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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—JANUARY 18, 1919

NO. 12

NEW YORK 11 WEST 45th STREET

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The Hymnal of the Church

MUSICAL EDITION

The Commission appointed by the General Convention of 1913 to revise The Hymnal has completed the work.

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Published by THE CHURCH PENSION FUND, 14 Wall Street, New York
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Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.**OFFICES**Milwaukee: 484 Milwaukee Street (Editorial headquarters and publi-
cation office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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DEPARTMENT.**DISPLAY RATE:** Per agate line, 15 cents.All copy subject to the approval of the publishers. Copy must
reach Chicago office not later than Monday morning for the issue of
that week.Address advertising business (except classified) to 19 S. La Salle
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LET US NOW consider, O Lord our God, let us thankfully remember what Thou art to us. Thou art the great Beginning of our nature; and the glorious end of all our actions. Thou art the overflowing Source from whence we spring; and the immense Ocean to which we tend. Thou art the free Bestower of all we possess; and faithful Promiser of all we hope. Thou art the strong Sustainer of our lives; and ready Deliverer from all our enemies. Thou art the merciful Scourger of our sins, and the Bounteous Rewarder of our obedience. Thou art the Safe Conductor of our pilgrimage, and the Eternal Rest of wearied souls.

—John Austin.



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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 18, 1919

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EDITORIALS AND COMMENTS

Is Criticism of the Y. M. C. A. Justified?

A FEW days ago wide currency was given to a highly dramatic form of criticism levied against the Y. M. C. A. by soldiers returning from the front. A huge boat crowded with men returning from overseas was warping into the dock; relatives and friends thronged the pier waiting to receive them; bands were playing, flags were waving, and the boys were leaning out over the deck rails. Suddenly, someone called out: "Three cheers for the Red Cross!" And they were given with a will. "Three cheers for the Salvation Army!" And they were given with a will. "Three cheers for the Y. M. C. A." And the response was a prolonged gr-r-r-r-r.

To thousands of readers this attitude came as a surprise. They could scarcely believe it; it grieved them and hurt them. To be sure, had they read the article in the *New Republic* a few weeks ago, or the *Literary Digest* of a recent date, they would not have been so surprised; their minds would have been prepared. Those of us who were with the men at the front were not at all surprised; for I am bound to say that fully seventy-five per cent. of the men whom I met at the front, and on both fronts, were bitter, vitriolic, even profane, in their criticism of the Y. M. C. A. I learned of this criticism at first hand when I was appointed censor of the mail and had to read hundreds and hundreds of letters day after day. The letters abounded in praise of the Red Cross and in scornful references to the Y. M. C. A. The position that I took then I maintained throughout—letters containing such criticisms were severely censored. It was a part of the official regulations on censorship to expurgate all criticisms of the A. E. F., and of auxiliary organizations working in conjunction with it. Later on, when I served as postmaster, I had a captain and six lieutenants appointed as official censors to take off my hands this immense burden of work; and their instructions were explicit to eliminate from every letter criticism that might serve to injure or embarrass the work of the Y. M. C. A. or of similar bodies.

Since my return I had determined to say nothing about this in public; but, inasmuch as the general secretary, Dr. John R. Mott, has said, "We must meet this criticism, whether founded or unfounded," and I have not as yet seen any statement that exactly expresses my own judgment in regard to this matter, I want to put myself on record as saying that in the main the bulk of the criticism is in my opinion unjustified by the facts. What I shall say here I said, perhaps more briefly and in another way, in a communication to the War Commission of the Episcopal Church some months ago in reply to a request from that body for a frank statement of the relation of the chaplains of the American Expeditionary Forces to the Y. M. C. A. overseas.

We had no Y. M. C. A. men with us at Château-Thierry.

We had none, because a very definite arrangement was entered into whereby the Red Cross should look after the recreational features in hospitals, and the Y. M. C. A. should confine itself to fighting units and camps. At Souilly, however, on the Verdun front, at my request as Red Cross chaplain, the Y. M. C. A. took charge of our canteen. During the two months and a half that I was on that front I talked with many thousands of soldiers going into the line and coming out, soldiers both well and wounded—and had opportunity not only to hear what they had to say about the Y. M. C. A., but to view with some intimacy, and I think to judge with some accuracy, the relation of the average soldier to that organization.

