

The State Historical Society 5oct191f

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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—DECEMBER 14, 1918

NO. 7

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An illustrated paper for the Children of the Church, and for Sunday Schools.

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Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 9 cents per copy per quarter (3 months). Transient orders \$1.00 per 100 copies. A number of special editions for special occasions.

THE JERUSALEM AND THE EAST MISSION

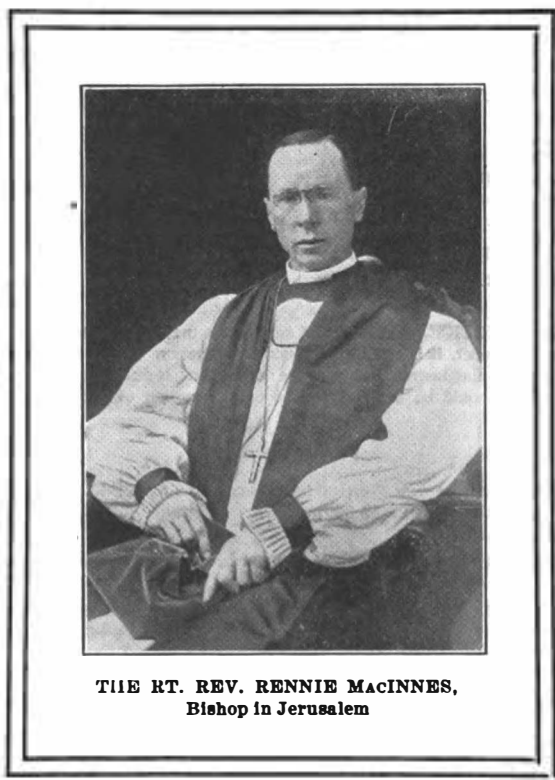
"... beginning at Jerusalem"—St. Luke 24:47

The Bishop in Jerusalem is the only Bishop of the Anglican Communion especially appointed to represent it in the Mother City of the Faith, and the Bishopric includes within its borders three of the four Patriarchates of the East—Jerusalem, Antioch, and Alexandria.

The Jerusalem and the East Mission administers alike to Jews, Moslems, and Christians. It maintains Schools and Hospitals at Jerusalem, Haifa, and Beirut, and is now engaged in aggressive relief work to all in need.

Millions are dependent upon your offerings at this critical time. Will you not, in your Christmas giving, remember the Lord's own people according to the flesh, especially in this time of great need, when their lives depend upon what you send now? Consecrate your Christmas giving by generous offerings to the Jerusalem and the East Mission depending upon you for its aggressive work.

All offerings should be sent to



THE RT. REV. RENNIE MACINNES, Bishop in Jerusalem

The Rev. JOHN H. MCKENZIE, D.D., Treasurer for the United States, Howe, Indiana

The Sunday Schools of America are saying

TO THE
400,000 Children in Bible Lands
who are perishing with hunger

"WE WILL NOT LET YOU STARVE"

A year ago 146,000 Schools gave nothing though many thousands were dying.
30,000 Schools contributed \$1,000,000 for this work.

\$2,000,000 of the \$30,000,000 now needed will be contributed by the Sunday
Schools of this land at the coming Christmas Season.

\$5.00 will support a child for a month. How many children will you save from *starvation*?

*Let our Sunday Schools be 100% strong
to serve the children in the land where
Jesus was born. Be generous for His sake.*

Individual gifts are invited to meet the tremendous needs.



A button similar to this design will be given through the local School to each one who contributes.

Send money to or obtain information from

Rev. Lester Bradner, Ph.D.

American Committee for
Armenian and Syrian Relief

One Madison Avenue

New York City

THE LIVING CHURCH

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

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O SUPREME and most unapproachable Light! O perfect and blessed Truth, how far art Thou from me who am yet so near to Thee! How remote art Thou from my sight who yet am present to Thine! Everywhere Thou art wholly present and I see Thee not. In Thee I move and in Thee have my being, yet to Thee I am not able to approach. Thou art within and around me and I see Thee not.—*St. Anselm.*



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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 14, 1918

NO. 7

A Battle Summons

They call me *Commander-in-Chief* of our
Militiamen forces at home & abroad.

If yes, I want to send an order along the line.

"They shall not pass" was said some time since
against enemy invaders by brave home defenders.

"They shall not pass" be it said in heart & soul
now against invading enemies, six hundred and
fifty thousand dollars strong, threatening to go
over & into the column of debt for the next year.

I call a halt. "They shall not pass."

I call for *Reservist Recruits* who, before New
Year's Day, shall make good the will that ^{indeed} the
six hundred & fifty thousand of the Enemy
forces "shall not pass."

Put me down as one *Recruit* in the
sum of \$500.

St. Louis, Mo.
Oct. 25, 1918

Paul Tuttle
Military Bishop

The special point referred to by Bishop Tuttle can be adequately strengthened by a *Missionary Reserve Corps* organized as follows:

200 Reservists giving \$1,000 each.....	\$200,000
500 Reservists giving 500 each.....	250,000
2,000 Reservists giving 100 each.....	200,000

\$650,000

Contributions should be sent to Mr. George Gordon King, Treasurer, at the Church Missions House,
281 Fourth Avenue, New York.

EDITORIALS AND COMMENTS

Dreams of An Old General Convention Goer

IS there such a thing as a Church "Subliminal self", with its subconscious functioning back of the General Convention consciousness?

Mercy knows how much there is that never gets into the minutes of the two Houses, that does get into the mind of the "third" and other, vestibule "houses". "Harpers harping with their harps" and "Carpers carping with their carps", too, are among those that are without. But suppose one in an "upper" of Pullman exaltation, on his way to Detroit next autumn—if he can raise the price—all primed with his especial Convention measure, sleeps, and perchance dreams. Would there be any phenomena for psychological research on Convention lines in the stuff his dreams might be made of, leading to evidence for a subconscious Convention Self?

He has his conscious mind made up, his arguments outlined, his papers carefully packed in his baggage about several matters to come up at the session. He foresees the routine and means to keep close track of the Orders of the Day in which he is interested. As he lies there some of the points assume all the roseate clarity of the twilight of slumber, and in general his thoughts are upon the typical General Convention, one so much like another, as he has in one capacity or another personally known no less than twelve of them.

But "dreams go by contraries", and soon something like a sub-imagination begins to run riot through a Dreamland General Convention—*pace* "Dreamland" of the *Christian Ballads!* Both Houses are there, but—Oh, the difference otherwise! You would hardly recognize them. And so many rapid transformations that defy description and mystify and fade away!

But the "Business before the House" leaves its lasting impression and is all we can attempt to catch. Quick to get down to its "order", and before any committee or commission could report, the floor was given to a representative of the committee on the "Dispatch of Business"—as if it were a committee on "What is worth-while Business"—in each House to make a statement. The effect of that statement was that groups of leaders in various parts of the Church, notably at Sewanee and North East Harbor, had been moved to programme a new kind of procedure and that the Committee begs leave to recommend: 1. That the primary matters which concern a new mobilization of the Church be given the foremost attention of the two Houses and that all other business be made subordinate to them. 2. That of such primary matters the Committee would suggest for the sake of definiteness (a) That steps be taken by this Convention to put all the machinery of the Church into operation to secure a complete registration of all those who are entitled to profess and call themselves Churchpeople, only exempting those who prove their claims as having no interest in it. (b) That a selective draft be made of all so registered to report as called for Church attendance and Church activities. (c) That all slackers be rounded up and every one registered be ready to show his baptismal or other certificate. (One of the Committee on Dispatch pictured to the House of Deputies in piquant phrase what the effect of this might be upon golf links and week-ends and weak beginnings and weak-kneed brothers and sisters in general and how much animation it would make both for the session and for the *sequitur*); and (d) That prohibition of "talkfest" during the period of the Convention be enacted, and that appropriation votes of time to put in the center of the business pressing matters spinning around the circumference by the

Committee, be passed. That Social and Political Righteousness, Church Training Methods and Efficiency, Vocation to the Ministry and Idling Vacation in the Ministry, Leading Laymen leading in sane but aggressive dealing with moral conditions in City and Country, Church War Work and Preparedness for After War Conditions, and other like spheres, hold the floor for the Apostolic Church to justify itself as the "Applied Church" for the Times.

It was also noted that theologians of the Church now have a rare opportunity to apply and restate the rounded doctrine of the Incarnation, as affording to the age the right conception of the true "Superman" as the real specific for making democracy safe for the world, and for winning the intellectual and ethical war against an autocratic heresy of a "Superman" with a "Hymn of Hate" and an evolution of the might of the tooth and claw of the jungle. These practical departments suggested for the Convention business would be but the applied agencies of the Church interpreting into action its new application of the doctrine of the Incarnate "Superman" and so make timely Church conduct as resulting from and dependent upon Church creed.

Discussion then soon dictated departments for doing things on these lines with some of the best "dollar-a-year" men of the Church volunteering to head them. Back of all a body of experts was constituted to investigate the spiritual conditions of the Church and to take active steps to tone up that vitality so seriously drawing attention, not to say anxiety, to itself.

Then further in the dream, at the initiative of the Board of Missions, a still more radical measure was made the principal question before the House at the first joint session. After a preamble which recited in general the conviction of the Board that they were finding more and more the need of putting the missionary resource of the Church upon the basis of percentage of income of our people rather than upon apportionment of minimum amounts scaled by the estimated outgo of the work, that they had been encouraged by the experiment of "one day's income" to believe that if frankly and forcibly presented our people would just as readily respond to a self-proportionment of a fair running percentage of the income for a whole year as to a three hundred and sixty-fifth of it, and that therefore "they would recommend", etc. The substance of the recommendation was that the Board of Missions at this Convention should submit at the earliest day possible a comprehensive plan embodying all the most approved methods for a Church-wide campaign for wage and income percentage for all Church contributions, including missionary proportionment; that the underlying principle of it be everywhere pressed as already enjoined in the Scriptural maxims, *All things come of Thee and of Thine own have we given Thee*, and *As God has prospered him* and as sacramentally implied in the "Lesser Oblation" of the Eucharist; and that stress should be unreservedly and unconfusedly put on the sensitive honor of a Churchman's stewardship over what God gives him in the wage or income to make proportionate return, rather than on the secondary support of the work. Put it up to everyone to whom his religion is worth anything that it is worth everything, and that the reality of his valuation of it needs the credential of the conscientious percentage of giving, infinitely more than any object, however insistent, can need the gift.

Pump machinery for the pocket-book is capable of most skilful and powerful suction and use, but the Board has come to the conclusion that what was most of all a concern of the Church now was finding and developing the springs bubbling

from the heart. Then they outlined some of the methods they would suggest to carry this campaign to the individual. In every congregation they would have a stalwart and clear-headed "captain" appointed, with an alert committee including, if possible, the officers of the congregation and delegates to the diocesan convention, by their office committed to "doing something" for the Church. These would make an every wage and income canvass. It would amount to an *every-conscience* canvass.

There would be the usual pulpit promotion of the principle, and campaign documents. Some special leaves to take out of national methods would be to go around with a table showing what fair percentages of income would look like, as in some of the Liberty Loan literature, to make each Church member—and it would be so pursuing as to let no one escape—feel that to dodge the issue or to make it hard for the canvasser is very much like Church slackerism in not having the "true" point of view and sentiment. It would call attention to the income tax return of the government itself as now singling out everyone to figure out and swear to what he has "coming in". Then in the same return, under "Deductions", it would further call attention to the distinct implication that gifts to any religious, charitable, scientific, or educational organizations appear in a *percentage-to-income* estimate.

In view of all which the Board carried the joint session with acclamation of its purpose to throw the whole momentum of circularizing, speaking, its secretaryships, and its bidding to prayer, as much as possible into an enlightenment and propaganda of the principle of stewardship and self-proportionment by wage and income as both the resource and remedy for "poor mouth" treasuries.

Even in the dream some seemed to say: "Can I believe my ears and eyes?" "What accounts for all this unconventional Convention?" "Yes, and did you see how they speeded up Prayer Book Revision and Canonical and Constitutional Enactment—how they smoothed out Church Unity more into the *suaviter in modo* from its *fortiter in re* wrinkles—how they cheered the cockles of the heart of every worthwhile Commission—how they sent everybody away with a glowing feeling that the Convention had tackled the foremost questions of the country and the hour and 'gotten somewhere'?"

"How do you account for it?" one asked another. "By the grace of God—a changed 'point of view,'" said a deputy from the inner circles.

For example, when the Committee on the Revision of the Prayer Book and the Committees on Amendments to the Constitution reported, the respective Houses promptly registered all they had done without discussion, on the ground that getting people to worship at all was for the time at any rate more exigent than improving the Book of their worship, and that Church life needed tonic more than its laws needed tinkering. Furthermore, that, so far as changes in Prayer Book or Digest of Canons were desirable, the matters had been left to experts in whom the Convention had confidence, and it accepted their say-so without the possible excursions of either the big or small talk of some six hundred other liturgiologists or legal critics. Just as the country by the war has climbed from a pedestal of small patriotic horizons to a wide inspiration-point of service and sacrifice, trench and Red Cross and other ennobling spheres filling up with a recreated citizenship, so with the Church. She has realized that back of the red cross on the veiled brow is the white cross of her baptism. Minted on the very smallest coin—now in its latest device—of the realm is the faith she must rouse herself valiantly to soldier and serve, "In God We Trust."

"Detroit in half an hour!" shouts the porter, poking into the ribs, and the deputy comes down from his perch and goes to service and session in the same good old staid and conventional way. If he ventures to tell anyone these wild and disturbing night visions, he must not be unprepared for the sentiment, "Like as a dream when one awaketh, so let him vanish out of the Convention!"

And he leaves off where he began, ruminating on the query, "What have dreams to do with General Convention sub-consciousness anyway?"

WILLIAM F. NICHOLS.

BEFORE we pass too far away from Thanksgiving Day there is a question of war adjustment which might well be asked. We shall have hereafter—unless some change is made—two holidays in the month of November. One by grace of long-time custom and by act of the state, the other by act of the God who grants victory to a righteous

Holidays in November

cause. Beyond question November 11th—the date when the armistice was signed which brought to a close the most terrible and bloody war in history—will be celebrated as a holiday in some fashion by the nations of the earth. So long as there shall remain on this earth a single person who, even as a little child, shared the experiences of that day, it is unthinkable that it should not be celebrated. And it is impossible to imagine that future generations can fail to appreciate its significance and commemorate the deliverance of a world from the domination of an evil spirit and the menace of a tremendous disaster.

The day of the armistice will be—must be—the world's Thanksgiving Day. Would it not then be the part of wisdom, and also an act of moral leadership, if we of America should, by act of Congress, transfer our national thanksgiving from the present date in the latter part of the month to the new day of deliverance—November 11th?

There is much to be said in the affirmative. Two important general holidays should not be crowded into a single month. Even if the multiplication of holidays were desirable, in this case at least both of them would suffer loss. The day of the armistice would be one of noise and feasting, thankfulness to God being postponed to the conventional day, and when that day arrived the force and reality of thanksgiving would be dulled by the feeling that the greatest cause for thanksgiving—next to the Incarnation—which the world has ever known had already been commemorated. Yet how clear it was this year that for Christian men the genius of both days is the same! How the blessing of the Great Deliverance took instant precedence in thought and prayer and spoken word over the normal blessings of seed time and harvest! And this is as it should be. The two must be wedded. How can it be done better than by acceptance of the new date?

It might also be added that the earlier date fulfils better the idea of the harvest home, and does not crowd our Thanksgiving so closely upon Advent and Christmas.

Would it not be a gracious act, and one of constructive influence, if America should solemnly accept this new day as her own and mark it as the time for national thanksgiving, inviting the nations to join her in a devout recognition of the divine leadership which has brought us through the dark and deadly struggle, into the light of a new day? This would be to propose a spiritual League of Nations.

AGAIN the roll of American bishops is broken into by the death of the Rt. Rev. James Bowen Funsten, D.D., Bishop of Idaho. He has been a faithful administrator of the Church for one of her widest missionary fields—faithful and active until the very end. May rest and light be his, and perpetual peace!

Death of Bishop Funsten

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 9th:

T. B. W., Washington, D. C.	10.00
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
Christ Church, Middletown, N. J.	11.25
A. E. F.	1.75
Church of the Holy Apostles, Chicago, Ill.	11.40
St. Peter's Missionary Society, Westfield, N. Y.	3.00
The Bishop of Marquette	10.00
Araby for December	1.25
Trinity Sunday School, Bridgewater, Mass.	4.02
C. M. H.	1.00
Trinity Church, Bridgewater, Mass.	13.72
G. F. S., St. Mark's, Rochester, N. Y.	2.00
St. Paul's Church, Wickford, R. I.	22.17
In memory of Minnie	10.00
Victory Service Offering, West Orange, N. J.	110.18
R. S. L.	5.00
Mrs. R. M. Towle, Enosburg Falls, Vt.	1.00
Trinity Parish, Renovo, Pa.	9.00

A friend ††	5.00
Mrs. W. R. Noble, St. Petersburg, Fla. ††	5.00
Total for the week	\$ 261.74
Previously acknowledged	63,885.73
	\$64,147.47

- * For relief of French war orphans.
- † For relief of Belgian orphans.
- ‡ For relief of French and Belgian children.
- ¶ For Belgian relief.
- ** \$3 each for French orphans, Belgian orphans, and Dr. Watson's work in Paris.
- †† For Dr. Watson's work in Paris.

[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 "FATHERLESS CHILDREN OF FRANCE"

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

599. Woman's Social Circle, First Baptist Church, Racine, Wis.	36.50
600. Pike Grove School and Ladies of Mt. Pleasant, Racine, Wis.	36.50
601. Mrs. Della E. Marsh, Enosburg Falls, Vt.	36.50
22. William T. P. Coxe, Asheville, N. C.—Christmas gift	5.00
23. Ellza Potter Coxe, Asheville, N. C.—Christmas gift	5.00
42. Mrs. Robert S. Russell, Boston, Mass. (2 children)	146.00
57. W. C. Hawley, Pittsburgh, Pa.—\$5.00 Christmas gift	18.00
63. Mrs. W. G. Bliss, Katonah, N. Y.—\$2.00 Christmas gift	12.00
79. "J."—Christmas gift	3.00
81. Harry and Reeme Moore, Dallas, Texas—\$10.00 Christmas gift	46.50
89. Dr. and Mrs. J. G. Halsey, Swedesboro, N. J.—Christmas gift	2.00
	9.13
123. Keynee Club, Bangor, Maine	2.00
127. Mr. and Mrs. Henry W. Patterson, Salem, N. J.—Christmas gift	10.00
189. H. M. B., Peoria, Ill.—Christmas gift	10.00
297. Misses Julla C. Roaul and Anna C. Neufville, Charleston, S. C.	36.50
301. St. James' Mission Sunday School, Langhorne, Pa.—\$2.00 Christmas gift	38.50
308. Rev. and Mrs. Richard R. Graham, Norwich, Conn.	36.50
311. Mrs. R. J. Hutchins, Tyrone, N. M.	36.50
Total for the week	\$ 516.13
Previously acknowledged	39,107.11
	\$39,623.24

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

19. Miss Ellza Potter Coxe, Asheville, N. C.—Christmas gift	\$ 5.00
28. Little Helpers of St. Paul's Sunday School, Meridian, Miss.—Christmas gift	5.17
31. Trinity Guild, Swedesboro, N. J.—Christmas gift	3.00
Total for the week	\$ 13.17
Previously acknowledged	1,854.00
	\$1,867.17

[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

St. Andrew's Episcopal Church, Pittsburgh, Pa.	\$133.01
St. Paul's Church, Waterloo, N. Y.	19.43
J. E. K., Hartford, Conn.	5.00
Church of the Holy Comforter, Gadsden, Ala.	15.36
R. S. L.	5.00
Trinity Parish, Renovo, Pa.	3.00
Mrs. W. R. Noble, St. Petersburg, Fla.	5.00
Grace Episcopal Sunday School, Charles City, Iowa—for November and December	2.50
S. P. Minnick, Washington, D. C.	5.00
M. C. M., Faribault, Minn.	5.00
Harvest Home Festival Offering, Upward, N. C.	6.00
St. James' Church, Hendersonville, N. C.	3.00
St. Thomas' Church, Hamilton, N. Y.	5.25
Miss Flora E. Hill, Marquette, Mich.	8.49
Miss Fannie H. Bryan, Washington, N. C.	5.00
All Saints' Church, Winter Park, Fla.	10.00
Araby for December	.75
Mrs. Jordan S. Thomas, Charlotte, N. C.*	12.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.*	1.00
	\$239.76

* For relief of children.

SERBIAN RELIEF FUND

Trinity Parish, Renovo, Pa.	\$3.00
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JOY COMETH IN THE MORNING

Just as the mighty waves of ocean break
Where God hath set their bound upon the shore,
Break Sorrow's waves; and back their fury take,
What time God saith "No more".

Just as the light-bestowing Sun appears
At his set time, Night's empire to destroy,
So, on the long-enduring night of tears,
Rises a morn of joy.

Believe this, while the billows round thee roar,
Believe it, when thou sitt'st in deepest night;
Listen to hear the Voice that saith "No more",
And watch to see the light.

E. C. T.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

WITNESSING

THIS season of Advent finds the Church more keenly alive to its privileges, and striving beyond other years to fulfil its obligations as it enters into the Spirit of the Master. The year drawing to its close must stand out in history as one of the supremely great years since the days of the Master. It registers a victory for the nobler and better things of Christian civilization. But what of the year to come? Successful defence must be followed by unselfish reconstruction. Only as based on the principles for which our Saviour died will peace be lasting, or a stable reconstruction be possible.

The prophet Isaiah looks forward to a time when "all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire; for unto us a Child is born, and the government shall be upon His shoulders". The materials of war will disappear in proportion as the spirit of the governments of the world is upon the shoulders of the Son of God. The Church is called upon to witness to her belief in that prophecy, and to hasten the coming of the Kingdom of heaven.

And so the teaching of the Fourth Sunday in Advent is on the duty of every professing Christian to witness to his belief. It is a psychological truism that impression to be lasting must issue in expression. The life of the early Church, portrayed in the Acts of the Apostles, bears testimony to this fact. For no less than ninety-eight times does the writer dwell upon the act of witnessing by members of the infant Church. Self must lose itself in service. "If the war," as Bishop Burleson says, "has made the world a neighborhood, it remains for the Church to make it a brotherhood."

A little girl was recently walking with her father past the Singer Building in New York when she observed painters at work on a scaffold near the top of the structure, twenty stories in air.

