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**Living Church**

VOL. LVIII MILWAUKEE, WISCONSIN.—JANUARY 19, 1918 NO. 12

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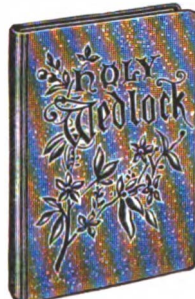
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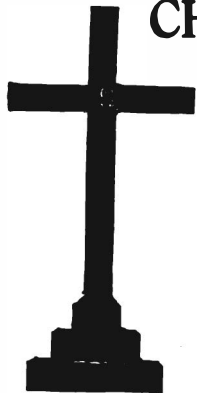
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*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by THE YOUNG CHURCHMAN Co., 484 Milwaukee Street,  
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## PRINCIPAL CONTENTS

ADAM'S COMPLAINT. By John Mason Neale, D.D. (Poetry)	383
EDITORIALS AND COMMENTS	384
John Mason Neale—The War Commission—Dr. Hall's Dog- matic Theology—The Snow Blockade—Thanksgiving for Jerusalem's Recovery—War Relief	
PURPOSE OF THE WAR COMMISSION'S FUND	385
ANSWERS TO CORRESPONDENTS	386
PERIODICALS AND THE POST OFFICE	386
THE SECOND SUNDAY AFTER EPIPHANY. By C. F. L.	387
THE NEW LECTONARY. By the Rev. C. B. Wilmer, D.D.	387
BLUE MONDAY MUSINGS. By Presbyter Ignotus	388
LONDON GIVES THANKS FOR JERUSALEM'S CAPTURE. London Letter. By J. G. Hall	389
JOHN MASON NEALE. By the Rev. William Harman van Allen, D.D. (Illus.)	390
DR. NEALE'S HYMNS. By the Bishop of Montana. (Illus.)	392
THE SISTERHOOD OF ST. MARGARET. By the Rev. Charles C. Edmunds, D.D. (Illus.)	393
STARS OF THE MORNING. By John Mason Neale, D.D. (Poetry)	394
RECOLLECTIONS OF DR. NEALE. By Vincent Neale. (Illus.)	395
NEALE AND CHILDHOOD. By the Rev. F. M. Clendenin, D.D.	398
TRAVELING WITH THE BISHOP OF ERIE. By the Rev. Roy I. Murray.	399
WITH THE BISHOPS AT THE FRONT	400
CONSECRATION OF SUFFRAGAN BISHOP OF SOUTH DAKOTA	400
SOME NEW CHRISTMAS TABLEAUX	401
WITHIN A HOLY TEMPLE RAISED TO GOD. By Charles Nevers Holmes. (Poetry)	401
PRAYER BOOK REVISION AND THE PSALTER. By A. C. A. H.	402
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	403
CORRESPONDENCE	404
Selection of Negro Suffragan Bishops (Rev. George F. Bragg, Jr., D.D.)—Bishop Hopkins and the Civil War (Rev. John Henry Hopkins, D.D.)—The Rank of Chaplains (Rev. Henry A. F. Hoyt, Rev. C. Hely Molony)—Lost Provinces (Rev. S. J. Hedelund)—Camp Communion by Intinction (Rev. Lincoln R. Vercoe.)	
LITERARY	406
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor	407
THREE WISE MEN AND THE EAST. By the Rev. Roland Ringwalt.	408
FROM A RED CROSS WORKROOM. By Francis Bishop Barney	408
PERSONAL MENTION, ETC.	409
THE PHILADELPHIA LETTER. By the Rev. Edward James Mc- Henry	412

# The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 19, 1918

NO. 12

## Adam's Complaint

**"The Lord my Maker, forming me of clay,  
By His own Breath the breath of life convey'd:  
O'er all the bright new world He gave me sway,  
A little lower than the Angels made.  
But Satan, using for his guile  
The crafty serpent's cruel wile,  
Deceiv'd me by the Tree;  
And severed me from God and grace,  
And wrought me death, and all my race,  
As long as time shall be.  
O Lover of the sons of men!  
Forgive and call me back again!**

**"In that same hour I lost the glorious stole  
Of innocence, that God's own Hands had made;  
And now, the tempter poisoning all my soul,  
I sit, in fig leaves and in skins arrayed:  
I sit condemn'd, distress'd, forsaken;  
Must till the ground whence I was taken  
By labor's daily sweat.  
But Thou, that shall hereafter come,  
The Offspring of a Virgin-womb,  
Have pity on me yet!  
O turn on me those gracious eyes,  
And call me back to Paradise!**

**"O glorious Paradise! O lovely clime!  
O God-built mansion! Joy of every Saint!  
Happy remembrance to all coming time!  
Whisper, with all thy leaves, in cadence faint,  
One prayer to Him who made them all,  
One prayer for Adam in his fall!—  
That He, who formed thy gates of yore,  
Would bid those gates unfold once more  
That I had closed by sin:  
And let me taste that holy Tree  
That giveth immortality  
To them that dwell therein:  
Or have I fallen so far from grace  
That mercy hath for me no place?"**

**Adam sat right against the Eastern gate,  
By many a storm of sad remembrance tost:  
"O me! so ruined by the serpent's hate!  
O me! so glorious once, and now so lost!  
So mad that bitter lot to choose!  
Beguil'd of all I had to lose!  
Must I then, gladness of my eyes—  
Must I then leave thee, Paradise,  
And as an exile go?  
And must I never cease to grieve!  
How once my God, at cool of eve,  
Came down to walk below?  
O Merciful! on Thee I call:  
O Pitiful! forgive my fall!"**

JOHN MASON NEALE,  
Tr. from St. Theophanes.

# EDITORIALS AND COMMENTS

**T**HIS issue is devoted very largely to the memory of John Mason Neale, whose centenary falls on January 24, 1918. THE LIVING CHURCH has invited a number of present-day admirers of the poet-priest to write on various phases of his life and work; the result now lies before the interested reader.

John Mason Neale

The editor attempts no addition to the memorials here printed; except to say that Churchmen do well to keep green the memory of the great saints and heroes of the Church whose lifetimes meet our own. The English Church entered the nineteenth century so nearly devoid of spirituality that, in retrospect, she seems almost to have been a corpse. She closed the century so thoroughly alive that her vigor was reflected in daughter Churches encircling the globe. But her re-birth was not easily attained. All the power of persecution and contumely and ridicule was exerted, not only from without but from within, to hold her back to the coldness of Georgian days. It seems incredible now that her own bishops and other leaders joined with the rabble in persecuting those who, under God, were leading the Church into a larger and deeper life. Neale, like Keble, was destined to fill out his life in one of the humblest of preferments; like Pusey, he was long under ecclesiastical censure and popular disapproval. Like both of them he lived a loyal and a saintly life in spite of these handicaps, and with them he is revered now as among the greatest of the sons of the English Church in modern times. Alas, why have England and England's Church so often been as Jerusalem, that "killest the prophets", and that "knew not the time of her visitation"?

John Mason Neale is revered to-day throughout English-speaking Christendom. His hymns are sung in churches of every name; his memory is sweet in the American as in the English Church.

The principal celebration of his centennial day in this country will be in Boston where, at St. Margaret's Convent, the sisters—spiritual daughters of Neale—with their associates and various others will keep the day, and the Rev. Dr. van Allen will be the panegyrist. Perhaps there will be no other public celebration; but great numbers of Churchmen, we are confident, will gladly, with THE LIVING CHURCH, refresh their memories of the departed saint, whose contemplation of Jerusalem the Golden has led heavenward the aspirations of so many of them.

**T**HE War Commission of the Church asks that \$500,000 be contributed for its work through offerings to be taken in churches on the last Sunday in January. This sum is needed for the purpose of following up our own boys in military service, whether in France or in camps at home. And that it is the duty of the Church to follow them up goes

The War  
Commission

without saying. This does not mean that there should be duplication of the work of the Y. M. C. A. or of the Red Cross, and it is perfectly certain that no such duplication will be attempted. The Church means to use this money in the performance of her own spiritual work among her own communicants and also to use parts of it for the purchase of proper equipment for her own clergy who are chaplains in service.

The War Commission shows a service flag for the Church in which stars are arranged to show the figures 65,000, that being the number of Churchmen in military service, so far as the Commission has discovered the facts. That means that approximately four per cent. of our soldiers are Churchmen. But only one per cent. of the American population are communicants of the Church. Therefore the Church has four times as many soldiers as her numerical strength in the

nation would warrant. It is obvious that this preponderance was not obtained through the draft, which was strictly mathematical in its working. The preponderance, therefore, is wholly among volunteers. Which means that four Churchmen volunteered and were accepted for military service when their country called, to every one out of an equal number of other citizens. This is a record of which Churchmen should be intensely proud. It means that in fact the Church has succeeded in inculcating the lesson of *service* among her sons, beyond what has been accepted in the nation at large. And this may well be the basis for an intelligent optimism as we look out over the conditions of the Church.

We earnestly hope that the Church will generously sustain the War Commission by raising the fund requested. The expense of a house-to-house campaign should be avoided; the contributions should be given voluntarily and promptly without personal solicitation. We shall hope and expect that Churchmen will "level up" to this expectation.

**T**HEOLOGICALS and students of theology in the American Church are familiar with the series of Dogmatic Theology written by Professor Francis J. Hall, of the General Theological Seminary, of which the first six volumes have already been published. The series is really the first systematic treatment from the Anglican viewpoint of the entire range of Catholic doctrine, and, when it is completed, Dr. Hall's service to the Church will be substantially that which was performed by Thomas Aquinas seven centuries earlier. His series is the modern *Summa*.

When the series was begun some years ago, the support of the Church was invited by advance subscriptions to the series at the rate of \$1.50 a volume. This support was given on a scale sufficient to justify the publishers, Messrs. Longmans, Green & Co., in issuing the volumes.

A circular letter now sent out by Professor Hall states that a further guarantee is required if the remaining four volumes are to be published. The original subscriptions have been largely depleted by deaths, which, with the sudden advance in the cost of printing materials, compels the publishers both to ask for new subscriptions and also to make a slight advance in the price. The circular states that the remaining four volumes will cost \$1.75 each to those who will subscribe for them and send the full amount—\$7.00—in advance, and \$2.00 per volume otherwise. We, who know the conditions and anxieties in the publishing trade, can assure the public that this advance is very moderate indeed under the circumstances, and that the publishers are dealing generously with them. Dr. Hall states that six hundred advance subscriptions will be required before publication can be resumed. In the meantime the manuscript for the seventh volume, entitled *The Passion and Exaltation of Christ*, is ready, but must await the response to this appeal. As an appendix to his circular letter, the "earnest hope that a generous response will be made to Dr. Hall's request, so that the publication of the rest of his important work may be assured," is made by the Bishops of Southern Ohio, Vermont, Nebraska, Chicago, and Oregon, the Rev. Dr. Manning, and Deans Fosbroke, Larrabee, and DeWitt.

To us the matter seems much more serious than the simple question of whether the public will subscribe for six hundred sets of these remaining volumes. It is of the first importance that these volumes should be made available to the Church, so that the remarkable series may be completed. If six hundred different people do not separately subscribe, then the Church must find the money in some other way. Pure scholarship is rare enough in the American Church, in which hustle and bustle and muscle count frequently for

more than thought; but we do not believe, notwithstanding, that men will be found lacking to afford the necessary guarantee that the publishers ask. Will not a few laymen of means advise Dr. Hall that they will supply between them whatever amount may be lacking from personal subscriptions? And will not all students of theology, at least, send to him the modest sum requested for their personal subscriptions?

The thirteenth century Church rewarded its theological writer with the title Saint, which we reverently prefix to the name of Thomas Aquinas to-day whenever we have occasion to refer to him. The twentieth century Church bids his successor go out and find the money with which to finance his work, or else throw the manuscript into the waste basket. Yet ninety-nine out of a hundred of us believe that learning stands higher in the repute of twentieth century Churchmen than it did among those of the thirteenth, and there are some who persist glibly in confusing the age of Thomas Aquinas with the "Dark Ages". Well, our several twentieth century varieties of culture are being pretty well tested to-day, and future generations may apply the term rather to us than to our predecessors.

At any rate, the American Church will be forever disgraced if it does not abundantly encourage Dr. Hall and his publishers to proceed with and to complete this work. Dr. Hall's address is 8 Chelsea Square, New York City. No doubt the present reader of this paragraph desires to write him to-day.

THIS issue goes to press with the entire central portion of the country snow-bound. During Saturday and the first half of Sunday scarcely a railroad train was moving over an area of hundreds of square miles. An incredibly cold wave, following heavy snowfalls, has penetrated to the very shores of the Gulf of Mexico. The Atlantic seaboard especially, and other sections somewhat less severely, are suffering for lack of fuel. The almost unprecedented weather conditions have therefore borne great hardship over an area comprising three-fourths of the country and a still greater proportion of its population.

THE LIVING CHURCH goes to press devoid of all its customary news letters from the East and South. The meeting of the Synod of New York and New Jersey was presumably held last week according to appointment, but for once we shall be "scooped" in reporting it by our excellent Eastern contemporary. Delayed mails had begun to drift in by Monday, but delays are too great for forms to be held back in the hope of receiving additional news. The managing editor observes philosophically that this gives us more space for the Neale centennial articles that were intended to be the chief feature of this issue in any event. And all of us, in spite of much inconvenience to all and no little actual suffering for some, may well recognize that the unprecedented snowfall is God's direct interposition to protect the winter wheat, so that famine may be averted next spring and the world be fed. An incredibly large addition to the world's food supply is indicated by this unusual weather condition. Certainly, then, we shall all be willing to forget the temporary inconvenience and render thanks to Almighty God for this mercy vouchsafed to us.

WHY not have a special fund entitled "Thanksgiving for Recovery of Jerusalem?" asks one of the most liberal contributors to relief funds, and adds: "It might be the means of a goodly sum for Bishop MacInnes."

An excellent idea!

Thanksgiving for  
Jerusalem's Recovery

Thanksgiving for the recovery of  
Jerusalem should take a tangible form.  
It will not be that of casting any form

of obloquy upon non-Christian races in the Holy Land. Christianity, as it is understood and practised in the countries of the Allies, does not consist in the practice of "frightfulness" upon a conquered people nor in the collection of war indemnities.

The mission of the Church of England in Jerusalem, of which Bishop MacInnes is the head, has long been supported in part by American Churchmen and is, indeed, unique in that respect. It represents the two Churches. Americans had no part in the military operations that have culminated in such success in Palestine. Let us therefore the more willingly place a thanksgiving fund in the hands of Bishop MacInnes, through his American commissary. Nest eggs for such a fund have already been received at this office. Additional contributions will be welcome.

But, as in past statements, this must not be considered an "appeal". It is the statement of an opportunity and the tender of the good offices of THE LIVING CHURCH. Our readers have repeatedly demonstrated that they do not need to be exhorted as to their duty.

**PURPOSE OF  
THE WAR COMMISSION'S FUND**

**T**HE half million dollars asked for by the War Commission is for the general war work of the Church, such as the equipment of all Church chaplains in the work overseas and the reinforcement of war work in dioceses where the camp responsibilities are so great and the financial limitations so keen that the diocese is compelled to turn to the Commission for help. Stronger dioceses will of course carry their own war work and give generously to the half million; dioceses with comparatively little war work of their own will be able and glad to give the more in order to compensate for those that are heavily burdened. Surely every parish and mission in the land wants to give towards the carrying of the ministrations of the Church to our men and boys across the sea.

**THE WAR COMMISSION.**

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 14th:

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K. C. F., Marquette, Mich. "Marina," New Haven, Conn. . . . .	5.00
J. W. W., Chicago, Ill. . . . .	10.00
A friend, Pittsburgh, Pa. . . . .	2.00
A member of Christ Church, Woodlawn, Chicago, Ill. . . . .	50.00
St. John's Sunday School, Clinton, Ia. . . . .	2.00
St. Agnes' Sunday School, Miami, Fla. . . . .	7.38
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A communicant of Grace Church, Cedar Rapids, Iowa ** . . . .	500.00
	10.00

Total for the week . . . . . \$ 1,121.53  
Previously acknowledged . . . . . 54,470.47  

---

\$55,592.00

- \* For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For relief of Belgian children.
- § For relief work in Rome under Mr. Lowrie.
- \*\* \$5.00 each for French relief work and for work in Italy.

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

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

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316. Henry F. Hayne and sisters, Charleston, S. C. . . . .	36.50
317. Mr. and Mrs. Austin Farrell, Marquette, Mich.—In memory of little Maitland. . . . .	36.50
318. St. Andrew's Church School, Pittsburgh, Pa. . . . .	36.50
319. In memoriam M. L. S. D., Germantown, Pa. . . . .	36.50
6. Mrs. H. O. DuBois, New York City. . . . .	36.50
7. Miss Mary Constance DuBois, New York City. . . . .	36.50
9. Miss Constance R. Wheeler, Burlington, Vt. . . . .	10.00
19. James H. Pershing, Denver, Colo. . . . .	10.00
31. Rev. and Mrs. Bert Foster, Grass Valley, Calif. . . . .	10.00
44. Miss Susan B. Hanson, Washington, D. C. . . . .	36.50
61. Mrs. J. C. Phillips, Shippensburg, Pa. . . . .	36.50
72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich. . . . .	9.00

## 84. Good Shepherd French Baby Helpers, Lexington, Ky. . . . . 3.00

Total for the week . . . . .	\$ 370.50
Previously acknowledged . . . . .	17,467.05
	<b>\$17,837.55</b>

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

## ARMENIAN AND SYRIAN RELIEF FUND

A communicant of St. John's Church, Lafayette, Ind. . . . .	\$ 5.00
Church of the Redeemer Sunday School, Chicago, Ill. . . . .	1.05
Christ Church Sunday School, Winnetka, Ill. . . . .	450.00
St. Paul's Church, Trenton, N. J. . . . .	10.00
I. E. P., Communicant of All Saints' Church, Riverside, Calif. . . . .	4.00
Lucy Austin Ball, Warrensburg, Mo. . . . .	15.00
A. Murray Young, New York City . . . . .	25.00
Rev. N. D. Stanley, Sheboygan Falls, Wis. . . . .	5.00
St. Luke's Mission Sunday School, Minneapolis, Minn. . . . .	6.79
Sunday School of the Church of the Ascension, Cleveland, Ohio . . . . .	17.00
St. James' Church, Painesville, Ohio. . . . .	50.00
Chapter IV, Christ Church, Rochester, N. Y. . . . .	5.00
A. V. A., Washington, D. C. . . . .	500.00
Miss Eloa L. Deming, Dubuque, Iowa. . . . .	5.00
Mrs. Mary W. Deming, Dubuque, Iowa. . . . .	5.00
Kemper Hall School, Kenosha, Wis. . . . .	20.00
St. Paul's Sunday School, Minersville, Pa., and Sunday School of St. Stephen's Chapel, Forestville, Pa. . . . .	26.30
St. Stephen's Church, Racine, Wis. . . . .	10.00
St. Thomas' Sunday School, Thomasville, Ga. . . . .	5.00
Calvary Sunday School, Wilkes-Barre, Pa. . . . .	11.34
The Misses Johnstone, Cooperstown, N. Y. . . . .	10.00
Trinity Church, Gouverneur, N. Y. . . . .	14.45
Zion Church School, Rome, N. Y. . . . .	32.11
Calvary Mission, Pleasant Hill, Mo. . . . .	5.00
K. C. F., Marquette, Mich. . . . .	5.00
St. John's Church School, Cuyahoga Falls, Ohio. . . . .	4.50
St. Andrew's Sunday School, Youngstown, Ohio. . . . .	40.67
St. Andrew's Church, Youngstown, Ohio. . . . .	46.88
St. John's Church Sunday School, Elmira Heights, N. Y. . . . .	5.00
A communicant of the Church in Charlotte, N. C. . . . .	5.00
Rev. S. W. Creasey, Nixon, Nev. . . . .	10.00
St. Mark's Church School, Denver, Colo. . . . .	80.00
St. Mary's Church, Reading, Pa. . . . .	10.00
Grace Church Sunday School, New Market, Md. . . . .	8.00
Rev. P. M. Bryden, New Market, Md.—Meatless days self-denial . . . . .	2.00
Zion Church Sunday School, Oconomowoc, Wis. . . . .	7.37
Rev. C. A. Wilson, Oconomowoc, Wis. . . . .	3.00
St. Mary's Sunday School, Kinston, N. C. . . . .	10.00
St. Paul's Church, Charleston, S. C. . . . .	36.22
A communicant of Grace Church, Cedar Rapids, Iowa. . . . .	5.00
St. Thomas' Sunday School, Plymouth, Ind. . . . .	5.28
Trinity Cathedral Sunday School, Easton, Md. . . . .	25.61
St. Barnabas' Sunday School, Epiphany offering, McMinville, Oregon . . . . .	6.70
A friend of St. Barnabas, McMinville, Ore. . . . .	5.00
Calvary Church, Chicago, Ill. . . . .	3.50
Calvary Church Sunday School, Chicago, Ill. . . . .	2.55
Church of the Messiah, Santa Ana, Calif. . . . .	.50
St. John's Chapter, Daughters of the King, Wichita, Kans. * . . . .	10.00
St. Philip's Church, Putnam, Conn. * . . . .	1.25
St. Paul's Sunday School, Greensboro, Ala. * . . . .	6.50
Mrs. Jordan S. Thomas, Charlotte, N. C. * . . . .	2.00
St. Martin's Sunday School, Charlotte, N. C. * . . . .	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. * . . . .	1.00
Mrs. Harvey P. Barrett's Sunday School Class—Sept.-March * . . . .	6.00
St. Peter's Sunday School, Oakland, Calif. * . . . .	20.10
Rev. Edgar F. Gee St. Peter's Church, Oakland, Calif. * . . . .	5.00
St. Andrew's Church School, Pittsburgh, Pa. * . . . .	21.26
St. Agnes' Sunday School, Sandpoint, Idaho * . . . .	20.50
All Saints' Mission, Portland, Ore. * . . . .	8.60
	<b>\$1,669.03</b>

\* For relief of children.

## THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

A. V. A., Washington, D. C. . . . .	\$500.00
Kemper Hall School, Kenosha, Wis. . . . .	20.00
St. James' Sunday School, Alexandria, La. * . . . .	10.00
Mrs. L. T. Slack, Alexandria, La. * . . . .	1.50
	<b>\$531.50</b>

\* For relief of children.

## HALIFAX RELIEF FUND

J. A. S., Marysville, Calif. . . . .	\$ 1.50
A. Murray Young New York City . . . . .	25.00
A friend, Kenosha, Wis. . . . .	2.00
Rev. Robt. J. Freeborn, Painesville, Ohio. . . . .	5.00
"Marina," New Haven, Conn. . . . .	10.00
Mr. and Mrs. J. H. Cousins and daughter, Detroit, Mich. . . . .	2.00
Wm. Johnston, Vesper, Ore. . . . .	10.00
	<b>\$55.50</b>

## POLISH RELIEF FUND

A friend, Baltimore, Md. . . . .	\$5.00
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## AMERICAN RED CROSS

Wm. Johnston, Vesper, Ore. . . . .	\$10.00
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## ANSWERS TO CORRESPONDENTS

L. B. L.—(1) St. Elizabeth of Hungary (A. D. 1207-1231), commemorated on November 19th, was daughter of Alexander II, King of Hungary, and wife of Louis, Landgrave of Thuringia and Hesse, and was renowned for her service to the poor and afflicted, especially during famine and plague. After less than a year of married life her husband died in one of the Crusades and she was badly treated by his brother and successor, and was reduced to poverty.—(2) There are two St. Clements: one, Bishop of Rome, is commemorated November 23rd; the other, Bishop of Alexandria, December 4th. The first is referred to in Philippians iv. 3.

WE HAVE no more right to consume happiness without producing it than to consume wealth without producing it.—Bernard Shaw.

## PERIODICALS AND THE POST OFFICE

A SERIOUS menace to the periodicals of nation-wide circulation in this country and their readers is contained in the revenue bill passed at the last session of the present Congress, providing that these periodicals be taxed for postage, after July 1, 1918, according to the zone system and by an increasing scale for the next several years, which will have the effect of repealing the present system of level postal rates throughout the country and will increase those rates from 50 to 900 per cent. The religious press in particular is simply unable to cope with the requirements of the law and it seems inevitable that, for the most part, that legislation will wipe out this class of periodical literature.

If the winning of the war would be helped by a result of that sort the religious press and its constituents would acquiesce without a word. We are all ready to lay everything else aside to win the war. From every point of view, however, it is certain that no such sacrifice is needed.

Moreover, the proposed change is a reversion to a conception of the Post Office Department that is most unworthy, though, unhappily, it seems to be that of the present Postmaster General, as shown in his last annual report; he seems to regard the Post Office as a huge mercantile establishment, in which profits must be shown on every item handled. The history of the origin and development of the postal function clearly shows that it arose in response to the needs of the American people; that it never was regarded in the light of a money-making establishment and as a means of earning cash dividends for a government department. It spent money lavishly on post-roads, it helped canals, it helped railroads—all to the end that human thought should be easily and quickly communicated to the uttermost ends of our population. The functions of the Post Office in its relation to the people are not a whit different from the functions of the Department of Agriculture, of the Interior, of Commerce, and of Labor. It is to serve the people as a whole, in a way that no private money-making function can serve them.

In other fields these great governmental department services disregard costs in relation to revenue, and base their function upon service to society as a whole, irrespective of the microscopic individual effects. For example, the Department of Agriculture shows individual farmers how to increase soil fertility, how to prevent glanders, hog cholera, chicken roup, and in countless ways gives the product of expensive research and elaborate and costly experimentation to farmers—and free. If the farmer had to pay even on the cost basis of such services, he could not afford it; he would do without. And thus, by so doing without, the annual production of our national wealth would be reduced by billions of dollars.

Just so it is in the social and economic principles underlying this whole postal question. The postal service is so great a function to our citizenship that we do not measure it in terms of cost. We deliver letters to the Philippines and Alaska that cost more than the stamp they carry. For by such means the population of Alaska and the American population of the Philippines retain the home bounds and develop wealth without sacrifice of intelligence.

The publishers of THE LIVING CHURCH feel justified in appealing to their friends and constituents to do all in their power to induce an amendment of the law at the present session of Congress repealing this burdensome and discriminatory legislation. Some may be willing to write to their congressmen and senators urging its repeal. Others, who have the opportunity of introducing resolutions into legislative bodies of any organization, religious or otherwise, memorializing Congress to repeal this legislation, will not only confer a favor upon the religious press, but will be doing a marked service by such action. Members of both houses of Congress were aware when the act passed that that section of it was at least very questionable, if they did not agree that it was mischievous, but it is, comparatively, so small a detail of the war revenue act that it was impossible under the conditions of the last session to get it modified.

It will be a serious matter to the periodicals of this country and to their readers if modification of that action cannot be obtained by legislation before it comes into effect—July 1st.

THE SECOND SUNDAY AFTER THE EPIPHANY

By C. F. L.

THE MYSTIC WINE

**C**ERTAIN incidents in the life of our Lord, which show the human side of His nature, are very appealing. We are social beings, and in all ages have enjoyed coming together on festive occasions. In the gospel for to-day we see Christ, as a matter of course, accepting an invitation to the wedding-supper. Music, dancing, feasting, with an abundance of the light wines of Palestine, were an accompaniment of such occasions. We can reverently picture His courteous, urbane, and gracious attendance upon this social function; and we cannot conceive of His wearing a cold, frowning, puritanical aspect, thus chilling the happiness of the younger guests. Christians can exert a beneficial influence by participation in innocent amusements and relaxations. A forbidding countenance will not win souls for the Church.

Suddenly, however, the human side of our Lord is overshadowed by the divine power, shining forth at the request of His mother, who seems to be in a position of authority, as a near relative, or an honored friend of the family. To invite guests to a feast, and then lack sufficient wine, would have been an overwhelming disgrace for host and hostess. Blessed Mary, feeling for them in this dilemma, had at once recourse to our Lord, showing that, although this would be His first miracle, yet she knew His power to be infinite. A thought that must be kept clearly before our minds is that His answer was one which satisfied her. The term woman, *γυναι*) was one of great respect in the language of the day; and He acted immediately upon her information. That she knew that He would do so is evident from her command to the servants, "Whatsoever He saith unto you, do it." Her faith in Him was supreme, and so influenced them to obey the seemingly strange direction which He gave.

The divine side of His nature now appears, for we read: "He manifested forth His glory, and His disciples believed in Him." These waterpots were not for drinking-water, but had been used for the customary ablutions; and now, being empty, were ready for the use of the Master; as are the souls of those newly shriven from their sins. His direction is brief: "Fill the waterpots with water." And they filled them to the brim, for they contained nothing else; so souls can receive all the grace that they are capable of containing; but they must first be emptied of all that can offend. Then came the strange command to these servants: "Draw out now, and bear to the governor of the feast." Looking into the jars, they saw no longer water, but ruby-red wine, for "the conscious water saw its Lord, and blushed." What wonderful nectar it must have been, amazing the governor and the guests, as they drank of His bounty! Surely the good wine had been kept for the last!

The servants knew, Blessed Mary and the Apostles knew, and the grateful family, released from the dilemma in which they had been placed, must have realized the miraculous power that was inherent in their divine Guest. We are not told of a single gesture made, or word said by Him, which effected the change in the element, for it was merely an act of His will. It is also His intention, that, by the means of sun and shower, the green grapes shall be transformed into the ripened clusters, which by man are afterwards converted into the wine. This is a slower process, and so familiar that it does not seem miraculous to us, any more than does the turning of the waving wheatfields into bread for the hungry.

"Back of the loaf is the snowy flour,  
And back of the flour the mill;  
But back of the mill is the seed and the shower,  
And the sun, and the Father's Will."

More marvellous still is the miracle of the Holy Eucharist, when the sun-kissed grapes, having been transmuted into a sparkling liquid, become converted, by the power of the Holy Ghost, into the Mystic Wine of heaven, even the Precious Blood, which flowed for us upon Calvary.

It is said that the special grace which flows from the chalice is one of joy and gladness, for it is "the Wine that maketh glad the heart of man." Well may we rejoice in partaking of it, for saints, from the depths of their souls, in transfiguration moments, have cried,

"O what transports of delight  
From Thy pure chalice floweth."