I. The fundamental ground for this criticism, in my opinion, centers around the canteen. Had the Y. M. C. A. not taken over the canteen, it would have escaped most, if not all, of this bitter criticism that has been made against it. But the Y. M. C. A. took over the canteen patriotically, at the direct request of General Pershing himself. They were not eager to do it. It involved an entire readjustment of their plans, made necessary an immense increase in personnel, and threatened for a time to overshadow their characteristic work in the areas of recreation, education, and religion. The minute the Y. M. C. A. became shopkeeper or sutler to the army, it made a bid for unpopularity. Any member of the G. A. R. will tell you how unpopular the sutler was in the Civil War. Why, I have had a G. A. R. man say to me with a reminiscent twinkle in his eye: "We used to take the sutler every Saturday night and run him out of the camp twenty miles and back, just to get even with him." We in civilian life cherish as one of our high privileges the right to denounce the butcher and the baker, the grocer and the caterer, who haven't in stock the brand we want when we want it; who deliver things late when there are guests for dinner; and we view with suspicion and scorn the apologies they make and the excuses they offer. Most of our criticism is wholly unjust. But, as the man of the house is inclined to say, "I pay my bills, and I want good service."

Now here is a Y. M. C. A. canteen with its limited stock of supplies—boxes of cookies, boxes of raisins, cans of tobacco, cartons of cigarettes, boxes of candy, boxes of cigars—all brought up to the front with great difficulty. And here is a line in front of the canteen, a line a block long. Every fellow has *beaucoup* francs. He has had his payday, and where shall he spend his money if not at the canteen? The window is opened. The fortunate fellow at the front wants to buy out the whole shop. He wants ten boxes of candy; no, he can have only one. He wants a carton of cigarettes; no, he can have only two packages. Then he begins to be "sore". "What's the matter with the Y. M. C. A., anyway?" He has money, he's willing to pay for it. Why can't he have

it? What's the idea? "Where do you get this 'two-package only' stuff?" The "Y" man patiently and pleasantly reminds him that there are others coming behind, and the fellow next in line elbows him along, to make in turn his effort to get more supplies than are allotted. Do his best, the Y. M. C. A. man finds his stock diminishing and his line lengthening and clamorous, until there is nothing left perhaps for the men at the end of the line but a box of sardines or something of the sort. Long before, perhaps, the news has begun to trickle down the line, that there are no cigarettes left, and the fellows begin falling out one by one to stand on the side line and jeer at the Y. M. C. A.

"But," says someone, "why doesn't the Y. M. C. A. have enough stuff to meet the situation? That's what we gave our money for. We intended that all our boys, especially those at the front, should have these creature comforts, and it is the business of the 'Y' to get these supplies up!" And my reply to that is that none of us realizes the scarcity of transportation. That was but one of our army problems. This is no reflection upon you, nor upon our officials at Washington, nor upon the general staff, nor upon the service of supplies, that we did not have enough transportation. Boats were crowded, as you know, with soldiers and ammunition. We won the war very largely because we threw into Europe on short notice such an amazing number of men and such a splendid amount of equipment and ammunition. A certain amount of tonnage per month was assigned to the Y. M. C. A. They spent some of your money for trucks, for thousands of trucks. But you know, and everyone should know, that a large percentage of these camions when they were delivered in France were commandeered by the United States Army, which needed them for troops and ammunition; and the Y. M. C. A., with instant good grace, surrendered them. I was told, for instance, that of one hundred trucks landed at Brest belonging to the Y. M. C. A., eighty-five were taken over by the United States government. No one can blame the government, and no one can blame the Y. We were all out to win the war, and general headquarters knew best what was necessary. But fifteen trucks will not do the work of one hundred. Eighty-five per cent. reduction of transportation means that eighty-five per cent. of your goods will not be delivered on time. The Y. M. C. A. was magnificently organized overseas, and distributed its goods to the different divisions and the different zones with admirable judgment. It hadn't time to explain to every boy in the line the difficulties of transportation. And even if it had it would have found that like most of us the boys were very suspicious of explanations furnished them in lieu of cigarettes and candy. You can't eat an excuse, and you can't smoke an explanation.

Then, in connection with the canteen there was another constant complaint. Supplies cost more at the Y. M. C. A. canteen than they did at the commissary. The United States commissary could sell a package of cigarettes up on the Meuse for the same price that you would pay for them on the Hudson. A box of cigars cost no more at the commissary at Verdun than it would at Valparaiso, Ind. Why? Because the United States could buy these things in great quantities and at government prices, transport them in her own ships without charging transportation against them, handle them with her own soldiers, haul them in her own camions, and sell them practically at cost. But the Y. M. C. A. did not enjoy these privileges. She had charges of transportation, and the overhead expense of her huts, and a comparatively expensive personnel. Her one hundred and fifty million dollars was not inexhaustible, and she had a great many irons in the fire—not merely the canteen, but her recreational, educational, and religious activities, to maintain with her money. She was not in the canteen service to make money, neither was she supposed to squander it. "A bunch of robbers!" says a soldier who has to pay one-third more for supplies at the Y. M. C. A. "Why, the Red Cross," he says, "gives us things for nothing!" Yes, but the Red Cross was there to furnish supplies to the wounded and sick; the Y. M. C. A. was there to furnish the active soldier free recreation, writing paper, books, inspirational meetings of all sorts, and incidentally through the canteen to furnish so far as possible accommodations for purchasing with money which he had earned those little luxuries which he ought to have and which the Y. M. C. A. was trying to

supply him. My own feeling expressed again and again to the Y. M. C. A. men with us was that it would have been well to have charged off to profit and loss several millions of dollars, and thus to have met the commissary prices; and I believe now that some adjustment has been made whereby that is possible.