"Father," she said, "what are those boys doing?"

Her father answered her that they were not boys but men. After a moment in thought she replied:

"Well, men won't amount to much when they get to heaven."

No, the nearer we get to heaven the less self amounts to. As we reach upwards to the Christian ideal, it is always "less of self and more of Thee". The Advent Call, so helpful to the women of our Church, is worthy of a wider application. It emphasizes the duty of witnessing, and points to the means whereby this may be successfully done.

The chosen readings for this week have for their theme the duty of witnessing to Jesus Christ, and are based upon the plan involved in the Advent Call. That plan has been to emphasize the value and the privilege of the sacramental life of the Church; to enlist the followers of the Nazarene in the deeper consecration of prayer, and to enlarge the horizon of things prayed for; to encourage a more faithful attendance on the services of the Church; to form the habit of systematic Bible reading; to witness to their faith through loyalty to Christ; and to strive for a deeper appreciation of the value of the Church.

Sunday—The Holy Communion: I Corinthians 11: 17-34. Are you regularly "doing this" in remembrance of Him?

Monday—The Prayer Life: Luke 11: 1-13. "Every one that asketh receiveth."

Tuesday—Church Attendance: Hebrews 10: 19-31. "Not forsaking our own assembling together, as the custom of some is."
Wednesday—Bible Reading: Hebrews 4. Is the Word of God for you, "living, piercing, dividing, discerning"?

Thursday—Witnessing: Acts 1: 1-11. "Ye shall be My witnesses." Are you?

Friday—Witnessing: Acts 4: 1-22. "They had been with Jesus." Do others form that impression of us?

Saturday—The Value of the Church: I Corinthians 12. "The body hath many members." Would the body remain in a healthy condition if all were as I?

THE LARGE liberty of others displeaseth us; and yet we will not have our own desires denied us. We will have others kept under by strict laws; but in no sort will we ourselves be restrained. And thus it appeareth, how seldom we weigh our neighbour in the same balance with ourselves.—Thomas à Kempis.

BLUE MONDAY MUSINGS

By Presbyterian Ignoramus



THE ritualistic reporter is still active. From Illinois comes an account of an evening wedding, which must have been a real "function":

"The orchestra started the strains of the wedding march from the Italian opera *Aida*, and Father M. entered the living-room, preceded by two

vesper boys. An improvised altar of palms and greenery harboring a long, narrow mirror fringed in dainty maidenhair ferns was at one side of the room. As the bride and groom knelt on a satin khaki-colored pillow, their faces were reflected in the mirror. The double Episcopal ring service was performed, and during the ceremony the orchestra played softly. At the close of the service the music drifted softly into the martial strains of the *Star-Spangled Banner*."

"Double Episcopal ring service" is certainly good.

WE HAVE HAD a good many gypsy poems reprinted here from time to time. Perhaps some of you who collect such have not known Rudyard Kipling's *Gypsy Trail*, which first appeared in the *Century*, unsigned:

"THE GYPSY TRAIL"

- "The white moth to the closing vine,
The bee to the open clover,
And the gypsy blood to the gypsy blood
Ever the wide world over.
- "Ever the wide world over, lass,
Ever the trail held true,
Over the world and under the world,
And back at the last to you.
- "Out of the dark of the gorgio camp,
Out of the grime and the gray
(Morning waits at the end of the world),
Gypsy, come away!
- "The wild boar to the sun-dried swamp,
The red crane to her reed,
And the Romany lass to the Romany lad
By the tie of a roving breed.
- "Morning waits at the end of the world
Where winds unhaltered play,
Nipping the flanks of their plunging ranks
Till the white sea-horses neigh.
- "The pled snake to the rifted rock,
The buck to the stony plain,
And the Romany lass to the Romany lad,
And both to the road again.
- "Both to the road again, again!
Out of a clean sea-track—
Follow the cross of the gypsy trail
Over the world and back!
- "Follow the Romany patteran
North where the blue bergs sail,
And the bows are gray with the frozen spray,
And the masts are shod with mail.
- "Follow the Romany patteran
Sheer to the Austral Light,
Where the bosom of God is the wild west wind,
Sweeping the sea-floors white.
- "Follow the Romany patteran
West to the sinking sun,
Till the junk-sails lift through the houseless drift,
And the East and the West are one.
- "Follow the Romany patteran
East where the silence broods
By a purple wave on an opal beach
In the hush of the Mahim woods.
- "The wild hawk to the wind-swept sky,
The deer to the wholesome wold,
And the heart of a man to the heart of a maid,
As it was in the days of old.
- "The heart of a man to the heart of a maid—
Light of my tents, be feet!
Morning waits at the end of the world,
And the world is all at our feet!"

REVIEWING Dr. Charles Morris Addison's *Theory and Practice of Mysticism*, the *Nation* of New York sums up the book as showing "that the mystic preëminently resembles the celebrated blind man who sought for a black hat in a dark room, the hat not being there." This follows the admirable definition of mysticism offered by Dr. Addison:

"A Christian mystic is that kind of Christian who longs for, and who believes he can have, an experience of intimate communion with God, through Christ, in this life. This is his supreme purpose. To carry this out, he believes that by a course of training he may so develop his inmost self that his whole nature becomes open and susceptible to God in such a degree that the fact of God's presence within him becomes the supreme reality of his life. The true mystic perseveres until he attains real union with God."

Evidently the *Nation* has lowered its standard of book-reviewers.

THIS IS TAKEN from a recent Boston *Transcript*. It is by Laura E. Richards, daughter of Mrs. Julia Ward Howe:

"ALTAR FLAMES"

"And the souls mounting up to God
Went by her like thin flames."

—D. G. Rossetti.

"In Memoriam

"AUGUSTUS ASPINWALL,

"Killed in action August 25, 1918

"The flames upon Thine altar, Lord,
They rose so clear and high,
They light with tints of morning rose
My quiet evening sky.

"So beautiful, so beautiful,
Their gold and crimson glow,
They mind me of the seraph wings
That round Thy throne do go.

"The flames upon Thine altar, Lord,
From precious brands they spring;
From manhood's noontime heart of oak,
From boyhood's flowers of spring.

"So sweet, so sweet, the fragrance is
Of frankincense and myrrh,
I think that every mother, too,
Flings in the heart of her.

"The flames upon Thine altar, Lord,
They light the world to-day
For them who spring to fill the ranks,
For us who kneel to pray.

"So may they shine, so must they shine,
Till wrath and wrong shall cease,
And Justice, lightning-helmed and girt,
Makes straight the way for Peace!"

LIEUTENANT JOYCE KILMER, who recently died in battle, was a devout Roman Catholic. His poems are replete with the most beautiful and gentle religion. In one of his books this peaceful little verse, by Padraic Colum, finds place:

"AN OLD WOMAN OF THE ROADS"

"Oh, to have a little house,
To own the hearth and stool and all—
The heaped-up sods upon the fire,
The pile of turf against the wall!

"To have a clock with weights and chains,
And pendulum swinging up and down!
A dresser filled with shining delph,
Speckled and white and blue and brown!

"I could be busy all the day
Clearing and sweeping hearth and floor,
And fixing on their shelf again
My white and blue and speckled store.

"I could be quiet there at night
Beside the fire and by myself,
Sure of a bed, and loth to leave
The ticking clock and shining delph.

"And I am praying to God on high,
And I am praying Him night and day,
For a little house—a house of my own—
Out of the wind's and the rain's way."

President Wilson's Red Cross Proclamation

THE WHITE HOUSE,
Washington, November 26, 1918.

To the American People:

One year ago twenty-two million Americans, by enrolling as members of the Red Cross at Christmas-time, sent to the men who were fighting our battles overseas a stimulating message of cheer and good-will. They made it clear that our people were of their own free choice united with their government in the determination not only to wage war with the instruments of destruction, but also by every means in their power to repair the ravages of the invader and sustain and renew the spirit of the army and of the homes which they represented. The friends of the American Red Cross in Italy, Belgium, and France have told, and will tell again, the story of how the Red Cross workers restored morale in the hospitals, in the camps, and at the cantonments, and we ought to be very proud that we have been permitted to be of service to those whose sufferings and whose glory are the heritage of humanity.

Now, by God's grace, the Red Cross Christmas message of 1918 is to be a message of peace as well as a message of good will. But peace does not mean that we can fold our hands. It means further sacrifice. Our

membership must hold together and be increased for the great tasks to come. We must prove conclusively to an attentive world that America is permanently aroused to the needs of the new era, our old indifference gone forever.

The exact nature of the future service of the Red Cross will depend upon the programme of the associated governments, but there is immediate need to-day for every heartening word and for every helpful service. We must not forget that our soldiers and our sailors are still under orders and still have duties to perform of the highest consequence, and that the Red Cross Christmas membership means a great deal to them. The people of the saddened lands, moreover, returning home to-day where there are no homes must have the assurance that the hearts of our people are with them in the dark and doubtful days ahead. Let us, so far as we can, help them back to faith in mercy and in future happiness.

As President of the Red Cross, conscious in this great hour of the value of such a message from the American people, I should be glad if every American would join the Red Cross for 1919, and thus send forth to the whole human family the Christmas greeting for which it waits and for which it stands in greatest need.

(Signed) WOODROW WILSON.

A Peace Message from the Joint Commission on Social Service

IN this solemn hour when our dedicated arms have been blessed with success, thoughtful men turn to the future. Civilization is to be saved at the cost of immense sacrifice from the menace of military autocracy; it must also be saved from internal perils, some chronic, some the result of the years just passed. Nor can this salvation be accomplished save through vigilance and prayer. The Church will be discredited unless it brings a distinct contribution to the forces rallying for the protection and enlargement of freedom. Now, if ever, when our souls are purified and our energies braced by a great ordeal, is the opportunity safely and bravely to raise our national life to a higher level of effective justice and good-will.

The Joint Commission on Social Service would summon the Church, by which it has been appointed, to uphold those international aims for the war which presuppose self-restraint on the part of the nation and abstinence from national self-seeking. We believe that history may for once record a struggle waged by a people with purity of purpose and disinterestedness as to the result. May it also record a peace which shall perpetuate the best results of the struggle. The international settlement should be based on no balance of power, however well considered, but on such readjustments as to insure to every people the most favorable conditions for development consistent with the welfare of all. For the conditions which resulted in the great catastrophe no nation is entirely blameless, and all may share in repentance. Our penitence may well be crystallized, therefore, in the resolution to secure at any sacrifice a new world order where mutual distrust, imperialistic ambition, exploitation of backward peoples, competition for markets, shall be replaced by international comity and coöperation, such as may find fitting expression in a League of Nations to insure the world's peace. Toward securing that result the Church should give the hearty coöperation of its influence and effort.

In our dealings with the Central Powers after the war we should be guided by experience with individual wrong-doers. Modern criminology aims rather at reformation than at retribution; punitive measures are increasingly discredited in favor of remedial. We cannot forget the wanton precipitation of this war upon the world, the monstrous wrongs inflicted by the aggressors, their perfidy and plundering, their outlawed methods of warfare, and inhuman brutality not only to combatants but even to women and children, or all the atrocities committed on land and sea. In view of all this, never has the impulse to demand reprisals and to fall back

on the old law—an eye for an eye and a tooth for a tooth—seemed more justifiable; and indeed, while war was still raging it appeared to some the only effective policy. Yet the Church must not forget the Christian principle of overcoming evil with good. That means something more than any weak sentimentality. To condone wrong is disastrous even to the sinner himself. From the offending powers reparation and restitution must be exacted so far as it shall be possible to repair such wrongs as have been committed. That being assured, the Church should stand for a policy which shall liberate the German people from long bondage and tend to their legitimate development.

Behind these international aims the Church may well place its whole driving force. As regards, on the other hand, internal policies and domestic reconstruction, the commission would earnestly urge the Church at large seriously to study the recent programme of the British Labor Party, characterized by Bishop Brent as "the one great religious utterance of the war".* The four pillars of this programme—the "national minimum", viz.: "the securing to every member of the community . . . of all the requisites of healthy life and worthy citizenship"; "democratic control of industry"; "a revolution in national finance" in the interest of the less favored classes; and the surplus wealth for the common good—are likely in the near future to form the basis for reconstruction policies in many countries. The religious spirit in which the programme is conceived and its cogent expression of the recent trend of enlightened opinion of workers entitle it to the serious consideration of every Christian. Many will disagree with some features of it; but certainly no Christian can longer remain neutral toward the modern movement for an equitable distribution and social use of wealth or regard the problems herein involved as irrelevant to religion. As our distinguished visitor, the Lord Bishop of Oxford, says:

"Property 'for use', what a man needs for true freedom, is a very limited quantity. Speedily as it expands, it becomes 'property for power'. That is where property has manifestly gone wrong. In our own civilization, we find vast masses who cannot be reasonably described as having any adequate measure of property for use. They cannot go out into life with the security of free men. The conviction rises in our minds that we need by peaceful means and,

(Continued on page 218)

* This programme has been reprinted in a special supplement to the *New Republic*, February 16, 1918, and also in a leaflet issued by W. R. Browne of Wyoming, New York.

PHILADELPHIA CONFERENCE ON CHURCH UNITY

REPRESENTATIVES from sixteen religious bodies participated in the three-day conference held last week in Philadelphia to discuss plans for the reunion of Christendom. Each communion was given an opportunity to state its position and to set forth its views on the subject of organic union, and the speakers' list was graced by distinguished names from many Christian bodies.

The Bishop of Tennessee and the Bishop of Bethlehem were spokesmen for the Church. On the first day of the conference, at the evening session, Bishop Gailor said: "This terrible war has been a weird and tragic disclosure of disunited Christendom. Our foreign missions everywhere are staggering under our rivalries. There are districts in this country which are without churches, due to our divisions, and in the meantime opportunities of Christian education, charity, and philanthropy go unheeded because we are too divided to do anything worth while." He referred to a Tennessee town which was torn by feuds on account of the discussion by two Christian ministers over what he called a mere technicality. "Our Lord," he added, "must look down with pity on the rather ineffectual efforts of His wounded and reeling Church."

He spoke of the various expedients used in the past to secure unity by coercion, by eliminating any doctrine that anybody objected to, and by the fraternizing method; and he characterized them all as "ghastly failures". Setting forth the Quadrilateral as a basis for reunion, he said: "There are four points which they (Churchmen) wouldn't debate as doubtful questions: (1) Inspiration of the Old and New Testaments; (2) Acceptance of the Catholic Creeds; (3) The two Sacraments; (4) The episcopal form of government."

Bishop Talbot the next day said: "As one body only can the Church appeal to men as the mission of Christ on earth. We must have organic union if we are to make the work of Christ a success." Then he spoke as frankly as Bishop Gailor did the day before of the four points of the Quadrilateral as being absolutely essential to any workable plan for Church unity.

The conference was marked throughout its sessions by a fine spirit of Christian brotherhood, and a longing to bring together the scattered fragments of Christ's Church. An interesting thing connected with the conference was the eagerness to admit that the spirit of Christ was present in communions in which it has sometimes been denied by belligerent Protestants. Frequently was it pointed out that Church unity, to fulfil our Lord's ideal, must embrace not only Protestant Christianity but Roman Catholicism as well.

The Rev. Joachim Alexopoulos, of the Greek Orthodox Church, present at the Wednesday evening session, expressed a desire for closer coöperation with other communions along educational and social lines, which he said would lead to a better understanding of one another, and a final oneness of organization.

At the close of the conference a series of resolutions were unanimously adopted as a tentative programme, including the following:

"That the members of this conference from each communion be asked as soon as possible to appoint representatives on an *ad interim* committee to carry forward the movement toward organic union.

"The committee shall be composed of one member from each communion, and one additional member for each 500,000 communicants or fraction thereof.

"The same privilege of membership on the committee shall be extended to evangelical denominations not represented here.

"The members of the committee appointed by the Presbyterian Church in the United States are asked to act as the nucleus and convener of the committee.

"This committee shall be charged with these duties:

"Develop and use at its discretion agencies and methods for discovering and creating interest in the subject of organic union throughout the churches of the country.

"Make provision for presenting, by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate in an interdenominational council on organic union.

"Lay before the bodies thus approached the steps necessary for the holding of such council, including the plan and basis of

representation and the date of the council, which shall be as early as possible, and in any event not later than 1920.

"To prepare for presentation to such council when it shall assemble a suggested plan or plans of organic union."

BISHOP TALBOT'S IMPRESSIONS OF THE PHILADELPHIA CONFERENCE

SOUTH BETHLEHEM, PA., December 6, 1918.

To the Editor of The Living Church:

YOU asked me to give my impressions of the Conference on Organic Union held this week in Philadelphia under the auspices of the Commission on that subject appointed by the General Assembly of the Presbyterian Church. That body met in May last in Columbus, Ohio, and appointed a Commission on Organic Unity under circumstances which evinced an enthusiastic interest in the subject. The Commission was instructed to hold a conference to which representatives of the various "Evangelical Churches" of our country would be invited.

The responses to this invitation were very general. As chairman of our Joint Commission on Christian Unity, I was asked to secure the attendance of such persons as were available. Our own Church had on the list of delegates ten of our bishops, seven priests, and seven laymen. While all of these could not be present, we were well represented throughout the sessions. The Bishops of Pennsylvania and New Jersey acted with others as chairmen of the different sessions and the Bishop of Tennessee came on from Memphis and made an admirable address at the great popular meeting held on Wednesday evening at the Calvary Presbyterian Church. The chairman of the committee has asked me to secure that address and we hope that it will be published with others. The Bishop of Newark also addressed the Conference. Distinguished leaders of the various religious bodies were present, and among others Doctors Newman Smyth and Williston Walker representing the Congregational body. Dr. William H. Roberts, who as chairman of the Presbyterian Commission had been authorized to issue the call for the conference, presided at the opening session.

The utmost good feeling and unanimity characterized the gathering from beginning to end. It was abundantly evident that, whatever ideas of organic union were entertained by the various delegates, all were inspired by an earnest desire to bring about some kind of an organization whereby the Churches represented could be united into one visible body working and worshipping together in the unity of spirit and the bond of peace.

The whole body registered its unanimous conviction that it was in accordance with the divine purpose and in harmony with our Lord's will that His Church should be one visible body that it might bear witness effectively for Him among men and accomplish His work.

An interesting part of the proceedings was a statement limited in each case to fifteen minutes made by some representative of the various Churches represented, setting forth the attitude of that body towards the question of organic unity.

The statement made in behalf of our own Church, which was based largely upon the terms agreed upon by the interim committee appointed by the conference recently held in England between the Anglican Communion and the Free Churches there, was received with generous and kindly consideration. This statement, as may be known by your readers, expresses the deliberate conviction that on the basis of a constitutional episcopacy, and that basis alone, was there any hope of the corporate reunion of Christendom.

What plan of organic union will be evolved by the *ad interim* committee before the inter-denominational council is actually held no one can at this time actually predict. We can only hope and pray that their deliberations may be wisely directed to a worthy and acceptable result.

Whatever may be the issue, there can be no doubt that such a conference as that held in Philadelphia will have contributed to a better understanding between the separated Churches, and will have helped to create an atmosphere in which alone a vital organic union can ever be realized.

ETHELBERT TALBOT.

THE AMERICAN RED CROSS CHRISTMAS ROLL CALL

WITH the announcement of the Christmas Roll Call by the American Red Cross at the close of this year, every citizen has an opportunity to place himself upon record as one who approves its policy. By "contributing", money is not meant, for this is not a call for funds. What is desired and must be obtained is the full coöperation of millions of American citizens, that the terms of victory shall not be qualified or modified by the insufficiency of necessities for our troops who will stay abroad for many months.

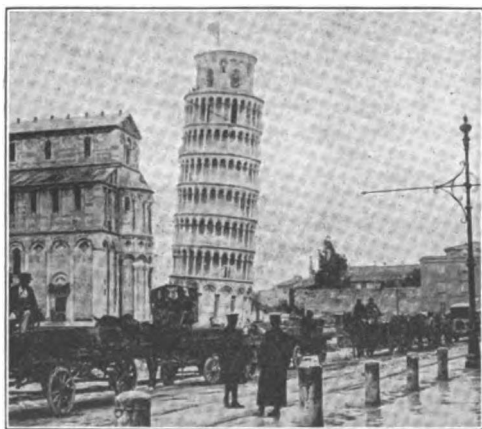
The Christmas Roll Call is for every American who wishes to see a healing peace. But to win a war and win it fully requires more than mere men and money. Unless the forces of reconstruction are started much will be lost. Because of its experience, and the facilities afforded it by this and other allied governments, the American Red Cross is peculiarly qualified and equipped to act with intelligence and promptness.

President Wilson, who is president of the American Red Cross as well as of the nation, has said of it: "I summon you to the comradeship." Among the Red Cross personnel may be found the names of hundreds of men and women whom money could not hire—men and women who have sacrificed their personal fortunes, their careers, and their flesh-and-blood unflinchingly. Because of such men and women, and because the American people have backed their Red Cross so loyally and well, its work stands before the world as a monument which will endure through the ages, and upon which will be inscribed the names of the unnumbered Americans who built it.

We all know what war is, with the Red Cross to lessen its horrors. Try to imagine what war would have been without it!

Last year the American Red Cross called the roll of the nation, and, when its Christmas campaign was over, twenty-two million members were enrolled. Nor did that include the eight million youthful citizens who constituted the Junior Red Cross. But while the last response was magnificent this year it should be overwhelming. Then we were providing for destruction. Now we start to rebuild. The twenty million signers of last year should swell into the sixty of this.

To gain an idea of what this organization has done for humanity and the cause, one has only to ask any soldier from



RED CROSS WORKERS PASSING THE LEANING TOWER AT PISA

the front. If that is not sufficient, ask any man, woman, or child of France, Belgium, Italy, Serbia, or Roumania. It is one of the great, moving forces for the triumph of our ideals.

The hand of help which the American Red Cross extends across the seas is the hand of the average American man and woman. No matter where our soldiers may be, whether they

are in camps here or in France or occupying German territory, that hand is there. It both feeds and cheers them. It reaches into the hospitals where they lie suffering, gives them medicines, and cools their foreheads with the touch of kinship and love. It is the hand of the mother, the father, the sister, wife, and sweetheart, that the sufferer feels. It picks up the mutilated and, as near as man can do, makes them whole. It restores the walls of destroyed villages, leads the homeless refugees to safety and shelter, lifts the orphan from the dust, and buries the dead. And every man, woman, and child who belongs to it and works for it is a sinew of its hand.

