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THERE IS no man whose kindness we may not sometimes want, or
by whose malice we may not sometime suffer.— *Dr. Samuel Johnson.*

TIMOROUSNESS is called caution, rashness is called quickness of
spirit, covetousness is frugality.— *Jeremy Taylor.*

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EDITORIALS AND COMMENTS

Permanent Peace

IN what we have written in recent issues with respect to world-peace we have dealt largely with the issues of the present war. Those issues must, of course, be somehow harmonized or settled before peace can come. But yet the peace that is worth while is not merely the basis upon which present fighting shall cease, but the more permanent foundation upon which the nations shall stand in future years.

Much has been said about the failure of the Christian Church to prevent the present war. Much of what was said was justified, much was not. Over and beyond all the excuses that may be offered on behalf of the Christian Church for her condition of helplessness, towers the obvious fact that the Church stands for peace on earth and the nations that profess Christianity are engaged in war. These two facts cannot be reconciled without admission that *somewhere* Christianity has failed.

It does not follow that in every country that is at war the Christian influence should have been a pacifist influence. England, more than any other nation that is at war (except Belgium), is clearly justified in her appeal to arms, and the English Church is right, therefore, in insisting, with the State, that her sons do their duty in that state of life unto which God has temporarily called them. This is a sufficient answer to such an attack as, for instance, was lately made in the *New York Evening Post*. But if the national Churches of Austria and Russia had risen to their opportunity and sought to restrain their respective countries from hasty acts before it was too late, history might have taken a different course. Papal supremacy, too, assumes an almost ludicrous aspect in view of its complete failure in an emergency. Yet let it be admitted that the Christian Church does not rise quickly to an emergency. Her best work is performed by laying foundations such as will prevent moral catastrophes; not by dominating mankind when a crisis is upon the nations.

But if the Christian sentiment of the world proved powerless in the crisis, let it be insisted that that sentiment must be reckoned with now. We should rather trust the Churches of the belligerent nations to draw up the treaty of peace than the nations themselves; yet the nations must, obviously, perform the task.

Now, even more than at the outset of the war, is the time for Christian sentiment to assert itself—and particularly the sentiment of that part of the world that is at peace. We could wish that the members of the Joint Commission to Promote the Desire for Peace and International Friendship, appointed by the last General Convention, might see their way to drop almost every other activity and hold daily sessions during the critical days that are immediately ahead of us. May we impress upon them the grave seriousness with which the Church views the responsibility that has been committed to them? They are charged to give voice to the conscience of the American Church at a day when it will be inexcusable for the Church to remain silent. True, they represent but a small part of the Christian

sentiment of this country. If they should find it possible to secure collaboration with the Roman Catholic Church in this country and the Federated Council of the Protestant Churches, each body strictly preserving its identity and its autonomy, a long step will have been taken. Whether that be possible or not—and we believe it is possible—the American Church did not appoint that Commission as a merely routine procedure but because, in a world crisis, the Church demands the right to be heard, and must provide an instrument through which to speak.

IT IS NOT THE FUNCTION of Americans, whether through the nation or through the Church, to suggest terms of peace to the belligerents. If these are not ready to state possible terms in response to the President's invitation, we can only wait until they are. In the meantime, carefully avoiding any sort of criticism of them for their refusal to do so, the Christian sentiment of the country can perhaps do more to consolidate thought than the nation can do. What are the conditions that will promote peace after the present war be concluded?

There arose in Europe a decade or more ago the relation between the Powers that was known as the Concert of Europe. It was a slow-moving, ponderous piece of machinery that proved inadequate to cope with a sudden emergency such as that which grew out of the Austro-Russian conflict which precipitated this war, but yet it probably prevented several other wars during the years since its ascendancy, and it is a suggestion of what makes for peace. There are two factors that stood in the way of its success.

The first is the series of alliances between European states. Had those alliances been based upon a determination to secure justice and peace, they would probably have been weighty instruments to that end. But they were not. Russia and France had agreed that if either were attacked by two nations the other would come to the rescue. The members of the Triple Alliance had made the same agreement among themselves. So, in a limited way, had England and Japan. And nobody knows how many agreements and intrigues there were among the Balkan states.

The difficulty in these agreements is that they promise aid to a nation, though the nation may not deserve it. Austria was entitled to count on the support of Germany whether she were right or wrong, and Russia was similarly entitled to count on the support of France. Had it been necessary for either Austria or Russia to submit her grievance—and each of them had a grievance—to all the Powers collectively, with no single Power to aid them unless the justice of their cause should be proven, it is wholly unlikely that the outbreak would have occurred. Now altogether apart from the immediate outbreak, the bargain in which Germany, Austria, and Italy on the one hand, and Russia and France on the other, had entered was essentially immoral. The Christian sentiment of those lands, no doubt, failed to perceive it. But the Christian sentiment of

the world has been wrong *somewhere* or there would have been no war.

Europe ought not to have been divided into two hostile camps. Treaties of alliance ought not to treat right or wrong as negligible quantities. The responsibility for this division rests upon all Europe; not upon the one group in exclusion of the other.

Christian statesmanship ought to have pressed for a merger of the Triple Alliance with the Dual Entente—we are, of course, using ante-bellum language—with the modification that, instead of agreeing that all the Powers would fight if one were attacked, it should have been agreed that all the Powers would intervene to prevent a fight until they could hear the cause between the disputants. If there had not been these group alliances when the quarrel over Serbia arose, the western Powers could undoubtedly have intervened to secure justice. England, France, Germany, and Italy would then have been in position to dictate to Austria and Russia: You shall not take up arms against each other until we have judged between you. And the intervention of four Powers against two would undoubtedly have been successful. But the trouble was that each of the Powers was in some degree an ally of one or the other of the disputants. Let the Christian sentiment of the world, therefore, be prepared to demand that *no nations shall enter into alliances offensive or defensive* that do not provide for adjudication of the merits of a dispute and for its settlement on a basis of justice. The Christian sentiment of America ought to take the lead in proposing this sentiment to the world.

The second factor that stood in the way of the success of the Concert of Europe is that there was no machinery that could quickly be put into operation to secure delay. The Austrian ultimatum to Serbia, with its time limit of a few days, was a crime against civilization. Her quarrel with Serbia was one that was entirely susceptible of slow, deliberate enquiry and adjudication. Let the Christian sentiment of the world demand, then, that the nations bind themselves, substantially as the United States is bound with England and France, not to sever relations in case of differences until a fixed time has elapsed in which negotiations shall proceed. Time is the solvent of many problems. This War would almost certainly have been prevented if Austria had not coupled her unreasonable ultimatum upon Serbia with a still more unreasonable time limit.

These two signal causes for the failure of the Concert of Europe in 1914 must be thoroughly removed. The Christian sentiment of the world, led, we may hope, by the consolidated Christian sentiment of America, must force its standard upon the nations. Christianity has been caught in this colossal failure. It must never be caught again by politicians who are believed to be statesmen when they are only intriguers.

BUT THERE IS a third problem that must be worked out before world peace can be assured, and the Christian sentiment of the world must point out the way toward the solution of that problem as well. It is more complex than either of the other two.

What about the rights of unassimilated peoples in any state?

A limitation of the Hague tribunal has been that it was powerless to go behind the international *status quo*. Did Austria menace the freedom of Bosnia and Herzegovina? The Hague afforded no redress. Were Poles restive under the three governments among which they had artificially been distributed with complete disregard for their own wishes; were Finlanders unhappy under the Russian yoke, Armenians under that of Turkey, the people of Alsace and Lorraine unassimilated in the German empire, there has been no redress.

Why should the world be sensitive for the freedom of Serbia when it made no effort to retain the freedom of Bosnia? Why is the freedom of either more sacred than that of the ancient kingdom of Poland? The nations are right in refusing consent to the Austrian menace of Serbia, and still more strongly right in rushing to the defense of Belgium, to which they are explicitly committed, but all alike have inherited bad traditions from the past.

The fact is, we have made no approach to the solution of

the problem of races that are unhappy under a government in which they are a minority. No existing machinery at the Hague can deal with that problem. A great deal of sentiment is aroused in favor of one or another of these peoples or the small nations of which, in some cases, they consist; but the world has never grappled with the problem of the small nation, of the minority group, of the susceptibilities of races. The distribution and redistribution of territory and population among the Balkan states, with which we have been familiar since the first Balkan insurrection, is a good example of our toleration of a condition that is, in itself, intolerable.

Closely allied to this is the problem of a small nation that proves itself unfit for self-government and is a menace to the peace of her stronger neighbors. When we condemn Austria for her haste in dealing sternly with the problem of Serbia, let us remember that Americans have found it popular to criticize Mr. Wilson for his opposite policy of "watchful waiting" in regard to Mexico. If Serbia is, in some degree, the European Mexico, let us frankly agree that we Americans have no more found the solution of the problem than has Austria. A little longer "watchful waiting" on the part of Austria would probably have prevented war; yet those Americans who are loudest in their condemnation of Mr. Wilson for that policy with respect to Mexico are not invariably enthusiastic over the Austrian attempt at solution of a like problem. It seems popular to condemn Austria for not doing what Mr. Wilson did and Mr. Wilson for not doing what Austria did. So difficult is it to be really just to all parties in this international upheaval!

What to do with what may be called buffer races is indeed a problem, and of all the causes

of war for centuries past it has been the most prolific. Christian sentiment must grapple with that problem; and it must recognize that the problem is exceedingly intricate.

May we just suggest some of the principles that should govern in the solution of that problem?

I. No nation has the right to maintain itself as a perpetual menace to the peace of the world. Just as no great nation would permit a breeding place for cholera or yellow fever to be maintained close to its border, so no nation is bound to permit a focus of perpetual anarchy to breed on or near its border. Serbia, Mexico, San Domingo, and the rest of them, must either govern themselves justly and conduct themselves properly among their sister nations or they will rightly be condemned as public nuisances and be made subject to stronger nations. A people is only fit for self-government when its standard of education and its popular ideals are sufficiently advanced to give democracy an opportunity to succeed. Until that time comes, until, moreover, there is a homogeneity of population, self-government would be a curse. This is the principle by which the Powers are all alike justified in maintaining government over the less advanced races. By virtue of that principle the United States governs the Philippines and the European nations govern their African colonies. This is altogether distinct from the principle of free consent by virtue of which, for instance, Canada is a part of the British empire.

II. But where there is a reasonable standard of education, of ideals, and of homogeneity, the buffer races should be permitted to choose what will be their political allegiance. It is well for us, indeed, that we are now acquiring the Danish West Indies only with the consent of their own people as well as that of the mother land. Let the nations permit the several remnants of Poland—German, Austrian, and Russian—to determine by free vote what will be their affiliation. Let the same choice be vouchsafed to Alsace and Lorraine and to Lithuania. Let Bosnia and Herzegovina be permitted to say, by their votes, whether they will continue to be parts of the Austrian empire, or be independent, or be united with Greece or with Serbia. Let the Armenians be given a portion of the land in which they may be self-governing, and let the Balkan factors carve out their own destinies—always with the definite understanding that they must keep the peace or lose their independence.

Yet there is a limitation to this principle also. The United States fought for four years to combat the right of a

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BISHOP LAWRENCE ANNOUNCES THIS
MOST GRATIFYING STAGE TO
HAVE BEEN REACHED
LAUS DEO!

group of constituent states to secede and set up a new government. All national stability everywhere would be undermined if dissatisfied fragments could at any time lop themselves off from a nation, and a minority secede when it was not pleased with the acts of the majority. The fragmentary condition of the Christian ecclesia, from which any and every group has claimed the right to secede at will and set up a new ecclesia of its own, is the horrible example of what would prevail in the world of nations if the principle of free secession should be allowed. England would speedily revert to a heptarchy or worse, and the British empire, like the Russian and the German empires and the American republic, would quickly dissolve. But yet the happy mean must be discovered between admitting the principle of free secession and the absolute permanence of a present *status quo*. Where for years or for centuries there has been a racial differentiation in fact, as between Poles and Russians or Austrians, between Slav and Teuton, between Anglo-Saxon and Celt, between German and Alsatian, between Turk and Armenian, the principle of self-government of the minority race must be dealt with. Every nation adds an element of weakness to itself rather than of strength when it annexes or seeks to govern an unwilling people.

Have we laid out a large problem for the Christian consciousness of America first to solve and then to propose the solution to the nations that are at war? That is because Christianity alone is capable of ending the reign of terror that has existed in Europe for fifty years past. We Americans have not conceived it our duty to take part in the clash that has ended the European intrigues and alliances and treaties of these years. As Christian men and as a world force it devolves primarily upon us, because we are outside the clash, to find the way of peace.

It can only be found in the way of justice to all. It is only possible by showing the nations how they may follow One who is the Way, the Truth, and the Life.

Diplomacy has had its day and failed. Now let organized Christianity take its turn.

THE answer of the Allies to the German offer of peace negotiations will probably be better appreciated by Americans than anywhere else throughout the neutral world. We can enter into their feelings, sharing so largely their ideals, as we do.

The Answer of the Allies

The efforts of England and France especially to prevent the war are fully appreciated in this country, and their determination to punish the guilty for what has transpired is one that has our fullest sympathy.

Yet we are hoping that when they are ready to reply to President Wilson they will be able to suggest what, in their judgment, would constitute such punishment. Guilt is personal. If it were possible to demand ultimately that Germany deliver up for punishment the particular men who were responsible for the invasion of Belgium—Germany's tremendous national dishonor—that would be the logical conclusion of the war. The other dishonors—the dishonor of the *Lusitania*, the dishonor of the war taxes against Belgians, the dishonor of the deportations, the dishonor of many atrocities—all grew out of that. But we continue to hope that a sometime disillusioned Germany will, before it is too late, take the punishment of those who have stained their national honor in their own hands. Belgium has suffered frightfully at the invader's hands, but it has been the suffering of a martyrdom that will never be forgotten in the annals of the world, while Germany has suffered that national dishonor from which she can never be purged, unless it be by her own act. The mere fact that the German government has made it impossible for a treaty bearing the Imperial signature to stand before the world in future as anything but a "scrap of paper" constitutes one of the chiefest stumbling blocks in the way of peace.

But these problems must sometime and somehow be worked out. If the Allies will face the solution of them now, they will find the United States both appreciative and anxious to help.

While, as for Germany, our very friendliness for a people who have been dishonored and imposed upon by their government is the chief impelling cause for earnestly hoping that they will quickly see that victories at arms do not afford the slightest progress in restoring the tarnished good name of their nation.

THE diocese of Springfield has shown wisdom in its choice of the Rev. G. H. Sherwood to be its bishop. Mr. Sherwood's entire ministry has been spent in Illinois and he knows

the conditions and the difficulties that are inevitable in a missionary diocese, with great area, no large cities, and an exceedingly small constituency of Church population. There is no more difficult diocese to administer than those of this character, and Springfield is perhaps the most difficult of them all, the Ohio valley presenting difficulties of its own as a field for Churchmanship. Mr. Sherwood is called from the neighboring diocese of Quincy, but he is acclimated to the work and the conditions of central Illinois and will be able to give to the diocese of Springfield a vigorous missionary administration.

THE LIVING CHURCH sends hearty congratulations both to the diocese and to its bishop-elect.

THE New Year begins with Four Million out of the required Five Millions for the Church Pension Fund raised.

Congratulations to everybody who has helped—a long list of people—and especially to the Bishop of Massachusetts and his office associates in New York.

Four Millions Raised for the Pension Fund

But only two months remain in which the final million is to be subscribed; and a million dollars is a great deal of money to raise in two months.

In many places, though something has been done, the work has not been brought to a head. The actual subscriptions have not been turned in. There were legitimate reasons for the delay in many places; but—TIME'S UP.

Let all the diocesan and parochial committees finish up their work now, *immediately!*

WE are asked to say that there are unauthorized agents abroad soliciting funds for Armenian and Assyrian relief and having apparently forged letters from Mar Shimun, the Assyrian Patriarch. This is the Church and country from which bands of Asiatics have, for a whole generation past, been bleeding the American public, generally claiming in past years to be soliciting for various mythical orphanages in their country. THE LIVING CHURCH has repeatedly published warnings against them for years past, and it would be very strange if these frauds had not made the most of the present-day horrors and need for relief.

Fraudulent Canvassers

THE LIVING CHURCH has repeatedly published warnings against them for years past, and it would be very strange if these frauds had not made the most of the present-day horrors and need for relief.

But we are much disconcerted at learning that what appear to be genuine and recent letters of authorization from several of our own bishops and high ecclesiastics are in the hands of some of these beggars. We must charitably suppose that there are some American bishops who do not read THE LIVING CHURCH, for it is incredible that any who have read our warnings for years should have forgotten them all, and "bitten" at the sight of formidable looking Assyrian documents, of whose authenticity not even a Protestant Episcopal bishop could possibly feel certain, simply by gazing upon them. The personal representative of the Assyrian Patriarch in this country, who is thoroughly accredited and trustworthy, Mr. Paul Shimmun, has discovered the source of these Assyrian-looking documents that have proven an Open Sesame to American purses for many years. He says:

"What these fellows do is this. They have seals made in New York, which they hide in some place, and have copies ready, any amount of them, so that the moment one letter is taken from them, immediately they produce another. Often they can change the name entirely and go under another name. The seal is ready to place at the bottom of any document. We all know them. They run away from us. The Assyrians in Chicago and elsewhere write very strongly against them and denounce them. There is a very limited number from one certain locality who practise this thing, and they do not represent us.

"Now that I am here and have the real impression of Mar Shimun's seal and know the way of these crooks, I do hope any one detecting them they will communicate with you and then I can help you. Mar Shimun told me he has given letters to no one at all, except one man, whom I know. We wish to help the needy but not the frauds."

There is an official fund on behalf of Churchmen for Armenian and Syrian relief, of which Mr. Woodbury G. Langdon is chairman, and a similar fund on behalf of the Federal Council of Churches, of which Mr. C. R. Crane is treasurer. These two funds are perfectly trustworthy and are worked in collaboration. Remittances sent to THE LIVING CHURCH are transmitted to Mr. Langdon as treasurer. There are local branches of these funds in many cities but they invariably have well-known men in their communities as officers. Give nothing to traveling solicitors. And we earnestly ask that any to whom

credentials purporting to come from American Churchmen are presented will observe the signatures and the name of the solicitor and promptly communicate the information to this office.

At a time when there is this appalling world need, let us be particular that the contributions of benevolent people do not get into the hands of frauds.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, December 30th:

"Thanksgiving"	\$ 5.00
Miss E. E. Pearson, Columbus, Miss.	3.00
A Churchwoman, Washington, D. C.	50.00
Rev. N. D. Stanley, Sheboygan Falls, Wis.	5.00
J. E. H., Philadelphia, Pa.	2.50
Christ Church, Canaan, Conn.	7.00
Grace Church Mission, Lawrence, Mass.	14.64
E. C. H., Paterson, N. J.	2.00
Christ Church, Rugby, Tenn.	1.25
"N. C."	2.00
A member of Christ Church, Raleigh, N. C.	1.10
Christ Church, Warrensburg, Mo.	7.80
Zion Church, Hudson Falls, N. Y.	36.00
Church of the Holy Communion, Maywood, Ill.	6.25
"A." De Land, Fla.	1.00
Mrs. H. F. Leslie, Cambridge, Mass.	5.00
St. Mark's Church, Minneapolis, Minn.	25.00
St. Stephen's Church, Indianola, Miss.	1.55
St. John's Church, Gloucester, Mass.	20.00
St. Peter's Mission Sunday School, Park River, N. D. *	22.00
A communicant of St. Andrew's Church, Buffalo, N. Y. *	5.00
All Saints' Parish Charities, Worcester, Mass. *	269.93
B. B. M. *	.50
Trinity Sunday School, Columbus, Ga. *	25.28
St. Andrew's Sunday School, Cripple Creek, Colo. *	20.00
Trinity Church, Bridgewater, Mass. †	1.00
R. E. G., Los Angeles, Calif. †	1.00
Trinity Church, Vineland, N. J. †	4.50
St. Luke's Church, Cleveland, Ohio †	4.00
In loving memory of Thomas and Eliza Agnes †	25.00
A friend in Charlotte, N. C. †	2.00
Rev. and Mrs. H. M. Ingham, Keene, H. I. †	5.00
Mrs. H. A. Brayton, Markesan, Wis. †	1.00
Bishop's Chapel, Burlington, Vt. †	10.00
St. Saviour's Church, Bar Harbor, Maine †	46.00
Rev. L. R. Schuyler, New York City †	10.00
"H. R." †	5.00
A friend, Boston, Mass. †	2.00
J. W. S., Shreveport, La.	5.00
St. Luke's Parish, Denison, Texas **	25.00
Total for the week	\$ 685.28
Previously acknowledged	37,449.27
	\$38,134.55

* Relief of French orphans.

† For Belgian relief.

‡ For relief work in France through Dr. Watson.

§ For work among prisoners in Germany through Archdeacon Nles.

** \$5.00 French relief; \$5.00 Belgian relief; \$5.00 relief of French soldiers; \$5.00 British prisoners in Germany.

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

ARMENIAN AND SYRIAN RELIEF FUND

St. David's Sunday School, Portland, Ore.	\$ 6.03
R. O. W., Maywood, Ill.	1.00
A Daughter of the King, La Grange, Ill.	2.00
Trinity Church, Vineland, N. J.	3.00
Trinity Church, Thomaston, Conn.	9.00
St. Mary's Church, Pocomoke, Md.	12.50
E. W. McMaster, Pocomoke, Md.	1.00
W. N. Schoolfield, Pocomoke, Md.	1.00
F. W. Byrd, Pocomoke, Md.	1.00
E. I. Blaine, Pocomoke, Md.	1.00
Trinity Church, Saco, Maine	5.20
B. B. M.50
Church of the Holy Communion, Maywood, Ill.	6.00
A friend in Charlotte, N. C.	3.00
St. John's Church, Tuckahoe, N. Y.	5.00
St. Paul's Parish, Nantucket, Mass.	25.84
St. Mark's Parish, Beaumont, Texas	14.46
"F."	1.07
Rev. L. R. Schuyler, New York City.	10.00
A friend, St. Peter's, Salem, Mass.	50.00
St. John's Sunday School, Sturgis, Mich.	12.30
Chapel of the Redeemer, Sherman, Conn.	1.60
	\$172.50

FUND FOR THE FATHERLESS CHILDREN IN FRANCE

St. Alban's School, Knoxville, Ill.—for January	\$ 3.10
Rev. Chas. H. Wells, Newark, N. J.—January 1—July 1, 1917	18.25
Mrs. J. F. McKenzie, Pittsburgh, Pa.—Jan., Feb., and March	9.12
Mrs. R. J. Palen, Santa Fe, N. Mex.—90 days from January 1	9.00
	\$39.47

POLISH RELIEF FUND

Rev. L. R. Schuyler, New York City	\$5.00
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SERBIAN RELIEF FUND

Church of the Transfiguration, New York City	\$175.06
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BELGIAN RELIEF FUND

Pierson High School, Sag Harbor, N. Y.	\$ 6.63
North Haven District School, Sag Harbor, N. Y.	3.75
B. B. M.50
Church of the Transfiguration, New York City	175.06
	\$185.94

ANSWERS TO CORRESPONDENTS

CATHOLIC SUBSCRIBER.—We are informed that the address of the American branch of the Society of the Divine Compassion is 144 East Twenty-second street, New York, and that the Rev. P. Gavan Duffy is superior.

THE ROGUE FROM BERGEN

(Translated for THE LIVING CHURCH)

BY ROLAND RINGWALT

ON March 5, 1152, Frederick Barbarossa, the Hohenstauffen, was in Frankfort chosen Kaiser. On the evening of that day he held in the palace a mummery-show, or, as we of to-day should call it, a masked ball. Everybody looked on the wonderful masks that swarmed around the young Kaiser and Kaiserin.

Soon all eyes were turned on a knight, for no other was so slender, and no other had such noble movements as he. He stepped before the Kaiserin, and begged a dance. She looked inquiringly to the Kaiser, and as he good-naturedly laughed and nodded, so she danced with the strange knight.

Oh how he danced! So gracefully, so proudly! And how he spake! His voice was so soft, his speech so witty, so gallant. No wonder that the Kaiserin wished to know who he was, but he was persistently silent, as often as she asked him.

"Wilt thou not tell thy Kaiserin who thou art?" she inquired. He only laughed, and begged the next dance, and again they swept forth. The Kaiserin consoled herself, thinking: "At mid-night, when all unmask, I shall see who he is." Great was her impatience and her curiosity.

As the midnight hour neared the knight spoke.

"Kaiserin, now I must go."

"No," said she, "first tell me who thou art."

"Noble Kaiserin," he implored, "let me go; it is better truly for thee that I depart."

Then sounded the signal. The knights pulled down the masks—all but he.