Our Lord Himself has said, and this statement can never be contradicted: "He that drinketh My Blood hath eternal life, and I will raise him up at the last day."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Second Sunday after Epiphany	II Kings 17: 1-23 Prov. 5: 1-18	II Peter 3	Isalah 11	Mark 1: 1-15
Monday	II Kings 17: 24-end	John 4: 43-end	Isalah 9: 1-7	Ephesians 1
Tuesday	II Chron. 12	John 5	Isalah 9: 8-16	Ephesians 2
Wednesday	II Chron. 13	John 6: 1-21	Isalah 14	Ephesians 3
Thursday	II Chron. 14: 1-15: 15	John 6: 22-end	I Samuel 9: 15-10: 1	Galatians 1
Friday Conversion of St. Paul	Eccles. 39: 1-10	II Timothy 3: 10-4: 8	Jeremiah 1: 1-10	Acts 26: 1-29
Saturday	II Chron. 18: 1-19: 3	John 7: 25-end	Exodus 17: 1-13	Ephesians 6: 10-end
Septuagesima Sunday	II Chron. 28: 27-29: end Amos 8	Matthew 19: 16-end	II Esdras 7: 1-29	Luke 13: 1-30

**T**HE first lesson in the morning records the fulfilment of the prophecy of captivity contained in last Sunday's lesson, together with the prophetic historian's analysis of the reasons why it came to pass.

The King of Assyria was the instrument of the divine discipline, due to the fact that the children of Israel, though redeemed from Egypt and enabled to occupy the Promised Land for the purpose of weeding out false religions and planting therein the worship of the true God and the practice of His righteousness, had themselves yielded to their heathen environment. The material fact that Assyria was stronger than Israel did not, in the mind of the prophets, explain what happened.

The Commission on Revision of the Lectionary calls attention to the value of thus bringing prophecy and fulfilment into juxtaposition: prophecy of captivity last Sunday; captivity this Sunday; and we modestly invite comparison with the way in which prophecy and fulfilment are separated and confused in other lectionaries.

For the New Testament lesson we have used St. Peter's warning not to treat heedlessly or with mocking contempt the teaching of God's prophets with reference to the final judgment upon this world. St. Peter harks back to the judgment inflicted by the flood (used by the New Lectionary in Advent of Year I), thus endorsing the principle that historical instances of judgment are to be taken as guarantees that God will continue to do what He says through His prophets that He will do. Connection with Epiphany season in general is to be found (a) in the fact that judgment is part and parcel of divine manifestation, though in the Prayer Book assigned to the Fifth and Sixth Sundays after the Epiphany; and (b) in the relation of the Church to the Gentile world. The Church to-day must be true to its mission and serve that world or itself go into captivity to that world and its sins. Moreover, the very collect for peace on this Sunday is based upon faith in God's providential ordering of this world in matters both temporal and spiritual, and owes its origin to the "stormy times of Gregory the Great", when "barbarian invaders were harrying the Empire" (Sanders: *Message of the Church*). Again, the "Bethphany" of the Christ to and through a transfigured home life (gospel for the day) receives comment in the analysis of social conditions by Amos and Hosea, used to lead up on week days to this particular Sunday.

In the evening, our Lord's manifestation as Son in Baptism and Temptation (following on the Boyhood of last Sunday's gospel) is preceded by Isaiah's prophecy of the Messiah as endowed by and working through the Spirit.

In the week-days, the history of the upper Kingdom is concluded by the origin of the Samaritans (Monday); and on Tuesday, we go back and pick up the thread of the lower Kingdom, which will be carried forward to the Babylonian captivity and beyond. St. John's gospel is continued in the morning and Ephesians read in the evening for the teaching on missions.



## BLUE MONDAY MUSINGS

By Presbyterian Ignotus

**I** HOPE that all the "ladies' aids" and similar organizations noted the recent "Army and Navy Bazaars", held in New York "for the benefit of our soldiers and sailors". Out of a gross income of \$71,475, there were profits of \$754.96 for the avowed object! Ad-

vertisements, salaries, commissions, decorations, etc., took the rest. Roughly, one cent out of every dollar reached its destination.

If it was possible to calculate exactly the value of labor, things given, and nervous energy, I doubt whether the ordinary church or charitable bazaar or fair would show a much better result. No commercial device can ever take the place of good old-fashioned *giving* which does not seek a *quid pro quo*.

AN ENGLISH FRIEND sends me this information regarding a church memorial of King Charles the Martyr, which may be appropriately reprinted as January 30th draws nigh.

"At St. Swithin's Church, Brookthorpe, Gloucestershire, in the porch, on a cornice, is cut the following inscription:

"R. W. TER DENO IANI LABENS REX SOLI CADENTE  
CAROLVS EXVTVS SOLIO SCEPTROQVE SECVRE."

"By treating the large letters as numerals, and adding them together, we get 1648, the year of Charles I's martyrdom. A free translation was made by the father of a recent vicar, and runs thus:

"On thirtieth January's setting sun,  
The axe on Royal Charles its work had done,  
His Throne and Sceptre lost—his short race run."

"R. W. are supposed to be the initials of Rowland Wood, of the Court House, which was plundered by the Roundheads in 1643."

THIS, BY EDGAR A. GUEST, touches a chord that we all feel respond, surely.

### "TO A LADY KNITTING

"Little woman, hourly sitting,  
Something for a soldier knitting,  
What in fancy can you see?  
Many pictures come to me.  
Through the stitch that now you're making  
I behold a bullet breaking;  
I can see some soldier lying  
In that garment, slowly dying,  
And that very bit of thread  
In your fingers, turns to red.  
Gray to-day; perhaps to-morrow  
Crimsoned by the blood of sorrow.

"Someone's boy that was a baby  
Soon shall wear it, and it may be  
He shall write and tell his mother  
Of the kindness of another,  
And her spirit shall caress you,  
And her prayers at night shall bless you.  
You may never know its story,  
Cannot know the grief or glory  
That are destined now, and hover  
Over him your wool shall cover,  
Nor what spirits shall invade it,  
Once your gentle hands have made it.

"Little woman, hourly sitting  
Something for a soldier knitting,  
'Tis no common garb you're making,  
These, no common pains you're taking.  
Something lovely, holy, lingers  
O'er the needles in your fingers,  
And with every stitch you're weaving  
Something of yourself you're leaving.  
From your gentle hands, and tender,  
There may come a nation's splendor;  
And from this, your simple duty,  
Life may win a fairer beauty."

I LIKE THIS, from a recent *New York Times*, by Wolcott C. Treast, U. S. N.

### "AND ALL IS WELL!

"The wind shrieks through the rigging, and the ship,  
Like some live thing, into the waves doth dip  
Her prow; and raindrops from the funnels drip.  
One Bell—and all is well!

"At every gun there is a crew, and they  
Stand in the mist like phantoms holding sway  
O'er evil force, unseen, unknown, at bay.  
Two Bells—and all is well!

"Each man looks down into his inmost heart,  
And separates the clean from unclean part—  
'If I should die, how pure would be my heart?'  
Three Bells—and all is well!

"If I, O God, should go to Thee to-night,  
All false ideals, mistakes, would take their flight,  
Down, down into the sea with me this night,  
Four Bells—and all is well!

"And in the sea there lurks a shadow dark—  
A long gray shadow, racing, lean, and stark;  
The sea's its element, the ship's its mark.  
Five Bells—and all is well!

"A cry—a muffled noise—the vessel reels—  
Her stern lifts high—then with a rush she feels  
Her way down—down; each man hears wild appeals.  
Six bells—and all is well!

"The waves beat high, rejoicing in their might—  
The only monuments that mark the site  
Of sacrifice for honor, freedom, right.  
Seven Bells—and all is well!

"Each man stood by his post and paid the toll,  
Each man appears at that last Muster Roll,  
Each man presents his now pure, spotless soul.  
Eight Bells—and God is nigh!"

THIS IS GOOD TALK, from the *Watchman-Examiner*, by Hugh J. Hughes, who does not have to describe himself as "a Welsh-American".

### "THE SONS OF OUR FATHERS

"We are the sons of our fathers—  
Passionate, free, and bold;  
Bred of the storm of battle,  
Cast in their mighty mold;  
Proud of their ancient glory,  
Strong with their ancient might,  
Reared with their world-winning story  
Sung in our ears at night,  
And we, as the sons of our fathers,  
Must live by the ancient light.

"Our fathers they smote the forest,  
Our fathers they bridged the sea;  
Our fathers came down and built the town  
Where the myriad peoples be.  
One hand on the sword-hilt riding,  
And one to labor withal,  
They loved and fought and they won, God wot!  
A place and a home for all.  
And we as the sons of our fathers  
Must follow the ancient call.

"Our fathers bequeathed us honor  
And the glory of toll and song,  
And the deathless joy of longing,  
And hearts for the battle strong;  
And our faith, and our land, and our women,  
And the children that round us rise,  
And by God's grace we will purge the race  
Of wrong, lest their glory dies,  
That a fairer land than our fathers planned  
May for our children rise!"

GOD NEVER gives us anything for our individual self alone. The divineness of His gifts is proved by our desire to share them with others.—*Lucy Larcom*.



LONDON GIVES THANKS FOR  
JERUSALEM'S CAPTURE

Appropriate Services in St. Paul's Cathedral

DISSATISFACTION AT NOMINATION TO  
SEE OF HEREFORD

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

IN St. Paul's on Tuesday last a *Te Deum* was sung as an act of thanksgiving to Almighty God for the surrender of Jerusalem to our arms. This celebration of so wonderful and glorious an event in the history of Christendom—the deliverance of the Holy City from the infidel Moslem and cruel Turk—could not but show that the Holy Church realized, if the world did not, that the hand of the Lord, and not of man, hath done this.

The *Te Deum* followed the usual daily 4 o'clock Evensong. Long before this service commenced the great Cathedral church began to fill with an unusually mixed congregation, including even Jews, and finally the whole vast space of accommodation under the dome and in the transepts, nave, and aisles was thronged, and many among those present could only find standing room in the central passage of the nave and at the west doors. The peculiar fitness of the Psalms and the second lesson for the event about to be specially celebrated, though occurring only in the ordinary course, is admirably pointed out in the *Church Times* report:

"Seldom have the *Sortes liturgicæ* been so completely apt. *Eripe me de inimicis*, 'Deliver me from mine enemies, O God: defend me from them that rise up against me. O deliver me from the wicked doers: and save me from the bloodthirsty men', were the opening words of the first of the Psalms. The second of them, *Deus repulisti nos*, song of deliverance from past miseries: 'Thou hast showed Thy people heavy things: Thou hast given us a drink of deadly wine. Thou hast given a token [a banner, A. V.] for such as fear Thee: that they may triumph because of Thy truth', And the third, *Exaudi Deus*, is pitched in the same strain of thankfulness and confidence: 'Thou hast been my hope and a strong tower for me against the enemy.' The second lesson, taken from the latter part of the eighteenth chapter of St. John, described our Lord's arraignment before Pilate: 'Art Thou a King then?' 'Thou sayest that I am a King.' Pilate found in Him no fault: His countrymen chose a robber in preference to Him. Nevertheless, nearly two thousand years later, His Cross, emblazoned on our flag, confirms once more the truth of those pregnant words, *Vicisti Galilæa*."

At the close of Evensong the Dean and Cathedral clergy, accompanied by two priests of the Serbian Church, left their stalls in the choir and proceeded to the high altar, during the singing of a verse of "Praise to the Holiest in the height" by the choristers and congregation. The Dean, the Archdeacon of London, and other canons residentiary were vested in copes, as also the Serbian fathers. Then was sung the grand old *Te Deum* of the Holy Catholic Church. It was followed by a special thanksgiving prayer, after which the general congregation joined with the choristers in singing the National Anthem. The royal family was represented at the service by her Royal Highness Princess Beatrice, who occupied a stall in the choir.

At Canterbury Cathedral and at other Cathedrals and churches throughout the kingdom bells were pealed to celebrate the deliverance of Jerusalem. In some cases special services were held. In view of the historical associations of the Temple Church in London—the Church of old Knights Templars—and of the religious significance of the British occupation of Jerusalem, there were special services in the church yesterday.

A correspondent of the *Westminster Gazette* recalls that some 400 years ago, when in the year of the discovery of America Granada was recovered from the Moors, a special service was held in St. Paul's (Old St. Paul's) to commemorate the effacement of Moslem rule in Spain. Is it not possible, he asks, that the service then used might serve as a model for our thanksgiving for the recovery of Jerusalem?

Since the vacancy in the see of Hereford at the end of October there has been current in the press and elsewhere

The See of Hereford an ugly rumor that the Dean of Durham (Dr. Henson), who is one of the same sort theologically as Dr. Percival, the retired Bishop, was likely to be nominated to the see,

and now the official notice of his nomination has made us painfully aware how well founded the rumor was.

This ill-advised action of the Crown inevitably constitutes a challenge to the whole Church in these two English Provinces, and not alone to the Church of Hereford in particular, and creates a most grave situation. It is calculated to excite in the breasts of all those who are true, and not merely nominal, Church-people such a sense of horror and feeling of righteous indignation as has probably not existed since the fateful nomination of Dr. Hampden to the same see about seventy years ago. For such a man as Dr. Hensley Henson, who has long been a notoriously rank and insolent unbeliever in the foundations of Christian belief and of the infallible teaching of the Church, as well as a fanatical abettor of Protestant sectarianism, to be proposed by the Crown for the sacred episcopate and foisted on the faithful in the diocese of Hereford as their Bishop, is nothing less than a gross insult and an unbearable outrage.

So long as in the existing relations of Church and State the Crown has the nominating power to episcopal sees, it should show by the exercise thereof that it is seriously actuated by a strong sense of moral responsibility. For otherwise, the Church of Christ is grievously wronged and unjustly scandalized. Of course, the true moral of the situation is that the State should have nothing to do with the making of bishops. And in all probability this is what the present crisis will drive home to Churchmen with tremendous force. Indeed, if there be a redeeming feature of this nomination to the see of Hereford, or of the recent appointment to the Deanery of Carlisle, it is that such base ill-treatment of the Church will tend to hasten disestablishment. And it may well be the resolute policy and artful device of our Dissenting Prime Minister, Mr. Lloyd George, to bring about Disestablishment by driving Churchmen to desperation by bestowing high preferment upon such men as Dr. Henson and Dr. Rashdall.

Old Mr. Gladstone, when Prime Minister, would not patronize Latitudinarians. We learn from an entry in the diary of Stopford Brooke (*Life and Letters*) that Queen Victoria, who was very partial to him, asked Mr. Gladstone to make him a canon of Westminster, and his reply was, "I could not appoint a man of his theological views." Hereford has long been known in the Church as the "dead see", on account of its having such unworthy occupants, and now, if the present nomination is not successfully resisted, the woeful tradition there will be continued. There are already gathering signs of a widespread and vehement protest against Dr. Henson being made Bishop of Hereford.

The regrettable appointment of Sunday, January 6th, the Feast of the Epiphany, as a Day of National Prayer and Thanksgiving in connection with the War, does not seem to meet with universal episcopal approval.

The Bishops of Gloucester, Oxford, St. Alban's, and Truro, commenting thereon in their diocesan magazines, express their preference for Sunday, December 30th, though they do not stand out against the fixed date. The Bishop of Lincoln, who is bolder, suggests to his diocese that the last Sunday in the year lends itself better for this observance than the first Sunday of the New Year. If the present arrangement, however, is to be adhered to, I think the Bishop of Chichester's suggestion best meets the situation. And that is that a service of National Prayer should be held in the afternoon of that Sunday, not instead of the festival service of the Epiphany, but in addition thereto.

Father Waggett seems now to have recovered from the severe attack of neuritis which invalidated him home from the front, and he is giving a series of Advent addresses in St. Martin's, Ludgate Hill. He is one of the few clergy, says the *Daily Chronicle*, who are keenly interested in physical science.

It is recalled that he obtained a first class in Natural Science at Oxford, and at least four volumes of his have "Science" in their title. He was previously a resident S.S.J.E. Father in London, and worked "with much influence on men, who always formed a conspicuous proportion of his audiences."

Bishop Mathew writes to the *Guardian* to correct the notice that he had "submitted" to the Church, as such statement might be misunderstood. What he has wished for and still desires is not "submission", but "coöperation in the good works" in which the Church is engaged, and especially in the work of the reunion of Christendom. As for "permission to communicate" at the Church's altars, there has been no need on his part to "apply for any special privileges as a communicant." Really, it is difficult to make out what he means.

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J. G. HALL.

## John Mason Neale

By the Rev. WILLIAM HARMAN VAN ALLEN, D.D., LL.D., D.C.L.

Rector of the Church of the Advent, Boston

ON January 24, 1818, John Mason Neale was born. After a hundred years, the birthdays of most men are quite forgotten; and rightly. But this centennial anniversary demands special notice from all good Churchmen—nay, from all who are wont to sing God's praises in the English tongue, or who delight in the beauty of holiness set forth in Christian Art.

That too many know Neale only as a name at the end of familiar hymns is all the more reason for such a commemoration as has been planned for this issue of THE LIVING CHURCH. The *Encyclopaedia Britannica* devotes to him three and one-half inches, by no means free from blunders. Many of the standard books dealing with the great Revival of English Church life, which began with Keble's Assize sermon, do not even mention his name; Oxford is traditionally blind to what comes out of Cambridge. And yet there are those, a constantly increasing number, among whom the present writer is proud to be numbered, who reckon him most powerful among all the personalities that helped to bring back the Faith; dearest and best beloved of teachers, though never seen of him in the flesh; sweetest of hymnists, most sympathetic of Church historians, most heavenly-minded and helpful preacher of his age; deserving an immortality of gratitude on all these counts, and doubtless sharing the reward of the saints whose holy deeds he set forth so simply that tiny children could learn the tales, so wisely that great scholars are instructed by them. *Nomen eius sit in benedictionibus semper.*

It is not expedient to retell the story of his forty-eight years, so wonderfully rich in good works. Mrs. Towle's *Memoir* and his daughter's volume of collected *Letters* are readily available; and a few of you may be fortunate enough to have access to a yet more valuable study, published thirty years ago in the first numbers of *St. Margaret's Magazine*. We cannot help hoping that someone may yet prepare a more intelligently appreciative biography, written for a wider circle. Mrs. Towle's limitations of sympathy, and her timidity, prevent her from doing justice to her subject; the Sisters' sketch has not the right perspective; and the self-revelation of the *Letters* is insufficient. Perhaps the Rev. R. L. Gales, an enthusiastic Nealomaniac, whose *Studies in Arcady* and *David in Paradise* have delighted so many of us, may undertake the task.

Here, however, is a brief outline.

Neale was the son of Cornelius Neale, who had a brilliant career at Cambridge, where he was Senior Wrangler and won other high academic honors. Married to the daughter of Dr. John Mason Good, he took holy orders in 1822, when his only son, John Mason Neale, was four, and died a year later, his health having been much impaired by overwork among the slums. The family was thoroughly Evangelical, almost Calvinistic, in its religious tone, and the little son was brought up strictly in that atmosphere. Privately educated at first, he had two years of public-school life at Sherborne, and in 1836 matriculated at Trinity College, Cambridge, having gained a scholarship there. Quite the cleverest man

of his year, his utter distaste for mathematics prevented his gaining a degree with honors; but he had already displayed something of those extraordinary powers as poet, historian, linguist, and ecclesiologist, which were to develop so wonderfully in later years. He had aspired to the priesthood from a child; but the old, narrow, partisan conception of the Church, in which he had grown up, had already yielded to larger light; and when he was ordained deacon, in 1841, it was with a definite acceptance of the Catholic conception of the Church and the Sacraments. The following year saw him priested, married, and installed as rector of Crawley in Sussex. Ill-health forced him to resign in less than two months and seek a milder climate. Life in Madeira and Spain largely restored him, while his patristic and mediaeval studies there opened up to him vistas of learning wholly closed to most English clergy of his time. As a result, when many Catholic-minded Englishmen found themselves carried away with Newman into Rome, Neale saw the papal claims foam themselves out into nothingness against the massive wall of Oriental Orthodoxy behind which he had sheltered himself, and was never for a moment tempted to adhere to the one patriarch who by his extravagant claims had separated himself from the other four.

In 1846 he was appointed to the wardenship of Sackville College, East Grinstead, Sussex. This was an ancient almshouse and the warden's income was £24. Such as it was, it was the highest ecclesiastical dignity to which he attained; and for the remaining twenty years of his life he ministered there to a handful of aged pensioners, not always finding them responsive to kindness; persecuted by the bigotry of a Protestant bishop, suspected by many of his clerical neighbors, and yet "walking in heavenly places" all the while. One critic

has declared that the *Sermons in Sackville College Chapel* are the most beautiful ever preached; and certainly it is impossible to find any discourses at once so profound, so simple, so Catholic, so Scriptural, so poetical, so practical. The preacher who should read them over once a year would find himself refreshed and strengthened for his own ministry by the inspiration so obtained.

It is almost impossible to conceive the ceaseless activity of that apparently secluded life. Master of twenty languages, the one Englishman of his time to whom Oriental Churchmen turned for help and counsel, a veritable cyclopaedia of ready reference for his brethren at home, whether in architecture, liturgics, dogmatic theology, or casuistry, his enormous correspondence did not abate his other literary work. Volumes of stories for children, historical works, books of devotion, hymns, original and translated, whose unique beauty gave them place in almost every collection even before his death, all these came pouring from his pen with a speed which suggests the intellectual fertility of Dickens while far surpassing it in variety. The published catalogue of his writings, prepared some years ago by an American priest, shows nearly one hundred and fifty titles; and he was only forty-eight at his death! Besides these, there were countless fugi-



JOHN MASON NEALE

tive articles, leaders, etc., in secular and religious papers, which it is now difficult to identify with confidence. The late Miss Smiley, of the S. H. S. H. S., and the rector of the Advent in Boston have secured by years of search almost all of these publications; and theirs are probably the completest collections in America, if not in the world.

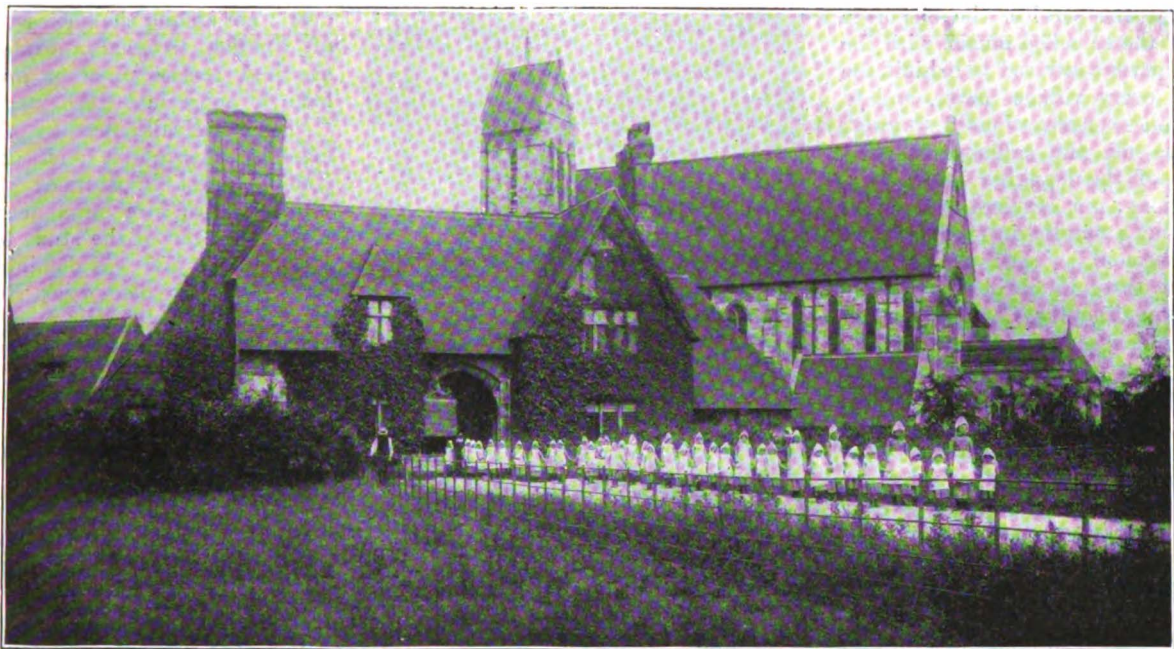
The part played by Cambridge men in the Catholic Revival has never been sufficiently recognized. Admit that the work began at Oxford; had it never gone beyond Oxford lines, the common people would have known little of it. Neale and his young companions of the Cambridge Camden Society set forth the significance of Church architecture, and made the stones cry "Alleluia!" Neale, more than all others, published the Faith with a voice of singing, and made nineteenth-century English Churchmen realize their vital oneness with Constantinopolitan monks, Italian friars, holy men of all lands and ages, who adored the Consubstantial and fed upon His Most Holy Body and Blood. Theology ceased to be a dry intellectual exercise, and stood forth alive, a glorious shining angel in the panoply of God, smiting error, and proclaiming the Oneness in Trinity, the Incarnation, and the Divine Good-will.

One of the greatest works Neale wrought was in connec-

torate (from Trinity College, Hartford) that he wore with so much fitness. And to this day there are more American pilgrims to his grave, we venture to conjecture, than English.

It was on the Feast of the Transfiguration, 1866, that he entered into the rest which remaineth for the people of God. But his work goes on, and will go on so long as Christian folk sing "Jerusalem the Golden", or tell his tales of early martyrs to the children that gather round their knees, or salute with reverence the brown habit of St. Margaret's.

And if too few know of his part in bringing back England to the Faith of England's Church, if still some measure of obloquy has attached to his name, so much greater his reward in Heaven. It seems right to record here, only to repudiate it forever, an evil tradition which malice has even yet perpetuated. Some years ago an American lady, visiting friends in England, spoke of her desire to see East Grinstead for dear Neale's sake, and dwelt gratefully and lovingly upon his heroic saintliness and the obscurity in which he had wrought such great things. Whereupon her host said confidently: "You don't understand. Brilliant as he was, intellectually, he never received preferment because of his unfortunately intemperate habits." The charge was made so definitely that,



ST. MARGARET'S ORPHANAGE AND CHAPEL, EAST GRINSTEAD

tion with the problem of poverty. The chief act of his too brief parish ministry was the forcible removal of the pews intruded into Crawley church, which made distinction between rich and poor. And when, in East Grinstead, he saw how the peasants suffered for lack of nursing, when fever, diphtheria, and smallpox raged through their unwholesome dwellings, he remembered the householder, bringing out of his treasure things new and old, and established, in 1854, the Sisterhood of St. Margaret to minister to those needs. St. Francis de Sales and St. Vincent de Paul had shown how such work might be done, when the French Church was even in worse condition than the English Church of mid-Victorian days. Elsewhere in this issue the splendid fruitage of that tender plant is set forth. We only point out that the incredible violence of persecution to which the Sisters and their Founder were subjected makes the comparatively innocuous methods used to-day, by the successors of those persecutors, against whatever is Catholic, seem almost laughable. It is interesting to note that nursing sisterhoods in the Russian Church were established because of reports of what Neale's Community was accomplishing. And Neale's incessant labor of Reunion laid foundations upon which we are building to-day.

A true Liberal, it is not surprising that he has been better known, better loved, and more honored in America than in Britain. His hearty sympathy with the Union in the Civil War counted for much, as he was then leader-writer on a London daily paper. It was an American doc-

though she knew in her heart it was a foul slander, it troubled her more than she cared to own. Going to East Grinstead, an aged Sister showed her about the place; and when she was about to leave, she opened her grief. The Sister smiled sadly and said: "Yes, I have heard that echoed many times. You, who know him through his works, scarcely need any assurance that it is utterly false. I was with him from the first days of the Community, and can speak with certainty. But the explanation is easy. Absorbed in his studies, Doctor Neale used to seem the most absent-minded of men on his walks. His thoughts might be in Serbia or Antioch or Japan; and he was so oblivious to all else that he used to run into trees and fences, or stumble into ditches, as he walked. Ignorant or uncharitable people, seeking an explanation, invented the worst possible; and the spirit of calumny has preserved it."

His gentle spirit, now numbered among the saints in glory everlasting, will doubtless pardon an unworthy eulogist for dignifying such a slander with a reply.

"Let us now praise famous men, and our fathers that begat us"; it is a pious duty, gladly performed. Keble, Pusey, Williams, Forbes of Brechin, Lowder, Skinner, Mackonochie: how the bright names adorn the page, with many another unwritten! And on this side the Atlantic, shining as resplendent, Crowell, Doane the elder, Dix, Seymour, Ewer, de Koven, Grafton—what a galaxy! But among them all, one name is radiant with a more glorious iridescence, in this his centennial—the name of John Mason Neale.

## Dr. Neale's Hymns

By the RT. REV. WILLIAM F. FABER, D. D.  
Bishop of Montana

WE must remember," says Canon Overton in his interesting book, *The Anglican Revival*, "that there was another great university besides Oxford." While Newman and Pusey were writing tracts promulgating doctrine, a group of men in the sister university were turning their attention to another side of the Church's rehabilitation.

In 1839 there was formed the "Cambridge Camden Society", with the object of "improving Church fabrics and Church services"; its name was changed in 1846 to the now more familiar "Ecclesiological Society".

It set itself a task which to-day very few Churchmen would deny needed doing. "The actual state of things," writes Gladstone, "was bad beyond all parallel known to me in experience or reading. Taking together the expulsion of the poor and laboring classes (especially from the town churches), the mutilation and blockage of the fabrics, the baldness of the service, the elaborate horrors of the so-called music, with the jargon of parts contrived to exhibit the powers of every village roarer, and to prevent all congregational singing; and, above all, the coldness and indifference of the lounging or sleeping congregations; our services were probably without a parallel in the world for their debasement."

Of the three Cambridge men foremost in founding the Camden Society in 1839, one was John Mason Neale, then 21 years of age. This serves to place him; and may also serve as a clue to his career. An effort to change existing conditions and practices in the Church encountered, as it had in Wesley's case, bitter hostility. Neale, as a member of the unpopular Camden Society and a writer for the *Ecclesiologist*, experienced at once official displeasure, and never attained to any dignity or preferment. He was refused a license by the Bishop of Winchester; the Bishop of Chichester inhibited him—though later a thorough reconciliation was effected. Within two years of his graduation from Trinity College in 1840, he developed a lung trouble, on account of which he spent two years in Madeira. Returning in 1844 to England, he was given in 1846 the charge of "Sackville College", East Grinstead, described by Dr. Littledale as "an obscure almshouse", with a stipend of £27 a year. And in East Grinstead he labored the remainder of his short life; for he died at the age of 48.

