr. Richard Wilkinson, the indebtedness involved in this removal had been wiped out; and the church had later been enlarged and beautified at a cost of some \$9,500; and all

save waste as in many places they might do. How many tons of coal and units of electricity might be saved if thin congregations in large edifices should consent this winter to worship together!

"Far more than this: to-day the Young Men's Christian Association represents Christianity before the world. The many churches stand as an unorganized, scattered line of support behind its well organized line of volunteers. As they go forward the separate church-units are not in position to let the world know that behind them stands the reserve power of the whole Church of God. To-day some of our ministers at the front, forgetting the denominational names of the churches that sent them, on battlefields and in hospitals are working side by side as servants and priests of God. At home they are held apart.

"To-day the government of the United States is apportioning chaplains among the different denominations. The Red Cross only for our charity; our denominational names and churchly vestments for our religion!

"These things ought not so to be. The crisis of Christianity requires the subordination of all things divisive. Without prejudice to existing personal relations or official fidelities, the



RUINS OF THE CHURCH OF THE GOOD SHEPHERD, LEXINGTON, KY.

but about \$1,500 of this sum had been pledged, and most of the pledges had been paid.

Pastor and people left their burning church, when any salvage was clearly hopeless, and, at a meeting near by, heroically resolved to build again, notwithstanding the exhausting effect of their previous gifts and labors.

It was my privilege to meet with them; and I promised to secure as much aid as possible from outside this city. Dean Massie and his Cathedral congregation, with quick sympathy, sprang enthusiastically to the financial assistance of the afflicted congregation; and Dr. Wilkinson has many friends in the community at large who will contribute generously toward the new church.

We must rebuild at once, and as attractively and commodiously as possible, if our beloved Church would hold its own in the popular eastward part of the city of Lexington.

LEWIS W. BURTON,  
*Bishop of Lexington.*

### AN APPEAL FOR CHRISTIAN UNITY

**A** GROUP of eighty-five distinguished thinkers, clerical and lay, representing nine or more American communions, have recently united in setting forth the following Appeal; which also, with other recent writings on the subject, is considered editorially in THE LIVING CHURCH of the present week and the week to follow:

*"To our Fellow-Believers in all the Churches; Greetings.*

"The present crisis confronts the Church with the possibility of coming forth from the war either with a diminished or a vaster power. To-day the churches must face realities. A divided Church cannot stand.

"To-day everywhere the people are combining their industries to make the allied nations one mighty power in the war. Even on the lower plane of economics the churches are not uniting to

whole Church is called to-day to make one sacrificial offering of all things held to be of value in one great venture of faith for God. To-day we should take counsel not of our fears but of our hopes, as did our fathers before us. To-day our fears may be our disloyalties.

"Bishops, clergymen, laymen—shall we loiter in the way, disputing about many things, when in the suffering of the world our Lord is crucified afresh for the sin of modern civilization? The hour commands unity. By some decisive act our faith in it should be made fact. That might be done if, for example, as a war measure we should put in cantonments, in regiments, and on battleships chaplains and ministers, from whatever church they may come, commissioned not by their own communion only, but by joint ordination or consecration sent forth with whatever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross. At some single point of vital contact—that or something better than that—the Church might act as one.

"Something must be made visible fact of unity to-day, if the Church—the one Church of the many churches, the only Church which the Lord Himself had faith enough in God to pray for—is to become to-morrow the power of God to save the world. This cannot be too long postponed. These times require quick decisions. Can we suffer the churches to-day to forget that before the week of His passion our Lord gave the barren fig tree but one year more in which to bear fruit or be cut down? This parable may be for the Church now.

"Therefore we, the undersigned, representing different communions, lay before you this appeal for action, asking for response and for such suggestions as may seem to you timely."

PRAYER HAS, by God's covenant of mercy, a *spiritual* and *supernatural* blessing. It draws down, as it were, to your aid, Him who proceedeth from the Father and the Son—the Holy Spirit of God and of Christ, the Comforter and Guide of believing souls. Indeed, the very words of the precept which point out prayer as so sure a remedy point out also that it is not always, nor for the most part, an *immediate* remedy for the evils of life.—*John Keble.*

## A CHANGE IN PREACHING

BY THE REV. ERNEST PUGH

IN the Preface to the Book of Common Prayer we are reminded that, while keeping the substance of the Faith entire, we must expect, from time to time, to make and to discover changes. These changes are a part of the vital life and growth of the Church; a proof of its meeting "the various exigencies of times and occasions", and they apply to all phases of the Church's life. This is well exemplified in the sermon given below. This sermon was occasioned by the death of a certain Mr. Proctor and was preached in the parish Church of Burston, a small village near Diss in Norfolk, England.

Most of the names mentioned in this oration are still to be found in the records of that parish. The sermon was printed in the *British Magazine* for November, 1750, and a manuscript copy was found in an old wall pulled down at Wisbeach, in 1823.

"Fight the good fight."—I Timothy 6:12.

"Beloved, we are met together to solemnize the funeral of Mr. Proctor. His father's name was Mr. Thomas Proctor of the second family. His brother's name was also Mr. Thomas Proctor. He lived some time at Burston Hall in Norfolk, and was high constable of Diss Hundred. This man's name was Mr. Robert Proctor and his wife's name Buxton; she came from Halidon Hall, beyond Norwich. He was a good husband and she was a good housewife, and they two got money: she brought a thousand pounds with her as her portion.

"2. But now, Beloved, I shall make it clear by demonstration and arguments:

"First. He was a good man and that in several respects he was a loving man to his neighbors; a comfortable man in his tithes, and a good landlord to his tenants. There sits one Mr. Spurgeon who can tell what a great sum of money he forgave him upon his deathbed: it was four score pounds. Now, Beloved, was not this a good man: a man of God, and his wife a good woman? and the same came from Halidon Hall beyond Norwich. This is the first argument.

"Secondly. To prove the man to be a good man and a man of God, in the time of his sickness, which was long and tedious, he sent for Mr. Cole, minister, to pray for him. He was not a self-ended man to be prayed for himself alone. No, Beloved, he desired him to pray for all his relatives and acquaintances; for Mr. Buxton's children against it should please God to send him any, and to Mr. Cole's prayers he devoutly said, Amen, Amen, Amen. Was not this a good man and a man of God, think you, and his wife a good woman? and she came from Halidon Hall beyond Norwich.

"Then he sent for Mr. Gibbs to pray for him. When he came and prayed for him; for all his relatives, friends, and acquaintances; for Mr. Buxton's worship; for Mrs. Buxton's worship, and for all Mr. Buxton's children, against it should please God to send him any, and to Mr. Gibbs' prayers he like devoutly said, Amen, Amen, Amen. Was not this a good man, and a man of God, think you, and his wife a good woman? and she came from Halidon Hall beyond Norwich.

"Then he sent for me and I came and prayed for this good man, Mr. Proctor; for all his friends, relatives, and acquaintances; for Mr. Buxton's worship; for Mrs. Buxton's worship, and for Mr. Buxton's children, against it should please God to send him any, and to my prayers he devoutly said, Amen, Amen, Amen. Was not this a good man and a man of God, think you, and his wife a good woman? and she came from Halidon Hall beyond Norwich.

"Thirdly and lastly, Beloved, I come to a clear demonstrative argument to prove this man a good man and a man of God. It is this:

"There was one Thomas Proctor: a very poor beggar boy who came to this countryside upon the back of a dun cow: it was not a black cow, not a brindled cow, not a brown cow: No, Beloved, it was a dun cow. Well, Beloved, this poor boy came a begging to this good man's door. He did not do as some who are here would have done, namely, give him a small alms and send him away, or chide him and make him to pass and send him again into his own country. No, Beloved, he took him into his house and bound him an ap-

prentice to a gunsmith in Norwich. After his time was out, he took him home again and married him to a kinswoman of his wife: one now a Mrs. Christian Robertson, here present—there she sits. She was a very good fortune and to her this good man gave a very considerable jointure. By her he had three daughters and this good man took home the eldest; brought her up to woman's estate, and married her to a very honorable goodman: Mr. Buxton, here present—there he sits. He gave him a vast portion with her, and much of the remainder of his estate he gave to the other daughters. Now was not this a good man, and a man of God, think you, and his wife a good woman? and she came from Halidon Hall beyond Norwich.

"Beloved, you may remember some time since that I preached at the funeral of Mrs. Proctor, all which time I troubled you with many of her transcendent virtues. But your memories may fail you and therefore I shall now remind you of one or two of them.

"The first is that she was a good knitter: as good as any in the County of Norfolk. When her husband and family were in bed asleep, she would get a cushion, clap herself down by the fire, and sit and knit. But, Beloved, be assured that she was no prodigal woman, but a sparing woman, for to spare the candle she would stir up the coals with her knitting pin, and by that light would knit, and make as good work as many other women by daylight. Beloved, I have a pair of stockings upon my legs that were knit in the same manner, and they are the best stockings I ever had in my life.

"Secondly she was the best maker of toast in drink that ever I did eat in my life, and they were brown toasts too; for when I used to go in a morning she would ask me to eat a toast, which I was very willing to do, because she had such an artificial way of making it so that it were neither slack nor burnt. Besides, she had such a pretty way of grating nutmeg and dipping it in the beer, and such a piece of rare cheese that must needs be said: it were the best toast I did ever eat in my life.

"Well, Beloved, the days are short and many of you have a great way to your habitations and therefore I hasten to a conclusion. I think that I have sufficiently proved that this was a good man, and a man of God and his wife a good woman, but fearing your memories should fail you, I shall repeat the particulars, namely:

- "1. His love for his neighbors.
- "2. His charity to the poor.
- "3. His favorableness to his tenants.
- "4. His goodness in tithes.
- "5. His devotion at saying, to the prayers of Mr. Cole, Mr. Gibbs, and myself, Amen, Amen, and Amen."

## FROM THE RIVER'S EDGE

The sightless rocks behind me, and before  
The dumb and busy river on its way  
To find the secret of the universe;  
And now and then a swift glance from the sun,  
That smiles like a pale woman who has lost  
Her lover, and knows not laughter any more.

The rock, the river, and the sun—these three.  
Strength, work, and, suddenly, the light of love  
In a cold place. We cannot be the rock,  
We may not ever learn the river's trade;  
But we can smile a little in our pain,  
To show men why they labor and are strong.

JOSEPH U. HARRIS.

THIS IS THE great wonder of the love of God—not that He loved mankind, but that He loved them beyond His world; not that He redeemed them—but that He came Himself to redeem them by becoming one of them. This was the awful surprise which burst upon the world when first it was told among men that their God and Maker had come down to earth, and had been born of a woman, and had lived a poor man's life, and had died the death of a slave. No wonder that it startled Jew and Gentile, Greek and Barbarian—startled some to love and adoration; startled others to unbelief and mockery. Some were drawn to repentance and a holy life, while others were driven away in shuddering fear at so awful a surprise, at so near a God. No wonder that those who did not receive it, counted it as foolishness. It must be so unless we see in it the inconceivable and infinite love of God.—*R. W. Church.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## EXCUSING SCHOOL CHILDREN TO DO FARM WORK

THE tendency of war to aggravate the conditions found in normal times is brought out in an article on "The Child's Part in Food Production" based on an inquiry into the extent to which children have been excused from school to engage in agriculture as a patriotic service. Much was said last spring of the necessity for using school children to solve the farm labor problem, and many school superintendents acted at once on the suggestion. "There can be no question of the patriotic motives that led the state superintendents of education to advise local officials to excuse children from school for farmwork, but there is very grave question whether the action taken by those officials was not shortsighted patriotism which will do the country more harm than good." In most of the states investigated by the Committee of the National Child Labor Committee, it was found that children were permitted to leave without any preliminary inquiry into the need for their services, investigation of the places they were to work, provision for keeping track of them to know how many had left and where they were, or physical examination of those who left to see that they were strong enough to do farmwork. As a result few superintendents of education had any idea how many children were excused, where they were, how much they were paid, what conditions they were living under, or whether they would ever return to school.

## STUDY OF HOUSING LAWS

An important undertaking in New Jersey during the past year, affecting not only tenement houses but general housing conditions in Newark, was the establishment in May last, by the National League for Woman's Service, of a class for women who had volunteered to study housing laws and take a course in training as instructors. Miles W. Beemer of the Board of Tenement House Inspection was requested to conduct this class and it resulted in attendance by twenty-nine women at five or more sessions. The Newark Board of Health has accepted these women as volunteer inspectors and has issued certificates to them.

Another important enterprise has been the establishment of the Negro Welfare League, of which a former president of the Newark Board of Trade is president and William M. Ashbey, a colored man, is executive secretary. In addition to relief work a housing survey of the districts in which colored people reside has been made. This work may develop into an enterprise for the creation of better negro living conditions.

Munitions, shipbuilding, and other industries are bringing a vast number of new workmen to Newark, and there is in prospect a project backed by some leading financiers with a proposed capital of at least one million dollars to provide new houses for working people.

## AN EFFICIENT MINNEAPOLIS INSTITUTION

St. Mark's, Minneapolis, gave \$3,800 to Wells Memorial parish house last year, and this year, to maintain it at its present standard of efficiency, she must contribute \$6,000. Concerning this social institution *St. Mark's Outlook* says: "Think what this work accomplishes! It provides for over six thousand sick people through our dispensary, for several thousand babies through our nursery, for several thousand more children through our kindergarten, for several hundred women through our employment agency, for hundreds of girls, boys, and men through our other departments. In fine, it provides for an average attendance at the house of 450 per day. As an investment, looked at from the most critical standpoint of economy and common sense, it yields the largest returns of anything of the kind with which we are familiar."

## A CITY'S MORAL REBIRTH

San Francisco is suffering the pains of a moral rebirth, according to Chester H. Rowell, the brilliant editor of the *Fresno Republican*. It is putting an end, step by step, to commercial vice. The steps may be short and slow, but they are sure, and will continue, just as sure as is our self-consciousness intolerant of shame of any sort. San Francisco is beginning to be ashamed. That is the first sign of repentance.

The plea of those who are living under the encouragement of commercial vice for a chance to continue so to live will be heard respectfully, but not heeded. It is to be expected that, in the handling of the problem, there will be reactions of injustice. Communal law can never be cured without individual injustice. It is the duty of the community, as far as it can, to carry, as a community, the cost of repairing these burdens. But it is not necessary to continue to endure the wrong in order to enable those who have lived by means of the sin to continue to live.

## EVIDENCE OF INTOXICATION

*Traffic Court Bulletin No. 1*, compiled by Frederick B. House, the presiding magistrate of the recently established traffic court in New York City, is entitled *Intoxication: How Proved*. In its ten pages Magistrate House has expounded in a concise manner the ten leading cases in New York on the manner in which intoxication may be proved. Expert testimony is not necessary to establish intoxication. A witness may testify as to the defendant's appearance, conduct, and language and then express his opinion based on these facts whether or not the party was intoxicated, or the witness may directly state the fact of intoxication without going into details.

## PUBLIC WELFARE BOARD WARS ON CRIME AND PAUPERISM

North Carolina now has a state welfare board, which has just elected Roland F. Beasley commissioner of public welfare. The aim of the law under which this board was organized, according to Mr. A. W. McAllister of Greensboro, father of the law, is "to wage against crime, pauperism, and other preventable social evils and misfortunes the same sort of a campaign the state department of education has waged against illiteracy and the state department of health has waged against disease—to accomplish for the social health of North Carolina just what our educational and health departments have been able to accomplish for the intellectual and physical health of the state."

Mrs. JOSEPH T. BOWEN of Chicago, who has been conducting an investigation into the striking increase in delinquency among boys and girls since the war began, asserts that the operations of the community centers, of which there are thirty-five, have been an effective means of combating evil, but if they are closed because of the shortage of fuel the problem will become most serious.

"TO THOSE EMPIRE BUILDERS, our friends, the Councillors! May that deserved content, which comes from paths made straight, and roads well builded, and trusts well handled, be yours this Christmas time!" This is the advertisement of a Canadian company in the *Canadian Western Municipal News*.

THE WOMAN'S CIVIC LEAGUE of Baltimore declares: "It will be our earnest endeavor to deal reverently with spiritual things, practically with material things, and to be at all times intellectually honest."



# 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.*

### ARCHDEACON DEMBY'S QUALIFICATIONS

To the Editor of *The Living Church*:

MY attention has been called to an article appearing in a paper edited by the Rev. George F. Bragg, which attributes to the Rev. E. Thomas Demby, who was recently elected Bishop-Suffragan, opinions on the race question in the South, that would injure his influence as Bishop-Suffragan for work among colored people.

I have not read the article referred to, but I am very glad to be able to say that for ten years Mr. Demby has lived and worked in Memphis and West Tennessee, where the people are very sensitive on the subject, and I have never heard a word from white people that was not commendatory of him. He has won and maintained the respect and confidence of all people of both races to an unusual degree; and, as his Bishop and friend, I am glad to bear testimony to his prudence and good common sense as well as to his loyalty, faithfulness, consecration, and high Christian character.

THOMAS F. GAILOR.  
*Bishop of Tennessee.*

January 19th.

### DR. HALL'S "DOGMATIC THEOLOGY"

To the Editor of *The Living Church*:

THANKING you most gratefully for your kind notice of my work in *Dogmatic Theology*, I venture to add the explanation that subscribers for the remaining four volumes do not need to send the whole \$7 at once. It is enough to send the price (\$1.75) of each volume in advance, when notified that the volume is ready for delivery.

If any one has failed to receive the Circular Letter, with its form for subscribing, he can subscribe by letter, in any case.

Thanking you again,  
FRANCIS J. HALL.

8 Chelsea Square, New York, January 18th.

### ABOUT SERVERS

To the Editor of *The Living Church*:

A CANADIAN chaplain came several times to my church in Rome to celebrate the Holy Communion for a group of soldiers he had in tow. He asked me if I had a cassock and cotta for a server. "Yes," I said, "I have, and I'm not stingy about them. But why not, so long as you are in Italy, at least, adopt the more simple custom of the Roman Church, letting the server come to the altar dressed as he is, more especially as he wears the uniform of a soldier?" So it was done, to the satisfaction of everybody.

I would commend the practice not only to chaplains in our army but to our priests at home.

A server is not an acolyte. It is a matter of indifference to me whether we have that grade in our ministry. The East got along without it. It came into being in the West for the mere fact that the Church of Rome found a symbolical interest in limiting the number of deacons to seven. Because that number did not suffice subdeacons were added. But this symbolical limitation was applied to them also, and to extend the number of subordinate ministers according to need the term acolyte was invented.

But the significance of the server lies in the fact that he is not a clergyman. I was struck by a remark of Oscar Wilde's in *De Profundis*, to the effect that the server at the mass is the last vestige of the Greek chorus. The chorus in the Greek theatre represents the people and their reaction to the drama. The suggestion is attractive. There is some bitterness, however, in the reflection that the people of God gathered in the church are reduced to silence and need to be represented in their sublime and holy function by a theatrical device—the choir or the server. But if such a device we must have, let us return to the simple and homely custom of the Roman Church and let the server—boy or man—appear in the dress of the people, so that it may be evident that he represents them. The priest also "represents" the people in things pertaining to God, but by his priesthood he

is distinguished from them. The server represents the people while he is in all respects like them.

WALTER LOWRIE.

Somewhere on the Atlantic, December 29, 1917.