In this Christmas Roll Call not alone are the names of the adults being sounded. More than for anything else this war is being waged for the younger generation and the generations which are to follow. And the youths of this country will respond with all their boundless virility and enthusiasm. With their fathers and brothers in the trenches, and their mothers and sisters in the second line, the young people of the land will back them up with all their power. And the more young workers there are who join the Christmas Roll Call the more certain it will become that, should their fathers or brothers find themselves sick, wounded, or simply lonesome for home, they will receive prompt and helpful attention.

As our forefathers fought that this land might be a fit place to live, so the men now in Europe fought that future generations may have freedom and security. And that the American people, not only as a body but as individuals, will fail to show their approval by forming the Red Cross is inconceivable.

A COUSIN OF FLORENCE NIGHTINGALE



WHO TEACHES RED CROSS KNITTING AT MADISON SQUARE GARDEN

A PEACE MESSAGE FROM THE JOINT COMMISSION ON SOCIAL SERVICE.

(Continued from page 216)

if it may be, by general consent, to accomplish such a redistribution of property as shall reduce the inordinate amount of 'property for power' in the hands of the few, and give to all men in reasonable measure property 'for use.'†

Whether this change, if desirable, is to be accomplished by general consent or by revolutionary methods is for the churches more than for any other body to determine. As the issue grows defined between those who uphold and those who would abolish special interest and vested privilege, Christian people must clearly fix their vision on the commonwealth wherein the meek shall come into their own.

All programmes of reconstruction, in a word, should be studied in the light of the Sermon on the Mount, and tested by the question, What social policy will best conform to the mind of Christ, and further the fulfilment of the prayer, "Thy Kingdom come on earth".

† *Property: Its Duties and Its Rights* (Introduction by Bishop Gore, p. xi. Macmillan Co., New York.)

THERE ARE, thank God, evidences of the turning of men's minds to a deeper and more reverent attitude. The Spirit of God is moving over the face of the waters of human thought and life. The appeal for an unselfish patriotism is finding a response in noble and sacrificing service. Let us thank God and take courage. But when peace comes and we can turn again to our profits and our pleasures we shall be living in the same old world, with the same temptations and weaknesses, the same unregenerate natures, and its delusions to beguile and betray us. The problems of peace will be more difficult; the dangers of peace will be greater; the sins of peace just as deadly as these things are now. We need God quite as much in prosperity as we do in tribulation; nay, more. The improvement which we thankfully note will not be radical enough if it reach not into the innermost recesses of human life. It must touch the fountain-head of human thought and conduct, in the attitude of the soul and the conversion of the will. We must be converted and become as little children. We must have a truer, deeper, purer religion. We must live more in God and for God. We must become Christian in spirit and in truth. If we do not we shall only patch up the broken fragments of human society.—*The Bishop of Georgia.*

DEATH OF BISHOP FUNSTEN

THE death on December 1st of the Rt. Rev. James Bowen Funsten, D.D., Bishop of Idaho, will be a shock to many, coming, as it did, at his home in Boise with little warning. He had preached a sermon in apparently his usual health only as late as Thanksgiving Day.

Bishop Funsten was a son of the Old Dominion, born in Clark County, Virginia, in 1856, his parents Colonel Oliver Ridgway Funsten and Mary (Bowen) Funsten. His education was received at the Virginia Military Institute, from which he was graduated in 1875, and at the University of Virginia, from which he received in 1878 the bachelor's



BISHOP FUNSTEN

degree in law. After a course at the Virginia Theological Seminary he was ordered deacon by Bishop Whittle in 1882 and in the following year advanced to the priesthood by Bishop Peterkin. He was missionary at Bristol, Tennessee, and rector at Christ Church, Marion, Virginia, in the years following his ordination. In 1884 he broke into his labors to take a trip abroad from which he returned to become rector of Christ Church, Richmond. He married

Ida Vivian Pratt in 1886. Leaving Christ Church in 1890 he was for two years general missionary of the diocese, thereafter becoming rector of Trinity Church, Portsmouth, where he remained until 1899. When the missionary districts of Idaho and Wyoming became vacant through the translation of Bishop Talbot to Central Pennsylvania, the Rev. Mr. Funsten was chosen Bishop of the new missionary see of Boise. He was consecrated by Bishops Whittle, Whitaker, Penick, Peterkin, Randolph, Paret, Talbot, Cheshire, and Gibson. Since 1907 he has been Bishop of Idaho, an industrious and indefatigable missionary.

Funeral services were arranged for Wednesday, December 4th, at the Cathedral in Boise. The body was returned to his native state, and will rest in a Richmond cemetery.

Bishop Funsten is survived by his wife, four sons, three of whom are in the nation's service, and one daughter, engaged in war work in Washington; also by three sisters, Mrs. Robert C. Jett, wife of the head of the Virginia Episcopal School, of Lynchburg, Va.; Mrs. R. Allen Castleman, of Falls Church, Va.; and Miss Ida Funsten, of Washington; and two brothers, O. Herbert Funsten, of Richmond, and David Funsten, of the United States Shipbuilding Corporation, Baltimore.

BISHOP FUNSTEN: AN APPRECIATION

BY THE REV. WILLIAM S. J. DUMVILL

IT was my privilege to be one of two clergymen who saw and heard our beloved Bishop preach in the Cathedral on Thanksgiving Day for the last time. His sermon was unlike any other which I had ever heard on such a day.

After the service I went into the vestry room to greet my dear friend. The Bishop was removing his vestments. I reached out my hand and said: "Hello, Bishop!" He turned instantly and grasped my hand with a manner peculiar to himself, meanwhile inquiring after our health and our work, and inviting me to his house for lunch. Strange to relate, I saw a glory, a beautiful light, in his eyes, a light unlike any other which I had ever seen in the eyes of any man. He was very pleasant and cordial, as always, but there was a glow and beauty to his countenance which I had never seen before. I did not know the meaning then. I understand it now. It was the soul of the man speaking through his eyes. It was the soul of the Shepherd of the Mountains of Idaho reflecting the beauty, the effulgent glare, the silvery light that plays at eventide on the top of these mountains over which he traveled and on which he planted the Cross of Christ.

I can think of no sentence descriptive of this pioneer missionary except it be an utterance from the lips of the

silvery-tongued pulpiteer from out the "ivory palaces", the Prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Thy God reigneth!" was his every-day message; "Peace on earth, good will to men," the climax of every sermon.

The Bishop was an orator in spirit; a Churchman with the heart of a saint, a Christian with the genius of a man born a hundred years before his time, a statesman with an eye single to the glory of God and the planting of his Kingdom on every quarter of the globe. Truly, he was a man that had been with Jesus and learned of Him". He towered over our heads like the mountain peaks, but in lowliness of spirit and in the beauty of his soul filled our hearts and minds with the grandeur and beauty of the foothills. He never played the monarch; he was the true gentleman of the South. Truth to tell, while I pen these clumsy sentences in honor of my Bishop who was so good and kind to me, my heart is almost breaking. For I've lost a friend for whom my soul shall weep and wail until we meet again.

For to those of us who haven't anything except a broken net with which we sit a-mending, the Bishop was indeed a Father in God. But why should we weep and wail? for some sweet day we'll meet again. By and by, thank God, in the sweet springtime of Jehovah, when the Arch-Messenger of Light announces to the world that time shall be no more, the sea shall give up her dead and the grave for very shame vomit out her occupants. Then we shall not stand as did Lazarus, waiting for Mary and Martha to untie the grave-clothes; but angels and archangels will rend the cords asunder and let us loose in the universe where God maintains supremacy.

THE LEAGUE OF NATIONS

[FROM A SERMON BY THE BISHOP OF CUBA]

WAR is too wasteful, and God intends that we shall end it. He is working towards that purpose, and He needs our coöperation. It is a perfectly feasible thing. All that it requires is Christian statesmanship, national self-restraint, national willingness to respect international law.

As each family is far more secure in the enjoyment of its own rights since families have been gathered into nations, so the nations will be far more secure in the enjoyment of their own rights when they gather themselves into a more perfect unity; because each nation can look then to the united force of all for protection.

Of course no one nation can do this by itself. Until a large proportion of the nations see its desirability, and associate themselves together, each nation will have to be prepared to defend itself. But the common people of the civilized world have made up their minds that the thing is possible and necessary, and they will not, in any civilized nation, where they have a real opportunity of speaking their own minds, long tolerate a leadership that is not striving for this end. . .

There are two things to be overcome before we can establish this federation of the nations: first, the spirit of conservatism; second, the dreams of those who would make the whole world over at once.

The first is already active in opposing any such plan. We are told that war always has been and therefore it always will be; that the nations always have been antagonistic and therefore always will be; that any hope of uniting them in a peaceful way is nothing but an iridescent dream unworthy the attention of sensible men.

The other danger confronts us from those who want to see all their plans for social reform realized in a minute. God does not work in that way. He realizes Himself step by step. We have to grow into things. What the league of the nations may grow into we cannot say, but it cannot grow into anything unless we start it.

We face a new world; whether we wish it or not, it is going to be a new world. What kind of a world will it be?—one merely reorganized with its national boundaries altered a bit here and there, a few injustices remedied, but substantially the same as before because animated by the same spirit of national self-sufficiency and greed? Or will it be regenerated, animated by a new spirit; a world in which each nation will strive to make itself strong and great, not for its own advantage, but that it may render larger service to the rest?

The answer depends upon the Christian folk of this generation.

A New Day

Full Excerpts from a Sermon by the Rt. Rev. WILLIAM F. FABER, D.D., Bishop of Montana

"And there were great voices in heaven, saying, *The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*"—Revelation 11: 15.

THE President in his Thanksgiving Proclamation says: "God has indeed been gracious. We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties. While we render thanks for these things, let us not forget to seek divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act and purpose."

"A new day shines about us." A glorious day indeed, and risen more quickly than the most sanguine among us would have dared six months ago to predict; cause for thanksgiving such as never was before in our history. A new day; but, all too obviously, a day only of progress, not of consummation. Very justly the President characterizes it as a day "in which our hearts take new courage and look forward with new hope to new and greater duties." We thank God for the new courage and the new hope: for certainly the new and greater duties are before us.

"After the war nothing will be as it was before." How often we have heard that.

The danger is that most things which matter will be as they were before; some things perhaps in outward form different, but with the same old spirit underneath them still. The ravaging wolf may be under the sheep's clothing, in this new day even as in other days.

Have we forgotten how twenty-five years ago, how five years ago, we were wont to say, There can never again be a great war, or any war between highly civilized nations; it is an anachronism; the growing enlightenment of the world has made it forever impossible; and, even if men threatened to revert to such brutishness, they would be staggered by the cost, by the unprecedented frightfulness of it; the very magnitude, and terribleness, of new inventions for destruction would reduce their actual use to an impossible absurdity?

Do we not recall, too, the fond imagination that man's evolution was going smoothly, insensibly, forward; he was just rising—without much conscious striving—higher and higher; the human race was moving steadily toward its high destiny, simply leaving bit by bit the brute inheritance behind?

And when we saw the storm gathering, did we not hope that the immense power of capital and trade, or the great forces of socialism—international in their ties and interests both of them—would effectually interpose to stay the hands of even a mad autocrat and his mad abettors?

We were rudely wakened from our dreams.

And, in spite of all we have passed through, we are still given to prophesying smooth things; and healing the hurt of mankind slightly.

To-day "Reconstruction" is on everybody's tongue. How easily we fall victim to a sounding phrase. What are we going to "reconstruct"?

If you mean, life in the devastated regions over which the war raged for four years, we can understand that; though we are appalled before the tremendous task. The rehabilitation of ruined cities and towns and villages and farms—it is not impossible; though Rheims and Louvain, and countless other glories and treasures venerable with age, are gone with the temples of Greece and the Library of Alexandria. And who shall "reconstruct" the homes and the lives of the innumerable victims of outrage unspeakable?

If you mean, the wounded and maimed, to equip them with what will make living for them better than miserable, helpless existence—thank God! the blessed work is in progress, and almost-miracles are achieved by patient science in the service of humane philanthropy. (Did it require this terrible war to waken us to the condition and the claims of the wounded and maimed of our industries?)

But "Reconstruction" is to be applied much further than to these obvious and clamant problems. For, "after the war nothing will be as it was before." In the political world and in the industrial, in the social, in the religious—in every realm of man's corporate life—there is to be reconstruction, we are told.

Now "reconstruction" may mean so many different things. It carries the suggestion, attractive to many minds, of pulling a thing to pieces and putting it together on a different plan. It may mean rebuilding what is broken down, according to its original plan. It probably means, with most people, improving what exists, or repairing what remains; it may be by drastic measures, it may be by mild.

Anyway, sticking to the literal sense of the figure, everything would seem to depend first of all on the *plan*: which is more than a set of blue-prints—which must be rather a vision-picture in the mind before there can be a drawing on paper. Whether for construction or reconstruction, the would-be builder must have in mind some idea of what his finished work is to show, what use it will be fitted to serve, when he has it completed. Therefore I am to the last degree interested to know what sort of architect, or engineer, our friend is. What does he know about such things—what training has he had, and what experience; and—more fundamentally important even than that—what does he believe in, what does he admire? What are his standards?

And I will go to this last query at once, and shall stick to it, mostly, to the end; and will say that there is one thing we need to-day above all else unless our "after-the-war" projects and our "reconstructions" are to be but fantastic and ephemeral—nay, disastrous—blunderings: we need a reverent and humble sense of the Supreme Law for man's world, the Law which demands truth and justice, mercy and freedom; which is but another way of saying, the Law of the Brotherhood of Man; which is itself rooted in the Fatherhood of the Eternal God. Building or rebuilding, in the great realms of man's corporate life, in ignorance or disregard of God's will and God's design, is like rearing a tower without taking account of the law of gravity. . . .

Within the next few weeks and months representatives of nations great and small will gather about the table to draft the peace treaty. They will reconstruct the map of a large portion of the globe; they will undertake the construction of a world order of peace for a new day. Thrones have been cast down; races of the oppressed have already obtained assurance of deliverance; lands long enslaved will receive autonomy. In all this we rejoice.

But our rejoicing is not unmixed with fears. Shall the world be indeed made "safe for democracy"? Will barter and intrigue, and jealous rivalries, and racial antagonisms, and clamor of greedy interests, be left outside; has the fire of four years' affliction purged away the dross in the "nationalism" of the peoples, so that we may look forward with sure confidence to a just peace, to be followed by an era of international fair dealing and good will; of the security of human rights?

It is not reassuring to read the editorials of some of our papers, to hear the utterances of men of wide influence, both here and on the other side, voicing desires and purposes at bottom exactly such as, when deliberately shaped into a policy, cursed Germany and ruined her, afflicted and all but ruined her neighbors.

It is not reassuring to read that the Czecho-Slovaks sent their Russian prisoners of war a six-weeks' journey from Siberia without provisions, without care for the wounded and sick or for the well, to perish miserably on the way—the Czecho-Slovaks, just emancipated from Austro-Hungarian tyranny themselves, yesterday hailed by us as a free sister nation, devoted to the sacred cause of humanity.

It is not reassuring to read that Poland—long "bleeding Poland", starved, exiled, martyred, now to be restored to her national independence—is at this very moment engaged in a systematic persecution and massacre of her Jews, who have shared in every patriotic sacrifice and endeavor on her behalf.

We may not make our voices to be heard in this conference for international reconstruction: but if this victory purchased by the blood of millions is to mean, as the men in the trenches have so often said, the ending of the cruelties of war and the suppression hereafter of man's inhumanity to man; we can only pray during these anxious weeks that our treaty-makers may, in the fear of God, and in the fear of the judgment of posterity, sternly refuse to countenance any unrighted wrong, or suffer any root of bitterness to remain to curse the future. . . .

When the idealist begins to discuss the purifying and uplifting of our political life, he is likely to be greeted with an incredulous smile. "Politics and politicians," he will be told, "will be the

same to the end of time." "The adjourning of politics for the duration of the war" was a counsel of perfection.

But, in spite of the petty animosities, the cavilling criticisms, the occasional flaring up of partisan and sectional bitterness—taking the large view of it—there has been the country over a fine loyalty and a remarkable unity of sentiment and endeavor. The unquestioning acceptance by the American people, almost to a man, of restrictions and regulations ordinarily associated with monarchies and not republics was a splendid exhibition of the fundamental seriousness and sense of responsibility of a democracy in the face of peril and under testing of its sense of honor.

The war is over; "a new day shines about us". Can we now as readily return to what our President calls "the best traditions of our national history"? Can we resume our rational liberties of asking for uncensored news, news of what is actually happening—all of it, not simply what some of our guardians deem safe; of forming opinions, of speaking and writing and printing and posting what we may have come to believe to be "for the safety, honor, and welfare" of the republic handed down to us from the fathers; and this without intimidations, without imputations on our patriotism, or inquisitions into our loyalty? For, if not, our "new day" will not be even as our yesterday, but as days of long ago, before the Declaration of Independence, before even John Milton.

The war is over; our men are coming back. We have been told that when they return, after facing death daily over there, they will not accept as a matter of course everything they find established here as if it must be immutable and sacrosanct; that they are coming back with more than the usual questionings and challengings of youth; that they may not be counted upon to follow meekly the old party-cries; that in the trenches they have done much thinking, and their education in the camps has fitted them to think as they were not fitted before. . . .

Almost could I fall in with the prediction of a new era to come to America, politically, industrially, socially, religiously, through the return of "our men". But—will not, after all, very much depend upon us here? In the discussion of "reconstruction" for America, is there not a constant recurrence of the note of "What shall we have?" "How shall we command the most and the best markets?" "How shall we be first in the scramble and get the biggest prizes?"

The whole thing is revoltingly sordid. The man who could take advantage of the war to wring excessive gains for himself out of the necessities of his fellows we have branded as "profiteer" and have tried to restrain and punish. But how much better are the rest of us if, now that we are mercifully delivered from the tragic miseries of the past months, we cease to be interested in the well-being of our allies, we cease to care about the future peace and harmony and safety of the world, we cease to concern ourselves about the fate of the new-born nations of Europe; we cease, indeed, to care about our own people except as furnishing us with "business" and the means of increasing "business"?

Consider then that by far the larger portion of these men returning to us are of what we blunderingly call "the laboring class". They now come from an atmosphere of freedom, of adventure, of self-respect, of comradeship, of national not class feeling. Manhood has counted; not the dollar mark, nor the social stamp. The splendid material of democracy! And what do we purpose to do now? We are going to reconstruct America. How? By making it the richest, the busiest, the biggest in commerce and world trade this globe has ever seen.

Is that all?

If so, God pity us!

We gloried in war time in our "dollar-a-year" public servants, abandoning cheerfully their great business positions to serve the country. Is it too much to ask that many more, in similar positions, shall dedicate themselves—not abandoning their "business", but

putting the first emphasis upon their patriotism—to the great task of "keeping the war won for democracy"; shall find the way to bring generous dealing into the relationship between capital and labor; shall find the way to apply the principle of brotherhood—or say but American fellow-citizenship—into the shop and the factory; shall throw to the junk-heap where autocrats and war-lords have been cast that other hideous invention of "labor as a commodity", and insist upon the laborer's being dealt with always and everywhere as a Man?

It is impossible? Then is democracy impossible?

But it is no more impossible—it is not nearly so impossible—as was the overthrow of Germany. There is nothing impossible to the American who puts into the employ of his idealism—which religion calls "faith"—his initiative, his efficiency, his will to win.

We are wearied utterly with the daily scold of our newspapers about the "I. W. W." and the "N. P. L." and the "socialists". I detest the principles of sabotage, I have no use for demagogues, I abhor the creation or fostering of class feeling, I am by conviction not a socialist. Indeed I agree with Mr. Otto Kahn that probably to-day our great danger is a tendency to increase paternalism; that bureaucracy may get a stronger and stronger footing among us as it did among the Germans; that we must do what we can to preserve the future for the individual man. The reconstruction which we need is that of fellowship between citizens, not fellowship of members of a class against fellowship of members of another class. Nothing in all our history has given us, if we will use it now, such an opportunity for unifying the people of the United States as has this war.

If you tell me that the great combinations of labor are unscrupulous, that they break agreements and bring on strike after strike, that it is they who really foster class feeling, I admit there is much truth in what you say. But that is a long story, and I am not going into it. I simply say, There is the problem. You have never had so splendid an opportunity to begin solving it, right from the heart of it, as you have to-day. Say "America"—say "the Stars and Stripes"—say it, and mean it, with all your soul and all your brains, and there will be bound to come with you all except the ignorant and the wilfully disloyal—of whom to-day the percentage is smaller than ever before. "Come with you," I say; not that you may exploit them more successfully, but that they with you, and you with them, may aid in building up America.

That way lies the real "reconstruction" of America. She is not ruined, that she needs to be rebuilt; she is giant among the nations now. She is not built on a wrong plan, so that she needs taking to pieces and putting together after a better fashion: the old Declaration of Independence is all right, and the Constitution, and our "traditions". Nor is she left without a soul, without vision. Thank God for the voice which has uttered the past two years what is her true principle and her deep faith, the President whose words have gone out to the ends of the earth, and have prevailed. No, she stands as she has always stood—perhaps more than she has ever stood—for that Law of which Alfred Noyes sings, that Law whose outraged majesty "hath put down the mighty from their seat, and hath exalted the humble and meek". The "reconstruction" she needs is that all her sons cease putting self before her welfare, and begin bringing themselves to practice, in peace as in war, what their citizenship professes. And most of all, those whose wealth and position, whose gifts of leadership, will tell the most. "*Noblesse oblige.*"

"O beautiful, for patriot dream

That sees beyond the years,

Thine alabaster cities gleam

Undimmed by human tears!

America! America!

God shed His grace on thee,

And crown thy good with brotherhood

From sea to shining sea."