But what a service he rendered to all English-speaking Christendom in that obscure place, contending with misunderstanding and opposition, on a starvation wage, and in frail health! It is not the province of this paper to tell of the manifold activities and achievements of this wonderfully versatile man, any single line of them a worthy life-work. I am to deal simply with his contributions to sacred song.

Between 1842 and 1866 he put out no less than eight collections of original verse: hymns for children, hymns for the sick, carols for Christmas and Eastertide, songs and ballads for the people. Of his original productions, five appear in our present *Hymnal* (92, 291, 326, 342, 483).

But his great work in hymnody was that of translation. In 1851 he published his *Mediaeval Hymns and Sequences*, including the famous *Hora Novissima* by St. Bernard of Cluny, which he afterward issued separately; these appeared in successive editions revised and enlarged. In the *Hymnal Noted*, in 1854, of 105 hymns ninety-four were by him, all translations from the Latin. In 1865 he produced his *Hymns Chiefly Mediaeval on the Joys and Glories of Paradise*.

In translating from the Latin, Neale had predecessors and examples to guide him, and most of them he surpassed. In rendering Greek hymns he was absolutely a pioneer, and he felt keenly the enormous difficulty of the undertaking. It was possible to follow the Latin rather closely; in dealing with the Greek he found himself often compelled to make adaptations rather than close translations. The result was sometimes rather Neale's own hymn inspired by an Eastern singer, and so it happens that now and again a hymn is by one editor ascribed to him as an original, and by another given as a translation from the Greek. He was, happily, himself a lyric poet of a high order, with an exquisite ear for melody; if the originals surpass what he has given us in English, they must be of supreme beauty. Such hymns as "Fierce was the wild billow", "Christian, dost thou see them", "O happy band of pilgrims", "The day is past and over", are among the choicest treasures of English hymnody, demanding no acquired ecclesiastical or antiquarian taste to appreciate them.

Of Dr. Neale's mastery of Latin an amusing anecdote is told. Neale was Keble's guest at Hursley parsonage, working with him on a new hymnal. Keble went out of the study to look up some papers, and was detained a short time. When he came back, Neale said:

"Keble, I thought you told me that the *Christian Year* was entirely original?"

"Yes," Keble replied, "it certainly is."

"Then how comes this?" and Dr. Neale placed before him the Latin of one of Keble's hymns. When he had enjoyed Keble's confusion a few minutes, Dr. Neale confessed that he had just turned the stanzas into Latin in his absence.

It goes without saying that in the Mediaeval Latin hymns there was occasional Roman doctrine, which Neale rejected; and naturally, he excluded from his versions all expressions and implications of such doctrine. This drew upon him the accusation of Roman critics that he deliberately misrepresented the authors he professed to translate. The charge is without point. Neale was not making full and literal translations for historical and critical purposes. For the thought, and often for the very language, he certainly was indebted to the mediaeval hymn-writer; it was not original with him, he gratefully adopted and appropriated it as an expression of his own faith and devotion, and he rightly gave credit to the author; for the result, as an English hymn, he might be well content to be held responsible. What he has given us is sound and edifying, and increasingly acceptable to the hearts of millions of English-speaking Christians. He had entered upon this work under the inspiration of his Cambridge days, "to improve English Church services"; many of his translations were produced under the auspices of the society he had helped to found. In other words, his object in this, as in other directions of his restless activity, was to do what he could for his own spiritual Mother; he wrought all his life long as an Anglican, and yet with a "liberality which extended to men of all creeds and opinions". And his contribution to English hymnody is, therefore, in the largest sense, and in every sense, Catholic.

He died in 1866; in 1871 our American Church authorized her own first separate Hymnal; with the addition of a few more numbers it was set forth in 1874. In that book, with a total of 532, 16 hymns of Neale's were included. In 1892 our present Hymnal was adopted, containing 679



JOHN MASON NEALE

hymns, of which 29 are from Neale, 3 original, 26 translations. The Report of the Revision Commission in 1916 dropped 3, but as 8 others are inserted, it gives us 34 from Neale, and that in a collection of only 559. Neale thus leads again, and by a larger margin, over all other hymn writers: Charles Wesley, the next in rank, having in our present Hymnal 22, in the Revision Report 18.

The same is true of the recent Hymn Book of the Church of England in Canada; it includes, in a total of 795 hymns, 52 by Neale, 8 original, 44 translations. In England, in *Hymns Ancient and Modern*, a collection of 643, 65 are by Neale; in the *English Hymnal*, in a total of 656, 74.

True, these are all Anglican books; the last two of a pronounced though not "extreme" type. In *Church Hymns*, of a different type, there are 21 of our present 29; in the *Hymnal Companion*, so long dear to "Evangelicals", there are at least 20; I have no means here of determining how many more.

Before me as I write is the excellent and scholarly

Presbyterian *Hymnal* of 1911; in a total of 734, 21 are by Neale, he ranking third among the contributors to the collection. Three other excellent recent hymnals (*Hymns of the Kingdom*, *Pilgrim Hymnal*, *American Hymnal*) show, respectively, 11 out of 488, 13 out of 667, 13 out of 704; in each case Neale's is among the first three or four names in the number of his contributions. In half a dozen older "denominational" books, one of them Unitarian, I fail to find one in which he is not represented: *Hymns of the Faith* (Congregational) has 16 out of a total of 462; *Carmina Sanctorum* (Presbyterian) has 25 out of a total of 746. "Jerusalem the golden", "Christ is made the sure foundation", "Art thou weary, art thou languid", "Christian, dost thou see them", "O happy band of pilgrims", "The day is past and over"—to mention but a few at random—have won their way wherever they have become known; and every succeeding collection will more and more draw upon the treasures left us by this sweet singer of the pure Gospel of Jesus Christ.

## The Sisterhood of St. Margaret

By the REV. CHARLES C. EDMUNDS, D. D.

**A**LMOST every great movement in the history of the Church has been associated with the institution or revival of Religious Orders. Whether we regard the quickened life as due to the zeal of these orders, or consider them to be the outcome of the new spiritual impulse, the connection exists. The leaves which spring forth after the winter's deadness are the result of the mounting sap and also the necessary ministers to the continuing vitality of the tree. It will not surprise us, therefore, that the restoration of the religious life followed closely upon the Tractarian movement which so stirred the Church of England in the nineteenth century.

In this, as in so much else, John Mason Neale was a leader. Not that he made the earliest effort in this direction; Clewer and Devonport and Wantage anticipated East Grinstead. But he was not far behind, and the start of St. Margaret's was in 1855. Practical necessities gave the impulse, and Neale's frequent visits to religious houses on the Continent, together with his familiarity with the old office-books and the history of the Church, dictated the form. His letters reveal in a fascinating way his intense interest in and sympathy with the devotion and life in the monasteries and convents where he was cordially welcomed and from which he drew many a hint.

Sackville College lay on high ground and overlooked a wide expanse of scattered farms and isolated dwellings. The inhabitants had few opportunities for worship and instruction, and found in times of sickness doctors, medicines, and attendance almost unattainable. The philanthropic societies, organized charities, and district nurses of our day were unknown. This physical and spiritual destitution weighed on Neale's heart. There came to him the conception of a company of visiting and nursing sisters of mercy, like those whom St. Vincent de Paul called into being, who should go forth from a central home to minister to the bodies and souls of those in need. He consulted with others, and found support and favor, not only from Father Benson, and Carter of Clewer, and Butler of Wantage, but also, to an unexpected

degree, from among the clergy of the neighborhood. Even the Bishop who had inhibited him looked with favor on the project. Several devoted women offered themselves, one of whom, Miss Gream, became the first Superior; a well-known hospital opened its doors for their partial training; and in the autumn of 1855 the Sisterhood was fairly launched. It was not, however, until June of the next year that the nine Sisters occupied their first house—a small, gloomy, ill-furnished dwelling between the college and the church.

Visitors to East Grinstead to-day can testify to the marvelous change since then.

Their first work was carried on in the cottages of the poor, where they cooked, scrubbed floors, washed clothes, attended the sick, prepared for burial the bodies of those who died. Here they said their prayers and labored for the souls of those they helped or nursed. Soon some orphan children were put under their care, and from that time on this has formed an important part of their duty. Very delightful is the picture drawn by Mrs. Towle in her *Life*, and reflected in the *Letters*. Very wonderful is the way in which Dr. Neale, with all the multiplicity of his interests and his continuing ill-health, watched over and guided the infant community. His *Sermons in a Religious House* show everywhere the keen insight which comes only through deep personal affection. Even in these early days the distinctive features which still appeal to the



INTERIOR OF SACKVILLE COLLEGE CHAPEL

friends of St. Margaret's can be clearly seen. There is the "dedication to the special service of those in whom our Lord continues His life of lowliness on earth", and "as Jesus represented by His poor is the object of their active work, so Jesus yet more lowly as present in the Blessed Sacrament is the central light of their devotion". If, since they are engaged in work which brings them in contact with the world, they are less austere than some other sisterhoods, if they possess a certain frank cheerfulness and a sanity and common sense which give them practical efficiency, they owe these characteristics to the impress of their founder.

We have not space to tell the story of the growth of the

community, or to catalogue its activities, which extend to Ceylon and South Africa. But besides the mother-house at East Grinstead there are three "affiliated houses", all under the same rule but in large measure independent. These are "St. Saviour's Priory", London; St. Margaret of Scotland, Aberdeen; and the American house, whose convent is in Boston. Our interest will naturally lie with this branch.

St. Margaret's Sisterhood came first to this country in 1871, in a fashion which would now be considered quite irregular. A single sister, Theresa, not yet fully professed, was brought over here by the then Father Grafton, S.S.J.E., to take charge of the Children's Hospital, Boston, which was starting in a very small way. This hospital has now become, in its magnificent new buildings, one of the great institutions of the city, and the Sisters have remained in charge until the present year. They have now withdrawn, feeling the burden too great, but their influence will long continue, a power for good.

On Holy Cross Day, 1873, was the real foundation of the American house, when Sister Louisa Mary came over to act as Superior and brought with her Sister Jessie. They were sheltered at first in the offices of Dr. Shattuck, the splendid layman who did so much for the Church. They worshipped at the Advent, on Bowdoin street, and the "Cowley Fathers" were their spiritual guides. So it fell to their lot to have in turn Bishops Grafton, Hall, and Osborne as their chaplains. Of the three original Sisters, Mother Louisa lived to see the society grow until it was second in point of numbers of American sisterhoods. Sister Theresa died a little more than a year ago, while Sister Jessie is still in active service.

After two or three migrations, a house, which proved to be the beginning of the present convent, was obtained in 1881 in Louisburg Square, a quiet spot in the heart of old Boston. In this neighborhood, also, an infirmary was carried on with signal success until the new splendidly equipped and endowed public hospitals made it unnecessary. Here, too, was a school for girls, which for more than a dozen years gave instruction to a few boarders and many day scholars. East Grinstead had long been famous for its embroidery, and so, in days when this art was little known, a school was established in the convent from which went out many of the most beautiful hangings and vestments now found in our churches. Here also many skilled artists with the needle received their training.

The first work outside of Boston was undertaken in 1881 in the Hospital of St. Barnabas, Newark, N. J. It has grown from small beginnings to imposing proportions, but is still in the capable and loving hands of the Sisters. In 1885 the Sisters went to Montreal to work in the parish of St. John the Evangelist. They were called on immediately to fight a frightful epidemic of smallpox. Later they were established in St. Margaret's Home for Incurables, for which an excellent building was erected by Sir George A. Drummond. In Boston they began, in 1888, in a small tenement, St. Monica's Home for sick colored women and children. They occupy, most fittingly, the fine old house of William Lloyd Garrison in Roxbury, together with an adjoining building recently purchased. The visitor who marks the love and cheerfulness which are here made to brighten desolate lives must feel that the founder's intentions are being carried out—albeit in a strange land and among other people.

In 1889 the Sisters went to Philadelphia, to work in St. Mark's parish, at St. Michael's Chapel, and at St. Mary's (colored) Chapel, and in St. Mark's Home for Women. Later they undertook the care of a most beautiful and touching charity—St. Michael's Home for young colored cripples. This last autumn they entered St. Clement's parish in succession to the All Saints' Sisters.

While the sisterhood does not specially contemplate penitential work, it yet has had charge for some years of St. Katharine's Home, Jersey City, for young unmarried mothers. The smallness of the number received prevents institutionalism and brings the girls into close contact with the Sisters. The result appears in many changed and purified lives. At South Duxbury, Mass., on old Plymouth Bay and almost under the statue of Miles Standish, the Sisters have their summer home and a beautiful chapel to which neighbors are welcome for Eucharist and Vespers, and in which a Sunday school is gathered. Here also are "Camp Bertram", for young girls, the Dodge Home for convalescent children, and a guest house for associates and other ladies. St. Margaret's House, Utica, a recent development, has a kindergarten and a school for small children, and is a center of work and of influence felt far beyond the limits of the city. In addition to all the activities enumerated above, parochial work in visiting, teaching, and carrying on schools and guilds is maintained in the House of Prayer and Grace Church, Newark; the Advent and St. Martin's (colored), Boston;

St. John's, Roxbury; St. Dunstan's, Western avenue, Brighton; St. Philip's, Cambridge; and Good Shepherd, East Dedham. Mission work was formerly carried on in Washington, D. C., and this last year they have been recalled to that city to take charge of St. John's Orphanage. Around them they have gathered many devout women as associates, who have a simple rule of prayer and aid largely in the support of the sisterhood. For them retreats of varying lengths are held at the convent and the branch houses.

Thus many, in all walks of life, owe deep gratitude for blessings to body or soul received through the Sisters of St. Margaret.



CARVING FOR MISERERE SEAT  
St. Margaret's Chapel, East Grinstead

#### STARS OF THE MORNING

[A Cento from the Canon of the "Bodiless Ones".]

Stars of the morning, so gloriously bright,  
Fill'd with celestial resplendence and light;  
These that, where night never followeth day,  
Raise the Trisagion ever and aye:

These are Thy counsellors: these dost Thou own,  
God of Sabaoth! the nearest Thy throne;  
These are Thy ministers; these dost Thou send,  
Help of the helpless ones! man to defend.

These keep the guard, amidst Salem's dear bowers:  
Thrones, Principalities, Virtues, and Powers:  
Where with the Living Ones, mystical Four,  
Cherubin, Seraphin, bow and adore.

"Who like the Lord?"—thunders Michael, the Chief:  
Raphael, "the Cure of God," comforteth grief:  
And, as at Nazareth, prophet of peace,  
Gabriel, "the Light of God," bringeth release.

Then, when the earth was first pois'd in mid-space—  
Then, when the planets first sped on their race—  
Then, when were ended the six days' employ—  
Then all the sons of God shouted for joy.

Still let them succor us; still let them fight,  
Lord of angelic hosts, battling for right!  
Till, where their anthems they ceaselessly pour,  
We with the Angels may bow and adore!

JOHN MASON NEALE.  
Tr. St. Joseph of the Studium.

FAITH IS the practical exercise of the spiritual eyes. Spirit is the only true substance. The spiritual body is the real man.—  
Henry Wood.

## Recollections of Dr. Neale

By VINCENT NEALE, his Son

**I** AM asked to give my personal reminiscences of my father, John Mason Neale, for THE LIVING CHURCH, which is to honor his memory on the occasion of the anniversary of his birth, January 25, 1818.

It is fifty-two years since my father died. How often, during this period, have I lamented his early death at the age of 46! I have said to myself, Why could he not be alive now? He would only be 60, 70, 80, or 90, as the case might be; other men reach that age in sound mind and body doing good work; why could he not have been spared? But



ENTRANCE TO SACKVILLE COLLEGE

for the past few years such thoughts and repinings have left me, because few men live to be over 95.

I was born on Good Friday, 1846, April 10th, at Reigate, Surrey, England, where for a short time my father held a curacy. Whilst a baby in arms I was taken to Sackville College, East Grinstead, Sussex.

My sister, Mrs. Lawson, compiler and editor of the *Letters of John Mason Neale*, was the first child to be born at the College; not only the first to my father, but the first birth in that ancient home, 250 years old. I was baptized by the names of Cornelius Vincent Webster; the first after my father's father, the third my mother's maiden name, while Vincent was an old family name which crops out two or three times among my forbears.

My recollections of my father are inseparably bound up with those of our home, Sackville College. This was a charitable institution founded early in the seventeenth century by Robert, Earl of Dorset. The date of the building, completed by his executors, is 1616. The patronage was in the Earl of De La Warr, who appointed my father warden. The salary of the office was £28 a year, and as the cost of keeping up the old buildings and care of the grounds exceeded this sum, it could hardly be called a lucrative position. Details of the foundation and history of the College may be found in the *History of Sackville College*, written by Dr. Neale, which has since been supplemented by another history, written by a subsequent warden, bringing the account down to a later date. There is a short account of the College in the last July number of the *St. Margaret's Magazine*, copied from the local paper, the *Observer*, which announces a munificent gift recently made to the College, of an amount of money which will bring the income up to that originally planned by the founder, which, through litigation and losses in the seventeenth century, had decreased to two-thirds of the original gift.

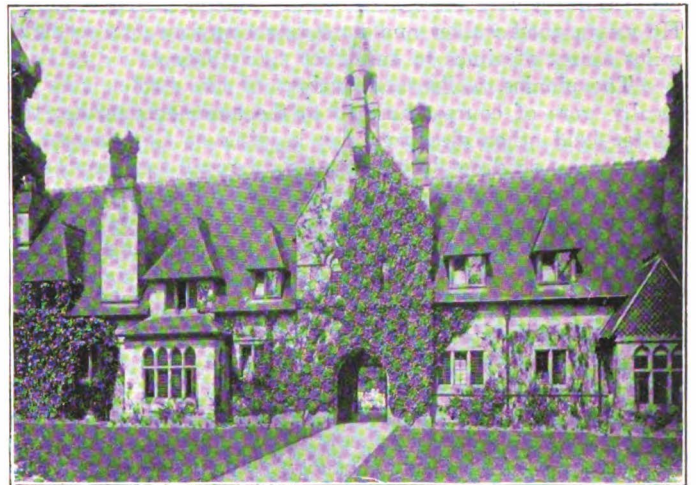
Mrs. Lawson's book and also that of Mrs. Eleanor Towle give accounts of the College. It stands on the highest ground in East Grinstead, and is a "city set on a hill".

When Dr. Neale was appointed warden the chapel, the hall, and the warden's quarters were in a ruinous condition. The chapel was restored and enlarged by the east end being thrown out; the hall also and the entrance thereto, with its

belfry and bells, were at once undertaken by the incoming warden, who obtained the money required from various sources. Other repairs were made from time to time, as more rooms were needed, and as money could be found for the purpose. One part of the College had been kept in good condition, the northwest quarter. Four rooms on the first floor were kept for the use of the patron's family on their journeys from their country seat to and from London. They broke their journey at the College. With the railway era this halfway house became unnecessary, though for a long time after the London, Brighton and South Coast Railway line was running, East Grinstead was eight miles from Three Bridges, the nearest station on that line, and occasionally during the wardenship of Dr. Neale, and prior to the East Grinstead branch being built, the Earl and Countess, with some of their children, broke their travel as in bygone days. I can recall one such occasion, when the young ladies made themselves very pleasant to us children. With the completion of the East Grinstead branch the necessity for a halfway house ceasing, the Earl's quarters became gradually absorbed into the use of the warden, whose increasing family required more space. Many a dance did we have in the old parlor, formerly sacred to the patrons.

The warden's study was next to the chapel on the north, and opened into it; next to the study, divided from it by one of the steep stairs, was a room that had been used as a coal shed or lumber room—floorless and in ruins. This was the last room restored by Dr. Neale. Previous to restoration a passage way had been walled off to allow access to the room beyond. All rooms on the warden's side were of necessity passage rooms.

Next to this last restored room was the principal family sitting room. It occupied the northeast corner of the College. It had windows to the north and east, and a small window looking into the quadrangle to the west. This last restored room was used as a music room and school room. It was made the sick room for the warden during his last illness. There he died, on August 6, 1866. There he lay in state till the funeral, dressed in his cassock, feet to the east, candles at his head, and was viewed by all the people of the



SACKVILLE COLLEGE, EAST GRINSTEAD  
Interior of Quadrangle

village who desired to take a last look—and there were many who did so desire.

The statutes of the College required the attendance of the inmates at morning and evening service in the chapel. This rule was common to all collegiate institutions; the attendance was regular. In early days my father had other services. He kept the hours: sext, nones, terce, at which the inmates were not required to attend, and the congregation consisted chiefly of the family and such servants as could be spared from household work. The services were very short,

five or ten minutes. We children never found them burdensome; to run into chapel for a few minutes was, equally with a run into the quadrangle or garden, a relief from lessons.

On Sundays we went to the parish church, which was dedicated to St. Swithin. There was evening service in the college chapel. Four or five pews were set apart for the collegians. Under Mr. Nevill's rule as vicar, the warden and his wife used to attend the parish church morning and afternoon, at the head of the collegians. After the arrival of his successor, who was hostile to Dr. Neale, my father ceased to attend the parish church.

The vicarage and its beautiful grounds lay across the road from the College. During Mr. Nevill's time these gardens were open to us, but under his successor they were closed premises. This was a loss. We had plenty of space around the College, flower garden to the east, vegetable garden to the west, and to the north a field, but all were more or less public, windy, and exposed. The vicarage grounds were walled in, shaded by trees, and contained excellent fruit trees. Under the third vicar the embargo was lifted. Mr. Peat was a bachelor and fond of children. He was willing enough that we should visit and play in his grounds and pick his white-heart cherries in the summer time.

As the children grew and became old enough to take country walks, Sunday afternoon was devoted to walks with Papa. The country round East Grinstead is very beautiful, full of footpaths through fields and byroads and lanes, involving much stile climbing or gate opening. We rarely went along the high road except on a visit to the infant Orphanage, adjunct of St. Margaret's, on the London road, or to the pottery works, where we stood entranced over that most ancient of machines, the potter's wheel.

A stage coach connected East Grinstead with the Brighton line. It made a round trip daily; failing it, a private conveyance had to be hired. The warden, unless he could connect with the coach, usually walked the eight miles. He was a good walker and must have traversed those eight miles scores of times to and from the village.

The picnics, walks, and outings of the warden and his family were of course confined to the summer months; the winter held other pleasures, the keeping of Christmas and the frequent readings by the warden. I recall that my father read aloud to us in the winter evenings, in the corner parlor, selections from Homer and Aristophanes from the original, translating as he went; Dickens, Shakespeare, Longfellow, Hood, Southey, and others. These were repeated many times as years went by. *The Frogs* was the principal reading from Aristophanes, the *Odyssey* from Homer; *Henry V*, *Macbeth*, and *Hamlet*; *Hiawatha* he read all through in one evening when it first came over to England (he had copied the *Psalm of Life* into the diary he kept in Trinity College, Cambridge, many years before); *The Bridge of Sighs*, *The Retreat from Moscow*, all *Pickwick* many times, except the chapters on the Fleet experiences, which he always omitted.

Not all my father's readings were in the family parlor in the evening. On some happy occasions he read to his children in his study on a Sunday afternoon. *The Egyptian Wanderers* was thus read, probably covering many afternoons, the continuations being eagerly looked for.

On Christmas, at Sackville College, the hall was amply decorated, not only with garlands and wreaths, but with large masses of evergreens—holly, ivy, and yew. The musicians' gallery at the west end was almost screened off with foliage; each corner of the open roof was banked and massed with large bundles of evergreen. Special men were employed for the work, carpenters who had to make their way over the open beams to reach the further corners. As a boy, fond

of climbing, I never dared traverse those open beams, but was possessed of a delicious, fearful feeling of apprehension of what would happen if I did make the endeavor, and, missing my footing, fall to the tiled floor below. I presume the height was not really over fourteen feet.

Then the large open fireplace was filled with bundles of dry hazelnut cuttings, the usual kindling of the country, on which the Yule log was set, flanked by subsidiary logs, and just before the hour for supper the whole was lit. The flames leapt up through the kindling with a roar, sending out grateful heat into the room, though most of the heat must have escaped up the wide chimney. After the flames burnt down, two or three of the aged collegians would occupy the chimney-corner benches, of which there were two, on each side of the fire. A good hot meat supper with plum pudding and mince pies galore, with, as a comforting drink, hot elderberry wine, homemade, sweet, and strong, rejoiced the hearts of the aged. After supper, sitting round the fire, roasting chestnuts, telling stories—I recall a visitor who told such a gruesome ghost story as to make some of the inmates afraid

to leave the light of the fire and cross the darker quadrangle to their rooms. He escorted the timid ones with much courtesy.

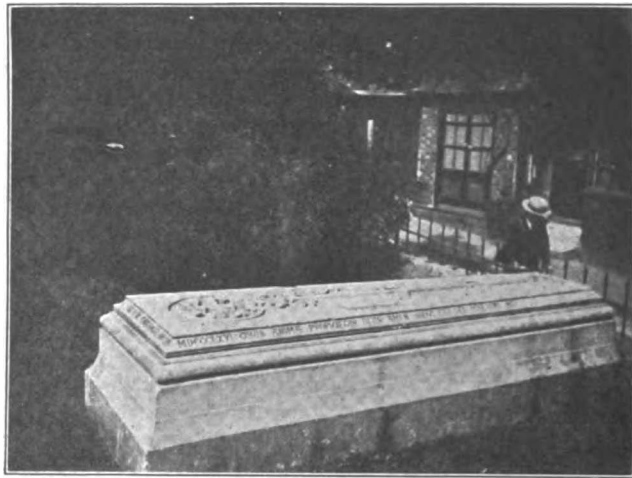
An account of Christmas would not be complete without alluding to the carol singing. After the Neale-Helmores' Carols were published, the warden organized a choir to render these through the village—instruments and voices. The chief stand was in the double main street, and was a picturesque sight, with the glare of the torches and the players of the string and wind instruments—we had no brass instruments. The baker played the bass fiddle. All

formed in a large circle with the singers inside the ring. The warden was always present; myself also, when health permitted. How these carols have lasted, over two generations! I think our favorite was "Earthly friends will fail and falter", but the generally preferred was "Good King Wenceslaus", and when, during the last Christmas Communion, the organist at Grace Cathedral, San Francisco, played the whole carol, modulated to the tenor of the words, aided by the silver chimes that carried the air, my heart was stirred within me. At the Christmas dinner of the Bohemian Club this year, as usual, the opening carol on the list was "Good Christian men, rejoice". I do not know where Thomas Helmore found the tunes, or whether the words were written for the music, or the music selected for the words; whichever it might have been, the result was most happy.

Dr. Neale had no care for money; my mother was the family and College treasurer and accountant. The accounts covered not only the family purse but the College purse also, the pension moneys for the pensioners. The warden was eager to give or lend. I recall that a brother priest was short of funds to return home with and the warden not only advanced what he needed, but urged him to take more than the railway fare. These loans were not always returned.

My father had a most modest idea of the value of his literary labors. Saunders and Ottley, publishers, asked him to write a general history of the Church, I think in four volumes, and to fix his own price. After consulting with friends he told my mother that they thought that he should ask £500. She backed up his friends. "But, Sarah, £500! I never can ask such an amount as that. I never could earn it." He did ask it, the price was quite satisfactory, work was commenced, plan or synopsis accepted, but the subsequent failure of the publishers ended the matter. My father got nothing for his work.

One regular source of income for many successive years was the Seatonian Prize poem. This was £40, less the cost of printing. One year he sent in two poems, subject *Egypt*, and won a second prize of £20 for his hexameters. One



GRAVE OF DR. NEALE AT EAST GRINSTEAD



passage in that poem has been an inspiration and encouragement to countless human hearts, the value not to be measured in money. I allude to the passage following:

"Then from the throne on High, that day was uttered the mandate, Mandate uttered that day, not alone to the Children of Israel, But to all nations to come, and to all generations, 'Go Forward!' " and the next four lines.

As for hospitality, we had a constant round or succession of visitors all the year; relations from both sides of the house, friends, business or social. Thomas Helmore, Rev. Mr. Haskell, an old college friend, Palmer of Cambridge, Dr. Littledale, William Henry Russell, son of my father's old and much-beloved tutor, vicar of Shepherdton, Lea and his wife, *nee* Russell. Lea had lost an arm and the strength of that lost arm was supposed to have gone into the remaining one, enabling great feats of strength. William Henry, always

scratched his head, 'I must take away this sofa to-day.' But Mrs. Morell began to yell; and said, 'Arthur, dear, it sha'n't come here.' But still, he sent and away it went, and now, if you please, I have done with my fleas, and lay down my pen. Your Papa, J. M. N."

In every almshouse, such as Sackville College was, there are always among the inmates some who are in revolt, and some who are friendly and loyal to the warden. Anthony Trollope, in *The Warden*, gives an illustration of this, also Charles Dickens in one of his short articles. So it was in Sackville College. Of the four men named in the first of the three *fac simile* letters, Master Wren was hostile to the warden, Master Martin was a most loyal supporter, Master Taylor most friendly, Master Trice a little old man who was unenthusiastic either way. Master Taylor had been a cricketer in his day and furnished the village boys with the

SACKVILLE COLLEGE,  
EAST GRINSTEAD,  
Dec 10. 1852.

My dear little Corryboy

I hope that we shall have a little hot out on Thursday morning, as we had last time. For I hope to come and see you then

Yesterday we had the last of the pig but the people did not much like it, because it was too fat. So I made this verse.

Master Wren grunted, when  
He beheld the pig  
Master Martin had a part in  
Making it so big

Master Taylor grew much fatter  
When he tasted it.

Master Trice was too nice  
To devour a bit

Your dear Papa

*My dearest Doggie.*

I have the Seatonian again for which we are very thankful. I heard it this morning. It was the blank verse one — the first I wrote

which was right

Ever your affect. Father,

J. M. NEALE

P. C.  
XIX S. after T.  
1852

My dearest Doggie:  
I have the Seatonian again for which we are very thankful. I heard it this morning. It was the blank verse one — the first I wrote which was right.