"Now," said the Kaiserin, "show thy face, then thou mayest go."

He pulled away from her, she pulled down his mask. Then every one in the hall heard a piercing shriek. All sped to the place, there lay the Kaiserin helpless on the floor, and before her stood, deadly pale, the executioner of Bergen! The whole assembly was motionless and speechless. Words first came to the Kaiser, who called in dreadful wrath:

"Forth with him to the gallows! He hath dishonored the Kaiserin."

The knights kept aloof, and touched him not. Then spake the executioner:

"Herr Kaiser, what can my death do for thee? Will it not through all time be said that the Kaiserin danced with an executioner? Say not, that the Kaiserin was dishonored through my touch, say rather that I through her touch was ennobled. If thou wouldst gladly take the shame from the head of the Kaiserin, dub me a knight, and verily I will serve thee as truly as anyone in the kingdom."

The Kaiser laughed, and said:

"Verily, thou art a rogue (*ein schelm*). Now then, my first act as Kaiser shall be a pardon. Kneel down!"

Drawing his sword, the Kaiser dubbed him a knight, and called him "Schelm von Bergen", then said he:

"Stand up, Sir Knight, and dance with thy Kaiserin!"

The noble line of the Schelms of Bergen became a great family, and outlasted the house of the Kaiser; for one hundred and sixteen years later the last Hohenstauffen died; but the Counts Schelm von Bergen lasted in Frankfort until the year 1844. Yes, the descendants of the executioner dwelt for hundreds of years in the proud castle that Barbarossa himself had built in Gelnhausen.

AT HOME

The Christ abode in narrow Palestine,
Unseen by Him were classic Greece and Rome;
For ample space He found in His Judean home,
To do His sacred work of love divine.
His mission was to concentrate, confine
His life like seeds within the fertile soil—
To harvest which will thousands toil
O'er mountain high across the heaving brine.

O ye, whose lives are spent in narrow space,
If spent so narrowly at love's command,
Ye shall be known to the remotest land:
Through you there comes new beauty to the race,
New strength; ye are the flower and fruit;
Of every form of life the hidden root.

IDA AHLBORN WEEKS.

THE HIGHEST exercise of charity is charity towards the uncharitable. —*Buckminster*.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

AN old friend, now one of the national secretaries of the Y. M. C. A. in India, writes to me so interestingly of his work, that I know you will all like to read something of what God is doing in that land.

"In February we had two days of lectures from Professor James Hope Moulton of Manchester University. Twice the big Ferguson College amphitheatre was filled with more than 1,500 students and teachers, and once a large church was filled with Indian Christians as he talked on Christianity and Other Religions. He has now come to Poona again for three weeks, and I am busily engaged in arranging lectures for him in the different colleges and missionary lecture halls. He has made a deep impression upon the Parsee (Zoroastrian) community. In Bombay they invited him to lecture to them on their own religion, and now those lectures are being published by them in both English and Gujarathi.

"At the end of February I spent two days in Bombay, at the invitation of a committee of missionary ladies. They had two parlor meetings for English-speaking Indian ladies, at the home of the principal of Wilson College. I was told there might be fifteen or twenty women—perhaps not a dozen. The first day I spoke on *Am I My Brother's Keeper?*—urging the need of the men of their homes as a reason for the women following Christ. Forty women came, crowding the parlors. But I was told that my American dialect and rapid speaking were not understood and that there would probably be a similar audience next day. I was to speak on *Comradeship, Christ's Offer to Women.* Imagine my surprise, and the embarrassment of a generous hostess, when fifty women came, all of the day before, and ten additional. There were Hindus, Jewesses, Parsees, and Christians. It was a great experience. God grant it may bear fruit. Several personal talks after the addresses told me that some at least understood the significance of what I had said.

"Here in Poona we have had a unique opportunity to serve the Indian troops. One regiment contains two hundred and fifty Christian sepoys. Our Indian secretary, B. Phaskara, got permission to organize sports for them weekly; an Indian officer gave a room in his quarters for a Y. M. C. A. reading table; we had a parlor cinema going once a week, which brought out hundreds of non-Christians as well, and one day two hundred of the men came for an afternoon's entertainment to our city branch playground. It is a new thing for Indian Christians to go into the army in any numbers. Imagine my delight to find one of their young officers an ex-student in the United States Presbyterian College (American) at Rawal Pindi, and an intimate friend of a teacher there whom I had been instrumental in getting out to India.

"I had intimated to some of you how anxious we have been to improve on the work being done for British troops in Poona. For eighteen months negotiations have been in progress, and at last on April 1st our National Council took charge, and set me the task of rejuvenating the place. I spent the next six weeks at that and the sixteen to eighteen hours a day that were often necessary were well repaid as the men began to come and enjoy the restaurant, games, rooms, reading table, and big social room and writing tables. We had a tennis court made, and combined football, cricket, and hockey field laid out. The first week in May a young Englishman, out for the duration of the war, relieved me and advanced the work materially. He has, unfortunately, just decided to return home on account of his health, so I am once more facing a combination of army and student work, with a bit of general supervision thrown in.

"One piece of dividend for the time spent in Poona has been the satisfaction of having one of my students join the Association staff for work in Mesopotamia. He is a B.A. of Madras and B.E. (Engineering) of Bombay University, an earnest, talented Christian.

"Another joy is in having a fine young Christian named Gaikwad join us in Poona as a probationary secretary. I met him in Satara two years ago. His father, a pastor, was in my Bible class there. Ratnakerro has had four years of college and will appear for his degree in March. He is now helping me in both student and army work.

"Just as the colleges closed in March, a splendid young Mohammedan student came to study Christ's teachings with me. He comes over the Northwest Frontier, from a country which has no Christian missions whatever. He is now the organizer of a study group in his college. Will you not pray that he may be led to give his whole heart to Christ for work in his own unoccupied field?

"It has been most encouraging to me to have many of the highest

Government officials cooperate in our work. In forming the new army committee, the major-general commanding the division came on as chairman, and with him three colonels, a medical major, the judge, executive engineer, manager of the bank, and two military majors. My student committee is equally strong, with a commissioner of excise, the surgeon-general, deputy director of public instruction, and two strong missionaries, a college professor, and an earnest army officer. They are helping splendidly.

"My family are still at Kodaiknal. Poona remains pretty warm, as the monsoon has not yet broken. I had five weeks' holiday, ending with ten days at our secretaries' summer school at Bangalore, which tired me a good deal. There I was elected a member of the executive committee of the National Student Christian Association. The quadrennial conference of the S. C. A. is to be held in Poona December 24th to 28th next. That means *work* for somebody. But it will mean much to Poona. A new college with over two hundred students has just opened here, making our student population well over 2,700 above high school grade. And still no student center, no place for student addresses, for opportunity for a wide-spread, deep work! Pray that means may yet be available for this great need.

"Poona, India.

WILBERT B. SMITH."

THE DEATH of George C. Boldt, proprietor of the Waldorf-Astoria Hotel, New York, has brought forth many tributes to his ability in his trade, and his personal integrity. But one of the most significant utterances was that made by another well-known tavern-keeper: "Mr. Boldt taught the Pittsburgh millionaires how to spend their money." The Rev. Percy Grant well said, commenting on this: "People who have to be taught by a hotel proprietor how to spend their money come of that class whose god is their belly." The outrageous extravagance associated with our newer hotels is no credit to the good sense or the character of those who frequent them; and it may be laid down as a general rule that the people who are most lavish in their expenditures for food and lodging are, in proportion, the stingiest towards the cause of God, His Church, and His poor. One of the richest men I know, whose benefactions run into six figures annually, says he cannot afford to keep a motor-car for himself, and uses a battered old cab whose stand is near his door. There is real and effective self-denial. But how many there are who take a taxi to go round the corner, tip the driver half-a-dollar, and put a nickel into the alms-basin; who rejoice to be seen gormandizing at the Hotel St. Riche or the Costly Pleasure, but can't afford to give anything to missions; whose chauffeurs are paid more than their clergy! We do need a revival of plain living and high thinking; for it is demonstrable that high living and high thinking are inconsistent with each other.

THIS, FROM THE LONDON *Spectator*, is worth keeping. It is signed "H. V. P."

"A SOLDIER'S MOTHER

"Just nineteen years ago,
The birthday of her boy,
The whole world seemed too small
To hold her joy.

"To-day he died in France,
A comrade's life to save,
And the whole world lies, for her,
In one narrow grave.

"Yet the starry vault above,
The world and ocean wide,
Seem far too small to-night
To hold her pride."

SOMEONE ASKED ME recently for a short Latin grace. Here are two, with a longer one for good measure:

"*Benedictus benedicite per Iesum Christum Dominum nostrum. Amen,*" and "*Benedicto benedicatur,*" with the same ending.

This is in use in hall at Christ Church, Oxford:

"*Nos, miseri homines et egeni, pro cibis, quos nobis ad corporis subsidium benigne es largitus, tibi, Deus Omnipotens, Pater Coelestis, gratias reverenter agimus; simul obsecrantes ut iis sobrie, modeste, atque grate utamur, per Iesum Christum Dominum nostrum.*"

THE FIRST SUNDAY AFTER THE EPIPHANY

BY THE REV. WILLIAM H. BOWN

CHRISTIAN LIVING

WE have been reading about the humanity of our Lord since Christmas, but from now on to Septuagesima Sunday we must give attention to His divinity, and the practical side of His life as revealed to us through His miracles, and the manifestations of His divine power.

The collect is intensely practical, inasmuch as it prays for divine guidance, and "grace and power faithfully to fulfill the same": and finds an illustration in the epistle and gospel for the day.

The epistle, being a part of the Epistle to the Romans, gives us the basis of our Christian virtues, and promulgates the doctrine of our Christian unity. It calls upon us to build upon these virtues and this unity, and to live lives of entire consecration to God.

Such a life must be pure, loving, beautiful, and heavenly—must sink self in God—must realize the unity of Christ's flock in His eternal Godhead.

The nature of the offering mentioned in the epistle is that of a thank-offering; its motive is gratitude for "mercies"; its matter is the entire man—"bodies"; its qualities, "living", "holy"; its result, "acceptable."

The transformation demanded by the renewing of our minds is that of our wills, our consciences, our affections, our words, our actions; and the signs of our transformation are to be seen in us when our works proceed from new principles, after a new manner, and to a new end.

Being baptized Christians, we are members of Christ, and consequently have each different functions and offices. Hence, we have already entered

into a mysterious fellowship, of which Christ is the Head; and it behooves us to realize that we partake of a common grace, and that we do not exist for ourselves.

The teaching of the collect and epistle for the day is beautifully illustrated by our Lord in the gospel.

Here we have the record of His manifestation in the temple, when at the age of twelve years He went up to the Passover to become a "son of the Law", and tarried in Jerusalem to sit at the feet of the teachers of the Law, and declared to those who sought Him that He must by spiritual necessity be "in His Father's House", and "about His Father's business".

Our Lord's example of the self-sacrifice of absolute devotion to God must ever be the dominant note of all true human life; and under the shadow of this supreme idea we find the elements of self-denial and humility, in His subjection to His earthly parents, and His growth "in favor with God and man".

The gospel thus sets before us in example what the epistle teaches in precept, and holds us to the duty of submission in that state of life to which it has pleased God to call us.

All of this was part of the harmony of our Lord's life, for His earthly existence was linked together by an indissoluble chain of natural harmony; nor do we have to look far to see that it stands over against our imperfect human lives as a life without a break or an interruption.

He never had to turn His back upon His own past, as we are glad at times to do, and sometimes are foolish enough to do, for He carried through all His years, and into the labors of His great ministry for us, the humility, the simplicity, the perfect trustfulness, of a true child, and thus became our perfect example for all time to come.

It is not a difficult task, then, for us to see what we "ought to do", as we beseech our Lord in the collect.

If we are children of God, we will strive to be strong in body, vigorous in mind, devoutly religious, obedient to parents, receiving the favor of God, and thankful for all His mercies.

If we are men and women in Christ, we will strive to make the most of ourselves, to develop all our powers, and follow the laws, and methods, and duties of our Christian lives—in a word, "present" our "bodies a living sacrifice, holy, acceptable unto God, which is" our "reasonable service".

THE NEW LECTIONARY

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

THE FIRST WEEK IN EPIPHANY SEASON

First Sunday after Epiphany	Gen. 22, 1-19 Isa. 1, 2-20	Hebrews 10, 1-25	Hosea 11	Matthew 2
Monday	Jeremiah 7, 21-end	Ephesians 1	Isalah 40, 1-11	Luke 2, 40-end
Tuesday	Genesis 23	Ephesians 2	Isalah 40, 12-end	Luke 3, 1-18
Wednesday	Proverbs 31, 10-end	Ephesians 3	Isalah 41, 1-16	Matthew 3
Thursday	Isalah 54	Ephesians 4, 1-16	Isalah 41, 17-end	Matthew 4, 1-11
Friday	Deut. 7, 1-15	Ephesians 4, 17-end	Isalah 42, 1-16	John 1, 19-34
Saturday	Genesis 24, 1-28	Ephesians 5, 1-14	Isalah 42, 17-43, 7	John 1, 35-end
Second Sunday after Epiphany	Gen. 24, 29-51 Isa. 54	Ephesians 5, 15-6, 9.	Jer. 7, 1-20	John 2, 13-end

THE season of Epiphany—Manifestation—has two aspects: (1) That which is manifested, God, and especially God in Christ; and (2) those to whom the manifestation is made, His Church, and especially the world. Epiphany follows naturally upon Christmas. After the Word has been made flesh, comes the beholding of His glory and then the duty of witnessing to that glory wherever human need exists (John 1, 14). In the

Prayer Book scheme of collects, epistles, and gospels, it is the first or revelation aspect that prevails, after the world-wide aspect of our religion has been brought out in the visit of the Magi (gospel for the Epiphany). The gospels for the six Sundays after the Epiphany unfold the nature of the Christ in boyhood, in domestic and social life, and so on up to and inclusive of the Final Judgment.

In the selection of Scripture passages and books for

this season—taking the two years together—the new lectionary tries to cover both aspects: Message and Mission.

In the second year, we use prophecy and history leading up to the captivity of the upper kingdom. This will be treated, perhaps, in detail another year. Suffice it to say now that the relation between God's ancient Church and the surrounding heathen nations forms a solid background for the New Testament expansion of the Christian Church. This present year, the same period is filled in with the story of the patriarchs, Abraham, Isaac, and Jacob. These stories fit in better, no doubt, as a whole, with the idea of manifestation, or revelation in general, than with the missionary purpose of the Church; and yet in the very call of Abraham its world-wide purpose is clearly foreshadowed (Gen. 12, 3); and in the gospel for the Third Sunday after the Epiphany, where our Lord is speaking of the many that shall come from the East and the West and sit down in the Kingdom of Heaven, He says they shall be in company with Abraham, Isaac, and Jacob (Matt. 8, 11).

More than that, this plan throws upon the several Sundays stories that correspond rather closely with the special topics as suggested by the different collects, epistles, and gospels—as will, we trust, appear.

The first lesson for the morning of the First Sunday after the Epiphany is not only the record of a manifestation of God to the Patriarch, but deals specifically with what is the central message of the day, viz., the true nature of sacrifice as consisting in surrendering the will to the demands of righteousness; a teaching which is, in the second lesson, carried forward to its Christian stage. The Old Testament alternative deals in a hortatory manner with the same high theme; not ritual, but righteousness and justice.

In the evening, the second lesson takes the lead with the story of the visit of the Magi, and the journey of the Babe of Bethlehem to Egypt and back to Nazareth. The Old Testament backing is Hosea's prophetic treatment of Israel's experience as Son carried into and brought out of Egypt together with his commendation of the tribe of Judah, which might be regarded as finding a fulfilment in the Birth of the "Lion" of that tribe. As a matter of fact, however, verse 12 really should begin

(Continued on page 326)

THE FIRST SUNDAY AFTER THE EPIPHANY

**O Lord! in mercy, we beseech, receive
The supplications of Thy Church! Bestow
Discernment on us, gladly to achieve
Fulfilment of what things we see and know
We ought to do, and through Thy grace, with might
Of souls and body, still pursue the right.**

THOMAS WILLIAM PARSONS.

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**BISHOP BURY VISITS INTERNED
ENGLISH CIVILIANS**

Is Admitted to the Camp at Ruhleben

**AUTUMN FESTIVAL OF THE GREGORIAN
ASSOCIATION**

The Living Church News Bureau
London, December 4, 1916

TWO of our leading daily newspapers published on Friday a "special" from Berne, concerning the visit of the Right Rev. Dr. Bury, English Bishop for Northern and Central Europe, to Ruhleben. The Bishop arrived in Berne on Wednesday evening from Ruhleben, where he had spent a visit with the English civilians interned there.

He was received at the frontier and conducted to Ruhleben by a German officer of high rank, and was similarly accompanied on his return. He spent the whole week in the internment camp with the men, saw every part of it, received the prisoners in his own room, had his meals with them in their lofts and horse boxes, and had the freest intercourse with them without any official interpreter or other German being near. The message of sympathy and encouragement from the King and Queen that the Bishop conveyed to the men was received with enthusiastic gratitude. He left the camp only twice during the week—once to visit and have a meal with the British officers interned at Blankenburg, and once when summoned to the Prussian War Office. The Bishop obtained permission for the first time for our countrymen to sing "God save the King," and they sang the National Anthem on Sunday and Monday night, when the whole camp was gathered together for the Bishop's last words, amid scenes of the greatest enthusiasm. The German officers, who were to accompany him to the station, were also present. The Bishop was to arrive in London on Saturday. He declared before leaving Berne that he was deeply impressed by the spirit of our men at Ruhleben, and felt proud of them.

The autumn festival of the Gregorian Association was this year a specially notable occasion musically and also as regards the future policy of the Association in relation to the Plainsong Revival. On the eve of St. Cecilia (November 21st) there was Solemn Evensong at St. Augustine's, Kilburn, the singing being led by about one hundred voices, drawn from various representative Plainsong choirs in London, augmented by the choir of the church, stationed on the great Rood screen. And on St. Cecilia's Day a Solemn Eucharist was offered at St. Augustine's, Queen's Gate, South Kensington.

The Rev. Roscoe Sheddon, of All Saints', Margaret street, precentor of the association, was the celebrant. Six priest-cantors, vested in copes, were at the head of the choir, and Mr. Francis Burgess, musical director of the association, conducted. The service was sung according to the Plainsong and Mediaeval Musical Society's edition, together with the Proper of the day.

Besides the clergy present in the stalls, the Rev. Jaton Voilas Yanitch, of Belgrade, occupied a place in the sanctuary. The service was followed by a sermon preached by the Rev. A. S. Duncan-Jones, the new vicar of the Church of St. Mary the Virgin, Primrose Hill.

On the following day a meeting of the newly formed advisory committee of the association, composed of Plainsong experts in London and the provinces, was held at the chapter house, St. Paul's Churchyard, where Mr. Burgess made an important statement on the proposed Plainsong propaganda after the War. The director's proposals were received with unanimity and enthusiasm. It was decided to begin preparations for a great forward movement which should embrace the issue of very simple but very accurate performing editions of Plainsong music; elementary tracts and leaflets about the ancient traditional chant of the Church; and the examination of existing Plainsong publications with a view to their classification in order of difficulty. It was also decided that a permanent choir of men's voices should be formed to meet regularly in London throughout the year to study Plainchant practically.

Then followed a general meeting of association members, presided over, in the absence of the Duke of Argyll, president of the association, by Mr. Percy Baker, Mus.B., F.R.A.M., secretary of the Musical Association, and editor of the *Musical News*. A lecture was given on the Music of the Serbian Liturgy (Liturgy of St. John Chrysostom) by Mr. Francis Burgess, preceded by a description of the structure of the Liturgy by the Rev. H. J. Fynes-Clinton. Father Yanitch sang some of the music of the Liturgy, and also examples of the Stikhiva at Vespers. Parts of this simple but very beautiful liturgical music were also sung with English words by a small choir. It was afterwards announced that arrangements had

been made to print the music of the Serbian Liturgy with the text of the Liturgy of the English Rite, so that it could be used in our churches if desired.

The *Cowley Evangelist* contains this month an account by the Rev. Father Puller of a very interesting ceremony that lately took place in St. Edward's House, Westminster, the house of the Oxford Fathers in London. It was the giving of the monastic tonsure to two young Serbians, who have been living in England for some months past.

The ceremony was, of course, in accordance with the rites of the Orthodox Church of Serbia, and was performed by the Rev. Father Joseph Tavigovic, in the presence of four other Serbian ecclesiastics, several members of the Society of St. John the Evangelist, and three or four priests of the diocese of London. Father Puller concludes his account of the ceremony in such eirenic words as these:

"May this little commencement be the earnest and presage of a more complete restoration of intercommunion between the Churches of the Eastern Orthodox communion and the Churches of the Anglican communion in God's own time."

The *Times* newspaper has reprinted in part this account of the ceremony under the heading of "Cowley Fathers and Serbian Monks".

The *Times* of last Saturday published another remarkable article, like that on "Trinity Sunday", from "A Correspondent" (being apparently the first of a series of articles), with the title, "Advent, 1916. I.—The Reveillé".

We are reminded that in Advent the call rings through the Church in the beginning of the new ecclesiastical year, "Awake, for the night is far spent!" It is "the *reveillé* of the new morning, which only faith can see". The Church first calls its children to think of the four last things—Death, Judgment, Heaven, Hell; "before they recall the first coming of the Lord they are to let their eyes sweep over the future and grasp the meaning of His purpose". But the *reveillé* is not sounded by any human lips first of all, nor upon any earthly scene. Here follows a particularly fine passage:

"It is heard by the Church as it worships and loses itself in wonder; for a season the Church revisits in adoring gratitude the springs of its life, and from the eternal fount of truth it drinks a renewed hope; and there on the upper panel it hears and learns the *reveillé* of the coming day."

The *reveillé* will be sounded, however, only by a Church which has recovered the joy of worship. We have lost much of the secret, says the writer, which the Church held securely in other days, and with the loss of worship there has come a lowered confidence. The trumpet note is wanting; therefore no call is more urgent than the call once more to contemplate and to adore at this season. Worship is for many "so remote an experience" that it has become unintelligible; they walk through the lonely marshland behind Romney, and see church after church "built with massive skill, and with all the reckless love of the devout heart"; and they ask, "To what purpose is this waste?" And of all the panoply of worship handed down to them, what practical benefit is gained, they demand. But in Advent, as they are here told, the Church does not begin by asking benefits for mankind, but by offering the response of adoring faith to its Lord: "It rejoices in Him; it mounts up to Him, the Rider on the White Horse, followed by His retinue; it seeks to hear in the heavenly scene the trumpets of the morning." If it hears them, the world will know the difference. In worship the Church seeks first the upper scene, only to find that He who is there, the Lord of human destiny, is here, too; and the sound of the trumpets, which ring through eternity, may and must ring out here. There it is already day; here the night must be far spent. "So in song and Psalm, in the preached word, and in Sacrament, the Church from within will sound the *reveillé*."

Preaching at St. Mary's Church, Beverley, yesterday (Advent Sunday), the vicar, the Rev. J. B. Kirby, said that the calamity which had overwhelmed the world was due to the exclusion of God from the affairs of men. There had been no "vision", and their newspapers had come to think it hardly decent to mention the name of Almighty God in their leading articles.

They had reason to be profoundly thankful to the *Times* newspaper (under its lately changed proprietorship) for setting a wonderful lead in restoring the religion of Jesus Christ, both in its leading columns and its big printed articles, as one of the factors about which they had come to a right decision.

J. G. HALL.

LET VERACITY be thy virtue, in words, manners, and actions.—
Sir Thomas Browne.

CHARACTER is formative, and is moulded by self-discipline.—
George Eliot.

BISHOP OF SPRINGFIELD IS ELECTED

THE result of the election for bishop in the diocese of Springfield is the choice of the Rev. Granville Hudson Sherwood, rector of Trinity Church, Rock Island, Ill. Mr. Sherwood was elected by concurrence of two-thirds each of the clergy and of the laity on the thirteenth ballot. He has accepted his election, subject to confirmation by the Church.

The special synod called for the purpose met in St. Paul's Church and Parish House, Springfield, Ill., on Wednesday, December 27th. The retiring Bishop, the Rt. Rev. Edward W. Osborne, D.D., was elected chairman of the synod, while the Rev. John C. White served as secretary. Twenty of the clergy entitled to vote for bishops were present, besides several other of the clergy. Thirty parishes and missions were represented by sixty-nine delegates who answered to their names. The list of

rector of Trinity Church, Rock Island, Ill., was elected by a vote of fourteen of the clergy and twenty-five of the laity. A two-third vote of both orders was necessary to a choice. The election was immediately made unanimous by a rising vote, after which the synod sang the Doxology.