### THE CHURCH'S SHARE

To the Editor of *The Living Church*:

I WAS much interested in reading your editorial in the issue of January 19th on the War Commission and think that its statements as a whole are true. In one particular, however, your comparison is misleading. You say, "Four per cent. of our soldiers are Churchmen, but only 1 per cent. of the American population are communicants of the Church". The trouble here is that you are using the communicant list as a basis of comparison with the entire population, many of whom are too young to be either communicants or soldiers. The proper basis for comparison between the members of the Church and others is the list of the baptized who are all members of the Church. Personally I would be glad to see the communicant list disappear from our statistics and the list of the baptized take its place. Then we would not be saying that our Church has only one member out of a hundred of the population, when we know we have a good many more. How many more no one knows; but I think it safe to say that on the basis of baptism we have nearly two million members, instead of one million. That means that we have one out of every fifty of the population of the country, and therefore we should contribute 2 per cent. of the soldiers and sailors. Even so we have more than doubled our share, for late figures of the War Commission state that 70,000 Churchmen are in the army and navy, and the returns are certainly far from complete.

What you say about the Church inculcating the lesson of service among her sons is the sober truth and ought to be made more of. The Church gets plenty of criticism and has not learned how to advertise its real services, which are vastly larger in all kinds of community service than the proportion of her membership.

And this service is almost always that of volunteers. Churchpeople have the habit of willingly offering themselves. Therefore, when the nation calls they respond without waiting for any form of compulsion. My own parish, I think, is no exception to the general record of other parishes, though we know we do not stand lowest on the list. Our record is that thirty-four men, 10 per cent. of our baptized list, are already in the service of the nation. And not one of these men waited for the draft. Some few would have been taken, but they all anticipated the draft.

Athens, Ga., January 22nd.

A. G. RICHARDS.

[We would point out that the same discrepancy between children and adults, and between baptized and communicants, applies to every religious body, and thus the comparative ratios would seem to be correct.—EDITOR L. C.]

### "A PROPHETIC WRITER OF 1858"

To the Editor of *The Living Church*:

BY an inadvertence in copying the third paragraph from Dr. Adams' article in the *Church Review* in my communication to your issue of January 26th, I omitted the most important sentence. Will you kindly reprint it as follows:

"And then we looked eastward upon the millions of Russia, as likely in such a case to play once again the old part which the Gothic races played of old. The ablest European statesmen have the same feeling as to that race. They believe, too, in the existence of a mightier and more volcanic power. They are convinced that in Germany and Italy, especially, there are huge masses of educated population thoroughly imbued with the most destructive and radical principles in religion and politics [Remember that this was written in 1858!] who are kept from turning the European world into a living hell of massacre, rapine, and lust only by the standing armies of the continental despots, which amount to millions. *It is not too much to say that Europe has been, and is, on the brink of a general desolating war, and that her statesmen and her most thoughtful men know it.*"

JOHN H. EGAB.

Milwaukee, January 26th.



## MUSIC

*Music and Life.* By Thomas Whitney Surette. Houghton Mifflin Company. Boston and New York. 1917. \$1.25. Pp. 250.

The American people spend about \$600,000,000 a year for music. This is one of our largest annual bills. It compares favorably with the cost of automobiles, and is a good-sized fraction of what Americans spend for food or even for liquor. Therefore any thoughtful book about music should command attention. The author of this very valuable and readable book is well-known as a writer and lecturer on music, in this country and England, and he is master of his theme.

His main contention is that we are not "getting our money's worth," as we use music at present. He does not employ this phrase, but that is what he plainly shows, in eight brief, candid chapters: Music for Children, Public School Music, Community Music, The Opera, and finally, two glowing chapters on The Symphony. These, with an Introduction and a Conclusion, comprise the sub-themes, and each chapter resounds with truth. Here and there his portrayal of the average American's lamentable failure to secure or to appreciate good music shades towards petulance, but for the most part his strictures are telling stimulants, for our author is constructive as well as adversely critical, and he attacks only what is crude, absurd, and superficial in America's musical life.

Churchgoers would find the six pages in the chapter on Community Music, devoted to music in church, worth alone the price of the whole volume; while those who can't hear the opera, or who can't afford to pay for it, or who don't enjoy it, will find keen pleasure in the thirty-five pages sparkling with amused and pitiless analysis of modern opera's stupidities, absurdities, and inartistic flamboyance.

One of the most encouraging suggestions in the entire book is found in the very beautiful chapters on The Symphony. This class of music the author rightly hails as the loftiest creation of the human mind. "Nothing quite so delicately organized as the symphony, with its marvellous interplay of rhythm, meter, melody, harmony, and tone-color, has ever been created by the mind and the imagination of man." So he eloquently declares. And he encourages the hosts of American music-lovers who cannot reach symphony concerts by reminding them that "chamber music" is usually built on the lines of the symphony, and that the best chamber music is easily within the reach of any group of real music-lovers, even in our smallest centers of cultivated population.

Such a book as this should be carefully read by everybody who is in the least degree interested in the most wonderful and inspiring of the arts.

JOHN HENRY HOPKINS.

*Luther's Hymns.* By James F. Lambert. Philadelphia: Lutheran General Council Publication House. 1917. \$1.00.

Part of the Lutheran quadrennial commemoration is fittingly emphasized by this attractive and readable book. All of Luther's hymns are given in German, accompanied by English versions, with the melodies written in musical notation in each instance. Fully one-half of the book is occupied with sketches describing the times and the experiences incidental to the composing of each of these thirty-six hymns. An introduction by John A. W. Haas, president of Muhlenberg College, Allentown, Pa., outlines the purport of Pastor Lambert's enthusiasm in editing the book at this time. An excellent history of Hymnody before Luther's day follows this Introduction. Several pictures, including a good portrait of Luther as frontispiece, add embellishment and value.

One is struck with the outspoken loyalty to the deep mysteries of the Incarnation and of the Atonement, in all of these massive hymns. If all modern descendants of Luther were one hundredth part as loyal to these central facts of Catholic truth, we would not be at war with Germany to-day. How these chorales can yet be sung by modern Prussianized Lutheran congregations is baffling and mystifying. If they are yet thus widely sung, then they must eventually have some influence towards that "consummation devoutly to be wished", of which the Bishop of London has so eloquently spoken since the war began, namely that, through these terrible days of bitterness and hardship, Germany may recover her faith in the Godhead of Jesus Christ. This little book is to be hailed indeed, if it really points towards such a spiritual convalescence.

JOHN HENRY HOPKINS.

*The Organ in France.* By Wallace Goodrich. The Boston Music Co. 1917. \$2.50.

All Churchgoers love the organ, and surely, these days, all American Churchgoers love France. This very beautifully printed book is therefore a timely one, and no more attractive gift for a parish's organist or choirmaster could be desired. The history of "the king of instruments", in France, is clearly set forth, and valuable data inaccessible to the general reader are plentiful. Twenty fine illustrations, including portraits of Guilman, Widor, Saint-Saëns, Mutin, and Cavallé-Coll, and views of the consoles or organ-cases of the largest organs in France, add great value. Besides these features, there is a good bibliography extending from Berlioz to Richard Strauss. In addition, a complete glossary, an excellent index, a pithy description of the illustrations, and a catalogue of the leading organ compositions by French masters, supply an extra finish to a book of rare and unique charm. Pathetic and vivid interest attaches to the pictures of the two superb organs of Rheims Cathedral, now, alas, smashed into fragments by the shells of the ruthless Hun.

JOHN HENRY HOPKINS.

## BOOKS ON THE WAR

THE MAN who wrote *Because I am a German* is just the man to write a ringing appeal to his country to rid itself of an obsolete monarchical government and move onward to government of the people. Hermann Fernau's new book, *The Coming Democracy* (Dutton, \$2.00), will be read with zest by all who are acquainted with his first scathing exposure of Prussian absolutism. Here is a paragraph (p. 319) which tells in a nutshell what the message of the book is:

"A great, vigorous, and highly gifted people like ours can play its true part in the world only when it is its own master and proudly shapes its own destinies. When it entrusts the public weal to a handful of soldiers and learned mandarins, it . . . becomes a danger to the world and an offence against civilization. . . . Our political serfdom, our apparently servile adherence to mediaeval theories of the State, our barbarous religion of the sanctity and beauty of wars, our eminently un-German reliance on discipline by force, and our emphatic reiteration that might overrules right—all this, together with the ferocious scholarship and the servility of our privy councillors of the Ostwald stamp, has won for us the name of barbarians."

ONE OF THE newest of the war books is issued by Dutton (\$1.50), a translation of the French of Henri Barbusse. *Under Fire* is not a novel, but the story of a French infantry squad, revealing the ugly daily life of the common soldier. It is not a "nice" picture; there is nothing in it of fine purpose or high sacrifice; just the brutality of war and its bestiality, told in truly French style, discursive and episodal. A decided contrast to the English war pictures of Ian Hay and others. When will some one do for the French army what Hay and Hankey have done for the British?

*Present Day Europe*, by T. Lothrop Stoddard (The Century Co., \$2.00), is an attempt to interpret the state of mind in each of the nations engaged in the war, the trend of thought before the outbreak, the first opinions after its beginning, and the changing states and reactions of mind since. It is rather severely dispassionate and calmly philosophic; but it is a valuable compendium of European thought, giving, as it were, the "war psychology" of the different nations.

THERE IS A FINE literary quality about the sermon-essays by Paul Revere Frothingham collected into a volume (published by Houghton Mifflin, \$1.25) entitled *A Confusion of Tongues*. The book takes its title from the first chapter—a very modern interpretation of the story of the Babel tower, with lessons for war days. All the chapters reflect in degree the world agony, though not dealing particularly with its problems.

*The Call of the Republic*, by Col. Jennings S. Wise (Dutton, \$1.00), is a plea for universal military training as the only safe and fair form of service for a republic. Written before our own entrance into the war, it yet has some present value from the fact that it traces the army system of Europe and analyzes history to show that universal compulsory service is essentially democratic.



SARAH S. PRATT, EDITOR

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

**R**EGARDING the suggestion of the Rev. John C. Corwin, St. Augustine's Mission, Kohala, Hawaii, that the Woman's Auxiliary might fitly select the Feast of the Annunciation for its annual corporate Communion, there have come some letters. One is from Mrs. H. H. Candee, Honorary President of the Woman's Auxiliary in the diocese of Springfield, for many years an effective worker not alone in the Auxiliary but in various departments of Church work. She writes:

"I am glad to hear about the suggestion for adopting the blessed Feast of the Annunciation as Auxiliary Day by all the churches. You may be interested to know that St. Mary's branch of the Woman's Auxiliary, Church of the Redeemer, Cairo, diocese of Springfield, was organized many years ago on that day and has its corporate Communion and annual meeting on that day. Many of its charter members have passed to the Church Triumphant, but their families pay 'memorial dues' and they are remembered on this day. The idea of linking the Sunday school with the Junior Auxiliary must prove a great education and lead to valuable results."

Beside this excellent recital of Church work a letter comes from Fannie S. Babcock, Holy Cross Rectory, Troy, New York. This short letter presents another view concerning an "Auxiliary Day":

"I read with interest the clerical suggestion that the Annunciation should be chosen for the corporate Communion of the entire Auxiliary. But the reason given did not appeal to me, as it seems as if the Auxiliary stands for much more than 'a reminder of the beauty and glory of motherhood and womanhood'. To my mind the Epiphany is the only day that absolutely fits what we are trying to do, make the Christ known to the world. So my suggestion would be that the Epiphany should be chosen as 'Auxiliary Day'. In this diocese — Albany — it was chosen some years ago and we are reminded of it in our diocesan paper each year. Last year it fitted in beautifully with our week in the Pilgrimage of Prayer, which ended on Epiphany, and we had a most glorious service, giving us the keynote for the entire year of work. Next to the Epiphany, I think St. Paul's Day would be the most appropriate. Perhaps at the next Triennial the whole subject might come up for discussion, diocesan branches being asked beforehand for opinions."

FROM THE BAHAMAS comes this request:

"In reading an account of the Church Mission of Help, there were mentioned some intercessory prayers for young girls and unmarried mothers. I would be so glad to have some for use in the work here. My work for the Master is chiefly among women and girls, a Bible class for women and one for elder girls, and a Sunday school class for girls from 9 to 13 years. We have also a guild for married communicants and St. Mary's Guild for confirmed girls who are pure. I feel sure that these prayers for which I have asked will be most suitably used here. Immorality is rife and it is hardly surprising when one remembers that the poor negroes are only one generation from the old slave-times, when marriage was discouraged and was the exception. Still, they have been taught; and their parents and they know right from wrong. More should be done for the men — they cannot be detected as are the poor girls and go on in their wicked ways. My son is rector here but is away temporarily working in another island to supply the gap left by one of the priests going as chaplain in the Bahama contingent of B. W. I. I ask the prayers of all good Churchwomen at this time. This awful war is telling upon us in many ways."

This letter is signed by Mrs. J. C. Wood, Inagua Island, Bahamas. Mrs. L. Frederic Pease, secretary of the Church Mission of Help, 2 East Twenty-fourth street, New York, sent at once a packet of literature suitable for the needs specified. "It is strange," writes Mrs. Pease, "that a knowledge of these intercessory prayers should have reached Indian-

apolis and that we should be sending them to such far distant places." We commend to the interest of all Churchwomen the work of which Mrs. Wood has written so simply. Certainly an occasional bit of help or encouragement would do much to cheer one working against comparatively heavy odds. It may be added that the Church Mission of Help is one of the societies coöperating with the War Commission.

AN INADVERTENCY in a late letter on this page placed the residence of the late Rev. Francis Ward Carroll in Colorado instead of Silver City, New Mexico. A friend of his corrects our error:

"I know that Silver City, New Mexico, feels that Mr. Carroll belonged to us. It was my privilege to hear him preach many times in the little Church of the Good Shepherd, of which he was rector as long as his health permitted. He came to my family in time of great stress and anguish, reading the burial service when almost too weak to stand. Every one loved him and he was a help and inspiration to many."

Another letter — quite beautiful — speaks of the musical talent of Mr. Carroll. The writer speaks of living in a mountain village where the rector taught his choir fine music — among other things, Tours' Communion Service.

"We sang the Tours on great festivals, and the climax — for me — came always in the *Agnus Dei*, the wonderful tenor part of it. I have since heard the Tours in city churches sung by choirs with which by comparison our village choir was nothing; but though I have been impressed by *Kyrie*, *Credo*, and *Sanctus*, always the *Agnus Dei* has been a disappointment. And now I know the reason: the man who used to sing the *Agnus Dei* in our choir was Francis Ward Carroll, the brother of our rector. Wonderful voices I may have heard since then, but never — I see now — any which realized and sang from the heart those words as he did. Frank Carroll was then battling with disease and naturally kept much in retirement. I cannot now recall even his face, but my musical memory is better and I can at will shut my ears to other sounds and hear those appealing strains: 'O Lamb of God, O Lamb of God,' as he cried them to One who was actually present to him. I never followed him in his career, never knew him as a priest, but when I read of him in your page I knew it was the Frank Carroll with the devotional voice who has ministered to my soul and for whose memory I am grateful."

WE ARE GLAD to note that appeals from chaplains and captains of ships, asking for literature through this paper, are immediately heard and acted upon. As was said in this page a few weeks since, an abundance of reading material is pouring upon the post office in New York for the use of sailors and soldiers, made possible by the easy mode of mailing them devised by the Postmaster-General. But, despite this response on the part of the people, many of our own Church interests in the war are in sad need of literature, and only by some efficient system on the part of Church people can this want be supplied. A letter from Miss Thomas, executive secretary of the Church Periodical Club, speaks very forcefully on this situation:

"I note that in a recent number of THE LIVING CHURCH you ask how a diocese in which there is no branch of the C. P. C. can take part in the work of supplying chaplains with reading matter. The names and addresses of such chaplains will be gladly furnished on application to the Committee on Chaplains' Welfare Work, Church Periodical Club, 281 Fourth avenue, New York. There is a call, far beyond what is offered, for recent magazines and readable books and for every picture puzzle that any one has or can make. While the regular jig-saw puzzles are more durable, I shall be glad to send directions for those cut with scissors if you would care to print them.

"As to the magazines sent with the 1-cent stamp, it may

appeal to many as an *easy* way, but no one can claim that it is the *best* way as long as our own clergy and Brotherhood men ask for magazines to be sent direct to them."

In view of this condition it is suggested that every Auxiliary situated in a diocese in which there is no branch of the C. P. C. shall at once appoint a committee to secure names from the C. P. C. and to receive assurance from various Churchwomen that they will regularly send articles as designated. This would be a valuable war-time addition to the work of the Auxiliary. The Juniors would also be most helpful in this.

THE DIOCESE OF INDIANAPOLIS can boast a War-Bishop, Chaplain of Base Hospital No. 32. A letter from a major now with this unit in France reads:

"Bishop Francis held services in a little English church he found here last Sunday. There was no way of heating it, but we filled it and while the atmosphere was freezing cold I never enjoyed a service so much in my life as I did that one. I shall never forget it."

He then adds: "The Bishop is a brick—I room with him and like him better every day."

FROM VIEQUES, an island off Porto Rico, the missionary writes:

"I am knitting soldier socks. Some have gone to France in a Christmas box from San Juan. A Red Cross chapter is organized in Vieques, but as yet no materials have come and no work has been done. In San Juan the women have been working all summer."

A LETTER FROM ZAMBOANGA, Philippine Islands, also reports Red Cross work: "The women here gave an entertainment a few weeks ago, the result of which was 600 pesos sent to Washington. We have still in hand, for supplies or sewing, 900 pesos." This news comes from an Englishwoman who is a member of our American Mission at work among the Moros.

## THE WORKERS OF THE CHRONICLES

BY ROLAND RINGWALT

**E**ASY would it be to find books of the Old Testament better known than the books of Chronicles. The narratives of Scripture have come to many through instruction or through popular illustrated volumes. Proverbs from Judea have passed into common speech. Devotional music echoes the Psalter, and oratory constantly borrows from the prophets. On the other hand one may attend church regularly for years, and never hear a sermon on a text from the Chronicles, unless it be the prayer of Jabez or the dedication of the Temple. At the Lenten noons or the Advent missions these books, so full of genealogy and of details, might be the least likely to be chosen by an impassioned preacher.

We can hardly put ourselves in the place of a Jewish antiquary of more than two thousand years ago. The type of man who in our day loves to go to historical societies, Washington Irving's parson, who objected to reading books not in blackletter, the lawyer who deems Blackstone current literature and delights in Lord Coke—this order of man surely existed in Rome and Athens, and must have trodden the streets of Jerusalem. It is probable that to him the books of Chronicles afforded endless delight. Names of chieftains long forgotten, the brothers and sisters of men lost to history, their residences and estates, those matters which the many ignore and the few prize with a love that grows with years, these were written in the ancient Chronicles.

Have you, O reader, seen the glow in the eyes of the man who has compared seven editions of a book unknown to nine booksellers out of ten? Did you ever see a collector happy as a boy on the ballground because he had a county map of which only one other copy was in existence? Did you ever meet a notary who enjoyed looking up the records of twenty regiments to find out if a man was sergeant or corporal? Persons to whom these details are among life's dearest employments searched the Chronicles as mechanical enthusiasts now search the records of the Patent Office.

One to whom history is a broad study, not a mere family tree, soon notices that inspiration taught the Hebrew chroniclers what the world was slow to learn. With the long descent of leaders blends the efficiency of stewards and the skill of artisans. "For they were craftsmen," "these were the potters and those that dwelt among plants and hedges; there they dwelt with the king for his work." Musicians, shepherds, porters, gatekeepers, bakers are so mentioned as to show the historian's deep interest in the working forces of his nation. The industries of Israel were necessarily few, but the sacred records give us the scattered gleanings that had come down from the olden times. Whoever gathered up the fragments did the work in a spirit of reverence and patriotism, careful that nothing should be lost.