Ever your affect. Father,

J. M. NEALE.

S. C.  
XIX S. after T.  
1852.

SACKVILLE COLLEGE,  
EAST GRINSTEAD,  
Dec 10 1852.

My dear little Corryboy

Can you guess why I begin in such an odd manner? To day the weather has really changed and I hope we shall not have any more rain. We were exceedingly glad to get out a good long walk with Agnes, for she now is able to walk quite well again, up to Framport. Next week I must, I suppose, send up my lions to see you

Now I have a sermon to write for each of the nine nights before Christmas. I always have one. Give my best love to Mama. I hope very much that every thing goes on well without the usual

Your dear Papa

REPRODUCTIONS OF THREE OF DR. NEALE'S LETTERS

called by his two Christian names, was a visitor easily handled by the children, who looked forward to his coming; he used to play prisoner's base and other running games with us, and enjoyed them as much as we did. He was a mathematician who, we understood, had advanced so far in that science as only to be equalled by two other living men. What deep or mysterious formulae or logarithms he was engaged on, none of us ever understood, but he used to walk up and down the room in deep study considering his next step, and thought the morning well spent if his formula advanced one symbol. Often it did not.

During the winter of 1852, when I was 6 years old, I had a bad illness and was sent to my grandmother at Brighton to be taken care of. My mother and Nurse Abigail went to help nurse me. My father wrote to me constantly during my absence, every day for a great part; letters have been preserved dated December 5th to 10th. Some of these are copied here in *fac simile*, showing both my father's customary writing and also his manner of printing for his little son. Another, of which the original is badly torn, reads as follows:

"Sackville College,  
"East Grinstead,  
"Dec. 9, 1852.

"Dear Little Cor,

"I have written before in prose each day what I had to say: I choose this time to write in rhyme, in hopes that my letter will be much better. We had hoped to-day that the wet was away: but now the rain has begun again. The room we gave Mrs. Nicholls to have, was so full of fleas and things like these that they scrubbed the floor and they washed the door, cleaned the window-seat and the carpet beat: but the more they could do the worse it grew. They sent to tell Mr. Morell: and then they took the pains to look behind the prints of the sofa chintz: when lo and behold there were more than could be told of great fleas and small fleas and short fleas and tall fleas and slow fleas and quick fleas and well fleas and sick fleas. Morell then said, while he

paraphernalia of the game—bats, balls, stumps, and bails. He used to keep them in his room, and when school was out a boy called for them. The old gentleman used to act as scorer in the boys' games. Seated on the stile which divided the College field from the common playground, with a short stick and a knife in his hand, he kept the scores of each side by nicks in the stick. This was the primitive method. In early days scoring was styled *notching*.

These men were all pensioners at the supper alluded to in the letter, except Master Trice, who got his pension later. The pension was £14 a year; this may seem very little in these days, but with their rooms free it was sufficient to make them very comfortable. In those days the parish allowance for outside paupers was a loaf of bread and a shilling a week, total value of less than £4 a year and no dwelling, so by comparison a pension was wealth.

There was no dais in the hall, but two oak tables in T position. The warden presided in the center of the head table, the collegians sat on either side of the long table in order of dignity, that is, pensioners toward the top, probationers below; the oldest pensioner in office occupying the position nearest the top table, which brought her in close touch with the warden. Her name, as we understood, was Alcock, and so we called her, but she was called Mrs. Hawk often by her fellow-collegians. We had an idea that she had been twice or oftener married, and that Hawk was the predecessor to Alcock. She was a hale old woman of fourscore, a regular attendant at chapel, where every morning she announced "the Holy Army of Martells praise thee". At the dinners and suppers she acted as clerk at the saying of grace. "Sir, pray for a blessing," never failed her at the appropriate place. Mrs. Lawson's book mentions this old lady.

Dr. Neale was called "Mason" by his relatives and

intimate friends. "Mason" was an old family name; his maternal grandfather, Dr. John Mason Good, may have furnished both his names.

After school-days commenced, in 1856, I was much away from home and my reminiscences of my father mostly precede that year. St. Margaret's took its start about that time, and naturally consumed much of my father's time and energy; still he was not too busy to spare me an annual visit at Rugby and arrange for a little trip during the three days' exeat, allowed to break the school term.

I have mentioned my father's lack of care for money. This did not apply to his guardianship of the infant Sisterhood of St. Margaret. I have seen him, *Bradshaw* in hand, figuring out from that most complex railway guide the various routes by which a Sister, called for a nursing case, could reach her destination at the smallest expense; a penny or some slight saving in cost was the determining factor on the route, not taking into account the waits at railroad junctions, or other inconveniences of travel.

My father had a great sense of humor. His college friend, Haskell, had married a Scotch lady of title. My father was visiting at their house. "Look at that child, Mason," said the father, pointing out his four-year-old daughter. "Look at that child." My father looked. "That child, think of it, that child has in her veins the blood of St. Margaret of Scotland." This, my father said, was true, but the scene appealed much to his sense of humor.

On one occasion, as he was returning from London, his compartment was entered at a way-station by two men who turned out to be sporting men. One was a burly, red-faced man, the other a small man. The red-faced man, speaking to his companion, said:

"Such and such a race (naming one of the principal horse races in England) has been run. I wonder what won."

My father looked up and said:

"I can tell you. I saw it on the boards as I left town."

"What was it?"

My father sat thinking. The name of the horse had utterly gone from him; he knew nothing and cared less about racing.

"What was the horse's name?" repeated the red-faced man.

My father confessed that he had forgotten.

"Would you know the name if you heard it?"

"I might."

"Was it so and so?" said the red-faced man.

"It might have been."

"Or was it such and such?" said the small man.

"Perhaps it was; that sounds like it."

After some further attempts the men gave it up as a bad job, the red-faced man remarking:

"Well, if I knew as little about 'orses as that I would eat my 'at."

The small man turned to his companion, and in a low voice announced that he thought "the clerical gent needed a gardeen".

One more. My father used to wear side-whiskers. The local barber, Lambert, came every evening to shave him in his study. One evening after the operation he appeared in the family circle close-shaven.

"Oh, Papa, how horrid you look! You look just like Mr. S——."

Mr. S—— was the dissenting minister; a friend of my father, but not appreciated by his family.

My father smiled.

"That is curious that you should say so. What do you think Lambert said?"

"What did he say?"

"Oh, Dr. Neale, now you look handsome! Such an improvement! You look just like Mr. S——!"

Of Dr. Neale's five children, three are still living; of the second generation, twelve, one having passed on. Of these twelve, nine are men; one a priest with a cure, six others fighting and working for God and their country in this battle of Armageddon; three in the navy, two in the army at the front, one speeding up munitions of war. Of the third generation I can count over twenty.

And that other offspring of my father's brain, planted

at Rotherfield, transplanted to East Grinstead, St. Margaret's Convent, has flourished and increased. Its branches extend to all four quarters of the world; each branch with its separate work of social and spiritual betterment, all maintaining the founder's rule of work, prayer, nursing the sick, and training the young. Dr. Neale's third daughter, the one he hoped might feel a call to the religious life, has entered upon her sixth triennial term as Mother Superior of the Mother House. St. Margaret's has gone forward.

## NEALE AND CHILDHOOD

BY THE REV. F. M. CLENDENIN, D.D.

IT was his happier lot beside still waters and green pastures to nourish the innocence of childhood and minister to the infirmities of age and the sorrows of the poor, with a direct and affectionate simplicity that insensibly drew untaught minds within the circle of his constraining influence."

So writes his last biographer in explaining why Dr. Neale did not take a more active part in the controversies of his day.

"To nourish the innocence of childhood"! The record of his life work proves the truth of these words. He lived not half a century, and in those few years wrote over half a hundred books, the half of which are for children. Others have written for children and written well; Mr. Barlow's *Sandford and Merton* and Mrs. Edgeworth's *Parent's Assistant* must remain among the helpful books for children; but the accidents of these stories are so well pictured that an unconscientious child may easily miss the moral. Adams and Bishop Wilberforce were masters in the school of allegory; but in the midst of their mystical and beautiful images a child may wander as in a dream, not knowing the meaning of the dream.

Others powerfully portray the sorrow and downfall of the impenitent life, but with these God is in the whirlwind and the fire and not in the still, small voice.

The first wholesome thing about Neale's stories is that they are founded upon facts—historical facts. His world-wide range of reading and his infallible memory brought out events from the hidden corners of the earth; and, being master of twenty languages and of an immense mass of varied learning, he gathered the saint lore of all the world for the children of the English Church.

Moreover, his writings appeal to the mind of a child because his belief in the unseen was so simple and so real, and the intuitive grasp of a child knows when the story comes from the heart or when from the head. Concerning the hereafter, it could hardly be said of Neale that he saw through a glass darkly, but rather through St. John's open door in heaven.

Though he wore a serious face, and often a serious heart, yet he ever carried with him what all the saints had, a delightful sense of humor, and this lends an added charm to his children's books as well as to his life. They still remember him on Fair Day, with his two London orphans, enjoying the forbidden joys of the roundabout, the antics of the clown and of the man on stilts, not to speak of the pleasures of the gingerbread stall.

He often laughed himself at the memory of the Madeira beggar who, knowing his tendency to give to him that asketh, sought alms of Dr. Neale. When he explained that he had only a bill in his pocket, the beggar cheerfully offered him change for his bill. It was this sense of humor which helped to give freshness and vigor to his writing.

Then he really loved children. In the orphanage the little ones gathered round their "dear father", as they called him, and in the oratory itself he used to have a child on each side of him. So, with Goldsmith, we may say of him:

"E'en children followed with endearing wile  
And plucked his gown, to share the good man's smile."

He doubtless knew, as few men knew, the depths of the words: "Except ye become as little children."

A MAN OF integrity, sincerity, and good-nature can never be concealed, for his character is wrought into his countenance.—*Marcus Aurelius.*

## TRAVELING WITH THE BISHOP OF ERIE

BY THE REV. ROY I. MURRAY

"SOMEWHERE IN FRANCE!"

HE travels fastest who travels alone"; but he who travels alone is likely to miss certain thrills which are inevitably to be got by one traveling with the Bishop of Erie. Apart from that, speed, as such, is hardly to be hoped for on French railroads under present conditions. No matter the place, no matter the distance, one snatches such fragments of "petit déjeuner" as are vouchsafed and lumbers to the station at the crack of dawn. Follows the inevitable and inevitably courteous examination, by the military authorities, of safe conducts, and, lately, the purchase of "billets militaires"—military tickets of astounding cheapness and minute proportions—so small that, once engulfed in the fastness of one's trench-coat pocket, their discovery at the day's end is usually a matter of involved and embarrassed search. I say "at the day's end", for, again no matter the place or the distance, it is always after dark before the one is reached and the other covered.

When we left Paris on October 11th it was still possible, under certain conditions, to travel on military passes. Recently, however, in accordance with the familiar French proverb, "we have changed all that," and elaborate identity books are now necessary, containing one's photograph, of carefully prescribed size and character, an itinerary, a safe conduct, and a paper which must be seen and stamped by designated authorities whenever a stop is made over night.

We were making this time for the sea—the Bishop having been "loaned" by the American Red Cross, in which he is chaplain of Base Hospital Number 20, at the request of the Y. M. C. A., to add to his appointed work addresses to soldiers on "the line". The train was as cold as usual—colder, we thought as we left the suburbs of Paris to cut north and west across Normandy. We arrived at night, as usual, and, again as usual, in a blinding downpour of rain.

There was one room left at the hotel, a room of three beds—an embarrassment of riches, for Madame, in the office below stairs, declined to rent the room unless we could manage to include a third member in our party. Presently we were again outside, breasting the rain for the next port of call, where matters were satisfactorily arranged. One falls naturally into naval phraseology—the town was blue with sailors—American sailors—everywhere. That and the smell of the sea down below the great fortifications—the sound, too, of American slang—made the next day's sunshine all the brighter.

The Bishop began at once to inspect the recreation and other quarters provided for the men. Most homelike of all, perhaps, was the restaurant, with typewritten menus in English, and food wonderfully good and reasonably cheap—happy combination—at the hands of two or three young Belgian women, refugees, of invaluable bilingual accomplishment. The Bishop was advised to try for peach jam—did try for it—got it—and was glad. Peach jam, asked for in English and eaten in the company of one's own people, crowded elbow to elbow—a corner of home in a town so old that the handiwork of Julius Caesar's soldiers is still pointed out to wondering American eyes!

One had to push through groups of French children to get to the door of the recreation building, just up the street. Inside were the usual rows of tables covered with well-worn magazines—the usual French railway posters, wonderfully done, many of them—seen on the walls across clouds of smoke, the usual groups gathered around the piano at the far end of the room. Everywhere men in navy blue, all—that is, except a few, survivors of the guncrew of a merchantman torpedoed fifty miles off the coast in last night's storm of wind and rain. They told it gravely, simply—the shock to the ship, the explosion—then the lifeboats—and worst of all, how they heard across the darkness cries for help which could not be answered. We saw them later in another town—these same men—not barefooted this time, not in mufti of necessity, but smart in new uniforms, about to leave again for their appointed work, the convoying of another ship out across those same treacherous waters. It brings the war nearer home to meet men like that! And they are here by thousands, with more coming continually.

It is to reach these men with his message of encouragement and good cheer, his frank, earnest exhortation to our soldiers and sailors that they uphold here in the old world the splendid traditions of our young America, it is for this, in great part, that Bishop Israel is going from camp to camp along the "American Front". Following a carefully worked out schedule, he has made over sixty addresses in as many crowded huts. Some central town or village is chosen as a sort of temporary headquarters, and from there, by touring car, by ambulance, sometimes by army truck or motor side car, the Bishop makes his way to neighboring points where the men are collected.

This town where we are now for example—the last on the present schedule—is the centering point of five roads, along which, each afternoon and night, the Bishop has been making his apostolic pilgrimage—for it is that. Most of his Erie friends would perhaps fail to recognize their Bishop in the person who climbs out of a mud-covered motor at one of those points which, at night, seem, each of them, situated exactly in the middle of nowhere. Designedly or not, they are very much alike, these "Somewheres in France", especially at night. In place of the pastoral staff of tradition these present sheep are sought out by the light of a modern electric torch. But they are not far to seek. One of those low, darkened buildings will be the recreation hut, and the men have heard that he is coming and gathered there, often in hundreds. The shepherd adventures confidently through the mud—one goes through mud in France, and not across it—arrives at the door, and enters.

There they are, gathered about the inadequate stoves, playing chequers and dominoes at the tables, reading, writing their letters, listening to familiar phonograph records or to such music as can be wrenched from the long-suffering piano—listening sometimes to both, and to both at once! A rough counter at the far end marks the canteen, and behind it, rows of shelves—American tobacco, chocolate, chewing gum, candy, and other eatables. The place is a fog of khaki, spread over with blue smoke; these soldiers, or less frequently, marines—sometimes with much more than a sprinkling of French troopers. Not a cathedral surely, but what a congregation! And, before the Bishop has finished, indications of something more than merely human presence. News of what is happening along the line, incidents of interest taken from experiences at other camps, examples of that devotion to the cause which are to be found among our men everywhere, the call to put on that invisible, impregnable armor of the spirit without which no man—soldier or other—can fight his battle to its glorious conclusion—those of you who know him at home begin to recognize in the uniformed, belted figure standing there, on an empty soap-box, your Bishop and your friend.

"That's all, boys—and thank you." Then, across the instant's silence, a crash of applause. These men have listened, have understood, have appreciated. Afterwards they gather about the Bishop in groups—the time has come for the personal word. Gradually the hut empties; soldiers go early to bed.

"Gosh!" one man said on the way out of the hut at M——, "I wish he'd have come here on a Sunday. I'd like to hear that man *preach* once!" He did not know that he had heard a sermon—one which, in all probability, he will never forget.

"Can the Church rise to the present opportunity?" anxious men are asking everywhere at home. Can she? If you doubt it, ask that man climbing back into the muddy automobile. It may be that he will not hear you—his hand is on the arm of the soldier who holds the door of the car open:

"What name? Why, boy, I know your father, back home."

"You'll know me too, Bishop, after this," the straightforward answer comes, "if we *get* back!"

We leave here to-morrow morning—at six-thirty!

MEN ARE so made as to resent nothing more impatiently than to be treated as criminal for opinions which they deem true.—*Spinoza*.

## WITH THE BISHOPS AT THE FRONT

**I**N a letter to Bishop Lawrence, the Bishop of Western Michigan recounts recent movements of the American Bishops and tell of improving moral conditions as well as of the work and opportunities of the chaplains. Bishop Lawrence very kindly allows us to reproduce parts of the letter, from which we quote as follows:

"PARIS, December 18th.

"I have been in and about Paris most of the time so far on account of three things:

"1st. The necessary organization of the office and the popularization of our work among Church people and others in the city.

"2nd. The three weeks of anti-typhoid inoculation.

"3rd. The arrangements as to military passes. I have had an interview with General Pershing, and the matter of the passes is in process of adjustment.

"I have had several conferences with Mr. Carter, the head of the Y. M. C. A., and with members of his staff, and am coöperating with him in every possible way.

"Bishop Brent has been here for some days and is now on a Y. M. C. A. tour which is, perhaps, the beginning of his work with them. He is in a Y. M. C. A. uniform and seems quite fit. I understand that his headquarters will be in Paris and I shall, therefore, see him frequently. Bishop Lloyd came over from London, on his way to Liberia, accompanied by Archdeacon Schofield, and spent eight days, returning to London yesterday. He preached at the American church on December 9th, and then went on a flying tour arranged by Mr. Carter for the purpose of giving him at least a glimpse of conditions. Bishop Israel is still waiting for his Base Hospital. Meanwhile he has been making very acceptable addresses to the men on the Y. M. C. A. circuit. Just now he is within the British lines visiting the Deputy Chaplain General. He seems much improved in health and spirits. He is exercising the jurisdiction over the American churches in Europe, and has sent Murray to Rome to relieve Lowrie, for three months.

"Dr. Watson has been very considerate and has given us the use of the large room on the second floor of the parish house, with light and heat. As soon as Bishop Israel returns, he and I together will make a substantial donation to the expenses, as both light and heat are very dear. I am looking for an extra helper in the office, who can be here when either Mr. Ross or I, or both, should be out of the city, and who can assist with the correspondence, which is becoming increasingly large.

"I have made several visits outside the city to camps and hospitals and canteens, and hope next Sunday to be in one of the large troop centers, where arrangements are being made for giving the men their Christmas Communion. Last Sunday I was to have been within the lines, but the engagement was cancelled by wire for military reasons, which could not be explained. Such is war!

"As to the American University Union, I should say that in addition to its general value, as a University Club, it has the advantage of giving to the men a decent and enjoyable social center and also of putting them into touch with really wise advisers such as Professors Nettleton, Van Dyke, Lansing, and Vibbert, who may be of unusual help to a man in time of perplexity or emergency.

"As to moral conditions, there is no doubt that difficulties arose at first, and to some extent continue, both on the drink and woman question, but matters are being straightened out and regulations are becoming stringent. Men will not be allowed in Paris on leave and the Y. M. C. A. has been asked to prepare large recreation centers, in places like Aix-les-Bains, where the men can have a good time without unnecessary temptations. I think it might fairly be said that matters are improving and that the military authorities are quite awake to the necessity for control, and, wherever necessary, for punishment.

"As to the requirements of chaplains, it is manifest that the first thing needed is a small car or other means of transportation. I think that Edwards is the only man who has a car of his own. A car is better than a motorcycle, as it gives a man a chance to carry supplies and to take helpers with him. In some cases battalions are 150 miles from each other, and in many cases, if not in most, portions of the regiments are widely separated. The car question would have to be settled in America, as it is practically impossible to obtain cars here. I do not think it necessary for the chaplains to have moving picture machines or anything of that sort, as they can best be looked after by the Y. M. C. A. We need additional Prayer Books and some more of your Service Books. I am trying to get Bibles from England, as many of the men have asked for Bibles rather than Testaments. There is always a need for readable books and periodicals."

IT IS ONLY with renunciation that life, properly speaking, can be said to begin.—*Goethe*.

## CONSECRATION OF SUFFRAGAN BISHOP OF SOUTH DAKOTA

**T**HE Rev. William P. Remington, rector of St. Paul's Church, Minneapolis, Minn., was consecrated Suffragan Bishop of the missionary district of South Dakota in his own church on Thursday morning, January 10th. The consecrators were the Presiding Bishop, Bishop McElwain, and Bishop Tyler. Assisting in the service and in the laying on of hands were Bishop Johnson of Colorado, Bishop Burleson of South Dakota, Bishop Thurston of Eastern Oklahoma, and Bishop Williams of Michigan. The sermon was preached by the Bishop of Michigan.

The Holy Communion was celebrated at 8:00 A. M. by the Rev. Addison E. Knickerbocker of Red Wing, and Morning Prayer was read at 9:30 by the Very Rev. Dean Holman of Fargo, N. D. The Rev. James E. Freeman, D.D., and the Rev. Edward M. Cross were the attending presbyters. The Rev. Alfred G. Pinkham, Dean of St. Paul, read the testimonial of the bishops, Mr. Charles B. Lyon, senior warden of St. Paul's, read the consent of the standing committees, and the Rev. G. S. Keller the evidence of ordination.

After his consecration Bishop Remington was the guest of honor at a luncheon given by the people of St. Paul's, and in the evening he left for Atlanta, Ga., to join the Minnesota Base Hospital of which he is chaplain. He will go to France with the hospital for a number of months before entering upon his duties in South Dakota.

Bishop Williams based his sermon on St. Mark 10: 42-5. Throughout, he laid emphasis on the dignity of service, drew a sharp distinction between the ideals of autocracy and democracy, and showed that the only Church acceptable to the people is the Church that serves the body, mind, and soul of the people. A few of the very pointed sentences from the Bishop's sermon follow:

"We judge religion by the Master's rule, not by its roots but by its fruits, and only the Church that serves men as Jesus served them can win men as Jesus won men."

"The Church that serves most will be greatest."

"The suffragan episcopate, particularly in a mission field, offers few temptations to either ambition or vanity. It is all lowliness, humility, and service. That fact may constitute the chief objection to it in the minds of some. But I feel that it gives value and added attraction in your eyes. Wherever you have gone, you have won men to your leadership by the winsomeness of your personality, the sincerity of your spirit, and your consecration to the service of God and humanity. And now, in preparation for your new duties, you are to enter for a time a great school of discipline. You are to serve at the front those who are dedicating themselves to the defense of a great cause in this supreme struggle for a world democracy. There could be no better preparation or discipline for your high office and new field than that. I would that all who are to be bishops, yea, all who are called to the ministry of the Church, could have some experience in that school. For there, if anywhere, you come face to face with the realities. . . . If you would teach those men the truth as it is in Jesus you will find that mere words, the ordinary terms of theology, and especially shibboleths, make no appeal to them. They have no meaning to their understanding. They cannot and will not use them. And yet in the heart of the common soldier, as in the heart of the common man, there is a very real and profound religion; and it is essentially the religion of Jesus Christ, the religion of sincerity, reality, humility, love, service, and sacrifice. But it is inarticulate. You must learn to interpret that inarticulate faith to yourself and to the hearts in which it dwells. By the manifestation, the revelation, of the truth as it is in Jesus, you must commend yourself to every man's conscience in the sight of God, and there could be no better preparation for your teaching and preaching ministry than this.

"Two things only will win their loyalty: a real, sincere personality, and a devoted ministry to their actual needs. That is, there you will have a further chance to learn the art of leadership which alone is real and lasting, the leadership that is won through service.

"Your new office will but lift your personality into more conspicuous view and give broader scope to your gift of leadership.

"God bring you back safely to us, enriched with a deeper experience, tested, proved, strengthened, and made wise by its discipline, that, so equipped, you may achieve the great opportunities opening before you and carry the weighty responsibilities now laid upon you."

The sermon and charge made a strong appeal to clergy and laity alike.

SOCIAL FEATURES

On Tuesday, January 8th, the clergy of Minneapolis and St. Paul gave a luncheon at which the Rev. William P. Remington was the guest of honor. In addresses by a number of clergy Mr. Remington was congratulated on his election as Suffragan Bishop of South Dakota. The clergy then presented the Bishop-elect with a traveling bag and asked him to accept a similar gift for Mrs. Remington.

On Wednesday evening, January 9th, the wardens, vestry, and parishioners of St. Paul's Church, Minneapolis, held a reception in honor of Bishop Tuttle and the other bishops attending the consecration of Mr. Remington.

At the luncheon following the consecration, Bishop Burleson stated that he felt confident that suffragan bishops would be a partial solution of the problems in the missionary districts of the Church in America and also in the different dioceses in China, Japan, and other parts of the world. At this luncheon the Presiding Bishop congratulated St. Paul's Church and the House of Bishops on the additions that St. Paul's had made to the episcopate.

SOME NEW CHRISTMAS TABLEAUX

FOR the third successive year, the presentation, in the form of tableaux, of the sacred events surrounding the birth of our Lord was given at Christmas by the young people of St. Luke's parish, Baltimore. The tableaux were prepared and managed by the rector, the Rev. Edward Dering Evans, who wrote much of the blank verse used in the spoken parts. This effort to create a vivid picture, and to teach religion through the avenue of sight as well as of hearing, is not without interest.

The scope of the tableaux carries them beyond their home. The title "Bethlehem Tableaux" was used for the sake of convenience, but the pictures began with the presentation of the Virgin's childhood, and included the Betrothal and the Annunciation, before the actual Bethlehem incidents were reached.

The setting of the tableaux was the choir of the church. In 1915 the rector used the parish hall, and then concluded that the semi-secular associations of the hall were not helpful, and that if the tableaux could be given without any curtains or scenery the church would be the best possible place. In 1916 the experiment was made and was so successful that all criticism was silenced and the unanimous verdict was one of warm approval.

The method of the tableaux is adapted from that in use at the Oberammergau Passion Play. Each picture is explained by the choragus, and while appropriate music is sung or played the picture is displayed for a few moments to the congregation. At Oberammergau curtains and scenery are used, but at St. Luke's the high altar and sanctuary formed the background; the rood-screen the frame; the choragus and choir standing on the chancel steps successfully concealed the characters as they grouped themselves in the chancel for each picture. In a chapel on the south of the chancel the characters waited for their proper time of appearance.

Two methods or kinds of tableaux were used: *i. e.*, the absolutely stationary picture, revealed when the choir parted and moved down the steps to north and south; and the tableau which was the culmination of a processional movement. The Annunciation was an instance of the first kind. The Virgin was revealed kneeling at a fald-stool, Gabriel bearing a lily, with right hand upraised, poised as though about to move nearer the Virgin. The Betrothal was an example of the processional method. The priest, St. Joseph, and male witnesses took their places in the chancel as the choragus and choir moved away: then, from out the chapel, through the nave came a procession; St. Anne, maidens, the Virgin surrounded by children carrying festoons of flowers. This little procession moved solemnly along, mounted the chancel steps, each one coming to his or her appointed place, the Virgin and St. Joseph immediately kneeling with hands joined, the priest blessing them. So the tableau was most cleverly and artistically built up and completed before the eyes of the congregation.

The tableau representing "The Inn at Bethlehem" has received such widespread commendation that it may be worth while to describe it in detail. The choragus recites the story

of the journey from Nazareth to Bethlehem and pictures the pitiful condition of the Virgin and Joseph seeking shelter, their rebuff at the hands of the innkeeper:

"In anxious haste they went from house to house,  
Seeking the inn, where poor folk find a bed.  
A rough man met them at the door. Said he:  
'Begone, no room there is for such as you;  
My house is full, with men who pay me well.'  
The Virgin cried, and all unconscious fell  
In Joseph's arms, with moaning in her pain.  
He carried her, and found a little cave  
Where cattle sheltered from the wind and cold;  
There Joseph gently laid her on the floor  
And covered her with his rough coat, and sat  
Beside her, awaiting the coming dawn . . .  
Thus Mary entered Bethlehem."

The choir then sings two verses of Christina Rossetti's exquisite "In the bleak mid-winter", and as they part to either side there are revealed the innkeeper receiving a bowl from a servant and some children playing on the floor. At this moment there emerge from the chapel the figures of Joseph and Mary, the former with staff and bundle and supporting the latter, who leans heavily upon him. They move slowly and very pathetically across the nave and up the chancel steps, when they are halted and startled by the swift movement of the innkeeper, who repels them. In that dramatic pose the figures remain until the choragus and choir return and shut out the scene.

"The Following of the Star" gave scope for an impressive spectacle of kings, servants, and torchbearers proceeding around the aisles, led by a lad who carried a glowing star. But whether the tableaux were groups of two or of twenty they never failed in their purpose to express in a religious and devout manner the love and worship of the players toward God, and to show to those who beheld them an image which would stamp the memory with a holy impression.

A word must be said of the part sustained by the choragus. Those who saw the Passion Play at Oberammergau will remember the august, white-bearded man who recited those moving stanzas, and how important was the part he sustained. The same may be said of the importance of the choragus in these St. Luke's tableaux. The choragus must make the appeal to the ear as the pictures do to the eye. His lines, cast in blank verse, were composed by the rector of St. Luke's, who himself sustained the part. The Prologue consisted of an exposition of the Fall of Man and the Promise of a Saviour, which was linked to the scope of the tableaux by the first picture, which showed the child Mary being taught from the Scriptures at her mother's knee. The final pictures represented the Virgin dictating to St. Luke her recollections of the wondrous birth; and St. Luke giving the Gospel to Mother Church, who is the guardian and teacher of the sacred writings.

The tableaux began with the hymn, *Veni Creator*, and ended with the *Adeste Fideles* and the Blessing. Many contributed their work and worship: the players, fifty in number, the choir and organist, and the women who spent days, even weeks, in making the costumes. But it was all worth while. That nearly a hundred people have combined in a great act of worship is no small achievement. That many more have been uplifted by the presentation speaks for itself.

WITHIN A HOLY TEMPLE RAISED TO GOD

How restful on some Sabbath's sacred morn,  
Ere other sinners seek the church's door,  
To cross its threshold, all alone to kneel  
Amid the silence of such sanctity.

How blissful 'mid a perfect quietude  
So near the turmoil of congested streets,  
To sit within this consecrated spot  
Where chancel, nave, apse, aisle, and column grand,  
Inspiring and sublime, unite in one  
Majestic tribute unto Deity!

Amid a twilight from resplendent panes,  
A solemn silence and divinity,  
How restful on some Sabbath morn to muse  
Within a Holy Temple raised to God!