The salary of the new Bishop was fixed at \$3,000, without house—and \$600 per annum for traveling expenses. The Standing Committee appointed a committee of notification, sent immediately a telegram and letter and appointed the Rev. John M. Page to visit personally the Bishop-elect and notify him of his election. After signing the testimonial the synod adjourned.

The Rev. Granville Hudson Sherwood, Bishop-elect, was born at Elgin, Ill., December 6, 1878, and was educated at St. Paul's School, Concord; Trinity College, Hartford; the University of Chicago, and in theology at the Western Theological Seminary, graduating in 1903. In the same year he was ordained by Bishop Anderson as deacon and as priest and assumed charge of Christ Church, Streator, Ill., in the diocese of Chicago. In this charge he continued until 1905, when he became rector of his present parish. He is president of the Standing Committee of the diocese of Quincy and has served as deputy from that diocese to General Convention since 1907.



THE REV. GRANVILLE H. SHERWOOD
Bishop-Elect of Springfield

fifteen names previously sent to the Standing Committee was presented to the synod and these priests were severally nominated. The Rev. George C. Dunlop of Christ Church, Springfield, was nominated from the floor. The synod then proceeded into St. Paul's Church, where the Holy Communion was celebrated by Bishop Osborne, who also made a short address. At the conclusion of this service the synod proceeded to the ballotting with the following result:

	1	2	3	4	5	6	7
	C L	C L	C L	C L	C L	C L	C L
Rev. William Baker	1	2	1	1	2	1	1
Ven. W. S. Claiborne	1	1					
Rev. Willis M. Cleaveland	1	1	1				
Rev. J. Boyd Coxe	1	1	1				
Rev. Stuart Crockett	2	2	3	2	3	3	2
Rev. Geo. P. Hoster, D.D.	3	2	2	2	2	2	2
Rev. H. W. Mizner	3	7	4	8	4	8	5
Rev. John M. Page	2	2	1				
Rev. Z. B. T. Phillips, D.D.	3	3	2	4	2	5	2
Rev. L. F. Potter	1	1	1	1	2	1	1
Rev. G. H. Sherwood	2	1	2	1	3	3	5
Rev. G. C. Stewart, L.H.D.	1	2	1	2	1	1	1
Ven. John C. White	1	5	2	5	1	3	1
Very Rev. F. S. White	1				1		
Rev. C. H. Young	1						
Rev. G. C. Dunlop	3	1	3	3	3	2	2

	8	9	10	11	12	13
	C L	C L	C L	C L	C L	C L
Rev. William Baker	2	1	1	2	1	1
Ven. W. S. Claiborne						
Rev. Willis M. Cleaveland						
Rev. J. Boyd Coxe						
Rev. Stuart Crockett	1	3	1			
Rev. Geo. P. Hoster, D.D.						
Rev. H. W. Mizner	5	7	4	3	2	1
Rev. John M. Page						
Rev. Z. B. T. Phillips, D.D.	4	6	5	8	6	7
Rev. L. F. Potter	1	1	1	1	1	2
Rev. G. H. Sherwood	4	11	8	15	10	19
Rev. G. C. Stewart, L.H.D.						
Ven. John C. White						
Rev. C. H. Young						
Rev. G. C. Dunlop	1		1			1

On the thirteenth ballot the Rev. Granville Hudson Sherwood,

THE SIGN OF THE CROSS

YOU ask me why I make the "sign of the Cross"? I answer, that the first official act of the Church, after, by baptism, I had entered her fold, was to make upon my forehead the sign of the Cross; and, as I am continually reminded to look back upon my baptism, its privileges and responsibilities, I cannot but think that the Church meant me to go on with the practice she there taught me.

So, I make the sign of the Cross when I am tempted, to remind myself of Him who, by the power of the Cross, overcame the tempter.

I make it when I begin my prayers, as a recognition that all prayer gains its efficacy through the Crucifixion.

I make it when I am absolved, in token that my pardon was sealed upon the Cross.

I make it at the benediction, because from those dear Hands, outstretched upon the Cross, all blessings came.

I make it at the words "Life Everlasting" in the Creed, because I desire to profess my belief that by the Cross Life Everlasting was won, and that it is only by bearing the Cross that I enter into Life Everlasting.

I cannot think it is wrong or unnecessary, since as far back as the days of Tertullian I find it was the universal practice of all Christians.

Tertullian was born about one hundred and twenty years after the crucifixion of our Lord. His words about the sign of the Cross are these:

"At every moving from place to place; at every coming in and going out; in dressing; when we light the lamps; when we sit at table; in going to rest; in all the ordinary actions of daily life, we trace upon ourselves the sign of the Cross."—*Rev. William Mockridge.*

THE NEW LECTIONARY

(Continued from page 324)

chapter 12; and it is probable that the true translation of that verse is as given in the margin of the Revised Version. In that case, the selection should be Hosea 11, 1—12, 6; and the point would be that, notwithstanding the unfaithfulness even of Judah, Jehovah was faithful and those who waited for Him found at last their justification in the Christ.

The Old Testament lessons for the mornings during the week, besides those which continue the Genesis story, are typically related, either to the theme of sacrifice, or obedience, or to the matter of marriage and true womanhood. Isaiah 54 should be replaced by something else, since it duplicates the alternative for the following Sunday. Ephesians was selected because it sums up Redemption in Christ and Missions and also leads up to the appropriate topic for next Sunday.

In the evening, the New Testament lessons are simply the harmonized Life of our Lord, while the Old Testament readings begin the second part of Isaiah, chapters 40 to 66 inclusive, the theme of which is, Redemption, Missions, and the final judgment of the world; the latter being the theme of the close of the Epiphany season.

THE LOVES that meet in Paradise shall cast out fear,
And Paradise hath room for you and me and all.

—Christina C. Rossetti.

SOME IMPRESSIONS OF THE FEDERAL COUNCIL OF CHURCHES

BY THE RT. REV. ETHELBERG TALBOT, D.D.

Bishop of Bethlehem

AS Chairman of our Joint Commission on Christian Unity, it was my privilege to be present at the recent quadrennial meeting of the Federal Council in St. Louis, December 6th to 11th inclusive.

While our Church is not organically a part of the Federal Council, yet, by the action of the General Convention, the chairman of the Joint Commissions on Social Service and Christian Unity, respectively, are permitted to appoint delegates to the body. Acting under the authority thus given us, the Bishop of Connecticut, as chairman of the Social Service Commission, and myself, jointly appointed such delegates.

The Federal Council is composed of about thirty denominations which represent approximately about thirty millions of American Christians. All Christian bodies in the country acknowledging Christ as God and Saviour have been invited to affiliate with the council.

Among the several bishops appointed to attend the recent meeting was our own Presiding Bishop. Indeed Bishop Tuttle had been requested to make the first address of welcome in behalf of the ministers of St. Louis, his see city. As a long standing engagement prevented him from being present to discharge this duty, he requested that I should be asked to represent him both as a brother bishop and as a native Missourian. Nothing could have excelled the cordiality with which the message from the Presiding Bishop was received. I realized how very inadequately I conveyed the greetings and good-will of our great hearted Primate. The Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral and president of the Church Federation of St. Louis, also one of our appointed delegates, delivered an address of gracious welcome for the city of St. Louis. Among the prominent clergy of our Church in attendance were the Rev. Z. B. T. Phillips, D.D., Dean Trowbridge, Rev. L. C. Washburn, Rev. J. J. Wilkins, D.D., and others. Among the well-known laity were Mr. John M. Glenn of New York and Gifford Pinchot of Pennsylvania.

On the morning after the opening service at ten o'clock, Bishop Tuttle himself, at the request of the Council, addressed the body. To those who know him it is unnecessary to say how felicitously he spoke and with what grace and unction he won all hearts.

No one could be present during the sessions of the Federal Council without being profoundly impressed with the devotional spirit which prevailed and the fairness, harmony, and toleration constantly in evidence.

When one considers that this great organization is not at all undenominational, but strictly inter-denominational, safeguarding with the utmost scrutiny the ecclesiastical and doctrinal autonomy of the thirty constituent bodies that compose it, this unity of spirit is all the more remarkable. Of course this would be quite impossible if the Council were a federation, and not distinctly a council. Federation is only one of its incidents or means of operation. These various religious bodies have associated themselves together to promote the spirit of fellowship, service, and coöperation, wherever coöperation seems wise and desirable. The Council has no authority whatever over the constituent bodies adhering to it; its province is limited to the expression of its counsel and the recommending of a course of action in matters of common interest. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the fullest liberty of the Christian bodies belonging to it. The Council exists for the promotion of work that can be better done in union than in separation. While such a combination falls far short of the ideal which we Churchmen cherish and pray for—namely, that of organic union—we may, nevertheless, be thankful that such meeting together in the spirit of Christian love is evidently creating an atmosphere of mutual confidence and knowledge in which alone organic union can ever be hopefully considered. Men must learn to know and love each other before they can be expected to come together in one body.

Time forbids even a reference to the many admirable reports of the various commissions covering such subjects of common interest and importance to all Christian people as Family Life, Christian Education, Sunday Observance, Temperance, International Justice, Relief of War Sufferers, Missions, The Negro Problem, Evangelism, Theological Education, and many others.

It was no small privilege to hear such messages as Robert E. Speer, John R. Mott, and other distinguished Christian leaders gave us. The tremendous power for the moral, religious, social, and political uplift of our country and people, inherent in such a large and representative organization, wisely directed, invests the Federal Council with an interest at once significant and far reaching. May its deliberations be wisely inspired and guided by the Holy Spirit!

A CHILDHOOD TRAGEDY

By EMILY B. GNAGEY.

WHEN I was a child I had an old orchard; and the charm of this old orchard, like that of a far-away orchard once dear to the heart of a little French boy, lay "in the feeling it gave one of being greatly secluded, of being absolutely alone in a wilderness of space and silence." A realm less spacious would never, I am quite sure, accommodate the free fancy of a dreaming child; and a place less exclusive would never fit the deeper friendships of a child's choosing.

This orchard was God's field. It had a sanctity akin to that of the churchyard; it had a wild beauty that rivalled the vagrant banks of the river and a sweet serenity that almost surpassed my mother's garden. I loved its trees and knew them intimately, separately—gnarled apple trees and luxurious cherry trees that Spring adorned with blossoms of waxen white and heart-hued pink, and that Autumn painted with riotous brilliance. When winter traced the leaden sky with their network of interlaced branches, they awed me; and the nest of a bird, lodged in the bare boughs, filled me with a strange and inexpressible sorrow.

When the mist from the river began to gather and the stars came twinkling into view, the spirits that haunt our dreams actually walked among the indistinct paths of that orchard, for I met them and knew them and conversed with them; and, nourished by their companionship, my childish soul expanded until it comprehended the trances of religion and transmuted the commonplace into glory.

Imagine the horror I felt one day at seeing a cruel boy shoot a robin off the worn board fence surrounding my orchard. It was the first murder tragedy I ever knew, and I was an eye witness! Despite my earnest pleading, the rude lad threw the blood-stained little bundle of feathers far out into the orchard, where, among the tall, tangled grasses, I vainly searched half the morning for the dead bird. For months afterward I approached the orchard vaguely sad, almost reverently, as one visits the places that mark life's silent, hopeless griefs.

Somewhat more than a year later, the side of the orchard toward the street was cleared for the building of a house into which my favorite playmate's family came to live. One mellow summer afternoon, sitting together at her chamber window, and looking across the grassy sea where robin redbreast had gone down, we read from a painted picture-book the story of Cock Robin and his fateful wedding. No newspaper account of the most heartless killing has ever pained or shocked me more. Half of my orchard had yielded to commercial profit, and I had seen its ancestral trees fall beneath unfeeling strokes; and the other half-sheltered tragedies that by sheer heartbreak overcame me. I had looked at the hideous feature that lurks beneath the earth's loveliness. Yet the charm of the old orchard was not spoiled, its spell could not be broken, nor the illusions of youth destroyed; for returning springs wooed other birds to warble there, and leaves and blossoms burst anew from the bare branches as the winters came and went, and my hurt heart was healed by the renewal of its joy.

SHIFTING THE BLAME

A WORLD that has turned away from God, defying His fixed laws and scorning His love, to hate and kill and devastate, may no more justly or sanely accuse Him of purpose in the dread results than may he wilfully thrust his hand into a flame cry out that it is God's purpose that his hand be seared. God creates both good and evil—yes, as a glowing lamp creates both light and the shadow that lies in the path of him who turns his back upon the light. God's purpose in evil is not that it shall persist, but that its hatefulness shall turn us to Him for wisdom and safety.

When will the world heed the lesson, if not now? Has there not been killing enough to teach us its horror? Has there not been devastation enough to teach us its futility? Has there not been hate enough to teach us its hatefulness? Must the world be further drenched in blood, still further shattered by the artillery of hell, and further yet degraded and debased by hate, to learn the simple lesson that His love means peace, and that His statutes are the only test of right?—*The Christian Herald.*

HORSES AND WARFARE

BY J. A. STEWART

ON the monuments of Rameses II, the great Pharaoh of Egypt, over 3,300 years ago, are inscriptions to the praise of the chariot horses which bore the brunt of the attack of the Hittites at the battle of Kadesh.

This ancient tribute to man's most useful and valuable animal friend reads:

"Not a chieftain, not a sergeant came to aid me. All alone I had to battle with the hosts that none could number. Nechtum-djan and Nehr-ahruta, they my horses, and they only, gave me succor in my danger when I singly fought the foeman."

The first authentic records which we have of the part that the horse has played in warfare are these Egyptian monuments, which happily also record the thoughtful care provided for the noble animals by their appreciative master.

From the very beginning of history, man has made use of his most faithful friend, the horse, to aid him in the various barbaric contentions which have shadowed civilization.

The standard of the Saxons bore a white horse. And on Uffington Hill, Berks, England, there is outlined in the chalk an enormous figure of a white horse, supposed to have been cut there after the battle in which Ethelred and Alfred defeated the Danes in 871. This rude ensign is 374 feet long and 1,000 feet above sea level; and it is visible twelve miles away.

Everybody recalls the honored horse of Alexander the Great who carried his master through all his great battles until, at the age of thirty years, he finally succumbed to wounds. Alexander was inconsolable, it is recorded; and built a city which he named Bucephala in honor of his noble mount.

Although modern inventions of transit facilities and war equipment have taken over much that the horse used to do, man's faithful friend has a conspicuous part in the frightful warfare of to-day. The ancient horse-breeding farms of East Prussia, (the very ones upon which Napoleon drew for his supply of horses during his fatal march on Moscow, a century ago) are supplying horses for the slaughter on European battlefields, and Russia, the greatest horse-rearing country in the world, is using horses lavishly in the present war operations.

The English and French not only utilize their own large resources of splendid horses but have called upon the United States, which is second only to Russia in its population of fine horses. No less than 500,000 horses, valued at \$125,000,000, have been shipped to Europe from this country; and shipments are constantly made.

Light horses from 800 to 1,100 pounds in weight are used for cavalry purposes; and those weighing from 1,200 to 1,800 pounds go into the artillery service. Only the finest are chosen. Great hardships are undergone by the horses even in transit. A passenger on a steamer transporting horses across the Atlantic gives an account of their suffering during a heavy gale at sea:

"Many lay three deep one on top of the other, kicking and biting, smothering themselves or strangling to death with their halter ropes, the whole producing an absolute chaos of powerful, strong, half-mad animals, frantically kicking and struggling to get free."

It is said that ten per cent. of army horses usually die at sea, the horses being placed so close together that it is impossible for them to lie down, the intention being that they should remain standing during the whole voyage, which lasts from ten to fourteen days.

The horrors of war, it is well known, were never so great as they are now, despite the accompanying increase of humanitarian efforts, hospitals and doctors being provided for horses as for men on the battlefields.

The average life of a war horse in battle is said to be less than two days; and his sufferings are usually intense. He goes into the charge with gleaming eyes and foaming nostrils, spurred on by his rider; but even if he escapes wounds and death, he generally comes out a perfect wreck.

The great world war of the twentieth century has its notable incidents of mutual affection between the trooper and his horse.

An invalided veterinary surgeon who recently returned from the front told the pathetic story of the death on the battle-field of Ypres of a fine horse and his good master, who, when his horse fell, would not desert the animal, but tried to assuage his suffering in the hope that life might be saved. The next morning, found by the stretcher bearers and doctors, searching for the wounded, he was told how to regain his regiment. He looked sorrowfully at his dying horse, seized a soldier's helmet lying near, and ran down to the stream once more for water, when a

foe's bullet pierced his lungs. He managed to stagger back to his faithful horse, but the animal was dead. The trooper swayed, fell forward upon the horse's neck, and breathed his last.

BISHOP LAWRENCE'S CATHEDRAL*

BY ERVING WINSLOW

IT has been observed with grief by those who respect ancient landmarks in the older cities that the modern Towers of Babel so overtop the remaining original public edifices which once stood so lofty among their neighbors as to make them insignificant—in the sense of mere comparative bigness. But of late distinction has been sought for the Temples of Mammon by erecting them on a small scale, indicating such importance and wealth as justifies the waste of the possibilities in the income from rentals of many storied piles and the employment of the land only for their own use and occupation. Thus a new point of view is suggested. These structures may seem "enshrined", as it were, in niches of the great surrounding walls, and the same conception has come to attach to the old-fashioned temples of history and of religion. So stands the fabric, and even the spire, of Trinity in New York, sheltered and guarded, as it were, by the towering fabrics of its neighbors. So stands in Boston the century old St. Paul's Church, its lowly pediment sentinelled on either side by big department stores. It was made the pro-Cathedral of Massachusetts by the generous action of the old parish, which had indeed lost a large part of its congregation since the change of geography in the town, its dwelling neighborhood having removed to "made" land across the Common, where the magnificent houses of the rich are built on piles, while the original peninsula has passed to trade purposes. Bishop Lawrence, with his ever wise conservatism, was the promoter of the plan which is to nurse an existing fund willed for the purpose until it becomes, with gathering interest and additions, sufficient for the creation of a worthy Cathedral building. The present site is rising in value meanwhile by the "unearned increment", so that in this way, too, the building fund is growing.

Dr. Robert Means Lawrence, cousin of the Bishop of Massachusetts and senior warden of the old parish, and coöperator with him in the arrangements for transfer to a Cathedral corporation, has written a most interesting story of *The Site of St. Paul's Cathedral and Its Neighborhood*, just published in a handsome volume with curious illustrations. The author's method is peculiar, tracing as he does the history of the several "lots" upon which the church stands and those in the vicinity. It faces Boston Common, the ancient "Centry Field", where the provincial troops gathered for King Philip's War and General Gage mustered the British regiments which garrisoned Boston in the Revolution (and yielded to the town boys' demands for the exercise of their vested rights upon its slopes). Close by, Earl Percy had his headquarters and the Vergoose or Goose family lived—of which "Mother Goose" has been somewhat rashly claimed as a member. Samuel Adams dwelt in the vicinity and several other notables of the Revolutionary party, though there were many Tory dwellers in the pleasant quarter. Here were the pillory and the stocks, to enforce attendance at "meeting", and here, to set an example of thrift during the "spinning craze", hundreds of the mothers and maids of the town displayed their skill in cohorts of spinners with their wheels.

The way the story runs "with the land", interweaving personal history with changing owners, is very attractive because it is such a natural means of threading the beads upon a string, now almost three centuries old. So large a strain there is of Eastern blood all over the Northland that there is a looking toward the East; as the East has looked to England, in Hawthorne's phrase, as "Our Old Home". With all the pride of creative power men never forget the "pit" from which they have been "dugged", and it is a notable fact that books of this type often find more eager acceptance from the scattered descendants of the Elders than from those who dwell in the old environment, and have been "fed up" with local knowledge all their lives. The great index of names of the people chatted about so entertainingly will doubtless provoke many a distant inheritor eagerly to explore this mine of amusing and interesting information.

* *The Site of St. Paul's Cathedral and Its Neighborhood*. Robert Means Lawrence, M.D. Richard G. Badger. The Gorham Press, Boston.

THE LEAST deviation from the rules of honor introduces a train of numberless evils.—*Sir Richard Steele*.

A "PARISH EXPOSITION"

SOME of us remember a brilliant preacher, a priest of the Church who compared this national Church to a certain Mississippi steamboat which had such an enormous whistle that when she blew it the engines had to be stopped. The meaning was that we boasted so much that we had no force left with which to work.

It is possible to boast too much, but it is also possible to be so modest that the world knows nothing of one's work and so sympathetic helpfulness—never amiss in any effort—is wanting.

Publicity, which means so much in the world's business, has, in the past, meant, in the Church's business, practically nothing, the only advertisers being the peripatetic evangelist or the ministerial mountebank. And so it comes about that all the outside world knows about the Church is that a number of the "elect" meet on a Sunday and semi-occasionally at other times for worship and perhaps for mutual congratulation.

During the week a few good women meet to sew for missions and inane jokes about "Booriboola Gha" or the "Need of flannels for the Congo" are in order. People knew bands of men, clubs of boys, and coteries of girls met for various purposes in connection with the Church, but no one took them seriously. And this, too, has been the case with many of those who, Sunday after Sunday, have heard the names of organizations read from the rector's announcement book.

Zion Church, Rome, N. Y., has made a new and very successful experiment in placing the work of the parish upon a better footing, by conducting a "Parish Exposition".

The exposition was held on two nights, practically two days, and in the early part of the first evening a parish meeting was held in another room at which suffrage for women was announced as the result of a decision of the vestry. Wrist watches were presented to the retiring organist and choir director; also the announcement was made that \$400 a year was added to the rector's salary.

Those who had seen the "Exposition" or who saw it later were not surprised at this.

In a spacious suite of rooms in the parish house thrown into one were seen, at a glance, many things of which many people knew not the existence.

The fingers of Mother Church's hand were seen writing on the wall, not "Mene, Mene, Tekel", but the story of her work for her Master and for humanity in a multiplicity of ways.

Five large posters showed the personnel of the late General Convention, the General Church papers, with advice to subscribe and be an intelligent Churchman, distinctively Church books, copies of the tracts (and they were not a few) distributed in the parish the past year, and the essential facts concerning the Pension Fund at a glance.

The exhibit of the business side of the parish showed minutes of a vestry meeting, application blanks for Baptism, records of baptisms, confirmations, marriages, and burials, letters of transfer, Certificates of Baptism, Communicants' cards, and financial pledges.

The Church school (commonly called Sunday school), its connection with the General Board of Religious Education, and its organization, was shown and specimens of real work exhibited all the way from the kindergartener's funny conception of Moses leading the children of Israel out of Egypt up to the neat, well-written, and even scholarly note books and correctly drawn maps of the older scholars. To those who saw this exhibit, the old conundrum, "When is a school not a school?" and the answer, "When it's a Sunday school," will have lost its meaning.

The handwork, the models, the books used, all showed that as real work was done here as in the public schools.

In the midst of this was a chart showing how the school was related, not only theoretically, but actually, to every department of Church life. A full set of blanks for every possible occasion, for admission, absentee notice, transfer, promotion, etc., showed the administrative side of the school; while to the record of its present work was added the new books of the *Christian Nurture Series* to be introduced next year. The diploma of the school, given this year for the first time to ten girls, was also shown.

The Woman's Auxiliary exhibit occupied a table across one end of the room, and while posters showed what the society (both local and general) had done, a table was covered with missionary curios, many of which showed the need of mission work.

There was, for instance, a "wife beater", the size and

weight of which suggested that one blow might render a second superfluous.

Also an instrument resembling a complicated and highly ornamental cow-bell, used to drive away evil spirits, the sound of which led one to infer that it might be quite as efficient in driving away good spirits.

Paper cash was there, burned on the grave of a departed Celestial with the full assurance that it would be transmuted into real money in the spirit world. The babies' branch of the W. A., the "Little Helpers", was also represented.

High above a table, decorated in yellow and white, the colors of the society, was an electric sign, "G. F. S.," and large cards showing the world-wide scope of the society and the work it is doing for young womanhood.

The Church Periodical Club had for its motto, "Some one else needs what you don't want", and showed its value as a free exchange, its material running the gamut from autos and "Tin Lizzies" down to newspapers and magazines. Its exhibit pictured some of earth's desolate corners where second-hand literature found a welcome.

The purely parochial societies, as the "Rector's Guild", to look up new members, visit the sick, etc., the Altar Guild, the Dorcas Guild, the Parish Aid, and the Boys' Friendship Club, all were represented as to numbers, purpose, and financial value to the parish.

Last of all came a chart which showed how the parish was related to the community in social service.

It is safe to say that the Exposition gave the parishioners and others a better idea of what was being attempted and accomplished than they ever had before, and it doubtless was to many a cause of pride and a stimulus to effort.