DESIRE is wrong when indulged in such a way that the failure of what we desire makes us discontented. Mere discontent—a sort of sourness that grows upon people who see themselves outstripped in the race of life—an inclination to be fretful and think themselves injured or overlooked, a disposition to give up everything in despair because they are not so successful as others—is not this the temptation of the man with the one talent, the man whom, after all, most every-day people resemble? Many of us need a sharp illness or bereavement to make us realize how very much there is to be thankful for even in a common-place lot. Perhaps a visit to the incurable ward of a workhouse, where we see an invalid lying on her back for years, yet so happy to try a new pattern of patchwork, or to get hold of a new book, or so grateful for some tiny luxury in the way of food, puts us sometimes to

the blush. I used to think the man with the one talent—if such a thing may be said without irreverence—was a man who had rather hard measure dealt out to him; but the experience of life shows every year more forcibly what a strong lesson needs to be given to the mediocre and those just above mediocrity, *i. e.*, to most of us Christians who have *not* the stimulus of brilliant success and great opportunities, or the very strong impulse of a special call, and yet who might be such very valuable men and women if they would be cheerful, and thankful, and "faithful in a little".—*Elizabeth Wordsworth.*

LET NOT my soul come into the meeting of detractors, for they are hated by God.—*Bernard of Clairvaux.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

HOLD FAST

A STIMULATING conference on American reconstruction problems was held in Rochester in late November at the call of the National Municipal League. It was the first meeting to deal with this subject, and the spirit of the meeting was that America should hold fast to the gains, moral, political, and industrial, that have been made during war time conditions. This view was embodied in the following platform which was unanimously adopted:

"During the war, as measures of necessary national efficiency, numerous matters formerly within private control passed to the control of the people. Some of these things should undoubtedly be returned promptly to private enterprise, but the American people will miss a great opportunity if they allow certain of these temporary powers to slip through their fingers in the next few months.

"1. During the war the long desired Federal Employment Service has been created and the national government has assumed responsibility for connecting employers and workers in the only right and efficient way. This service should be encouraged to extend its sphere to include the education of employers in modern principles of employment.

"2. Corporations, particularly those doing an interstate business, have become a great source of federal revenue and may reasonably be expected to continue to be such. Federal control and supervision of their practices should be continued and extended, for they create national, not merely state-wide, problems. Effort should be made to free them from conflicting and ineffectual state regulations by a federal incorporation procedure.

"3. The government has assumed control of railroads, telegraphs, and telephones, opening the opportunity for either federal ownership, with private operation, or federal ownership with federal operation, or a reorganization by economical regional systems under a method of control that will protect private capital by insuring a reasonable return, yet removing speculative and anti-social features of the private ownership of the past with its relatively feeble and negative scheme of regulation. Whichever principle is adopted is a smaller matter than that the essential features of our present control should never be relinquished.

"4. The federal government has acquired by its merchant fleet and its war trade board intimate knowledge and capacity for mobilizing our resources for foreign trade. Factors which will be valuable in normal peace times shall be retained.

"5. The federal government through its food and fuel administrations and its war industries board has acquired a command over basic resources which played a vital part in securing national efficiency. Every effort should be made to preserve the nucleus of these valuable agencies in such form and with such powers that we may achieve some part of that efficiency in peace.

"6. The federal government has manifested grave interest and exerted its war powers to influence the cost of living and prevent profiteering. It should continue to exert its peace powers toward the same beneficent end.

"7. The federal government has concerned itself effectively in the problem of housing industrial workers, and has placed upon a new basis of prestige and authority the American movement for garden cities and suburbs. Its interest in this aspect of the welfare of the workers and the efficiency of industry should not now lapse, but the labor department bureau of industrial housing should be continued and its powers broadened to include educational work and research into our vast industrial housing problems.

"8. As a measure of protecting the effectiveness of its soldiers and industrial workers, the federal government has found it necessary to use its influence with local governments regarding moral and health conditions. Such federal interest in local governments should not lapse, but should result in the continued attack upon vice problems by the public health service and in the formation of a federal bureau of municipalities, in the department of the interior, to collect and distribute information on municipal problems.

"In short, we, as a people, during the next few months, must vigorously hold the ground we have gained during the war."

At the same conference the following resolution was

adopted and sent to the mayors of all American cities of over 10,000 population:

"Whereas, there are indications that the excellent war time control of vice in civil communities will be relaxed if organized public opinion is not promptly brought to bear in favor of strict law enforcement by all local authorities; and

"Whereas, the demobilization of men in the army camps creates an immediate emergency for their protection against commercialized vice; be it

"Resolved, that the secretary of the League be authorized to send letters to the heads of civic organizations throughout the country urging them to give immediate attention to this problem; and that he be authorized to have transmitted to the mayors of all cities with over 10,000 population the following telegram:

"National Municipal League conference on reconstruction problems considers demobilization hundreds thousands soldiers weekly important emergency for local executives. Early reports indicate dangerous relaxation vice control maintained during the war. Imperative city give immediate attention to reception and protection men demobilized. Public health demands soldiers return home uncontaminated by venereal diseases."

The subject of the resolution is of vital importance and demands the attention of municipal authorities and social service commissions.

AMERICAN PSYCHOLOGY AND THE RECONSTRUCTION PROBLEM

Badly prepared as the American nation was a year and a half ago to deal with the exigencies of war, it is worse prepared now, the *New Republic* points out, to deal with the more contentious exigencies of peace. War, it declares, aroused national feeling and brought with it unity and concentration of effort upon the task of beating the enemy, whereas when peace comes this very intensity of national feeling, operating as it will on the contentious material of domestic reconstruction, will tend to impair the moral unity of the nation.

"The natural pugnacity of the American character, now being so freely expressed, will transfer its attention from Germans to Americans; and it will not be moderated by any previously prepared basis of agreement. In debating problems of reconstruction, our specific national traditions in foreign and domestic policy will distract and confuse American opinion rather than guide it and pull it together."

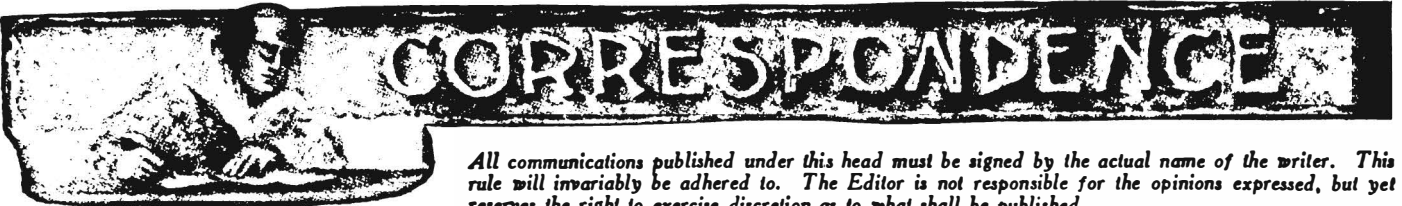
I am inclined to believe, however, that when American attention and deliberation is directed to the problems of reconstruction it will develop a policy as far-reaching and effective as its war policy.

IN COMMENTING on the recent diocesan convention of Pennsylvania the Rev. Dr. Sanderson, made these pertinent remarks in the *Church News*:

"The report of the Commission on Social Service will repay careful reading. It reveals the intelligent interest that our Church is taking in the things that have to do with the community life and well illustrates the usefulness of such a commission in the way of suggestion and advice. The \$600 allowed this commission seems a small sum relatively in return for its possible accomplishments for the diocese. (It is not altogether creditable to the diocese that, after voting that a certain amount should be asked from the parishes, the treasurer's account should show that barely 50 per cent. of it had been paid in.)"

IN COMMENTING upon the work of the community nurse which the Community Club of Martinsburg, West Virginia, has been sustaining, the *World* of that place said: "Philanthropic work of this sort is simply social insurance." That is rather a suggestive way of putting it.

DENVER WAS the first city in the United States to pay a premium on a \$1,000 policy of war risk insurance for every one of its citizens engaged in the war.



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.

BOARD OF MISSIONS CLOSSES BOOKS DECEMBER 31st

To the Editor of *The Living Church*:

MAY I briefly encroach on your valuable space in order to say to all contributors to the missionary work of the Church, through the Board of Missions, that the books of the treasurer will be closed for the year on the evening of December 31st? We will be glad, however, and will take pleasure in doing so, to give credit, on this year's business, for all remittances received after December 31st, provided their envelopes bear the post office mark of December 31st or of an earlier date.

GEORGE GORDON KING, *Treasurer*.

281 Fourth avenue, New York.

"A PASTORAL ON NATIONAL TEMPERANCE"

[ABRIDGED]

To the Editor of *The Living Church*:

AT the suggestion of Bishop Courtney, President of the Church Temperance Society, I am sending you the enclosed letter.

JAMES EMPRINGHAM,
General Superintendent.

New York, December 4th.

My Dear Bishop Courtney:

IHAVE been disappointed that my name does not appear among the list of bishops approving the call of the Church Temperance Society and the request that Sunday, November 24th, be especially used throughout the Church to call attention to the urgency of the liquor traffic reform. I signed the letter promptly when it was received by me, and forwarded it to your office. I should not like to be classed among those who feel that it isn't worthwhile for the Church to speak "out loud" in this matter.

Yours faithfully,

FREDERICK F. JOHNSON,
Bishop Coadjutor of Missouri.

THE BIBLE AND TOTAL ABSTINENCE

[ABRIDGED]

MAY not the following be of use to some other young man than the sailor to whom it was written?

"In talking of Dr.—'s sermon against national prohibition, you said: 'It is true that the Bible nowhere teaches total abstinence.'

"I have been thinking of that a great deal since, and I now ask you to let me try to show you that you are wrong.

"In the first place, there was a very good reason why God could not give men a direct command against the use of alcoholic beverages; and that was His holy purpose to use wine in His Holy Sacrament. After you have done some little theological reading, you will learn to marvel at the wonderful way and wisdom in which God controlled the writing of the Scriptures to serve His ends and protect His people.

"It is such wonders in Scripture; the things that are not said, as well as the things that are; the way it all fits together as it sets forth the duties of men: it is such things as these that give us the strongest convictions that God wrote that good Book.

"But the Bible does do two very positive things: First, it teaches a moderation in the use of alcohol that is next to impossible for the man who drinks at all; and second (liquor aside), it teaches a general sobriety and personal control and righteousness that is impossible to the drinking man.

"And then, finally, and as a crowning stone to the whole arch of Christian character (in this regard, I mean), our Blessed Lord took wine and hallowed it to so sacred a purpose as that it should be the means and hope of the cleansing of our souls from sin by His Precious Blood. Then He said: 'This do ye, AS OFT AS YE SHALL DRINK IT, for a remembrance of Me.'

"And so I ask you two things:

"First: Can you think of anything more God could have done to urge upon you a true total abstinence—still leaving room for His command for the so sacred use of wine?

"Second: Do you think that any thoughtful Christian should, or could, use for the purposes of hilarity—much less of debauch—that element which God Himself has so hallowed, and by which He both cleanses and saves our souls?" Very truly yours,

December 3rd.

J. V. COOPER.

A UNITED CHURCH AND A LEAGUE OF NATIONS

[ABRIDGED]

To the Editor of *The Living Church*:

WITH the conclusion of the most titanic of world struggles "democracy" must now with even greater intensity strive for victory in moral and spiritual things equal to its cost in suffering and blood.

The Church has made claims to be a divine institution, yet for ages she has been riven by jealousies, rivalries, animosities, duplication, and waste to obscure her divine mission, and cast doubts as to her connection with one Lord and Master. Truly, the Church has been tried and found wanting; yet men are heroic in sacrifice such as the world has never seen, with belief in God never stronger or more personal.

The democracy of the future will not be every man, community, or nation for self, but the collective responsibility of each for all, and all for each, be it individual, community, nation, or Church. The people through their governments have exemplified this in the magnificent coordination which in its fullest realization brought victory at once. Can the Churches do less for the great objects to be attained in the period of reconstruction?

As a citizen and a soldier, with all due deference, I submit that to regain the veneration of men, and wield the influence of the Church of God, there must either be unity or complete cooperation—in realization of the ideals of the Prince of Peace—that the League of Nations be formed.

The Churches really believing in the brotherhood of man will, through the peace conference, cooperate that armament be international and sufficient only to keep the nations from arming, and to enforce the decrees of the world court of arbitration. War must be abolished from the world when nations may not arm beyond the requirements of law enforcement within their own boundaries. Thus may the army of occupation be the nucleus of this world police.

Many still hope to see the Church break from her ultra-conservatism to become a real leader of men. Surely, we do not look in vain, Is it to be Bolshevism or Christianity?

Yours very sincerely,
JOSEPH SAMUEL BELL,
Sergeant Major, C. E. F.

St. Johns, N. B., November 30th.

HERETICS IN THE MINISTRY

To the Editor of *The Living Church*:

THE letter in the issue for November 30th, by the Rev. R. W. Andrews, leads one to ask the cause for such a deplorable condition. Perhaps the following incident may give partial clue.

An ambitious bank clerk, wishing to become an expert in detecting counterfeit coin and paper, began to collect literature descriptive of counterfeits; and even asked the bank president to recommend some of the best books about counterfeits and counterfeiting. To his great surprise the president said: "Young man, become thoroughly acquainted with genuine coin and paper, and you will recognize a counterfeit instinctively."

If there are priests—few or many—who are in the condition described by your correspondent, is it not because they have been studying up the "counterfeits" and are "indoctus" as to "the Faith once for all delivered"? Of such St. Paul says: "Some have not the knowledge (i.e. have ignorance) of God. I speak this to your shame."

Yours in the Catholic Faith,
Portland, Oregon, December 3rd. EDWARD H. CLARK.

IN BEHALF OF CHURCH UNITY

To the Editor of *The Living Church*:

MAY I be permitted to suggest to the clergy of the American Church that a daily offering of the Holy Eucharist be made during the octave of prayer for the unity of the Church? Church Unity is the great question in Christendom to-day; and in view of recent action in England and the conference in Philadelphia during December, it seems especially fitting that the Holy Sacrifice should be offered by every priest in the Church daily during the octave for this special intention.

Respectfully yours,
EDMUND S. MIDDLETON.



FOLK LORE

The People of Tipi Sapa (The Dakotas). By Sarah Emilia Olden. The Morehouse Publishing Company, Milwaukee, Wisconsin. \$2.50.

A copy of this book has just come to my study. It has a foreword by Bishop Bursleson and a preface describing how the author, during the winter of 1916-17, at the Industrial School for Indian boys and girls connected with St. Elizabeth's Mission, Wakpala, on Standing Rock Reservation, in the northern part of South Dakota, came into close and intimate association with the Rev. P. J. Deloria, the Tipi Sapa of the Dakotas. In the little cottage where he lived, situated between the school buildings and the church of St. Elizabeth's Mission, Mr. Deloria furnished the material contained in this book.

It is exceedingly well arranged, and unusually well told. It is obvious that Mr. Deloria has studiously and with the utmost pains recalled to his memory many things which it has not been my good fortune to meet with in a rather large investigation of the general subject of the Western Indian. All that he has presented is arranged under eighteen captions, which are so well selected that the reader of this small volume of 158 pages obtains in most picturesque form not only a keen insight into the life, ways, and modes of thinking of the Dakotas, but comprehension of their innermost life. The subjects selected, though few in number, are so comprehensive that they reflect the life of the people in all fundamental concerns. The chapters on the Circle, the Training of Children, Marriage, Ghosts, and The Societies, are particularly illuminating and valuable.

Hardly less interesting than the book itself is the short biographical sketch of the Rev. Mr. Deloria himself. He was converted to Christianity in 1870 by the Rev. Joseph W. Cook, the first permanent missionary in Wyoming, and the founder of St. Mark's Church, Cheyenne. Mr. Cook's Diary and Letters are about ready for publication, the same having appeared in serial form during the past year in the *Wyoming Churchman*.

It gives me, therefore, the greater pleasure, in reviewing this book, to remember that Wyoming's first missionary had the honor of bringing into the priesthood of the Church so great a soul, and so efficient a leader of Indian life in America, as Tipi Sapa.

NATHANIEL S. THOMAS.

THE WAR

OTTO H. KAHN, German born, has been one of the prolific and at the same time one of the most effective protagonists of the American idea not only since America took up its share of the burden of the world war but as long before as 1915. In his *Right Above Race* he speaks for those who like himself have been robbed of the Germany and the German ideals which they loved and which they found in so large a measure on our shores. As that sterling American (of Canadian birth), Secretary Lane, of the Department of the Interior, says in his brief but telling foreword:

"His view is more than American. It is international, a view that looks to the consequence to the world if the things done by Germany and the spirit which now controls her go without check. Indeed, he speaks on behalf of a new and better Germany with which the world may live in concord."

Among the many interesting features of this compact but passionate plea for Americanism in its broadest, international aspects, is an extraordinary letter written by Mr. Kahn in June, 1915, to a friend in Germany, setting forth the causes of the war and its course up to that date, and appealing to him and other Germans to speak some word of human feeling and of political moderation, of conciliation, and of atonement. [New York: The Century Company. 182 pages. 75 cts. net.]

DR. NEWELL DWIGHT HILLIS has written another book (*The Blot on the Kaiser's Scutcheon*, Revell, \$1.00) to tell what he thinks of Germany. It ought not to take long to tell, of course, and Dr. Hillis has a fine vocabulary in which to tell it! He has a real eloquence and a special aptness for antithesis. In his second book Dr. Hillis scarcely touches on German atrocities; he devotes himself to German intrigue and schemings, to the graphic interpretation of the German purpose as manifested in all the deeds of the Hun, and to England's honor, France's glory, and America's duty and opportunity. His contrast of German ideals and methods with the ideals and methods of the allies is masterly.

HOSPITAL EXPERIENCE and ambulance driving during four years of war are the War Experiences of an American Woman told in *In the Soldier's Service*, by Mary Dexter. It consists of parts of letters written to the author's mother and by her arranged in a consecutive story of England, Belgium, and France. Some studies in the psychology of shell shock are especially interesting. [Houghton Mifflin Co., \$1.50.]

SOCIOLOGY

EDWIN L. EARP, professor of sociology at the Drew Theological Seminary (and by the way which of the Church's seminaries has a full professor of sociology?), has contributed a stimulating study of *The Rural Church*, which the Abingdon Press (New York and Cincinnati) publish. It is based on the thesis "that the country church to succeed as an integral part of the rural life movement must be organized and directed on the basis of service to the whole community. . . . The country church must be more than the preaching place of an absentee minister; it must be a social center for the life of the community as a whole." And Professor Earp develops his theme as effectively as he did in his earlier volume, which deals with the wider phases of the rural life movement. Like that book this one is based on thoughtful observation and abounds in practical advice. It is a small matter in a way, but one pauses to wonder why in a day of increasing federal development and of diminishing state importance Professor Earp spells "State" with a capital "S". In looking over the brief bibliography which concludes the volume I do not recognize a single Church contribution!

American Social Service Problems is avowedly a text-book, but it affords an excellent introduction to the study of society, and especially of American society, for the general reader. The fact that it is dedicated to Simon N. Patten, professor emeritus of political economy at the University of Pennsylvania, gives one a clue to the general viewpoint of its joint authors—Dr. Henry Reed Busch and Prof. S. Howard Patterson. This book they tell us has grown out of a conscious attempt to socialize one phase of secondary education and to emphasize the social aspect of an American life. It touches all the usual topics. Except for their short chapter on Moral Progress, which contains some highly debatable comments on religion, the book may be commended as a handy compendium of discussion and reference on a variety of pressing social problems. It is published by Macmillan of New York.

ALBERT M. TODD, the energetic president of the Public Ownership League of America and a former member of Congress, has embodied his views on *Municipal Ownership* in a brochure of 122 pages which bears the subtitle, "With a Special Survey of Municipal Gas Plants in America and Europe." This is a phase of the subject he is especially well fitted to discuss because for thirty years he has made a special study both of the general subject and of this particular phase of the subject, both here and abroad. In his preface Mr. Todd makes this striking statement, that may well be pondered over: "Service not profit, democracy not autocracy, will rule the world. What we sow to-day we reap to-morrow." Copies of this work, which is published by the Public Ownership League of America, may be had of the useful and public-spirited author at Kalamazoo, Mich.

A Christian Social Crusade is the title of the (Roman) Catholic Social Year Book for 1918, published for the Catholic Guild by P. S. King & Son, Orchard House, London. It is a clean, clear-cut discussion of some important social questions like marriage, the family and the state, housing, education, the living wage. Believing that Christianity gives us guiding principles, the guild does not hesitate to declare them and apply them. To illustrate, it believes in a living wage because it is a matter of strict justice. This volume, which sells for a shilling, is a good one to place in the hands of Churchmen, as it will enlighten them on many points. Would that our own Social Service Commission was putting out similar publications!

IN A SLENDER volume, which he calls *Social Antagonisms*, Professor Arland D. Weeks of the North Dakota Agricultural College seeks to interpret "bits of daily experience" in the light of psychology. Its purpose is to "help people, for the sake of happiness, understand themselves a little better in certain situa-

tions of every-day experience." Whether it *wholly* succeeds in doing this, for religion plays no part in the book, it is at least stimulating at times. It is one of the National Social Science Series published by A. C. McClurg & Co., Chicago, and edited by President Frank L. McVey, of the University of Kentucky. (60 cts.)

THE MASSACHUSETTS AGRICULTURAL COLLEGE has recently published from Amherst its Extension Bulletin Number 23 on *Mobilizing the Rural Community*. For those interested in the organization of people in such communities—and what intelligent thinker is not?—this bulletin offers valuable material, with its outlines of what has been and can be done, things to be kept in mind, and places where help may be obtained. There are a number of illustrations, including three speaking diagrams.

POETRY

Formative Types in English Poetry. By George Herbert Palmer. Houghton Mifflin Co., \$1.50.

The types taken for study are Chaucer, Spenser, George Herbert, Pope, Wordsworth, Tennyson, and Browning. The poet and his works are studied and suggestions are given for reading the works of each intelligently. The essays help us to enter into the study of poetry and are bound to increase one's power of appreciating it many times over.

TWO NEW VOLUMES of poetry of more than ordinary merit are *Reed Voices*, by James B. Kenyon [James T. White & Co., \$1.25] and *Wings in the Night*, by Alice Duer Miller [Century Co., \$1.60]. The first of these is one of a series of Modern American Poetry that is designed to include much of the poetry of the day that would otherwise be lost. Many of the poems in this first volume have appeared in the best current magazines. Mrs. Miller's new volume also contains poems that one remembers to have read in the magazines. Both volumes are attractive additions to the poetry in our libraries.

MISCELLANEOUS

Alcohol: Its Action on the Human Organism. Longmans, Green & Co., 60 cts.

In 1916 a group of nine English specialists was appointed to study without prejudice the whole subject of the effect of alcohol on the human system. They performed their work with the greatest of care, and this little book of more than a hundred pages is set forth by them unanimously "as a provisional basis for further research". The study is characterized by a total absence of exaggeration and with an obvious desire to deal justly with the difficult subject. The conclusions are interesting.

Hints on Teaching French. By Walter Rippman. E. P. Dutton & Co.

This is an excellent little book of suggestions for teachers using Dent's *First and Second French Books*.