CHARLES NEVERS HOLMES.

## PRAYER BOOK REVISION AND THE PSALTER

By A. C. A. H.

IT is understood that at its next meeting, at the end of January, the Prayer Book Revision Commission will consider questions connected with the Psalter. There are three such leading questions, I. about the use of Proper Psalms or the reading of the Psalms in course, II. about the omission of imprecatory passages, III. about the removal of obscurities or obsolete phrases by an improved translation.

It may be worth while to call attention (by way both of example and of warning) to proposals on this subject that have been recently put forward in England.

I. Questions relating to the *use* of the Psalter were referred to a joint committee of the two Houses of the Canterbury Convocation (with whom representatives of the Northern Province were associated). Their report on the "Use of the Psalter" is printed by the S. P. C. K. (Convocation Reports No. 508, 1917.) Its leading feature is the recommendation of Proper Psalms for *all* Sundays and the chief Holy Days, while the monthly course is retained (with some exceptions) for ordinary week-days.

The selections are generally good. It is easy to suggest possible amendments. For instance, it is hard to see why Psalm 10 (which is perhaps a continuation of 9) should be omitted when 10 and 11 are appointed for the morning of the Second Sunday in Advent; nor on that evening does Psalm 67 go well with 50.

Septuagesima Sunday is so wholly devoted, according to this scheme, to the subject of the Creation that Psalms 147 and 148 are appointed for use in the evening—affording a queer contrast (beginning and ending as they do with Hallelujah) to the farewell to Hallelujah commonly sung in the hymn at that time.

Portions of Psalm 119 would be a rather heavy prescription for three Sunday mornings and two Sunday evenings in Lent. And surely Psalm 118 with its singular appropriateness might be given for Palm Sunday, even if it is said again on Easter Day.

The committee seems to have tied itself unnecessarily by always following in each selection the order of the Psalms in the Bible. But the principle of Proper Psalms for Sundays is certainly worthy of consideration, as advocated, for instance, by Dr. Frere in his *Some Principles of Liturgical Reform*. It may be noted that the committee have failed to heed a valuable warning of Dr. Frere's: "It would be a pity if any well-meaning attempt to cover the whole ground were allowed to prevent a thing which is really of far more importance—namely, that there should be sufficient repetition of the great and representative Psalms to enable the Sunday worshipper soon to become really familiar with them, even to the point of knowing them by heart."

The question of printing would have to be weighed. As a matter of experience (to which *theory* gives little sanction) for *our* people at any rate, the selections would have to be printed separately. Numbers would not be sufficient. This would practically double the space required for the Psalter in the Prayer Book. To some of us it would seem a better plan to have none but selections in the Prayer Book, *i. e.*, not to reproduce in the Prayer Book the Bible Psalter in a slightly different version, but to give a Psalter arranged for congregational use.

The selections for Sunday morning are generally shorter than those for the evening, probably with a view to the possible conjunction of Morning Prayer and the Eucharist. This is a useful hint. But the proposed additional rubric that "one or more of the following Psalms may be used" on certain specified occasions, should be carefully weighed before adoption. We have unhappily adopted by a first reading in the General Convention of 1916 a similar rule with wider reference. But it is to be earnestly hoped that this may not gain final approval. It would very largely disconnect our Morning and Evening Prayer with the older offices, from which we are accustomed to say they are a useful compilation. The Psalter formed the staple of the old choir offices (as distinguished from the altar service). To reduce the Psalm element to the recitation of a single Psalm, perhaps the shortest, would be disastrous. Yet this is already the use, without any authority under our present rules, in

some prominent churches, including our most prominent cathedral.

II. We come to another feature of the Canterbury report. It proposes to omit verses of imprecation from several Psalms, *e. g.*, Psalm 69, vv. 23-29; Psalm 137, vv. 7-9; Psalm 139, vv. 19-22. The omission is all right and greatly to be desired in the present writer's judgment; but the proposed marking of the omissions by asterisks, and retaining the present numbering of the verses, would be a great mistake, as calling unnecessary attention to the matter, and as causing perplexity and confusion in the responsive recitation of the Psalms. Here again the distinction should be recognized between a selected Prayer Book Psalter (for actual congregational use, in our day) and the full Book of Psalms (with their evidence of progressive revelation) in the Bible for study and individual use. But asterisks, etc., would be better than another plan which has been proposed, of indenting the imprecatory verses and leaving their use or omission to the discretion of the minister. Beside fastening attention on the verses, this would with utter unfairness throw the responsibility for their use or disuse—a responsibility which the Church must bear—on the individual clergyman, exposing him to criticism from either side.

III. A distinct report, the work of another committee (also published by the S. P. C. K.), dealing with "Revision of the Prayer Book Psalter", is well deserving of study. The present writer gave an account of this report, with some further suggestions, in the *American Church Monthly* for June. It is doubtful whether a revision of this kind could be counted as coming within the powers of the present joint Commission on the Revision of the Prayer Book. But it ought to be taken in hand. It would be ridiculous that we should confine our attention to a revision of the rubrics concerning the use of the Psalter, without seeking to render its translation more accurate and intelligible—at least freeing it from palpably unmeaning and erroneous phrases, as, for instance, in Psalms 4: 8; 42: 8, 9; 17: 13, 14; 68: 6, 13, 18, 30; 88: 4; 58: 6-9.

### PROTESTANTISM'S WEAKNESS IN A WORLD CRISIS

By BISHOP FRANCIS J. McCONNELL (METHODIST)

ONE great weakness of Protestantism is the absence of an organized body that can have much direct influence upon the course of the war. Sir Edward Grey is reported to have said that the war might have been avoided if there had been forty-eight hours longer in which to work for peace, but Protestantism can do nothing in forty-eight hours. It cannot mobilize its forces within that time. It cannot make itself felt within forty-eight hours. While we insist upon the importance of distinct denominational organization, we must work towards some kind of organization which can express itself in forty-eight hours.

In the next place, the war is for the extension of democracy. Can we make the world safe for democracy? Perhaps our best contribution to this problem would be to ask if we can make the Church safe for democracy. The idea of the New Testament is that God is in the midst of men, working with them and for them. But too much of our preaching still turns around the idea of God as an autocrat whose decrees are, in a sense, arbitrary. Or, we too often think of Him as a fraternalistic ruler giving good gifts to men out of mere personal kindness. Over against these conceptions must be put the idea of a God who is profoundly responsible, a God for whom men would vote if they had the opportunity to do so.

We shall have to broaden, too, our conception of Christian Service. With the sight of millions of men marching to death for convictions dear to them it will be no longer permissible for us to insist upon artificial or trifling tests as signs of the Christian spirit. It is the function of the Church to-day to make men conscious of the spirit which possesses them, to bring out in the clear light the Christ who is working within them. All arbitrary standards of salvation must be forever swept to one side if we are really to move masses of men. The one test of democratic righteousness is just the willingness to do the will of God.



CLINTON ROGERS WOODRUFF, Editor

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SOCIAL SERVICE PRAYERS

**C**HIS is the prayer authorized by the Bishop of New Jersey for the institutions within his jurisdiction:

"O Lord, look down from heaven upon the institutions within our diocese. Give Thy grace to those who minister in them as officers or in other ways. Bless all means used for the restoration of those that are sick in body or in mind, give to the sinful a right understanding of themselves and of Thy threats and promises, befriend the lonely and the aged. Look upon them all with the eyes of Thy mercy, give them comfort and sure confidence in Thee, defend them from the danger of the enemy, and keep them in perpetual peace and safety; through Jesus Christ our Lord. Amen.

"O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us:

"Save us, and help us, we humbly beseech Thee, O Lord."

The prayer which follows was written by Samuel Macaulay Lindsay:

"We pray, dear Master, that we may remember the Ideal as we rub shoulders with the real. May we rejoice in the just laws that live in the hearts of the righteous and which shall yet be written on the statute books of nations; in the spirit of kindness which shall yet fill the hearts of all men; in the complete victory of Truth over error in Science, Religion, and Business. Let the glory of the future save us from being unduly depressed by the present."

STRIKES

Strikes on an unprecedented scale by women in a large number of employments took place in Paris during the end of May and the beginning of June. The demands were almost identical in all cases, according to *Life and Labor*—an increase of pay (usually one franc a day) to meet the rise in prices, and the introduction of the "English week," the Saturday half-holiday. In most cases the demands were granted and the Government introduced and quickly passed a bill giving the Saturday half-holiday to all women and girls in the clothing industry, numbering about 600,000.

The strikes began with the dressmakers, and the unrest soon spread to other trades—jewelry, leather, chocolate making, rubber, fruit and flower, stationery, printing, food, brush-making, and numerous other trades, with many subdivisions.

The makers of military equipment, numbering 300,000, obtained the following terms: (a) An increase of 25 per cent. for piece work done at home, and the abolition of the obligation to supply "et ceteras". (b) Increase of wage of one franc a day to meet the rise of prices, and the Saturday half-holiday for factory workers paid by the day. (c) Increase of one franc a day and increase of 11 per cent. on wages to compensate for the Saturday half-holiday for workers on piece work in the factory.

FIRST INFORMATION ABOUT SEX

Recently two hundred students, men and women at Michigan's Western State Normal School, Kalamazoo, replied to seven questions asked by the faculty regarding the source of the first information about sex hygiene. Among the questions asked were these: How did you receive your first information regarding sex and reproduction? Have your parents ever talked with you concerning sex matters? Did any of your school teachers talk with you personally on sex matters? Were sex matters mentioned in your course in physiology? At what age did you receive your first information on sex matters?

One of the most interesting questions was: "At what age did you receive your first information on sex matters?" To this four answered, at the age of seven; 28 when eight; 38 when nine; 41 when ten; 31 when eleven; 26 when twelve; only nine when fourteen or over.

PROBLEMS OF GREAT CITIES

*The Challenge of St. Louis*, by George B. Mangold, director of the Missouri School of Social Economy (New York: Missionary Education Movement of the United States), is one of a series of "popular textbooks on the religious, social, economic, and political problems of great American cities from the Christian point of view." The present volume was a study made especially for social service work of the Protestant churches of St. Louis. It deals with the rather more obvious social and civic features in city life. Another volume of the series is entitled *The Challenge of Pittsburgh*. It is by Daniel L. Marsh, superintendent of the M. E. Church Union of Pittsburgh, and pastor of the Smithville Street Church. It follows the same general lines as the St. Louis volume. There is a great deal of very interesting and suggestive information contained in both of these volumes, the point of approach being distinctly Protestant.

MATERNITY AND CHILD WELFARE

In *Maternity and Child Welfare*, E. J. Smith embodies the experience of the Bradford (England) corporation in caring for the little ones. The Bradford Municipal Maternity and Child Welfare scheme, inaugurated in 1912, has earned for itself a deserved reputation for its pioneering and efficiency and it is well for Americans to learn something of its spirit and its practice. Mr. Smith as the chairman of the Health Committee of Bradford has been a leader in the work and so speaks at once with authority and sympathy. The departments operated under the scheme are: Ante-natal Clinic and Maternity Home; Infants' Department and Milk Depot; Meals for Expectant and Nursing Mothers; Pre-School and Post-School Clinic; Special Department for diseases of the eye, ear, nose, and throat. The brochure is published by P. S. King & Son, London.

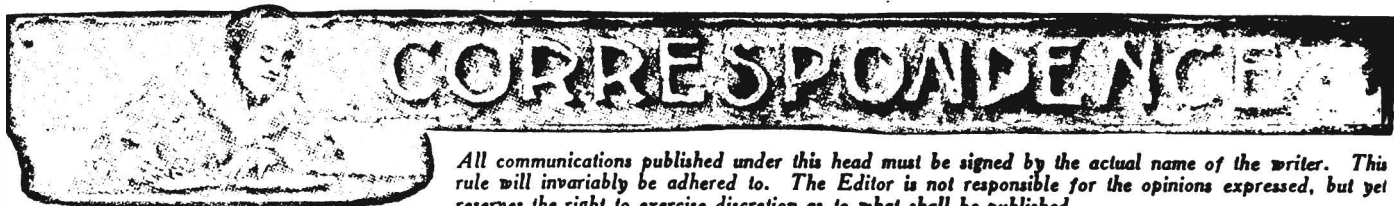
CONSERVATION AND MORALS

The Province of the Pacific in its "Social News Service" declares that the crystallizing of public sentiment on the side of conservation and the Christian demand for personal purity and clean moral environments represents a great moral gain for society. Here it declares "is new encouragement for the Churches to apply themselves afresh to their business of the moral education of the young and the moral and social betterment of their communities, and the undergirding of every plan and agency that makes for preserving of religious contact with the men who have gone to camp or to the front."

THE MAYOR OF CHICAGO seems bent upon making himself notorious among American mayors. His latest bid in this direction was a veto of a carefully prepared ordinance providing for the compensation of the prisoners in the local bridewell, many of whom are wife deserters. By his action the delinquencies of these men will be perpetuated rather than modified.

THE CATHEDRAL at Sioux Falls, S. D., under the leadership of the Very Rev. E. B. Woodruff, is prospering as never before. He is trying to make it a real force in the civic life of the community, and it is closer to the departments of the common life of the city than it has ever been or ever tried to be before.

WAR BULLETIN No. 4 of the Joint Commission on Social Service deals with the subject of Food Conservation. It contains a telling appeal to the Church for coöperation.



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.

### SELECTION OF NEGRO SUFFRAGAN BISHOPS

To the Editor of *The Living Church*:

**C**HE *Church Advocate*, backed by the Conference of Church Workers, many years ago, agitated the question of the appointment of archdeacons for the colored work. The first appointment to that office was a white clergyman, right here in the diocese of Maryland. He proved wholly unsatisfactory, and after a few years he was retired from office. Not long afterwards, came the appointment of the first black man to fill that office. He was appointed in the diocese of Tennessee, and he, likewise, proved unsatisfactory, and was "demoted" and sent to a mission in the same diocese. Neither the colored clergy, nor laity, had any voice in such selections. The same method of selection has been tried over and over again, and yet no conspicuous success has attended any of the appointees.

We plead for a change of method in the selection of negro suffragan bishops. It is not the sincerity or good intentions of the white bishops which are questioned. Such are the conditions of life that white bishops cannot always prudently and wisely make selection of the best men to work among and for another race.

Let any bishop who is seriously thinking of utilizing the services of a negro suffragan bishop address a proper communication to each and every colored priest in the country, who has been in the priesthood for fifteen or more years, and invite from him the names of three colored clergymen, respectively his first, second, and third choice for the office of bishop. When he shall have tabulated the results of the canvass he will be better situated in making a helpful selection. By such a method the responsibility is thrown upon the colored priesthood. As it is this same priesthood that, humanly speaking, must make the attempt successful, it should be given a fair opportunity to demonstrate its zeal in this particular matter.

Some years ago, Bright went to Savannah, Ga., and, remaining there for twenty years, did splendid work. Bennett was at Wilmington, N. C., for a long period, and his good work there is thoroughly known to all. Tabb came to New Jersey, and went from there to the Church of the Crucifixion, Philadelphia; Bagnall from Virginia to Maryland, and from thence to Ohio; Jensen from Maryland to New Jersey; Ogburn from Virginia to Ohio; Oxley from Harisburg to Southern Ohio; and Taylor from East Carolina to Georgia. All of these men have done good, solid work, and have been most successful. We believe that their bishops would readily testify as much. Neither one of them sought these places; nor did the bishops take the initiative in discovering them. Every one of them, as well as others, was recommended by a single colored priest, who knew them and their abilities; and upon his recommendation they were called. The bishops and vestries who trusted this colored priest, of some practical experience and knowledge, might not have been so successful had they ventured entirely upon their own judgment. If one colored priest could be so helpful to the work at large, how much greater will be the help of the whole body of the colored priesthood when confidence is reposed in them?

Certainly, no harm can come by a trial of the method we have suggested. On the contrary, we believe that the greatest good will be accomplished for the whole work through the country by means of such a method in the selection of negro suffragan bishops.

GEORGE F. BRAGG, JR.

Baltimore, Md., January 5th.

### BISHOP HOPKINS AND THE CIVIL WAR

To the Editor of *The Living Church*:

**D**EAN HODGES, in your edition of January 12th, states that Bishop Hopkins, during the Civil War, "represented a difference" with the Government similar to that of which the present Bishop of Utah has been accused to-day. May I please state, in fairness to my grandfather's memory, and for the benefit of any of your readers who may be interested, that this parallel cannot be rightfully drawn? No matter how unintentionally, the attempt by Dean Hodges to draw it reflects very seriously upon Bishop Hopkins' citizenship. It is this aspersion that I write to remove.

Bishop Hopkins, in his early life, was a lawyer. If I may

be allowed to say it, he was an uncommonly brilliant and able lawyer. He resigned a very large practice to take holy orders. He had a high regard for the Supreme Court. He was also a historian. He knew, for instance, that the state of New York had claimed the right of secession in the very act by which she signed the United States Constitution. As a matter of fact, General B. F. Butler, also a lawyer, likewise held that the question of secession ought to be decided by the Supreme Court. Possibly Dean Hodges can quote some writer besides the Rev. Dr. Tiffany who has sharply criticised General Butler on this point. There were many wise men who strongly held this view, in those troubled times. Cheap scorn does not sound well when applied to such men by anybody.

To attempt to call Bishop Hopkins unpatriotic, as Dean Hodges clearly does, for advocating this measure, is also to arraign many noble men of great reputation, and of loyalty as unquestioned as that of General Butler. Bishop Hopkins repeatedly refused to affiliate with anti-governmental societies, such as The American Society for Promoting National Unity, and in his *Bible View of Slavery* he earnestly declared that his sole object in writing this learned book was to vindicate the Word of God. He carefully avoided political preaching and protested in 1862 against the famous political Pastoral of the House of Bishops. He favored Abolition on principle. Several of his clergy, including one of his sons, served as chaplains. It is a matter of common history that his Civil War record largely contributed to save the Church from the North-and-South split which afflicted the Protestant sects in post-bellum years.

I submit that such an attitude should not be called unpatriotic in these days. It should not be considered parallel to any attitude criticizing our Government to-day for going to war against the "Potsdam gang" of blood-stained criminals who are striving to Prussianize the world, and who have dragged mankind back into the worst savagery that has ever disgraced the past.

The term "unpatriotic" in these days carries with it a stigma which such men as General Butler and Bishop Hopkins do not deserve. I have re-read, since seeing Dean Hodges' letter, the chapter on The Civil War in *The Life of Bishop Hopkins*, by his first-born son. I unhesitatingly state that there are no real parallels to be drawn between the two sets of issues, and I believe I am right in saying that in the terrible conflict of to-day Bishop Hopkins would have been first and foremost in urging every possible attack upon the thugs and brigands of militaristic Prussia.

JOHN HENRY HOPKINS.

Chicago, January 11th.

### THE RANK OF CHAPLAINS

[ABRIDGED]

To the Editor of *The Living Church*:

**C**HIRTEEN years ago this coming month the Committee on Military Affairs, to whom was referred the bill to recognize and promote the efficiency of army chaplains, reported the bill back to the House of Representatives with some slight amendments. As amended the act can be summarized briefly as follows:

The President may from time to time select from among the chaplains of the army having not less than ten years' service in the grade of captain (the total of those selected not to exceed fifteen at any one time) those who shall have been commended as worthy of special distinction for exceptional efficiency by the regimental or district commanders . . . and may, with the advice and consent of the Senate, promote such chaplains to be chaplains with the grade, pay, and allowances of major.

The bill was finally adopted, and so far as I know is the only bill of its nature yet before Congress.

The bill was approved by the Secretary of War, by thirty general officers to whom it was submitted, and by representatives of practically every shade of religious belief in the country.

Four pages of the Congressional report are filled with endorsements of military authorities, six pages with ecclesiastical approval. Among these we find the names of Cardinal Gibbons with five archbishops of the Roman Catholic Church. Practically the name of every bishop of our own Church; twenty-four bishops of the Methodist Church, and a long list of leading ministers of the various religious bodies of the United States, filling eleven



pages of fine print, would seem to show the opinion expressed by your correspondent of January 5th as differing widely from that of these leaders of thought and action.

The difficulty expressed in passing this mild recognition of efficient service on the part of fifteen chaplains will suggest that there is no immediate danger of any large increase in these advanced ranks.

I know whereof I speak when I say there cannot be found a nobler, more earnest and self-sacrificing band of workers than the chaplains who now are making such fine records in their difficult task—a task made more difficult by such aspersions as these to which I have ventured to make my mild protest.

HENRY A. F. HOYT.

Cynwyd, Pa., January 10th.

To the Editor of *The Living Church*:

IT is seldom that so much uncharitable suspicion is included in the same amount of space as that in your issue of January 5th, under the above caption. Who familiar with the experiences of an army chaplain could generalize in terms so unfair and untrue—and particularly at this time—the men who with devotion to God and humanity are making sacrifices to serve their country and at the same time be of help and benefit to the great host of young men of America called to the nation's standard, many of whom—God grant them grace—will be further called upon to make the supreme sacrifice?

The reasons why a chaplain should not be commissioned are not good. The demands of the service are not for popularity, but for efficiency. When one uses the term "Colonel" or other title, he may—and very naturally—associate the rank with the duty generally assigned to it, regimental or other commander. Is one then colonel only who commands a regiment? Or captain only who is in command of a company? Is rank indeed despised by one class and only tolerated by another? The chaplain can be just as efficient a member of the colonel's staff, every consideration due to his rank and position being given him by the officers and men of the command, as may the colonel or captain who is detailed for special duty to the staff of the regimental, brigade, division, or district commander.

Since when did military courtesy become an offense? Is it likely that a soldier will be less courteous to a chaplain without military rank than to one who wears the bars? There is a gulf fixed between the enlisted man and the commissioned officer, but it is most unfortunate the idea should obtain that the gulf is impassable.

What kind of creature is the "padre" who is tempted from his duty by ambition? The sycophant whose fellow-officers will hold him in contempt. Are army officers men of the stamp who like to be *cultivated*? After many years' experience I see no reason for concluding that "flunkeyism" is popular with army men, rather do I feel sure that it is a quality undesirable among them. Why should the priest in the Church of God, because of military rank, be the creature of ambition, of envy? Why should bitterness spring up in his soul because an army chaplain? Under such conditions he ceases to be Christ's messenger. Such a man, did he exist, should seek preferment by any means, whether it be the larger position in the Church, or the higher rank in the army. It should be remembered that there are requirements of the War Department, the fulfilling of which are necessary to the chaplain's promotion. The colonels in our army whose acquaintance and friendship I have the honor to possess are men who interest themselves in the enlisted men of their regiments. The company commander is still more intimately interested. This is a part of his efficiency. What use will these officers have for a flunkey padre—one whose greatest efficiency is hopelessly and inexcusably damned through lack of character? You earnest and humble men of heart want your chaplains to help your boys—to have the confidence of your sons—to be a father and a mother to them when they are set in the midst of so great temptations and dangers. Of course you are not interested in the rank the padre may attain: but the insignia on the padre's shoulder-strap is emblem not only of rank, but of authority to which he has voluntarily subjected himself; it is witness of his own willing obedience to command, a protest against that socialism which abjures authority; it dignifies him to the soldier as the soldier priest, whose heart is full of the same loyalty, who must not be lacking in sympathy, but a father indeed, understanding all the force of danger and temptation to which his boys—whether old or young—are subjected, who is welcomed in the quarters of the men, and whose house or tent is always open, inviting their confidences with a heart full of compassion for their weaknesses, all the force of his spiritual office strengthened by the authority of his military rank, a very real officer of God to the soldiers of the Republic.

C. HELY MOLONY.

Sometime Chaplain in State and Federal Service.

LOST PROVINCES

To the Editor of *The Living Church*:

ONE sees much in the papers nowadays about the lost provinces of France, Alsace-Lorraine; and, as the President says, it is a question in which we are vitally interested as well as Germany. There is, however, a similar question on which Americans are not so well versed, yet which must come up for settlement. It is the question of the lost provinces of Denmark, Schleswig-Holstein, as Germany calls them, but "South Jutland" to the Danes.

It is but the old story of "Might makes right", and that small nations have no right to existence. Prussia tried to take them in 1848 and incited rebellion, but the rebellion and Prussia were beaten in a three years' war. In 1864 and 1865 the attempt succeeded, but only by the efforts of two powerful nations, Prussia and Austria. The wily statesman, Bismarck, cared nothing for the provinces; it was only a scheme to inveigle Austria into a war as to which power should be the strongest in the German Confederation. Take a map and look at that northern part of Germany and it will not take any one long to see that the names of the cities and towns are Danish, only the "borg" has been Germanized to "burg". At one time Altoona was Danish and Hamburg across the river German. Centuries ago great earth-works were thrown up called "Dannevirke", the remains of which are to be seen to-day. The purpose was to afford protection against the Germans.

Holstein the Danes are not keen about to-day, because it is essentially Germanized and settled with Germans. Originally this tract was settled by "Frisians", or, as we know them, Hollanders. Schleswig, however, is Danish to the core, and for nearly fifty years has been ground under Prussian *Kultur*. Prussia promised the Danes of that province that whenever they should by popular vote declare their desire to go back to Denmark their wish should be granted, but Prussia has taken care that vote never should take place. And, by the way, here is an interesting fact as to the famous saying, "a scrap of paper". Bismarck, in giving audience to the Danes of this province and being reminded of Prussia's promise, answered: "It is nothing but a scrap of paper." In Fabricius' history of Denmark, the last words are these: "The north Schleswig population endure the bitter struggle for national existence in firm trust that history has not yet spoken the final word, and there with unanimity and concord we have a shining example and prophetic voice for the Danish people."

Germany gives the official population of Danes in these provinces as 162,000, but these figures are subject to suspicion; the fact is there are nearer 200,000. In this war these provinces have suffered more than any other part of Germany; yes, more than Alsace-Lorraine, because many soldiers from there have deserted to France. The awful list of killed and missing seems to show that it is Germany's intention to kill off Danish sentiment. Denmark is a little country, with only three million, but her sentiment is with the Allies. To enter the war, however, would make her a second Belgium. The President has said that each nationality must have the right to work out its own destiny. In the light of these words, Danes everywhere lift up their hearts, and believe the final word is about to be written, for no peace would be just without the return of Schleswig to Denmark, and the shadow of fear taken from that little country.

Sincerely yours, S. J. HEDELUND.

CAMP COMMUNION BY INTINCTION

To the Editor of *The Living Church*:

I HAVE just received the current number of THE LIVING CHURCH and read with interest in the correspondence column an article, Camp Communion by Intinction. I am quite sure that the Church would disagree with Mr. Bartow in his contention, that intinction as practised by him is either reverent or cleanly. Intinction might possibly be sanctioned if the wine-dipped wafer was placed in the mouth of the communicant, but a wafer wine-dipped and then placed in the hand of a communicant—this is an uncleanly and sacrilegious manner of receiving the Blessed Sacrament. Anyone who has ever tried to communicate by this method advocated by Mr. Bartow knows that it is impossible to do so with due regard to the reverence we are taught to observe towards that Heavenly Food.

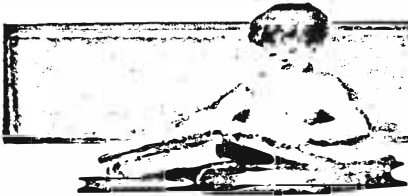
I sincerely hope that this plan will not be sanctioned and I am amazed to think that any of our right reverend fathers in God would give it their approval. Is there not some mistake?

Place the sacred food in their *mouaths* if you will not give them the chalice. But for Mr. Bartow's plan, the Church has no such custom.

LINCOLN R. VERCOE.

Grand Rapids, Mich., January 4th.

IF WE THINK continually of God's goodness and His never-failing mercies, we shall experience such happiness that distrust and discord will fade away.—E. V. H.



# LITERARY

## THEOLOGY

*Unity and Schism.* By the Rev. T. A. Lacey, M.A. *The Bishop Paddock Lectures for 1917.* Milwaukee, U. S. A.: The Young Churchman Co. Pp. xx, 221.

Mr. Lacey notes in his preface the conjunction of "a growing toleration of the divisions of Christendom" and "an active and widespread movement toward Christian union"—an estimate of the present situation which is out of the common, but appears, nevertheless, to be substantially true. The contrary assertion, that men are growing more and more intolerant of the divisions of Christendom, can only mean that the *manifestations* of schism are inconvenient and embarrassing, not that schism itself is actually condemned. When this situation is faced it is easy to see why people are seeking by purely human devices to remedy the evils of disunity; also, how all such schemes are foredoomed.

Here the author finds his point of departure. We must have the true conception of the essence of unity because, manifestly, on this will depend the correctness of our notion as to what constitutes schism. So he passes in review the dominating theories upon which the sections of divided Christendom have founded their practice, subjecting each of these in turn (episcopal, papal, sectarian, denominational) to a rather thorough criticism, and finding good and bad elements in all alike. His treatment of the subject is decidedly unconventional and in places highly original. Some of his positions challenge objection, but to enter upon a detailed examination of these points is foreign to our purpose and could only be done at the risk of obscuring the general impression we desire to convey. In the main he is assuming the role of a critic: he is not advocating any definite reconstruction of existing systems, still less holding a brief for the modern Anglican episcopacy. Under these circumstances it is more important that we should survey the field with him than that we should always agree with his comments. Those who come to his book with the expectation of finding anything like a solution of the great problem will be disappointed. Those who have already some appreciation of the elements of the problem, its complexities and its difficulties, will welcome this new presentation of the subject and will be sure to recognize its positive merits. It stimulates thought to an unusual degree. As an instance or two we may mention the writer's comments on the inconsistencies of the Cyprianic theory and his remarks on the famous expressions *Cathedra Petri* and *securus judicat orbis terrarum*; also, in numerous places the recurrence of the distinction between internal and external schism as matter of *theory*, which is all too apt to be forgotten in popular discussion and therefore deserves emphasis.

The last lecture of the series deals with the subject of Brotherhood, as a fact, not an aspiration; calling for acknowledgment by all, suggesting repentance as the prime duty of all, and sacrifices in the interest of unity as demanded of us all by such repentance.

The book has an analytical table of contents (in lieu of an index) and about sixty pages are devoted to appendices, containing among other things the most important passages of the Ignatian Epistles, sections of Cyprian's treatise, *The Unity of the Catholic Church*, and the text of the dogmatic decree of the Vatican Council, *De Ecclesia*—all very convenient for reference.