II. One dark, rainy night I stepped into our canteen where the Smith unit was dispensing chocolate and sandwiches to all comers free of charge. The place was crowded with soldiers, and one of them was eloquently holding forth to a group seated around him. It was the old subject. He was delivering a tirade against the Y. M. C. A. As I came in, he lowered his voice and stopped. I begged him to go on; I wanted to hear what he had to say. "I am the chaplain," said I, "and I want to hear what you have to say about the Y. M. C. A." His address was something like this: "Say, I've been up at the front for six months and I never even see a Y. M. C. A. man except when one came along with a little camionette full of supplies. All of us fellows had our tin helmets on and our gas masks at alert. We were under shell fire, and, believe me, things were doin'. We all crowded round the camionette to get some cigarettes and stuff, and what do you think that guy said? He said: 'I can't let you have any, boys; I'm taking this up to the front.' And we all said: 'Front! Where in the —— do you think you are?' But he drove on, and I called out to the men, 'Let down your gas masks and take off your helmets, boys; put on your service caps. There's no danger. A Y. M. C. A. man just went by.'" Well, I pointed out to that fellow that by his own story the "Y" man had at least been going up further to the front; and, whatever else he might be accused of, he could hardly be accused of cowardice.

At the very moment when that boy was saying this, we had in the officers' ward a Y. M. C. A. man whom I visited every day. He had come to us the victim of exhaustion and exposure, for two days and nights he had had no sleep, driving a camion; and for three or four hours he had been under shell fire, seated on his camion in a convoy on the road to Montfaucon. And he was a Congregational minister! I felt at the time that he might have been assigned some work a little more congenial to his training. But there he was, driving a camion. The Y. M. C. A. had to use hundreds of its personnel for mechanical work, men who, if the canteen had not been established, would have added lustre instead of criticism to the work of the organization.

Nor can I forget while I am speaking of personnel that Frank West, one of my classmates at Northwestern, and one of the strongest men we had, a Christian every inch of him, and a business man every fiber of him, was on the job in charge of that particular zone, and worked night and day to meet the situation. No, and I cannot forget either that the first of our American clergy—I mean Episcopalian clergy—to be killed was our own Hedley Cooper of Oak Park, who served as stretcher-bearer at Cantigny under the auspices of the Y. M. C. A.

III. Many a soldier was inclined to forget, and yet it should not be forgotten, that this organization furnished him with moving pictures, and singers, and musicians, and speakers of the very highest type. The night that I joined Evacuation Hospital No. 6 at Meaux, we crowded into a big tent to hear an address by one of the greatest preachers, in my judgment, in America—Henry Sloane Coffin, pastor of the Madison Avenue Presbyterian Church in New York City. It was one of the finest addresses I ever heard, and I shall never forget it. With him was Mrs. Hutchins, one of the sweetest singers I ever heard, who later sang for us at a burial in the wheat field along the Marne and beyond Château-Thierry. If I were to turn to my diary I could give a long list of distinguished speakers whom the Y. M. C. A. sent, and distinguished artists of all sorts, who suffered every discomfort and risked their lives again and again to bring cheer to our fellows at the front.

There are many things that I might criticise in the Y. M. C. A. It seemed to me at times that the emphasis upon the recreational rather than the religious was overstressed. And yet I cannot forget that the only hymnals I had with music in them during most of my time in France—the only ones I could get—were the Y. M. C. A. hymnals. They were there; the others were always coming. One of the

questions asked me by our office in New York was how the chaplains got on with the Y. M. C. A. personnel. My reply was "Famously". I found them invariably men who were eager to do all they could to strengthen the chaplain's hands. Let me give you a little example.