THE LATE Henry E. Legler won for himself a high reputation as librarian, first in Wisconsin, which has "fostered several librarians who were pure humanists", and later in Chicago, which has established so fine a precedent in placing such positions on a firm professional basis. Beyond his unremitting, dynamic activities there was a distinct "Beyond" illuminating and overshadowing it all. There was a dream to come true, a vision to be unfolded. The dream and vision were in the man's speech and eye. He lived under a prophecy. We catch a glimpse of all this in his posthumous volume edited by his son, Henry M. Legler (published by the Open Court Publishing Company of Chicago), made up of sundry addresses and chapters of other books. We see the spirit and inspiration of the leader who gave—literally gave—his life for the cause he loved and served. As Mr. J. C. Bay says in his preface, "he knew that an easier life was possible but his humanity could not accept the easier form, and so the strength gave out." What more need be said of the sacrifice and service which this useful life gave?

Recreation and the Church is a technical contribution in "the principles and methods of religious education", published by the University of Chicago in a series edited by Professors Ernest D. Burton and Charles Matthews. Its author (Harrison Wright Gates) is well equipped for his task, being the superintendent of the Brick Church Institute and director of religious education in the Brick (Presbyterian) Church in Rochester, N. Y. Really an expert in pedagogy should prepare a review of such a book as this, for it is a contribution to that science, and no mere editor of a social service department is qualified to do more than call attention to the book and vouch for the standings of its editors

and its author, and say a good word for the work which the latter is doing. Perhaps I may be permitted to add a word to the effect that the series is planned to meet so far as possible "all the problems that arise in the conduct of the educational work of the Church".

C. R. W.

THE ALMOST infinitely varied ways in which our government helps the individual citizen are related in *Use Your Government: What Your Government Does for You*, by Alissa Franc. Too often the function of the government seems to be to limit the freedom and the happiness of the individual. Here we are told how the government is trying to assist everybody. There are eight sections entitled respectively The Farmer, The Would-be Settler, The Man in Business, The Working Man, The Immigrant, The Negro, The Woman in Her Home, Girls and Boys. Even well-informed people will be amazed to learn of this multiplicity of governmental functions. [E. P. Dutton & Co., \$2.00.]

A MAN of great literary ability was Norman Duncan. His short articles have appeared in the foremost magazines and periodicals of the country, and his death was a great loss. *Harbor Tales Down North* contains nine stories of the simplicity, faithfulness, honesty, and love of the people of the Labrador region. The atmosphere of this seafaring country is brought out with such vivid reality by Mr. Duncan that one cannot help but feel inspired with some of his love for this cold and bleak land. A book in which young and old alike will find much enjoyment. [Fleming H. Revell Co. \$1.34 net.]

ONE WONDERS how the publishers of Everyman's Library are able to continue to bring out classic literature in such excellent form at such remarkably low prices. The price of the cloth bound volumes has been increased to 75 cents, but that is a mere trifle for the well-bound volumes of five hundred and more thin-paper pages, in good type. The titles now are in excess of seven hundred. Among recent additions to the series are: *Duruy's History of France*, two volumes; *Memoirs of Cardinal De Retz*, two volumes; *Taras Bulba and Other Stories*, by Nicolai V. Gogol, translated from the Russian.

AN ATTRACTIVE Christmas booklet by Humphrey J. Desmond is entitled *Your Better Self*. It consists of short chapters and paragraphs tersely expressed, bright and vivacious, having to do with the manifold sides of culture and Christian living. Several similar booklets have hitherto been issued from Mr. Desmond's pen, all of which have found ready acceptance at the hands of large numbers of readers. The present booklet is bound in white parchment paper, gilt stamped, and makes an attractive Christmas-souvenir. [A. C. McClurg & Co., Chicago.]

ONE OF THE most practical of the many books designed to give the novice a working vocabulary in French is *French in a Nutshell*, by Jean Leeman, instructor in French at the Language Institute of New York. (E. P. Dutton & Co. \$1.00.) Intended primarily for workers in the Red Cross and the army and navy, the fact that the book is developed on a connected plan based on the grammatical foundation of the language will make it of use to other students as well.

SUFFERERS from tuberculosis, and those who have the care of these unfortunates, may obtain much satisfaction from *The Battle with Tuberculosis and How to Win It: A Book for the Patient and His Friends*, by D. Macdougall King. The whys and wherefores of the many precautions which these afflicted are invited to take are explained, and a sane, healthful, and cheery way of living is shown to be possible. [J. B. Lippincott Co., \$1.50.]

AN ATTRACTIVE KALENDAR in vest pocket size is *Present Calendar*, with Church Festivals, Fasts, Colors, Psalms, Lessons, and Diary, published by the Rev. H. P. Hames, Church of the Messiah, Greene and Clermont avenues, Brooklyn, N. Y., at 25 cts. References to the lessons for Sundays and holy days are given, but not for week-days. The kalendar is very convenient for the pocket. To be obtained from its editor.

BRIEF, bright, and helpful are the *Thoughts for the Kit-Bag* that Elizabeth Grinnell has gathered into a small volume. They vary from two or three lines to a page, and cover all sorts of subjects, many of them religious and devotional. It is a thoughtful series of messages to everybody. [Association Press, 75 cts.]

SOME ACCOUNT of his presentation of problems in Christian theology to a Mohammedan is given in Dr. Clarence D. Ussher's little volume, *Before Governors and Kings*. [Houghton Mifflin Co., 60 cts.]

The Priest

By LOUIS TUCKER

"To the Rt. Rev. Dr. Blank:

"Who is the most eloquent priest in the American Church? Wire.

"JOHN WILLIAMS,
"Secretary of the Vestry, St. Saviour's Church."

"John Williams, Secretary St. Saviour's:

"The most eloquent priest in the Church to-day is undoubtedly the Rev. Joshua Davidson.

"SAMUEL BLANK."

"The Rev. Joshua Davidson:

"Dear Sir: On the recommendation of Bishop Blank and others, the wardens and vestry of St. Saviour's Church have unanimously elected you rector, at a salary of \$——, with rectory. We trust that you can accept."

"To the Wardens and Vestry of St. Saviour's Church:

"Dear Sirs: Your letter calling me to St. Saviour's Church received. The opportunity for work is admirable, the salary satisfactory, but my duties for the next month are pressing. On consideration I have decided to accept, subject to the condition that you grant me one month's leave of absence without salary, beginning to-day. Wire answer."

"The Rev. Joshua Davidson,

"Rector St. Saviour's Church:

"We congratulate ourselves and you on your acceptance. Leave of absence is granted, as you ask.

"JOHN WILLIAMS, Secretary."

Local newspaper a week later:

"The soap-box orators of Main street have been unseated by a new speaker who calls himself John Voice. He says he has inspected most of the saloons, dives, poolrooms, dance halls, and gambling houses, though without participating in their amusements, and in this the crowd bears him out. His opinion of local conditions is sulphurous; but of the people, as distinguished from their vices, seems kindly. By clever repartee and sheer eloquence he has made himself a nuisance, obstructing traffic by the crowd he draws."

Local newspaper three days later:

"John Voice, the soap-box orator, has taken to telling on the street corners the names of those who own property rented for disorderly purposes in the red-light district. His accusations, if true, involve some of our leading citizens, including two of the vestry of St. Saviour's."

Two days later:

"John Voice was arrested last night for obstructing traffic on Main street and for inciting to riot. The charge of obstructing traffic seems well founded, as a wagon loaded with structural iron and driven to and fro on the pavement near his box was forcibly stopped by the crowd. An incipient riot was quelled by the police immediately after his arrest."

Next day's local paper:

"SCANDAL IN CHURCH CIRCLES

"John Voice, the soap-box orator of Main street, who was arrested last night on the charges of inciting to riot, obstructing traffic, and speaking without license, claimed in open court this morning that he is the Rev. Joshua Davidson, rector of St. Saviour's Church, and produced papers to prove it. He has been remanded on the charge of kidnapping or murdering Dr. Davidson, and stealing his papers.

"The vestry of St. Saviour's refuse to be interviewed, but intimate that John Voice is probably insane and may be brought before a commission of lunacy."

Next day—local paper headlines:

"TRIUMPH OF DR. DAVIDSON

"THE RECTOR OF ST. SAVIOUR'S PROVES HIS
"IDENTITY—TWO VESTRYMEN RESIGN."

Then all the laborers, hobos, tramps, beggars, and prostitutes came boldly to St. Saviour's Church. For they have a priest tempted in all points even as they, but without sin.

The Nicene Creed in Vers Libre

Arranged by the Rev. JOHN W. SUTER, Jr.

I believe in

One God
The Father Almighty,
Maker of heaven and earth,
And of all things visible
And invisible:

And in

One Lord Jesus Christ,
The only-begotten Son of God;
Begotten of His Father before all worlds,
God of God,
Light of Light,
Very God of Very God;
Begotten, not made;
Being of one substance with the Father;
By whom all things were made.

Who for us men
And for our salvation

Came down from heaven,
And was incarnate
By the Holy Ghost
Of the Virgin Mary,
And was made
Man.

And was crucified also for us
Under Pontius Pilate;
He suffered and was buried.
And the third day he rose again
According to the Scriptures:
And ascended into heaven,
And sitteth on the right hand
Of the Father:

And He shall come again,
With glory,
To judge both the quick and the dead;
Whose kingdom shall have no end.

And I believe in

The Holy Ghost,
The Lord,
And Giver of Life,
Who proceedeth from the Father and the Son;
Who with the Father and the Son together
Is worshipped and glorified;
Who spake by the Prophets:

And I believe
One Catholic and Apostolic Church:
I acknowledge
One Baptism for the remission of sins:
And I look for
The Resurrection of the dead:
And the Life of the world to come!
Amen.

Church Kalendar



- Dec. 1—First Sunday in Advent.
- " 8—Second Sunday in Advent.
- " 15—Third Sunday in Advent.
- " 18, 20—Wednesday, Friday. Ember Days.
- " 21—Saturday. St. Thomas. Ember Day.
- " 22—Fourth Sunday in Advent.
- " 25—Wednesday. Christmas Day.
- " 26—Thursday. St. Stephen.
- " 27—Friday. St. John Evangelist.
- " 28—Saturday. Holy Innocents.
- " 29—First Sunday after Christmas.
- " 31—Tuesday. New Year's Eve.

CALENDAR OF COMING EVENTS

Jan. 7—Southern Florida Dist. Conv., Holy Cross Church, Sanford.

Personal Mention

THE Rev. HIRAM R. BENNETT has accepted a call to the rectorship of Trinity Church, Asbury Park, N. J.

THE present address of the Rev. JESSE R. BICKNELL is Epiphany House, Odenton, Md.

THE Rev. CHARLES F. COLLINS has entered upon the rectorship of St. Luke's Church, Hot Springs, Arkansas.

THE Rev. ROBERT P. ERNST, rector of Grace Church, Menominee, Mich., convalescing after an attack of the influenza, has asked the rector of St. Paul's Church, Marquette, Wis., to take all necessary ministrations in Grace parish.

THE Rev. SAMUEL EVANS is now assistant at Grace Church, Cedar Rapids, Iowa., and may be addressed at 529 First avenue.

THE Rev. ALBERT M. FARR has resigned the rectorship of St. John's Church, Newark, N. J.,

THE Rev. J. MCVICKAR HAIGHT, rector of Christ Church, Pelham Manor, N. Y., has received authority from the vestry to continue to act as camp pastor at the Naval Training Station at Pelham Bay Park. In addition to his parochial work. He has taken up residence on Clay avenue, Pelham Manor, pending renovation of the rectory.

THE Rev. H. P. HAMES of the Church of the Messiah, Brooklyn, N. Y., is again this winter the special preacher Sunday evenings at St. Ann's Church, New York city.

THE Rev. H. ASHTON HENRY has gone to Palm Beach, Fla., for the winter, where he may be addressed at P. O. Box No. 457.

THE Rev. WILLIAM POWELL HILL should be addressed at Cherry Valley, New York.

THE Rev. ELMORE E. HUTCHINSON has accepted a call to become rector of Zion Church, Morris, N. Y.

THE Rev. THOMAS C. JOHNSON has returned from abroad, and should be addressed at 2211 Eighty-second street, Brooklyn, N. Y. He has been preaching and lecturing on war topics.

THE Very Rev. ROBERT K. MASSIE, D. D., Dean of Christ Church Cathedral, Lexington, Ky., is expected to return to his duties December 15th.

THE Rev. CHARLES E. O. NICHOLS is now priest in charge of St. George's mission, Sanford, Maine.

THE Rev. CHARLES H. POWELL is the new rector of St. Paul's Church, Salem, Oregon.

THE Rev. CHARLES G. PROUT has accepted a call to the rectorship of St. Paul's Church, Waddington, N. Y.

THE Rev. HARRY L. RICE commenced his labors as vicar of Christ Chapel, Red Hook, Brooklyn, N. Y., on December 1st. He may be addressed at 21 Strong place, Brooklyn.

THE Rev. HARWOOD STURTEVANT has been nominated by the Bishop and elected by the chapter as canon precentor of All Saints' Cathedral, Milwaukee, Wis.

BISHOP SUMNER has been in Chicago, where he went to address the mass meeting honoring the memory of the late Ella Flagg Young. He was accompanied by Mrs. Sumner, who also visited her mother at Negaunee, Mich.

THE Rev. WILLIAM B. THORN, missionary at Oneida, Wis., has recently been in a hospital at Green Bay, suffering severely with his eyes.

THE Rev. Dr. FLOYD W. TOMKINS, rector of Holy Trinity Church, Philadelphia, visited Pittsburgh on December 2nd and spoke to three hundred ministers of the Pittsburgh Ministerial Union, on Evangelism. This union is reputed to be one of the largest in the country.

THE Rev. ARTHUR J. TORREY, chaplain for fifteen months at Camp Meade, has accepted a call to become assistant to the Rev. Randolph H. McKim, D.D., of the Church of the Epiphany, Washington, D. C. Mr. Torrey will become vicar of the Chapel of the Epiphany and may be addressed after December 15th at Twelfth and C streets S. W., Washington, D. C.

THE Rev. H. LORRAINE TRACY is trying to organize work among the deaf in the Province of Sewanee. His present address is 1418 Delachaise street, New Orleans, La.

THE Rev. LEROY TITUS WEEKS, Ph.D., rector of Trinity parish, Emmetsburg, Iowa, was recently elected an associate member of the American Ornithologists' Union.

THE Rev. L. EUGENE WETTLING has accepted the chaplaincy at Kearney Military Academy, Kearney, Nebraska, effective January 1st.

ORDINATIONS

DEACONS

BETHLEHEM.—In the Pro-Cathedral on Thursday, November 21st, the Rt. Rev. Ethelbert Talbot, D.D., ordained to the diaconate Mr. J. A. HOLDCROFT and Mr. H. C. ADAMS. The former was presented by Dean Larned and the latter by the Rev. S. Neal Kent. The sermon was preached by the Rev. Percy C. Adams, brother of the latter ordinand. The Rev. H. C. Adams has been appointed to the vacant parish of New Milford and Great Bend, Pa., while the Rev. J. A. Holdcroft will continue his work at South Bethlehem.

CONNECTICUT.—On Sunday, November 17th, in All Saints' Memorial Church, Meriden, Bishop Brewster ordained to the diaconate Mr. STANLEY CRESWICK SORBY SHIRT. The rector, the Rev. Francis S. Lippitt, sang the Litany and presented the candidate. The Bishop preached the sermon. In the evening in the same church was celebrated the twenty-fifth anniversary of the consecration of the church. An historic sermon was preached by the Rev. Arthur T. Randall, and Bishop Brewster made an address.

NEW YORK.—A special ordination service was held in the Chapel of the Good Shepherd at the General Theological Seminary on Friday morning, December 6th, by the Rt. Rev. Dr. Weller, Bishop of Fond du Lac, when six candidates were made deacons. The new clergymen are: DONALD HARTWELL MORSE, STANLEY THEODORE BOGCESS, HENRY KINGSBURY PIERCE, WILLIAM JAMES WHITE, JEROME HARRIS, and MORTIMER CHESTER. The sermon was preached by the Bishop officiating.

PRIESTS

ARKANSAS.—THE Rev. WILLIAM E. DE CLAYBROOK, D.D., was advanced to the priesthood by the Bishop on St. Andrew's Day. The candidate was presented by the Rev. D. E. Johnson and the sermon preached by Bishop Demby. The Rev. Walter E. Bentley and the Rev. L. E. Wells assisted in the service, which took place in St. Philip's Church. Dr. de Claybrook will be placed in charge of the promising St. Andrew's Mission for colored people at Pine Bluff. Bishop Winchester confirmed Dr. de Claybrook about two years ago and ordained him deacon last May. For some time before his Confirmation he was a Baptist minister. The Bishop placed him under the Ven. D. E. Johnson, Archdeacon of colored work in Arkansas, and the Rev. A. R. Llwyd, then rector of Hot Springs.

MAINE.—THE Rev. ALFRED MARTIN was advanced to the priesthood on Advent Sunday, December 1st, in St. Luke's Cathedral, Portland. The candidate was presented by the Very Rev. Frank L. Vernon, D.D., Dean of the Cathedral, and the ordination sermon was preached by the Bishop of Maine, the Rt. Rev. Benjamin Brewster, D.D. Mr. Martin has been serving as deacon at St. Andrew's Church, Millinocket, and returns there to take up his work as priest in charge of that parish.

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.

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

DIED

BULLIS.—At Santa Monica, California, on November 20th, the Rev. HIRAM KEESE BULLIS, in the fifty-seventh year of his age. Funeral services were held at St. Augustine's Church, Santa Monica, on Friday, November 22nd.

KELLOGG.—LUTHER LAFLIN KELLOGG, a prominent lawyer and authority on municipal and contract law, died on Friday afternoon, December 6th, in New York City, as the result of a stroke of apoplexy a week previous. He was in the seventieth year of his age and active in many official positions, among them that of vestryman of All Angels' Church.

Funeral services were held in the parish church on Monday morning.

MONTGOMERY.—On Wednesday, November 6th, in New Orleans, La., WILLIAM J. MONTGOMERY, for twenty-four years a vestryman of Trinity parish. Bishop Sessums and the Rev. Dr. Capers officiated at the funeral service.

ROBINS.—Entered into life eternal on December 2nd at his residence, 2115 Pine street, Philadelphia, Pa., the Rev. JAMES WILT BANK ROBINS, D.D., in his eighty-eighth year.

"The souls of the righteous are in the hand of God."

THOMAS.—Entered into life eternal at her home in Louisville, Ky., MILDRED C. THOMAS. "Grant her rest, O Lord, and light perpetual."

WANTED

POSITIONS OFFERED—CLERICAL

CLERGY WANTED FOR MID-WEST PARISHES; salary \$1,200, in towns of five or six thousand; constructive and interesting work. Correspondence confidential. Address ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

DEACON (ENGLISHMAN, M.A., Colma, N. Y.) wants Christmas duties; would continue; tutor or teach during week; references: bishops, Dr. Relland. Address DEACON, 489 East 139th street, New York City.

PRIEST, GOOD PREACHER, unexceptionable references, available for services from December 22nd to 29th inclusive. Address RECTOR, Box 245, Chicago.

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

POSITIONS OFFERED—MISCELLANEOUS

PARISH SECRETARY (OR DEACONESS) wanted immediately for important parish in Middle Western city of 230,000, to specialize in religious education and in extending the Church's influence with senior girls and young women; would have to do limited share of office work; good salary and opportunity of advancement to the right applicant. Apply in first instance to A. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

IN MID-WEST UNIVERSITY CITY, wanted. I two young men, 18 to 20, high school graduates, to become postulants and assist in the missionary work while pursuing their university course. Men accustomed to Boy Scouts' work preferred. Live in community and all expenses provided while preparing for seminary. Address M. W. RECTOR, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT WOMAN WANTED TO take care of small children; good home and remuneration to right woman. Only those interested in Child Welfare need apply. Address CHILDREN'S HOME, Fond du Lac, Wisconsin.

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

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

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST AND CONDUCTOR desires position where there is good organ and material for efficient choir (boy or mixed). Recitalist, expert choir-trainer, voice culture, etc. Would consider musical work in college or good school. Orchestra, choral class, piano, etc. Living salary. Address VERITAS, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER DESIRES change; American Cathedral trained; Churchman; concert organist and expert choir trainer, boy or mixed. Excellent references. Give details organ and choir. Address ACOLYTE, care LIVING CHURCH, Milwaukee, Wis.

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

YOUNG LADY OF REFINEMENT, education, and experience desires position as nursery governess or mother's help, or as companion to elderly lady. Tennessee or Florida preferred. Address, stating terms, etc., Miss MARGARET RADEFER, Russellville, Ky.

COMPETENT EASTERN HOUSEKEEPER wishes a position in the Chicago diocese; country preferred. Address CHICAGO, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

WANTED—MISCELLANEOUS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

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

BOARDING—SOUTHERN ALABAMA

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

PUBLICATIONS

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

SEEING EUROPE ON BICYCLE, Guide Book for tour through England, France, Belgium, and Holland, crossing battlefield from Chateau-Thierry to Yevins. Price 50c. EDGAR C. THOMPSON, Alpena, Michigan.

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

MAGAZINES

NEEDLECRAFT, 12 MONTHS FOR 50 cents, stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

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

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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

APPEALS

FOND DU LAC CHILDREN'S HOME

Christmas gifts of clothing and sane and useful toys are urgently requested for the thirty-one children, whose ages range from infancy to fourteen years, in the Fond du Lac Children's Home. The matron, an earnest Churchwoman, is doing a wonderful work for these neglected little ones. Help to make Christmas happy for them.

Address all packages to Children's Home, Fond du Lac, Wisconsin.

COLORED WORK IN SOUTH CAROLINA

An urgent appeal is being made by Archdeacon Baskerville for the fifteen mission schools among the negroes of South Carolina. By means of various phases of agricultural training it is hoped to encourage among the negro youth a love for farming that will enable them to get more from their little farms than their fathers did. The war revealed the appalling need of education when it was found that seventy per cent. of the first draft sent to Camp Jackson, Columbia, were unable to read or write, so that the mission schools are shown to be an absolute necessity. At some points the public school term is only from one to three months, and in certain places there is no school building. Thrift, economy, honesty, and race integrity are stressed in all the mission school work, which to many a boy and girl opens the door to a larger life. Among the greater needs are \$10,000 for annual salaries for missionaries and industrial teachers, \$750 for a trained nurse in the rural districts, \$15,000 to aid in building chapels and schools, \$15,000 for a parish house in Charleston that will administer to the religious, social, and industrial life of more than 40,000 negroes, and \$10,000 to buy 200 acres of land for a proposed industrial school near New Brookland. Funds may be sent to BISHOP GUERRY, or to ARCHDEACON BASKERVILLE.