T. B. F.

*The Apostles' Creed To-Day.* By Edward S. Drown, D.D., Professor in the Episcopal Theological School in Cambridge. New York: The Macmillan Company, 1917.

This book is a brief, succinct, clear statement of the relation of the Apostles' Creed to Holy Scripture and the Church, with particular reference to the interpretation legitimately placed upon it to-day, with an even briefer account of its origin and character, and a defense of the truth that the use of Creeds is no wise in conflict with, but is in fact the guarantee of, our Christian liberty. It is particularly valuable in that it is a transparently sincere and crystal clear effort to accommodate the phrases of the Creed to the terms in which men actually are thinking in the Church and out of it. Difficulties are not blinked, and though they may not always be solved to the satisfaction of all who confess the Creeds, yet they are so frankly stated, and the truth they express is so vigorously grasped, that the book should be most useful even to those who will dissent from some of its positions. Fortunately, it is wholly free from that learned verbiage that prevents most

theological books from reaching the people who most need to read them. The positive point, made with such admirable lucidity, that the purpose of creeds is to express and enshrine loyalty to Jesus Christ and the essential facts on which that loyalty must be based, rather than to stereotype any opinions about Him, is one that theologians and preachers in both camps need to assimilate, and to make with considerably more charity and intelligence than, it seems to us, they commonly do. That Dr. Drown will seem to many not to have made the most of the orthodox interpretation of certain controverted articles of the Creed, or even to have provided a defence for some rash and radical teachers, does not diminish the positive value of the book. For our part, it seems that Dr. Drown gives the Church at large too little of his ripe scholarship, clear thinking, and profoundly spiritual apprehension of the essentials of Christian faith.

LATTA GRISWOLD.

*The Work of St. Optatus, Bishop of Milevis, Against the Donatists.* Translated by the Rev. O. R. Vassall-Philips. Longmans, Green and Co., 1917. \$4.00.

The first impression received on opening this book is one of wonder. St. Optatus was an excellent Church Father, who ruled in Numidia after the middle of the fourth century. And, as is well known, his lengthy polemic against the Donatists has high historical value and was of great influence on St. Augustine. But, all this granted, his importance does not explain the appearance of so lavishly edited a translation of his work.

On closer examination, however, the wonder vanishes. St. Optatus was the first of the Fathers to write an explicit defense of a "Petrine" theology approximating the developed Roman position. Consequently, his book is of high value to the pro-Roman controversialist, and the present edition is frankly a piece of pro-Roman propaganda. This statement is not to be construed as a reflection on the editor's scholarship, for his task seems to have been accomplished in a thoroughly scholarly manner. But his interest lies in modern polemic, and most of his notes read like an inversion of those with which Bishop Coxe decorated the pages of the *Ante-Nicene Fathers*. It is a pity, just as Bishop Coxe's notes were a pity. There is so much in the Fathers for study that no special modern interests can be intruded without displacing really essential matter. And the polemical notes could be printed with far greater advantage in treatises devoted exclusively to popular ends. But if Mr. Philips had followed this method his translation of St. Optatus doubtless would never have seen the light.

BURTON SCOTT EASTON.

## MISCELLANEOUS

A VOLUME of sermons, chiefly on patriotic subjects, by the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, New York, is entitled *The High Call*. The sermons begin at the critical period of the breach of diplomatic relations with Germany and continue through the spring of 1917, with two delivered last fall. At the outset they voice a call to America to take her part in the great world movement, and as America responded more and more to the call, they hold up a high standard of service as that which must prevail on our part throughout the war. The author's dedication to his son, Ernest Van Rensselaer Stires, "in France with the American Ambulance Field Service from May to October, 1917, and to the 151 men of St. Thomas' Parish now in the National Service on Land, on the Sea, and in the Air", shows the high response that men who have been touched by Dr. Stires' voice have already made. The sermons easily strike a responsive chord. [E. P. Dutton & Co., \$1.50.]

THERE HAS LATELY issued from the Y. M. C. A. Press, 124 East Twenty-eighth street, New York, a little handbook by the Rev. Paul Micou, secretary for theological seminaries in the Student Department of the Y. M. C. A., entitled *The Conduct of Brief Devotional Meetings*. That the Y. M. C. A. feels the need for a book of this sort is a significant fact, since the book is an introduction to liturgical worship written by a Churchman for the purpose of aiding those who are not familiar with such worship. Mr. Micou first explains the Elements of Worship, then, in a chapter entitled Types of Service, discusses various forms that are current or useful in Y. M. C. A. work, and finally gives much liturgical assistance under the heading, Practical Aids for Devotional Meetings. We shall hope that the Y. M. C. A. may be ready to assimilate suggestions of this nature. [50 cts.]



SARAH S. PRATT, Editor

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

DO not know whether you were in fun when you said something about glebelands and churches in the country," writes a layman, "but how does it come that you never see an Episcopal country church—anyhow in the Mid-West? My wife, who belongs to it, says she went to one in the East when she was a child. That is to me a peculiar and strong argument against your Church. Now that my children need religious teaching and influence, my wife wishes to send them to an Episcopal Sunday school. Do you suppose it will ever be any different?"

This is a puzzling and direct question which cannot be satisfactorily answered by the person of whom it was asked. Nor would we know to whom to direct this earnest questioner. Are we essentially a city Church? Have we no message for the countryfolk? We who in our name and in our Creed say we are "for all"?

One clergyman and one other layman have written letters to this department on the subject of a country church. The clergyman told of the pleasure—and profit—gained from his farming while ministering to a nearby church. Another has said that land would be given in a certain county he knew, were there a possibility of the Church being maintained there. As the country becomes more thickly populated, which it is very rapidly indeed, as the motor-car had made this country more like England—there is bound to be this question about the Church. The Church people in the country will cease going to any church and the denominations which are always to be found in the country will grow stronger. The Church will have to evolve some plan similar to the new educational idea of township schools. No longer now—in Indiana at least, which we think leads in this matter, are there innumerable little ill-built schoolhouses to which a few pupils go; but there is one well-equipped plant, modern, inviting, with first-class teachers and enough of them, to which the children of the whole surrounding country are sent in school-wagons or in private cars. One school serves many patrons. In that time when the American Church begins to study her own needs, this will have to be considered. Men who are willing to live in the country and add to their incomes by the fruit of the soil can certainly be found; and the Church will have to build or help the country people to build church-plants which will include small church, rectory, and parish house.

THERE IS A broad holiday smile in Katharine Fullerton Gerould's article in the January *Atlantic*, called *The Sensual Ear*, in which she humorously tries to prove that the lower order of hymnology, such as Gospel Hymns and other "taking" songs, meets the needs and approval of her ear more than the grander, more soulful music of the Church, "Church" being inclusive of the Roman Catholic. She confesses that when her husband, who really does not musically approve of it, sings "Throw out the lifeline", she is evangelized, although she says: "I know that the music of this song belongs morally with the music of *Old Black Joe*, and *O Promise Me*, and *There'll Be a Hot Time in the Old Town To-night*." She can see that Anglican hymn tunes are more dignified, but they do not meet the emotional needs of her sensual ear as do these others. *Gospel Hymns No. 5* was the hymnal of her youth when she was a "Christian Endeavorer". She describes a song contest which was held at her fireside between a Roman Catholic friend and themselves. This friend had averred that the Roman Catholic hymns of the present were worse than any other. "We staged a little contest and she—well, she sang dreadful things. There was a particular hymn to St. Joseph, beloved of sodalities—her exhibit was really worse than ours. I fear it is true, as our

Roman Catholic friend says, that the Church has fallen musically, as it has architecturally, on evil days." She continues: "You may be very sure that the Roman Catholic Church has not taken to vulgar and catchy hymns without a set purpose of winning souls."

"A poem, even a religious poem, is good poetry or bad poetry, and that is all there is to it. *From Greenland's Icy Mountains* is a silly poem and *The Son of God Goes Forth to War* is a rather fine poem, and Bishop Heber wrote both." Just here we feel called upon to take up a defence of poor old *Greenland's Icy Mountains*, which has been sung more and earned more money for missions than any other song ever written. It is the fashion to condemn it. It is religiously unclassy. And yet, why? For the purpose it has served wonderfully. Its verse is no worse than many another; in fact, the first verse is very attractive; one can do a lot of visualizing while singing it. It is far easier understood than the second one she cites. However, she says that the permanent superiority of this latter is owing to the music. *Onward, Christian Soldiers*, gets its appeal from Sir Arthur Sullivan and not from the author. I do not believe that *Nearer, My God, to Thee*, would have been the favorite hymn of the late President McKinley were it not for the slow, swinging tempo which needs only a little quickening to be an excellent waltz with all the emotional appeal of good waltz music. Evidently this writer has come into intimate contact with hymns from which the fine hymnology of our own Church has protected those of this generation. "I used to think that the worst of our bad Protestant hymns was their ignoring of the human intelligence.

"Many giants great and small,  
Stalking through the land,  
Headlong to the earth would fall  
If met by Daniel's Band."

While we of the Church complacently gloat over the riches of our hymnals and are thankful that no "trash" is admitted into their exclusive pages, we are not to forget that past generations fed their souls with a small collection made up of 124 Psalms put into verse—many of which could scarcely be called poetry—and 212 hymns. Very few of the hymns which are now our favorites were in that collection. Hundreds of exquisite hymns were written during the last century, and these with the restoration of many ancient ones have enriched the hymnals. Mrs. Gerould, however, feels that if the Church has the privilege and inspiration of hearing in its service the magnificent classic music of chants and anthems, it will suffer nothing by an occasional "pandering to the uncultured majority" in using hymns of the Billy Sunday and Moody and Sankey style.

SEVERAL LETTERS have apprised us that an article published on this page in the issue of THE LIVING CHURCH of December 22nd concerning the fund for St. Agnes' School, Kyoto, Japan, has been misconstrued. In that paragraph the hope was voiced that this fund had been completed at the time of the corporate Communion, which concluded the Pilgrimage of Prayer. Such is not the case. The fund still lacks some thousands of dollars. Although this fund was begun in the most enthusiastic way and had more than a year allotted for its completion, the rush of necessities for use in the war, combined with soaring prices, defeated the hopes of the committee in charge of this fund. It is said that some of our Auxiliaries, which had planned to continue their campaign for St. Agnes' School into their work for 1918, have changed their plans in the belief that the sum of \$70,000 needed has been given. It is urgently asked that all such plans be continued. The completing of this fund is the most imperative thing before the Auxiliary at present,

for it means the improvement of this important school for girls in an important Japanese city, a school which reflects in a very significant way our Americanism and our Churchmanship. So much has been said of this school that nothing of its history is needed more than to say that this Church school cannot compete with Japanese schools and must sink into a position of inferiority as to reputation if this fund is not completed. And it should be the interest of all Churchwomen and not of the Auxiliary alone. Surely every woman who loves the Church must desire to see some of the advantages which she has enjoyed offered to the maidens of the Land of Cherry Blossoms. Offerings for this fund should be sent to Miss Harriot P. Houghteling, Winnetka, Ill.

GRACE CHURCH, Grand Rapids (Rev. G. P. T. Sargent, rector), marks Epiphany by a luncheon at which there is the "giving out of talents". This means that small sums of money are given to those willing to take them and they are returned the next Epiphany increased manifold.

THIS DEPARTMENT would be glad to hear from any Auxiliaries or societies which have planned a Bible Lenten course. How will a parish Auxiliary which usually meets but once a month plan for a course in Bible study?

### THREE WISE MEN AND THE EAST

BY ROLAND RINGWALT

**I**NTO the ancient and numerous traditions of who the wise men were, their home, their rank, their retinue, it is not the purpose of this paper to enter. They speak for that part of the old world that desired a light from Judea, and they may also be said to represent those who in every generation seek knowledge as others seek wealth or fame.

The student may live next door to us, and unless we care for his pursuits we may not know him. If a business establishment grows we cannot help seeing it, the building enlarges, the advertisements take up more space, the growth is manifest. So, if a man goes up the political ladder, or if he rises in the army, these ascents have their outward and visible signs. A man whose life is given to research, on the other hand, may get degrees and honors, but he may not, or on the day that he gets a parchment representing a decade of labor somebody else may get one for \$5—a credible witness says that he recalls a bargain day on which Doctorates of Divinity sold for \$3.50. Furthermore, a savant may devote his energies to a subject in which so few persons are interested that he cannot put the results of his work into a salable book or turn them into magazine articles. He has no cause to complain of this; he chooses his line knowing that his reward will be his joy in what he has acquired and his satisfaction in making the rough ways plain for some one else.

Directly reversing the path of those who held their way with the star, "westward leading, still proceeding", it may be permitted, at the risk of seeming fanciful, to speak of three men who looked toward the East, and whose wisdom has directly and indirectly affected many lines of thought and action. The West cannot get away from the East, it calls to the poet, the philosopher, the linguist, as the tinkling bells called to Kipling's soldier to come back to Mandalay.

A large part of England knew practically nothing of Hindustan except what came in cargoes and was reported in military dispatches. But Sir William Jones found that there was Asiatic poetry that would delight his countrymen, that there were Oriental histories as absorbing as the legends of Haroun al Raschid, that laws and social conditions in far-away lands merited the attention of every man fit to be a judge on an English bench or a lecturer in an English university. The old East became new. Since his day the missionaries and the travelers of every description have looked on temples and aedes of Oriental regions with the respect they might show to Roman or Athenian institutions. In greater or lesser degree every student, Sir William Wilson Hunter, Max Muller, Edward H. Palmer, all the workers in that broad field, are debtors to Sir William Jones. He was a man of no common mold, nor is it surprising that his schoolmates said: "If that boy were left naked and friend-

less on Salisbury Plain his resolution would make a way for him to success."

Hundreds may not have stopped to notice any singular talent in Heinrich Schliemann, the grocer's boy who did the lifting and carrying that fell to his lot until an accident put hard labor out of the question. In Russia it was observed that after the business of the day was over he threw himself into Greek with the zest that others threw into sport. Yet Russia did not know that Schliemann was one of the giants of his century; at most a few supposed that he might be an attaché to a legation or in time get a chair in an institution. California recognized that an energetic German was going ahead, and that he saved money; drink and gambling had no charms for him. People said that he liked to study, but the rumor of a new gold discovery excited the whole Pacific slope, and one immigrant was much like another. Then it came to pass that the painstaking Teuton saved enough to withdraw from business and live in body as well as in soul in Greece. From college and from library, scholars bent with years came forth, startled at this man's quest of the old Homeric treasures. Ezekiel's memory never passed from earth; there have always been a few who could make dry bones live; and at Heinrich Schliemann's touch broken pottery and ruined walls throbbed with vitality.

It was a Polish Hebrew lad to whom it was given to accept the divine message of the King of the Jews and to send to a mighty empire the light that outshines the sun and moon. Bishop Schereschewsky set out to do for China what St. Jerome had done for the Roman empire and what Martin Luther had done for Germany. The willing spirit cared not that the flesh was weak. He labored at his translation of the Bible as Palissy over his pottery, or as Watt at his steam engine. It was hard bodily effort as well as mental application for him. Fearing lest he should not live to finish his great undertaking, he procured a typewriter of special make so that he, with his partially disabled hands, might transcribe line upon line and precept upon precept, remembering that the night cometh when no man can work. The prophets' "land of Sinim" is believed to mean China, and Schereschewsky of the prophets' race hoped to see the great multitudes of the East enlightened by the words of Holy Writ in their own tongue. Decades may pass before the world begins to understand what it was granted unto this man to do.

We know not who the wise men were, but we know that before they or their fathers were born the Old Testament had been translated into Greek. Hence it is possible and not improbable that they knew the law and the prophets, they may have known the spiritual meaning of the Word far better than some of the priests and rabbis. If former centuries have invented scores of legends about them, we may be permitted to dream of them as men with the spirit and the intellect of the scholar who brought India close to England, of the archaeologist who brought the days of Homer into the gaze of the fading nineteenth century, and of the bishop who rendered the Holy Scriptures into the tongue of the mandarins.

### FROM A RED CROSS WORKROOM

My fingers fly about the gauzy pile,  
My thoughts wing way to far-off bloody France,  
Where patient surgeons with the knife and lance  
Behind the line of guns each tortured mile  
Toil on—high priests who serve by healing—while  
I work, and wrap the cotton safe from chance  
Of evil. Yea, this very gauze perchance  
May save some woman's son from wound-pangs vile.  
O God, who seest Thy priests of pain and woe  
Fight death, and worse, through endless day and night  
Give them sure hands, clear brains to meet the foe—  
Let life and healing follow by Thy might!  
And grant me here to serve by labor low,  
A swift, devout, and humble acolyte.

FRANCES BISHOP BARNEY.

THE PATIENCE man expends in bearing the little trials of his daily life Nature stores for him as a wondrous reserve in a crisis of life.—*W. G. Jordan.*

# Church Kalendar



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

## KALENDAR OF COMING EVENTS

- Jan. 20—Florida Dioc. Conv., St. John's Church, Tallahassee.
- " 22—California Dioc. Conv., Grace Cathedral, San Francisco.
- " 22—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.
- " 22—Pittsburgh Dioc. Conv., Church of the Ascension, Pittsburgh.
- " 22—Synod, Province of the Southwest, St. Paul's Cathedral, Oklahoma City.
- " 23—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.
- " 30—Utah Dist. Conv., St. Mark's Cathedral, Salt Lake City.
- Feb. 5—Olympia Dioc. Conv., Trinity Church, Seattle, Wash.
- " 5—Special Conv., Dioc. of Olympia, Trinity Church, Seattle, Wash.
- " 5—South Carolina Dioc. Conv.
- " 6—Vermont Dioc. Conv., Trinity Church, Rutland.
- " 7—Consecration of Bishop Coadjutor of Marquette, St. Mark's Church, Toledo, Ohio.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### ALASKA

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

### CHINA ANKING

Rev. Amos Goddard.

### HANKOW

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

### JAPAN KYOTO

Rev. J. J. Chapman.

### TOKYO

Deaconess E. G. Newbold.

### MOUNTAIN WORK

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

### NEW MEXICO

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

### PHILIPPINE ISLANDS

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

### SOUTH DAKOTA

Rt. Rev. H. L. Burleson, D.D.

### WESTERN COLORADO

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

### WYOMING

Rev. R. H. Balcom (address direct; 137 West 44th St., New York City).

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

## Personal Mention

THE Rev. FRANCIS ANTHONY is in charge of Trinity Church, Denver, Colo., where he was advanced to the priesthood some weeks ago.

THE Rev. GEORGE M. BREWIN is to be rector of the Church of the Evangelists, Oswego, N. Y.

THE Rev. J. HENRY BROWN has accepted the invitation of the Bishop of Georgia to become vicar of St. Augustine's Church, Savannah, and will enter upon his duties the week of February 11th. His address will be 440 Bolton street West.

THE Rev. A. L. BYRON-CURTISS is to have charge of Christ Church, Sacket Harbor, N. Y.

THE Rev. L. A. DAVISON becomes rector of Trinity Church, Camden, N. Y.

BISHOP FRANCIS of Indianapolis should at present be addressed as Chaplain of Base Hospital 32, American Expeditionary Force, via New York.

THE Rev. HERBERT A. GRANTHAM, rector of Trinity Church, Lumberton, N. C., has been sworn in as an associate member of the legal advisory board in his district.

THE Rev. STEPHEN H. GREEN is chaplain of the House of Mercy and of the House of Rest for Consumptives at Inwood-on-Hudson, New York City. His mail address is Bolton road and Two Hundred and Fourteenth street, New York City.

THE Rev. THOMAS E. GREEN, D.D., has been giving his time since October 1st to lectures at the Red Triangle auditoriums in the camps and cantonments from Long Island to Texas. During the Christmas season he lectured for the Red Cross in Florida.

THE Rev. GEORGE T. GRUMAN has accepted a call to become rector of All Saints' Church, Fulton, N. Y.

THE Rev. KARL G. HEYNE has become assistant minister at Zion Church, Rome, N. Y.

THE Rev. GEORGE H. HOLORAN is now resident at Wolfe Hall, Denver, Colo., where he is principal of the Collegiate School.

THE present address of the Rev. GEORGE H. HOOPER is 150 Schermerhorn street, Brooklyn, N. Y., but letters addressed care Fifth Avenue Bank, New York City, will reach him wherever he may be.

THE Rev. PAUL O. KEICHER has resigned the curacy of the Church of St. Ignatius, New York, and entered upon secretarial work in the Y. M. C. A. camp at San Antonio, Texas.

THE Rev. EDWIN S. LANE was instituted Sunday, December 30th, as rector of St. John's Church, Northern Liberties, Pa.

THE Rev. JOHN ADDAMS LINN is a Y. M. C. A. secretary with the American Expeditionary Forces in France and should be addressed at 12 Rue d'Aguesseau, Paris, France.

THE Rev. WILFRED A. MUNDAY has enlisted in the medical department of the United States Army and his present address is at Fort Logan, Colo., care Medical Department.

THE Rev. WILSON E. TANNER has accepted the rectorship of Trinity Memorial Church, Binghamton, N. Y.

THE Rev. ALBERT S. THOMAS has accepted a call to the Church of the Good Shepherd, Columbia, S. C., and will take charge of his new parish on the first of February.

THE Rev. W. H. TRICKETT, for two years rector of the Church of St. John the Evangelist, Sault Ste. Marie, Ont., has been obliged to relinquish his charge owing to indifferent health. Before his departure his people presented him with an address of appreciation, a solid gold watch, a club bag, and a purse of money. The Archbishop has placed Mr. Trickett in temporary charge of the mission at Coniston.

THE Rev. E. L. TULL has taken charge of the Sunday school boys' work and juvenile choir of the Cathedral at Denver, Colo., and is installed as assistant to Dean Hart.

THE Rev. GEORGE ST. G. TYNER, vicar of St. Augustine's Church, DeWitt, Neb., resigned his charge late in December to accept work at the front overseas with the Y. M. C. A. He left New York City for France the first week in January.

THE Rev. HENRY BRADFORD WASHBURN of Cambridge, Mass., has been elected president of the American Society of Church History.

THE Rev. WILLIAM J. WILLSON becomes rector of St. Mark's Church, Clark Mills, N. Y.

## ORDINATION

### DEACONS

QU'APPELLE.—In St. Chad's College Chapel, Regina, Saskatchewan, Canada, on the Sunday after Christmas, the Bishop of Qu'Appelle ordered deacons Mr. WILLIAM DACRE HASELL and Mr. JOHN RILEY. The preacher was the Ven. Archdeacon Doble. The Rev. Mr. Hasell

will be in charge of Coleville, Sask., and the Rev. Mr. Riley in charge of Yellowgrass, in the same province.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

## DIED

ALLEN.—The Rev. WILLIAM E. ALLEN, Sr., on Thursday afternoon, January 10th, at 2 P. M., suddenly. Sixty-six years old, he had been in the ministry for thirty-eight years. The funeral was held on Tuesday afternoon from the Church of the Good Shepherd, Atlantic City, of which he had been rector for eight years.

### Requiescat in pace!

BLAKISTON.—Entered into rest, January 1, 1918, in Philadelphia, MARION ASHBURNE, youngest daughter of the late Sarah F. and George R. BLAKISTON.

"Blessed are the dead who die in the Lord."

CLARKSON.—On January 7, 1918, at her residence, 318 West One Hundred and First street, New York City, ELIZABETH CLARKSON, in her 85th year. Burial service at St. Agnes' Chapel, Ninety-second street, near Columbus avenue, on Wednesday, January 9th, at 11 A. M. Interment at Potsdam, N. Y.

EGBERT.—Entered into rest, on December 31, 1917, in San Fernando, Los Angeles county, California, ELLEN WATKINSON ADAMS EGBERT, of Springfield, Mass., wife of the late Rev. John L. Egbert.

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

ELLSWORTH.—On January 11th, Major HORACE DEAN ELLSWORTH, in his 83rd year, at his home in Canton, New York. Coming from a long line of Churchmen, confirmed in Fond du Lac by Bishop Kemper, for many years vestryman and warden of Grace Church, Canton, and constant in his attendance at its services, Major Ellsworth through all his life kept the faith.

"May he rest in peace, and may light perpetual shine upon him."

FORTIN.—Entered into rest at Waterloo, N. Y., on January 1st, the Rev. ALFRED LOUIS FORTIN, a retired priest of the diocese of Albany. He leaves a widow and two brothers, Archdeacon Fortin of New Rupertland and the Rev. Ivan Fortin of New Bedford, Mass.

"Now the laborer's task is o'er;  
Now the battle-day is past;  
Now upon the farther shore  
Lands the voyager at last.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

LINDSAY.—Entered into life eternal on December 28, 1917, at Bryn Mawr, Pa., MARTHA GURNEY, widow of John Maris LINDSAY.

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off."

SISTER LOUISE.—SISTER LOUISE of the Community of St. Mary, daughter of the late James Roome, departed this life on January 10, 1918. Funeral services and interment were held at St. Mary's Convent, New York, on Saturday, January 12th.

MCCRACKEN.—Entered into life eternal on Saturday evening, December 8th, at El Paso, Texas, JOSEPH M. MCCRACKEN, aged 29 years, youngest and beloved son of the late Rev. Wm. C. McCracken and Mrs. M. E. McCracken.

PIERCE.—At Riverside, Conn., January 5th, SMITH DEWEY PIERCE of Brooklyn, N. Y.

SISTER REBECCA.—SISTER REBECCA, a member of the Order of St. John the Evangelist and attached to the Home for the Blind of the Church Charity Foundation in Brooklyn, N. Y., died on Monday, January 7th. For more than thirty years she had been active in religious work in Brooklyn in connection with St. Luke's, St. Peter's, and Christ Churches. She was born in Brooklyn, the daughter of the late Joseph

and Anna Swezey. Funeral services were held from the chapel of the Foundation January 10th and were conducted by the chaplain, the Rev. G. D. Graeff.

**WAGER.**—On the morning of December 28th, at his late residence in Memphis, Tenn., the Rev. PETER WAGER, in the 84th year of his age. Funeral services at St. Mary's Cathedral, Sunday, December 30th, and interment in Elmwood cemetery. He was for forty-two years a missionary in the West and leaves two sons and two daughters to mourn him.

"I have fought a good fight, I have finished my course, I have kept the faith."

## WANTED

### POSITIONS WANTED—CLERICAL

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

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

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

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

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

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

### POSITIONS WANTED—MISCELLANEOUS

**CHURCHMAN: CONSERVATORY** graduate, wishes to locate where there is opening for experienced teacher of piano and singing. Choirmaster and organist. Orchestras. Mild, dry climate. High schools and churches correspond. Special attention to beginners. Address CONSERVATORY, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

## PARISH AND CHURCH

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

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

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

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

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

**HYMNS FOR CHURCH** School and Church, new edition with National Anthems, seventieth thousand, 111 hymns with music. \$10 per 100. PARISH PRESS, Ft. Wayne, Ind.

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

**TIMELY SLIDE LECTURE** for rent. "With Y. M. C. A. on Border and in Army Camps," 98 intensely interesting pictures. GEORGE W. BOND, 112 W. Washington, Chicago.

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

**PRIEST, COMMENCING DUTIES** in western mission, appeals for vestments. Address VESTMENTS, care LIVING CHURCH, Milwaukee, Wis.

## UNLEAVENED BREAD—INCENSE

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

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

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

## CLERICAL OUTFITS

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"Let me not to the marriage of true minds Admit impediments. Love is not love Which alters when it alteration finds, Or bends with the remover to remove: O, no! It is an ever-fixed mark, That looks on tempests and is never shaken; It is the star to every wandering bark, Whose worth's unknown, although his height be taken.

Love's not Time's fool, though rosy lips and cheeks

Within his bending sickle's compass come; Love alters not with his brief hours and weeks, But bears it out even to the edge of doom.

If this be error and upon me proved, I never writ, nor no man ever loved."

—William Shakespeare.

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## NOTICES

### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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## QUIET DAYS

**NEW YORK.**—The Rev. Dr. Barry will conduct a quiet day, for the Associates of the Sisters of the Holy Nativity and other women, on February 5th, at the Mission House of the Church of St. Mary the Virgin. Apply to the SISTER IN CHARGE, 133 West Forty-sixth street.

**POUGHKEEPSIE, N. Y.**—The Woman's Auxiliary of the Church of the Holy Comforter

(Rev. Clarence Archibald Bull, rector) will have its second annual quiet day on St. Paul's Day, January 25th. The Rev. James O. H. Huntington, O.H.C., will be the conductor. The parish branch extends a cordial invitation to all branches of the Auxillary in the county of Dutchess. A simple luncheon will be served to all those who attend from out of town.

**ELIZABETH, N. J.**—There will be a day of devotion for women, under the auspices of the Woman's Auxillary of Christ Church, on Thursday, February 7, 1918. Conductor, the Rev. Father Hughson, O.H.C. The Elizabeth and Plainfield districts are specially invited. Women from any diocese wishing to attend will please address Miss CAROLINE S. SIMPSON, 64 Parker road, Elizabeth, N. J.

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

MEMORIALS

WILLIAM DALE KERFOOT

At a meeting of the vestry of St. James' Church, Chicago, held Tuesday, January 8, 1918, the following resolution was unanimously adopted:

WHEREAS, It has pleased Almighty God to take unto Himself our dear friend and brother WILLIAM DALE KERFOOT,

Be it Resolved, That we, the rector, wardens, and vestrymen of St. James' Church, express our appreciation of one who for fifty years was a communicant in this parish, and for thirty of those years served on its vestry.

After that half century of membership in St. James' Church, Mr. Kerfoot left an example of steadfastness, constancy, and devotion to his Lord and to the Church that remains with us as a rich and precious memory. His faithfulness and consecration made him a pillar in the House of his God. He abounded in good works. In the building of the first church at Cass and Huron streets, and in the rebuilding of the church after the Great Fire of 1871, he took a prominent part and was a most generous contributor. A leader among men, he never failed in energy, wisdom, and sacrifice. Always loyal and fearless, he furthered with all his power the purposes of the rector and vestry, and endeavored in every possible way to secure the welfare of the parish.

His family life was of exceptional happiness and beauty, making his home all that a Christian home should be, bright with affection, cheerful with confidence, and hallowed by religion. He was a devoted and staunch friend. In business he was honored as true, straightforward, earnest, and successful. His counsel was eagerly sought for, and as readily carried out.