A deeper sense of the importance of the individual man, the dignity of the work that provides for life's necessities, comes to one who reads these noble records. Oftentimes curious eyes have looked on the gorgeous robe, and disdained to inquire who did the weaving. Suits of armor have been admired by those who did not care whether the serfs who made them won freedom or were thrown from a drawbridge because a baron was out of temper. The journeys of a masterpiece of handicraft have often been noted, while the worker might trudge on long distances or hide himself in a noisome hold. Even to-day have few given serious attention to the history of the Flemings and Huguenots who built up the industries of Great Britain. In our land there are college graduates who can judge of rugs and of porcelain, but never give an hour's reading to the struggles of the British workmen who, in spite of harsh laws, came over here to labor at our looms and forges.

Now and then we come to beautiful evidences of the knowledge of Holy Writ in the earlier portion of the middle ages. Did the unknown poets of the German forests and the Scandinavian coasts know what rich and glorious books the Chronicles are? Those myths of the shepherd boy who marries the princess, the little tailor who outwits the giant, the smith whose art never fails him; all these stories of constructive power, these forecasts of the airship and the submarine, these dim anticipations of the modern mining process and of intensive farming are among the world's treasures. Did those who dreamed out these legends—all true, only, like Jules Verne's stories, ahead of time—know that the writers of inspired Scripture had put down Mattithiah, who "had the set office over the things that were made in the pans," in the same history that tells of King Saul's death and King David's victory?

Great histories of war and diplomacy were written in Greece and Rome. No one to-day could tell the story of parliamentary strife better than Clarendon has told it. But our age has set to work in earnest to recover the facts of olden industry and of common life.

Hallam's complaint that he could glean so little has stimulated others to dig in the scrolls of monasteries and of guilds, in the records of fairs and in the fragments of court proceedings, for the working conditions of days that have gone. What Thorold Rogers has found out concerning the work and wages of six British centuries, what James M. Swank has brought out anent the labors of the ironworker from the dawn of history, what E. Keble Chatterton has told us about ancient ships, may suffice to show that the industrial side of life is gaining the recognition so long denied it. When Bancroft toiled on his history there was no one qualified to bring out such a masterpiece as Curtiss's *Industrial Development of Nations*, but the spirit we term so modern in George B. Curtiss was in those who gathered the materials for the books of Chronicles.

THERE ARE times when we need to be thrust back upon ourselves, to go "apart into a desert place." Isolation bids us find ourselves, and finding ourselves we grow sufficient within ourselves. We may have allowed people to crowd upon us, have given to them too much place and time, while we have forgotten or avoided our own imperative concerns by a fictitious interest in others. Alone in the desert Christ confronted the struggle. Thus we must all do; and the sooner we fight that crucial battle with self, and the powers of darkness, the sooner are we ready to do our life work, to enter upon a career of service for God and man.

—Ida Ahlborn Weeks.

## A Page of War Poetry

### THE UNSEEN CAPTAIN

Who is that unseen Captain where Freedom's flag's unfurled?  
 Who, silent, takes unbidden place,  
 And walks with steadfast, spirit pace,  
 Each marching regiment beside,  
 Lost in its steady, pulsing tide:  
 Who is that unseen Captain where Freedom's flag's unfurled,  
 It is the "Man of Sorrows", who died to save the world!

Who is that unseen Captain, where Death's dark bombs are hurled,  
 Who leads each tense and waiting throng  
 Toward victory's altars with a song;  
 Who calls to Death, "Where is thy sting?"  
 "And where, O Grave, thy triumphing?"  
 Who is that unseen Captain where Death's dark bombs are hurled?  
 It is the "Man of Sorrows", who died to save the world!

Who is that unseen Captain, when battle smoke lies curled  
 Above the silence of each soul,  
 And guides it to its mystic goal,  
 Who gives His courage to the faint,  
 His promise to each dying saint;  
 Who is that unseen Captain where battle smoke lies curled?  
 It is the "Man of Sorrows", who died to save the world!

Who is that unseen Captain where victory's dew lies pearly  
 On the garden of earth's battlefield,  
 The crimson soil that soon will yield  
 A harvest of unbroken peace,  
 And love that brings each hour increase!  
 Who is that unseen Captain where victory's dew lies pearly,  
 It is the "Man of Sorrows", who died to save the world!

MARY ALETHEA WOODWARD.

### WOODEN CROSSES

"Go live the wide world over—but when you come to die,  
 A quiet English churchyard is the only place to lie!"  
 I held it half a lifetime, until through war's mischance  
 I saw the wooden crosses that fret the fields of France.

A thrush sings in an oak-tree, and from the old square tower  
 A chime as sweet and mellow salutes the idle hour:  
 Stone crosses take no notice—but the little wooden ones  
 Are thrilling every minute to the music of the guns!

Upstanding at attention they face the cannonade,  
 In apple-pie alignment like Guardsmen on parade:  
 But Tombstones are Civilians who loll or sprawl or sway  
 At every crazy angle and stage of slow decay.

For them the Broken Column—in its plat of unkempt grass;  
 The tawdry tinsel garland safeguarded under glass;  
 And the Squire's emblazoned virtues, that would overweight a Saint,  
 On the vault empaled in iron—scaling red for want of paint!

The men who die for England don't need it rubbing in;  
 An automatic stamper and a narrow strip of tin  
 Record their date and regiment, their number and their name—  
 And the Squire who dies for England is treated just the same.

So stand the still battalions: alert, austere, serene;  
 Each with his just allowance of brown earth shot with green;  
 None better than his neighbor in pomp or circumstance—  
 All beads upon the rosary that turned the fate of France!

Who says their war is over? While others carry on,  
 The little wooden crosses spell but the dead and gone?  
 Not while they deck a sky-line, not while they crown a view,  
 Or a living soldier sees them and sets his teeth anew!

The tenants of the churchyard where the singing thrushes build  
 Were not, perhaps, all paragons of promise well fulfilled:  
 Some failed—through love, or liquor—while the parish looked askance;  
 But—you cannot die a Failure if you win a Cross in France!

The brightest gems of Valor in the Army's diadem  
 Are the V.C. and the D.S.O., M.C. and D.C.M.  
 But those who live to wear them will tell you they are dross  
 Beside the Final Honor of a simple Wooden Cross.

E. W. HORNUNG, in the *London Times*.

### THE LAST SAINT

The armies of the King  
 Were halted at review,  
 Ten thousand times ten thousand swords,  
 Tested and tried and true.  
 Into the distance dim  
 They shone on every hand,  
 To pass before the mount of light,  
 Awaiting His command.

Cohorts and legions blazed  
 In ordered ranks afar,  
 Concentric round the hill of light,  
 Where the King's captains are:  
 When on the far-flung flank  
 A little stir arose,  
 And lines, which should be still, began  
 To open and to close.

Swords flashed unsheathed in threat,  
 Then in salute rose high:  
 The shimmer of their shining gleam  
 Came nigher and more nigh.  
 The murmur of commands  
 Began to rise and swell:  
 "Halt!" "Who goes there?" "Arrest that man!"  
 Then: "Pass." "Salute!" "All's well."

The Captains of the King  
 On their white horses stirred.  
 The King Himself His keen glance raised,  
 Attentive, to the word.  
 And then the nearest rank  
 Opened, let through a man,  
 And closed, as with his hand held high,  
 He to our Captain ran.

A weary man, and worn,  
 Soiled, wounded, bleeding, lame,  
 But, in a ring on his right hand  
 A white stone, clear as flame—  
 A white stone, clear like flame;  
 And, like a summer blast,  
 A whisper swept the waiting host:  
 "The Last!" He said: "At last!"

"At last, dear Lord, at last!"  
 And staggered as he strode,  
 And, at the great white charger's feet,  
 Fell in the open road.  
 Then the King looked around:  
 "Disguised, despised, alone,  
 I walked the Earth. This man of mine  
 Protected me unknown.

"He fed me, served me, clad,  
 Took blows were meant for me;  
 He loved, unknowing, and was glad.  
 What shall his guerdon be?"  
 He from his saddle swung;  
 And from their saddles round  
 The famous Captains of the King  
 Stood humbly on the ground.

He raised him, healed his wound,  
 Gave him a garment white,  
 And set a Captain of the King  
 Among the Sons of Light.  
 The Army of the Lord  
 Swung to the great review,  
 And with them rode a wounded man,  
 Who might be me—or you.

LOUIS TUCKER.

# Church Calendar



- Feb. 1—Friday.
- " 2—Saturday. Purification B. V. M.
- " 3—Sexagesima Sunday.
- " 10—Quinquagesima Sunday.
- " 13—Ash Wednesday.
- " 17—First Sunday in Lent.
- " 20, 22, 23—Ember Days.
- " 24—Second Sunday in Lent. St. Matthias.
- " 28—Thursday.

## CALENDAR OF COMING EVENTS

- Feb. 5—Special Conv., Dioc. of Olympia, Trinity Church, Seattle, Wash.
- " 5—South Carolina Dioc. Conv.
- " 6—Vermont Dioc. Conv., Trinity Church, Rutland.
- " 7—Consecration of the Bishop Coadjutor of Marquette, St. Mark's Church, Toledo, Ohio.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

- ALASKA**  
Miss E. L. Jackson (in Eighth Province).
- CHINA**  
**HANKING**  
Rev. Amos Goddard.
- HAWKOW**  
Deaconess Edith Hart.  
Miss Helen Hendricks (address direct; 5845 Drexel Ave., Chicago).  
Dr. Mary James.  
Miss Helen Litteil (address direct; 147 Park Ave., Yonkers, N. Y.).
- JAPAN**  
**KYOTO**  
Rev. J. J. Chapman.
- NEW MEXICO**  
Rt. Rev. F. B. Howden, D.D.
- PHILIPPINE ISLANDS**  
Miss E. T. Hicks.
- SOUTH DAKOTA**  
Rt. Rev. H. L. Burleson, D.D.
- WESTERN COLORADO**  
Rt. Rev. F. H. Touret, D.D.
- WESTERN NEBRASKA**  
Rt. Rev. G. A. Becher, D.D.
- WYOMING**  
Rev. R. H. Baicom (address direct; 137 West Forty-fourth St., New York City).

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

## Personal Mention

THE Rev. T. M. BACON has taken charge of work in Clovis, New Mexico, and should be addressed there.

THE Rev. H. HOBART BARBER has resigned the Church of the Messiah, Detroit, Mich., after a rectorate of ten years, and with Mrs. Barber will spend January and February at the Allison Hotel, St. Petersburg, Fla.

THE Rev. C. W. BISPHAM of New Orleans recently delivered the Newcomb Memorial Sermon at Sophie Newcomb College, also two sermons before Masonic lodges.

THE Rev. DWIGHT CAMERON is now voluntary chaplain in charge of army work at Camp Kelly under Bishop Capers. Mr. Cameron's address is care the Diocese of West Texas, 424 Gunter Building, San Antonio, Texas.

BISHOP CAPERS has appointed the Rev. ELLIS A. CHRISTIAN to be voluntary chaplain for work among the colored troops stationed at Camp Travis. Mr. Christian's address is, St. Philip's Mission, Villita street, San Antonio, Texas.

THE Rev. Dr. HENRY DAVIES, rector of Christ Church, Easton, Md., is chairman of the War-Commission committee of the diocese of Easton.

THE Rev. R. P. ERNST, who has been acting as locum tenens at Trinity Church, Findlay, Ohio, has resigned charge and will go East for a short vacation before resuming work. The report that he has accepted a call is erroneous.

THE Rev. R. P. EUBANKS has become rector of St. Mark's Church, Upland, Cal.

THE address of the Rev. CLARENCE D. FRANKEL, who is supplying in vacant parishes and missions, has been changed to 6330 Marchand street E., E. Pittsburgh, Pa.

THE Rev. MAXWELL GANTER, owing to ill health, has resigned the rectorship of St. Ignatius Church, New York City.

THE Rev. A. GEORGE has been appointed missionary for the Utah "coal camps," and will reside at Helper.

CHAPLAIN ROMEO GOULD has been detached from the U. S. S. Iowa, and becomes chaplain of the Naval Training Station at Key West, Fla.

THE address of the Rev. A. R. B. HEGEMAN, D.D., Archdeacon of Central New York, is 405 Oak street, Syracuse.

THE Rev. REGINALD T. T. HICKS, rector of the Church of the Good Shepherd, Wichita Falls, Texas, has resigned. His resignation takes effect February 1st.

THE Rev. GEORGE IRVINE HILLER is serving as civilian chaplain at Camp Gordon and may be addressed at 627 West Peachtree street, Atlanta, Ga. Mr. Hiller has resigned his work at St. Peter's Church, Nashville, Tenn.

MR. H. FRANCIS HINE, G. T. S. '16, may be reached by addressing him at 93 Ospringe Road, Faversham, England.

THE Rev. A. H. KENNEDY is supplying at St. Paul's Church, Henderson, Ky.

THE Rev. DAVID LEROY LEACH accepts the curacy of St. Paul's Church, Buffalo, N. Y.

THE Rev. E. L. MALONE accepts a second call and charge of St. Paul's Church, Columbus, Miss., on February 1st.

THE Rev. JOHN N. MARVIN will accept appointment as missionary in the archdeaconry of Albany, N. Y. He has resigned as rector of St. Luke's Church, Cambridge, but will continue to be editor of the *Albany Church Record*.

THE Rev. Dr. JOSEPH P. MCCOMAS, of the clergy staff at Old Trinity, has been made chaplain of the new Seventh Infantry, New York Guard.

THE Rev. WILLIAM PITT MCCUNE is now rector of St. Ignatius' Church, New York.

THE Rev. ARTHUR HOWARD NOLL, LL.D., has become a canon of St. Mary's Cathedral, Memphis, Tenn.

THE Rev. ROBERT PHILLIPS of Cheboygan, Mich., is spending a few weeks' holiday in Indiana and Kentucky.

THE Rev. NICHOLAS RIGHTOR, vicar of St. Michael's Church, Savannah, leaves about February 1st to become rector of Grace Church parish, Lake Providence, La., with charge of missions at Tallulah and Rayville.

THE Rev. WILLIAM THOMAS WALSH, rector of St. Luke's Church, Convent avenue, New York, should be addressed at the rectory, 287 Convent avenue, New York City.

THE Rev. JAMES A. WEAGLE has been elected rector at St. Bartholomew's Church, Philadelphia.

THE Rev. CARL H. WILLIAMS will assume charge of Indianola and associated mission fields in Mississippi on February 1th.

THE Rev. JAMES WILLIAMS has been appointed priest in charge of the Church of the Holy Cross, Brooklyn, N. Y., and may be addressed at 176 St. Nicholas avenue.

THE Rev. WILLIAM HALL WILLIAMS has resigned as rector of All Saints' Church, Austin, Texas. After the first week in February his letters should be addressed to the Harvard Club of Boston, Boston, Mass.

## DEGREES CONFERRED

PHILADELPHIA DIVINITY SCHOOL.—D.D. upon the Rev. LAWRENCE B. RIDGELY and the Rev. A. A. Gilman.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

## DIED

BOURAZEN.—At Lakewood, New Jersey, January 2nd, CAROLINE DRINAN (Barry), wife of the late Henry Leland Bourazzen and daughter of the late Edmund Drinan Barry, D.D., and Cornelia Shelton.

"Jesus, Lord of glory,  
As we breast the tide  
Whisper Thou the story  
Of the other side."

COCHRAN.—At 6 o'clock on Tuesday evening, January 22nd, at her late residence in Rockville Centre, Long Island, Mrs. ROBERT COCHRAN, aunt of the late Rev. Thomas McKee Brown, passed away. The funeral services were conducted on the 24th inst. at the chapel of Greenwood cemetery, Brooklyn, by her sometime rector, the Rev. G. Wharton McMunn of Mineola, L. I.

"Requiescat in pace."

GILES.—Saturday, January 19, 1918, at his home, Cold Springs-on-the-Hudson, Dr. RICHARD GILES, for almost thirty continuous years a beloved physician of Cold Spring and a devoted vestryman of the Church of St. Mary's-in-the-Highlands.

"Blessed are the pure in heart, for they shall see God."

MYRICK.—Entered into life eternal, on the 21st of December, at her home in Murriceboro, N. C., Mrs. SUSAN J. MYRICK, in the 91st year of her age. A devoted Churchwoman, and faithful in every relation of life.

## WANTED

### POSITIONS WANTED—CLERICAL

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

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

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

CLERGYMAN, OXFORD GRADUATE, desires locum tenency. Highest testimonials from his bishop. Address OXFORD, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT IN LARGE, bustling, city parish, desires rectorship. Highest references. Address H.M.A., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SEEKING CHANGE, desires parish or mission work. Reasonable stipend. Address BILL, care LIVING CHURCH, Milwaukee, Wis.

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

### POSITIONS OFFERED—MISCELLANEOUS

GRACE HOSPITAL, MORGANTON, N. C. offers in its registered school for nurses a course in medical, surgical, and obstetrical nursing. Also experience in visiting nursing and Social Service work. Address MARIA F. ALLEN, Superintendent.

POSITIONS WANTED—MISCELLANEOUS

**LADY ORGANIST** and choir director desires position in Episcopal Church. Has had five years' experience as assistant organist in large city church with choir of fifty voices. Address WARD, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS JOSEPHINE**, formerly of the diocese of Quincy, for the past two years at Trinity Church, Chicago, will consider other work; missionary or parochial preferred; Red Cross instructor. Address 2730 PRAIRIE AVENUE, Chicago.

**DEACONESS DESIRES WORK.** Would accept nominal stipend to initiate or continue work in poor parish or mission. Experienced; trained. References. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

**WANTED TO COMMUNICATE** with minister gifted and interested in boys in Church work. One whom boy could help in work. Address CHARITY, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG WOMAN** of refinement, ability, and experience, desires position as private secretary. Address Miss B, care EDWIN S. GORHAM, 11 West 45th street, New York City.

**ORGANIST, MUS. BAC., A. A. G. O.,** Boy trainer, open for engagement. Good references. Address P. C., 30 Erle avenue, Niagara Falls, Ontario.

**SUMMER MISSION** or Church work wanted where boys' work is considered important. Address F. J., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

**REQUEST IS MADE** for correspondence with isolated country Churchwoman, who has nothing to give except love of the Church and of country life; looking toward the beginning, in faith of an organization for establishing the Church in every community of the United States. Address COUNTRY CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

**ALTAR, CREDENCE, BISHOP'S CHAIR,** Clergy Chair, Communion Rail, Choir Front, Chancel Front, Lectern, four Prayer Desks, for sale. In oak, mission finish. Excellent condition. Price \$288. Pieces sold separately, if desired. Address 826 SOUTH 60th street, Philadelphia.

**HOLY CROSS PRAYER KALENDAR** FOR 1918. An arrangement of intercession topics for every day in the year. Illustrated. Price 35 cents. Limited number printed. Orders should be sent now. Address HOLY CROSS TRACTS, West Park, N. Y.

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

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

**TRAINING SCHOOL FOR ORGANISTS** and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**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.

**TIMELY SLIDE LECTURE** for rent. "With Y. M. C. A. on Border and in Army Camps." 98 intensely interesting pictures. GEORGE W. BOND, I 12 W. Washington, Chicago.