VALLE CRUCIS INDUSTRIAL SCHOOL

Because of so many calls upon Church people, the President of the Board of Missions felt himself unable to endorse a resolution coming from the executive board of the South Carolina branch of the Woman's Auxillary, pledging \$10,000 as a "special" for the Valle Crucis Industrial School in the district of Asheville. His decision was not caused by lack of appreciation of the school but simply because the board is directly responsible for pressing needs of the Church to which the Auxillary must pledge its efforts.

Bishop Lloyd, however, suggested that the need of Valle Crucis be met by a special campaign of the women in the province. Accordingly, the South Carolina Auxillary appointed a committee of Churchwomen who are trying to raise \$5,000 from the Church at large.

The property of the school is worth about \$65,000, and about 125 boys and girls are being educated there to become factors in the Christian stability of the nation. The school is facing a critical financial emergency so desperate that without help it will not be able to complete its year.

Pledges and contributions should be sent to the treasurer of the committee, Mrs. F. P. Bacon, Tryon, N. C.

MEMORIAL

ANNA L. LAURENCE

On Wednesday, December 4th, there passed into eternal life Miss ANNA L. LAURENCE, for ten years principal of the Hannah More Academy, the diocesan school of Maryland.

Miss Laurence was born in Burlington, Vt., the only daughter of the late L. L. and Mrs. Laurence. She came to the Hannah More Academy in 1896 as teacher of Latin and Greek, to which was added at her own request Church History. She felt the study of the last to be of vital importance to young Churchwomen and wrote her own textbook on the subject, as there was none suitable for schools. In 1908,

PLANNING MEMORIALS FOR NEW YORK CATHEDRAL NAVE

Would Create An American Westminster—Britain's Day—Advent Call—Memorial Service

New York Office of The Living Church }
11 West 45th Street }
New York, December 9, 1918 }

SOLVING to a great extent the post-war problem of memorials, Bishop Greer and Dean Howard Chandler Robbins of the Cathedral have made a suggestion that is expected to meet the approval of hundreds of New Yorkers who regard the Cathedral as one of the greatest spiritual monuments in America.

"As soon as the terms of peace have been signed an opportunity will be given to the people of this city to place memorials in the Cathedral of St. John the Divine to dear ones who have fallen in battle," said Bishop Greer.

"During the war all work except that of uncompleted contracts was discontinued. A part of the nave had been in course of construction, but so insignificant a part as compared with the whole when completed, that the possibility of making this part of the cathedral a monument to peace and victory, as was suggested at the last diocesan convention, only awaits the culmination of world events that will make it feasible."

Dean Robbins said:

"When that time comes, then I believe we shall find that the Cathedral has a great right of way over every other building enterprise, public or private, in the city of New York. Why? Because I believe that we are going to make the building of the Cathedral nave the thankoffering of the city and diocese of New York for peace with victory! We are going to want to make it the great public expression, to endure through the centuries, of our profound and solemn public joy. We are going to want to make it a great act of corporate thanksgiving to one who, in giving victory to the forces which are now contending for righteousness and freedom, will be giving to us and to all the world peace that can endure."

It was in this way that the people of the Middle Ages received the *motif* for the building of the wonderful cathedrals of Europe, so many of which have been destroyed.

"Upon a certain part of the walls of the nave will be placed memorial tablets in memory of dead American heroes, making the great Cathedral in this respect much like Westminster Abbey and St. Paul's Chapel in London."

In describing this means of contributing to the building fund of the Cathedral, Bishop Greer said:

"The Cathedral is built upon solid foundations that will last as long as the city, unlike many buildings in the city that have been changed several times within a score of years. In honoring those who have died in the war one is sure that the memorial is to be permanent and of the most sterling character."

Not until peace terms have been signed will official effort be made for this purpose. Bishop Greer's words come more as a suggestion at this time. Many memorials in Great Britain and other countries have been adjudged so unsightly and so far from in keeping with the nobleness of the cause that in the United States a committee to pass upon memorials has been suggested. But memorials placed in the Cathedral of St.

John the Divine come within the jurisdiction of the Cathedral authorities, who have the right to cooperate with donors of money for this purpose.

The intention on the part of the Cathedral's building committee to resume construction is expected to be an incentive to persons contemplating war memorials. The desirability of finishing the Cathedral nave is greater than ever before and will soon become an absolute necessity.

The Cathedral's seating capacity at present is far from adequate. At the Thanksgiving services thousands of persons had to be turned away, and at other recent services great numbers of persons have been unable to gain entrance.

BRITAIN'S DAY

On Saturday and Sunday Great Britain was honored throughout the metropolitan district as an ally and a friend. A great number of meetings, social functions, and religious services were held under the auspices of patriotic societies and fraternal organizations.

Premier David Lloyd George sent a message of good will on Friday. It was one of many that have been received by Alton B. Parker, chancellor of Sulgrave Institution and chairman of the Britain's Day Committee. This is the British premier's message:

"I am always delighted to hear of any work which helps to make our two nations understand one another better. We shall never forget the prompt and decisive response of the American President and people to the allied cause this spring, and the invaluable part played by the American navy in helping to free the seas from the German pest."

This cable message was also received:

"The following add most cordial greetings and acknowledgments of the compliment of America's British Day celebration:

"ARCHBISHOP YORK,
"LORD MAYOR OF LONDON,
"GENERAL BIDDLE,
"ARTHUR HENDERSON,
"ATTY. GEN. FREDERICK SMITH,
"SIR ROBERT HADFIELD,
"DR. CLIFFORD,
"A. G. GARDINER,
"ARNOLD BENNETT,
and other British Sulgrave Colleagues."

Appropriate recognition of the day was made in the city churches, notably at the Cathedral of St. John the Divine, Trinity Church, and St. Mark's-in-the-Bouwerie.

THE ADVENT CALL

About eight hundred women assembled at the Cathedral of St. John the Divine on Monday morning, December 2nd, to inaugurate the Advent Call. Bishop Greer celebrated the Holy Communion and made an address on Prayer. The Very Rev. Dean Robbins, Canon Nelson, and the Rev. E. Briggs Nash, all of the Cathedral staff, assisted in the service.

The messengers began their rounds in the afternoon, each wearing a band of purple ribbon with a silver cross in the center, and calling upon other women of the parishes to come to church and pray.

MEMORIAL SERVICE FOR MAJOR STRAIGHT

Impressive memorial services for Major Willard Dickerman Straight were held in Grace Church on Friday afternoon, December 6th. Besides relatives there was a large

on the resignation of the Rev. Joseph Fletcher, she became principal of the academy.

As a teacher she was remarkable for her clearness, originality, and power to interest her pupils. But her ability in the classroom, great as it was, was far surpassed by the force she wielded outside it. Her influence in molding the mind and character of young girls was most unusual. Under her they grew into Christian womanhood, with lofty, moral standards, deep love for the Church, and firmly grounded principles which will go with them through life.

As the head of a large institution she won the admiration and respect of all who came in contact with her for her sound business judgment, and the originality and daring of her ideas. Her ability as an educator, joined to her moral and spiritual force, built up the school to a very high point of excellence. In her not only the school but the diocese has sustained a loss which cannot be made good.

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 is 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.

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M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

Otto Ulbrich, 336 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

BALTIMORE:

Lycett, 317 North Charles St.

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., 222 S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. E. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

number of friends present, including a number of men prominent in banking and commercial circles of this city.

Major Straight died in Paris last Sunday in the service of his country. The Rev. Dr. Slattery, rector of the parish, made this notable address:

"We have gathered in this quiet church this afternoon to give thanks for a brave man who, in the presence of a supreme need, had taken no thought for his life and had made the most glorious gift which goodness and honor can make for the sake of man and for the sake of God.

"Because I am sure that he would not wish to have his name separated from the names of all who have given their lives in this heroic year, I may not dwell upon the thought of him alone. I also know that you who love him have in your own hearts more grateful thoughts of him than can be uttered.

"Let us give thanks for the men of this nation, who, all their lives long, have, like him, been alert to the call of duty, have gone, as he went, to the ends of the earth to serve the weak and the oppressed, and in earning the laurels which must be given to unselfish service, have, like him, worn them with modesty, with self-forgetfulness. And especially must we thank God that our nation had such men to give when the call of the great war came, for it was our joy that our best stood among the best of all the nations.

"As we think, in this December twilight, of the gallant men whose faces in this life we shall see no more, we feel bereft. But when we lift up our heads and see the light which shines before us, we know that they are alive in the wide spaces of God's uni-

verse, and that in the mysteries of unending life their gift for freedom and for righteousness is perpetually offered. Therefore, with them as our unseen leaders, we press forward to the inevitable victory."

WOMEN WAR WORKERS AND CHURCH WORK

Whether women doing war work effectively should have opportunity to know of similar work in the Church was discussed by a self-appointed committee meeting at the Bryn Mawr Club in New York on November 26th. Bishop Lloyd, Dr. Gardner, Deaconess Goodwin, Miss Grace Lindley, Miss Edith Hadley, Miss Margaret Hobart, Miss Adelaide Case, and Miss Grace Hutchins were present.

Women who have run canteens, organized branches of the Red Cross, supervised civilian relief, and reconstructed French villages, will not, the committee felt, be content to do trivial things trivially. As the Church is infinitely greater than any man-made organization and has the greatest of all commissions, it should have work for the most capable and gifted of her members. It is a question simply of bringing the right women to the right position. If the Church does not make known the challenge of its work, the women will turn to places where opportunity is more patent.

To help rectors and other leaders in answering definitely questions about women's work in the Church, this committee with Bishop Lloyd as chairman is preparing a leaflet on *Woman's Opportunities for Service in the Church*, which may be ordered from the Board of Missions.

Why may it not be expected that hundreds of women who have done great things will consecrate their ability in the service of God and His Church?

than the usual conventional services. Some 750 people met in the Cathedral at 5 o'clock on Thanksgiving Day and sang national hymns for half an hour. And in this is a suggestion for the future. There will always be need of the formal, dignified services, such as the Episcopal Church has maintained for centuries, but there is still greater need to-day in the same Church for brief, spontaneous, heart-full, and spirit-full services in which singing must have the major part. Such services on a Sunday evening would fill many a church now drearily empty."

In a leading editorial the *Boston Evening Transcript* says:

"All the live, active forces in the parishes have been marshaled into line to further this work; and following the reading of the Bishop's letter in the churches at the Sunday morning services all was ready for the campaign. Even before the machinery was actively set in motion, Bishop Lawrence's plans had attracted the attention of other dioceses, and he had been asked to share in similar efforts of organization elsewhere. This he was unable to do because of the local demands of the campaign; but he has been glad to let other dioceses have all the literature touching the work. As this campaign has begun with intense enthusiasm on the part of Church members, it is certain to result in a general strengthening of every parish spiritually, which is something that Christian bodies would most desire. For this reason, if for no other, it is likely that other religious denominations will watch with interest the development of Bishop Lawrence's plan. Certainly, its success will be the best possible memorial that could have been conceived to commemorate the twenty-five years of the Bishop's faithful episcopacy in this diocese."

A MEMORIAL MEETING OF THE G. F. S.

The regular meeting of the Girls' Friendly Society of the Church of the Ascension, Fall River, on December 3rd, was the occasion of a memorial to Miss Eliza Chaloner Durfee. Mrs. John A. Brownell, in an historical sketch, paid a beautiful tribute to Miss Durfee, the founder and first secretary. After a long programme Miss Emily Watson in the society's name presented an illuminated copy of the Girls' Friendly Hymn, written by Miss Durfee. The rector, as chaplain, received the gift in the name of the parish, expressing the deepest appreciation of a life so truly perpetuated in the history of an organization built and conformed by her ideals. The hymn, which has been illuminated and placed in the Girls' Friendly room, reads as follows:

"The day has taken homeward flight,
To rest, O Lord, with Thee,
Of all it bears on wings of light
May Thine the honor be.

"The night steals on, the dawn is far,
But faith has no alarms,
Still underneath our weakness are
The Everlasting Arms.

"From storm and noon-day heat Thou hast
Covert and shadow been,
Where, faint or weary, we might cast
Our trouble, toil, and sin.

"O Christ, whose will it was to bear
The whole world's bitter shame,
The love some burden seeks to share
That follows in Thy Name.

"Unto Thy will our days be given,
To Thee our evening praise;
Who art Eternal Light of Heaven,
Thy children's Day of days.

"This Hymn is placed here in loving memory of the Author, Eliza Chaloner Durfee, the Founder of the Ascension Branch of the Girls' Friendly Society for thirty-two years an Active Associate and for twenty-five years its Faithful and Devoted Secretary."

CONGREGATIONAL SINGING IN TWENTY WEEKS' CAMPAIGN

Is a Powerful Influence in Bishop Lawrence's Plan — And Meets Wide Approval — Memorial to Pioneer of the Girls' Friendly Society

The Living Church News Bureau }
Boston, December 9, 1918 }

THE Twenty Weeks' Campaign, from Advent to Easter, is reviving the lost art of congregational singing in the diocese of Massachusetts, Massachusetts choirmasters have reluctantly abdicated and Massachusetts rectors, with the most joyous sense of relief, are at last letting their people sing the old familiar hymns they love. Some musical citadels still seem impregnable, but their days are numbered.

Massachusetts has some of the best choirmasters in the entire country. There is no question about their technical knowledge, their Church loyalty, and their readiness to sacrifice their personal time that the Church may have the most reverent music. They have made just one mistake: they have assumed that the organ and choir are the basis of reverence. As to the organ, they are partly right. The music of the modern organ is a wonderful help to reverence and real worship. But there is a time for everything under heaven. There is a time for the organ to play on the soft pedal when the congregation sings, especially a small congregation! The choir may also be a real help toward reverent worship, but hardly one anthem or *Te Deum* out of ten has

appeal to the heart. And no one could accuse the average anthem of making any appeal to the head, for the words are indistinguishable.

Massachusetts churches are really singing. Many congregations are using fifteen minutes just before or just after the regular morning service—but before the recessional—in practising a reverent and real singing of the hymns of the Church. The results are unusually satisfying. And it is well to note that this new emphasis is not hurting the attendance!

At Trinity Church, Boston, Mr. Walter J. Clemson was invited to come to this special evening service to teach people to sing. Dr. Mann writes about this as follows:

"Then in the evening came the service of congregational hymn singing. About eight hundred people came, and after a brief service spent about an hour singing familiar hymns and learning from Mr. Clemson how to sing them better. We shall follow the Bishop's suggestion and shorten the morning service on Sunday, December 22nd, and have another practice in hymn singing."

On the afternoon of Thanksgiving Day, when hardly fifty people would have attended an ordinary service at the Cathedral, 750 people gathered together for a special half-hour service, singing national hymns. Dean Rousmaniere thus writes of this service:

"A few years ago it would have seemed almost ludicrous to attempt a service downtown on the afternoon of Thanksgiving Day. But this year our hearts, full to overflowing with gratitude for victory, demanded more

EPISCOPALIAN CLUB

The Episcopalian Club of Massachusetts will hold its second meeting for the year at the City Club on Monday evening, December 16th. After the dinner, Professor Albert

Bushnell Hart, of Harvard University, will give an address on Putting Off the Armor. Special singing by the club will be under the direction of Mr. Walter J. Clemson.

RALPH M. HARPER.

NEW PHILADELPHIA CHURCH IS OF ENGLISH GOTHIC TYPE

Erected in Sherwood — Berkeley Alumni Meet — Two Priests Dead — Brotherhood Assembly

The Living Church News Bureau }
Philadelphia, December 9, 1918 }

THE new Church of the Epiphany, Sherwood, recently completed at Baltimore avenue and Fifty-seventh street, West Philadelphia, is the type of church structure that will probably meet the approval of Churchmen who look with interest on the beautiful Gothic churches of England.

Located on a slight eminence and at the intersection of streets, the tower is a con-

unusual and pleasing outline. The superstructure is further lightened by lofty openings to the belfry, two on each face.

In the center of the tower floor there is a memorial tablet with this inscription:

"This Tower erected A. D. 1917
To the Glory of God and in memory of
OZI WILLIAM WHITAKER,
Fifth Bishop of Pennsylvania,
Devoted Friend of this Parish."

In plan, the church is cruciform, and at present with the north side only, which is used not only as a part of the church, but as a side chapel. A south aisle, that will seat about two hundred, will be added in the future as the parish grows. The seating capacity at present is about five hundred.



CHURCH OF THE EPIPHANY, SHERWOOD, PHILADELPHIA

spicuous landmark for the whole of southwest Philadelphia.

If the surroundings could be blotted out, one approaching it might imagine himself in Norfolk or Suffolk, for the character of the whole building is similar to many found in these English counties.

Two characteristics in the new church, which give the exterior a marked individuality, are the texts in old English letters, that form a decorative band under the copings, and the small scale of the stone used in the masonry, both of which are distinctly of the type found in the English churches referred to.

The tower also has many qualities characteristic of East Anglia. Great breadth for its height, as wide, or nearly as wide, as the nave; a plain base with heavy mullioned and traceried windows; deep, heavy jambs to the door; great right-angled buttresses in an almost ponderous base, in sharp contrast with the lightness of the tower superstructure: these details, when taken together with the start of the pinnacles and the termination of the buttresses, form a very

All the interior work is very plain until the east end is reached. While there is no great elaboration anywhere, the severity of the nave of the church makes a marked and pleasing contrast with the choir and sanctuary. The altar is of white limestone, and while there is no reredos space has been left for it to be added. The Communion rail is sufficiently unusual to attract attention. It has a broad, sloping desk top, and beneath are the words of administration with a perforated background.

BERKELEY ALUMNI DINE

The Philadelphia alumni of the Berkeley Divinity School met at a dinner in the City Club on the evening of St. Andrew's Day to welcome Dean Ladd on his first official visit to Philadelphia, and the Rev. Dr. Dearmer, who is lecturing at the school this year and was in Philadelphia to fill preaching and speaking engagements on Sunday and Monday. Bishop Rhinelander presided and in his happy way introduced Dean Ladd, who spoke with great hope and large vision of the plans of the school for

the future. Dr. Dearmer made a stimulating and interesting address on the future of the ministry. In the general discussion and reminiscing which followed, the Rev. Drs. Washburn, Toop, and Mockridge, the Rev. Messrs. Lincoln, White, Pember, and Barnett, and Mr. Lucas, an undergraduate who has been serving in the Marine Corps, took part. It was a most happy and successful meeting and left the impression that Berkeley under its new Dean was started on a new and bright future worthy of its past, because it was planning to be worthy of and equal to the demands of the present and the future. It was decided that the Philadelphia alumni should keep more closely in touch with Dean Ladd and the school in the future. No elaborate organization seemed needed. The Rev. Mr. Pember was appointed as the school's correspondent in Philadelphia, through whom the Dean might communicate any news and needs.

DEATH OF RETIRED PRIESTS

The Rev. Dr. James W. Robins, one of the oldest of the clergy in the diocese, died at his home, Monday, December 2nd. He was 87 years old, and is survived by a wife, a son, and a daughter. The funeral services were held in St. Mark's Church on Thursday morning, December 5th.

Dr. Robins began his ministry at St. Mark's Church and was curate there for three years, when he resigned to become headmaster of the Episcopal Academy, a position he held with dignity and honor for thirty-four years. Of late years he has been living in retirement, but occasionally he officiated in one of the city churches.

On Wednesday, December 4th, occurred the death of the Rev. Harry I. Meigs, a retired priest of this diocese. For fourteen years, from 1876 to 1890, Mr. Meigs was the beloved rector of St. Thomas', White-marsh, from which church he was buried on Saturday morning, December 7th. Under him the parish grew decidedly and the present church building was completed and consecrated in 1881. For nine years more he was permitted to remain as rector of the church to the building of which his wisdom and zeal had contributed so largely, but in 1890 he resigned on account of ill health and never after was he able to assume the burdens and responsibilities of a parish.

DR. DEARMER ADDRESSES CLERGY

In an address to the clergy last Monday morning, the Rev. Dr. Dearmer declared that the war had vindicated certain principles which the world was in danger of forgetting. Taking as his subject The Present Opportunity, he said: "This is an age on the one side of very great difficulties for the Church—many old landmarks have been effaced—but on the other hand it is an age of new spiritual progress. The war has not been a triumph of brute forces but of spiritual forces." Referring then to the unification of Germany by Bismarck as being built on the falsification of the telegram Napoleon III sent to Ems, Dr. Dearmer said: "God's hand has been shown in strange ways. The things Bismarck set out to do so ruthlessly he failed to do permanently, and the thing he didn't want to do—the resuscitation of France—has been brought about." The ultimate moral lesson of the war, he declared, was the old, old principle, "Do right and leave the rest to God."

He pointed out also that the nations after a time came to realize the importance of morale and were eager to use every means to keep it at a high level. "The war," he declared, "has vindicated the spiritual influence, and that one cannot do without religion." He indicated that even in France where anti-clerical feeling before the war

ran high the government was compelled to admit this and to provide for the spiritual needs of its soldiers. In the days of reconstruction, he went on to say, "the clergy must supply the morale of the world which the world cannot do without".

Toward the end of his address, Dr. Dearmer somewhat facetiously but no less truly said: "Don't try to throw the burden of the future on the boys," meaning the returning soldiers. "Let us take up the burden and do our 'bit'."

Dr. Dearmer, one of the most interesting visitors to Philadelphia for some time, has consented to give four lectures in this city during the latter part of January on the Bohlen foundation. He has chosen as his subject The Art of Public Worship.

BRITISH DAY

British Day, Saturday, December 7th, was observed in many parishes of the diocese by special intercessions and services. A mid-day memorial service conducted by the Bishop for all British soldiers and sailors who had fallen during the war was held at Holy Trinity Church. In a letter the Bishop requested the clergy to give their congregations the opportunity on the next day, Sunday, the 8th, "to express their thankfulness for what the forces of Great Britain have done for our common liberties".

ST. STEPHEN'S CHURCH REOPENED

St. Stephen's Church, Tenth street above Chestnut, was formally reopened last Thursday evening by an elaborate musical service. The parish choir was assisted in the programme by instrumental music and by members of the Philadelphia Choral Society and the Fortnightly Club.