In an illness lasting over two years he quietly awaited the filling out of his fourscore years. Out of his strong, vigorous nature shone a gentleness, resignation, fortitude, that made him dearer than ever to the members of his family and his friends. He united in Holy Communion with a fervor and joy which made those present forget all else but his patience and God's love. When the call came he passed into the Eternal Light as a child passes into sleep.

We assure his widow and children of our sincere and warm sympathy, praying that our heavenly Father may ever bless them, and enable them to rejoice in the sure and certain hope of resurrection and reunion.

And be it further Resolved, That a copy of this Resolution be transmitted to Mrs. Kerfoot; that it be read to the congregation, and placed in the minutes of the vestry; and that it be published in THE LIVING CHURCH and the Churchman.

Signed on behalf of the vestry:

JAMES S. STONE,  
CHARLES A. STREET,  
EDWIN J. GARDINER,  
Committee.

ALLEN KENDALL SMITH

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life January 17, 1913, at Butte, Montana.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

CHARLES J. SNIFFEN

Resolutions of the wardens and vestry of the parish of St. Paul (St. Paul's Church, Stockbridge, Mass.), and the chapel of the Good Shepherd, South Lee:

We desire to express our deep sense of the personal loss sustained by the death on January 5, 1918, of the venerable CHARLES J. SNIFFEN, Archdeacon of Western Massachusetts, the following expression of esteem and affection to be spread upon the minutes of the vestry, and a copy thereof to be forwarded to the bereaved family and to the Church papers.

WHEREAS our Heavenly Father has willed to take unto Himself the Rev. Charles J. Sniffen, Archdeacon of Western Massachusetts, and sometime curate of the parish of St. Paul,

Therefore be it Resolved, That in his death we have sustained the loss of a fearless Churchman, a devoted Christian, the defender and protector of his scattered flock, an indefatigable worker, instant in season, out of season, in journeyings often, in perils of the wilderness, in weariness and painfulness, in watchings often, in fastings often, beside those things that are without that came upon him daily, the care of all the churches. Of splendid courage, of absolute consecration, of child-like faith, our beloved Archdeacon endeared himself not alone to our own community but throughout this diocese he was the Good Shepherd of the Hills; faithful unto death, he was ready to be offered: he did the work of an evangelist and made full proof of his ministry: he fought a good fight, he finished his course, he kept the faith; henceforth there is laid up for him a crown of righteousness which the Lord the Righteous Judge shall give him at that day.

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The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

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

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Macmillan Co. New York.

The Life of the World to Come. Six addresses given by the late Henry Barclay Swete, D.D., D.Litt., F.B.A., Emeritus Professor of Divinity, Cambridge, Fellow of Gonville and Calus College, Cambridge, Hon. Canon of Ely, Hon. Chaplain to the King. With a Portrait. \$1.00 net.

A Communicant's Manual. Compiled by B. W. Randolph, D.D., Canon of Ely. 30 cts. net.

Longmans, Green & Co. New York.

Patriotism, National and International. An Essay. By Sir Charles Waldstein. \$1.00 net.

*Society for Promoting Christian Knowledge.* London, England.

*Our Scottish Heritage.* A Simple History of the Scottish Church. By Elizabeth Grierson, Author of *The Children's Book of Edinburgh, The Story of St. Francis of Assisi*, etc. With Illustrations. \$2.00 net.

*National Conference of Social Work.* 315 Plymouth Court, Chicago, Ill.

*Proceedings of the National Conference of Social Work at the 44th Annual Session* held in Pittsburgh, Pa., June 6-13, 1917.

*E. P. Dutton & Co.* New York.

*A Crusader of France.* The Letters of Captain Ferdinand Belmont of the Chasseurs Alpins (August 2, 1914—December 28, 1915). Translated from the French by G. Frederic Lees. With a Foreword by Henry Bordeaux. \$1.50 net.

*Russell Sage Foundation.* New York.

*Disasters and the American Red Cross in Disaster Relief.* By J. Bryon Deacon, Gen-

eral Secretary, Philadelphia Society for Organizing Charity (on Leave of Absence), Division Director of Civilian Relief for Pennsylvania. 75 cts. net.

*Henry Altemus Co.* Philadelphia, Pa.

*Peter Rabbit at the Farm.* By Duff Graham. With Thirty Illustrations. Altemus' Wee Books for Wee Folks. 50 cts. net.

#### KALENDARS

*Alaskan Churchman.* Box 6, Haverford, Pa.

*The Alaskan Churchman Calendar 1918.* 50 cts. postpaid.

#### PAMPHLETS

*John G. Winston Co.* Philadelphia, Pa.

*The Gospel of the Kingdom.* An Outline for Missionary Study of the Bible. By Philip Mercer Rhinelander, Bishop of Pennsylvania. 35 cts. net.

## THE PHILADELPHIA LETTER

### Suffering from Coal Shortage — New Church Opened — Death of Dr. Duhring and of Dean Remington

The Living Church News Bureau }  
Philadelphia, January 14, 1918 }

IN common with other parts of the country this city has been suffering from a famine in coal, and the public schools and churches have been forced either to reduce their sessions and services or to abandon them entirely. About fifty of the public schools have been closed for about three days this week, and the authorities are uncertain as to when they can be opened again. The suggestion has been made that groups of churches in the various parts of the city unite in services in some central church building. Some of the ministers of the different bodies have closed all mid-week and Sunday night meetings. Some meetings are in private houses. The condition is most serious.

#### NEW CHURCH OF THE EPIPHANY

The first services in the new Church of the Epiphany were held in the unfinished building on Tuesday, December 18th. There was a good congregation present, and during the service, which was a celebration of the Holy Communion, the workmen ceased all work and many joined in the service. The rector reports most unexpected results from the appeal for funds with which to complete the building, and also offers of memorials to be placed in it when completed. Many windows are already promised. A Litany desk, two altar vases, and five light fixtures have already been provided. In this issue of the parish paper he appeals for other furniture, and expresses confidence that a hearty response will be made. The building will be completed none too soon for the comfort of the congregation, which is increasing each week.

#### DEATH OF DR. DUHRING

On Sunday, December 30th, the Rev. Herman Lewis Duhring, D.D., was called to his rest at his home in Germantown. The burial service was held in Old St. Paul's Church, on Third street, on Wednesday, January 2nd, Bishop Rhinelander and the Rev. H. Cresson McHenry officiating. Dr. Duhring was ordained in 1863 and began duty as curate at Holy Trinity Church, with the late Bishop Brooks. From there he went to the Church of All Saints, where he remained in charge or as rector-emeritus

until his death. In 1889 he was appointed to charge of the City Mission, then on Ninth street, near Locust. After a time the work was moved to 411 Spruce street, where it steadily grew, until the building was too small for it; then an opportunity came to use Old St. Paul's Church, where the City Mission still is located. Until about three years ago Dr. Duhring was in active charge, but he becoming too feeble to continue, was appointed emeritus, and Dr. Jefferys put in his place.

Dr. Duhring was a remarkable personality, known from the Atlantic to the Pacific. In conjunction with the work of the City Mission he was deeply interested in the Sunday School Association, of which he was secretary. He compiled and issued its publications, and gave much time to advancing its work. As a solicitor of funds for the activities in which he was interested he has had perhaps no equal. His ways were often unique, and he enjoyed telling about them. There was no better known man in this city. Almost every child was acquainted with him and he had a cheerful word for them all. Upon his retirement he was greatly missed by poor people of the city.

#### DEATH OF BISHOP REMINGTON'S FATHER

Dean Remington of the Pharmaceutical College of this city, and father of the newly consecrated Suffragan Bishop of the missionary district of South Dakota, was called to his rest on the morning of January 2nd, and was buried from Holy Trinity Church, of which he had been a member. His son officiated at the private service at the house, and Dr. Tomkins at the church. He was buried at the Friends' Burying Ground on West Chester pike. A large number of his friends and former colleagues acted as honorary pallbearers. Dr. Remington was an instructor of unusual power and influence, and had a wonderful control of the boys who came under his instruction. He stood high in his profession in this city and the country at large.

EDWARD JAMES MCHENRY.

#### DEDICATION OF ST. ANDREW'S CHURCH, OMAHA

ST. ANDREW'S CHURCH, Omaha, Neb. (Rev. John E. Flockhart, vicar), was recently dedicated by the Bishop of the diocese, assisted by the Bishop Coadjutor of Colorado. Moved last summer from its former location to the present one, and almost com-

pletely reconstructed, it is now a handsome stuccoed building, from fifteen to twenty feet longer than formerly, with a seating capacity of 200. It is equipped with a full basement, giving ample space for choir, Church school, and various parish organizations. Bishop Williams was celebrant, and Bishop Johnson preached. At this service Bishop Williams consecrated two American flags, to be used in the church throughout the duration of the war.

St. Andrew's was started in 1887, and was really a daughter of St. Barnabas' parish. The Rev. John Williams, rector of St. Barnabas' from 1877 to 1914, held the first services of the Church in the section of the city known as Walnut Hill, in 1887, the meetings being held in the homes of Church folk in the neighborhood. The first building was erected on two lots donated by Bishop Worthington, and was opened by a service of solemn benediction on Whit-sunday, 1889, the Rev. John Williams preaching the sermon. The mission in 1891 passed into the charge of the Associate Mission. The Rev. Irving P. Johnson, who was ordered deacon by Bishop Williams of Connecticut in 1891, came to Nebraska immediately after his ordination and assumed leadership of the Associate Mission, and also charge of St. Andrew's Mission. As a result of his efforts the mission was formally organized on November 14, 1891. The mission, in common with most churches of this western country, has passed through many trials; and yet it has sent forth many clergy who are influential in the Church. The mission will probably be formed into a parish at the next council.

#### DEATH OF REV. D. O. KELLEY

THE DEATH of the Rev. Douglas Ottinger Kelley, a pioneer priest of the diocese of California, is reported to us by telegraph. He was one of the non-parochial clergy of the diocese, but for several years had been first on the list of the Cathedral Staff for Missions under the lead of Archdeacon Emery.

Born at Kelley's Island, Ohio, on January 27, 1841, he would soon have completed his seventy-seventh year. The son of Julius Kelley and Mary Hitchcock, after studying at Hobart College he was ordered deacon in 1872 by Bishop Kip, who advanced him to the priesthood in 1874. In the latter year also he married Miss Annie A. Fletcher.

After brief service in San Francisco the Rev. Mr. Kelley became missionary at Watsonville, Cal., where he remained in charge of Grace Church until in 1879 he became rector of St. James' Church, Fresno. In this latter parish he remained until 1910, a term of more than thirty years. He was a deputy to General Convention from the diocese of California in 1880, and wrote a history of the diocese covering the years from 1849 till 1915.

#### DO YOU BELIEVE IN MISSIONS? HOW MUCH?

JUST AS the last fiscal year was closing and the final records were being made, a gentleman walked into the treasurer's office of the General Board of Missions and asked for a short extension of time for his particular diocese, which was still far short of meeting its apportionment. The extension was granted. A few days later he returned with \$20,000 in various bonds as security and asked that his diocese be credited with having come that much nearer meetings its apportionment.

Then he started out to collect his \$20,000. He believed in missions seriously enough to give both time and effort to the work of



helping others to recognize their responsibility. If unable to make others see their opportunity, he was willing to forfeit what portion he was unable to collect.

**CENTENNIAL OF THE ORGANIZATION OF THE CHURCH IN OHIO**

JANUARY 5TH marked the centennial of the organization of the Church in Ohio. It registers also the organization of the first diocese west of the Alleghany Mountains,

Columbus, was the grandson of the representative of this parish a hundred years ago, and the representative from St. John's, Worthington, was a lineal descendant of the representative of that parish a century ago. All the addresses were most interesting. The final address was made by Dr. Peirce of Kenyon College.

At the conclusion of the luncheon the clergy and delegates went to St. John's Church, Worthington (Rev. A. J. J. Gruetter, rector), six miles north of Columbus.



THE RT. REV. PHILANDER CHASE  
First Bishop of Ohio

and brings to mind the life of the heroic pioneer, Philander Chase, whose faith and missionary enthusiasm organized the Church in Ohio, and who later became the first Bishop of that diocese.

To commemorate this event the two dioceses in Ohio united in a centennial service in Trinity Church, Columbus (Rev. Egisto F. Chauncey, rector), on Saturday, January 5th, as the Church in Ohio was organized in this city a hundred years ago in the house of Dr. Lincoln Goodale. It was the last day of the week, distances were long, and weather conditions deterrent, but the Bishop of Ohio, the Bishop and Bishop Coadjutor of Southern Ohio, clergy and laymen from both dioceses, and a large congregation united in the service of the Holy Communion, at which the Bishop of Ohio was the celebrant.

The Rev. Dr. George F. Smythe, professor of Homiletics in Bexley Hall, Gambier, delivered a graphic historical address picturing the events which prepared the way for the organization of the Church, paying high tribute to Connecticut and Pennsylvania for their contributions of men and money to help.

The music was rendered by the united choirs of the parishes in Columbus.

After the service luncheon was served in Trinity parish house, when the Bishop of Southern Ohio was the presiding officer. Letters and messages of congratulation were read from the Presiding Bishop and many other bishops throughout the Church. Five-minute addresses were made by lay representatives of eight parishes in Ohio which were represented a hundred years ago at the preliminary meeting for organization. The representative from Trinity Church,

This was the first parish organized west of the Alleghany Mountains in 1804. Philander Chase, the first rector, was elected Bishop by the convention held in this parish, and for many years Worthington was the home of the Bishop of Ohio. The



BISHOPS AND CLERGY AT CENTENNIAL CELEBRATION, COLUMBUS, OHIO

centennial service in Worthington was in charge of the Bishop of Southern Ohio and an historical address was delivered by Mr. Joseph Doyle of Steubenville, who interestingly described the pioneer days of the Church and the work of the early missionaries.

With the singing of the *Star-Spangled Banner* and benediction the centennial cele-

bration was brought to a fitting conclusion.

The printed programme containing the order of service, special collects, and photo-gravures of the six bishops of the diocese, together with all the papers read and accounts of the services, are to be collected, bound, and placed in the archives of the diocese. The vested choir in each parish gave special music, and at the conclusion of the services in each parish the visitors were the guests of the women at luncheon.

**FUNERAL OF ARCHDEACON SNIFFEN**

AS BRIEFLY noted here last week, the diocese of Western Massachusetts has suffered the loss of its dearly beloved and faithful Archdeacon, the Ven. Charles J. Sniffen. While in Greenfield, Mass., on duty for a funeral of one of the young men of his outlying missions, he died suddenly on Saturday, January 5th. He had entered the rectory at Greenfield and was in conversation with the rector, the Rev. John B. White-man, when he fell backward and expired.

The funeral was held on the following Tuesday at St. Paul's Church, Stockbridge, the Holy Communion having been celebrated at South Lee (the home of the Archdeacon) by the Rev. Willis B. Hawk of Milford.

The service at Stockbridge was largely attended, although, owing to weather condition, a great many were unable to reach Stockbridge. As it was, many of the clergy were delayed and came only in season to follow on foot behind the hearse as the body was conveyed to the station. Bishop Johnson, of Missouri, a life-long friend of the Archdeacon, officiated, assisted by the Rev. Arthur Gammack and the Rev. George Granville Merrill. The interment took place at Stafford, Conn., Bishop Johnson and Bishop Acheson officiating.

Bishop Davies is in the Southern states, and the delayed telegram giving news of the Archdeacon's death reached him too late.

**CONSECRATION OF CHURCH AT LE SUEUR CENTER, MINN.**

THE COMPLETION of an undertaking very large for a rural town of 1,000 population was marked by the consecration, on Decem-

ber 30th, of St. Paul's Church, Le Sueur Center, Minn. Bishop McElwain officiated, assisted by the Rev. Alfred George White, priest in charge.

The cornerstone of the church was laid in 1910 by the Rev. W. D. Stires, then priest in charge, and the building was opened on September 14th of the following year. The building has been in charge of the present

vicar since April of 1913, and the completed property represents a value of \$11,000. Since 1913 the mission has raised and paid in principal and interest on the bonded debt, for repairs, and for redecoration, a total of \$4,540.64. Besides, current expenses have all been met, and \$658.74 given for extra-parochial purposes, although the mission has but sixty or seventy communicants.

The beginnings of St. Paul's Church date from the early days of Le Sueur county, when services were held in the woods in 1866, in the so-called "English settlement". A wooden church, consecrated there by Bishop Gilbert in 1891, was in 1898 removed to Le Sueur, and is still used as a guild hall, in connection with the present building.

The new structure, of Kasota stone, is a good example of the simple Gothic style of early English architecture, with square-headed windows, square tower, stone altar, and woodwork to match. The seating capacity is about 250.

The lots upon which the church is built begin the list of gifts, coming from the late Mr. and Mrs. Solberg. The brass altar cross was donated by the Sunday school in memory of a former superintendent, Mrs. Fannie S. Aitkins, and a large stained window above the altar is placed in memory of Bishops Whipple and Gilbert. The bell is from the old church at Ottawa, Minn. The chancel at the consecration service was banked with flowers in memory of departed loved ones of the community.

#### FRENCH HOSPITALITY TO AMERICAN SOLDIERS

AMERICAN FAMILIES whose sons have gone to France will find great comfort in the attitude of the French people toward the foreign troops on their soil, as expressed in the following note, just published in all French Protestant newspapers:

##### "A DUTY OF HOSPITALITY

"The soldiers of the American army, the Canadians, and the Australians of the British army are too far away to get furloughs for their own homes. Most of them come to Paris and live in the hotels or the Y. M. C. A. buildings. These officers and soldiers, Protestants generally, and very young, know little of our own country. It would be very good and useful for them to know the real French Protestant homes, and to become acquainted with the various aspects of our country. From several sources it has been suggested to us that Frenchmen should show hospitality to these men who have come from the extremities of the world, in order to fight for the defense of our native soil, in the name of the great principles of liberty. Among these are ministers' sons, divinity students, young men educated with care by pious mothers, distinguished pupils of the universities. There will doubtless be, in all parts of France, many of our families who will be glad to provide hospitality for one of them during a furlough or during convalescence. Some of these soldiers may offer, if necessary, to be received as paying guests.

"We expect numerous offers, as a manifestation of fraternity.

"Send all offers and particulars to Andre Monod, Secretary of the French Protestant Committee, 102 Boulevard Arago, Paris 14."

#### FEDERATING WOMEN WORKERS

A PLAN has lately been placed in operation at St. Mark's Church, Seattle, Wash. (Rev. E. V. Shayler, D.D., rector), by which each of the women of the parish is advised that by virtue of her membership, as noted upon the official records of the parish, she is a

member of the Federation of Women Workers of the parish. She is then advised of the different facilities for women to work in the parish in the different guilds, etc., and asked to elect which she will join. In order to accomplish this result a federation was first formed of the different parochial organizations for women so that there might be the opportunity thus to act on behalf of all of them. The fact that there were found to be 290 women workers out of a total parochial membership of 700 women indicated that there must be a large amount of latent energy that could be utilized for parochial work if some successful plan were adopted and this was devised for the purpose. Thus far it proves very successful.

#### MISSIONARY EXECUTIVE COMMITTEE

INTERRUPTED transportation facilities resulted in a small attendance at the meeting of the executive committee of the Board of Missions in New York on January 8th. The treasurer's report for November showed a net decrease over the same months last year of \$24,155. This may be accounted for by the fact that these were the first two months of the year, whereas in 1916 the year closed October 1st. Various appointments, resignations, etc., were received and acted upon, and the gratifying news was received from the Bishop of West Virginia that that diocese would try to get along without the extra \$200 appropriation made for negro work in May of last year. The Board expressed its great appreciation of this act. The committee appropriated \$5,000 from undesignated legacies for St. Mark's Colored School, Birmingham, Ala., \$1,000 for a new mission building at Fresno, Cal., and \$3,000 for a church at Lake Andes, S. D. Further distribution of undesignated legacies will be made by the Board at its February meeting.

The New England Provincial Synod having petitioned the Board to consider basing the apportionment on current expenses rather than on gross receipts, the committee replies that the matter had several times been discussed by the full Board, but the plan suggested has each time been rejected as not feasible, partly because the reports of parishes, and therefore of dioceses, vary so greatly in the matter of what constitutes current expenses.

#### A SOLDIER'S PRAYER-CARD

THE REV. CHARLES M. ADDISON, rector of St. John's Church, Stamford, Conn., has issued a neat prayer-card for the members of that parish in the national service. The card is of convenient size to carry in a Prayer Book or in the pocket. There are three prayers on the card, as follows:

##### "A SOLDIER'S PRAYER

"Almighty Father, we confess that we have often sinned against Thee, and we come to Thee for forgiveness. Grant us, we pray Thee, by the guidance of the Holy Spirit, to enter into newness of life. Spare us to see again those whom we love at home; and, whatever else Thou mayest give or withhold, fit us for Thy Presence in peace. Strengthen us to quit ourselves like men. Keep us true to our country and colors, calm in danger, patient in suffering, merciful as well as brave, and faithful unto death. If it be Thy will, enable us to win victory for our cause; but above all grant us victory over temptation and sin, over life and death, that we may be more than conquerors, through Him who loved us and laid down His life for us,

Jesus our Saviour, the Captain of the armies of our God. Amen.

##### "FOR THOSE AT HOME

"O God, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech Thee graciously to behold and bless our loved ones at home. Defend them from all dangers of soul and body; and frant that both they and we, drawing nearer to Thee, may draw nearer to one another, and may be bound together by Thy love in the communion of the Holy Spirit and in the fellowship of Thy saints; through Jesus Christ our Lord. Amen.

##### "FOR OUR ENEMIES

"Almighty Father, who has commanded us, through our Lord Jesus Christ, not to return evil for evil, but to pray for those who hate us; Enable us by His blessed example to offer a true prayer for all our enemies, and especially for those known to thee who have wrought us harm. Deliver them and us from the power of hatred, and may the peace of God rule in all our hearts, both now and evermore; through the same Jesus Christ, our Lord. Amen."

#### SOCIAL SERVICE APPORTIONMENT FOR 1918

THE JOINT COMMISSION on Social Service has recently issued its apportionment appeal for the current year. Since the joint commission, acting on authority of the General Convention of 1913, made its first appeal to the dioceses in 1915, the number of apportionments voted as nearly double, and the total amount of apportionments has increased 100 per cent. In presenting its apportionment for 1918, on the basis of 1 per cent. of the regular missionary apportionment, the Commission urges not only that those dioceses which have voted apportionments may vote them again, but that those which have not yet assisted may seriously consider the claim and respond. During 1917 the Commission received the sum of \$10,781.48, and expended \$10,055.97.

#### AN AVIATOR'S FAREWELL

MGR. DE GILBERGUES, the Roman Catholic Bishop of Valence, has just lost his seventh nephew in the war—M. Anthelme de Gibergues, amongst whose papers was found the following moving letter of farewell addressed to his parents:

"If, one day, with wings broken in the blue heavens, I fall to the earth and return to God, may these lines carry to my father and mother the last thoughts, desires, and dreams of the son they loved so tenderly. When the aviator, mortally wounded, is unable to do more and the accomplishment of my duty is impossible and my task on earth is finished and I fall over the roar of battle, infinite peace, long expected, will flood my soul, and it will sing 'Glory to God in the Highest'. With me you will bless those few seconds before suffering and death, of which the world has such a horror that it would hide them as abominable; they are a favor from God the great Judge. As my body nears the earth, my soul will soar to unknown heights, and the separation will be victory. It will be a full-hearted *Magnificat*, adoring prayer to the great God of mercy, prayer of thanksgiving for all He has granted me so bounteously in every way, and expiation for what I have left undone rather than for what I have done. And lastly it will be a suppliant cry which cannot but be heard for everlasting life, for strength and comfort for those I leave behind, and for mercy and glory for beloved France, the coming kingdom of God. This

prayer will be all mingled with thoughts of you, my dear parents, for it is from you I have learned to make it in twenty-eight years of word and example. In spite of all appearances, it will be calm, and will breathe confidence and peace."

**NEW YORK AND NEW JERSEY SYNOD**

LONG SNOWBOUND mails received just before THE LIVING CHURCH goes to press give details of the meeting of the Synod of New York and New Jersey which was held last week at the See House in New York. These details will be printed in next week's issue. The principal matter of interest was in connection with St. Stephen's College. A careful statement concerning the college was made by Mr. A. B. Houghton of Western New York, whose suggestion was that each of the dioceses within the synod arrange for scholarships for sons of the clergy to be granted for four-year periods at the cost of \$450 per year; thus, if a new one be granted each year, involving eventually an expense of \$1,800 to each of the dioceses. The plan was cordially received and stirring addresses on behalf of the college were given by Bishop Greer and Bishop Matthews.

Meetings of the synod are hereafter to be held on the Tuesday following the second Monday in November.

**DEATH OF RETIRED BISHOP OF NEWFOUNDLAND**

THE RT. REV. LLEWELLYN JONES, who resigned last year from his see of Newfoundland, died at St. John's, New Brunswick, on January 9th, being, it is said, the oldest bishop of the Church in the British empire. He was 77 years of age, and for forty years was at the head of the diocese. Born in Liverpool, England, he received his education at the Collegiate Institute there, later attending Cheltenham College, Harrow, and Trinity College, Cambridge. He entered the ministry of the Church in 1864.

**DEATH OF REV. W. E. ALLEN, SR.**

THE REV. WILLIAM ERNEST ALLEN, SR., rector for eight years of the Church of the Good Shepherd, Atlantic City, N. J., died suddenly of heart disease in the rectory of the parish on January 10th. He was an alumnus of St. Stephen's College (1877) and the General Theological Seminary (1880).

Born in Brooklyn, N. Y., on December 22, 1851, he was made deacon and priest in 1880 and 1881 by Bishop Littlejohn, and in the latter year he married Miss Jeanie H. Higgs of Long Island City. His first service was at St. Augustine's Chapel of Trinity parish, New York. In 1882 he became missionary in Seneca county, and afterward held charges in New York, New Jersey, and Pennsylvania.

A brother, the Rev. W. H. B. Allen, is rector of St. Peter's Church, Narragansett Pier, R. I., and a son, the Rev. William E. Allen, Jr., is missionary at St. Michael's, Talbot county, Md. He is also survived by his wife, a daughter, and a second son.

Funeral services were held on Tuesday afternoon from his parish church.

**DEATH OF REV. PETER WAGER**

THE REV. PETER WAGER, born in 1834 and a non-parochial clergyman of Tennessee since 1914, died at his home in Memphis on December 28th. For forty-two years he had been a missionary in the West.

He was born in Philadelphia, the son of James Bate and Mary Ann Wager. Bishop Quintard ordered him deacon in 1871 and Bishop Wilmer advanced him to the priesthood in 1877. Before he entered the min-

istry—that is, in 1866—he married Emma Elizabeth Woods in Memphis. Tennessee, Alabama, North Texas, North Missouri, Salina, Easton, Maryland, and West Virginia had known his service.

The funeral services were at St. Mary's Cathedral on Sunday, December 30th, and interment was made in Elmwood Cemetery.

**DEATH OF REV. A. R. TAYLOR, D.D.**

THERE FELL peacefully asleep on January 7th, after a brief illness, in the fifty-sixth year of his age, the Rev. Arthur Russell Taylor, D.D., priest, beloved rector of St. John's Church, York, diocese of Harrisburg. He had completed more than a quarter century of ministry, during which he was successively rector of St. John's Church, Mankato, Minn., Trinity Memorial Church, Warren, Pa., and for the last eleven years of St. John's Church, York. He served the diocese of Harrisburg in many official positions, on the Standing Committee and the Board of Missions, and as deputy to the General Convention.

Dr. Taylor was an alumnus of Lafayette College, from which he received the degrees of Master in Arts and Doctor of Divinity, and of Seabury Divinity School, from which he received the degree of Bachelor of Divinity. He was a frequent and forceful contributor to the thought of the day through current periodicals. All who knew him felt the charm and cheer of his personality and were heartened by the faith of his message: "Underneath are the Everlasting Arms."

**COLD AND COALESSE IN THE EAST**

THE COMBINATION of extreme cold and scarcity of fuel has wrought much discomfort and no little suffering in both East and West during the past weeks.

On account of moderation in the weather, writes our Philadelphia correspondent, the coal situation in this city has been somewhat improved during the past week, but it is serious even yet. The public utilities have been threatened, and an appeal has been made to Washington for aid. Many of our churches met with serious accidents during the severe cold snap; bursting boilers and steam and water pipes in some cases making it necessary entirely to omit services. Few of the churches have a sufficient supply of coal for more than a week at a time, and must appeal to the coal merchants for supplies each week. At the meeting of the clergy held in the Church House last week, the Bishop advised combining meetings, or having as many as possible on the same day, in order that the churches may not require heating for more than one or two days each week until the coal situation is improved. He also urged parishes near each other to unite where possible.

Our Boston correspondent suggests that the churches should be quick to respond to the call for help, and proposes that neighboring congregations unite. Three services of fifty minutes each, he notes, could be held between 9:30 and 1 o'clock on Sundays, and children and parents could go together in the necessary omission of a session of the Church school. In the afternoon each congregation could find time for its accustomed service.

And our New York correspondent reports that last Sunday many churches were closed on account of lack of coal, and frozen water and steam pipes.

The long continued cold weather and the increasing coal famine are making serious conditions in and about New York. Mr. Edwin S. Gorham's bookstore was temporarily closed on account of freezing condi-

tions throughout the building. The office force worked under trying conditions in the cellar. Other stores on fashionable Fifth avenue and elsewhere were closed for the same reason.

A number of churches with gas and water frozen, and others without a pound of coal, are forced to close their doors and suspend all public services.

**SEMI-CENTENARY OF CALVARY CHURCH, CHICAGO**

THE FIFTIETH anniversary of Calvary Church, Chicago, will be observed next Sunday, January 20th. The offering will be for the endowment fund of the parish, and the rector, the Rev. H. R. Neely, will preach a special historical sermon.

**MEMORIALS AND GIFTS**

IN DECEMBER, the rector of Trinity Church, Tiffin, Ohio, blessed a pair of Eucharistic lights given in memory of the late Rev. John Dudley Ferguson by his two sons; also a white stole for use with Eucharistic vestments, given by Miss Locke, formerly directress of the altar guild.