The first evening a buffet lunch was served by a committee of ladies, and while the gathering had all the pleasant features of a "social", the usual unsociable character of such functions was entirely absent, every one finding a topic of conversation in the various new things seen.

From the standpoint of the rector, the vestry, and the congregation, the experiment was a decided success. Its effects will undoubtedly be felt in increased interest in the parish, and it is likely to be inaugurated elsewhere.

THE TWINS

(Translated from the German for THE LIVING CHURCH)

OVER the so-called Ruprechtsdoor, a door of the Heidelberg castle, one may see a beautiful image, hewn out of stone; two lovely angels, overshadowed by their wings; hold in their hands a garland, in the midst of which is a pair of compasses. It is nothing else than the emblem of the architects' guild that here perpetuates itself. Popular tradition yet repeats the following legend:

The builder who erected this castle had twin sons, blonde boys who grew more and more dear to his heart. He loved them to such a degree that when at work he did not willingly let them go out of his sight. One day he even took them with him upon the scaffolding. By a false step one of the lads fell and carried the other with him in his descent. They lay dead before the father's eyes, and who can describe his grief?

Every morning he laid fresh flowers on their grave, every day he stood, his eyes moistened with tears, upon the scaffolding, and looked toward the churchyard, the resting place of his beloved ones. Bowed by grief, tortured by remorse, he had lost joy and power in his work; his thoughts were crippled, slowly his task progressed, Kaiser Ruprecht grew impatient, and wished to see the building completed. Yet the capstone did not reach its place above the doors and the grief-stricken father knew not how to adorn it.

Yet to the architect came a beautiful dream. From the heights came the surrounding light of heaven. He saw his children fly like angels, their arms around their necks, while in both hands they together bore a fresh garland. He woke and saw them vanish, but on the bed lay the latest garland that he had hung upon the gravestone. His children had come down to bring him from heaven a design for the capstone, and what he had seen in the dream he worked out with his chisel.

In the presence of Kaiser Ruprecht the skilfully wrought stone was in 1408 set over the door. But when the Kaiser sought to express his thanks to the architect, he had disappeared, and could not be found. On that day of festivity he entered the cloister, there to pass what remained to him of life.

Death in the Light of the Epiphany*

A Sermon by the Bishop of London

"To give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."—ST. LUKE 1. 79.

I THINK that there is no subject on which we Christians are more entirely mistaken than on the subject of death. We speak of the horrors of death; of the sleep of death; of the darkness of death; and we even sometimes repeat the sad saying of Aristotle—"Death is the end"; whereas not one single one of these phrases will stand the light of the Epiphany as revealed to us in the New Testament.

I. Take, for instance, the horrors of death. What we do is to mix up and confuse the discomfort that sometimes, but not always, precedes death with death itself. Any good doctor will relieve our mind by telling us that the groans and sounds that sometimes come from the dying do not necessarily mean any pain at all. But even if they did, the discomfort which precedes death is not the death. A young surgeon—not a religious man, as far as I know—described the other day the death of a little child who was rescued from a burning house, but who was rescued too late to save his life. He said: "I put the little fellow on a pillow and held him in my arms that he might die more quietly. And just before he died he opened his arms and a look came into his eyes as that of a child who sees something very pleasant. And he died."†

Two men last year, in the prime of life, both of whom I knew, died; and one said just before he died, "How splendid!" and the other said, "I never expected to see anything like this."

In all probability we are born into the other world as quietly and painlessly and as happily as we are born into this. Here we find a mother's face bent down upon us, kind hands are stretched out to give us a loving welcome. There, in all probability, we shall find the same. We are told in the parable of the unjust steward: "Make to yourselves friends by your use of the mammon of unrighteousness that, when it fails, those friends may receive you into everlasting habitations." It is a picture of outstretched hands in welcome. Lazarus, when he died, was carried by the angels into Abraham's bosom. And therefore there is far more truth than we are apt to think in what the poet so beautifully says:

*"It is not well that man should know too soon
The lovely secrets kept for them that die."*

And if the horrors of death fade away in the light of the Epiphany, what shall we say of the phrase—that common phrase—"the sleep of death"? This—that when we speak of the sleep of death, we are the victims of a metaphor. Of course, we call our graveyards cemeteries or "sleeping-places." But it is the body that sleeps—the tired body, not the spirit. At the Reformation men were very much afraid of any superstition about death, and yet in what were then the Forty-two Articles you will find one which lays down, in the strongest language, that those who say that the spirit sleeps at death are utterly mistaken. How could it sleep? Five minutes before death our friend is the same; five minutes after death he is the same. "Behold and see, it is I Myself," our Lord said after death. And if we could hear the friend who has vanished beyond the veil speak to us, he would say the same thing—"Behold and see, it is I myself—the same friend that you knew."

And if "the sleep of death" is an unscriptural phrase, what about "the darkness of death"? I suppose it would be almost true, and not an exaggeration, to say that we shall not know what light really is until we die. Dr. Liddon, in his famous sermon, "Five Minutes after Death," tells a story of an old Colonel who had traveled a great deal about the world and was fond of speaking of his adventures. His friends were one day standing round him listening to what he said and hearing what he had done and seen, and he ended by saying: "But I expect to see something much more wonderful some day." They were

* As appropriate for reading at this Epiphany time, we are reprinting this sermon by the Bishop of London, preached before their Majesties the King and Queen of Great Britain on a Sunday in 1911; which, indeed, will not be new to some, being published in pamphlet form [London: Wells Gardner, Darton & Co. Milwaukee: The Young Churchman Co.], but which yet will be new to many more, and will be a helpful accompaniment to the thoughts and memories of us all.—EDITOR L. C.

† *The Gospel of the Hereafter*, by the Rev. J. Paterson Smyth, rector of St. George's, Montreal.

surprised, and wondered what the old man meant to do next. "I mean," he said, "five minutes after death. I expect to see much more wonderful things than I have ever seen on earth."

In a beautiful sonnet which describes the coming of Hesperus, the evening star, night by night, and how, when the daylight of common day fades away, all kinds of things are revealed that you never saw before, the poet concludes:

"If light conceals so much, how much more life!"

If, when the light of common day fades away, we see those wonders, what shall we not see when the light of life—the common life that we know—fades away? What wonders may not be revealed to us then! And therefore "the darkness of death" is a misleading phrase.

Is death then, the end? Was Aristotle right in that short, melancholy aphorism? Why, it would be much truer to say that it was the beginning—much truer to say that it was the beginning of the life that is life indeed. "I am come that they may have life, and may have it more abundantly." "He that believeth in Me, though he were dead, yet shall he live, and whosoever believeth in Me shall never die." Do you really mean to say that our Lord could have said that and then have mocked our hopes by ending life at death?

It always seems to me a great test of our confidence in our Lord to believe not only that there will be life beyond the grave, but that there will be life that men and women can enjoy. "I am gone to prepare a place for you." Who is the One who said that? The One who was man as well as God; the Man who knew what young men wanted; the Man who knew human nature; the Man who knew what men and women could enjoy. And therefore the life beyond the grave must be, if anything, a fuller life than we know here. Can we imagine for a moment that the strong, the energetic, who have gone from us, are now doing nothing for ever and ever? They *must* be in a fuller life, a human life, a life that they love to live even better than they loved the life here. Death the end? Death is the beginning of the life that is life indeed.

II. But can we have any sort of idea, is it revealed to us, does the Epiphany, as it throws light on so many things, throw any light upon the question as to what the life is beyond the grave? Of course, up to a point we are all agnostics—that is to say, we only know in part. But though we know in part, and do not know everything, are there no things that we seem able to grasp which are clearly revealed? I believe there are six things which are clearly revealed to us about the life of the world to come.

The first is identity—that we remain the same person. And to-day there is a great difference for the better from what it was when some of us were young men just leaving Oxford. Science now is all on the side of the identity of the person. We had to believe, thirty years ago, against what we were told was the voice of Science. But now Sir Oliver Lodge and his followers lead us in the belief that a person is the same, and must be the same, beyond the grave. We remain the same person—that is the first thing.

But, secondly, if that person lives, then that person must grow. Life here always means growth. Life beyond the grave must mean growth. The best man that we know who lives must die full of imperfections—he needs to grow in grace. And it often seems to me that the chief harm that Roman doctrine has done us on one or two points is in frightening us away from the real truth. We shrink, for instance, rightly from such a definition as is called Transubstantiation, and we are afraid of the truth of the Real Presence—the Scriptural and ancient doctrine of the Real Presence. We are afraid of being led into a belief about Purgatory and a description of a material fire, and we shrink from the glorious Scriptural truth of growth in Paradise—growth in character, in faith and hope and love in the sunshine of Paradise. There *must* be growth.

Thirdly, there will be memory. "Son, remember; remember that thou in thy lifetime receivest thy good things"; and memory either blesses like an angel or stings like a scorpion. We shall remember, five minutes after death, and remember very vividly. I can hardly imagine anything more awful than to remember, five minutes after death, something which we might

have set right now. I do not know a more awful feeling even here than remembering too late what may perhaps seem some little thing—thinking, when it is too late to set it right, that you had hurt somebody's feelings. What a hell that is! But what a hell it must be to think with remorse after death, "Too late!" of a wrong you might have set right; of a quarrel you might have made up; of a sin you might have confessed when you were alive in this world! We shall remember, five minutes after death.

Fourthly, if we die as Christians, we shall be with Christ. And is not that enough when people say, "Where is your Paradise, and what does it consist of?" Is it not enough to say, "It is to be with Christ"?

The Guardian Angel says in the *Dream of Gerontius*:

"The eager spirit has darted from my grasp,
And with the intemperate energy of love
Flies to the dear feet of Emmanuel!"

Why, even here our Heaven is to be with those we love. It does not matter where—here or a hundred miles away. And therefore it is enough for the Christian to know that he will be with Christ. "To-day shalt thou be with Me in Paradise." "It is better to depart and be with Christ"—far better. We can think, then, of those we love at the feet of Christ, growing in grace, used by Him for service in the sunny land of Paradise.

Fifthly, shall we know each other in the other world? Well, I do not know how it is with you, but my whole trust in God would be blasted if I imagined that He had planted in us those human instincts and that human friendship and human love which is the tenderest thing in the world, and then broke it up in the other world. How could He do it? On the contrary, all the revelation is the other way. Our Lord teaches as much by what He does as by what He says, and when He restores the young man to his mother, when with his last breath He looks after and cares for His own mother from the Cross, He is blessing human ties; He shows us the sanctity of them. We may believe that He is always joining mothers to their sons and sons to their mothers in another world.

And then, sixthly, do we forget the world we leave? Does a man take no interest in the parish of which he used to be Vicar? Do we care nothing in Paradise for the brothers and sisters we have left behind? Does the mother cease to care for the children for whom she has prayed ever since they were born? How could she do it? Moses and Elias took the greatest interest in what was going on here when on the Mount of Transfiguration. As the hymn says:

"Our fellow-sufferer yet retains
A fellow-feeling for our pains;
And still remembers in the skies
His tears, his agonies, and cries."

And therefore we may picture the parish priest still praying for his people, the mother still praying for her children, and those in the other world watching with the deepest love and interest all that goes on in the world which they have left behind.

III. But perhaps you say, "What has all this to do with our life and our work here?" I do not know how it is with you, but it seems to me to have the most direct bearing upon my life—in fact, nothing has so direct a bearing. It hushes you, and calms you, in your busy, hurried life, to think of the quiet five minutes after death—

"How still it is! I hear no more
The busy beat of time."

The silence seems to quiet you. But much more than that. It gives you three questions to ask yourself about your work which every one of us is all the better for asking. The first is: Is there anything now in my life, any habit, anything which I am doing, any quarrel which I am keeping up, anything obviously left undone, which I shall remember, and which will shame and sting, five minutes after death? How I should long to have this quiet morning back when I could alter it! "Oh, if only I had," we shall say, "one day of the old life that I might get that stinging memory off my mind, and have some blessed memory of forgiveness instead!"

Then, secondly, I should be forced to ask this question: Could I have done anything more than I have done for the Saviour with whom I shall then be face to face, with the marks of the Cross still upon Him? How I shall long then to have one week back, that I might live a perfect week of service and self-sacrifice in return for what He has done for me! "This have I done for thee." He will ask, "What hast thou done for Me?" And how poor and how apathetic and how weak will

much of our service be! How thin it will seem! How we shall long, five minutes after death, when we see our Saviour face to face, to have done something more and something more perfectly, with more abandonment of service!

And then, thirdly, shall we not long, when we think over those we have met in this world—shall we not long to have done something more for them? Dives, selfish life as he had lived, turned his mind to his brothers. Might he go and teach them, that they might not also come into his place of torment? How much we shall long to have had a stronger, purer influence upon those with whom our lives have been knit up! It ought to make us more prayerful about them, more careful so to act towards them that we may lay up happy memories for five minutes after death in all that affects other souls joined and knit with our own.

If with thoughts like these we turn back to our work in life, and go back to it inspired and strengthened to try and do it better, then, my brothers, we need not fear death. No one wants young men or women in the prime of life to wish to die. "O Paradise, O Paradise, 'tis weary waiting here," is not a hymn that should be sung by them. It is a beautiful hymn to read to the dying, and I have read it many a time to them as they are longing to die, in their distress and pain. But it is not a hymn for those in the prime of life. "Weary waiting here!"—it ought not to be weary waiting here. There is too much to do, and too much to do for God. But when death does come, then death ought to come to the Christian as a friend. God will give us the grace to die by, as He gives us the grace to live by.

"My little sister Death," St. Francis used to call death. It will be passing from a full and happy life here to a fuller and happier life there, and from the wonders and glories of God's world here to the still greater wonders and still greater glories of the life of the world to come.

A MEDITATION

BY REV. CHARLES H. L. FORD

"Seek ye my face. . . . Thy face, Lord, will I seek."—Ps. 27: 8.

THE Face of God! How much it means to me to be able to think that God's Face is turned toward me. As the face of human beings is the index to their character, so that wonderful vision of the Face of God is the index to His power and holiness. I think of Angelico painting the solemn frescoes of Christ on the walls of his monastery cells so that His brethren might always have the Face of the Master turned toward them. And I go out in the world and see in every providence of the Almighty frescoes of God's Face painted by divine hands. In times of darkness, my soul cries out: "Hide not thy face from me!" And the answer comes: "Seek ye my face." There is in this heart's cry both the divine Voice and the human echo. God cannot contradict Himself, and it is the confidence that because I seek I shall find, and the knowledge that He always fills whatever vessels we bring, be they large or small, that I am emboldened to cry out: "Thy face, Lord, will I seek." My feeblest desire always brings answers correspondent to its strength and purity. And I know that, if I seek His Face evermore, my life will always be bright because I walk in the light of His Countenance. That Face will brighten the darkness of death; and when I reach that land beyond, I will enter it with the wonderful hope on my lips, "As for me, I shall behold Thy face in righteousness," and heaven's heaven will be that "His servants serve Him and see His face."

THE SPIRIT OF THE TREES

A spirit seems to speak within the trees,
As full of varied moods as changeful man;
A voice, that thrills in tender minor keys,
Or chants a hundred happy jubilees
Sung with the morning stars, when life began.

And when the earth her vesper hour keeps,
And lazy south winds in their languid play
Stir all the leaves, a happy laughter sweeps
Through all their trembling, ere the twilight creeps
To steal the golden treasure of the day.

But chiefly, when the wild November gale,
Pours out its passion on the weeping year,
And roughly doth her faded form assail,
The spirit of the trees begins to wail,
And chants a dirge for summer's vanished cheer.

MARY ALETHEA WOODWARD.

A Village in Egypt

By the Rev. LOUIS TUCKER

COME here, Cephru, and see this baby."

"What do I care for babies, Amu? Am I a girl that I should gurgle over babies?"

"But this is the jolliest little chap you ever saw, Cephru. He crows, and kicks, and laughs, and has more fun than any one. Hear him!"

"He is a happy baby. What is his name?"

"His father and mother are Hebrews and do not understand Egyptian and, as you know, I have no Greek. Question them for me; for it is of good omen that so happy a baby should come to any village."

"Hail, Hebrew. Can you speak Greek?"

"A little, sir. What would you?"

"The name of the baby?"

"Yeshua. Yeshua Bardawid."

"What do you here, Dawid?"

"Dawid is not my name, Sir. We are Galileans and use two names, our own and that of some great ancestor. My name is Yussuf Bardawid. We seek a lodging for some few days in a pleasant cottage, for we are weary of the desert and would rest."

"Egyptians do not eat with aliens!"

"Nor do Hebrews, sir. We have our own utensils, and seek an empty cottage, not a full one. What is reasonable we will pay."

"Does Yeshua the baby ever cry?"

"Never; that is, almost never. How is it, Miriam?"

"He is the merriest of babies; but one could not truly say that he never cries. Still, it is very seldom, for he is never ill."

"There is a vacant cottage next to mine, Amu, and you are son of our head man and can arrange its transfer. What say you?"

"Content. Follow me!"

The quiet man in the long blue-gray Galilean cloak lifted the woman from her seat on the grass to the back of the donkey and put the child in her arms. Then he put his hand on the donkey's mane, spoke to him, and followed the young Egyptian. The cottage they came to would be called by us a mud hut, hardly fit for a pony; but it was dry, cool, clean, and shady, and the date-palms and fig-trees outside it made a pleasant noise in the wind. When the man had arranged the rent to be paid—he was quiet about it, did not gesticulate, and agreed to the first reasonable price named—the two Egyptian youths left them, and he took Miriam and little Yeshua down and went with them into the house.

We would have called it unfurnished, for there was nothing in it, though the clay floor at one end of its one room was raised across the whole width of the cabin in a divan six feet wide and eighteen inches high. To Miriam and Yussuf, however, this seemed furniture enough. There was a little lean-to for the donkey at the rear of the cabin, and the neglected garden, though small, had many growing plants tangled together within its four mud walls. As a place to rest in after the scorching tramp across the desert it was pleasant and sufficient. In a few minutes Cephru and Amu returned with a present of dates, vegetables, and a melon: then, after playing a bit with the baby, retired in accordance with Oriental politeness, that the coming meal might be undisturbed.

The cool sound of the wind overhead rustling the green leaves was a pleasant exchange for the scorching silence of the desert, and Miriam laid the little Yeshua on Yussuf's cloak and set about the dinner very joyfully. She even sang softly as she moved to and fro: for after physical discomfort for some days they were now at ease, and after very great danger for a somewhat longer time they were now safe. Miriam was a very happy woman. The baby pulled up by the edge of the divan and made little toddling rushes to and fro, the very embodiment of glee: and Yussuf came gravely in from tethering the donkey and sat and smiled at both of them.

The dinner was a great success. Yussuf said grace, and they had bread with them, and wine, and boiled lentils packed in a palmleaf and left over from their last meal; and the dates and melon and crisp lettuce were all of a slightly different flavor from those at home. This in itself was luxury to people of their simple habits. When it is added that, though experienced

travelers at home, they were enjoying their first taste of travel in a foreign land: and that, though merely a skilled mechanic and his wife, they had money enough with them, in gold, to live, in their frugal but quite comfortable fashion, for a number of years, it will be seen that no boy or girl, out of school on a picnic, could have more of the sheer joy of a holiday than they. They had worked very hard all their lives. They had just escaped out of frightful danger. They were together in the most fascinating of foreign lands; and they had nothing to do but rest.

"God is very good to us, Yussuf," said Miriam, "and has given His holy angels charge over us for little Yeshua's sake."

"It is so written in the Word," said Yussuf, looking over his shoulder.

"I wish that we could see them," said Miriam. "I wish that you could see, with the open eye and not in a vision, the Great One whom I saw."

"I was not found worthy," said Yussuf. "Yet, in dreams, I have twice seen them and know. There is one outside the window now, and one outside the door, and one here in the cottage by little Yeshua."

"Why, Yussuf! How do you know?"

"There is no man of the Shepherd-king's blood but knows something of posting guards; and where else would you put guards to keep us safest? Besides, though my eyes are not open, they are not quite closed either. As you can tell sunshine through your closed lids, so I can tell that there is a brightness at the door and window which is not all sunshine. As for the Great One in here with us, where would you stay if you were in command of a guard to keep a baby safe? If further proof be needed, look at the baby. His eyes are wide open. See!"

Little Yeshua, holding by one chubby hand to the edge of the earthen divan and standing on unsteady feet, was gurgling like a little leather bottle and clutching with the other hand, in a glorious game of play, at something in the air, which might have been the sunshine which came in through the window. Yussuf swept one big arm around him and took him to the door. On the way, he beamed and kicked and played with Yussuf's great beard: but once outside, he smiled and stretched out his arms to something—say the blue sky. Yussuf looked at Miriam, who nodded; and then brought him back and left him to his frolic with the sunbeam.

"I like them, Yussuf," said Miriam. "It is good sense, if you have to guard a baby, to make friends with him and amuse him, too."

"They must be very great princes. It is only peasants and great kings who play with little children. Others are too dignified."

"Oh, Yussuf, if you only had your throne! You play with children."

"It was not best, dear. Perhaps he—" with a look toward the baby—"Perhaps, when I am gone, he will have it. As it is," and he smiled not sadly, but with a merry twinkle, "I do the best carpenter work, as a king should, and play with babies; and, just now, like a king, I travel to foreign lands with my suite and do not have to work. This is a most interesting country, Miriam. And here come ambassadors."

Sure enough, Cephru and Amu returned, and with them came a half-grown girl who proved to be Cephru's sister. They all played with the baby a while; then Cephru's mother, searching for his sister, joined the group. Finally the women and young people took the baby into Cephru's house next door, and Yussuf was left alone. He thought a moment, then rose, took the tiny Bedouin tent, the wine-skin, and bag of clothes which constituted the donkey's pack, and carried them outside the house, to the lean-to, where he tucked them into the thatch. Then he brought the remains of the meal outside the door, closed it, and seated himself again in the shadow of the house. He seemed to have no special motive in this. If asked, he would have said that it left no trace of the house being occupied, and was therefore both neater and safer.

The village lay among groves of date-trees; and half a mile away, outside the trees and on higher land, just too high for irrigation, the desert began; with the long caravan road from Memphis to the isthmus along its edge. On this road there was constant passing by day and night. As many people traveled

by night as by day, thus avoiding the noon-day heat. Rome under Augustus took pride in guarding her roads; and the caravan-track was therefore patrolled, night and day, by little squads of cavalry, mostly Greek and Syrian auxiliaries officered by Romans. These squads moved at irregular intervals and turned off the road occasionally, to search the villages, when any fugitive was missing, and Yussuf, who, by observation and a few questions had learned this, looked therefore toward the desert much more often than toward the canal which furnished water for the fields and led toward the Nile.

The tawny desert was hidden by the little rise in the land, along the edge of which fantastic figures strolled in a slow and straggling succession that looked as if every group were certainly the last, and yet had continued day and night, unbroken except by wars and storms, for twice a thousand years. The date-palms were planted in mathematical straight rows; and through the long vista of green shadow formed thereby could be seen, as through a telescope, the road from desert to village and the groups that passed its mouth outside the palms.

Into this vista there now turned a resplendent figure. Yussuf, who was still thinking of the Shining Ones of the Most High, was almost startled before he saw that this splendor was of the earth, earthy, and that the man was merely a decurion of auxiliary cavalry, fully armed and with arms new-burnished. He came down the road at a gallop; and the sunshine, which fell in occasional patches between the palm trees, winked and blazed and spattered on him so that he was alternately a green shadow and a blaze of gold. His spear-head made a separate point of light above him. For greater ease in carrying, he had shifted his shield to his left arm, where it blazed like a mirror. He had a great crested helmet, a breast-plate, thigh-, arm-, and shin-pieces, and, instead of the usual protection of tinkling bronze plates hanging from the girdle, wore a thing like a chain-mail petticoat, which swathed his middle in a thousand flashes of reflected light and made no noise. Yet, as he came closer, his arms and saddle-trappings made a pleasant bell-like rattle, and when he reined in before Yussuf his whole equipment settled into place with a metallic clash.

Yussuf rose and saluted, as he had often seen soldiers do. The decurion, a rare courtesy to a civilian, dropped his reins and saluted in return. This was not without cause, however. Yussuf himself, though but in ordinary civilian's dress of sandals, turban, and a girdled robe like an European dressing-gown, was a commanding figure, tall, strong, bearded, self-respecting, and self-possessed, and looked very straight into the eyes of those he dealt with. Then the decurion spoke, in Greek.

"Where are the men of the village?" He had no need to ask for the women and children. They were crowding out of every house to look at him.

"In the field."

"Who are you?"

"A stranger, turned in from the desert to rest."

"Herod the Great," said the decurion, "seeks—" Here his horse, which had stood rigid, but vividly alive, began to dance. "Herod seeks a— Whoa, Algol, be still— Herod— Behave yourself, what has got into you, Algol?— Have you seen— Whoa! Down, down, you brute! Would you fall on me? Mehercule!"