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

**KODIOPICON FOR SALE.** Practically new Eastman stereopticon, attaches to lamp socket. Price \$35. Address Rev. B. L. RAMSAY, Granville, N. Y.

UNLEAVENED BREAD—INCENSE

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

**PRIEST'S HOSTS:** people's plain and stamped wafers (round), ST. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

**SAIN'T MARY'S CONVENT, PEEKSKILL,** N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

**CLERICAL TAILORING.**—SUITS, HOODS Gowns, Vestments, etc.

Chaplains' outfits at competitive prices. Write for particulars of extra light weight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

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

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 \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

REAL ESTATE—NORTH CAROLINA

Warmth and softness; silent night  
Of earth's bosom, and her breath  
On my face—  
So I drift, a little child,  
The fragrant wild  
Finding me a dwelling place.

Florida in midwinter for the pleasure-seeker, for the honeymoon, for convalescence; when spring approaches, the bracing climate of the Asheville mountains is attractive. Lands in the South; titles, values, transfers. Address CHARLES E. LYMAN, Asheville, North Carolina.

PORTO RICAN LACE

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

LITERARY

**SUNDAY, MARCH 17TH.**—St. Patrick's Day. Sing *St. Patrick's Breastplate*. Very fine, simple, impressive. Words and Music fifty cents.

**DR. VAN ALLEN'S FAMOUS LECTURE** on Christian Science is one of our most popular publications. Fifteen cents.

**FEBRUARY 22ND,** or Sunday, February 17th. —George Washington: *Christian*, and *How Washington Makes Us Think of the Church*. 35 cents each.

**SUNDAY, MARCH 24TH.**—The Fall of Jerusalem opens one of the most wonderful topics of Scripture and human history. Get *Some Great Christian Jews* before Palm Sunday. Richly illustrated, 35 cents. Address SECRETARY ASCL, Keene, N. H.

**ASCL IS THE AMERICAN SOCIETY OF CHURCH LITERATURE.** 20 directors elected by the members. Membership a dollar a year. Address the Rev. JOHN S. LITTELL, D.D., Secretary, Keene, N. H. Send for our list. It has things which will help.

**FOR MAKING CHRISTIAN CHURCHMEN** the one efficient book is *The Making of a Churchman*. Best for Confirmation class and candidates, conversion, instruction, upbuilding. 35 cents net. For sale only by the author, Rev. E. V. SHAYLER, St. Mark's Church, Seattle.

MAGAZINES

**NEEDLECRAFT:** 12 months for 35 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 Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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.

RETREATS AND QUIET DAYS

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

**NEW YORK.**—A day of devotion will be held Thursday, February 7th, at the Church of the Transfiguration, 1 East Twenty-ninth street, New York, for the Altar Guild of the City Mission Society and their friends. Holy Communion at 9:30 A. M. Addresses at 10:25, 12, and 3 o'clock. Conductor, the Very Rev. Frank L. Vernon, D.D., Dean of the Cathedral Church of St. Luke, Portland, Maine. An invitation is extended to all who may wish to attend.

**NEW YORK.**—A quiet day for laymen will be held in the Church of St. Mary the Virgin, New York City, on February 22nd. Apply to the Conductor, the Rev. J. G. H. BARRY, D.D., 144 West Forty-seventh street, New York City.

MEMORIALS

ELLIOTT HOW MORSE

In the death, on January 14th, of its senior warden, ELLIOTT HOW MORSE, the parish and vestry of Christ Church sustain a loss which it is impossible to estimate and difficult to magnify. Becoming a member of the parish half a century ago, vestryman in 1870, and senior warden in 1906, he was privileged to bestow upon this church a lifetime of quiet and devoted service. Judgment such as he brought to the conduct of the temporal affairs of the parish is the result of a long experience of spiritual things and of the practical knowledge of men which it is in the power of few to devote to any institution. He remembered other faces, former times. Yet he was in no sense restricted in his ideals for the parish by his recollection of former conditions. He had been too thoughtful a witness of the remarkable blessings of Almighty God in this parish to have any timid doubts with regard to its future. When it was definitely decided in 1889 to build a new church, he was appointed treasurer of the fund, a position which he retained during the entire period of the erection of the new building, so that on him fell the chief burden of financial responsibility. He continued his services as treasurer of the parish building fund down to the time of his death. There was a sure confidence in the destiny of Christ Church, the result of his long experience in the Church, which made him an

ideal guide in times of uncertainty and of stress.

Modesty was perhaps his most conspicuous gift. Those who knew him in his work as vestryman and warden were constantly impressed by his unwillingness to put himself forward in any way save as the servant of the parish. It might have been his pride to illustrate the commandment, "He that is greatest among you shall be your servant." Of praise and appreciation for his work he was entirely careless. Those who had occasion to consult with him regarding the material needs of the parish will not soon forget that, in the midst of an unusually occupied life, he always seemed to have unlimited leisure to give to deliberation on the needs of Christ Church. To his ripe knowledge of business affairs has been largely due the sound financial condition of the parish and the wise placing of its investments. This is an aspect of his work by which future generations of the parish will benefit no less than we who have witnessed the laying of the broad foundations.

At a moment of loss such as this it is inevitable that we should look back with regret on our failure fully to appreciate the blessings which we accepted with a conventional thoughtlessness. It is now our part to express to the widow and family of our senior warden our appreciation of his long life of labor for us and for the Church of Christ, to offer them our deep sympathy in their bereavement, to devote ourselves afresh to that unselfishness in service of which he was so eminent an example, and to pray for his repose and increasing blessedness among those holy souls who await the full coming of the Kingdom of God.

Signed:

WM. OSBORN BAKER, Rector.  
CHARLES E. CORNWALL, Junior Warden.  
FRANK WESTERVELT,  
CHAUNCEY B. TINKER,  
Committee of the Vestry.  
New Haven, Conn., January 20, 1918.

APPEAL

TYPEWRITERS NEEDED FOR JAPAN

Japanese young women are beginning to make the acquaintance of the typewriter. Not a machine that writes the weird Chinese characters that constitute Japan's written language, but a real American machine that writes perfectly good English. This is one of the recent developments of St. Agnes' School, Kyoto.

Miss Etta McGrath, who went from St. Luke's Church, Montclair, N. J., last summer to be Bishop Tucker's secretary and to help in a number of other ways, writes that on April 1st she is to become instructor of typewriting at St. Agnes'. The trouble is she has not a single machine other than the one she uses for Bishop Tucker's work. She needs three machines of standard make. Rebuilt machines, costing approximately \$50 each, will serve the need.

Would any young woman who is familiar with writing machines like to form a Typewriter Guild to supply at least one machine?

Would any business man, who knows the necessity and mechanical assistance of a typewriter in modern business, like to give another?

If the first two are given, there will be no difficulty in getting the third. Dr. JOHN W. WOOD, 281 Fourth avenue, New York City, will be glad to supply further particulars.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

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

HUTCHINS' HYMNAL

EDITION A. Cloth bound, size 7 x 4 1/4 inches. Price, 1.00; by mail 1.13.  
EDITION B. Cloth bound, larger page and type, size, 7 1/2 x 5 1/2. Price, 1.50; by mail 1.68.

LEATHER BOUND

EDITION A. French Seal, red edge. Price, 2.25; by mail 2.38.  
EDITION A. Morocco, red or black, gilt edges. Price, 5.00; by mail 5.13.  
EDITION B. French Seal, red edge. Price 2.50; by mail 2.68.  
EDITION B. Morocco, red or black, gilt edges. Price, 5.00; by mail 5.18.

ORGAN EDITION. Large type, size 12 x 8 3/4 inches, red or black leather. Price 5.00; by mail 5.45.

HUTCHINS' CHANT AND SERVICE BOOK  
The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official

pointing, Music for the Communion Service, Burial Office, etc. Cloth. Price, .75; by mail .83.

Same, Organ Edition. Large type, size 12 x 4 1/4 inches, leather. Price, 3.00; by mail 3.25.

THE NEW MISSION HYMNAL

WORDS AND MUSIC EDITION

In full cloth, stamped in ink. \$25 per 100. Single copies .35.

In extra cloth, stamped in gold. \$50 per 100. Single copies .60.

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SUNDAY SCHOOL HYMNAL

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

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

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—Church Helper.

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Sunday School Commission, 73 Fifth avenue.  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

BROOKLYN:

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

TROY:

A. M. Allen.  
H. W. Boudley.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

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

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.  
Woodward & Lothrop.

STAUNTON, VA.:

Beverly Book Co.

LOUISVILLE:

Grace Church.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

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

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

University of Chicago Press. Chicago, Ill.

The Third and Fourth Generation. An Introduction to Heredity. By Elliot Rowland Downing, The School of Education, University of Chicago. \$1.00 net.

The Millennial Hope. A Phase of War-Time Thinking. By Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago. \$1.25 net.

Longmans, Green & Co. New York.

Visions and Vignettes of War. By Maurice Ponsonby, Chaplain to the Forces Dec. 1914—Oct. 1917.

Self-Training in Meditation. By A. H. Mc-Nelle, D.D., Regius Professor of Divinity in the University of Dublin; Fellow of Sidney Sussex College, Cambridge, Author of Self-Training in Prayer, After This Manner Pray Ye, Discipleship. 50 cts. net.

The Soul of Lee. By One of His Soldiers. Randolph H. McKim, Late First Lieutenant and A. D. C. Brig.-Gen. Geo. H. Steuart's Brigade, Major-Gen. Edward Johnson's Division, Ewell's Corps, Army of Northern Virginia. \$1.50 net.

Life and Friendships of Catherine March. By L. E. O'Rorke. With portraits and other illustrations.

Houghton Mifflin Co. Boston, Mass.

A New Basis for Social Progress. By William C. White and Louis J. Heath. \$1.25 net.

E. P. Dutton & Co. New York.

To Arms! (La Veillee des Armes). An Impression of the Spirit of France. Authorized Translation from the French of Marcelle Tinayre by Lucy H. Humphrey. With a Preface by John H. Finley. \$1.50 net.

PAMPHLETS

John S. Rogers, Secretary. 27 Cedar St., New York.

Proceedings of the Twenty-fifth Annual Conference of Church Clubs of the United States. May eighteenth and nineteenth. Nineteen Hundred and Seventeen, Cincinnati, Ohio.

Mrs. Richard R. Graham. 118 Washington St., Norwich, Conn.

Thirty-seventh Annual Report Connecticut Branch of the Woman's Auxillary to the Board of Missions. Twenty-eighth Annual Report of its Junior Department. 1916-1917.

Foreign Missions Conference of North America. 25 Madison Ave., New York.

Directory and Statistics of Missionary Societies in Canada and the United States. Having Work in Europe, Latin America, or the Non-Christian World. 1917.

From the Author.

A Religious Survey of the Province of the Southwest. By the Rev. Edward Henry Eckel, Field Secretary of the Province, Fort Worth, Texas.

Clergymen's Retiring Fund Society. 281 Fourth Ave., New York.

Twenty-second Annual Report of the Clergymen's Retiring Fund Society of the P. E. Church in the United States for the Year Ending October 31, 1917.

YEAR BOOKS

St. Bartholomew's Parish. New York. Year Book 1918.

# ANNUAL CONVENTIONS

## SUMMARY

KENTUCKY'S work was chiefly routine. Features were the establishment of the January date for convention and the decision to secure an Archdeacon.—LOS ANGELES reported a successful year for the Church and its institutions.—MISSISSIPPI devoted much time to Missions, and plans to elect a Bishop Coadjutor as soon as may be possible.—NEW HAMPSHIRE reversed its action of last year and voted a constitutional amendment making women eligible as members of convention. Resolutions for prohibition also carried by a large majority.—PITTSBURGH provided for much war work and emphasized Missions. Bishop Whitehead suggested the approaching need of a Suffragan Bishop, for whom the convention declared itself willing to make provision.

## KENTUCKY

THE NINETIETH annual council of the diocese opened in Christ Church Cathedral, Louisville, Wednesday morning, January 23rd, lasting until the afternoon of the following day. At the 10 o'clock celebration Bishop Woodcock was celebrant, assisted by Dean McCready, and at this service the Bishop delivered his annual address and an offering was made for the War Commission.

Little but routine business was accomplished, nothing of special importance coming up for consideration. The matter which caused most debate was the fixing of the time and place of the annual council, which had always heretofore met in May; this year being in the nature of an experiment, which a few considered unsuccessful, owing to the unusually severe weather and shortage of coal. However, it was pointed out that, notwithstanding possible inconveniences, a meeting in January while reports were fresh would be better for the work, arousing interest and enthusiasm at the beginning of the year instead of just before the summer vacation period; also that it would give special impetus to the Lenten work. Some felt that the proposed change to January would interfere with the council's ever meeting in the country parishes. This was contended not to be an objection, as Louisville is the logical place of meeting. Ninety per cent. of the strength of the diocese is there, and none of the smaller towns have proper facilities for entertaining the council. There has been a growing feeling for some years that it was a mistake to meet outside of the see city, and the old custom of going "outside" about once in every three years had been continued largely for sentimental reasons. Special weight was given to this contention by the testimony of one who had for a number of years been rector of the largest of the out-lying parishes. He had formerly contended for meetings in the smaller places for the good it was supposed to do in those communities, but was completely converted to the opposite way of thinking after observing the practical working out of the plan; no special gain to the Church in those communities but rather the reverse. The difficulty of securing lay representation in such places was another important consideration, so when the matter was finally decided and the date of the next council set for January 28, 1919, at the Cathedral, general satisfaction was observed.

Changes made in the canons were chiefly minor ones to bring the diocese into perfect

accord with the General Canons. The canons relative to Sunday school work were enlarged to include all work of Religious Education.

As has been the custom in this diocese for many years, most of the various boards and committees were reelected or reappointed, only such changes being made as deaths and removals or resignations made necessary. The delegates to the fourth provincial synod are the Rev. Messrs. Harry S. Musson, James M. Maxon, F. W. Hardy, George C. Abbitt, D. C. Wright, and John S. Douglas; and Messrs. John J. Saunders, R. W. Covington, R. A. Robinson, J. V. Pilcher, A. E. Richards, and William Key. As the next session of the synod is to meet in Louisville, a special committee was appointed to make arrangements for it.

The Bishop in his annual address having set forth the importance and necessity of having an archdeacon, a resolution was adopted providing for a committee to secure an archdeacon and to raise funds for his support upon nomination of the Bishop.

A resolution asking that evangelistic work among the Jews in this city be begun was adopted. The matter is to be begun by assuring the Jews of the Church's interest in them and willingness to help and by securing funds to distribute literature among them.

Cognizance was taken of the approaching visit of the Archbishop of York to this country and a committee was appointed to secure if possible His Grace's presence in Louisville.

A special feature was the missionary meeting at the Cathedral House on Wednesday evening at which addresses were delivered by the Rev. John S. Douglas and the Rev. James M. Maxon. At the closing session the Rev. Gardiner L. Tucker, field secretary of Religious Education of this province, outlined the plans of the General Board for various aspects of this work.

## LOS ANGELES

THE TWENTY-THIRD annual convention of the diocese was held in St. Paul's Pro-Cathedral, Los Angeles, on January 16th. The last convention had changed the time of meeting from May to January, and this action was confirmed by unanimous vote. In Los Angeles practically the whole week is given up to conventional affairs, Monday being devoted to Sunday school matters, Tuesday to the Woman's Auxiliary, Wednesday and Thursday to the diocesan convention, Friday to the Daughters of the King and, on occasion, to the Brotherhood of St. Andrew.

The subsidiary meetings were largely attended.

The Board of Christian Education in an exceptionally successful year has inaugurated The Bishop's School for Church Teachers, a course of study held on Monday evenings for fifteen consecutive weeks, the instruction being given by expert educators.

The Bishop's address struck a note regarding Church Unity which, it is thought, will be a valuable contribution to the literature on that important subject. A committee was appointed to print that portion of the address and to give it extended publicity.

The Standing Committee: The Rev. M. C. Dotten, Ph.D., the Rev. C. H. Hibbard, D.D., the Rev. R. B. Gooden, the Rev. J. A. Evans; Dr. J. E. Cowles, Messrs. C. D. Adams, H. E. Brett, William F. Knight.

Delegates to the synod: The Rev. George F. Weld, the Ven. T. C. Marshall, the Rev. Dr. C. E. Deuel, the Rev. Robert Renison; Messrs. A. W. Morgan, W. C. Musket, E. D. Williams, C. H. Tucker.

The reports of the secretary and treasurer, and of the Board of Missions, notwithstanding the short year interval of eight months, indicated that the missionary work of the diocese was enlarging, the confirmations and the communicant list were in excess of last year, and the finances showed an increase of \$12,000 over and above that which was contributed during the past year.

Reports of the Bishop's School for Boys, under the Rev. R. B. Gooden, headmaster, and the Bishop's School for Girls, Miss Margaret Gilman, principal, manifested increasing development. At the former, two hundred and ten pupils are in attendance. The government has given signal recognition by appointing it a Reserve Officers' Training Camp (Junior), the only one in the west; and of its graduates over one hundred are in the military and naval service.

The Social Service Commission in its report seemed to advocate somewhat advanced ideas regarding the solution of the sex problem. It stated: "Your commission assumes the right to call upon Christian men to think with radical directness upon these things. Let us take a stand for the sterilization or permanent segregation of defectives and of the radically diseased, and so let us dam this river of sex instability against the coming generation. Let us advocate the most stringent laws to remove from our young people the impact of wrong sex impulse."

The social features of the convention centered round the monthly dinner of the Men's Club, which was transformed into a patriotic mass meeting with more than two hundred and fifty men and women present.

At this dinner addresses were made by the Bishop and the Rev. Dr. Davidson relative to the War Fund drive. Dr. Davidson spoke of the eleven camps and training stations in the diocese and said that the Rev. Frank Roudenbush had accepted his appointment as resident chaplain at Camp Kearney, San Diego, to fill the vacancy caused by the departure for France of the Rev. Dr. Bartlett, the former chaplain.

A noteworthy address was given by Major E. G. M. Cape of the Canadian Artillery Corps, who was on furlough from the front to recruit. He spoke of the unpreparedness of Canada at the beginning of the war and, by inference, of her exceptional effectiveness as the war proceeded and at the present time; and he drew many lessons, applicable to the United States, whereby this country—now engaged in the war—might avoid the mistakes and profit by the experiences of our sister nation.

In the lighter touches of a very serious subject he mentioned that at one time, in the formation of his artillery corps, he needed mechanics and advertised for them. A brawny Scotchman presented himself. The Major (then a captain) asked him: "Are you a mechanic?" "No," he replied, "I am a MacPherson." At another time a very much undersized man volunteered and pleaded to be accepted. "No," said the Captain, "I am sorry, but I shall have to let you go; I must have heavy men." "Well," replied the disappointed man, "I suppose that is so; but I want to say this: If you don't win the war, don't blame it on me."

## MISSISSIPPI

ST. ANDREW'S CHURCH, Jackson, was the scene of the ninety-first annual council of the diocese, which assembled on Tuesday, January 22nd. This is the first time the council has met in the winter, and it met the fag end of the coldest weather known in the South for forty years, with the entire state, including Jackson, in the midst of a coal famine. In spite of this there was a good attendance and the spirit of the council was excellent.