The church has been closed since early summer. Extensive alterations bring to a completion the plans for reconstructing and enriching the interior, of which improvements made last year were the beginning. The parish is indebted for the work to Miss Anna T. Magee, the daughter of James Magee, for many years a vestryman of St. Stephen's.

MEMORIAL SERVICE AT OLD SWEDES'

The fiftieth anniversary of the coming of Gloria Dei of the late rector, the Rev. Snyder B. Simes, was observed at a special service last Sunday afternoon. A fund of \$1,250, raised to mark the occasion and to endow a bed in the Wuchang General Hospital, was presented as a memorial to the Rev. Mr. and Mrs. Simes.

BROTHERHOOD IN ANNUAL ASSEMBLY

Dr. William T. Ellis made a remarkable address at the annual meeting of the Philadelphia local assembly held on the evening of St. Andrew's Day in the parish house of the Church of the Holy Trinity. His subject being Our Boys in the War and After, he referred in terms of great praise to the high plane of morality and spirituality of the men of the American army in France, among whom in his much traveling he had mingled very intimately. It was a tribute that causes one to feel that the men will come back from the war better than when they went away, because, as Lord Kitchener said of British regiments at the end of the Boer War, they have "tasted the salt of life" through self-sacrifice. The programme for the day began with a meeting and conference for boys in the afternoon, and at 5 o'clock there was a service for men and boys at which the Rev. Dr. Tomkins, rector of the parish, was the preacher.

PLANT MEMORIAL TREES

As an after-result of a memorial service held at the Church of the Holy Innocents', Tacony, the forestry department of Washington has written to the rector asking for details of the service.

Four soldiers of this suburban community died in battle or of wounds, and a service of commemoration was held on Sunday evening, December 1st, in Holy Innocents' Church. After the service, and preceded by the vested choir of the parish, the congregation went out on the lawn and planted four oak trees simultaneously, in memory of these men who had given their lives in the world war.

CHARLES A. RANTZ.

from \$14,000 to \$100,000. It was announced on Thursday evening, December 5th, at a reception to the former and present members of the parish, that the amount had been increased by \$16,000, in cash, bonds, pledges, and bequests, so that the entire fund is now \$30,000.

The Bishop, who preached and confirmed at the anniversary service on Sunday morning, inaugurated the appeal for the endowment and referred to the future of Epiphany as being ultimately a financial one. On Monday a luncheon was given to the bishops and fifty clergy of the diocese, at which Dr. Stone, rector of St. James' Church, presided. Some very happy speeches, of course of a reminiscent kind, were made by the chairman, by Dr. John Henry Hopkins, rector from 1899 to 1909; by the Rev. George B. Pratt, assistant during the rectorship of Bishop Morrison; and by the present rector, the Rev. H. W. Prince. Dr. Hopkins, in recounting his experiences at the Epiphany, said that even in his time the parish had begun to suffer from that fell disease, *suburbanitis*, the only antidote to which is an endowment fund. He said that the Epiphany was the only Episcopal church set amidst a population of 500,000, who are within fifteen minutes' street car ride. This he said was not true of any other parish of the Anglican Church in the United States, England, or Australia. Dr. Hopkins suggested as a practical way of raising funds for the endowment that all former members of the parish, wherever dwelling, contribute at least one dollar annually on their birthdays to this fund. Mr. Prince, after bidding the clergy welcome, said that he came to the parish five years ago when Epiphany was supposed to be on the down-grade because of the unavoidable circumstances. The impression had not been a helpful one. The parish, as Bishop Morrison had well said, was never easy from any point of view, because in the first days the whole strength and energy of the congregation was given to building the first church, paying for it, and then in building and paying for the second. When the present rector came the communicants numbered nine hundred. This had been cut down to the present number, which is conservative, of five hundred. The losses each year are many, the gains some. The spirit of all the people had been wonderfully loyal. The rector spoke highly of the help given by a splendid band of women and men.

Each succeeding day of the week there were anniversary exercises and services. On Friday evening a consecration service for workers was held, with an eloquent sermon by Dr. Hopkins. The closing festival service was on Sunday morning, with sermon by Bishop Morrison.

CHILDREN'S ADVENT OFFERING

The Advent offering from the children of the Church schools of the diocese is as established as the Lenten offerings; due to the faithful work and leadership of the president of the diocesan Board of Religious Education, the Rev. Charles H. Young. A call sent last week to the clergy and superintendents states:

"The diocesan Board of Religious Education suggests that the children be urged to make self-denial and to give the offering to help the Bishop in his special work for diocesan missions.

"There are many of the children in our various mission stations whose training in the ways of the Church is being made possible through the gifts of our boys and girls. There are hundreds of others whom we want to reach by opening new missions as soon as we have the funds for this work.

CHURCH OF THE EPIPHANY, CHICAGO, OBSERVES JUBILEE

Seeks Endowment—Children's Advent Offering—Clergy at Great Lakes

The Living Church News Bureau }
Chicago, December 9, 1918 }

THE Church of the Epiphany, which might be called the established church on the West Side, as Grace is on the South, and St. James' is on the North, has been holding festival during the week of December 1st—the golden anniversary of the parish. On April 8, 1868, the first service was held following organization of the parish. During the next eight months a frame church building seating four hundred people was erected on Throop street, just east of Jefferson Park, and opened for services on the Second Sunday in Advent of that year, Bishop Whitehouse being preacher at the first service. For seventeen years the life of the parish centered in and about this building. In the heart of the residence district of the West Side, in days when the North and the South Sides had not gained prominence, the parish grew and prospered.

In 1885 the congregation, having paid for the first building and feeling that its life

and growth required a larger parish center, entered upon a contract for the present beautiful edifice costing then \$100,000, with a parish house and chapel at the corner of Ashland boulevard and Adams street. To this new building the members brought the same devotion and loyalty which they had shown in the old church.

Thirty-three years have wrought their changes in and about the church and neighborhood. The quondam neighborhood of imposing homes and residences, costing as much as \$125,000 each, has become the busy scene of warehouses, factories, stores, and other commercial buildings. Rush Medical College, with many hospitals and public institutions, has created the largest and busiest medical center in the world, not excepting Paris. Perhaps more students and nurses live here than anywhere else. As the present rector, the Rev. H. W. Prince, says, the territory has become practically a missionary field, and the difficulty of providing income for the parish grows from year to year. It has become apparent that adequate endowment must be provided to perpetuate the great work. Epiphany is courageously endeavoring to carry on. Therefore the particular object of this anniversary was to increase the endowment fund

"Unless you have planned some other disposition of the children's Christmas offering this year, we recommend most strongly the needs of the starving, naked children of Bible lands who have been set free from the yoke of Turkish bondage."

THE CLERGY AT GREAT LAKES

The three priests of the Church at Great Lakes Naval Training Station, the Rev. Messrs. Bernard I. Bell, Harry S. Ruth, and John Wilkins, are now available for occasional addresses in parishes in and around Chicago. The work at Great Lakes still continues heavy enough to justify the War Commission keeping these three clergymen there, but it is now of a sort which gives them an occasional free evening. They will be glad to talk in any parish interested to know what has been done at Great Lakes for our Churchmen, and also what has been observed and learned about the Church from these Churchmen, and what suggestions might be made for reconstruction in Church methods on the basis of this knowledge. There will be no charge for this service except for actual traveling expenses. Correspondence in this matter should be addressed to the Rev. Bernard I. Bell, Building 914, Great Lakes, Illinois.

BRIEF NOTES

A retreat for women was held in the Chapel at St. Mary's Home for Children, on Monday, November 25th, conducted by the Rev. L. C. Lewis, of the Western Theological Seminary. About twenty-five were present.

St. Mary's Home was well remembered by individuals and parishes on Thanksgiving Day. Many provisions were brought in, and several checks were received. It has become the custom of St. Chrysostom's Sunday school to visit the home every year on the Sunday before Thanksgiving, laden with baskets and bundles. Several other schools also visited the home with gifts.

The monthly meeting of the Chicago branch of the Woman's Auxiliary was held at the Cathedral, on Thursday, December 5th. The Bishop of South Dakota spoke on Indian Missions in his diocese. The next meeting of the Auxiliary will be held on January 2nd at Trinity Church.

H. B. GWYN.

SYNOD OF WASHINGTON

BISHOP MURRAY, president of the Province of Washington, has appointed Tuesday, February 25th, to Thursday, February 27th, both inclusive, for the postponed synod of the province, to meet in Baltimore.

THE CHURCH PENSION FUND

AFTER THE meeting of the executive committee of the Church Pension Fund, on November 26th, the grants now in force to the clergy and their families are as follows:

Age pensions.....	\$ 60,573.06
Disability pensions.....	24,500.00
Widows' pensions.....	23,450.00
Orphans' pensions.....	3,700.00
Total.....	\$112,223.06
General Relief Fund grants assumed.....	111,877.00
Diocesan Fund grants assumed.....	52,015.00
Grand total.....	\$276,115.06

Of two pensions granted at this meeting, one is to the widow of a young clergyman who died in France as the result of wounds received in action. The other is to the widow of a clergyman who was killed in action. At an earlier date an officer who bore the rank of captain was killed in France before the great advance began, and his widow received a pension.

These three pensions will always remain of special significance upon the records of the fund.

WAR ALTAR IN CHRIST CHURCH, SCHENECTADY

THE ALTAR of old Christ Church, Schenectady, N. Y., given in 1870, was placed in one of the transepts of the new church building completed in 1915, and used for week-day services. Because so many of the boys of the parish had received their first Communion at this altar the rector, the Rev. David H. Clarkson, on his return to the parish last spring decided to set it apart as a war altar, which was done with an appropriate service. The service flag forms the dorsal, the national colors being used,



ALTAR IN CHRIST CHURCH, SCHENECTADY, N. Y.

and the twenty-eight stars point toward the head of Christ. The crucifix, mounted on a three-inch brass shrapnel shell, made in Schenectady, symbolizes the triumph of the Holy Cross over the forces of evil. The frontal is of regulation United States olive khaki, and on it are the flags of the United States and the four principal allies. All work on the altar was done by parishioners, and it forms a war shrine unusual if not unique. On this altar the Blessed Sacrament is reserved.

EPISCOPAL SUPERVISION IN IDAHO

THE PRESIDING BISHOP has appointed Bishop Page of Spokane in charge of the missionary district of Idaho, following Bishop Funsten's death.

RESUME BELL MANUFACTURE

THE C. S. BELL COMPANY of Hillsboro, Ohio, manufacturers of the steel alloy church and school bell, discontinued the manufacture of bells during the period of the war to increase their output of food-grinding and cane-grinding machinery, which the government classed as most essential.

By enlarging their facilities this company is again in position to furnish steel alloy church and school bells, and churches and schools contemplating purchase of a bell may well write for their artistic catalogue and prices.

CHAPLAIN WARD RECEIVES D. S. C.

THE REV. JOHN C. WARD, rector of Grace Church, Buffalo, N. Y., now serving as chaplain of the 108th Infantry, has been awarded the distinguished service cross by General Pershing. The following is his citation:

"Chaplain John C. Ward, 108th Infantry. For extraordinary heroism in action east of Ronssoy, France, on September 29, 1918. During the operations against the Hindenburg line Chaplain Ward voluntarily and at great risk to himself went forward under heavy shell and machine gun fire to care for the wounded and to search for the dead. Twice he was ordered off the field of battle by officers, being told each time that it was sure death to remain. During the entire time his regiment was engaged he remained on the field under fire, displaying a fine example of bravery and courage, which was an inspiration to all."

The Rev. Mr. Ward was ordained by the late Bishop Walker in 1900 and was called as rector of Grace Church in 1904. He was elected chaplain of the Seventy-fourth Regiment, N. G. N. Y., in 1916, and went to Texas with the regiment. As the Seventy-fourth was never mustered out after that, he continued in service and went first to Camp Dix, where he was assigned to the 105th Machine Gun Battalion, with which he went overseas. In France the 108th, comprised mostly of the former men of the Seventy-fourth, brought pressure to bear to have their chaplain back, and the transfer was made. For over a month he has been in a hospital recovering from wounds received October 26th, and it is hoped that he will soon return to Buffalo. In a letter just received Mr. Ward lightly speaks of getting a piece of shell while going over the top in "doing his duty", and says that "nurses appear for a few moments each day to extract pieces of his flannel shirt".

DEATH OF REV. H. R. BULLIS

WORD HAS come of the death of the Rev. Hiram Keese Bullis in Santa Monica, California, on Wednesday morning, November 20th. With his death there passes one of the few clergy of whom it may be said that he passed his entire ministry in the missionary field. Mr. Bullis served as missionary and Archdeacon of Western Colorado until ten years ago, when he became missionary in charge of St. Paul's Church, Evanston, Wyoming, and rendered most faithful and earnest service until failing health necessitated his removal to California, although he retained his canonical connection with Wyoming. He served as secretary of convocation for several years, and was most active in the work of the district.

REPEATED EARTHQUAKES IN PORTO RICO

THE ISLAND has been severely shaken several times of late. Following the first earthquake, a second came early in November, affecting the entire west end of the island, and ruining almost every brick building. In Ponce, Holy Trinity rectory was damaged and St. Luke's Hospital was very badly wrecked, and will need considerable repair before it is habitable. The Red Cross has been very busy helping the homeless and the hungry. A letter from the Rev. Frank R. Saylor dated November 16th reports a third quake in which Mayaguez has suffered so complete a destruction that hardly a brick house remains—"and if a fourth big shake comes I doubt if any brick or stone house will stand. A few buildings of reinforced concrete are more or less

damaged. Houses of wood are still safe. We have had three severe shakes and now numerous little ones. Our school property has been completely destroyed and there are no books to begin again. I have had a temporary wooden building made and will try to begin school after Christmas. It will take some time to repair desks and buy more books. Besides, the children do not want to go inside a building again, the high school being without pupils altogether now. Just how soon matters will settle down no one can say, as each new shake brings more fear and nervousness among the children. The influenza has the people in its grip, but not very hard. The chief lack is medical attendance and a thorough education in the benefit of fresh air and oranges. We hardly had the heart to rejoice over the end of the war, when we looked at our city in ruins."

DEATH OF REV. H. T. SOCKETT

ORDAINED to the diaconate only last June, the Rev. H. T. Sockett, a former Presbyterian minister, died on November 19th, leaving a wife and three children. He was in charge of St. James' Church, Grafton, North Dakota, and in his brief service had made many friends.

MEMORIALS AND GIFTS

A BRASS ALTAR DESK made by the Gorham Company and a violet silk veil and burse made by Cox Sons & Vining were dedicated to the glory of God on Thanksgiving Day in All Saints' Church, Millington, N. J. The donors wished their names withheld.

ALABAMA

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

Every-Member Canvass in Mobile

ON SUNDAY, December 1st, the Church in Mobile completed an every-member canvass, the full results of which will not be known until December 8th, when there is to be a joint meeting of the nine parishes at St. John's Church, with detailed reports. It has already become clear that great good has been done. Many who have all their lives been indifferent to foreign missions have become enthusiastic advocates of the cause, and the contribution of Mobile to Church missions will be doubled or trebled. Christ Church, for instance, which gave less than \$200 last year, will this year overpay its apportionment, giving the \$800 necessary to support a worker in some foreign field. This is certain, the amount being already underwritten by men who six weeks ago, like Gallio, cared for none of these things.

The campaign was conducted by Dr. Patton under extreme disadvantages. It had been postponed two months on account of the epidemic. The speakers secured for it all cancelled their appointments for various reasons. The weather was atrocious, raining most of the time. The Rev. Mr. Wood, whose careful organization made it possible, was called away after the first day. Yet, in spite of all these things, the movement was a success: how great a success will not be known until all the "follow-up" committees have reported, but a success unmistakable and considerable even on the basis of the reports now in.

After the preliminary committee meetings under Mr. Wood the campaign opened Sunday, November 24th, with sermons by the Rev. Mr. Wood and Dr. Patton in four churches each. There was a joint service of all the parishes at Christ Church Sunday night; Monday, Tuesday, and Wednesday, addresses afternoon and night by Dr. Patton at the Scottish Rite Cathedral. Thanksgiv-

ing morning there was a joint celebration of the Eucharist for all the parishes at Christ Church, the church being full. Thanksgiving night there was a joint supper in the basement of the Scottish Rite Cathedral. On Friday Dr. Patton addressed the Auxiliaries in the morning on the Advent Call, and the canvassers at night on the Mission (not missions) of the Church. A yearly every-member canvass will probably become the custom of the Church in Mobile.

ALBANY

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

Clericus Elects Officers — Bethesda Church, Saratoga Springs — Troy Notes — Clergy Visit Arsenal

THE CLERICUS met and elected officers in St. Paul's Guild House, Troy, on December 2nd. The Rev. Creighton R. Storey presided, and the following officers were elected: President, the Rev. Charles C. Harriman; vice-president, the Rev. Charles M. Nickerson, D.D.; secretary-treasurer, the Rev. Alaric J. Drew. The next meeting will be held in St. Peter's Guild House, Albany. The Rev. Harry C. Plum, principal of St. Faith's School, Saratoga Springs, was the specially invited speaker, the school being his subject. The volunteer speakers were the Rev. C. R. Storey and the Rev. Dr. Enos. The Rev. H. H. Daniels spoke in the interest of the "Harold Colthurst Mills Memorial Scholarship", which he is endeavoring to raise for the Berkeley Divinity School. Lieut. Mills was the first undergraduate of a divinity school of the Church to lose his life in the great war and the first commissioned officer from Troy to make the supreme sacrifice.

A PARISHIONER of Bethesda Church, Saratoga Springs, has placed at the disposal of the rector of the parish, the Rev. Irving G. Rouillard, a Detroit electric automobile. The list of one hundred contributors to the parish house maintenance fund, which Mr. Rouillard started several months ago, is now completed. The future of Bethesda Parish House now seems more secure than at any time since the property was purchased. Mr. Rouillard was one of the speakers at a recent meeting of the Saratoga Springs Mothers' Club. Students at St. Faith's School have formed an auxiliary chorus choir, and took part in the Thanksgiving Day service in Bethesda Church.

MR. RODNEY LEE SIMMONS, director of Christ Church Junior Chapter of the Brotherhood at Troy, issued a circular letter to the male communicants of the parish urging them to attend Holy Communion on the First Sunday in Advent. At least half of the men and boys of the parish responded. Of the original members of this chapter, which was formed in 1914, all save two have been or are in the service of their country. One made the supreme sacrifice in France and one is now convalescent in England.

PLANS ARE being made by Bishop Nelson to visit St. Peter's Apostolic Gregorian Armenian Church, Green Island, Troy, on the morning of the Third Sunday in Advent. The pastor of this congregation, the Rev. L. B. Martoogesian, made arrangements for the Bishop's visit in November, but the local health authorities ordered the churches closed on that date. The Rev. R. A. Forde will accompany the Bishop and the parish choir will sing the musical parts of the Anglican Eucharistic Office, which will be used at the special request of the Armenian pastor. This is one of the largest congregations of Armenians in this country and the pastor is very anxious, indeed, to be-

come more closely and intimately identified with the English-speaking branch of the Church Catholic.

COL. CHARLES G. METTLER, commanding officer at the United States Government Arsenal, Watervliet, sent an invitation to all the clergy living within the "Capital District" to take luncheon in the arsenal cafeteria on November 26th, and to visit the arsenal. This invitation was accepted by over one hundred men, representing everything ecclesiastical from the Church of Rome to a Christian Science reader. The Church was represented by the Bishop and several of the clergy. After luncheon the clergy were divided into platoons in charge of a lieutenant and the rest of the afternoon was spent in inspecting the enormous plant which the government has been building. At present nearly 5,000 persons are employed at the arsenal, of whom a tenth are women and girls; and, while this number will be gradually reduced, it is expected that not less than 4,000 will be employed permanently. Colonel Mettler stated in his letter to the clergy: "I feel that you will have a peculiar interest in the success of the arsenal, as it is the only government plant in your vicinity and one in which a great many of the members of your congregations obtain their livelihood. All of the employees of the arsenal, as well as its officers, are in one way or another under your instruction and care, and your visit will be highly appreciated by them." This thought was uppermost in the minds of the clergy when they visited the big plant, and it was interesting to see how many of them were greeted by their own people.

THE ADVENT CALL was arranged for by many of the parishes. Canon Tibbits of Hoosac conducted a quiet hour for the women of the diocese in the Cathedral choir on November 29th. Special services were held on the First Sunday in Advent. In Christ Church, Troy, the "messengers" were publicly "commissioned" by the rector on Monday morning, December 2nd. Taking everything into consideration, Albany followed the programme with unusual interest, the Bishop having issued a special pastoral on the subject.

AFTERNOON SERVICES were resumed in Christ Church, Troy (Rev. George Carleton Wadsworth, rector), the First Sunday in Advent. These services were discontinued for the duration of the war as a matter of coal conservation. The weekly parish paper has also resumed publication.

ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bishop
EDWIN WARREN SAPHORE, Suffr. Rp.
EDWARD THOMAS DEMBY, Suffr. Rp.

Improvements

TRINITY CHURCH, Little Rock, under the Very Rev. R. B. Templeton, Dean, has in the past year put a new roof on the church edifice, rebuilt its fine organ, placed a new heating system, and paid off the \$3,000 debt.

THE CONGREGATION at Pine Bluff (Rev. H. B. Stowell, rector) has begun a fund for a parish house, freed the church from the old debt of \$7,000, and made additional offerings to missions, diocesan and general.

FORREST CITY (Rev. Jerry Wallace, rector) has liquidated the debt upon the Good Shepherd, met all parish assessments, and created a reserve fund.

AT MARIANNA, St. Andrew's parish, under the leadership of the Rev. C. C. Burke, having outgrown its building, is planning for a new church. The vestry proposes paying cash.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Diocese Secures Property—Ravages of Influenza

THE EFFORT of the Standing Committee to raise funds to purchase the property adjoining the Deanery secured within \$1,000 of the price asked. This enabled the diocese to purchase the property by assuming a \$1,000 mortgage. Bishop Weller has occupied the Deanery, which was placed at his disposal by the Cathedral corporation at the time of his consecration. He will continue to reside there. The property just acquired was purchased at a low figure due to the necessity of closing an estate. It is a valuable asset.

AS IN most places in this diocese, the epidemic has been raging in Rhinelander since the so-called peace celebration. The vicar, the Rev. Campbell Gray, has spent most of his time since then nursing at the temporary hospital in that city.