The horse, without apparent cause, had reared and fallen backward, and the man, saving his life by disengaging one foot from the stirrup and swinging to one side, yet failed to spring clear, and plunged down on his helmeted head with a clang like a blacksmith's shop and a force that should have killed an ox. The horse sprawled on its back a moment, all four hoofs in the air; then it rolled away from the man, scrambled to its feet, and stood trembling. Yussuf, in a stride or two, stood over the decurion, slipped a hand into the armpit of his breastplate and felt his heart, then picked him up and carried him into the cottage and laid him on the divan. In a moment the cottage was filled with women and children.

"Miriam," said Yussuf, in Aramaic, "I do not wish this man to see you or little Yeshua. Yes, he lives." Then in Greek he added: "Cephru, tell all the women and children to go away, and help Miriam keep them away. Unless this man has air and quiet he will die, and the Romans will visit his death upon your village with sword and fire. Let Amu bring water and help me. As son of your head man, he is the proper person in the absence of his father. There is need of haste."

In a few moments the cottage was empty; and Yussuf on one side and the boy Amu on the other bent over the decurion and loosened the straps of his armor. A woman silently set a

jar of water inside the door and went out again, and they bathed his face. For a time Yussuf was doubtful. He even looked up and shook his head at the doorway, murmuring in Aramaic: "I fear you were too rough with him, friend." At last, however, the decurion sighed and stirred a little, and, when Yussuf redoubled his efforts, opened his eyes. They were quiet eyes, not angry, and they even had a twinkle in them.

"Here!" said Yussuf, holding to his lips a cup of wine. "Drink!"

"It was a hard fall," said the decurion, when the wine was gone. "My head still rings and swims."

He sat up gingerly and began feeling his neck gently with his hands.

"Who brought me here?"

"I."

"Alone?"

"Alone."

"To lift and carry a full-armed man is work for a trained soldier or a very strong athlete."

"I have been called strong."

"Justly so. What is your name?"

"Yussuf. This boy who has no Greek is Amu, the son of the village headman."

"Herod the King seeks a man, a woman, and a baby, to kill them. It is some palace intrigue. We are ordered to search the villages. There is a rumor on the road that he killed all the children in Bethlehem, where they had been, but missed them. Know you aught of them?"

"I, too, am a Jew, as you see; and most Jews have none too great a love for Herod. I trust he does not find them. But Egypt is not in Herod's kingdom. How comes it that his orders are obeyed here?"

"It is a mere courtesy. He asks us to search, just as we should ask him to search Judea for any who escaped from here."

During this conversation the decurion, who was rapidly recovering, had been fumbling in his girdle, under his loosened breastplate. Now his face lighted up and he brought out his purse.

"I see that this is an honest village as well as a kindly one. Having saved my life—for I really think you saved my life, Hebrew—I could not have blamed you if—"

"Enough. This is a poor return, sir, for such service as you name. All men are not thieves!"

"You have not campaigned from Britain to Parthia or you would doubt that. Still, to do us both justice, I thought rather of the boy than you. Here, son—" And the decurion laid the purse in the boy's hand. "It is but poorly lined, but what there is is yours. As for you, sir, help me to my horse. You caught my horse, I suppose?"

"He is tethered outside."

"And, if it be any convenience to you that this village remain unsearched, know that I shall report it empty. There are no other strangers here but you and yours, I suppose? Nay, do not start. I heard a child's laugh and saw a woman's face before my horse reared. I do not know that they are strangers, but could learn by searching. They did not look like natives."

"They are householders, sir. This is their house. They gave it up for you."

"They do not live in luxury. So be it. I would not bring annoyance on them, and shall report, as I said, the village empty. And now, if you will help me to my horse, you will complete your kindness. My head still tingles, and will, I fear, reel when I rise."

Amu had already gone, with the purse in his hand. The decurion tightened the straps of his armor, gathered up his arms, walked slowly to his horse, patted him, tightened the girths, mounted heavily and rode off, first at a walk, then at a canter. Yussuf called Miriam, thanked Cephru, and went back into the cottage. Miriam came quickly, while little Yeshua, guided by friendly hands, toddled after her.

"Miriam," said Yussuf, "you said that you wished to stay quiet a week and rest. We will stay two weeks if you wish, for here we are quite safe."

Little Yeshua, in the doorway, with the blaze of outside sunshine making a glory round him, turned and looked up into the face of some one invisible.

"Tum in!" he said. "Tum in!"

TRUTH is the most unbending and uncompliant, the most necessary, firm, immutable, and adamant thing in the world.—*Rev. Ralph Oudworth.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A LIVING WAGE AND CHARITY

DEAN BELL of St. Paul's Cathedral, Fond du Lac, delivered a sermon recently on "a living wage and charity" in obedience to a resolution of the diocesan council of Fond du Lac, requesting that in every congregation the people seriously consider some time during the year the necessity of a living wage as the minimum for every worker. In the course of his sermon Dean Bell said:

"I have a tremendous faith in our city. I believe there is not to be found in many other places a citizenship in all ranks so free from hysteria, so clear-seeing, so big-hearted, and so fundamentally democratic, as we have here. I have every faith that Fond du Lac will solve this problem when once it sets about it. Possibly the main duty of a Christian civic patriot is to do one's best to see that our people set about it, soon. The Charities is even now asking for funds and probably will need much during the winter. Every social worker in this city knows that the principal cause of poverty which needs charitable relief is lack of sufficient income for subsistence, knows that this cause is greater than intemperance, desertion, sickness, and death—which causes indeed are often the result of lack of income themselves. This is a good time for our civic patriots, many of whom are industrial owners, to investigate living conditions in our midst and attack the problem of poverty in the sane, just, democratic, American, Christian way—from the point of view of the pay envelope."

ACTIVITIES OF A ROMAN FRATERNAL SOCIETY

The American Federation of (Roman) Catholic Societies is now fifteen years old. It came into being to create and foster fraternity among the American Roman Catholics of variant national extraction. Progress has been made, according to Father Dietz, its secretary, and there will be no let-up, he says, "in the endeavor to secure a higher unity of nation-wide Catholic action, not by amalgamation of constituent elements, but by coördination. This is true not only of organizations, but also of their various works. Federation has entered many fields; national and international problems have come within its scope. It has vindicated the Catholic educational system, and, at the same time, protected the public school system against some of its 'guardians'. It has made its policies heard and respected in many a legislature of the land, without political contamination; it has voiced Catholic thought on many phases of charitable and social work; lent its influence to the struggling toilers of the land; with a heavy hand it has smitten the agents of immorality, and the press of the country has reëchoed time and again the convictions and feelings of the mass of Catholic men and women."

REGULATION OF LOAVES OF BREAD

According to Andrew Linn Bostwick, the St. Louis municipal reference librarian, Chicago and Detroit appear to have fairly good ordinances governing the size and quality of loaves of bread. The Chicago ordinance was passed in 1911 and the Detroit in 1913. (Page 443 of the 1912 revised ordinances.) Other regulations that bear more or less directly on the subject are to be found in New York (Cosby's code, 1913, p. 287); Pittsburgh (ordinance December 5, 1910, in Sanitary Code, 1913, p. 113); and Cincinnati (Ordinance 2585, in health code, p. 55). Other cities, among them St. Louis, simply specify that bread must not be adulterated. Lansing, Michigan, likewise, has an ordinance bearing on the subject. There was considerable agitation to change the law and vary the weight loaf, the weight to be stamped thereon. This was suggested by baking organizations, but the proposed amendment was defeated.

POLICEWOMEN

It is now nearly six years since Los Angeles appointed the first regular policewoman. Since then twenty states have come into line: Maryland, Colorado, Texas, Pennsylvania, Washington, New York, Arizona, Ohio, Wisconsin, Illinois, Alabama,

Indiana, North Dakota, Massachusetts, Nebraska, Louisiana, New Jersey, Missouri, Minnesota, Montana.

In an address on The Policewoman Movement at the Indianapolis conference of charities and correction, Mrs. Alice Stebbins Wells said: "It is now conceded by nearly all reasonable people that there is a type of police work which cannot and should not be done by men, and that there is left undone in any city which has not policewomen a vast amount of preventive police work in the interest of women and children."

MUNICIPAL WEEK IN SPRINGFIELD

Springfield Municipal Week, under the auspices of the National Municipal League, was generally regarded as a great success. One of those who attended has written, apropos of the meetings of the Intercollegiate Division: "This scientific attack upon municipal affairs which one met at every turn at Springfield is a gospel which should reach and quicken the civic ambitions of college students all over the country. The day of muckraking and impractical idealism is gone. More and more our cities will offer careers which promise satisfaction to the scientific and altruistic instincts of college men."

THE SPRINGFIELD (Mass.) socialist platform contained the following plank:

"That in every case where workers are forced to resort to a strike for the maintenance of decent wages and human conditions of labor, the city government shall aid the strikers in every possible way, even to the extent of appropriating public money for their assistance."

That is certainly a revolutionary suggestion.

THE CIVIC SECRETARIES' COMMITTEE of the National Municipal League has recently issued a summary of the topics discussed by local civic organizations during the past year. It is interesting to note that of the 213 addresses given only 24 per cent. related to the war, and 6.1 per cent. to foreign relations and race problems. All the others dealt with some phase of civic life, politics and citizenship being represented by the largest number of addresses.

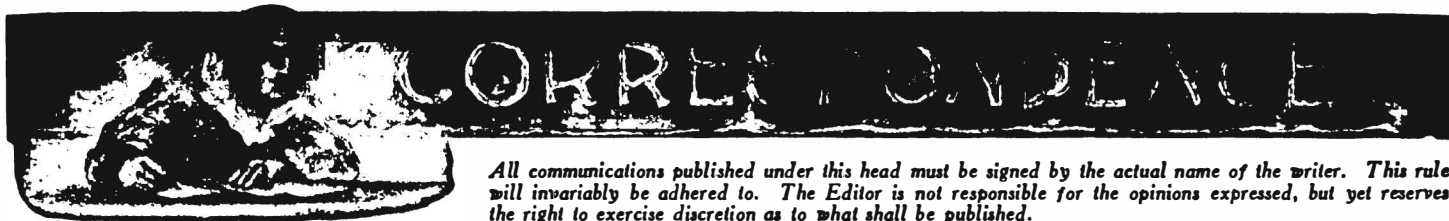
IN SPOKANE, Washington, the milkmen now deliver their milk during the daylight instead of having to start at midnight. It was a little inconvenient having to get used to it, but, as the Rev. J. Nelson Barry put it, "it must mean much to the poor horses who are fed their 'noon' meal at 9 A. M., after seven hours of work." It must also mean much to the poor men, who must not be overlooked in humanitarian efforts.

"PUBLIC WELFARE means Community Betterment." Under this head the Dayton Bureau of Municipal Research publishes in the Dayton papers a full-page advertisement showing what the city manager form of government means to that city. This constitutes one of the most effective ways of educating the people of a city to the benefits of their particular form of government.

THE ESTABLISHMENT of neighborhood centers, sufficient in number to provide social intercourse for every one in Omaha, is one of the things being advocated in that city by active social workers.

THE NATIONAL ASSOCIATION for the Study and Prevention of Tuberculosis last year printed and distributed 300,000,000 red cross seals.

THE ERECTION of a parish house for social purposes is planned by St. Thomas' at Neenah, Wis.



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.

HELP ASKED FOR STORM VICTIMS IN THE WEST INDIES

To the Editor of *The Living Church*:

ON October 9th a severe West Indian hurricane swept over the Danish Islands of St. Croix and St. Thomas, and the English island of Tortola, which did considerable damage to Church property.

With one exception, the churches in these islands are not self-supporting, and the general condition occasioned by the War makes it impossible for the rest of the diocese to do very much to help the stricken islands. Nor I fear can we hope for very much from England at this time. Under these circumstances we are compelled to throw ourselves on the well-known generosity of American Churchmen.

To replace and restore the damage to Church property on these islands we shall need upwards of £1,000 (\$5,000). Have received up to date as follows: Wm. Nies, U. S. A., \$500; from England, \$292.80; from this diocese, \$278.40. Believe me to be,

Yours faithfully,
Bishop's Lodge, Antigua, West Indies. EDWARD ANTIGUA.

CORRECTIONS

To the Editor of *The Living Church*:

MY handwriting, though it has no claim to beauty, has been usually considered fairly legible, so I am not sure whether it is my mistake or the printer's which in my letter of December 18th destroys the whole point of my quotation from Bishop Magee's speech by substituting "use" for "lose", which I certainly intended to write. It is worth while re-writing the sentence, which runs as follows: "I would distinctly prefer freedom to sobriety, because with freedom we might attain sobriety; but in the other alternative (prohibition) we should eventually lose both freedom and sobriety."

I also wrote "Canon" MacDonnell. The perversion into "Aaron" is amusing. I trust that these corrections may arrive in time for publication in your next issue.

EDWARD J. BIDWELL,
Kingston, Ont., December 29, 1916. Bishop of Kingston.

FLAMES DESTROY DIRECTORY RECORDS

To the Editor of *The Living Church*:

WILL you kindly give me the use of some of your valuable space to make another statement in regard to *Lloyd's Clerical Directory*.

As stated in a former communication to you regarding the *Directory*, the entire book was in type and being put into forms for the press with the purpose of having the whole completed and delivered to the subscribers before January 15, 1917.

On Monday morning, December 18th, the entire printing plant, which was publishing the *Directory*, was destroyed by fire. All of the copy, type, plates, records, and subscription list—in fact, everything pertaining to the publication—was consumed. The office force and employees of the establishment, so sudden was the fire, barely escaped with their lives.

I have no way of knowing who had subscribed for the book and who had paid for same, as my desk, with all of its contents, was destroyed. It is quite unnecessary to say that I had been to very great expense in prosecuting the work thus far, and all is a total loss to me.

From letters and personal interviews, I have become convinced that there is a great demand for this *Directory* in the American Church. In view of these facts, I crave the indulgence of the clergy, who so heartily responded to my first appeal for data and subscriptions, and beg that they and all of the clergy will be patient with me, while I begin, all over again, the work of recompiling and publishing this *Directory*.

I have determined to send out immediately circulars and blanks for the clergy to revise and bring down to date their biographical sketches. I shall very greatly appreciate any assistance and coöperation which the clergy may be pleased to render me in this work, which is so largely a labor of love.

Will the clergy kindly fill out the blanks when received and return them immediately, so we may prosecute this work more expeditiously than heretofore.

With your prompt and hearty coöperation, we shall hope to produce a *Directory* even better than the one which would have come from the press within the next three weeks. Will those clergy

who have subscribed, and also those who have paid their subscription, kindly advise me at their earliest convenience?

With all good wishes and holiday greetings, I am,
Faithfully yours, ANDREW D. STOWE,
Editor and Publisher.

253-259 Second avenue South, Minneapolis, Minn., December 27, 1916.

PUNCTUATION IN THE PRAYER BOOK

To the Editor of *The Living Church*:

THE new punctuation in the Burial Service of the Prayer Book will be approved throughout the Church, and will keep people from asking why their rector does not read the sentence as it is pointed.

Might I venture to suggest a reading in the Gospel for the Fourth Sunday in Advent? I do not expect the revisers of the Prayer Book to accept it, but some of the clergy may see some sense in it. The present reading is: "I am the voice of one crying in the wilderness, Make straight the way of the Lord." Now suppose we read it: "I am the voice of one crying, In the wilderness make straight," etc. The quotation is from Isaiah, and in the Bible the change which I suggest seems to emphasize the rhythm and the balance of the sentence. "The voice of him that crieth, In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God." I have never been able to see why a man should preach or cry *in the wilderness* where there would be none to hear him.

What slaves men are to punctuation! And yet, if we are to use it, why not get it right? In St. Matthew's Gospel we read, "O ye hypocrite, ye can discern the face of the sky; but can ye not discern the signs of the times?" That last sentence ends with an interrogation point, and in the course of a long ministry I have never heard it read except as a question. And yet it is not a question but a statement of a fact. Those Pharisees could tell what kind of weather it was going to be, but the signs of the times, the changes in the moral or political world, were beyond their understanding. That I am right in my suggestion may be seen by looking at the parallel place in St. Luke: "Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?"

As regards the Prayer Book, I am sorry that the committee could not see a way to punctuate the ending of many or most of the collects in a way to promote correct reading; and it will be interesting to know what they have done in the Communion Office, which was barely touched in the last revision.

W. F. B. JACKSON.
Bristol, R. I.

UNION SERVICES ON THANKSGIVING DAY

To the Editor of *The Living Church*:

DO not often rush into print, but it does seem to me a shame that priests of the Church should be so hasty and uncharitable in their criticism one of another. The Rev. G. Wharton McMullin, in your issue of December 16th, very severely criticised the vicar of the Chapel of the Mediator, Philadelphia, for doing just what I did, not only this year, but other years as well. And yet I am just as loyal to the Church and to the Prayer Book as any one. I am well aware that the Church has provided a service for that day, and that service was used in its entirety. Moreover, the union service was placed at an hour which would not interfere with my own service, and there was nothing in either the service or the sermon (preached by a Methodist parson this year) that was contrary to the doctrine, discipline, or worship of the Protestant Episcopal Church.

It seems to me not only a farce, but the veriest sacrilege, to pray for unity and then act and talk in so narrow and bigoted a manner. Smyrna, Del., December 16, 1916. THOMAS GETZ HILL.

[CONDENSED]

To the Editor of *The Living Church*:

MAYBE the Chapel of the Mediator, Philadelphia, attacked for joining "neighboring bodies of sectarians in a Union Thanksgiving service", had the consent of the Bishop, as one other church I know. And maybe this chapel had its own services, too, at another hour, as this other church did. I think it very proper to obey the proclamation of the President to assemble in our respective houses of worship, for Thanksgiving. But I am utterly unable to see where these touchy priests get their idea that Christ could not eat with publicans and sinners.

LE ROY TITUS WEEKS.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

YES! Christmas is over and I had a fine one but if I had read Margaret Deland's article about our 'old careless Christmas' beforehand, mine would have been very different."

She was folding pieces of tissue paper and straightening out ribbons as she talked.

"I spent only a moderate amount of money but I could have furnished easily fifty comfort-bags for the French soldiers with it, I am sure. There is a show-window down town with a big card lying in it telling just how to make these bags and what to put in them. To think that I gave my well-to-do cousin a pair of white silk stockings! Oh, it is a crime! It is a crime to be wearing luxurious things now at all. We haven't got the spirit of those old girls in Philadelphia who boycotted luxuries during the Revolution."

"Oh, well," said the listener, "that was for the good of our own country. You can't expect the same self-denial about foreign lands."

"If you take that view of it, of course you can't, but are the French foreign to us? None of them are foreign. There is no such thing or word. And we American women should be just as ready to go without finery for the sake of those fighting men, those desolate women and children, as our forbears were to do without it for their country's sake. Baubles, trinkets, silks, embroideries, and a thousand useless things while famine and horror stalk over millions of God's children! It has spoiled my Christmas!" she said. "The only comfort is that it has 'made business'."

"But on the whole," she added, meditatively, "I think Christmas is too holy for the kind of giving we do. Christmas belongs to Christ—our giving should be only along the lines that He points out. Let us use birthdays for personal and intimate gifts and keep Christmas consecrated to God's poor."

"I salvaged my conscience by giving five dollars to the Belgians —"

"Yes! And then you bought at least fifty dollars worth of presents that nobody needed. Never again! Never again will I pass a merely 'happy' Christmas—they shall be holy hereafter. Never again will I give silk stock—"

"Let us begin right now, then. We will not give each other anything next Christmas. Is that it?"

"Nothing but a card—and not much of a card at that."

THE LATE EMPEROR FRANCIS JOSEPH was a dear lover of children. Some time before he died he wrote a letter to the children of the Empire asking their prayers for their country's success and telling them that they stand nearest to God.

"Once you were the joy, the comfort, even at times during my long life, the only comfort and the only joy, of your Kaiser and your King. When I saw you a sunbeam would penetrate into the shadow of my life. You, dear children, stand nearest to the heart of your Kaiser and your King, but not alone do you stand closest to them but to another beside whom the mightiest of this world are only helpless beings—God, our Father. In your eyes there shines the light of the morning of Creation; about you, there still is Paradise and heaven."

THIS DEPARTMENT has had occasion before this to comment on the excellent and unusual year books sent out by the Trinity branch of the Woman's Auxiliary of Clarksville, Tennessee. These books have been so arranged that any working Auxiliary may adapt the programme to its use. We regret that we have been unable to speak of it earlier in the season, as a number of societies might have preferred to buy at a small price these comprehensive pamphlets, containing such full instruction and suggestion, rather than assume the responsibility of making one for themselves. The main topic of this year book is *The New World*, Dr. Gray's book, the different chapters of which serve as themes for the various meetings. The September meeting is devoted to the United Offering and includes in its programme *Never-heard-Jane now Have-heard-Jane*, the good little chart-

play by Mrs. Leverich and Miss Bostwick. December is characterized by a missionary rally lasting for three days, while January has a quite elaborate Twelfth-night entertainment in which a Mistress of Revels takes charge of the merry-making. One page is called "The Prayer Circle," for those who cannot attend the study class. A list of eight visitors is on this page, evidently the names of those who go about on a labor of love among those shut in. Mrs. Harry C. Gerhart, Rose Lawn, Clarksville, Tenn., will give further details.

THERE HAVE BEEN inquiries as to the Church League of the Baptized in connection with the Church Pension Fund. This great Fund, which is attracting so much attention to the Church and which is a masterpiece in financiering, will not fully materialize for many years. Even when the five millions are given and the parishes have begun to pay in their allotments, it is said that it will be thirty years before its fullest benefits will be realized. Every vast scheme, unless there is unlimited wealth at its disposal, matures slowly. Therefore the work of the C. L. B. has not abated one tittle nor jot. Just as it has been doing its best quietly for many years—and who knows but that it was its influence which helped suggest the newer, larger thing—so it will go on. It will be teaching and preparing the soil for the reception of the Church Pension Fund seed. The officers of this League, some of whom have been serving ever since its inception by the late Miss Louise Koues, are exceedingly anxious to have it known that the C. L. B. is continuing and growing, and Bishop Darlington, their chaplain, is urging the forming of new Leagues in all dioceses and parishes which are without it. The League is a beautiful humanizer; it teaches care and thought for the aged clergy, for their wives, and their children. Early in January each year a meeting of the League is held in New York City, when the reports are heard and the money paid in to the Clergy Relief Fund. The C. L. B. provides a little, which will help until that good time when the Church can and will provide more. The dues are ten cents yearly. Mrs. J. Breckenridge Gibson, 333 North Broadway, Yonkers, N. Y., will gladly give literature and information.

THE MONTHLY CONFERENCES at the Church Missions House have long been among the institutions of the Auxiliary which have been helpful in many ways; helpful to those who have the privilege of being near enough to attend and to hear the discussions and receive the Holy Communion, always celebrated at this time, and helpful to those who read of them in the *Spirit of Missions* and recognize that many of the progressive ideas which have been adopted by the Auxiliary have been the fruit of these conferences. At St. Louis the subject of these meetings was discussed and it was suggested that they be open to all, and so they now are. They are held in the Church Missions House, Holy Communion being in the chapel at ten o'clock, business meeting and conference following in the board room. The conferences planned for the year are on these subjects: November: The Parish Branch—its weakest point. December 21st: Our Juniors—Prayer, Communion of the Child with Its Father. January 18th: Missionary Education—The Pilgrimage of Prayer. February 15th: The United Offering—In His name and for His sake. March 15th: How to Reach the Isolated country Woman—Prayer—our relation to God, and intercommunion. April 19th: The Easter Message—Suggestions of summer effort—Volunteers, their choice, training, and development. Officers expecting to be in New York at the time of these meetings are asked to notify the secretary.

AND THIS NATURALLY leads up to the welcome news that this secretary whom you are to notify is not a stranger imported from some unknown spot to take the place of our dear Miss Emery, but Miss Grace Lindley, who has been going about through all of our dioceses teaching Junior work, and who now

as Miss Emery's understudy has become the secretary of the Woman's Auxiliary. Well we know she will fill the place, giving to it all the interest of her devotional heart and the resources of her fertile mind. There will be no jar or hitch in Auxiliary affairs as Miss Emery quietly steps out of a place carefully prepared for her successor and well studied by that successor. We shall never consider that Miss Emery has left us. She will always be there as a sort of supreme court for Miss Lindley to take refuge in if things get too hard. And so, if the Auxiliary will let us do it, we welcome Miss Lindley to her new estate, knowing that the coöperation of Churchwomen will be ready to meet her fine leadership.