The council met in the midst of preparation for an every-member canvass in St. Andrew's parish. This was part of Bishop Bratton's diocesan plan. For one week before the council Bishop Bratton had three of the secretaries from the General Board of Missions, the Rev. Robert W. Patton, D.D., the Rev. Louis Wood, and the Rev. F. L. Clarke, in the diocese in an educational campaign for missions. Their work came to a climax at the council, when a good part of the time, night and day, was given over to these secretaries, who, while conducting the campaign for St. Andrew's, also conducted the campaign at the council for the benefit of the delegates. This will be followed at once by an every-member canvass in the interest of missions throughout the whole diocese. This will be the first diocesan-wide campaign. At a conference after the council a group of clergymen were appointed to conduct this campaign, which will be done by convocation and completed by mid-Lent.

This campaign within the council was unwittingly the cause of the most important action of the council, that concerning a coadjutor. Thinking to let nothing interfere with the diocesan campaign for missions, the Bishop was about to withdraw the request for a coadjutor. This becoming known among the clergy, they held a quiet conference at lunch time on Wednesday and appointed the Rev. Albert Martin to see that certain resolutions were adopted. On the call to order of the afternoon session, Mr. Martin called for a committee of the whole with Judge D. W. Houston in the chair. Resolutions were adopted calling for the election of a coadjutor as soon as possible; increasing the assessment of each parish and mission 75 per cent. to meet the salary of the proposed coadjutor until such a time as an endowment of \$50,000 could be raised; and placing a man in the diocese to raise this endowment. These resolutions became resolutions of the council when the committee rose, and it is hoped that a coadjutor will be elected within this year. Bishop Bratton, although recovered from his operation, is not a well man and the extent of the diocese is vast.

Although this year was only eight months long, reports of financial committees showed large balances on hand, a great many parishes and missions having met their assessments on a twelve-month basis. The official organ of the diocese, the *Church News*, has paid every obligation and begins the year's business with a balance.

Standing Committee: The Rev. William Mercer Green, the Rev. J. Lundy Sykes, the Rev. Albert Martin, the Rev. L. W. Rose. Lay, Judge L. Brame, Marcellus Green, Dr. Dunbar Rowland, P. S. Gardiner.

Secretary: The Rev. Albert Martin, Yazoo City.

Treasurer: Mr. I. W. Richardson, Meridian.

Registrar: The Rev. Nowell Logan, D.D., Pass Christian.

Chancellor: A. M. Pepper, Lexington.

Deans of Convocation: Jackson, the Rev. Robert E. Grubb; Natchez, the Rev. Joseph Kuehne; Oxford, the Rev. Frank N. Atkin;

Pass Christian, the Rev. Nowell Logan, D.D.; Columbus, the Rev. J. H. Boosey; the Delta, the Rev. P. G. Davidson.

By an amendment to the canons, Jackson was made the permanent meeting place of the council, as being the central point in the state.

## NEW HAMPSHIRE

THE ANNUAL CONVENTION was held in Grace Church, Manchester, on January 15th and 16th. The regular session was preceded by a conference on The Church and Socialism and The Church and Prohibition, conducted by the Social Service Commission, with its chairman, the Rev. Samuel S. Drury, D.D., presiding. The discussion was long and earnest and bore fruit in the convention later.

When the Bishop opened the convention Tuesday afternoon, its numbers were much depleted by the storm and many familiar faces were missed. The Rev. Frederick S. Beattie was elected secretary and nominations were made for other offices. After supper the convention assembled in the church to consider the Church's Responsibilities Created by the War. The subject was presented by Chaplain Arthur W. Stone, U. S. N., of the Charlestown Navy Yard, and the Rev. Howard K. Bartow, one of the Church's three voluntary chaplains at Camp Devens, Ayer, Mass.

Wednesday morning the Bishop was celebrant at a corporate Communion.

Standing Committee: The Rev. Drs. Waterman and Drury and the Rev. W. S. Emery; Hon. R. J. Peaslee, Hon. E. C. Niles, and Mr. E. K. Woodworth.

The Board of Managers of Diocesan Missions was elected under a new canon for three, two, and one years respectively. They are ineligible for reelection until after an interval. The Rev. Messrs. Niles, Dunstan, and Flanders, and the Hon. R. J. Peaslee, Messrs. J. A. Williams, and H. H. Dudley comprise the board.

An amendment to the constitution of the diocese to limit the membership to men, passed once at the previous convention, was defeated and instead an amendment was approved recognizing the eligibility of women for election as members of convention, with certain numerical limitations.

A committee was appointed to work out an equitable system of apportionment to the parishes and missions.

It was voted to hold the next convention in May, 1919.

The subject of prohibition produced a spirited debate and the following resolutions were adopted with practical unanimity:

"That the convention endorses the prohibitory law enacted by the last session of the Legislature and expresses belief that, in view of our present state of war, all individual opinions should be subordinated to the policy of prohibition whereby we may strengthen the physical, moral, and spiritual power of the state and nation, and conserve their resources, and that the convention memorialize the President of the United States to use his discretionary powers to this end."

## PITTSBURGH

THE OPENING session of the fifty-third annual diocesan convention took place at the Church of the Ascension, Pittsburgh, on Tuesday evening, January 22nd. The master of ceremonies was the Rev. G. W. Lamb, and his assistant the Rev. T. J. Bigham. The procession was led by the choir of the church, followed by the lay deputies,

members of diocesan committees, and the clergy, to the number of at least one hundred. After a brief service by the rector and his assistant, the Bishop gave his annual address, followed by a brief charge.

At the close of the service the convention organized by electing a secretary and making nominations for various offices.

On Wednesday morning, following Holy Communion in the church, the convention assembled in the parish house for its business sessions, and the morning was taken up by the reading of reports. The Board of Trustees reported through its finance committee. As reports at this convention covered only eight months, to bring the financial system into harmony with the action of General Convention, they recommended that assessments laid upon the parishes, and extending to April 30th, be extended for payment, and that all parishes in union with the convention be admitted with the understanding that unpaid assessments would later be forthcoming.

A resolution was adopted providing for a report to the convention annually by the Brotherhood of St. Andrew.

In view of the approaching jubilee of the Bishop's ordination to the priesthood, a representative committee was appointed to arrange for the proper observance of that event.

The Bishop strongly recommended in his address the wisdom of insurance endowment for the diocese and the convention appointed a committee to give this matter consideration.

Instructions were given the secretary to send to the clergy who have offered themselves for military service hearty greetings, with expressions of admiration for the part they are taking.

Expressions of sympathy will also be sent to all in the diocese who have met with bereavement by reason of the war.

The report of the president of the St. Margaret Memorial Hospital showed gratifying improvement and prospects. The report of the special committee to raise funds for improvements showed that a larger amount than that set had been raised.

It having been shown that there would be a great demand for Social Service in the present time, an assessment of \$500 was ordered for the diocesan commission, the proportion due the Joint Commission to be paid therefrom. Several matters connected with the war were placed in the hands of the diocesan commission. There having been hitherto no diocesan responsibility for the support of the Archdeacon, the finance committee was directed to add to the present assessment a sufficient sum to cover this object also.

During the convention there were repeated strong appeals made in behalf of the War Commission's campaign. During luncheon brief addresses were made urging further interest therein and during the sessions the Bishop strongly commended the work of the Commission. He read letters from Bishop Israel and from the rector of St. James' Church, Florence, and requested the convention to ask the War Commission to make adequate appropriation for the churches in Paris and Florence.

The afternoon session was almost wholly devoted to missionary work in the diocese. Sitting as a board of missions, the convention received encouraging reports. The treasurer reported the largest balance in the treasury in many years. The Archdeacon and several missionaries from the field made stirring addresses: the president of the Woman's Auxiliary spoke, as did Mr. W. A. Cornelius of the Brotherhood of St. Andrew. The Rev. Dr. Flint made an

exhaustive report for the Committee on the Missionary Survey of the Diocese and presented certain resolutions, which after adoption were referred to appropriate committees for further consideration. These recommendations include the presentation of a missionary budget at each convention; the recasting of the present canon to coordinate the various phases of the work; and assure the Bishop of the convention's willingness to act upon his request for a suffragan bishop, to take charge of the missionary work, when he shall feel the time has come.

The Central Missionary Committee reported that for three successive years the diocese had paid its apportionment for

General Missions, and that a larger number of parishes than usual had this year paid or overpaid their allotment.

Changes in the constitutions and canons were ratified and adopted.

A special committee was appointed to consider and report to the next convention that part of the Bishop's address which had to do with a suffragan bishop.

The vestry of St. Stephen's Church, Wilkingsburg, presented a resolution to the effect that the parish was willing to consider turning over its property to the board of trustees for Cathedral purposes, and asked that the matter be referred to the Cathedral Committee of the diocese.

A diocesan war committee was appointed, consisting of two clergymen and three laymen, such committee to assist the General War Commission of the Church in every possible way. The Rev. Dr. Flint is chairman.

Standing Committee: The Rev. Drs. Hills, Brown, Vance, and Shero; and Messrs. Hyndman, McClintic, Shoemaker, and Snowdon.

On the Feast of the Conversion of St. Paul, Bishop Whitehead celebrated the thirty-sixth anniversary of his consecration, at the Church of the Ascension, Pittsburgh. The service consisted of the Holy Communion, with a brief address.

## ALUMNI OF THE SEMINARIES MEET IN NEW YORK CITY

### Two Meetings Are Held—Winter and Fuel Conditions—The City Mission

New York Office of The Living Church }  
11 West 45th Street  
New York, January 28, 1918 }

A NUMBER of the trustees, faculty, and alumni of the Berkeley Divinity School met at the Harvard Club on Thursday afternoon, January 24th. It was the seventeenth annual meeting of the alumni living in and about New York.

The Rev. Dr. William H. Vibbert, who was very ill a year ago, presided, being assisted by the Rev. Dr. Bernard Schulte, vice-president. In the absence of the Rev. Melville K. Bailey, now sojourning in California, the Rev. Henry St. C. Whitehead was secretary. Dr. Vibbert, Dr. Schulte, and Mr. Bailey were reelected respectively president, vice-president, and secretary.

Resolutions to send letters of remembrance and good wishes to alumni and undergraduates now in war service; of congratulation to the Association's president; of good wishes to the Rev. Dr. Storrs O. Seymour, celebrating his birthday, were cordially and unanimously adopted.

Interesting addresses on the present conditions at Berkeley were made by the Bishop of Connecticut, the Bishop of Newark, the Rev. Professor Ladd, and the Rev. Professor Miller. Earnest speeches were made by several alumni on ways and means for securing financial aid for the school in lean years, and for securing more students to take the place of those who have gone into the service of the nation. It was clearly pointed out that theological seminaries must be sustained by men and money during the war so that the work of reconstruction after peace is declared may be effectively done by the Church through her ministry. The Rev. Herman L. Lonsdale, the Rev. Dr. Karl Reiland, the Rev. Walter C. Roberts, the Rev. John W. Walker, the Rev. John Williams of Brooklyn, and Mr. Louis W. Pitt, president of the student body at Berkeley, spoke on phases of the general subject.

A fine note of sane optimism was sustained throughout the meeting and the alumni pledged their hearty support and unflinching loyalty to their alma mater—to the trustees, faculty, and students.

#### ALUMNI, GENERAL THEOLOGICAL SEMINARY

On Tuesday evening, January 15th, a number of the alumni of the General Theological Seminary attended service in the Chapel of the Good Shepherd. Under the auspices of the missionary society the

Bishop of Maine made an appropriate address after Evensong.

More than one hundred men attended the mid-winter reunion of the associate alumni, held in the refectory at 7 o'clock. The Rev. Dr. St. Clair Hester, president of the association, was toastmaster.

The Very Rev. Dr. Fosbroke, Dean of the Seminary, spoke on Ideals of Seminary Life and Methods.

The Cathedral in Modern Times was the subject of an address by the Dean of the Cathedral of St. John the Divine.

The Rev. Dr. Floyd W. Tomkins of the class of 1875 spoke on the subject of parochial missions and the benefit derived by the missioner through contact for a week or ten days with a congregation outside his parish.

The Bishop of Maine (1886) made a happy speech, expressing his pleasure in the occasion, and regretting that for so many years he had been hindered from attending the reunions because of his missionary life in the West.

Seldom has the programme committee felt so grateful to the speakers. The hall, the large company, the splendid addresses, and everything else conspired to make the 1918 reunion pleasurable and memorable.

#### TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY

The board of trustees of the seminary held its annual meeting on Wednesday afternoon, January 16th, Bishop Lines presiding. The three trustees recently elected by the alumni were enrolled and Mr. William Harrison was elected a trustee to fill a vacancy caused by death.

The Rev. Professor Denslow was granted a leave of absence beginning in April.

The statutes were altered so as to make Hebrew no longer a prerequisite for the degree of B.D.

The board will meet again on May 28th.

#### FUEL AND WEATHER

The coal situation in and about New York City remains much the same as it was last week. Some churches are experimenting with afternoon Sunday services in place of the customary night services. Others are doing away with services after mid-day on Sundays. In some parishes all services on Sundays and work-days are held in parish houses. As some one said the other day: "This has been a relentless winter." The plus cold weather and the minus coal have made the Christmas and Epiphany seasons distressing and memorable.

#### CITY MISSION

Recently advances were made to the City Mission to consider taking over the City Mission of Poughkeepsie. At first this would probably mean mere supervision and later on perfect control. Archdeacon Pott stands sponsor. Such a move requires a change in the charter, which can only be effected by legislation, but the matter is receiving serious attention—pursuant to Bishop Greer's desire to have the City Mission function in public institutions throughout the diocese.

On the retirement of the venerated chaplain of the City Hospital, the Rev. W. H. Weeks, who has served there for fifteen years, Bishop Greer has approved the nomination of the Rev. Frederick Cornell, who is expected to take charge in the new Gerry Chapel on February 1st.

In the near future the Rev. Irving Thompson will become resident chaplain at Blackwell's Island Penitentiary, with assignment to the chaplaincy of Riker's Island Prison.

At the Blackwell's Island Workhouse there is one prisoner who in eight months has knitted 64 sweaters, 29 helmets, 19 pairs of socks, and rolled a great number of bandages for the soldiers at the front; and she has taught a score of others to do likewise.

The Rev. Gustave J. d'Anchise, formerly Ellis Island chaplain, and now at God's Providence House, has been elected to the headship of the Waldensian Aid Society. It is hoped that he will give two evenings a week to work among Italians at the Broome Street Settlement House.

#### THE "AMERICAN CHURCH MONTHLY"

It is announced that the Rev. Dr. Selden P. Delany will be editor of the *American Church Monthly*, and that Mr. Edwin S. Gorham, 11 West Forty-fifth street, Manhattan, will be its business manager.

#### BISHOP PARKER AT THE ARMENIAN CHURCH

The Armenian Church observes Christmas on January 19th and the festival services took place on the day following at the Armenian Church on East Twenty-seventh street, near Second avenue, New York City, where the acting prelate, the Most Rev. Papken Gulisserian, celebrated the liturgy. An invitation was extended to Bishop Parker of New Hampshire to be present when it was known he would be in New York on that date. The Bishop, vested in his purple cassock, attended by his acting chaplain, was met at the door by the officers of the community and presented to the Archbishop, who received him and introduced him to the congregation. Bishop Parker spoke a few words of greeting and presented an engraved address, signed and sealed, expressing the sympathy of Churchmen with suffering Armenia. This address was quickly translated into Armenian and read to the congregation. The Bishop was assigned to a

seat in the sanctuary and remained through the liturgy.

#### STATISTICS OF THE SEAMEN'S INSTITUTE

Some statistics of the work done during 1917 at the Seamen's Church Institute are tabulated below:

Amount of seamen's wages received for safekeeping and transmission.	\$533,459.24
Number of lodgings registered . . . . .	192,778
Number of meals served . . . . .	446,852
Pieces of mail received for seamen . . . . .	41,705
Pieces of dunnage cared for . . . . .	38,844
Number furnished with employment . . . . .	5,168
Sales at soda fountain . . . . .	276,124
Total attendance at all religious services . . . . .	16,421

The institute in the year 1917 received the unprecedented sum of \$533,459.24 in seamen's wages for safekeeping and transmission. The pay of the sons of the sea has been larger than ever before known on account of bonuses offered to both sailors and firemen on vessels passing through the "U" boat zones. Men who were getting \$30 a month before the war are now drawing \$60, which with a bonus of 50 per cent. for hazardous trips in the submarine infested waters has brought their earnings up to \$90 a month. As in all agreements it is specified that sailors who are survivors of the undersea attacks shall be paid from the time they leave this port until they return, the men have found large sums waiting for them. Had they been carrying any money with them they would have been that much poorer, for the hidden foe is credited with taking from crews of torpedoed vessels all that they have.

There was a time when the pirates of the water-front soon divested seafaring folk of all they got from the cashier, but that

was before such acts were prevented by this great hotel, built through the generosity of the late J. Pierpont Morgan and other prominent men.

Less and less money goes for beer and whiskey these days, for the seamen are steering clear of bars and are taking to soda water and other soft drinks. To meet the demand, the institute is enlarging its soda water counter to double capacity. On January 2nd there were 1,581 sales made at the counter. Ice cream soda, chocolate sundaes, and orange phosphates were welcomed with enthusiasm.

To help the seamen win advancement the institute maintains, on the top floor of its twelve-story structure, a navigation and marine engineering school of the highest standard. In addition to its regular students, this school has also been receiving without cost to them seamen who are trying for commissions in the new merchant marine planned for carrying food to our Allies. This is through a special arrangement made with the United States Shipping Board. The institute is also providing at merely nominal cost instruction for young enlisted men of the navy who wish admission to the Naval Academy at Annapolis.

#### ANNIVERSARY OF ITALIAN MISSIONARY

The tenth anniversary of the ordination of the Rev. Carmelo Di Sano was observed in Holy Redeemer Church, Port Richmond, on New Year's Eve. At the service a service flag with nineteen stars was presented by the Italian Society of the Holy Redeemer, and afterward several personal gifts were made to the Rev. Mr. Di Sano, who has done a great deal of efficient work in his field.

will appear when the waters of the flood abate.

"He who revered Lincoln and gave the full strength of his youth to the war for union and freedom, would now have a clear vision of the moral significance of the heroic struggle of the peoples of England, France, and America, ill-prepared for war yet willing to sacrifice all that has been accumulating in those happy lands of freedom, and even life itself, to make the world safe for democracy.

"He would not have been of doubtful mind as if the Master, who placed the kingdom of God first and blessed those who hunger and thirst for justice, could have meant his disciples to turn the other cheek to the ravisher of Belgium and the pirate of the seas. Nor would his righteous indignation have degenerated into hate. He would have gloried in the thought that the liberty for which we fight shall be enjoyed also by the victims of autocracy.

"Of the signs of the times in this land we may not be so sure how he would feel. For the triumph of woman suffrage and the country-wide movement for temperance we know he hoped before either of them had become profitable to the politician or popular with the crowd. But when we consider the form a triumphant democracy may take, when we see the drift to socialism, when we note the growing expectation of salvation by government, we ask ourselves, 'What would this great individualist, whose work was done in an individualistic age, do now?' We pause. 'Perhaps it was best that he died when he did. Perhaps he could no more have met the demands of this new life than Moses could have settled the people in the Land of Promise.'

"Yet this seems an impotent conclusion in the remembrance of a life so vital. I cannot think it. I believe he would have delivered his message in different form perhaps, but still bearing witness to that without which no rearrangement of society will avail. 'Men change,' says Goethe, 'but man remains the same.' The new prophet to the new age must begin with the word of an ancient prophet: 'All souls are mine, saith the Lord'—otherwise the socialism which is to replace the old liberalism will be as impotent as the Bolsheviki.