CHRIST CHURCH, North Brookfield, Mass. (Rev. Raymond Adams, rector), has received a festal dossal and riddels, of linen and silk brocade in shades of tan and golden yellow, as a thankoffering from Mrs. George A. Real of St. Stephen's parish, Boston, who later added a set of dossal, riddels, altar hangings, pulpit hangings, chalice, and alms veils of violet silk poplin. Mrs. Francis Batcheller, formerly a resident of the town, has given a dossal and riddels of green velour, which should be ready for Trinity-tide.

A BEAUTIFUL new chancel window is soon to be placed in the Church of St. Matthew, Tompkins avenue and McDonough street, Brooklyn, N. Y. (Rev. Dr. Frederic W. Norris, rector). "The Calling of St. Matthew" is the subject of the memorial, which has arrived from Columbus, Ohio, where it was made, and is awaiting the workmen who shall place it in its proper position. The window was presented to the church by Mrs. Mortimer Leonard and Mrs. Howard Sayre in memory of Cornelius Blauvelt Demarest, Annie Young Demarest, and Margaretta S. Demarest, their parents and sister.

ST. PAUL'S CHURCH, Salem, Ore. (Rev. Robert S. Gill, rector), receives a legacy of \$5,000 left by the will of Mrs. Mary Payton, who passed away on October 4th. It is stipulated that this fund shall be used for the erection of a new church building and for no other purpose. How soon Mrs. Payton's legacy will be applied to its purpose has not been fixed. The amount is sufficient to assure a new church edifice at Salem, although it is felt that it should be matched once or twice to insure a building worthy the dignity of the Church in the capital city. This legacy is but one of numerous benefactions received from Mrs. Payton by St. Paul's, of which she was a communicant since the early sixties. She also left \$150 for a memorial window for Mrs. Nancy Belt, a Salem pioneer, mother of Justice Burnett of the state supreme court.

**CENTRAL NEW YORK**

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

Church of the Good Shepherd, Binghamton—  
Clerical Club

A BISHOP'S CHAIR of carved oak has been presented and dedicated in the Church of

the Good Shepherd, Binghamton. It is the gift of Mrs. Frank S. Stuart in memory of her husband. A book of Memorials kept in this parish is placed on the Litany Desk for reference and parishioners are asked to remember in their prayers the people named therein.

THE CLERICAL club of Syracuse, with two bishops and thirty priests in its membership, is holding a series of meetings preparatory for the World Conference on Faith and Order. The programme includes addresses on what the various communions can contribute towards Church unity. The addresses, dealing with origin, history, and doctrine, are delivered by representatives of the communions considered. The last address, by Bishop Fiske, will deal with what the Church can contribute. After each address a friendly discussion follows with the speaker ready to answer questions. The course is leading to better understanding and to friendly relationships between the clergy of the various bodies.

THE FIRST of the series of missionary mass meetings in Syracuse was held on Wednesday, January 9th, at St. Paul's Church, with an address by the Rev. Dr. Patton on The Church among the Negroes of the South. The offering was given to the American Church Institute for Negroes. Several parishes pledged money annually for scholarships.

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop  
IRVING P. JOHNSON, D.D., Bp. Coadj.

#### Proposed Changes in Denver and the Diocese— Religious Education

THE REV. H. S. FOSTER has been occupying the pulpit of Trinity Church jointly with the Rev. Francis E. Anthony since the fire which did \$10,000 worth of damage to the beautiful little Church of the Ascension. It is proposed that he shall eventually become Sub-Dean of the Cathedral, with which his parish would be merged. He and Dean Hart preach alternately, thus inaugurating a system of centralization which will gradually convert the smaller churches of Denver into guild halls and Sunday schools, leaving the scattered congregations to worship in four or five of the largest or best located churches. In this case of course Ascension Church would not be rebuilt and the Cathedral would serve with its staff many churches that are not self-supported.

THE PROPOSED change of date of the diocesan council from June to January 25th is practically arranged and awaits only the cooperation of the district council. Under the new system the place of meeting will not always be Denver. In fact, about the same time a new division of the state will probably be inaugurated, North and South instead of East and West as now. Bishop Touret will then take the southern part of the state from the El Paso county line, and Bishop Johnson the northern part, including Meeker and other stations accessible only from Denver.

BISHOP JOHNSON is issuing a series of lessons which will be earnestly recommended to all Confirmation candidates.

ONCE THERE were three educational trusts incorporated under the charter of St. John the Evangelist. One, for girls, is dormant; the second, for boys, is replaced at present by the Collegiate School at Wolfe Hall; and the third, for ordination candidates, has now been revived at Greeley under Canon B. W. Bonnell, who has collected the necessary money and arranged for credits in academic subjects for his theological students from the State Normal School there.

THE JANUARY clericus has been postponed to give right of way to Miss Matthews and Miss Withers, who commenced on January 8th a four days' course of instruction in Bible and Mission subjects for the Woman's Auxiliary and the Sunday School Institute, all meetings being held in St. John's chapter house. An address of welcome by Bishop Johnson was given on Tuesday.

THE GOOD FRIDAY OFFERING at St. John's Cathedral for the Jerusalem and the East Mission amounted to \$148.87, the highest contribution in the United States, and the Sunday school contributed over \$100 at about the same time for destitute Armenian children.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

#### Church Charity Foundation—Larger Gifts to Missions

IN COMMON with many home charities the Church Charity Foundation of the diocese has its problems of support and equipment. The superintendent reports that a study of costs compared to previous years indicates an increase of about \$10,000. Another problem is the supply of workers. Owing to war's demands, higher standards for entrance to medical schools, and the increased number of hospitals, there is a decided lack of internes.

THERE HAS been a splendid increase of gifts to the Board of Missions and the action of the last convention in giving the care of this matter to a committee of laymen exclusively is abundantly vindicated. As our apportionment has been nearer met than ever before it is apparent that undiscovered resources have been brought to use.

THE SUBURBAN mission of Christ Church, Lynbrook (Rev. D. A. Cassetta, in charge), has recently held special services commemorating the cancellation of a mortgage. It was a time of great rejoicing.

A TABLET to the memory of the Rev. Dr. Spencer S. Roche, for thirty-seven years rector at St. Mark's Church, Brooklyn, has been erected in that church.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

#### Patriotic Services Systematized

CHRIST CHURCH, Baltimore, is conducting each Sunday afternoon a most successful patriotic service, supper party, and "sing" for men in uniform. At 4 o'clock the men of the parish meet with their automobiles and drive up and down the streets inviting the men to the service and bringing them to the church. At 5 the service begins with a patriotic procession. During the service national hymns and anthems are sung by the choir and congregation and prayers and intercessions are offered for our allies and our own country. A ten minutes' heart to heart talk is given by the acting rector, the Rev. Clarence Stuart McClellan, Jr., on such topics as, Why worry? Forget it, Carry on, Reveille. After the service the women provide a wholesome supper and a smoker is given the men. At 7 o'clock an entertainment begins, consisting of up-to-date war songs and old home songs, a programme by students of the ePabody Institute under direction of Miss Lena Striebler, and humorous selections by Strickland Gillilan and Charles McCann, the well-known writers and comedians. During the entertainment sweaters, helmets, and wristlets are given the men by the women of Christ Church. The entertainment concludes in time to permit the men to reach the camps in and

about Baltimore. Many parishioners are entertaining the soldiers, sailors, and marines over the week-ends. Nearly two hundred men in uniform attend this service each Sunday, and the church is filled with an interested and enthusiastic congregation.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop  
Successful Financial Campaign in Detroit

THE REV. J. A. SCHAAD, who has devoted all his time during the past two years to special work as missionary and in financial campaigns for endowments, etc., has just completed a successful campaign for money to build a much-needed new church in St. Joseph's parish, Detroit, Mich. The campaign closed on December 30th, when something over \$60,000 had been secured. The pledges were placed in a "Book of Remembrance" and laid upon the altar as a Christmas offering. Until after Easter Mr. Schaad will be engaged in parochial missions, except during appointments in Cincinnati and St. Louis as one of the special preachers at the Lenten noon-day services.

#### MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

#### Church Club

ON THURSDAY evening, January 10th, the annual meeting of the Church Club of Minnesota was held in Minneapolis. Mr. H. C. Theopold was elected president for the year 1918 and a telegram conveying the greetings of the club was sent to Lieut. Iverson, the retiring president. After a number of years of service Mr. G. Ainsworth retired as secretary. The honor guests were Bishop Tuttle, Bishop McElwain, Bishop Johnson, and Bishop Tyler, and the speaker of the evening was Dr. Marion Le Roy Burton, president of the University of Minnesota. Dr. Burton's theme was The Lessons of the Year 1917. Addresses were also made by Bishop Tuttle, Bishop Tyler, Bishop McElwain, and Dr. Freeman of St. Mark's Church. All the last named speakers made pleas for the Church's War Commission Fund and for General Missions. Bishop Johnson of Colorado spoke on What Is a Diocese?

#### NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

#### Death of Stanley Brooke Mackay

STANLEY BROOKE MACKAY, a son of the Rev. Thomas J. Mackay, for twenty-six years rector of All Saints' Church, Omaha, died from pneumonia on January 8th, at the military base hospital at Jacksonville, Fla. Mr. Mackay was 23 years of age, very popular and much beloved. He enlisted last September in the Sixth Nebraska Machine Gun Company. Later the regiment was abolished and the different companies were transferred to other units. The body will be brought to Omaha. The sympathy of the entire diocese is extended to the bereaved family.

#### NEWARK

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

#### Churches Closed by Coal Shortage

ON THE Epiphany only one church in Clifton was open for public services. Every other building was either without coal or its water pipes were frozen or it was suffering from both conditions. Our own church was among the latter.

**OHIO**

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.  
Every-Member Canvass

AN UNUSUALLY successful every-member canvass just completed in St. Paul's parish, Maumee (Rev. William S. Banks, rector), was inaugurated by a splendidly attended men's dinner at which the Rev. George Gunnell of Trinity Church, Toledo, made the address. The financial results show an increase for parish support of 294 per cent. and for benevolences 237 per cent. This, however, is the least of the gain. The attendance of men at the services has grown over 700 per cent., a large class of men is receiving instruction for Confirmation, a fine men's Bible class has been formed, a fellowship club with fifty charter members has been organized, a parish house is about to be erected, and the entire congregation has awakened to new vision and enthusiasm.

**OLYMPIA**

FREDERICK W. KEATOR, D.D., Bishop  
War Work Committee—Special Convention

AT A MEETING in Seattle on Friday, December 28th, at which Bishop Keator presided, the war work committee of the diocese was organized by the election of the Rev. E. V. Shaylor as president, H. B. Wilbur of Seattle, secretary, and James McCormack of Tacoma, treasurer. The committee has offered the position of chaplain at Camp Lewis to the Rev. H. R. Page, son of Bishop Page of Spokane.

PURSUANT to the canon passed by the last General Convention, notice has been given that a special diocesan convention will be held in Trinity Parish Church, Seattle, on Tuesday and Wednesday, February 5th and 6th.

**OREGON**

W. T. SUMNER, D.D., Bishop  
Parochial Missions—Bishop and Mrs. Sumner

A MISSION is being conducted with good results by the Rev. J. Attwood Stansfield at St. Stephen's Pro-Cathedral, Portland. He will also conduct a mission at St. David's, Portland, and probably at St. Paul's, Salem, and Grace, Astoria.

BISHOP SUMNER and his bride are expected to arrive in Portland about February 1st. Their wedding tour will include a visit in California.

THE Oregon Churchman published a Christmas edition of fifty-six pages and expects to issue a New Year's number equally large.

**QUINCY**

E. FAWCETT, D.D., Ph.D., Bishop  
Funeral by the Greek Rite

AN UNUSUAL service was held in St. John's Cathedral, Quincy, on New Year's Day, when the Rev. Fr. Leon Pigeas, of Holy Trinity Orthodox Greek Church, of Chicago, chanted the funeral service for George Granetos, a prominent member of the Greek settlement at Quincy. Fr. Leon was attended by a cantor from his church, who sang the responses, and was assisted by Dean Cone and the Rev. Mr. Gamble, with the choir of the Cathedral. A very large congregation was present, including about one hundred Greeks, with a great many Italians and other Roman Catholic citizens. This is the first Greek funeral conducted by a priest of the Orthodox Church, although several children of that nationality have been buried by the clergy of the Cathedral.

**TENNESSEE**

THOS. F. GAILOR, D.D., Bishop  
Calvary Church, Memphis

CALVARY CHURCH, Memphis (Rev. Walter D. Buckner, LL.D., rector), is the first in the city to display a regular service flag, which contains thirty-seven stars and hangs below the Stars and Stripes. Thirty-four of the men from this parish are commissioned officers, all branches of the service being represented. In the entrance of the church—which is opened daily—is the honor roll. The parishioners at Christmas presented the rector with an Oldsmobile sedan in token of appreciation.

**WASHINGTON**

ALFRED HARDING, D.D., LL.D., Bishop  
Clergy and Laymen Meet with Bishop—Institution

AT THE invitation of the Bishop quite a number of the clergy and some prominent laymen met at a luncheon at Epiphany parish hall on Monday, January 7th. The Bishop spoke of the change in the diocesan fiscal year, and went at length into the conditions of the various camps and the need for supplementing the work of the Y. M. C. A. through the chaplains of our Church. He appealed for \$250,000, which he thought might be adequate for our army work and wipe out the debts which hang so heavily on some of our parishes by reason of new buildings recently erected, instancing St. Andrew's and the Church of the Good Shepherd. He appointed five clergymen and five laymen as a local committee to raise this money. The task ought not to be difficult in a place like Washington, though it is true that huge sums are being raised here for various war purposes and charities. The Bishop brought cheery news about what is being done in Southern Maryland. He reported that several parishes receiving aid had become self-supporting. This year the apportionment would be much larger; but there are fourteen months to raise it.

BILLY SUNDAY began his work here on Epiphany and is said to have preached to 35,000 persons. If the daily papers report him accurately, his opening prayer would not, I should think, appeal to earnest, thinking people overmuch. Appeals beginning with "Say, God," and "Say, Jesus," do not help toward reverence. But then I shall be told "It is all a matter of taste". It is!

THE VARIOUS churches of the city near the camps have been doing a splendid work among our soldiers.

ON SUNDAY morning, December 30th, the Bishop of Idaho (acting for the Bishop of Washington) instituted the Rev. Meade Batton MacBryde as rector of Grace Church (S. W.), Washington, D. C. The impressive service, with appropriate and well rendered music, the Bishop's stirring sermon, and the presence of a large number of men in uniform from a nearby camp gave to the occasion a peculiar solemnity.

**WEST MISSOURI**

S. C. PARTRIDGE, D.D., Bishop  
Joplin Church Will Be Consecrated—Kansas City Parishes Merge—Fire Losses

THE PEOPLE of St. Philip's parish, Joplin (Rev. Henry N. Hyde, rector), have paid in full all debts of the parish, including a mortgage of \$9,000 carried since the erection of the present church in 1909. Arrangements are being made for the consecration of the church on Wednesday, January 30th. Bishop Partridge will officiate, and Bishop Tuttle will be the preacher.

GRACE CHURCH and Trinity Church in Kansas City have merged into one and effected a new parochial organization, centered at Grace Church. This is now to be known as Grace and Holy Trinity. The Rev. Robert Nelson Spencer has been elected rector and is now conducting services and carrying on a religious and social work which promises to be of widely reaching effectiveness. The combined congregation exceeds in number the sum of its parts. It is matter of regret that the former Trinity Church has to be disused, as it is one of the most beautiful and costly ecclesiastical buildings in all the Southwest, but owing to an influx of negroes crowding out its devoted



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people the latter have for several years come great distances to attend service. The Grace Church building is larger, with a spacious and well-equipped parish house. Both buildings are in the downtown section of the city. The Rev. Mr. Spencer was rector of Trinity parish. He has now moved into the former Grace Church Rectory at 927 West Thirty-fourth street.

THE HOME of Bishop Partridge in Kansas City caught fire at daybreak on Saturday, December 29th. An oil stove exploded in a room on the third floor and before the fire was extinguished one room had been completely burned out and two other rooms extensively damaged. In weather below zero the family were obliged to leave the house in haste and seek shelter with neighbors. Fortunately no one was injured. The Bishop's house is owned by the diocese.

THE ROOF of St. Philip's parish house, Joplin, caught fire on Sunday morning, December 30th, apparently from sparks from the chimney of the church heating plant. A large hole was burned through the roof and the interior of the building was considerably damaged. Sessions of the Sunday school are being held in the church, and guild meetings in members' homes. If possible, repairs will be made before the consecration of the church on January 30th.

WESTERN MASSACHUSETTS  
THOMAS F. DAVIES, D.D., Bishop

All Saints', Worcester

AT ALL SAINTS' Church, Worcester (Rev. Lewis G. Morris, D.D., rector), the rector's annual report shows a year of substantial growth. There have been eighty-six baptisms, the largest number of any year in the history of the parish. All Saints' parish has seventy-three stars on its service flag.

WESTERN NEBRASKA

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

Gifts from Sunday School Children

THE CHILDREN of St. Luke's Church, Kearney (Rev. G. G. Ware, rector), sang carols at the Christmas Eve service, and were up early in the morning to sing them again at the city hospitals and at the State Industrial School. The children carried with them 525 gifts for those whom they visited. A month before they had voted to "have no Christmas", but had asked their parents to give the money instead to help prepare the gifts they were to carry.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Debt Cleared Away at Rawlins—St. Michael's Mission, Wind River

ON THE day before Christmas the men of St. Thomas' parish, Rawlins (Rev. F. C. Smith, rector), raised the debt of \$1,000 due on the parish house. The total cost of this addition to the parish plant is \$4,500. The building will be blessed by Bishop Thomas about February 1st.

THE LARGE number of Arapahoe children in attendance at St. Michael's Mission, Wind River, are now under charge and supervision of Mrs. B. S. Cooper, who has just come from Philadelphia to give her services to the Indian work. Mrs. Cooper, for several years the inspiration of the workers at St. Michael's by her generosity and wonderful interest, has brought with her several new workers who with the former staff make a most competent body of teachers.

WESTERN COLORADO

FRANK HALE TOURET, Miss. Bp.

Every-Member Canvass

ST. MATTHEW'S CHURCH, Grand Junction, held an unusually successful every-member canvass on Sunday afternoon, December 16th. In November the Bishop's committee of the mission had increased the budget for 1918 85 per cent. over that for 1917. On the evening of December 3rd a dinner was given to the men of the mission at the Hotel La Court, at which addresses were given by Bishop Touret, the minister in charge, and the warden. The afternoon of the 16th five teams of two men each visited the Church families. When the last team reported at the church office the pledges for local support exceeded the budget by 10 per cent. and those for the apportionment for missions and for the district and other assessments by more than 60 per cent.

CANADA

Dedication of Keewatin Cathedral—Woman's Auxiliary—Lecture to Boys on the Retreat from Mons—Soldier Saves Father through Blood Transfusion

Diocese of Caledonia

ARCHBISHOP DUVERNET has been holding a series of teaching services in St. Saviour's Church, Victoria.

Diocese of Huron

THE SUM of \$1,000 has been left to the clergy widows' and orphans' fund of the diocese, by the will of the late Rev. W. G. Reilly.

Diocese of Keewatin

THE FORMAL opening of St. Alban's Pro-Cathedral, Kenora, December 9th, was largely attended. The dedication service was held in the morning and the induction in the evening. The preacher was Bishop Loft house, in the morning. The rector, the Rev. E. Diamond, was inducted by the Bishop, the preacher being the Rev. Canon Lofthouse in the evening. The architecture of St. Alban's is the early English Gothic, and it is built of granite, and local colored stone. The former building was destroyed by fire more than a year ago.

Diocese of Montreal

THE MONTREAL BOARD of the diocesan Woman's Auxiliary met in the parish hall of St. James the Apostle on January 3rd. The devotional service at noon was taken by the Rev. J. Bradbury. A resolution was passed to be sent to the general board, suggesting that the name of the self-denial fund be changed. At present the fund is not so well supported as others and it is thought a change of name might bring about a difference.

Diocese of Niagara

THE DECEMBER meeting of the diocesan board of the Woman's Auxiliary was held in the schoolroom of the Church of St. John the Evangelist, Hamilton, the rector, Canon Daw, being celebrant at the service of Holy Communion. The Juniors' Christmas sale was for Dynevor Hospital.—AN ILLUSTRATED lecture with lantern slides, on the British retreat from Mons, was given to the Boys' Club of St. Peter's Church, Hamilton, in December by the Rev. C. E. Riley. The lecture, which he called How British Pluck Won Through, showed how by their dauntless courage and endurance, the troops under Sir Horace Smith-Dorrien saved Paris.

AT THE December meeting of the Brotherhood of St. Andrew in Hamilton, it was shown that there are still many active chapters in Canada, though the war has

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caused such a great drain on the membership. Some of the work to be taken up is the personal visitation in hospital and home of the returned soldier. Mr. A. G. Alexander, president for the past nine years, has resigned.

**Diocese of Ontario**

THE DEBT on St. Luke's Church, Kingston, has been reduced by nearly \$300, by the proceeds of the Christmas sale of the Woman's Guilds.

**Diocese of Saskatchewan**

THE TWO quiet days for the diocese were held this year at Prince Albert. The retreat was held last year at Emmanuel College, Saskatoon, but there are so few students this year, most of them having gone to the front, that the buildings have been closed to the government for a military hospital. The Bishop and Mr. Newnham took in a number of the visiting clergy at Bishopthorpe. The remainder were established in a house near at hand. The Rev. J. Purdie, of St. James' Church, Saskatoon, and Dr. Carpenter, principal of Emmanuel College, were among the clergy assisting in the conduct of the retreat.

**Diocese of Toronto**

REPRESENTATIVES of all the Anglican Churches in Toronto were present at the united service of intercession in the Church of the Redeemer January 8th, for the men of the Anglican Churches of Toronto. The address was given by the Primate, Archbishop Matheson.—THE NEW colors of the Honorably Discharged Soldier's Association of Canada were dedicated by Archdeacon Cody in St. Paul's Church, Toronto.—THE MISSIONARY institute held in December in the deanery of East York was a very great success. One of the principal speakers was the Rev. A. J. Vale of Hay River Mission, now doing deputation work in Eastern Canada. The quiet hours were taken by the Rev. S. A. Lawrence and the Rev. J. H. Colclough. The meeting was held at Aurora.—THE HEALTH of the rector of the Church of the Advent, Toronto, is much improved. He has been in bad health for some time and it was decided by the doctors that a transfusion of blood might benefit him. This was successfully carried out, his son, Lieut. Lynch, back from the front, giving his father new life from his own veins. The son has suffered no ill effects and has now returned to his work as machine instructor at the Camp.—THE NEW rule, it is stated, by which vestry meetings in the diocese must be held on the fourth Monday in January, cannot legally come into effect until after the next meeting of Synod.

AT THE celebration of the fifteenth anniversary of St. James' Church, Fenelon Falls, the offerings reduced the debt to \$800. A feature of the parish work is the children's service which is held every month, when the time usually given to the sermon is used to catechise the children openly in the church.—A PRESENTATION was made to Miss Barpe, who has been working as deaconess in the parish of St. James' Cathedral, Toronto, on her departure to take up work with the Y. W. C. A. in Hamilton. Canon Plumtre made the presentation of a purse of money.

**Educational**

JANUARY 1, 1918, marks the fiftieth anniversary of the beginning of St. Augustine's School, Raleigh, N. C. The Rev. J. Brinton Smith, D.D. (who had been secretary of the Freedman's Bureau of the Board of

Missions), in coöperation with Bishop Atkinson of North Carolina, inaugurated the work in 1863. In 1865, 97 per cent. of the negro race were illiterate. In fifty years, the illiteracy has been reduced to 30 per cent., a marvelous growth, perhaps unexampled in the history of the education of the world. The work of the Church among the colored people of the South waits on the growing spirit of coöperation among the people of the whole country. The people of the South are gradually awakening to their great responsibility. Mission studies of this problem are being made by young men in the Southern colleges, studies in social service and in missionary extension are showing the people of the fourth province the tremendous problems that lie at their door. When they awake to the necessity of action their work will be supported by the Church people of the whole country and the bishops of the South, the leaders of the work, will have the whole Church back of them. A *Record of Fifty Years*, an interesting pamphlet showing the work of the school's graduates has recently been published and will be sent by the school to anyone interested.

**The Magazines**

THE JOYFUL fact that Jerusalem is once again in the hands of Christians imparts an added interest to an article on The Order of the Hospital of St. John of Jerusalem, by Miss Rose Kingsley, which appeared in the *Edinburgh Review* for October. It is, she points out, the most ancient of nursing orders: founded early in the eleventh century in order to provide help and comfort for sick and poor Latin pilgrims in Jerusalem, it continues its work of mercy in the present war. The history of the order has been one of strange vicissitudes. Originally devoted to the work of the Hospital of St. John, which was built by pious marchants from Amalfi for the protection of poor pilgrims, its members soon constituted themselves an order of military knights for the defence of the pilgrims, to found hospitals and build castles along the various pilgrims' ways to the Holy City. When Godefroi de Bouillon captured Jerusalem in 1099 the Hospital was large and prosperous; a plan of the building made by the Palestine Exploration Fund shows that it contained three churches, and that the halls were so large as to need three and four rows of columns to support the roofs. The order naturally became wealthy and important; it was divided into seven *langues*, representing the various countries to which the knights belonged—Italy, Aragon, Provence, Auvergne, France, England, and Germany. In 1187 Saladin drove the Crusaders out of Jerusalem, but it is pleasant to read that he so respected the work of the Knights of St. John that they were allowed twelve months to settle the affairs of their hospital before they left. Thus began their wanderings. Acre, Cyprus, Rhodes were among the headquarters of the order, until in 1530 the Emperor Charles V. granted them the Island of Malta. Here began their period of greatest magnificence. But prosperity spelt decadence. "With the declining power of their ancient enemies, the Turks, came the decline of their own military efficiency." When they were attacked by Napoleon they could not resist; the order was disbanded and the knights fled to their various countries, leaving behind as a memorial those glorious buildings which now not only delight the traveller but appropriately are used for the housing of British wounded. But the order did not die—French and English knights, stirred by the massacre of

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Christians at Scio in the Greek War of Independence against Turkey, sought to reconstitute the order as a militant body to fight in aid of the Christians. The attempt succeeded; the English order was granted a fresh charter by Queen Victoria and, with the coming of the Franco-Prussian War, its former work of healing and of succor was again resumed. "But experience showed that no society could be really efficient in war if it were not thoroughly organized in time of peace." This led to the inauguration of the St. John Ambulance Association, which has for many years done magnificent work all over Great Britain, training men and women, boys and girls, in first aid to the wounded. Ambulance corps were formed, which developed in 1887 into the St. John Ambulance Brigade. Preparedness had its reward. "Late on the Saturday night of August 1, 1914, when war seemed imminent, the Admiralty asked for naval sick berth orderlies, and on Sunday morning over one hundred marched off fully equipped to take up their duties, and by Tuesday four thousand men were at their posts on board ship and in naval and military hospitals." All sorts of bandages, dressings, medical appliances are made by members of the order, and they have established at Etaples that great hut hospital, well-known as one of the finest in France. All this "is a token that the ancient order of the Hospital of St. John at Jerusalem continues its beneficent work of tending sick and wounded soldiers, aided by the wonders of every appliance that modern science can give, as did its Knights Hospitallers over seven hundred years ago."

#### CHILDREN AND THE WAR

IT CANNOT be stated too often that schools should guard against the letting down of standards and the breaking up of the system that will inevitably follow in the train of war unless the most strenuous efforts are made to prevent it.

This statement is not intended to mean that everything should be continued as it has been in the past, for that would be both undesirable and impossible. The older pupils will be called upon next spring to go to work on the farms before the schools close. We may find it desirable to have schools running six days in the week and without the customary vacations or holidays. We may find it desirable to have our vacations at an entirely different time from our customary vacations. All these and numerous other changes may be made without any material detriment to the schools. But, when efficient teachers leave our schools and poorly prepared teachers take their places; when children through lack of restraint become insubordinate, or become lawless on the streets; when school boards conclude that in order to save money at such a time they must reduce salaries or at least not advance them, or reduce the already short school year, we have entered the danger zone.

The National Child Labor Committee issued, some months ago, a pamphlet from which the following quotations are taken:

"At the present time [in Great Britain], when war is destroying so much of its best manhood, the nation is under a special obligation to secure that the rising generation grows up strong and hardy, both in body and character. It is necessary to guard not only against immediate breakdown, but also against the imposition of strains that may stunt future growth and development."

Again: "In Europe, in the stress of sudden warfare, the children were for the moment forgotten. In Great Britain, for

instance, some of the first war economies were in the educational system. School-buildings were taken over for military purposes; teachers enlisted; repairs, building appropriations, and supplies were cut down; evening schools, medical inspection, school dentistry, and free lunches were stopped or cut down. And the age limits for schooling were changed, so that 300,000 little children 5 or under, who had been in school, were turned out, while thousands of children of 11 or 12 were excused from school to go to work. The results are that thousands of children in England are without teachers or schools. At least 150,000 children between 11 and 13 have left school to go to work. Juvenile delinquency in England has increased at least 34 per cent. since the war began. In Berlin in 1915, there were twice as many crimes committed by children as in 1914. Oppose all attempts to break down the school system in your vicinity, either by relaxing enforcement of compulsory education laws or by cutting down school funds. Arnold Bennett said in England, under like circumstances: 'Education is the very last thing we ought to economize in.' Oppose all attempts to break down the labor laws of your state, either by giving young children special permits to work, or by exempting certain establishments from the laws limiting hours of labor. In England, where they relaxed the enforcement of the laws, they found 'too big a price is being paid for the output.'

Let every one stand by his guns on the school question when any vital issue is under consideration. More and better education rather than less and poorer should be our slogan.—C. P. CABY in *Educational News Bulletin* (Wis.).

#### THE WAYS

To every man there openeth  
A Way, and Ways, and a Way.  
And the High Soul climbs the High Way,  
And the Low Soul gropes the low.  
And in between on the misty flats  
The rest drift to and fro.

—John Oxenham.

A LAD POSSESSED a diamond  
Among his pebble store—  
To him one pebble more.

There came one day a stranger,  
And from a royal crown  
The jewel glistens down.

—Ida Ahlborn Weeks.

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