WHOEVER HAS HEARD a congregation of colored Churchmen singing the hymns of the Church feels how much music means to this race. We believe that in a degree the hymns and canticles of our service are greatly responsible for the attraction it has for the African race. There is a small congregation—29 communicants—of colored Churchmen in a mission called St. Michael and All Angels down in Florida, and they haven't any organ. This would be an inconvenience in some churches, but in a colored church it is a calamity. This mission is the only one between Jacksonville and Pensacola—that is, the only colored mission. It is 165 miles from each of these cities. Now doubtless if this mission were to take all its money it could buy itself an organ, but the vicar is training his people to pay their apportionment, pay the honest dues which the Church needs, and because they are trying to live up to these obligations they have to leave out the organ. They once had an organ. About twenty years ago somebody gave a well-worn organ to this mission. But the organ, after playing hymn and chant, after furnishing music for baptisms, weddings, funerals, Christmas jollifications, Easter jubilees, and Lenten devotions, has collapsed. The Rev. J. Henry Brown, the vicar, would rejoice earnestly, and his congregation would rejoice, if a good new organ or one not so much worn out were sent to this music-loving mission. Might we not pretend that it is in Japan or China and gratify this modest need? The address is Tallahassee, Florida, Box 72.

UP THE RIVER TO WUCHANG

BY THE REV. ROBERT E. WOOD

American Church Mission, Wuchang, China

HERE are two out-stations connected with St. Mark's, Wuchang, situated on the Yang-tze, twenty and fifty miles distant respectively.

I recently visited them in order that each might have a Eucharist in the octave of Ascension. Ordinarily one makes the trip in a little steamboat which runs to a place farther up and stops at all the towns enroute. But just now all the available steamboats have been commandeered by the government to tow large junks, filled with northern soldiers, to Hunan province, which has declared its independence of the central government at Peking. I saved about half the distance by cutting across country where the river makes a huge horseshoe loop. I struck the river again at a point above my destination and then floated down stream. To-day I am making the return journey in a boat with a mat-covering which protects me from the broiling sun and am enjoying a most restful time. The poor boatman is rowing the whole day and it will take him at least two days to return upstream to his home from Wuchang. He is being generously paid, as things go in China, but it is only a matter of seventy cents in United States money.

Last evening at Pai Tseo, the upper station, I enjoyed a Chinese supper of rice, duck eggs, cucumbers, bean-curd, and a dish which looked like June bugs fried in oil, but which proved to be silkworms after they have spun their cocoons (the last wasn't half bad). The resident catechist and I then went for a walk. We visited the principal temple in the place, which was in a most dilapidated state and yet bore witness of great devotion on the part of its frequent worshippers. This to me is quite remarkable, for in Wuchang idolatry is fast becoming a thing of the past. Our problem there is practical atheism, which is far harder to deal with.

One of the main shrines in the temple was dedicated to Buddha and his court of "saints," or deified followers. There were several hundred images of them surrounding his, in a huge glass frame like a show-window. Gold-leaf and paint were lavishly used, and the effect of the whole was very striking.

Immediately in front of the Buddha, on a slightly lower

seat, was the goddess of maternity, to whom very frequent prayers and votive gifts are offered by anxious parents. Over thirty votive offerings of incense, made of perfumed punk in the form of a spiral like a hoop-skirt, were suspended before the shrine. Each spiral will burn ten days without being touched. Some people make votive offerings of incense enough to last for an entire year.

Next in importance was the shrine of the goddess of mercy, who cares for the desolate and afflicted. She came in for her share of the incense, and her image was a fine new one all covered with gold-leaf. Another shrine was that of the three-headed, six-armed god who presides over the sun and moon and the elements, and drives away pestilence. The god of riches shared his shrine with the god of thunder and his wife, the goddess of lightning, with her flashing mirror. The presence of a great shrine to the "Pearly Emperor," a Taoist deity, in this temple served by Buddhists, seemed to indicate a kind of "federation of churches." On the whole I felt a little like St. Paul must have felt on his visit to Athens, when he saw the place wholly given to idolatry.

Upon return to our little rented house, which we use as a chapel, we had our evening service and, it being Friday, we said the Litany. You have no idea how forcibly it struck me as we prayed to our one Lord for all sorts and conditions of men, for whom the heathen have all these separate deities: for women in the perils of childbirth (compare the goddess of maternity), for all who are in danger, necessity, and tribulation (compare the goddess of mercy), for deliverance from lightning and tempest, plague, pestilence, and famine (in contrast to the six-armed god), for divine deliverance in all time of our tribulation, in all time of our prosperity (compare devotion to the god of riches), in the hour of death and in the day of judgment (compare Buddha with his promise of Nirvana). I often say or sing the Litany in Chinese, but never did it seem more wonderful than after this visit to a stronghold of heathenism.

Speaking of the strength of heathenism in Pai Tseo, we had one very notable instance of it. The daughter-in-law of one of our communicants (herself also a baptized Christian 18 years old), was afflicted with some kind of nervous disorder and startled the family by tying a rope around her neck. The neighbors and relatives all said that she was possessed of a devil and the only thing to do was to send for a man who had a "familiar spirit" who, when possessed by this god, could tell exactly what was the cause of the trouble. To be sure our Christian was unwilling to have anything of the kind going on in his household, but he did not take so strong a stand as absolutely to forbid it. So, when he was away from home on a journey, what did the heathen friends do but invite in the man with the "familiar spirit" who informed them that the young lady in question (according to the Buddhist doctrine of the transmigration of souls) was the reincarnation of a man who in his previous existence had murdered somebody, and now the spirit of the murdered man was after her to destroy her life. Consequently a Taoist priest must be brought in to drive away the spirit. All of these directions were carried out and, strange to say, the woman entirely recovered.

When the father-in-law came back he was much disturbed at what had happened. He came to the church and told the catechist and his fellow-Christians all about it. He acknowledged that his own fault was weakness in not having absolutely forbidden anything of the kind before he set out on his journey. He said he was willing to confess when the priest came next time. But, under the circumstances, it seemed best that something more than a private confession should be made, inasmuch as the whole affair had caused scandal and had given the enemy cause to blaspheme. Accordingly I required of him what the Holy Catholic Church of China, following the discipline of the primitive Church, generally requires in such cases, viz., a public confession in the presence of the faithful. Accordingly, at Communion next morning, after the dismissal of the unbaptized, and following the exhortation, our friend acknowledged his fault before the priest and congregation, all of us praying for him secretly. Then followed with great solemnity the confession and absolution.

WORK, AND live also. Do not forget that an experience in life, so long only as it is not sensual—for whatever is sensual blurs and deadens the fineness of any gift—gives richness and breadth to your power. . . . Do not be afraid of anything. Neither the bitterest sorrow that the world holds nor its most poignant joy can bring you anything but good, so long as you embrace it willingly, passionately.—E. F. Benson.

Church Kalendar



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

KALENDAR OF COMING EVENTS

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

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. G. H. Madara.

ASHEVILLE

Rev. George Hilton (during January).

CHINA

HANKOW

Rev. T. R. Ludlow
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
 Miss Dorothy Mills (address direct, 1 Joy street, Boston, Mass.)
 Deaconess G. Stewart (in First Province).

SHANGHAI

Rev. E. R. Dyer (in Seventh Province).
 Miss Laura Lenhart.

JAPAN

KYOTO

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

TOKYO

Rev. C. H. Evans
 Rev. C. S. Reifsnider, D.D.

NORTH DAKOTA

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

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).

PORTO RICO

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

SALINA

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

SOUTH DAKOTA

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

WESTERN NEBRASKA

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

WYOMING

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

Unless otherwise indicated, appointments will be made by Mr. John W. Wood, 281 Fourth avenue, New York.

Personal Mention

THE Very Rev. BERNARD I. BELL, Dean of St. Paul's Cathedral, Fond du Lac, has taken over the duties of secretary of the Social Service Board of the Province of the Mid-West, succeeding the Rev. H. W. Wells, resigned, until the meeting of the provincial synod in October. All communications for this board should be addressed to him at 59 West Division street, Fond du Lac, Wis.

THE Rev. D. R. BLASKE has entered upon his new work as rector of the Church of Our Saviour, Detroit, Mich. He should be addressed at 820 Ferry Park avenue.

THE Rt. Rev. FRANCIS KEY BROOKE, D.D., has returned to his home, and should be addressed at 427 West Ninth street, Oklahoma City.

THE Rev. DAVID H. CLARKSON, who served for nine years as rector of Christ Church, Schenectady, N. Y., was recently elected rector emeritus by the vestry of that parish.

THE Rev. L. A. COOPER-ELLIS was ordained priest in the Cathedral of St. Alban the Martyr, Toronto, Canada, on the Fourth Sunday in Advent. He returns to the General Theological Seminary early in January, to resume post-graduate work and take up clerical duties in the diocese of New York.

THE address of the Rev. CHARLES H. EVANS of Akita, Japan, will be 114 Grove street, Stamford, Conn., until April 15th.

THE Rt. Rev. W. L. GRAYATT, D.D., should be addressed after January 12th at 1532 Quarrier street, Charleston, West Virginia.

THE Rev. ARTHUR GOODGER should be addressed at Loveland, Colo., care General Delivery.

THE Rev. JAMES GOODWIN, D.D., rector of Christ Church, Hartford, Conn., who was given a six months' leave of absence by the vestry last fall on account of ill health, is steadily improving in health and strength and will in the course of time be able to resume active duties.

THE Rev. CLARENCE A. GRAYHURST has accepted a position on the Fond du Lac Associate Mission, which is headed by Archdeacon Babcock. Mr. Grayhurst was graduated from Nashotah House last year.

THE Rev. E. P. GREEN of Augusta, Ga., was restored to the ministry on All Saints' Day.

THE Rev. HERBERT L. HANNAH is the new vicar of the Chapel of the Holy Communion, Philadelphia.

THE Rev. SETH C. HAWLEY, until recently in charge of St. Andrew's Church, Manitou, Colo., has been appointed priest in charge of the Church of Our Father, Hull's Cove, Maine, and has entered upon his new duties.

THE Rev. CHARLES H. LONG, assistant minister at the Church of the Holy Trinity, Nineteenth and Walnut streets, Philadelphia, has been appointed minister in charge of St. James' Church, Prospect Park, Pa. (P. O. Moores). He began his new work the first of January.

DURING the illness of the Rev. Paul Faude, rector of St. Joseph's Church, Detroit, the Rev. H. B. MARKS has been supplying the services in this church during the Christmas season.

THE Rev. H. I. OBERHOLTZER should now be addressed at 2503 Twenty-second avenue, Spokane, Wash.

THE Rev. GEORGE L. RICHARDSON should still be addressed at 3916 Locust street, Philadelphia, Pa. The address given in the *Living Church Annual* is erroneous.

THE Rev. HENRY J. SIMPSON, Archdeacon of Michigan, has taken up the duties laid down by Dean Craik at Christ Church, Louisville, Ky. He will remain in charge until the Dean's return in July.

THE Rev. EDWIN W. TODD has accepted the rectorship of Trinity Church, Oshkosh, Wis., and will assume his duties before the beginning of Lent. The cure of Trinity Church, third largest in the diocese of Fond du Lac, has been vacant for a long time.

THE Standing Committee of the diocese of Springfield having become the ecclesiastical authority of the diocese, all communications should be sent to the secretary, the Rev. JOHN C. WHITE, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

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

RETREAT

NEWARK, N. J.—A retreat for the Associates of the Sisters of St. Margaret's and others will be held at St. Barnabas' Hospital, Newark, N. J., Wednesday, January 17th, Rev. Edward H. Schlueter, conductor. Those desiring to attend the retreat will notify the Sister in Charge, St. Barnabas' Hospital.

ORDINATIONS

PRIESTS

GEORGIA.—The Rev. ROBERT NELSON MACCALLUM was advanced to the priesthood by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, in Grace Church, Waycross, on the Feast of St. Thomas. Morning Prayer was said by the Rev. Mr. MacCallum. The Rev. John Moore Walker preached the sermon. The Rev. James B. Lawrence presented the candidate. Other attending presbyters were the Rev. W. W. Webster, the Rev. S. B. McGlohon, and the Rev. Willis P. Gerhart of the diocese of Tennessee. The service, the first of its kind in Grace Church, was beautiful and inspiring. The Rev. Mr. MacCallum continues his work at Waycross as rector of Grace Church.

NEVADA.—On the Third Sunday in Advent, at St. Mark's Church, Tonopah, Nevada, the Rev. HARLAN BAILEY was ordained priest by the Bishop. The presenter was the Rev. Percival S. Smithe of Las Vegas, Nevada, and the preacher was the Rev. Herbert H. Powell, D.D., of the Church Divinity School of the Pacific at San Francisco, Calif. The Rev. Mr. Bailey is vicar of St. Mark's Church, Tonopah, and in charge of the work at Round Mountain, Manhattan, and Belmont.

WEST MISSOURI.—On the Feast of St. Thomas, the Rev. FULLER SWIFT, in charge of the work at Grace Church, Kansas City, was advanced to the priesthood. The service was held at Grace Church at 10 A. M. The day was bitterly cold, but every priest within the confines of Kansas City attended, and some from outside the city. The service was conducted by Bishop Partridge, the lessons were read by the Rev. R. K. Pooley and the Rev. E. J. Craft. The Rt. Rev. Edward Fawcett, D.D., Ph.D., Bishop of Quincy, preached. The candidate was presented to Bishop Partridge by the Rev. H. E. Martin and the Rev. E. J. Craft. He was vested in an alb from the beginning of the service and immediately after the laying on of hands, in which the vested clergy united with the Bishop, and the commission to preach, the Bishop assisted him in assuming the chasuble. At the close of the service, the women of Grace Church served a luncheon to the clergy and their wives. Afterward congratulatory addresses were made. Bishop Partridge acted for the members of Grace Church and presented to Mr. Swift a private communion set and to Mrs. Swift some flowers as well as a comfort, made by the women of the Mother's Meeting. Mr. Swift took charge of the work at Grace Church about a year ago and has been ably assisted by Mrs. Swift.

MARRIED

BROOKMAN-STEWART.—On Tuesday, December 26th in St. James' Chapel, the Cathedral of St. John the Divine, New York, by the Rt. Rev. D. H. Greer, D.D., KATHARINE BARRON, daughter of Mrs. William Jay STEWART of New York City, to the Rev. DONALD MAYO BROOKMAN, D.D., rector of St. Peter's Church, Morristown, N. J.

DIED

ALLEN.—Suddenly, on November 29th, in Southington, Conn., Mrs. LOUISE M. ALLEN, widow of the late Rev. Charles Delancy Allen.

DAVIS.—On Wednesday, December 27th, at her residence, 11 East Twenty-ninth street, New York City, ANTOINETTE, wife of the Rev. W. W. Davis. Funeral from the Church of the Transfiguration, East Twenty-ninth street, between Fifth and Madison avenues, Saturday, December 30th. Requiem at nine o'clock and funeral office at eleven o'clock.

KEECH.—On Friday, December 29, 1916, the Rev. Dr. FREDERICK J. KEECH, assistant rector of Christ Church, Clinton street, Brooklyn, N. Y., died at his home, 449 Fifth street, in his fifty-fourth year. He was born in Charles county, Maryland, and was a graduate of St. John's College, Annapolis, and of the General Theological Seminary.

KILTY.—On Monday, December 18th, after a severe illness of nine weeks, the Rev. THOMAS SMITH KILTY, a retired priest of the diocese of Central New York, aged 52 years. Funeral December 20th from Christ Church, Bridgewater, the Rev. H. Curtis Whedon officiating. Interment at Burlington, N. Y.

WALKER.—In Boston, Mass., on December 22nd, at about seventy-three years of age, Mrs. HARRIETTE D. WALKER, a faithful communicant of the Church of the Advent, and also for many years active in the work of the Y. W. C. A.

MEMORIALS

FRANK ROSEBROOK MILLSAUGH

The bishops taking part in the burial service for the Rt. Rev. FRANK ROSEBROOK MILLSAUGH, D.D., late Bishop of Kansas, here put upon record

and bear public testimony to their personal affection and their high esteem for their friend and associate.

Bishop Millspach drew us toward him with his attractive personality which was a combination of firmness in adherence to his high ideals and of sweet loveliness in his cordial attitude toward all those with whom he came in contact.

In his official capacity the administration of his office was marked by indefatigable industry, and fidelity to the trust reposed in him by his Divine Master. The result of his labors can be evidently seen in the material things of the outward building and we are sure also by those unseen things which will be made open when we all stand before the judgment seat of our Lord.

To the immediate family of Bishop Millspach we extend our heartiest sympathy and the assurance of our earnest prayer that Almighty God, to whom we commend them, will grant them grace and comfort.

ARTHUR L. WILLIAMS,
SIDNEY C. PARTRIDGE,
SHELDON M. GRISWOLD,
THEODORE PAYNE THURSTON,
JAMES WISE.

WILLIAM MERCER GROSVENOR

At a special meeting of the trustees of the New York Protestant Episcopal Public School held on December 19th, the following minute was presented:

"In the sudden death of our associate, WILLIAM MERCER GROSVENOR, priest and doctor, the trustees of the New York Protestant Episcopal Public School wish to place upon record their sense of the grievous loss they have sustained. His lovable character and attractive presence, his strong personality, sound judgment, and clear thought, his deep interest in the cause of Christian education, commended him to his fellow-trustees and gave weight to his counsels.

"As chairman of the school committee, which is so closely associated with the working of Trinity School and St. Agatha, he brought to its deliberations and plans the benefit of his broad sympathy, sound judgment, and practical wisdom. Thus he contributed to place these schools in the high position they occupy to-day.

"Taken away in the midst of his years and in the height of his usefulness, he has left us a pattern of faithfulness to duty and to the cause of Christian education.

"To his afflicted family we tender our sincere sympathy, to which we join our thanksgiving for the life and work of him who now rests from his labors, and his works do follow him."

WILLIAM MERCER GROSVENOR

The trustees of the Cathedral Church of St. John the Divine desire to express their sense of deep bereavement in the death of their friend and fellow worker, the Very Rev. WILLIAM MERCER GROSVENOR, D.D., first Dean of the Cathedral.

Elected in 1911, Dean Grosvenor brought to the service of the Cathedral gifts of mind and heart which made his position one of unusual opportunity. With taste and culture exhibited by his knowledge and appreciation of the beautiful, there was combined an eagerness of interest that brought these gifts to bear at every point. No detail was too small to engage his interest as chairman of the Committee of the Fabric. No plan was too bold to enlist his courageous support and endeavor. His own interest stimulated that of others; his engaging personality drew them into cooperation, expressed by the large and frequent gifts made through him for the construction and maintenance of the Cathedral. From the day when he assumed the duties of his office to the day when death suddenly released him from them, he was the center of a growing and expanding work.

The care of the fabric of the Cathedral was only part of his concern as Dean. He was in charge of its services. He fostered beauty in them with assiduous care. He preached with power and simplicity, being mindful of the opportunity afforded by great congregations, and from far and near he brought to these congregations men with living messages. He conceived largely and generously of the relation of the Cathedral to the community. He did all that was within his power to put it at the service of the people of New York.

The Dean has built his life into the Cathedral. It will remain as an influence while the Cathedral remains. There is sorrow in his sudden death; there is the profound consciousness of an all but irreparable loss, but there is also gratitude and joy for the permanence of accomplishment crowded by him into five brief years.

GEORGE MACCULLOCH MILLER,
St. John's Day, 1916. Secretary.

WANTED

POSITIONS WANTED—CLERICAL

PRIEST IN AMERICAN orders over seventeen years wants a parish in the states, having had eight years' experience in good Catholic parishes in England; definite Churchman, Cath-

olic, musical, and mission preacher; not afraid of work; widower; in England at present. Address GILLING, care LIVING CHURCH, Milwaukee, Wis.

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

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

PARISH WANTED.—Seven years' experience in west and east. Post-graduate in Religious Education. Address R. E., care LIVING CHURCH, Milwaukee, Wis.

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

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

POSITIONS OFFERED—MISCELLANEOUS

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

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

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

POSITIONS WANTED—MISCELLANEOUS

ENGLISH organist and choirmaster of experience desires engagement. Successful organizer and trainer of both boys' and mixed choirs. Voice specialist, first class recitalist, communicant. Highest testimonials. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

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

DEACONESS, EXPERIENCED AND TRAINED, desires parochial and mission work. Nominal stipend with maintenance. Address FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

SOCIAL WORKER. Wide experience. One year's work in Deaconess Training School. Best references. Address J. P. G., 2511 Auburn avenue, Cincinnati, Ohio.

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

EXPERIENCED INSTITUTIONAL MATRON desires position. Highest references. Address ADVERTISER, 2100 Noyes street, Evanston, Illinois.

PARISH AND CHURCH

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

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

TRAINING SCHOOL for organists and choir-masters. 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, Ky., who manufacture the highest grade at reasonable prices.

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

HUTCHINS' MUSIC HYMNALS wanted by mission for Christmas. Address ALL SAINTS', 292 Henry street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louburg 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, 992 Island avenue, Milwaukee, Wis.

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

ALTAR BREADS, all varieties. Circulars sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

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

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

INFANT FOR ADOPTION

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

NEEDLEWORK

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

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of sug-

gestions for personal workers, and has many devotional pages.

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

LOANS, GIFTS, AND GRANTS

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

APPEALS

ALL NIGHT MISSION

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

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

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

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

CHURCH WORK AMONG THE DEAF

The Society for the Promotion of Church Work among the Deaf greatly needs funds for the support of four deaf-mute missionaries. Fifteen thousand deaf-mutes look to them for the preaching of the Word, the ministrations of the Sacraments, and for pastoral care. These silent people stand in their Father's house unable to hear or to speak for themselves!

Are there not some among the more fortunate brethren who will come forward to the support and increase of the work?

The Society has the cordial endorsement of Bishops Murray, Israel, Harding, Garland, Darlington, Talbot, Gravatt, Randolph, Whitehead, and Kinsman, and of many prominent clergymen and laymen.

Descriptive booklets sent upon request. Contributions may be sent to Rev. OLIVER J. WHILDEN, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

INFORMATION AND PURCHASING BUREAU

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

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

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. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1469 F. St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

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

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, E. 56th St. and Blackstone Blvd.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for 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.]

Thomas Y. Crowell Co. New York.

The Boy Settler or Terry in the New West. By Edwin L. Sabin, Author of Bar B Boys, Range and Trail, Scarface Ranch, etc. \$1.00 net.

Christus Consolator and Other Poems. By Rossiter W. Raymond. \$1.00 net.

Wells Gardner, Darton & Co. London.

The Soul of England, or A Great Empire at the Cross Roads. By the Rev. C. W. Formby, M.A. \$1.00 net.

University of Chicago Press. Chicago, Ill.

The Psychology of Religion. By George Albert Coe, Professor in the Union Theological Seminary, New York City. \$1.50 net.

Longmans, Green, & Co. New York.

Letters of the Rev. H. H. Jeaffreson. Edited by Rev. C. E. Lambert, M.A., Principal of the Clergy Training School, Cambridge, Examining Chaplain to the Bishop of Rochester. Foreword by the Bishop of Winchester. \$1.50 net.

Edwin S. Gorham. 11 W. 45th St., New York.

The American Church Almanac. Year Book for 1917. 50 cts. paper; 75 cts. cloth, postage extra.

A. R. Mowbray & Co. London.

The Young Churchman Co. Milwaukee, Wis., American Agents.

Every Child's Book About the Church. By Gertrude Hollis, Author of That Land and This, How the Church came to England, What the Church did for England, How the Church was Reformed in England, etc. With sixteen illustrations. 80 cts. net.

Here and There in the War Area. By the Right Rev. Herbert Bury, D.D., Bishop for North and Central Europe, Author of Russian Life To-day, and A Bishop among Bananas. With thirty-two illustrations. \$1.40 net.

The Seven Sacraments of the Universal Church. Short Addresses by B. W. Randolph, D.D., Canon of Ely. 40 cts. net.

Dallas Diocesan Clericus. Rev. F. L. Carrington, Dallas, Texas.

The Way Home. A Review of the Rev. R. J. Campbell's Book, A Spiritual Pilgrimage, being a paper read at St. Luke's Church, Denison, Texas, at a meeting of the Dallas Diocesan Clericus, by the Rev. F. L. Carrington, LL.D., Dean of St. Mary's College, Dallas, Texas.

Society for Promoting Christian Knowledge. 68 Haymarket, London.

The Wisdom of Ben-Sira (Ecclesiasticus). By W. O. E. Oesterley, D.D. \$1.00 net.

Open Court Publishing Co. Chicago, Ill.

The Dawn of a New Religious Era and Other Essays. By Dr. Paul Carus. Revised and enlarged edition. \$1.00 net.

The Christian Century Press. 700 E. 40th St., Chicago, Ill.

Hymns of the United Church. Editors: Charles Clayton Morrison and Herbert L. Willett. Cloth, \$1.15; half leather, \$1.40 net.