"Individual initiative, individual responsibility, individual value, is the pearl of great price and the new age will need a prophet of the soul even more than did the age of Brooks. May such a prophet have his faith—his love—his abounding hope—ever renewed and reinvigorated by communion with Jesus Christ—the one power in humanity which, amid all the changes and chances of this mortal life, is 'the same yesterday, to-day, and forever'. That was the faith of Phillips Brooks. That, too, is our faith, and from it grows our confidence as we gaze into the portentous future that 'as God was with our fathers so will He be with us'."

#### ANTHONY MEMORIAL ORGAN DEDICATED

The largest Church organ in the country was formally dedicated in Emmanuel Church, Boston, on Sunday, January 20th. The outward and visible size of this wonderful organ, exquisitely artistic and stupendously entrancing, is sweetly enhanced by the inward and spiritual grace of its music. On a tablet are fittingly inscribed these words:

"This Organ in the West Gallery  
is Dedicated  
To the Glory of God  
For the Help and Comfort of Mankind  
And in Loving Memory of  
SILAS REED ANTHONY,  
Born August 5th, 1863,  
Died March 10, 1914,  
Clerk of the Parish, 1887-1898,  
Vestryman, 1898-1906,  
Junior Warden, 1906-1914."

## MASSACHUSETTS OBSERVES PHILLIPS BROOKS ANNIVERSARY

### Services in Trinity Church, Boston— Great Organ Dedicated in Emmanuel Church

The Living Church News Bureau }  
Boston, January 28, 1918 }

**M**EMORABLE in the history of the Church of Massachusetts was the service in commemoration of Phillips Brooks held in Trinity Church, Boston, on the afternoon of January 23rd, at 4:30. The day was the twenty-fifth anniversary of his death. The sixteen hundred seats in the auditorium and gallery were occupied, and approximately four hundred men and women, who arrived immediately before or after the service began, were standing. The service was conducted by the rector of Trinity, the Rev. Alexander Mann, D.D. Dr. Mann was assisted by Dean Rousmaniere of the Cathedral. Bishop Lawrence read the closing prayers and gave the benediction.

Governor McCall of the Church of the Epiphany, Winchester; President Emeritus Charles W. Eliot of Harvard, and Mayor-elect Andrew J. Peters, a communicant of Trinity Church, were invited guests.

Among the especially invited clergymen seated in the chancel were three who were present at the funeral of Phillips Brooks—the Rev. George Angier Gordon of the Old South Congregational Church (Dr. Brooks officiated at Dr. Gordon's marriage), the Rev. James DeNormandie of the First Church in Roxbury, Unitarian, and the Rev. James Reed of the Church of the New Jerusalem, Swedenborgian. The Rev. Dr. Reed

and one other minister who was present, the Rev. James K. Hosmer, were classmates of Bishop Brooks at Harvard in 1855. In the procession were Bishop Lawrence, Bishop Babcock, Bishop Page, who was brought up under Phillips Brooks' ministry in Trinity, the faculty and students of the Episcopal Theological School, Cambridge, the Dean and the Cathedral Chapter, the Standing Committee of the diocese, and about fifty of the clergy of nearby parishes.

The address was by the Rev. Dr. Leighton Parks, who was rector of Emmanuel Church, Boston, during the latter part of Phillips Brooks' ministry at Trinity, and was a very close personal friend. His interpretation of Boston's great preacher was profoundly appreciated and listened to with the deepest attention. No less attentive was the crowded congregation when Dr. Parks made reference, as he approached the conclusion of his sermon, to pressing problems of this present day.

"It was preaching," said he, "that became the medium through which his (Bishop Brooks') rich life revealed itself to his fellowmen. We have known none like him. None like him shall be seen, because like every genius he was primarily the interpreter of his time. The time has gone and he has gone, but God lives and a new messenger will come to prepare the way of Christ.

"Yet we cannot leave him without wishing we might know how he would feel about the storm now raging all over the world and of the prospect that awaits those who live to land on the shore of the new world which

# THE PHILADELPHIA LETTER

The dedicatory sermon was preached by the rector, the Rev. Elwood Worcester, Ph.D., D.D.

The Anthony Memorial Organ is not only remarkable for its tonal qualities and general completeness but, from the standpoint of architectural beauty, it is a notable addition to the interior of a church already enriched by memorials and other gifts. The oak carving, highly symbolic, is made even more beautiful with delicate tracery. The panels are pierced with varying designs, and metal pipes are placed where their colors can contrast with the woodwork. These pipes are grouped in tiers almost to the rafters so that they serve as a crown to the whole organ. In the center of the gallery the large stained glass window is revealed through a perforated screen which, sweeping up on both sides, carries in canopied niches figures of angels singing or playing instruments.

The builders of this memorial organ, vast in all its specifications, were Casavant Freres of St. Hyacinthe, Quebec, and South Haven, Mich. The architect of the case was Francis R. Allen of the architectural firm of Allen & Collens. Mr. Allen was the architect of the church when it was remodeled several years ago. The workmanship was by William F. Ross & Co. The carvings are by I. S. Kirchmayer of this firm.

The instrument consists of three complete organs. Chancel organ of 70 speaking stops (3,991 pipes), gallery organ of 62 speaking stops (3,532 pipes), and chapel organ of 5 stops (271 pipes), all played from the console in the chancel either separately or in combination. The total number of pipes is 7,794. There are 137 speaking stops (of which 14 pedal stops are entirely borrowed), 60 couplers and 4 tremulants, making a total of 201 registers. The old Hutchings console of 60 stops has been utilized for the chapel organ, 13 of its registers being connected for the purpose. The Anthony Memorial Organ includes in its scheme numerous "mixtures" which give its ensemble the effect heard from "les grandes orgues" of France.

At the close of the dedicatory service, immediately following the recessional hymn, the organist, Mr. W. Lynwood Farnam, gave a recital, and then the congregation was unmistakably certain that this organ had been most fittingly dedicated "to the glory of God, for the comfort and help of mankind."

RALPH M. HARPER.

## DEACONESS KNAPP IN TOKYO

DEACONESS KNAPP has taken up her abode at No. 1 Tsukiji, Tokyo, in the large house on the end of the property recently purchased for the new St. Luke's Hospital. The house stands on the site of the old American Legation and has ample grounds. The lower floor of the building is now used most actively by the Tokyo chapter of the Red Cross for its headquarters and workrooms, and Deaconess Knapp and her Japanese pupil and friend, Miss Saito, find a delightful home in one wing of the fine old mansion. Miss Saito is at work in Miss Tsuda's school.

Deaconess Knapp's classes number more than fifty individuals and include doctors and nurses of St. Luke's Hospital, and government officials. With English-speaking Japanese she can give advanced instruction on religious and social service lines; but she paints an attractive picture of herself seated with gentle Japanese ladies at her tea-table, and, by means of sacred pictures and her own few words of Japanese, dwelling with them upon the things of Christ.

The Living Church News Bureau }  
Philadelphia, January 28, 1918 }

## BROTHERHOOD WORK IN ARMY AND NAVY

THE Department of Army and Navy Work, Brotherhood of St. Andrew, has issued from its Philadelphia office a pamphlet defining its purposes and organization. It has arranged its "purpose and plan" under Function, Achievement, and Plan, in a clear statement of what the Brotherhood hopes to do and how it is going about it. Reference is made to the work of the secretaries recently appointed, and a strong appeal is made for men, as the most urgent need. With the pamphlet has also been sent a report to the Army and Navy Council from June 5th to December 31st.

Bishop Lawrence was in this city last Saturday and Sunday to arouse interest in the \$500,000 fund for war work.

The Rev. Allen Evans was advanced to the order of the priesthood, in St. James' Church, last Sunday. Dr. Allen of Ardmore presented Mr. Evans, and Chaplain Dickens of the Navy Yard preached the sermon.

Announcement has been made that the Sunday evening service at the Church of the Saviour, West Philadelphia, will be dispensed with, on account of the fuel problem, for the present. In accordance with the call of Dr. Garfield, the Church House was opened on Monday, but with no heat.

## PRIZE AWARDED SOCIAL SERVICE ESSAY

Early last spring the Social Service Commission of the diocese offered in behalf of an unknown donor a prize of \$100 for the best essay on The Field of Service Open to Members of Religious Orders in the Preaching of Social Righteousness. Bishop Brewster of Maine, Professor Miller of the General Theological Seminary, and Miss Vida Scudder of Wellesley, kindly consented to act as judges. They have decided unanimously in favor of the essay of Mr. Alfred Scott Priddis of the Episcopal Theological School of Cambridge, to whom the prize is accordingly awarded.

## PRE-LENTEEN CONFERENCE

The Pre-Lenten Conference of the clergy will be held in St. James' Church, February 4th. The Holy Communion will be celebrated at 10 o'clock, and at 10:45 Bishop Rhineland will make an address, with meditations. At noon intercessions will be made, after which a luncheon will be served.

## DIVINITY SCHOOL ALUMNI

At the mid-winter meeting and banquet of the alumni association of the Divinity School in Philadelphia, held in the Church House last Tuesday evening, Bishop Talbot and Mr. A. D. Parker were the speakers. There were about seventy-five men present, and great enthusiasm prevailed. Among the announcements made was the appointment of the Rev. Royden K. Yerkes as Assistant Professor of the History of Religions. The degree of D.D. was conferred on the Rev. Lawrence B. Ridgely of Hankow, China, and the Rev. A. A. Gilman.

## LECTURES ON RELIGION IN WAR-TIME

The first of the lectures, by Bishop Rhineland on Religion in War-time in St. James' Church was before a large audience. His subject was The Lord of Hosts vs. the War God. These lectures each year are very popular and are attended by a large number of lay people as well as the clergy.

## GALILEE MISSION

The twenty-first anniversary of Galilee Mission was held with special services January 26th, 27th, and 28th. Several prominent clergymen and laymen made addresses each evening. The Rev. J. J. D. Hall reports 57,495 men in attendance during the year, with 1,267 conversions.

EDWARD JAMES MCHENRY.

## PRIZE FOR STUDY IN RELIGIOUS EDUCATION

THE NEW YORK diocesan Board of Religious Education has again offered for the year 1918-19 a fellowship of \$500 available for study in the field of Religious Education in some department of Columbia University. The offer is open to Churchmen and Churchwomen registered in some parish in the diocese of New York, who have either received a bachelor's degree from a college or university of recognized standing or shall be esteemed to have had the equivalent of such a degree.

Three points will be considered in awarding the fellowship:

(1) The scholastic standing of the applicant.

(2) All-round development of character, interest in religious education or allied subjects as shown by the elective courses pursued and the practical work undertaken by the applicant.

(3) The ability to represent the Church, particularly in the field of religious education, and the promise of successful leadership in this field of work.

Applications must be in the hands of the secretary on or before March 1st. Details can be obtained by addressing Miss Abby Porter Leland, Secretary, 540 West One Hundred and Twelfth street, New York City.

## DEATH OF CHARLES CLEMINSHAW

THE CHURCH in Troy, N. Y., has recently sustained a severe loss in the death of Mr. Charles Cleminshaw, senior warden of Christ Church. Mr. Cleminshaw had been in poor health for a number of years and by reason of his advanced age of 84 had been unable to take active part in parish and diocese for some little time. He will be remembered by older Churchmen of the diocese as a man of strong personality, whose success in the business world was no greater than his interest in the Church. Easter Monday, 1867, Mr. Cleminshaw became a member of the vestry and for more than fifty years continued to serve as vestryman and warden. Associated with him in his prime on the vestry of Christ Church were such men as William Kemp, George B. Cluett, J. W. A. Cluett, and George B. Smith. Charles Cleminshaw outlived them all and in his declining years remained to see the old church of his baptism and confirmation beautified and adorned as he had not dreamed in his younger years. In this he bore no small part himself.

He is survived by his wife, Mary Jane Holbrook; a daughter, Mrs. Charles E. Hall of Montclair, N. J.; and two sons, Mr. Charles G. Cleminshaw of Troy and William H. Cleminshaw of Cleveland, Ohio; six grandchildren, and one great-grandchild. Mr. Cleminshaw was twice married, his first wife being Mary Jane Wood, who died June 10, 1864. The funeral was held from his late residence on January 23rd, the rector officiating.

## MORE OF THE DEVELOPMENT OF CRIMINALS IN CHICAGO

### How Boys' Organizations Serve as Deterrents—Coming of the Archbishop of York—Coal and the Churches

The Living Church News Bureau }  
Chicago, January 28, 1918 }

SOME of our parishes like the Cathedral and St. Andrew's on the West Side are in the thick of districts which have long since become infested by thugs and criminals. Often these parishes suffer directly and seriously from the attacks and depredations of these lawbreakers, as in the case of Mr. Barton Allen, the superintendent of St. Andrew's Sunday school, who was killed a few months ago when defending the Winslow factory against a payroll raid. After hard work and persistent searching a notorious criminal named "Poor Eddie" Wheed was arrested for this murder, convicted, and sentenced to be hanged. Now Wheed's friends have appealed to the Alienist's Board and there is a chance of his going scot free and beginning his killings again. Most of these crimes, like the Winslow payroll robbery and murder, are committed by ex-convicts who have found it surprisingly easy to obtain paroles. So Chicago thugs no longer fear a penitentiary sentence, for they feel they will be free in a few months' time. The rector of St. Andrew's protested vigorously against this parole evil in his sermon on January 6th. For two months after the murder of Mr. Allen, Mr. Chapman investigated the state of things in his neighborhood and found that as a result of the influence of criminals on politicians, and of politicians on the members of the parole board, it was easy for the "second offender" to get paroles and to continue in his crimes. The police are not able to handle the situation. During the past year seven policemen have been killed by Chicago thugs, and none of the murderers have been caught. The gangs of thugs are recruited steadily from dozens of old-timers out on parole, and from many young men and older boys whom the Juvenile Court can no longer handle for lack of police. The people of Chicago will stand these conditions only so long, and like St. Louis will, we fear, some day soon take the law in their own hands.

However, we are encouraged often in our depression at this frontier evil state in Chicago by the work, sadly rare and limited of course, that our parish troops of Boy Scouts and similar organizations do to fight the criminal from the inside out. Often these troops get hold of boys on the down grade and convert them to a better life. Mr. Chapman tells the story of one of these converts, which is so remarkable as to deserve wide circulation. He says:

"Something over a year and a half ago the attention of the scoutmaster of St. Andrew's parish troop was called to a certain Italian boy named Campanelli. He had been the terror of the neighborhood. The last thing that he did was to run a car on the Elgin and Aurora Line into Halsted street, where he was arrested by the police. His father, a fruit vender, could not trust him to sell the fruit, because he never reported the sales. This same boy is now one of the leaders in the scout troop here and is doing more to clean out the bad gangs of the neighborhood than any other person. There are two gangs that he has

effectively reformed. These he drew into the scouts and when they disobeyed him, their patrol leader, he 'beat them up'. The scoutmaster protested. He answered, 'The only thing they respect is the strong arm and they have to mind me.' The scoutmaster watched results and found that this method was wise. Thus sixteen boys have been brought into the scouts and saved from crime by him. He is a leader of the true type, and when the war came he enlisted, and cried because he was refused because of his age."

We may not agree with Campanelli's methods, but in the present state around St. Andrew's Church they seem to be justified.

#### ARCHBISHOP OF YORK TO VISIT CHICAGO

One of the significant facts of these war times is that the many distinguished visitors from Europe to America have travelled as far south as Texas and farther west than Chicago. We have been particularly fortunate in Chicago in having had several of these notable men address public meetings. Not many of them have been ecclesiastics, but now we are to be privileged with our Eastern brethren in welcoming the Rt. Hon. and Most Rev. Cosmo G. Lang, D.D., Archbishop of York, who is coming here in the middle of March. The Archbishop will preach at St. Luke's, Evanston, on Passion Sunday, March 17th, at 11 o'clock. Several other engagements are being planned for the Archbishop, including other Church services, addresses at our universities and before civic, national, and commercial organizations, but these at present are only tentative.

#### CHURCHES AND COAL

Since the coming of the first blizzard of January 5th and during the intense cold for which Chicago has been the center, attendance at services in the different parishes has suffered. The coal order has resulted, of course, in strict economy of the limited supply of coal in our parish bins and in many cases the shutting up of church buildings and the holding of services in parish houses and basements. We have heard of no discontinuance of Sunday services except at Trinity, Chicago, because of the coal scarcity, and of little cessation of parish activities.

In some cases, organizations are meeting in private houses. There is an intimacy and homelikeness about these gatherings that makes them most effective. Perhaps one of the results of the continued cold will be the revival of these happy meetings of the faithful.

Our Protestant brethren, like ourselves, have been forced to leave their main "auditoriums" for smaller rooms for worship and conference. In some instances one or more congregations have united their services. Perhaps the cold comes to teach Christian unity and to test patriotism.

The Chicago Church Federation Council, the Chicago Inter-Church War Work Committee, and the Inter-Church Commission of the Y. M. C. A. have sent out the following appeal "to the Churches of Chicago and the vicinity":

"In these days of peril and extremity, when the extraordinary demands of war and the unprecedented fury of winter have combined to reduce the visible supply to the danger point, when places of amusement are closing

their doors and industry is stopping its wheels to save fuel, we believe that the Church should be quick to show its patriotism by making every practicable sacrifice.

"We, therefore, make the following recommendations:

"I. That no effort be made to heat high-vaulted and spacious church auditoriums, but that services be held in the smaller and more compact rooms commonly used for Sunday schools, prayer meetings, social services, etc.

"II. That the number of services be reduced as far as possible, without hampering the impulse to worship at a time when all feel most keenly the dependence upon Almighty God.

"III. That groups of neighboring churches demonstrate at once their Christian brotherliness and their patriotism by holding union community services."

St. Luke's Church, Evanston (Rev. George Craig Stewart, D.D., rector), is having a series of notable services on Sunday afternoons. On the Feast of Epiphany, in spite of the blizzard, and again on the First Sunday after Epiphany, there was an observance of the "Feast of Lights". On the Second Sunday after Epiphany there was an "Honor Roll Service" with the parents, relatives, and friends of the eighty men and women enlisted from St. Luke's as special guests. Company E of the National Reserve Militia was also present in a body. The preacher was the Rev. Frank Wilson, chaplain at Camp Grant. On Septuagesima Sunday the afternoon service was one of thanksgiving at the close of a week's campaign for weekly pledges to parish, missions, and the building fund. This drive from January 20th to 27th was preceded by a rally of men at the parish house. A unique feature of the campaign was the issuance of a daily paper which went to all parishioners. The first issue was just in the press when the coal order shut the printers down and it was necessary to secure a page in the local newspaper instead. This page was rented for six days and each day brought to each parishioner seven columns of live messages on the Church and its work.

#### ANGLICAN AND EASTERN ASSOCIATION

THE TENTH annual meeting of the Anglican and Eastern Association was held in New York and Brooklyn, Sunday and Monday, January 20th and 21st.

Sunday morning was devoted to visitation of the Orthodox Churches by members of the Episcopal Church. The Bishop of New Hampshire, attended by the Rev. T. J. Lacey, visited, presented greetings, and made a brief address at the Armenian Church in New York City, where the Archbishop of Galatia was officiating; at the Greek Church of St. Constantine, Brooklyn, where the Archbishop of Antioch was officiating; and at the Syrian Cathedral, Brooklyn, where they were received by Bishop Aftimus of the Syrian Church. At the same time the secretary, the Rev. W. C. Emhardt, attended the Greek Church of the Evangelismos, New York City. It was expected that Bishop Courtney would be able to accept the invitation of the clergy of the Russian Cathedral to be present at the morning service, but the illness of Bishop Burch caused him to change his plans so the Association was not represented at the Cathedral.