MR. SAM N. HARRISON, general manager of the Wisconsin and Michigan Railroad, was recently appointed by Secretary McAdoo on the National Board of Railway Adjustment. He left last week for his new home in Washington, was stricken with influenza shortly after arrival, and died December 2nd. He is the first member of St. Paul's parish, Marinette, to die of the epidemic disease. The burial was held from his recent home at Menominee, Mich. Interment will be at Neenah upon the arrival of his son, Lieut. William Harrison, from service in France.

GEORGIA

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

Albany Archdeaconry—Epidemic Revives—Year Book of Christ Church, Savannah

BISHOP REESE presided at the meeting of the Albany Archdeaconry held in Christ Church, Valdosta, and preached at the opening service on December 3rd. On Wednesday the Rev. Roberts P. Johnson was the preacher at the morning service, his subject being Faith. The business session was followed by reports from the missionaries. Later cottage prayer meetings were held in different parts of the city. The Rev. Wm. H. Higgins preached on the Personality of the Holy Ghost in the evening. The sessions on Thursday were addressed by the Rev. Messrs. J. M. Walker, J. J. Cornish, and W. B. Sams.

THE CHURCHES in Savannah are closed again by orders of the health board, because of the reappearance of the influenza. Preparations for the Advent Call were necessarily abandoned.

THE RECTOR of Christ Church, Savannah, the Rev. John Durham Wing, D.D., has recently issued a year book of the parish. This particular volume contains a history of the parish through the 185 years of its life, all so interestingly written that one of the local papers found space to reproduce the record of the rectors.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Annual Council—Advent Call—Educational

THE ANNUAL COUNCIL of the diocese will be held in Trinity Church, Covington (Rev. J. Howard Gibbons, rector), on Tuesday, February 11th. This meeting will combine the postponed special fall council and the council usually held in May or June.

ALL CHURCHES being closed, the special service of thanksgiving for victory in Christ Church Cathedral was not held. It will

occur, however, as soon as opportunity is given.

THE ADVENT CALL in the diocese has been greatly interrupted because of the influenza. Though responded to in some parishes, in others it has been postponed until the pre-Lenten season.

BURTON COTTAGE, one of the new buildings of St. John's Collegiate Institute and Industrial School, and Wentworth Agricultural School Farm, is now being furnished in preparation for its increased enrollment. The guild of Christ Church Cathedral is fitting up one room; Dean R. L. McCready of the Cathedral is furnishing another in memory of his mother; and Mrs. Wilkins has contributed a large part of the funds necessary to furnish the entire building. Mr. Fred Burman of Barbourville has been appointed lay reader in charge of the mission here.

LOUISIANA

DAVIS SASSUMS, D.D., Bishop

Where War Did Not Produce Hatred

MANY NEWSPAPERS and magazines seem to magnify the natural hatred toward Germany which follows upon war. The *Trinity Record* of New Orleans carries in a late issue a letter from the rector, the Rev. Dr. Coupland, who has been serving in France. He tells how premature rumors of an armistice were received by German and allied soldiers at a hospital near the front. These men in hospitals had quite possibly suffered at the hands of each other. But this is how they felt about it:

"The message came about dark. I happened to be in the building and not far from the wards in which the German wounded are confined, when one of the orderlies came racing down the corridor crying the news that Germany had surrendered, and that it was only a matter of days when peace would be declared.

"I wish that you could have seen the mix-up and the excitement. Every German as well as every American who could drag himself out of bed did so, and hobbled into the corridor, where there was great jubilation. The Germans and Americans were shaking hands, cheering, laughing, dancing about like a lot of children, till it was hard to tell 'one from t'other', the Americans from the Germans, the victors from the vanquished. St. Paul would have said that everybody was up in the seventh heaven, as I verily believe, though I imagine had there been any of the scoffers of the day of Pentecost present they would have said, 'These men are drunk with new wine,' and we would not have been in the fortunate position of refuting this accusation as completely as St. Peter did with his admirable answer, 'It is but the third hour of the day,' for it was in our case nearer 9 o'clock at night than 9 in the morning, so that we had had ample time to 'soak'. Well, we were drunk, so drunk as lords, but with joy!

"No one ate any dinner that evening. You see, each one had begun to save up his appetite to do justice to the turkey and plum pudding of his Christmas dinner in his own home. Oh, yes, we were all dreaming dreams, and seeing visions that night—the mistletoe, the open fires, the Christmas trees, the hanging stockings, and all the rest of it. Even the Germans thought they were free and made ready to pack up, which task would have consisted merely in drawing a coat and pair of trousers over their pajamas, and pulling on their boots. These are the sum and substance of their worldly possessions, for even their caps are missing, serving the end, I doubt not, of souvenirs."

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Thanksgiving Day Observance

THREE OF the city parishes of Portland united in the service at the Cathedral on Thanksgiving Day, when the Bishop was the preacher. The congregation numbered nearly four hundred.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Patriotic Order Is Incorporated

THE ORDER OF THE GOLD STAR has now been incorporated. It is an organization intended to perpetuate the memory of men and women who have given their lives in the service of the United States or the allied nations. Incorporated by its first president, the Rev. T. J. Mackay, rector of All Saints' Church, Omaha, the order is now ready to grant charters within the limits of the United States. It is planned to be a means of bringing into closer companionship and sympathy all people who have suffered in the war. Information may be secured from the Rev. Mr. Mackay.

NEWARK

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

A New Parish—The Honor Roll

ST. PETER'S CHURCH, Clifton, was erected into a parish on Friday evening, December 6th, when the Rev. John G. Martin was elected rector. In August, 1896, a Sunday school was started in a hall in Clifton by a few Church families. On November 18th, following, regular Sunday services were begun and St. Peter's Mission was organized. Shortly afterward a chapel was built and later a rectory and parish house were erected on the grounds alongside the church. The Rev. John G. Martin began his ministry here on his graduation from the General Theological Seminary in 1914. The parish has 224 registered communicants.

THE MEN'S CHAPTER of Grace Church, Rutherford, has begun publication of the *Honor Roll*, in the interest of members of the parish now in national service. This parish sends a monthly package to all members in army and navy in this country, but this package does not reach the soldiers abroad. Accordingly, the periodical leaflet has been adopted as a substitute. The first issue carries a letter from the rector, one from the president of the chapter, and a number of personal notes of men in the service, several of whom have received military distinction.

OHIO

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

"Allied Churches" of Cleveland

OLD ST. JOHN'S CHURCH, Cleveland, was erected in 1836 and still stands in the downtown district. Once an aristocratic church, it is now surrounded by factories, saloons, and people living in tenements, its Sunday school made up largely of children of foreign parentage. Thanksgiving Day services were held in this church as usual, but on the eve the rector, the Rev. Frederick B. Avery, D.D., invited all the churches in the section west of the river, north of Lorain, including fourteen congregations, to unite in a patriotic service in St. John's, he having been lately elected president of the "allied churches" of this section. All consented, and the service resulting was an inspiring occasion. A Methodist minister preached; the offering was for Armenian and Syrian relief; the recessional was "God of Our Fathers".

OREGON

W. T. SUMNER, D.D., Bishop

Gifts for Good Samaritan Hospital

THANKSGIVING offerings and gifts for the Good Samaritan Hospital exceeded \$2,000. Large contributions of preserves and produce were also received.

THE ADVENT CALL proceeded in most spirited manner in Oregon. At an inspiring service at the Pro-Cathedral the Bishop commissioned one hundred messengers. The clergy are preaching missionary sermons on each of the four Sundays in Advent.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Victory Services—Clerical Club—Deaconess von Brockdorf

HARDLY A parish or mission in the diocese but has had some sort of a victory service. At St. Stephen's, Providence, and St. John's, Newport, the service was accompanied with solemn processions in which the whole congregation took part, and the *Te Deum* was sung with much ceremony. Even in a country parish like the Church of the Holy Trinity, Tiverton, there was an impressive procession and the flags of the United States, Great Britain, and France were presented at the altar and blessed while the national anthems were sung. A remarkable service was held at Grace Church, Providence, on December 1st. Nearly forty British societies in the state took part, and the church was literally packed. Bands and even Scotch bagpipes furnished some of the music. When the organ played national airs, enthusiasm rose to such a pitch that the vast congregation joined in with the words. The beautiful church was artistically decorated with flags, and the rector, the Rev. P. F. Sturges, spoke most eloquently on the part Great Britain had played. Loud echoes of the war will continue to be heard in Grace Church, at popular services there on Sunday evenings. President Faunce of Brown University is to speak on the evening of December 8th on Our Debt to Britain. On December 15th, Col. H. Anthony Dyer will tell of Our Debt to France, and on December 22nd, Professor Courtney Langdon of Our Debt to Italy.

AT THE December meeting of the Clerical Club, held in Grace Church parish house, the Rev. John W. Suter gave an address on what was proposed in the Revision of the Prayer Book by the committee of which he is a member, and said that he thought there would be little or no opposition to the several propositions because of the larger vision brought about by the war. The clergy voted to take part in the great procession held December 7th in honor of Great Britain's service in the war.

DEACONESS HILDEGARDE VON BROCKDORF, of St. James' Church, New York, who died suddenly on November 17th, was much loved in Grace Church, Providence, where she served under Dr. Crowder's rectorship for six years. She was well-known and highly thought of throughout the diocese. A service in memory of her was held in Grace Church on the evening of December 8th. The rector, the Rev. P. F. Sturges, spoke of the strong impress of her character. The Rev. Charles W. Forster laid emphasis on her loyalty. Assisting in the services were the Rev. Joseph M. Hobbs, the Rev. William M. Chapin, and the Rev. Henry Blacklock.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Missionary Campaign

LAST JANUARY the members of convocation voted unanimously to ask Dr. Patton

and the Rev. L. G. Wood to conduct in Southern Florida at the coming convocation one of their great missionary campaigns. Convocation is to meet on January 7th in Holy Cross Church, Sanford, with this campaign as its dominant note. Dr. Patton and Mr. Wood will give addresses during convocation and one will visit points in the central and western portions of the district during the week preceding, while distant points in the southeastern section are to have a similar privilege immediately afterward.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Suffr. Bp.

Auxiliary in Annual Meeting

THE ANNUAL meeting of the Woman's Auxiliary was held in Christ Church, Roanoke, on November 22nd and 23rd. On a previous evening the delegates and visitors were welcomed in the new parish house by the officers of the auxiliaries of St. John's and Christ Churches, assisted by the rectors of both churches and their wives. The meeting on Thursday began with Holy Communion. A business meeting followed, was presided over by Mrs. John Letcher, who explained the change in the convention date, and made an appeal for the fund to meet running expenses. Mrs. Loving then read an article on the Little Helpers. Mrs. Castle, custodian of the United Offering, incapacitated by sickness, sent a message to be read by Mr. John D. Letcher. The educational secretary, Mrs. Hobart, spoke of the importance of every branch having a study class. There were also box reports. The Rev. George Floyd Rogers, head of Covington Home for Boys, gave an interesting talk on controlling the activities of the boys.

Deaconess Williams, of Dante, spoke in behalf of her own mission, also that of Mrs. Binns, at Nora, Dickenson county, who was detained at home, nursing sick patients.

Workers are needed at Fremont and Morse. Deaconess Williams asked that the women of the Auxiliary would try to induce returning war workers to take up mission work in Southwest Virginia, especially through the summer. Thursday afternoon, the Rev. Joseph B. Dunn, conducted a quiet hour.

Dr. Harry Taylor spoke Thursday evening and Friday morning of his medical work in China. He told of wonderful progress in the hospital at Anking, China, and was followed by his mother, Mrs. John Taylor, in a most unique address. Her appeal was for men and women to go out to China to cultivate spiritual seed sown in the hospitals. There were several other addresses on different phases of Auxiliary activities. Bishop Tucker urged return to the old life instituted by our fathers and mothers that every household should have family prayers and the reading of the Bible. People should realize that the Church is the home of the soul. The Bishop said that when the spirit of God moves in our hearts there will be no need of appealing to people to spread the Gospel. Speaking of the end of the war he said: "Peace has problems as well as war. The great power of the Kingdom of Christ must readjust conditions. The Auxiliary must labor as never before to show the need of bringing the heathen and all to God so there will never again be such a war as the present. We must now endeavor to rebuild that that has been destroyed." The convention closed with a mass meeting in the church with an address from Bishop Tucker.

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TEXAS

GEO. H. KINSOLVING, D.D., Bishop

Southwest Convocation

THE FALL meeting of the Southwest Convocation was held in St. Mark's Church, Bay City, November 19th, 20th, and 21st. The Rev. Charles Clingman was preacher at the opening service Tuesday evening; on Wednesday night the Rev. Peter Gray Sears was the preacher; and at the closing service on Thursday night Bishop Quin preached on Reconstruction. There was an early celebration of the Holy Eucharist on both mornings, Litany and sermon on Wednesday morning, and Morning Prayer and sermon on Thursday. Miss Baker conducted the institute for women on the Advent Call, Bishop Quin closing with some helpful advice. The subjects discussed at the Round Table Conferences were: Parochial Visiting, How to Improve the Work in Our Missionary Field, and Parochial Finance. Large congregations were present at all of the services. The time and place of the spring meeting will be announced later on.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Bishop Brent Will Visit His Diocese

IN A RECENT CABLE to the Rev. Charles M. Sills, D.D., president of the Standing Committee, Bishop Brent states that he hopes to pay a brief visit to his diocese the latter part of January, after which he will probably return to France to stay until final demobilization. Further action on the election of a coadjutor will await the Bishop's visit.

CANADA

Dr. Mann at Montreal Cathedral—Thanksgiving Services—Commemoration of S. S. Princess Sophia

Diocese of Algoma

A VERY BEAUTIFUL picture by an English artist has been assigned to St. Simon's Church, North Bay, by Archbishop Thorne-loe. As the church had no reredos, one was made by the Rev. E. H. C. Stephenson of Sault Ste. Marie, and the painting formed the central panel. The subject is the Resurrection.

Diocese of Calgary

FEW COMMUNITIES have suffered more severely from the recent epidemic than the small one of the Sarcee Mission School, near Calgary. All the scholars and the staff, except Miss Tims, were ill. Archdeacon Tims made an appeal for help and at a meeting of the clergy a fund was started to provide additional help in nursing and food. Several Churchwomen from Calgary helped with the housekeeping and nursing.

Diocese of Montreal

THE PREACHER at the anniversary services in Christ Church Cathedral, Montreal, on November 24th, was the Rev. Dr. Mann of Trinity Church, Boston. He reviewed the part taken in the struggle just concluded by the English-speaking peoples. "We are coming to see," he said, "that this war is no mere struggle of material resources, that in the last analysis this greatest of all wars was a spiritual and moral rather than a physical conflict." Referring to the possible League of Nations, Dr. Mann said it was a glorious ideal but its progress might be slow and painful; nevertheless the foundation of it had been already laid. It was to him a fact of great significance that for the first time since the expansion of the English-speaking peoples throughout the world all branches of that race had stood

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AT MORNING PRAYER on November 10th in the Church of St. James the Apostle, a solemn *Te Deum* of thanksgiving was sung for deliverance from the disease that had kept the city's churches shut for a month, and for the victories of the Allied forces that promised a speedy end to the war. It was also announced that a special service would be held, as soon as definite news of peace arrived. This took place on the following day. At 3 P. M., after the great victory parade through the city, in which the Anglican clergy, with the Bishop, took part, Christ Church Cathedral was crowded to its utmost capacity. The Vicar, Dr. Symonds, conducted the service, a special pleasure just before his departure for Europe. In the General Thanksgiving there was inserted a special clause of thanks for the mercies shown to the Empire and our allies. There was no address but after the prayers the *Hallelujah Chorus* was sung, then *God save the King*—three verses—and then the Bishop pronounced the benediction. Large congregations in many of the city churches showed the intense joy and thankfulness of the people, notwithstanding that the mourning dress of so many of the women showed what the war had cost.

Diocese of Niagara

BISHOP CLARK, in a recent pastoral, dwelt particularly on the efficacy of public prayer. He mentioned the names of many of the great generals and admirals in the war who are men of prayer. He recalled Admiral Beatty's words: "When England can look out on the future with humble eyes and a prayer on her lips, then we can begin to count the days toward the end."

Diocese of Nova Scotia

OWING TO the expected departure of Canon Vernon, Archbishop Worrell has appointed to the post of examining chaplain, which he held, the Rev. H. W. Cunningham.

AT THE great thanksgiving for victory in All Saints' Church, Halifax, Archbishop Worrell was the preacher. At St. Paul's the doxology burst from two thousand throats when the gun announced the hour for public thanksgiving. Of the families of the congregation more than ninety have lost sons. The Governor's proclamation of the thanksgiving was read by the Archdeacon, who preached.

Diocese of Ontario

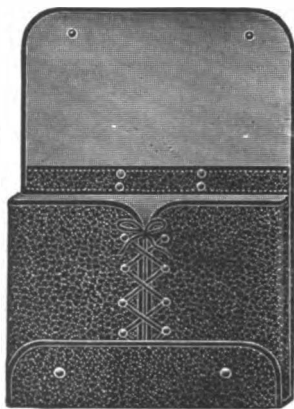
THE DEVOTION of Canon Fitzgerald, of Kingston, during an epidemic of influenza on the ship in which he crossed to England recently, was highly commended by the commander of the transport, in a letter to Bishop Bidwell.

ONE OF the largest congregations ever seen within its walls was present in St. George's Cathedral, Kingston, on November 13th, in the great thanksgiving for victory. Members from the choirs of other city churches made up the 120 voices who rendered the music. Following the choir were a number of ministers of other denominations, representing every Protestant body in the city. The first lesson was read by the minister of the First Baptist Church. A prayer of thanksgiving was offered by the Rev. J. D. Ellis, Methodist. The preacher was Bishop Bidwell.

Diocese of Ottawa

THE RENOVATION of St. Matthew's Church Hall, Ottawa, has been completed in two months. The chapel has been renewed and many other conveniences added for the various guilds and parish activities.

THE OTTAWA CHURCHES hold a series of thanksgiving services for victory and peace for four weeks in four of the central churches. The preacher at the first, in St. Matthew's Church, was Dean Starr. The three other services were to be held on Thursday of each week in the Cathedral, All Saints', and St. John's.—A MEMORIAL



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WINDOW was unveiled in St. Alban's Church, Ottawa, November 10th, in honor of the late Flight Lieutenant McCullough. The rector, the Rev. T. J. Stiles, read the dedication service and preached. Lieutenant McCullough was among the first to go from Ottawa overseas and was killed in action on August 16, 1917.

Diocese of Quebec

THE BISHOP has made an appeal to the laymen of the diocese to aid in increasing the stipends of the clergy, which in spite of some small addition, are not equal in purchasing power to what they were twenty years ago. The clergy are not receiving a living wage. At a meeting of the diocesan board on the 30th of October, it was resolved that the stipends of the missionary clergy for the current year be \$1,150 and a house, and that at the beginning of the next financial year (March, 1919) there be a further increase.

Diocese of Rupert's Land

THE PARISH of Manitou has largely exceeded its apportionment both for the home mission fund and for the M. S. C. They were only assessed for \$200, but raised \$900.—FINANCIAL DIFFICULTIES are feared in many of the parishes as a consequence of the quarantine.

Diocese of Toronto

THE OPEN-AIR service in Queen's Park, Toronto, on Sunday afternoon, November 10th, was a wonderful sight. A solid mass of men and women gathered from all ends of the city. A feature was the presence of the United States Naval Band, which led in the singing. It was estimated that there were from 75,000 to 100,000 people present.

THE ADDITION to St. Alban's Cathedral, Toronto, now nearly completed, will give added seating capacity for five hundred people.—THE DEATH of the Rev. T. Beverly Smith, rector of St. John's, West Toronto, took place November 14th. He was much beloved in all the parishes, where he worked and will be greatly missed in St. John's.—THE RECTOR of Holy Trinity Church, Toronto, at the service of thanksgiving for victory, suggested that the time (twenty minutes) of the service be spent "on our feet praising or on our knees praying to God".

A PASTORAL was issued by Bishop Sweeny advising the use of special thanksgiving prayers for deliverance from the plague and for peace and deliverance from our enemies.—CANON GOULD, the secretary of the C. C. M. S., left Toronto for England the first week in November, going to see the heads of the great missionary societies in England with reference to work in Canada.—A SERVICE was held in the Church of the Redeemer, Toronto, on November 3rd, to commemorate the tragic end of the C. P. R. Steamship, *Princess Sophia*, which went down with all on board off the Pacific coast on October 25th. Bishop Stringer, speaking at the service, said: "Were it not for this world conflict, the loss of the *Princess Sophia*, with all on board, would be chronicled around the world as one of the greatest disasters in marine history."

Diocese of Yukon

BISHOP STRINGER left for England the second week in November, and goes to France also, for special work among the soldiers, under the auspices of the Y. M. C. A. It was thought that the influence of this pioneer bishop, who has been holding the outposts of civilization for the last twenty-five years, would be excellent in promoting a high ideal of citizenship among the Canadian soldiers.

The Magazines

ONE VERY practical way of doing two good deeds at one time is to send subscriptions to the *Spirit of Missions* as Christmas presents. In this way your Christmas gifts will last the whole year and at the same time will materially help the cause of missions and establish one more point of contact between the Church at home and our 2,800 missionaries. A subscription costs only \$1.00 a year. An attractive Christmas card will be sent just before Christmas in the giver's name stating that the magazine will come for twelve months with greetings. Address *The Spirit of Missions*, 281 Fourth avenue, New York, N. Y.

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GOD'S SMILE may be a flower, or a bit of bright color. God's smile may be an expression on some stranger's face or a cheery look upon your own. God's smile may be the little bright incident that changes the day for you—or a larger, more potent something that changes your life! Never doubt, no matter how full of sorrow and suffering and war the world may seem, that God does smile! Just look at the face of the crowd of little children, just listen to a choir singing, just walk at dusk into a dewy garden — and you'll know! — MARGARET E. SANGSTER in the *Christian Herald*.

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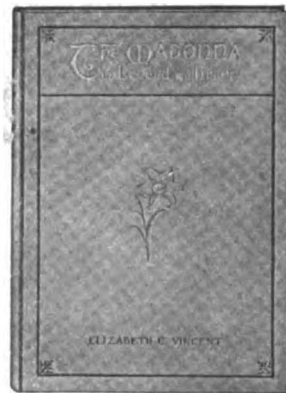
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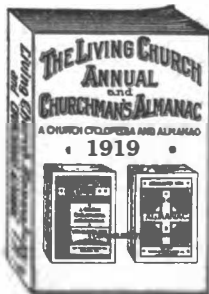
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