Richard G. Badger. Boston, Mass.

The World, the Church, and the Devil. By John Archibald Morison. \$1.25 net.

PAMPHLETS

Rev. A. J. Gammack. Fitchburg, Mass.

The Church at Home and Abroad. Preached in Christ Church, Fitchburg, Sunday, November 19, 1916.

What Went Ye Out for to See? The Work of Mr. Sunday in its relation to the Church. Preached in Christ Church, Fitchburg, Sunday, December 10, 1916.

From the Author.

The Peace Movement and Some Misconceptions. By Mrs. J. Malcolm Forbes. Address delivered at a meeting of the Executive Board of the National Civic Federation (New England Section), May 4, 1916.

Longmans, Green, & Co. New York.

Simple Family Prayers. Arranged for One Month. By A. Maude. 40 cts. net.

CHURCH MUSIC

Boston Music Co. 26 West St., Boston.

Organ Folio of Compositions by César Franck. Compiled and edited by Edwin Arthur Kraft. No. 195. 75 cts. net.

PAPER COVERED BOOKS

Nisbet & Co., Ltd. 22 Berners St., London, W.

The Unity of the Bible. A Restatement of the traditional Belief. By the Right Rev. Alfred Willis, D.D., Assistant Bishop for Tonga; Bishop of Honolulu, 1872-1902.

The Magazines

THE OPINION has been wide-spread among social workers in America that the war has crushed liberalism in England. They have formed this opinion because social work has been postponed, trade-union rules have been abrogated, dissenters like Bertrand Russell silenced, Russian revolutionary centers in London suppressed. But it is a characteristic of experts working in details to miss the main currents of tendency. No friend of radical democracy need be worried by the results of the last two years. The blood spilled by the working classes at the front has been justified by the profound modifications wrought in English consciousness. A nation mobilized and under arms is a rich field for radical ideas. Blood fertilizes the soil for change. Those who believed that the good old days of special privilege would be restored by conscription are doomed to an awakening more thorough than befell the French reactionaries of 1790. To the February Century, it is stated, Arthur Gleason will contribute an article entitled "The Social Revolution in England", tracing the development of this radical movement since the war began, and showing how it is more surely on its way in England than in any other country of Europe. A series of lithographs of British munition factories, by Joseph Pennell, is to accompany the article.

UNHEARD, because our ears are dull,
Unseen, because our eyes are dim,
He walks our earth, the wonderful,
And all good deeds are done to Him.

-Whittier.

NEW YEAR IN NEW YORK CITY HERALDED BY CHURCH SERVICES

Midnight Celebrations—Death of Mrs. William Whiting Davis—Farewell to Bishop Brent—Cathedral Notes

New York Office of The Living Church }
11 West 45th Street }
New York, January 1, 1917 }

PRECEDED by organ recitals, chime ringing, or preparatory programmes of hymn singing, midnight services were held in many of our churches in New York City and vicinity on New Year's Eve. In a number there was a special celebration of the Holy Communion. Earnest sermons and addresses were made.

At the Cathedral of St. John the Divine, Dr. Miles Farrar gave an organ recital at 10:45 o'clock, consisting of an interesting programme of four numbers. A half hour later there was a congregational service, at which the people sang Hymns 359, 203, 418, and two stanzas of "My country! 'tis of thee". Psalm 91 was read and the lesson was Rev. 21. The Rev. Canon Jones made an appropriate address.

The midnight service at old Trinity, Broadway and Wall street, was impressive. Beginning at 11:30 o'clock, the Litany was sung in procession, special prayers were said, and the rector, the Rev. Dr. William T. Manning, preached the sermon.

There were midnight celebrations of the Holy Communion in St. Thomas' Church, Fifth avenue, the Rev. Dr. Stires officiating; in St. George's Church, Stuyvesant square; in the Church of the Holy Communion, Sixth avenue and Twentieth street; and in Christ Church, Broadway and Seventy-first street.

DEATH OF MRS. W. W. DAVIS

Mrs. Antoinette Davis, wife of the Rev. William Whiting Davis, died at her residence, 11 East Twenty-ninth street, New York City, on Wednesday evening, December 27th, of pneumonia, after a short illness. Mrs. Davis is gratefully remembered in the diocese of Newark for her devoted interest in the welfare and support of diocesan activities and for her untiring zeal in promoting the varied interest of Christ Church, East Orange, N. J. A very painful and disabling affection of both eyes caused much suffering and hindered her from doing her accustomed work in latter years.

Funeral services were held in the Church of the Transfiguration on Saturday morning, December 30th.

FAREWELL TO BISHOP BRENT

New York's farewell to Bishop Brent promises to be one of the most interesting missionary occasions of the winter. The meeting is to be held in Synod Hall, Amsterdam avenue and One Hundred and Tenth street, on Friday, January 12th, at 8:30 P. M. Bishop Greer is to preside and make the fare-

well address. Bishop Brent will speak and pictures of the mission work in the mountain sections of the Philippine Islands among the Igorots will be shown. The Church Club, the Laymen's Diocesan Missionary Committee, the Junior Clergy Missionary Association, and the Woman's Auxiliary are cooperating with Bishop Greer to insure the success of the meeting. The Bishop has sent a letter to all the clergy of the diocese asking their cooperation in making the meeting a success and an inspiring farewell to the courageous Bishop of the Philippines.

CATHEDRAL NOTES

The trustees of the Cathedral of St. John the Divine met in Synod Hall on St. John Evangelist's Day. The session was well attended and lasted through three hours.

Besides routine business much attention was given to the loss sustained by the death of the Dean, the Very Rev. Dr. William Mercer Grosvenor on December 9th last.

A committee of three was appointed to prepare a minute on the Dean's death.

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, was appointed by Bishop Greer as chairman of the Cathedral Building Committee, to succeed Dean Grosvenor. The Dean had succeeded the Rev. Dr. William R. Huntington in this office since 1909.

The Bishop of the diocese was authorized to appoint a special committee of five, of which he himself is to be the chairman, to secure \$3,000,000. The first half million dollars will be divided equally. One moiety will be made an endowment fund for the support of the deanship; the other half will be expended in providing a fitting memorial for the late dean. This committee has not been named, and the form of the memorial has not been announced.

Not only the trustees of the Cathedral but the executive committee of the Cathedral League and many individuals favor the project of raising a Dean Grosvenor Memorial Fund of large proportion. The preachers in the Cathedral of St. John the Divine on Sunday, January 7th, will be Bishop Brent at 11 A. M., and the Rev. Edward C. Chorley, D.D., at 4 P. M. Preachers at these hours in the future have been chosen as follows:

January 14th: The Rev. Walter W. Reid, the Rev. Dr. Howard C. Robbins.

January 21st: The Rev. Dr. John P. Peters, the Rev. F. S. Smithers.

January 28th: Prof. Dickinson S. Miller, Bishop H. St. G. Tucker.

February 4th: The Rev. Dr. George William Douglas, the Rev. Dr. Frank W. Crowder.

February 11th: Dean H. E. W. Fosbroke, the Rev. Dr. William T. Manning.

SOUP KITCHEN

The Young Women's Society of St. James' Church, Madison avenue (Rev. Frank W. Crowder, rector), has started a soup kitchen at St. Cyprian Chapel in West Sixty-third street for the poor colored children. The society found many colored children in the neighborhood in great need of more nourishment and purer food.

THE BOSTON LETTER

The Living Church News Bureau }
Boston, January 1, 1917 }

WITH a marked devotion and a greater number of people than ever before sharing in it, Boston observed the wonderful festival of the Nativity of our Redeemer. It seems from various signs as if perhaps never had Christmas been so satisfactorily kept; certainly one who saw the outward signs of the season's observance is

inclined to feel so. The beautiful custom of illuminating the houses with many candles in the windows, begun some years ago on Beacon Hill, has spread far and wide, and with it the singing in the streets of hymns and carols by Church choirs and other groups. At the Church of the Advent at the first Vespers of the Feast, on Christmas eve, there was the largest congregation probably ever in the edifice. Hundreds could not gain ad-

mission. In many churches, including the Cathedral, the Divine Liturgy was celebrated at midnight and it is said that a service at this time enables many to combine the reception of the Holy Sacrament with the hearing of the Christmas music, which can hardly be managed otherwise by so large a number. Certainly there is, emotionally, a unique joy in this Christmas midnight service.

Of course, the poor and needy were provided for with a wide and blessed generosity by churches, charities, all sorts of organizations, and individuals. The list of such things, could one be compiled, would be tremendous and most edifying. How widespread is the season's spirit came home to one, when a Jewish newsboy, aged 13, wished one a "Merry Christmas"; and when one saw the processional cross of the Church of the Advent choir down in the midst of the West End Jewish quarter, surrounded by Christians singing carols and Jews respectfully listening.

THE RETREAT FOR LAYMEN

Speaking of the retreat for laymen conducted early in December at St. John's, Winthrop, by Dean Rousmaniere, and kindred affairs, a writer in the Cathedral *Kalendar* says:

"The deep impression which the retreat made on the men present was evident from the keen interest which was taken in the informal discussion, as well as from the numerous enthusiastic letters which the men have since written to the Dean. Prolonged and unbroken meditation on the highest spiritual ideals is really, with most men, an enduring uplift and inspiration, and creates a habit of thought and an attitude which can be easily carried over and applied in daily life.

"The demand for another retreat has already warranted preparations for one or two more opportunities of this kind before summer."

DEATH OF MRS. H. D. WALKER

Mrs. Harriette D. Walker, a faithful and devout communicant of the parish of the Advent, died suddenly on December 22nd, while on the way to spend Christmas with her sisters. For the past fifteen years she had been connected in various capacities with the Young Women's Christian Association, and for the last ten had been the religious instructor. Before entering that work she had been a national evangelist for the Women's Christian Temperance Union for more than twenty-five years, and had also served as evangelistic superintendent and corresponding secretary for both the Massachusetts and Rhode Island branches. She was about 73 years of age and was born in Boston. A memorial service will be held at the Y. W. C. A. building.

MISCELLANY

The console of the new organ in St. John's Church, Roxbury, will be given by the rector, the Rev. F. W. Fitts, and his brothers, the Messrs. H. K. and F. E. Fitts, as a memorial of their father, the late Frank Eugene Fitts, who was organist of the church during the rectorship of Dr. Converse, and also vestryman from 1910 to 1915.

The Christmas number of *My Neighbour*—the monthly magazine of the Church City Mission—is virtually an annual report of the extensive and very much alive branches of the Mission. It makes extremely interesting reading and should be perused by all, but especially by the skeptics as to missions.

On December 24th, at the morning service, the flags of the nations and of the commonwealth were dedicated and installed in Emmanuel Church, Wakefield. They were given by the Wakefield Daughters of the Civil War Veterans and by the Emmanuel Camp Fire Girls.
J. H. CABOT.

CHRISTMAS CHARITIES AMONG CHICAGO CHURCHMEN

**Large Number of Free Dinners—
Mystery Play at Kenilworth—
Growth at De Kalb—Round Table**

The Living Church News Bureau }
Chicago, January 1, 1917 }

FROM reports received, Chicago people had a happy, merrie Christmas—happy because of large attendances at many services held everywhere, and happy, too, because so many gave abundantly to the poor and needy. More than five hundred dinners were given to the poor during Christmas week at St. Mary's Mission House. There were dinners there for the children, dinners for men, dinners for mothers, dinners for the lonely and busy members of the Girls' Friendly Society, for the girls of the Industrial School. Gifts were taken to the women at the Bridewell. The men's club of St. Christopher's, Oak Park, distributed food, clothing, and presents to fifty-eight families. At Emmanuel, La Grange, the Sunday school had a public Christmas tree, and the older boys of the school took the large offerings made there to the city poor. These instances are typical of the general spirit of good cheer shown.

The Midnight Eucharist is becoming very general here in all types of parishes. The singing of the old carols at the afternoon service on Christmas Eve, and immediately before the Midnight Eucharist, was quite general. It is the Bishop's invariable custom to officiate and preach at the Cathedral at the mid-day service on Christmas Day. This year he was unfortunately absent because of sickness, and the services were taken by Dean Pond. Some of the Christmas offerings in the diocese were notably generous. The offering at St. Peter's was \$3,300, and St. Luke's Evanston, had the largest Christmas offering in its history, \$2,300. The offering at St. Michael and All Angels, Berwyn, a small suburban parish, was \$600.

MYSTERY PLAY AT KENILWORTH

Each Christmas Eve the Sunday schools of the Church of the Holy Comforter, of the Union Church, and of the West Side Mission

VACATION BIBLE SCHOOLS

SIXTY CHURCHES of our communion held Vacation Bible Schools last year. To promote and extend this new work in Canada and foreign lands the National Daily Vacation Bible School Association has been reorganized as the International Association of Daily Vacation Bible Schools, and will have its headquarters in the Bible House, New York City.

Last summer over 60,000 children were enrolled in 375 of these schools. The children were of forty-five races and nineteen religious bodies took part in the movement. More than two-thirds of the three thousand teachers served without pay. Dean Hodges of Cambridge is one of the officers of the international association.

A COLORADO MISSION

THE ARCHDEACON of Western Colorado, telling of his experiences in "that Land of the Mountains", says: "The attendance at the service numbered sixty; there were probably not over a hundred in the town at the time. The stores were closed and the public school adjourned, the town observing a 'holiday' in the original sense of the word. It is a common experience to go out of this little village a few hundred yards and see mountain sheep

join in a community Christmas tree celebration in the assembly hall. This year the parish of the Holy Comforter (Rev. H. B. Gwyn, rector) was responsible for the entertainment, which took the form of a mystery play depicting the Nativity, adapted from one compiled by Fr. Field, S.S.J.E., by the wife of the rector, and directed by her. The large hall was full of people who all seemed to enter into the reverent spirit of the play. The offering, amounting to \$308, was given to the suffering Belgian children.

GROWTH AT DE KALB

St. Paul's Mission, De Kalb (Rev. C. E. Bigler, priest in charge), has with its Christmas offering raised since November 1st over \$1,000. This sum, with a gift of \$500 from the Board of Missions, makes possible the consecration of the church building by Bishop Anderson on January 28th. A Greek Orthodox priest held services in the parish house on Christmas Day. These people are very appreciative.

BOUND TABLE

At the regular semi-monthly meeting of the Chicago Round Table, held in the Church Club rooms on Monday, December 18th, Dr. H. W. Gentles made an interesting address on The Activities of the Red Cross, with especial reference to the first aid work. Dr. Gentles is chairman of the Chicago Chapter of the American Red Cross and chief surgeon of the Boy Scouts. He is a member of St. Paul's Church, Kenwood.

UNIVERSITY CHURCHMEN

According to the book of registration of the University of Chicago, there are this year 139 students at the University calling themselves "Episcopalians". Of these, 55 have already been called upon by the clergy of St. Paul's, Kenwood. Some are attached to city parishes, but many are affiliated with none. The rector and people of St. Paul's, of Christ Church, and of the Church of the Redeemer are most interested in the work among students at the university. During the week of prayer recently held by the colleges of the country, the rector of St. Paul's had charge of one of the prayer groups at the university.

H. B. GWYN.

or deer, so close to nature do these people live. The Archdeacon of the district has, during the past ten years, held nearly all the religious services here. Once in a long time a visiting Jesuit Roman Catholic priest comes to celebrate the mass; or an evangelist comes in the summer; but the regular ministrations are by the Archdeacon."

CHRISTMAS AT A CITY HOSPITAL

ONE OF THE chief delights of Christmastide at Grace Church, Avondale, Cincinnati, was the carol singing at the General Hospital on the night before Christmas. A huge Christmas tree glowing with lights and decorations stood in the great hall of the Nurses' Home, and, a few minutes after 7, nurses in snowy raiment and eager faces came fresh from their duties in the twenty-six wards until, at 7:20, 110 were assembled. In perfect formation, in seniority of office and service, the nurses stood until the sweet voices arose in the familiar strains of "Joy to the world, the Lord is come". Then the long procession passed down through the tunnels, and up into the pavilions and wards, where sick men and women, and little children, both white and black, lay, and people of many nations and tongues were gathered. At a signal all lights

were extinguished, save the telephone lights, and the twinkling tapers of a Christmas tree, while the white-robed nurses swept round the ward, sweet, clear voices singing the blessed strains of "Adeste Fideles", "It came upon the midnight clear", and "Silent Night". It was wonderfully impressive, and one of the most beautiful and touching sights imaginable, as the faces of sick men and women brightened, and tears and smiles were seen on many a face.

A STORM IN THE WEST INDIES

A LETTER RECEIVED from Bishop Hutson of Antigua tells of a hurricane in the West Indies early in October, when a number of church buildings in his diocese were unroofed and broken.

At St. Croix, a large school house was deprived of its sheathing of galvanized iron. The roof was stripped from St. John's Church, Christiansted, and much of the masonry work was thrown down. Similar injury was done to the rectory. At St. Thomas both church and rectory are damaged, the church so badly that it may need to be buttressed and the roof replaced. All these are in the Danish West Indies. The two churches had a combined seating capacity of 1,700.

In the English island of Tortola the damage was terrible. The roof of the church was smashed into small fragments, and the pews and pulpit were badly damaged. The school house and rectory also were partly demolished.

CHURCH WORK AMONG THE DEAF

ACCORDING to the *Living Church Annual* for 1917, just issued, the sixteen leading missions for the deaf and the number of communicants accredited to each are as follows:

All Souls', Philadelphia	309
St. Ann's, New York	230
St. Thomas', St. Louis	103
All Angels, Chicago	70
Advent Chapel, Baltimore	69
Ephphatha, Detroit	65
St. Margaret's, Pittsburgh	61
St. Agnes', Cleveland	59
St. Mark's Columbus	49
St. Andrew's, Boston	40
Trinity Chapel, Washington	40
St. Alban's, Indianapolis	38
Ephphatha, Los Angeles	35
St. Bede's, Grand Rapids	28
Holy Spirit, Kansas City	24
St. Mark's, Cincinnati	17

In many other smaller cities the deaf communicants are merged with those of some centrally located parish. The number of the deaf who give the missions more or less moral support but who, at least nominally, are of other Christian bodies is large. There are over six hundred deaf-mutes in St. Louis and suburbs.

The Church was the first religious organization to enter distinctively into the deaf-mute mission field, the first to admit a deaf man to the sacred ministry, and the first to provide a church edifice for the use of a deaf congregation. The deaf of Philadelphia, New York, and Chicago have their own church building and parish house.

At the present time there are fifteen of our clergy engaged in the deaf-mute mission field. In several of the larger cities they are assisted by deaf lay readers. Of the clergy thus engaged only one has normal hearing. Only one of the clergy was born and raised in the Church; and of the 222 confirmed at St. Thomas' Mission for the Deaf only two were children of Church parents—facts which may be taken as indicative of the strong attraction the "Prayer Book Church" has for the "children of silence".

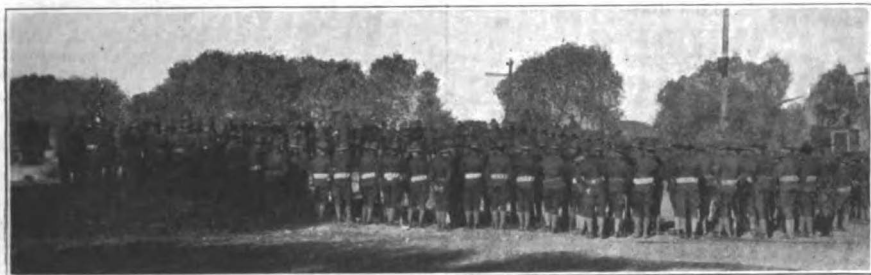
CHURCH ROBBED DURING SERVICE

ON SUNDAY, December 24th, during forenoon service at Trinity Church, Rock Island, Ill., of which the rector is the Rev. G. H. Sherwood, Bishop-elect of Springfield, the women's vestry room was entered and pockets of the

coats picked. Nearly \$30 was taken, including one purse containing \$25. There was no clue to the thief. The vestry promptly voted to reimburse all the money taken, the amount being provided by one of the vestrymen.

CHURCH PARADE ON THE TEXAS BORDER

THE CHAPLAIN of the Thirty-third Michigan Infantry, the Rev. Thomas E. Swan, writes of the Church's work among the soldiers waiting on the southern Texas line. "Much has been written against our 'religion' down here, he says and concludes therefrom that "it would appear to the gen-



THANKSGIVING SERVICE WITH THE 23RD MICHIGAN

eral public that our boys have forgotten their home training. Please look closely at this picture. Our boys are at their devotions on Thanksgiving morning. The chaplain is reading the proclamation. They do not concern themselves over the names 'Baptist' or 'Catholic', 'ritualist' or 'non-ritualist'; but the Catholic and Protestant, Greek, Jew, Pole, French, German, Hollander, Irish, Indian, and Finn bow reverently to honor their God."

SISTERHOODS IN THE CHINESE FIELD

THE DISTRICT of Hankow has now an established sisterhood of the Community of St. Anne. Four sisters have been appointed and are to work in connection with the Church of our Saviour, Wuchang, of which the Rev. Robert E. Wood is rector. All these sisters go out from St. John's House, Arlington Heights, Mass. It is an encouraging sign that communities devoted to the religious life and to good works are looking toward the mission field as a sphere of service. Two sisters of the Transfiguration were settled in Anking three years ago, and now this second venture is undertaken in the district of Hankow. Members of the community in China are Sister Raphaelle (Mrs. Agnes Williston), Sister Margaret (Miss Margaret Clark), Sister Ursula (Miss Hazel Alden), Sister Joan (Miss Bertha Peppard).

DEATH OF REV. DR. F. J. KEECH

THE REV. DR. FREDERICK JAMES KEECH, assistant at Christ Church, Brooklyn, N. Y., died Friday evening, December 29th, in his home, 449 Fifth street, Brooklyn. Before going to Brooklyn Dr. Keech had been connected with Trinity parish, Manhattan, and was senior curate of St. John's chapel in Varick street. He had also been rector of the Church of the Atonement, Brooklyn. He was 53 years of age, and was a graduate of St. John's College, Annapolis, and of the General Theological Seminary, class of 1887.

HYMNS OMITTED FROM THE NEW HYMNAL

A LIST of HYMNS contained in the present Hymnal but omitted from that which has recently been adopted has been compiled by the Rev. Walter C. Pugh, rector of St. Matthew's Church, Sunbury, Pa., and is published by authority of the archdeaconry of Harrisburg.

ASSOCIATION OF ITALIAN PRIESTS

THE ASSOCIATION of Italian Priests met at Christ Church, Oyster Bay, L. I., on Wednesday, December 13th, as guests of the Rev. Messrs. George E. Talmage, rector of the parish, and John Castelli, priest in charge of the Italian mission at that place.

It was voted to send a letter to Bishops Brewster of Connecticut and Burch of New York expressing gratitude at their appointment as members of the committee of the General Convention on a translation of the Prayer Book into Italian, and declaring willingness to aid.

The association considered the new service book published by the Committee on

Various Races of the Province of New England. It felt that the book could be improved by the insertion of the proper title of the Church on the title page, and that the usefulness of the book would be greatly enhanced by printing the Italian and English versions of the Eucharistic Service in parallel columns rather than on consecutive pages.

The association proposes to publish a hymnal in Italian—which will be a translation of a selection of hymns from the Church Hymnal—and a brief Church history, in pamphlet form, for free distribution.

The clergy present discussed also certain problems raised by the present high cost of living. It was decided to have the next meeting in St. Paul's Mission, Hartford, Conn., during Easter week.

FUNERAL OF MRS. McELWAIN

FUNERAL SERVICES for Mrs. Helen McElwain, wife of the Rt. Rev. Frank Arthur McElwain, Suffragan Bishop of Minnesota, were held in the Cathedral of Our Merciful Saviour, Faribault, on Saturday afternoon, December 23rd. Bishop Edsall officiated, assisted by Dean Zoubek and the Rev. Drs. Poole and Kramer of the Seabury Divinity School. Interment was in Maple Lawn cemetery.

Mrs. McElwain leaves a large circle of friends to whom she had endeared herself by her kindly acts and sunny disposition. Her influence among the students of Seabury, where her husband was warden from 1905 to 1912, was splendid, and her leadership among the women of the Cathedral parish during Dr. McElwain's deanship was dominant for good. She leaves two children, Frank Arthur, aged 8, and Mary McDonald, aged 5 years.

OPPORTUNITIES IN THE PHILIPPINES

THE WIFE of one of our naval officers in the Philippine Islands, stirred by the frightful infant mortality around her, has established a district nurse at Glongapo. She says: "We find, to quote Bishop Brent, 'a bewildering of opportunities begging for attention', for more come every day. The small returns from the town residents are more than needed for the town improvements, so it is quite a puzzle to know how we can work it out. We are now trying to interest the people themselves, and are succeeding somewhat; we hear they are forming some society to help. At the present time, we have work

for two more nurses, and if we could get them the town would put up another little house which is badly needed for maternity cases, and we would use our present one for the little babies."