During the afternoon and evening the Anglican members acted as hosts. Evensong was sung at Trinity Church, New York. The service was conducted by the Rev. Dr. McComas, assisted by the Rev. L. F. Piper and the Rev. W. C. Emhardt. The sermon was

preached by the Bishop of New Hampshire. Closing prayers of intercession for the President and people of the United States were sung by the Most Rev. Germanos, Metropolitan of Selephkias and Baalbek and Acting Archbishop of the Syrian Antiochian Church in North America. Many Anglican members were in the procession. The Orthodox clergy present were: the Most Rev. Metropolitan Germanos, the Very Rev. Agape Golam, Archimandrite of the Syrian Church; the Very Rev. Sebastian Dabovitch, Archimandrite of the Serbian Church; the Very Rev. Peter Popoff, Acting Dean of the Russian Cathedral; the Rev. Nicholas Metropolisky, also of the Cathedral staff; the Rev. Nicholas Lazaris, rector of the Greek Church of the Evangelismos, New York City, and the Rt. Hon. Solon I. S. Vlasto, Exarch of the Greek Church in America.

In the evening a special service was held in the Church of the Redeemer, Brooklyn, in commemoration of the Deliverance of Jerusalem. The service was conducted by the rector, the Rev. T. J. Lacey, assisted by Bishop Courtney and the Rev. W. C. Emhardt. The Archbishop Germanos again said the closing prayers in the quaint Syrian tongue. The sermon was preached by the Bishop of New Hampshire, and addresses were made in Armenian by the Most Rev. Archbishop Papken and interpreted by Mr. V. Kirkjian of New York. After the service a reception was held for the Bishop of New Hampshire and the visiting clergy.

Monday morning the Holy Communion was celebrated by Bishop Courtney in the Church of the Redeemer, Brooklyn, assisted by the Bishop of New Hampshire and the Rev. T. J. Lacey. The service was sung by a choir of clergy and seminarians. After the service a conference on the Anglican and Orthodox Churches during and after the war was opened by a masterly address by Bishop Courtney. The Rev. Dr. Hodge of Philadelphia gave a thoughtful, clear, and helpful statement of the relation of the two branches of the Church. Addresses were made by the Rev. Arcady Petrowsky, Dean of the Salem district of the Russian Church, and Miss Isabel Hapgood, who had recently returned from a special mission to Russia.

After luncheon at the annual business meeting a programme for the year was adopted and the following officers were elected: Presidents, the Rt. Rev. Edward M. Parker, D.D., and the Rev. Leonid Turkevitch; vice-presidents, the Rt. Rev. James H. Darlington, D.D., and the Rev. Nicholas Lazaris; treasurer, Charles G. Saunders, Esq.; secretary, the Rev. W. C. Emhardt.

Addresses were made by the Rev. Dr. A. W. Jenks, of the General Theological Seminary; Dr. V. Savitch, former head of the Press Bureau of the Serbian Foreign Office; the Rev. Sebastian Dabovitch, of the Serbian Church; the Very Rev. Dr. Fosbroke, Dean of the General Theological Seminary; the Very Rev. Michael Ilinsky, Dean of the Russian Theological Seminary; the Rev. Michael Dziama, and Miss Isabel Hapgood. During the meeting the Most Rev. Aftimus, Bishop of the Syrian Church, was presented to the members of the Association and gave an address in Arabic. So great was the interest that the meeting adjourned with an unfinished programme at 6:15 instead of 5 o'clock.

The evening service was held in the Greek Church of the Evangelismos, New York City. Vespers for the Dead in commemoration of those who have worked for the cause of unity was sung by the Rev. Nicholas Lazaris, assisted by the Greek choir. A brief service of intercession for unity and peace was sung in English by the Rev. W. C. Emhardt, assisted by a choir composed of boys from

the Church of the Redeemer, Brooklyn, and students from the General Theological Seminary. The service was closed by the Greeks singing their national anthem in response to the American national anthem, and the choirs singing, in turn, a Greek and then an American Epiphany hymn. Addresses were made by the Rev. Nicholas Lazaris in Greek and in English by the Rt. Hon. Solon Vlasto, Exarch of the Greek Church in America, and Bishop Parker. Bishop Parker also gave the benediction.

Both Anglican and Orthodox members agree that the two days were profitably spent. While the evidence of a desire for unity was more pronounced than ever, there was a manifest determination to face frankly the difficulties and bravely endeavor to overcome them. The days of academic discussion seem to have passed and a period of aggressive effort for real unity seems to have begun with this meeting.

#### DISTINGUISHED ENGLISHMEN INVITED TO AMERICA

AN INVITATION has been sent on behalf of the League to Enforce Peace, the Federal Council of the Churches of Christ in America, and the Church Peace Union to a number of distinguished Englishmen, including Bishop Gore, to visit this country for a speaking tour for the purpose of promoting unity between America and her European allies during the war and preparing public opinion for a League of Nations after the war is over. The invitation was sent by cable by the officers of these organizations through Ambassador Page in London. It was signed on behalf of the League by ex-President Taft and Alton B. Parker, and for the other organization by their officers.

#### SURVEY OF SOUTHWEST PROVINCE

AN ELABORATE Religious Survey of the Province of the Southwest, made by the field secretary, the Rev. Edward H. Eckel, D.D., has just been published in pamphlet form. It gives an admirable perspective of the field itself and the work of the Church within that field. The Church is not strong in that province; its ratio to the population is placed at one to 287. This survey shows the condition of the population not to be very satisfactory. In Texas there are nearly 160,000 whites who can neither read nor write, of whom more than 60,000 are native whites exclusive of Mexicans. In the same state there are about 125,000 illiterate negroes. There is also a large ratio of illiteracy among both whites and negroes in Arkansas. On the side of religion the Episcopal Church ranks sixth in Arkansas and New Mexico, seventh in Texas, eighth in Missouri, and ninth in Kansas and Oklahoma. There were less than three and three-quarter million communicants of all denominations in a population of approximately twelve and a half million, but it should be remembered that this ratio has to do with communicants only, and therefore does not include children of communicants. After an analysis of figures Dr. Eckel says, "The general deduction from this showing as a whole is that most of our dioceses are falling behind financially and in general efficiency, while most of the missionary districts are going ahead." This, indeed, is a serious statement. Figures are quoted, however, in support of it. On the financial side the resources of the province are supplemented by something over \$60,000 from the General Board.

A discussion of the unreliability of statistics and of the grave difficulty of obtaining the same statistical result from any two

authorities will be appreciated by those of other provinces who have made the attempt to present the figures of the Church. On the whole, this survey is wonderfully complete.

#### WITH BISHOP LLOYD TO LIBERIA

SINCE BISHOP LLOYD sailed for Africa many Churchfolk must have been studying their atlases and gazeteers, that when he comes home they shall be the better able to appreciate what he will have to tell.

Before Bishop Lloyd sailed, Miss Woodruff's calm, matter-of-fact statements were reassuring to friends to whom the words "West Coast" represent certain illness and much risk. A woman who has ten times crossed the Atlantic and spent five terms in Liberia should know something of what she speaks. "Africa is not at all terrible as Africa," was Miss Woodruff's verdict. "Under present conditions Bishop Lloyd may not be able to do all he would like and could do at other times, but there is no reason why he should not be comfortable. . . . Every one does not have the fever; after five years Miss Conway has just had her first at all serious attack. . . . People imagine a great deal. . . . Provide for both warm and cool weather. . . . Be careful, and use common-sense." What good advice for visitors to new places, even not Africa!

A warm welcome, kind care, friendly suggestions for health and comfort, all these might be expected; but rides by canoe, ox-cart or hammock must be depended on for the interior, the uncertain, infrequent steamer for the coast, unless—the chance seemed most uncertain—the mission launch, *John Payne*, were not out of commission.

A letter from Mrs. Moort at Bromley, twelve miles up the St. Paul's river, gives a cheering glimpse of what our Commission may find:

"The eighth year of our school life opens with a large enrolment of girls. The farm clearing has been extended and there is prospect of a good yield of breadstuffs. The kitchen-garden, too, promises good results, for the girls, with the matron, have spent much time in planting and caring for cucumbers, tomatoes, string beans, eggplants, collards, and okra. The storerooms, cooking, breadmaking, laundry, dormitories, in fact, the entire building, are under the care of the matron and her young assistant, who are indefatigable in training the girls in useful ways. We have a guild and chancel society, and the girls are being taught to care for the chapel at Bromley. The Bible and Prayer-Book lessons are carefully kept up. The girls are improving in singing and are learning to give more expression to the beautiful words they sing. I am hoping that a class will be ready for confirmation when we are again privileged to have a bishop with us."

When Mrs. Moort thus wrote she did not dream that bishop might be Bishop Lloyd.

#### DEATHS OF BROOKLYN LAYMEN

ST. JAMES' CHURCH, Brooklyn (Rev. E. M. Thompson, rector), has again sustained a great loss in the death of two prominent laymen, Mr. William Coverly, who died on Christmas Day, and Mr. E. Crawford Sandford, who died on New Year's Day. Mr. Coverly retired from the vestry a few years ago on account of failing health, having served the parish as senior warden for over thirty-five years. He had been confined to his house for the past two years, but had been with the Anchor Line for fifty years and was a well-known figure in the business

world, as well as a devout, faithful, and generous Churchman. His loss will be deeply felt. Mr. Sandford was the junior warden for the past two years and had been warden and vestrymen in several Brooklyn parishes before coming to St. James' Church. He was a trustee of the Church Club of Long Island and one of the best known and most active of the catholic-minded laity. He was also a generous and ardent Churchman and his devotion was such that, notwithstanding his critical condition, he insisted upon making his Christmas Communion in the church on Christmas morning, it being his seventy-first birthday. His body was laid in state in the nave of the church and the choral requiem was most impressive and largely attended. Both of these men were conspicuous examples of earnest and zealous Christian manhood.

#### ARMENIAN AND SYRIAN RELIEF

AT THE annual conference of the American Committee for Armenian and Syrian Relief, held in New York City on Tuesday, January 22nd, \$1,200,000 was appropriated for relief work among Armenians, Syrians, Greeks, and other subject destitute races in Western Asia, to be distributed by responsible American administrators. A large part of this will be distributed among Armenian refugees and other destitute peoples of the Russian Caucasus, Syria, Mesopotamia, and Southern Palestine.

A complete survey of present conditions was presented to the conference by the highest authorities, including Ambassador Abram I. Elkus, Constantinople, Consul Glazebrook, Jerusalem, William T. Ellis and Charles F. Beury, commissioners, just returned from an investigation tour through the Near East, Captain Edwin St. John Ward and Professor William H. Hall of Syria, and others, who within the past few weeks have reached America after months and years of work in Western Asia.

The following financial summary is presented:

RECEIPTS	
October 1 to December 31, 1915...	\$ 176,929.51
January 1 to December 31, 1916...	2,100,008.62
January 1 to December 31, 1917...	4,498,131.27
Total previous to January, 1918...	\$6,775,069.40
Receipts since January 1, 1918, place the total receipts well beyond \$7,000,000.	
REMITTANCES	
Constantinople	\$2,453,932.91
Tiflis	1,806,882.16
Jerusalem	65,000.00
Teheran	15,000.00
Bagdad	40,000.00
Cairo	19,474.00
Tabriz	1,065,262.48
Beirut	915,350.00
Total	\$6,383,901.55

Unappropriated balance on hand  
January 1, 1918 ..... \$ 391,167.85

Since January 1st the executive committee have authorized appropriations to the field in response to urgent appeals of approximately \$1,200,000 which more than absorbs the above cash balance as well as funds received since January 1st.

#### DEATH OF REV. J. E. CURZON

ON JANUARY 19th came news of the sudden death of the Rev. John E. Curzon, rector of St. John's Church, Fort Smith, Ark. He had hurried to meet a passing train that carried a friend, and was stricken with apoplexy.

Bishop Winchester went immediately to Fort Smith, and on Monday, January 21st, had the Holy Communion with the family. On January 23rd the Holy Communion was

celebrated and the burial service said by the Rev. J. W. Thompson in St. John's Church. Final interment will take place in a few weeks at Clearmont, Pa.

The Rev. Mr. Curzon was born December 26, 1865, at Darien, Conn., was educated at St. Stephen's College, and took his theological course at Nashotah. He began his work in the diocese of Fond du Lac. Ordered deacon by the Rt. Rev. John Hobart Brown, D.D., he was advanced to the priesthood by the Rt. Rev. Henry Niles Pierce, D.D., of Arkansas. His ministry was spent in the dioceses of Tennessee, Arkansas, Pennsylvania, and Marquette. At one time he was secretary of the Fifth Missionary Department. He married Miss Evelyn Elizabeth Huston of Clearmont, Pa., who, with two daughters, survives him.

Though rector of St. John's, Fort Smith, for less than a year, he had endeared himself to his congregation and the people of the town by his devoted pastoral work. The diocese of Arkansas has sustained a great loss.

#### DECLINES APPOINTMENT AS JUDGE

DECLINATION of his election by the Provincial Synod to be one of the judges of the Court of Review in the Fifth Province has been made by Frederic C. Morehouse, on the ground that his editorial duties might easily clash with his duties as judge in an ecclesiastical court, and would certainly be an embarrassment to himself and to the court.

#### PRIEST AT ROME TO BE MARRIED

THE REV. WALTER LOWRIE, rector of St. Paul's American Church in Rome, Italy, is now in this country and is to be married at Princeton, N. J., on February 9th to Miss Barbara Armour, daughter of George A. Armour, a distinguished Churchman. With his bride he expects to sail for Italy about the middle of that month.

#### SAVE THE SEED CORN

OUR BRIGHT, eager boys in these days of stress and activity, are anxious to be in the thick of things, to be doing a man's part in the strife. It is hard for them to realize where their duty lies at the moment and where they can best serve their country. The school is the nation's largest and most important training camp. Here she wants her boys to be mobilized for intensive training for the work before them—work of the utmost importance and value, be the war long or short. There is going to be a scarcity of capable, educated, qualified men in a few years when the country will particularly need their services for industrial, commercial, intellectual, and religious leadership. Here is the work for the patriotic and willing boy, yes, and girl too, to take part in the country's programme of preparedness. The fact should be impressed upon them, and, where necessary, upon their parents, by all who have the welfare of the country and of its young people at heart.—*Southern Churchman.*

#### A BIBLE READING

ONE DAY two Sunday school teachers visited a deaf-and-dumb school. They were present at chapel exercises when the superintendent read the Scriptures in his own active fashion. He literally read all over—hands, feet, head, his whole body employed in conveying the meaning. One teacher, who had frequently visited the school, whispered to her companion, "It is Christ stilling the tempest." It might as well be that

as anything thought the unintelligent listener, realizing that she looked very stupid in comparison with the children, who with animated faces were enjoying the story. Suddenly the reader began to scratch his head vigorously. "Oh!" exclaimed the interpreter, "it's the ten plagues." And so it was.—*Ida Ahlborn Weeks.*

#### BISHOP TUTTLE'S BIRTHDAY MESSAGE

"A PROPHET is not without honor save in his own country," or words to that effect, are often enough quoted, but apparently do not apply to St. Louis and her most distinguished citizen, Bishop Tuttle.

The Presiding Bishop last Saturday, January 26th, quietly celebrated his 81st anniversary at the family fireside. Five days before, the *St. Louis Post-Dispatch*, the leading afternoon daily, published a special birthday message, which it had previously requested. So characteristic was that message and so radiant with optimism was it, that it deserves to be passed on to the Church that is in these United States. It follows:

"The *Post-Dispatch* has asked me to send a message to the public through its columns.

"I think the invitation came because, if I live, I am to be 81 years old on January 26th.

"I do not think that I have any special words of exhortation to proffer to my fellow citizens. And I am sure that I cannot write an article for the *Post* of such pith and point as can the trained scribes of the press.

"But a pagan long ago wrote, 'I am a man, and I think nothing pertaining to man should be an alien thing to me.' Then, surely, a Christian ought not to decline when asked to say something to his fellow men through such an important medium as is the press.

"Yes, I am 81 years old. God has been good to me. My powers are all normal except the hearing.

"I have three things to say:

"1. I never cease wondering at the marvels of science and enterprise presented to my experience in these late years. Steam and electricity and all their applied inventions. The cables under the deep. The swift flyings through the trackless deep. What hath God wrought!

"2. Wonder also comes at thought of how people count nowadays. When I was a boy in all America there were three men who were millionaires—John Jacob Astor, Stephen Girard, and Alexander M. Stewart. Now millionaires are in all large cities and in not a few smaller towns. Some of them do great good. Hospitals, homes, libraries, and governments know that. But we are leaving millions behind and counting in billions now. Soon the word billionaire must be coined. It is all wonderful.

"3. My whole being wants to pour out abundant thanks to Almighty God. I was made a minister in 1862, just as our sad Civil War was swinging into activity. I was made a Bishop in 1867, just after the sad war was ended. And now, men, women, and children all over this homeland of ours and under our loved Stars and Stripes are bound together in honest affection for each other and in unquestioned devotion to the flag in a way to delight every American heart and to astonish every foreign onlooker.

"Oh, the strength and sweetness of it all! For such restored union and real brotherly love after bitter strife I thank God from the depths of my soul.

"May an old man humbly ask his fellow Americans to declare the wonders that He doeth for the children of men?

"And if a word of exhortation must be

deemed in order, may he beg each and every one to set up in his heart this thought: "Let all the ends thou aim'st at be thy country's, Thy God's, and truth's, then if thou fall'st thou fall'st a blessed martyr."

MEMORIALS AND GIFTS

ON THE Second Sunday after Epiphany, at St. Peter's Church, Salem, Mass., the rector, the Rev. Charles W. G. Lyon, blessed a pair of seven-branch candelabra, standing seven feet in height at either end of the altar, a memorial gift to the parish by one of another parish.

THE REV. LUTHER L. WELLES, rector of Trinity Church, Woburn, Mass., received on Christmas Day a gift of \$250, in loving memory of Mrs. Nathan W. Brown, widow of the former senior warden of the parish, to be used by him for charitable purposes. Mr. Jacob F. Brown of Boston was the donor.

BY THE will of Sister Mary Hamilton, whose death was recently noted in these columns, the sum of \$500 is left to the Church House and Infirmary, Louisville, Ky., where for a number of years past she had made her home. One hundred dollars is left to the Church of the Advent and the remainder of the estate to Grace Church.

IN ST. ANN'S CHURCH, Brooklyn, N. Y., four memorial gifts have been received. An altar service book has been given by Miss Emily J. Salt. The rector and Mrs. Oldham have given a silver paten for the Communion set as a memorial to Mrs. Oldham's mother, Mrs. Mary P. Gould. An altar Prayer Book has been given by Miss Ethel Bartlett and an altar hymnal has been given anonymously.

ON CHRISTMAS DAY, St. Paul's Church, New Orleans (Rev. A. R. Berkeley, rector), was presented with a complete set of altar linens in memory of the wife and daughter of Mr. Edwin Belknap, treasurer of the diocese. The linens, the work of Sister Mary of the Children's Home, assisted by Misses Louise Hill and Anna Anglin, were presented in a chest upon which was a plate with the following inscription:

"To the glory of God,  
And in Loving Memory of  
JENNIE BELKNAP,  
March 23, 1917,  
And GERTHODE BELKNAP TICHENOR  
December 21, 1903."