PLANS FOR THE JUNIOR AUXILIARY

MISS GRACE LINDLEY, the newly elected General Secretary of the Woman's Auxiliary, in consultation with the president of the Board of Missions and the leaders of the General Board of Religious Education, has decided to work toward a unification of the Junior and Sunday school work. Instead of having groups of Juniors segregated from the life of the Sunday school, it is hoped that in the future the Junior leaders will be on the faculty of the Sunday school, and that every member of the Sunday school will be a member of the Junior Auxiliary.

DEATH OF REV. T. S. KILTY

THE REV. THOMAS SMITH KILTY, a retired priest of the diocese of Central New York, died at his home in West Winfield (diocese of Albany), Monday, December 18th, after a severe illness covering nine weeks.

Mr. Kilty was born in Clinton, Ontario, Canada, June 22, 1864. He was baptized by the Rev. Mr. (afterwards Bishop) Carmichael, and confirmed by Bishop Baldwin. He received his school training in the public schools of his native place, intending to continue in the preparation for holy orders, but a sudden and severe attack of sickness forced him to give up for some time his cherished ambition. He however rendered a recognized service in various mission Sunday schools and choirs until a return of health permitted him to resume his special studies. Coming to Michigan, he began his theological course with the Rev. Paul Ziegler of Detroit, meanwhile serving missions nearby, including Sanilac Center and Dryden. Ordained deacon



REV. T. S. KILTY

by Bishop Davies in 1904 in Mariners' Church, Detroit, he was placed in charge of St. John's, Sandusky, where he assisted in the erection of the present church. From 1906 he was assistant rector of Zion Church, Morris, N. Y., and in 1907 he removed to West Burlington as rector of Christ Church, both of these being in the diocese of Albany. Bishop Doane advanced him to the priesthood in 1908. In 1909 he became rector of St. Mark's, Clark Mills, where he continued for two years, ill-health, from which he had never been wholly free, compelling him to withdraw from active service. Since then he has resided at West Winfield, rendering occasional services, and for a time ministering to St. Paul's, Paris Hill, and to missions in Virginia.

Mr. Kilty married Jennie Walworth, by whom he is survived, together with three children, Walworth, Mary, and Fleda. A second son, Thomas S., Jr., died one year ago, aged seven months.

The funeral took place from the home of

the deceased, Wednesday, December 20th, and from Christ Church, Bridgewater, the Rev. H. Curtis Whedon, of St. Mark's, Clark Mills, officiating. Interment was in Burlington, N. Y.

THE BOARD OF MISSIONS

THE EXECUTIVE COMMITTEE of the Board of Missions held its regular meeting December 12th. In addition to the regular routine business the executive committee appointed Dr. Frank W. Lamb to Alaska, and also approved the employment by Bishop Rowe of the Rev. George J. Zinn. To the Philippines, Mr. Ray Randall Howland; also Miss Margaret C. Graves; and Miss Eveline Diggs and Miss Eleanor L. Gale under the United Offering of the Woman's Auxiliary. To Kyoto, Miss Mary Matthews. To Shanghai, Miss A. A. Stark. An appropriation of \$1,000 was granted for white work in the diocese of Arkansas.

THE WAY AND THE WALKING THEREIN

"THE TRAIL HITTERS at the tabernacle meetings are beginning to appear," says a paragraph in the *Weekly Bulletin* of Emmanuel Church, Somerville, Mass. "The rector has received nearly a score of resolution cards. A few have been signed by parishioners. The majority are strangers. In every case, he welcomes any step that means more serious acceptance of responsibility, and he wishes to assist in any way possible. He would remind these persons of two things. To shake Billy Sunday's hand in a moment of enthusiasm is easy. But more is required. Self-examination, honest contrition, confession, and the sacramental life should follow. And to accept Jesus Christ as my personal Saviour unless He is also accepted and served as a Personal King and Master, is of little avail. Hitting the trail should be but the first step in a life of Christian service."

CHURCH PENSION FUND

ST. PAUL'S CHURCH, Dorchester avenue, Chicago, has raised the \$6,000 set as a goal by the parochial committee, and is now working to reach a \$10,000 total.

A LUNCHEON was given in Christ Church parish house, Williamsport, Pa., on December 20th, in the interest of the fund. About fifty were present of the clergy and laity of the archdeaconry of Williamsport and the northern archdeaconry. The chairman of the diocesan committee, C. LaRue Munson, presided and made an address in explanation of the plan, and was followed by the Rev. Walter C. Pugh, the Hon. Horace B. Packer, Harry S. Knight, and the Rev. C. N. Tyndell. The diocese proposes to raise at least \$50,000, and it was manifested that these two archdeaconries intend to do their full share.

PAROCHIAL MISSIONS

A MISSION is to be held by the Rev. William T. Walsh in Holy Rood Church, New York City, from Sunday, January 14th, lasting for eight days.

AN ADVENT MISSION was conducted in St. Luke's parish, Jamestown, N. Y., by the Rev. J. Attwood Stansfield. The devotional addresses at the Eucharistic services were the feature of the mission. The announcement of a confirmation class at the close of the series brought applications from seventy candidates.

DEATH OF HAMILTON W. MABIE

HAMILTON WRIGHT MABIE, who died at his home in Summit, N. J., on December 31st, was distinguished in the Church as well as for his literary work and was a member of the General Conventions of 1910 and 1913.



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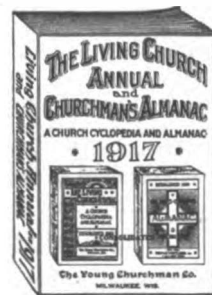
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The Living Church Annual

FOR 1917



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

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

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He had also been sometime a member of the Standing Committee of the diocese of Newark and president of the Church Club of the diocese. He was for several years president of the New York Kindergarten Association, was a member of the American Academy of Arts and Letters, and a trustee of Williams College, his alma mater, from which he received successively the degrees of A.B., A.M., and L.H.D. On the literary side Dr. Mabie's work is so well known that enumeration of his books becomes unnecessary. He was associate editor of the *Outlook* and stood perhaps first among American essayists. Dr. Mabie is survived by his widow and one daughter.

MEMORIALS AND GIFTS

A SILK FLAG given to Christ Church, Williamsport, Pa., was dedicated by the Rev. Charles Noyes Tyndell, rector, on the morning of Thanksgiving Day. It had been given by the Christ Church members of a state preparedness organization of women.

MISS ADELAIDE HAMILTON, the last surviving grand-daughter of Alexander Hamilton, who died on May 10, 1915, at the age of 85, left several bequests to Church institutions. Recently St. Luke's Hospital and the Cathedral of St. John the Divine received \$3,000 each, and \$1,000 each went to Grace Church and Columbia University.

ON ST. THOMAS' Day in St. John's Church, Camden, Ark., a set of Eucharistic vestments, the gift of the Daughters of the King, and a silver vase, given in memory of Gen. and Mrs. J. A. Reeves by Mrs. Ruby Reeves Rogers, were dedicated by the rector, the Rev. Dr. Verne R. Stover, just prior to his first celebration of the Holy Communion in the parish after his ordination on December 17th.

SEVERAL VERY handsome gifts have recently been presented to the Church of the Good Shepherd, Ruxton, Baltimore county, Md. They include a solid silver Communion service, choir and clergy stalls, pulpit hangings, a sanctuary lamp, and a memorial window in the chancel. Another window is being made by Tiffany, and will soon be in place. A fund for a pipe organ has been started with a gift of \$250.

THE REV. ANDREW CHAPMAN, rector of Grace Church, Galesburg, Ill., at a special service on Christmas Eve blessed the following gifts recently made to the parish: A brass sanctuary lamp of Gothic design; a very fine font cover of oak surmounted by elaborate brass work terminating in a large cross; a credence table bearing a suitable brass tablet; and three sanctuary stools; also the lining of the tabernacle, of fine linen and lace.

MRS. MARY WARDEN HARKNESS, who died on December 8th, bequeathed more than one million dollars of her estate to religious and charitable organizations. St. Bartholomew's Church, New York City, receives \$200,000 for endowment purposes, which is to be added to a fund of \$300,000 given by Mrs. Harkness before her death. The Church receives \$10,000 additional for the clinic at St. Bartholomew's House. Other endowment funds established by the will are \$100,000 for each of the six following institutions:

Memorial Hospital, Morristown, N. J.; Flagler Hospital, St. Augustine, Florida; Germantown Hospital and Dispensary, Philadelphia; Babies' Hospital, New York City; St. Mary's Free Hospital for Children, New York City, and the Art Museum of Cleveland, Ohio. St. John's Guild, New York City, receives \$50,000 for its fresh air fund; the Morristown County Children's Home, Morristown, N. J., receives \$5,000; the Bryson Day Nursery, New York City, and the Goodwill Home Association, Hinckley, Maine, each \$2,000.

ST. PAUL'S CHURCH, Richmond, Va., has recently been presented with a memorial window of exceptional worth and beauty, designed and executed by the Tiffany Studios and constructed throughout of Tiffany Favrite glass. The title, "Greet ye one another with a kiss of charity," is inscribed on the base of the window, and is illustrated by a group of three figures. The center, and perhaps principle character, is a woman who stands with her hands resting upon the heads of two little children, in the act of kissing each other. In the extreme lower section of the window is a panel bearing the inscription:

"To the Glory of God
and as a lasting memorial of the
Faith, Hope, and Charity
exemplified in the life of my mother,
MARY CAMERON ROSS BUFORD
Born 1848 Died 1916
and of my Father
ROBERT QUARLES STROTHER
Born 1844 Died 1873
and of my Stepfather
ALGERNON SIDNEY BUFORD
Born 1826 Died 1911.
Erected by Elizabeth Strother Scott."

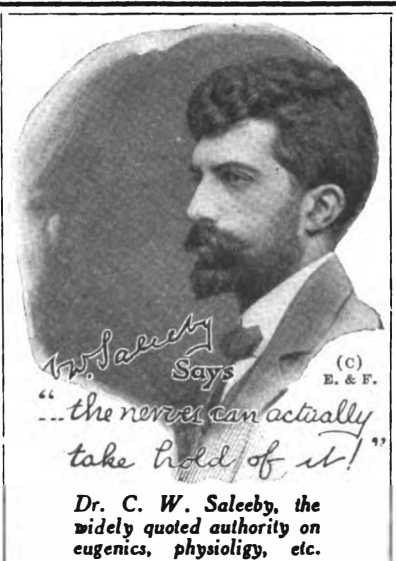
A FESTIVAL COPE has been given by the Catholic Club of New York to St. Stephen's College. The cope is after the pattern known as Renaissance, or straight, being on exact half circle in shape, made from a good English model. The material is silk damask of white and gold in the St. Alban pattern with orphreys and hood of red Canterbury damask. The orphreys are narrow, outlined with an English silk braid or lace in blue and gold, properly finished at the bottom of the cope with fine English fringe made in blocks of gold thread, black, green, and red silk. The hood is embroidered with the emblem of St. Stephen, the dalmatic of the deacon, and the stones of his martyrdom. This piece of work is carried out simply, but effectively, but the use of a beautiful piece of gold diaper cloth forming the dalmatic, pieces of silk damask being introduced for the lining of the same and for the orphreys, a latticing of gold thread being worked as ornamentation for the latter. The fringe, cords, and tassels of the dalmatic are also embroidered skilfully. The edge of the hood is finished with the same beautiful fringe used at the ends of the orphreys, and directly in the center of the hood hangs a handsome silk tassel of English make which adds both dignity and beauty to a singularly effective whole. The morse is a piece of almost solid embroidery, the design being the monogram "S. S. D. M." (i. e., St. Stephen, Deacon and Martyr), being done in solid gold couching outlined with black on a background of blue and gold diaper cloth. This vestment was designed and executed by St. Hilda Guild of New York. It was introduced on All Saint's Day and will be used at the Vespers of all holy days falling in the collegiate year.

ATLANTA

C. K. NELSON, D.D., Bishop

Educational

THE REV. B. T. KEMERER is beginning his work as special agent for the General Board of Religious Education in the Province of Sewanee. In Atlanta he conducted a Religious Education Institute on January 4th and 5th, Atlanta being the natural center for the dioceses of Georgia, Alabama, Tennessee, and Atlanta. Mr. Kemerer's work includes the explanation, in a series of conferences, of the practical working of the *Christian Nurture Series*, and also conferences with the clergy, Sunday school teachers, parents, and other interested persons about religious education. The programme of the Institute included a lecture on the general principles of the *Christian Nurture Series*, a mass meeting with an address on Training for Service, Conferences on team work in the diocese and in the parish, a mothers' meeting, and conferences on primary, junior, senior, and adult work.



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CONNECTICUT

C. B. BREWSTER, D.D., Bishop
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Parish Houses — An Automobile — Archdeaconry Meets

ST. ANDREW'S parish, Norwich, which has been very much hampered in its organization work, during the past year, through lack of room, is now making an addition to its parish house. The work was to have been completed on November 1st, but has been delayed through the inability of the contractor to secure labor.

THE INCOME of Calvary Church, Stonington (Rev. Frederick R. Sanford, rector), has reached the point where it is now able to relinquish all missionary aid.

A FEW FRIENDS of the Rev. and Mrs. Philip C. Pearson of St. Michael's, Naugatuck, have presented them with a 1917 Ford automobile.

THE REV. DR. LUTHER, president of Trinity College, has opened an office in Wall street, New York, as the first step in his campaign for \$1,000,000 for the college.

THE EPIPHANY MEETING of the Hartford archdeaconry will be held in St. Andrew's Church, Thompsonville, Tuesday, January 9th. The preacher at the Holy Communion will be the Bishop Suffragan. At the Clericus in the afternoon the Rev. Hiram Van Kirk, Ph.D., will read a paper on The Biblical Doctrine of Demons and Evil Spirits.

ST. MARK'S Church, Mystic, is rejoicing in the possession of a new rectory, built by a parishioner, Mrs. R. L. Webb, and presented by her to the parish. It is a pretty, cozy, and convenient home for the rector and his family.

PLANS ARE now in hand—and it is hoped the work will be begun in the spring—for a chapel to take the place of the present church in Colchester. It is planned to use the material of the old building, abandoned years ago, and now beyond repair, which even to the foundations is found to be in perfect condition, in the construction of the new building.

ST. PAUL'S PARISH, Southington, has suffered a severe loss in the death of Mrs. Louise M. Allen, widow of the late Rev. Charles Delancy Allen, which occurred suddenly on November 29th.

THE RECENT completion of the new parish house for Trinity Church, Branford (Rev. George W. Barhydt, rector), marks an epoch in the history of the parish. By dint of hard work by the rector and his people, the necessary funds were gradually raised through a period of several years. The cost has been about \$10,000, and the building, when completed, was free from any debt. The parish has in hand some \$400 for redecorating the interior.

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A NEW GUILD ROOM with well-equipped kitchen has recently been added to the plant of Trinity parish, Newton.

A NEW parish house for Christ Church, West Haven, is approaching completion. A pair of handsome Eucharistic candlesticks were recently given in memory of Mrs. A. W. Merrill, and a new altar book in memory of Mrs. Richard Bradley. In the sacristy a fine steel locker has been placed in the memory of Harry D. King.

FOND DU LAC

R. H. WELLES, D.D., Bishop
Bishop Weller Heads Civic Bureau

THE BISHOP has been chosen head of the civic bureau of the Fond du Lac Commercial Association. This bureau had charge of a community institute lately held in Fond du Lac in coöperation with the University of Wisconsin. Dean Bell of the Cathedral had immediate charge of the evening mass meetings at this institute.

MAINE

BENJAMIN BREWSTER, D.D., Bishop
War Relief—Improvements

ST. SAVIOUR'S CHURCH and Sunday school, Bar Harbor (Rev. A. C. Larned, rector), and the Church of Our Father, Hull's Cove, joining with the mother parish in response to the appeal of the President in behalf of the starving Armenians and Syrians, has sent to New York \$504, to be given to the Archbishop of Canterbury's Assyrian Mission.

WITHIN THE last few months many natural improvements have been made in St. Paul's Church, Fort Fairfield (Rev. Charles E. Wood, missionary). Among other things, the organ chamber has been enlarged, the organ itself has been renovated, and a motor for it installed.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Men's Club Work—Neighborhood Club

THE MEN of the parish have presented an automobile to the Rev. Charles E. Crusoe, priest in charge of St. Philip's, Highlandtown, and the Church of the Holy Evangelist, Canton, Baltimore. The men's club, which is a very live organization, has recently given a banquet in his honor in the parish hall, at which one hundred and fifty persons sat down. Addresses were made by the Rev. Canon Atkinson and Mr. William Felsenfeld. A unique feature of Mr. Crusoe's work is the children's church, which has taken the place of the Sunday school. The service is held at three o'clock on Sunday afternoon and is managed entirely by the children. The rector's advisory board and all other officers are selected from among the older children, and a vested choir of fifty choristers sings the service. It is expected that the two congregations will soon be united, and a large, up-to-date building erected, suitable for the active religious and social work being carried on.

AS A PART of his parish work at St. Luke's and Middleham Chapel, Calvert county, the rector, the Rev. Dr. William E. Glanville, has recently organized in the thickly settled Hungerford community a club for the promotion of social service, to be known as Hungerford Neighborhood Club. Meetings are held

monthly in the school house. The interest of all the residents of the community is enlisted in the movement and programmes are planned accordingly.

THE NEW WORK at the Church of the Good Shepherd, Ruxton, Baltimore county (Rev. William O. Smith, Jr., priest in charge, is making most gratifying progress. The cost of the new church was about \$15,000. At its completion in March last, there was a mortgage indebtedness of \$7,000, which has since been reduced to about \$1,000, and there are no other debts. All apportionments and assessments have been promptly met, and some have been over-paid. The Sunday school now has about eighty scholars enrolled. It is hoped that within the next year some of the assistance received from the archdeaconry can be surrendered.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Church of Our Saviour, Detroit

THE CHURCH OF OUR SAVIOUR, Detroit (Rev. D. R. Blaske, rector), has undertaken extensive improvements, among which will be the excavation of the basement beneath the parish house, in which will be installed a modern steam heating plant, capable of heating the church, the parish house, and the proposed rector's study, which will be built of brick in the rear of the church. A massive gothic vestibule will be erected at the Harper avenue entrance. Much of the material as well as the labor will be given by members of the congregation.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop
Quiet Days

A QUIET DAY and missionary service was held in Trinity Church, Princeton (Rev. R. R. Pomeroy, rector), on Friday, December 8th, conducted by the Rev. W. A. McClenthen, D.D., of Mount Calvary Church, Baltimore. During the day three meditations were delivered by Dr. McClenthen, who took for his general theme the Call of the Apostles. At 8 o'clock the mission closed with a mission service and sermon. The occasion was marked by a large attendance.

A QUIET DAY was held under the auspices of the Society of the Transfiguration in Trinity Church, Princeton, on December 20th. About thirty of the clergy were present. Four candidates for orders attending the General Theological Seminary also made the retreat. Four meditations were delivered, by the Rev. R. R. Pomeroy on The Intellectual Life of the Priest; by the Rev. T. A. Conover on The Pastor's Calling List; by Archdeacon Shepherd on The Priest as a Man of God; by Bishop Matthews on The Priest at the Altar. Evening Prayer was said by Bishop Matthews.

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QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Mission Work at Meyer

MEYER IS a fishing village of two hundred inhabitants on the Mississippi River, sixteen miles north of Quincy. Twenty-five years ago a church was built through the efforts of the Rev. William Francis Mayo, now of the Order of the Holy Cross. This church is the only place of worship in the village or within a radius of seven miles. Circumstances have heretofore made the occupation and development of this virgin missionary field impracticable, but last summer the Bishop placed Mr. A. H. Head, candidate for orders, in charge as local lay reader under Dean Long of Warsaw. The work there accomplished through his efforts has attracted wide interest. At Christmas time boxes of toys and useful articles were sent from several different places, and early on Christmas morning Mr. Head with a party, in a sleigh loaded with the boxes of Christmas articles, drove through the surrounding country, with horses decorated and bells jingling, playing Santa Claus to a hundred children who had never seen and possibly never heard of anything of the kind. This primitive mission field, properly nurtured, bids fair to reflect its great credit upon the missionary policy that has recognized its great importance. Dean Long gave them their Christmas Communion during holiday week.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Every-Member Canvass

MR. DAVID H. BROWN, Secretary of the Layman's Movement Commission, directed an every-member canvass in St. John's Church, Roanoke, on Sunday afternoon, November 5th, which was made by about fifty men. The chairman of the canvassing committee reports: "Although there are still some persons who, due to absence, sickness, etc., have not been seen by the canvassers, the finance committee feels that it can give out the following statement: Before the canvass there were 270 systematic contributors, of which number 232 pledged to current expenses the sum of \$5,366, and 169 pledged to missions and benevolences the sum of \$1,134; total, \$6,500. As a result of the canvass, there are now 372 systematic contributors, of which number 358 have subscribed to current expenses the sum of \$5,981.60, and 280 have subscribed to missions and benevolences, \$2,084.40. Total \$8,066."

WYOMING

N. S. THOMAS, D.D., Miss. Bp.
Parish House Opened

THE NEW parish house of St. Thomas' Church, Rawlins (Rev. F. C. Smith, rector), was completed and opened for use December 10th. The building is two stories, the upstairs an auditorium fifty-five by twenty-five feet, the lower story consisting of a dining room, kitchen, toilet, and furnace room. The building is lighted with the semi-indirect system, and will cost about \$4,500.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
Parish Houses

NEGOTIATIONS are under way for the transfer of the most valuable block in Stockbridge to the possession of St. Paul's Church. The building is now occupied by the post office, the telegraph office, a drug store, and several offices, but will be replaced in time by the erection of a handsome parish house.

ON DECEMBER 16th Bishop Davies dedicated the new parish house of the Chapel of the Good Shepherd, South Lee, a mission of the parish at Stockbridge.

WESTERN NEW YORK

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

Bishop Walker's Anniversary—Laymen's Missionary League

ON WEDNESDAY, December 20th, Bishop Walker celebrated the thirty-third anniversary of his consecration to the episcopate and also the twentieth anniversary of his enthronement as Bishop of Western New York. The Buffalo clergy sent him a bunch of thirty-three pink and white carnations and nearly two hundred of the clergy and laity of the Rochester archdeaconry assembled on Tuesday in Rochester at a luncheon in the interest of the Pension Fund, sent a telegram of congratulation, as did others of his clergy from out of town.

THE LAYMEN'S MISSIONARY LEAGUE of Buffalo, an organization of licensed lay readers, held their annual meeting and election of officers at the guild hall of the Church of the Ascension on Tuesday evening, December 12th. Bishop Walker was unable to be present but sent a very warm letter of encouragement. Archdeacon Ayres gave an interesting report and talk. Mr. G. C. Foerch, who has charge of the assignments of the lay readers, reported that the League had held, in the past year, 597 services, 370 being at country stations, and 227 in city institutions. An urgent plea was made for more lay readers.

CANADA

Bishop Farthing III—Khaki League Sunday

Diocese of Algoma

A NEW RECTOR for St. John's Church, Port Arthur, will be shortly appointed, Archbishop Thorneloe having given names to be considered by the vestry. The position is vacant through the resignation of Canon Hedley, who has gone to be chaplain with the Ninth brigade. Many improvements have been made this year, both in St. John's Church and the parish hall, while the full assessment to the M. S. C. C. has been paid as well.

Diocese of Calgary

ARCHDEACON DEWDNEY has consented to accept the archdeaconry of Calgary in addition to that of Red Deer, at Bishop Pinkham's earnest request. The Archdeacon, who was graduated at Oxford, has been working in the diocese of Calgary for the last seven years. He is the chief missioner of the diocese and one of the Bishop's chaplains.

Diocese of Huron

THE NEW rector of St. John's, Brantford, the Rev. E. C. Jennings, began his work in the parish December 3rd, preaching at both services.—ALL ACTIVITIES in St. Paul's parish, Thedford, are flourishing. The ladies' guild at the December sale realized a handsome sum.

Diocese of Montreal

BISHOP FARTHING has been in hospital since the middle of December, but is improving in health.—CHRISTMAS EVE was observed as Khaki League Sunday by nearly every church in the city. The great need of aid on behalf of returning wounded soldiers was dwelt upon in the various pulpits on the preceding Sunday. At the Church of St. James the Apostle, the rector, Major the Rev. Canon Shatford, made a most moving address, describing what he had seen in the hospitals, both in England and France. Thousands of wounded soldiers would be coming back, he said, many of them cases where large expenditures would have to be made upon them before they could be discharged even partially fit to take up their life's work again.

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