ALBANY

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

Renovation of St. Luke's, Troy—Death of Mrs. Grabau

ST. LUKE'S CHURCH, Troy (Rev. Seth A. Mills, rector), which has been greatly improved of late by the installation of electric lights, rearrangement of the choir-stalls, and the laying of a new floor throughout the sanctuary, chancel, and aisles, was formally opened and rededicated by the Bishop on Sunday morning, January 20th. The service consisted of Holy Communion and Confirmation, the Bishop officiating and preaching. The entire interior of the church has been redecorated and repainted, adding greatly to the attractiveness of a well-built, Gothic structure of stone, seating about 250 people. A great deal of the work of repair and improvement was done by the men of the parish after working hours and on holidays. The rector also assisted materially, constructing with his own hands the wall between the choir and the nave. These improvements are the most elaborate and substantial at St. Luke's since the church was erected, more than half a century ago.

HELEN DICKINSON YOUMANS, wife of the Rev. H. P. LeF. Grabau, rector of Bethesda

Church, Saratoga Springs, died Tuesday afternoon, January 15th, at her home in Saratoga. Mrs. Grabau was born at Delhi, N. Y., on April 6, 1859. The daughter of William Youmans and Nancy Dickinson, his wife, and a graduate of St. Agnes' School, Albany, she married the Rev. Mr. Grabau in 1885, while the latter was on the staff of the Church of the Advent, Nashville, Tenn. Mrs. Grabau is survived by her husband; Mrs. Harold Johnson, whose husband is in charge of a large British war hospital in Birmingham, England; Miss Agnes Grabau of Saratoga Springs; and Hubert Youmans Grabau, who is attached to a hospital corps of the American army at Allentown, Pa. The funeral from Bethesda Church, Thursday morning, January 17th, was conducted by the Bishop, assisted by the Rev. Irving G. Rouillard, assistant minister of Bethesda Church. Burial was in Woodlawn Cemetery, Delhi, in the family lot.

CAPTAIN HENRY R. FREEMAN, Jr., of the 337th Field Artillery, son of the Rev. Henry R. Freeman, D.D., rector of St. John's Church, Troy, has recently been commissioned major and has been sent to the Officers' Training School at Camp Dodge as an instructor. Major Freeman is said to be perhaps the youngest major in the American army, having only passed his twenty-fifth birthday, within a few days of receiving his commission. He is a graduate of the Rensselaer Polytechnic Institute of Troy, of the class of 1915.

ARIZONA

JULIUS W. ATWOOD, D.D., Miss. Bp.

A Summary

BISHOP ATWOOD writes that "it was fortunate that we had begun several important enterprises a little while before war was declared. The Bishop's House is very satisfactory in every way and, with the land on which it is built, is worth nearly \$20,000. All this has been paid with the exception of about \$2,000, the money for which has been advanced. It is a great asset to this missionary diocese. A good parish house has been built at Prescott at a cost of from \$8,000 to \$9,000, and this also is paid for. It is a center of work for the whole community there. I dedicated it two weeks ago. The combined chapel and guild house in the important mining camp of Clarksdale has just been completed. Eight thousand dollars was given for this building by the daughter of Senator Clark of New York. Money was given to us by two women not members of our Church for the building of St. Luke's in the Desert in Tucson. This will be opened in February and will carry on a work similar to what is being done at St. Luke's, Phoenix. I have recently ordained one man to the diaconate and one to the priesthood. I am hoping soon to secure two clergymen to take permanent charge of the work at Ray and at Clifton and Morenci. At Clifton we have bought a double house and are using a part of it for Church services, retaining two rooms for the minister. Both Ray and Clifton are the centers of a mining population of twelve or fifteen thousand people, and they need permanent missionary ministers in place of the services now supplied by the Bishop and other clergy."

CENTRAL NEW YORK

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

Mystery Play

A MYSTERY PLAY written by the rector of Zion Church, Rome, N. Y., the Rev. Carroll L. Bates, entitled *The Modern Wise Men*, was given in that church last Sunday evening. It was very successful and was greatly complimented.

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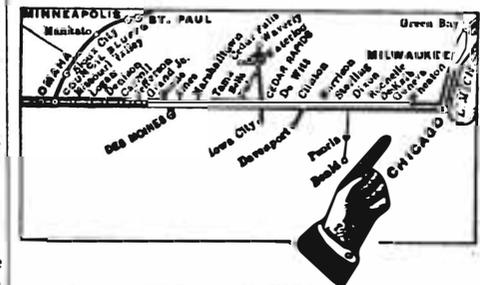
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## CONNECTICUT

CHANCEY R. BREWSTER, D.D., Bishop  
E. C. ACHESON, D.D., Suffr. Bp.

## Social Service — Religious Education — Missions

THE ANNUAL Social Service Conference will be held at Berkeley Divinity School on Thursday, February 7th. The morning will be devoted to receiving reports from Army Camp workers and short addresses on food saving and thrift stamps. In the afternoon there will be an address and a general discussion of War-Time Labor Problems.

A CONFERENCE was held in Christ Church, Hartford, under the auspices of the diocesan Board of Religious Education and the Hartford branch of the Connecticut Sunday School Union on January 25th. The conference opened with an exhibit of Sunday school textbooks and other educational material prepared by the chairman of the Board. In the evening there were three addresses: The Diocesan Board of Religious Education, by Archdeacon Harte, chairman of the board; The Practical Working of the Christian Nurture Lessons, by the Rev. George H. Heyn; The Personal Touch in Sunday School Teaching, by Bishop Acheson. There were upwards of two hundred delegates present.

ST. PAUL'S CHURCH, Plainfield (Rev. John D. Hull, rector), celebrated, on Sunday, January 27th, the fifth anniversary of its organization. This mission at the close of its fifth year has the proportions of a good-sized parish. A large and flourishing Sunday school, an excellent volunteer choir, and many young people are organized and doing active service. The woman's aid society has contributed materially to the financial support of the mission, as has also the active branch of the Girls' Friendly Society. Archdeacon Harte was the special preacher for the day.

IN THE Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector), a service of unusual interest was held on Sunday morning, January 20th, commemorative of the recent capture of Jerusalem. There was an elaborate musical programme. The offertory anthem consisted of a part of Gounod's *Gallia*. The words of this motet, taken from the Lamentations of Jeremiah, a lament over the destruction of the Holy City by Nebuchadnezzar, were used by Gounod to mark the capture of Paris by the German army in 1871.

## HARRISBURG

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

## Archdeaconry of Williamsport — Woman's Auxiliary

THE ARCHDEACONRY of Williamsport met in Christ Church, Williamsport, Wednesday, January 16th. With few exceptions all the clergy were present. The regular session was preceded by a layman's meeting in Trinity House. For years past this occasion has been attended by from three to five hundred men, but owing to storm conditions and uncertainty of trains the number this year was reduced to about a hundred. Splendid addresses were made by Mr. George E. Wendle and Mr. Harry S. Knight. *America 1917*, a hymn recommended by the Committee of Public Safety of the Commonwealth, was sung with a will, as was the *Battle Hymn of the Republic*. The Bishop made the closing address on How to Win the Cross of Honor. The session was chiefly characterized by an address by the chancellor of the diocese, C. LaRue Munson, Esq., on The Need of Men, and an address by the Rev. F. M. C. Bedell on Securing Men for the Ministry.

THE WOMAN'S AUXILIARY of the archdeaconry met in Christ Church at the same time. Deaconess Newbold, missionary in Japan from this diocese, made an address.

## INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

## Lenten Services—Church Sold—Fuel and Church

THE PARISHES in Indianapolis will unite for Lenten week-night services each Wednesday at St. Paul's parish house and for Holy Week services at Christ Church.

ST. JAMES' CHURCH, New Castle, has been sold and a better location secured. A new church will be erected just as soon as weather conditions permit. The Rev. George E. Young, vicar of St. Matthew's Church, Irvington, has charge of St. James' at present.

SERVICE FLAGS have been placed in most of the churches in the diocese, that in St. Paul's, Evansville, carrying twenty-eight stars including one in honor of the Bishop of the diocese, a former rector of the parish, who is now in France.

TO CONSERVE coal parish guilds are meeting in private homes and fewer services are being held. The oldest inhabitant never saw so much snow in Indiana as he sees this winter. In spite of the severe weather war work continues with unabated zeal.

WITH THE exception of those in the sea city the clergy are too far apart for regular meetings, but in Indianapolis a very active clericus is maintained. Before the deep snow fell the clericus "Forded" over to Cincinnati, where they were entertained by the clericus of that city.

BISHOP McKIM of Japan will spend a month in the diocese making the confirmation visitations.

## KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

## Lenten Services

AT THE Laymen's League meeting on Thursday, January 17th, the report on home-day Lenten services was received and the following list of speakers was announced: February 14th to 16th, Bishop Woodcock; February 18th to 23rd, the Rev. Richard Wilkinson, D.D.; February 25th to March 2nd, the Very Rev. Derwyn Trevar Owen, D.D., Dean of Christ Church Cathedral, Hamilton, Ontario; March 4th to 9th, the Very Rev. Thomas H. Johnston; March 11th to 16th, the Rev. Frank G. Budlong; March 18th to 23rd, the Rev. Edmund Duckworth.

## LOUISIANA

DAVIS SESSUMS, D.D., Bishop

## New Orleans Ministerial Union

AT THE January meeting of the New Orleans Ministerial Union the Rev. A. R. Berkeley read a paper on the subject of War and Missions.

## SOUTH CAROLINA

WM. A. GUEERY, D.D., Bishop

## Woman's Auxiliary

THE WOMAN'S AUXILIARY of the diocese held its annual convention at Union from January 15th to 18th, with a record of high purpose and achievement. The opening service was conducted in the Church of the Nativity with the Bishop and Dr. William C. Sturgis, educational secretary of the Board of Missions, as speakers. The Bishop stressed with forceful words the supreme

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necessity of putting first and foremost the Church and its activities as representing that power to which alone we may look for permanent and righteous peace. The convention heard with pleasure the Bishop's announcement of the creation of a War Commission and the campaign for its support. Dr. Sturgis spoke by request on the subject of Prayer.

At the Holy Communion Wednesday morning the United Offering was presented, amounting to \$946 for the six months since the change of the fiscal year from May to January. The business session was called to order by the president, Miss Katie Lee, and the invocation was pronounced by Bishop Guerry. Addresses of welcome were delivered by the rector of the parish and the president of the local branch. Letters of greeting were read from Miss Lindley, General Secretary, from Miss Alice Gregg, China, and Uta Saito, Japan, missionaries who have recently gone from South Carolina.

The mission study classes conducted by Miss Ford were well attended. Mrs. C. T. Lundgren, presiding over the Junior sessions, emphasized the "New Junior Plan" and a Junior demonstration given by the local branch was greatly enjoyed. Thursday evening the convention heard missionary topics discussed by several of the members and by Archdeacon Mitchell. January having been found undesirable as a convention experiment, it was determined to revert to May, closing the fiscal year, however, in January, as recommended by the Board of Missions. The officers elected for 1918 include Mrs. W. P. Cornell as president and Mrs. T. B. McCarrell as secretary.

**TENNESSEE**

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

Lenten Services—Educational Questionnaire

THE MID-DAY Lenten services will be held in Nashville as usual at the Vendome Theater, the largest in the city. The speakers are the Rev. M. S. Barnwell, Dr. J. M. Maxon, Bishop Gailor, the Rev. W. W. Memminger, the Rev. E. C. Wheat, and the Rev. E. E. Cobbs.

THE COMMITTEE on Parochial Education of the diocesan Board of Religious Education is carrying out a questionnaire on Religion in the Home, giving opportunity for every family in the diocese to state whether grace, family prayers, Bible reading, or religious exercises of any kind are being held, also to name religious papers to which they subscribe. With each questionnaire is sent a two-page set of prayers, graces, and other suggestions. Some of the information already received is startling.

THE CLEBGOY of Nashville are maintaining regular services at the State Prison, Florence Crittenden Home, Blind School, and other institutions.

**UTAH**

PAUL JONES, Miss. Bp.

Annual Convocation—St. Mark's Hospital

BISHOP TOUBET will be the preacher at the convocation in St. Mark's Cathedral, Salt Lake City, January 30th and 31st. At the opening session he will advance to the priesthood the Rev. Stephen Cutter Clark of St. Luke's Church, Park City.

BISHOP JONES has left Utah and will spend the next few weeks in southern California, recuperating before taking up any new work.

DEACONESS FRANCES B. AFFLECK has been given a six months' furlough and will spend it in an eastern school for deaconesses, doing post-graduate work. During her absence, St. Peter's Mission will be cared for by Deaconess Phelps.

Mr. J. L. CATTRON, manager of St. Mark's Hospital, has resigned to accept a commission with the government. He will be succeeded by Mrs. N. F. W. Crossland, who will combine the offices of manager and superintendent of the Nurses' Training School. The past year has been the banner year for the hospital in regard to the number of patients and of nurses in training.

**WESTERN MICHIGAN**

JOHN N. MCCORMICK, D.D., Bishop

Religious Education—Syrian Orthodox Services

THE DIOCESAN Board of Religious Education met and elected the Rev. G. P. T. Sargent chairman and the Rev. D. C. Huntington secretary. They acceded to the request of the southwestern part of the diocese to be set apart as a special division, and be allowed to develop the rural work in their district.

THE SYRIAN ORTHODOX CHURCH held their Christmas midnight service according to Eastern time on January 6th, in Grace Church, Grand Rapids, which was loaned to them for this service.

**WESTERN NEW YORK**

CHARLES HENRY BRENT, D.D., Bishop

For the War Commission—St. Paul's Church, Buffalo

A VERY enthusiastic meeting which took the form of a luncheon for men and women at the Hotel Iroquois, Buffalo, January 18th, was held in the interest of the War Commission. The Rev. Karl M. Block was the speaker. This diocese is asked to give \$35,000, for the work of the War Commission. The Rev. Cameron J. Davis is the diocesan chairman.

ST. PAUL'S Church, Buffalo, has exceeded its apportionment for general missions by \$10.45, making its offering total \$2,300.45. St. Paul's is aiming to give \$5,000 for the War Commission, although its assessment is but \$3,173.

**WEST TEXAS**

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Religious Education—Convocation

THE SAN ANTONIO Teacher Training School was organized on Monday night, January 14th, under the direction of the diocesan Board of Religious Education and the San Antonio clericus. After weekly sessions for fifteen weeks, in St. Mark's parish house, examinations will be held and certificates given by the diocesan board. The course in contemplation will cover three years, at the end of which those who desire may take the examinations of the General Board. The courses this year will be Religious Pedagogy (15 hours), by Miss McNeil, principal of the primary department of St. Mark's Sunday school; The Christian Year (7 hours), by the Rev. L. B. Richards; and Christian Missions (7 hours), by the Rev. W. Bertrand Stevens, Ph.D. The school was formally opened by the Bishop, and attendance at the initial session was very gratifying.

THE CONVOCATION of San Antonio held its mid-winter meeting in St. Mark's parish house on Tuesday, January 15th. The Holy Eucharist was celebrated by the Rev. W. B. Stevens, Ph.D., Dean, when also a meditation was given by Bishop Capers. The remainder of the morning was devoted to a conference on The Church's Present Responsibility in Relief of the Poor. The subject

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was opened by two appointed speakers, the Rev. L. B. Richards, who advocated coöperation with the Associated Charities, and the Rev. Benjamin Bean, who urged that the Church should care for her own poor. An animated discussion followed. After luncheon the afternoon was taken up with an earnest consideration of the Church's Work Among the Soldiers. The subject was presented by the Rev. Le Roy W. Doud, and the Rev. Lee W. Heaton. Mr. McPherson, the E. S. A. secretary for the camps in the Southwest, gave some interesting details from his experience.

CANADA

Returning Rector Receives Military Cross—Ordinations—Bishop Farthing on Righteousness at Home

Diocese of Algoma

IN ALL THE churches in Sault Ste. Marie the special day of prayer called for by the King was observed. There was a very large congregation present in St. Luke's Pro-Cathedral, where Archbishop Thorneloe celebrated the twenty-first anniversary of his consecration. A tablet in memory of Major George Reid, who was killed in the battle of the Somme, was unveiled by the Archbishop at the same service.

Diocese of Huron

AT THE Christmas ordination held by Bishop Williams in St. Paul's Cathedral, London, one of the candidates had been formerly a Baptist minister. The Dean of Huron, Archdeacons Richardson and Young, and the principal of Huron College, the Rev. Dr. Waller, assisted in the service.—THE RECENTLY appointed rector of New St. Paul's, Woodstock, the Rev. E. Appleyard, was invested with the Military Cross for bravery at Vimy Ridge, by the King at Buckingham Palace, before his departure for Canada. He was formerly rector of St. Matthew's, London.

Diocese of Kootenay

AT THE dedication of the memorial chapel of All Saints' Church, Vernon, Bishop Doull officiated. He dedicated the chapel to the glory of God in memory of those who had volunteered for their country's service and in that service had made the supreme sacrifice. The Bishop spoke of the presence in the church of a number of returned soldiers of the War Veterans' Association, and welcomed them back. Many beautiful gifts were made toward furnishing the chapel.

Diocese of Montreal

THE DAY of prayer and thanksgiving asked for by the King was observed in all the city churches in Montreal on January 6th. Bishop Farthing preached in Christ Church Cathedral. It was the ninth anniversary of his consecration to the see. He made an appeal for individual, civic, and religious righteousness. "It is flagrant hypocrisy to say that we stand to protect the outraged womanhood of Belgium, France, and Poland if we fail to protect outraged womanhood in the streets of Montreal. It is hypocrisy to speak of fighting for justice and liberty in Europe when we permit injustice to our own poor."—THE Rev. J. E. WARD, chaplain returned from the front to take charge of Trinity Church during the absence of the rector, Col. Almond, preaching on the same day, spoke strongly of the necessity of righteousness at home.

Diocese of Niagara

IN A LECTURE given by the Rev. E. T. Renison, rector of the Church of the Ascension, Hamilton, the first week in January, many

interesting facts about the Eakimos were given. The lecture was illustrated by a number of slides taken last summer.

Diocese of Ottawa

BISHOP ROPER gave the address in St. Matthew's Church, Ottawa, immediately after midnight on the morning of New Year's Day. St. Matthew's has done good work during the past year, having paid off the mortgage on the church property.

THE ANNUAL entertainment of the teachers and scholars of St. Bartholomew's Church, Ottawa, was held by the Duke and Duchess of Devonshire on New Year's Eve.—THE FUNERAL of the late William Wilfred Campbell, one of Canada's best-known poets, took place in St. George's Church, Ottawa, on January 2nd. The Rev. Canon Snowden, the rector, conducted the service, and Bishop Roper gave the address, in which he said, speaking of the dead poet: "A spirit of true Christianity rings through his poems. He loved the flag and the Empire, and was a real leader, rejoicing to see the democracies of the world linked up against the German militarism." The Bishop pronounced the committal at the cemetery.

Diocese of Qu'Appelle

SOME CHANGES were made by Bishop Harding at the New Year in creating four districts in the diocese. He has appointed two additional archdeacons, as the increased work in the diocese was too much for the Archdeacons of Regina and Moosejaw. The general diocesan missionary, the Rev. A. E. Burgett, is to be known as Archdeacon of Assiniboia, and Canon Knowles as Archdeacon of Qu'Appelle, who will have the greater part of the eastern section of the diocese under his supervision. A large part of the western section will be under the Archdeacon of Assiniboia.

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