When I was appointed postmaster, I found that the orderlies were selling Paris editions of American newspapers, those of the day before, at 25 centimes each—that is, a nickel apiece. At a little French town hard by those papers were selling at 20 centimes, or four cents each. The profit of one cent was being made by the orderlies who used the mail transportation to bring the papers over every day from this little French town. It did not take me long to figure out that even at a cent apiece the profit was about six dollars a day, or one hundred and eighty dollars a month. That's what you and I would call special privilege. And I stopped it at once. You may imagine that the orderlies were not very enthusiastic over their new chief. Then the question was how to get the newspapers on sale. I would not have them sold at the post office, and I wouldn't have anyone in the camp making money out of them. What I did was this: turn to the Y. M. C. A. and ask them to buy the newspapers at 4 cents apiece and sell them at 4 cents each; and this they gladly did. A few weeks later, I discovered, while passing through another French town, that the Y. M. C. A. there was securing the papers at 4 o'clock in the afternoon and giving them away that same afternoon, papers not of the day before but of the day itself. I immediately called the attention of our Y. M. C. A. men to this and asked them why it was that we had to have newspapers sold when in other places they were being given away. The reply was that there was no transportation. But, do you know what those Y. M. C. A. men did? They rose a few hours earlier in the morning, walked to the rail-head several miles away, and carried the newspapers back to distribute them to our men free of charge. My experience was that I had only to call, as chaplain, on a Y. M. C. A. man for help and he would do anything he could to assist.

In a recent article contributed to a Church paper by "A Disinterested Observer", his criticisms of the Y. M. C. A. are all boiled down into one demand, and that is for "better leadership". "The religious worker," he says, "should be enabled to give all his time to this most important job. The leaders need more time, and should be picked with much greater care." And if I were a Y. M. C. A. man, I should reply to him: "Your demand is a just one, and it is being met. The religious work of the Y. M. C. A. abroad has been put under the leadership of one of the greatest religious leaders of this country, Henry Churchill King of Oberlin College. The programme under President King is excellent in its outline, and the personnel under him is rare in every way. I prophesy that out of the criticism of the Y. M. C. A. will come a new impetus to its work.

Y. M. C. A.! Youth—Manhood—Association! But in the midst of it Christ! Christ at the center! Christ the secret of the association of young manhood. "C" is the important letter of the four: "C" that stands, not for criticism; "C" that stands, not for camouflage; "C" that stands, not for cowardice; "C" that stands, not for canteen; "C" that stands for the mainspring of the life and the activities and the vision of the future of this organization. "C" that stands for Church and Christianity and Christ. Let the emphasis be placed there upon the fundamental and essential meaning of the "Y" and—I do not say it will escape criticism—I do not even say it will not at times deserve it—but I do say it will be increasingly serviceable and successful.

GEORGE CRAIG STEWART.

THOU CALLEST us up in the early morning, and givest us light by the beams of Thy sun; to labor every one in their proper office, and fill the place appointed them in the world. Thou providest a rest for our weary evening; and favorest our sleep with a shady darkness; to refresh our bodies in the peace of night, and repair the waste of our decaying spirits. Again, Thou awakest our drowsy eyes, and biddest us return to our daily task. Thus hath Thy wisdom mixed our life, and beauteously interwoven it of rest and work, whose mutual changes sweeten each other, and each prepare us for our greatest duty, of finishing here the work of our salvation, to rest hereafter in Thy holy peace.—John Austin.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 13th:

"Marina," New Haven, Conn.....	\$ 10.00
K. C. F., Marquette, Mich.....	5.00
St. Paul's Church School, Buffalo, N. Y. *	10.55
St. Matthew's Church, Columbia Falls, Mont. †	7.11
C. E. S. †	25.00
St. George's Sunday School, Mt. Savage, Md. †	65.11
H. A. A., Arlington Heights, Mass. †	5.00
Total for the week.....	\$ 127.77
Previously acknowledged	64,887.08
	\$65,014.85

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For relief of Belgian children.
- ¶ For relief work in Rome.

[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:

616. In memory of M. B. H., July 28, 1918.....	\$ 36.50
617. St. Paul's Sunday School, Louisville, Ky.....	36.50
618. St. Paul's Church School, Buffalo, N. Y.....	73.00
1. St. Alban's School, Knoxville, Ill.—Christmas gift...	11.73
6. Mrs. H. O. DuBois, New York City—\$2 special gift.....	38.50
7. Miss Mary Constance DuBois, New York City (two children)—\$1 each special gift.....	75.00
15. Miss Jane Cuddy, Pittsburgh, Pa.....	10.00
24. Rev. and Mrs. Robert Scott, Williamstown, Mass.....	9.13
31. Rev. and Mrs. Bert Foster, Grass Valley, Calif.....	10.00
45. Mrs. John R. Campbell, Oil City, Pa.....	36.50
71. A. C. K.....	10.00
72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.....	9.00
115. Children of Mercy, Gardiner, Maine.....	3.00
228. Miss Janet Grant, Scranton, Pa.....	18.00
315. Mr. and Mrs. D. H. Gadsden and sister, Charleston, S. C.....	36.50
316. Henry F. Hayne and sisters, Charleston, S. C.....	36.50
317. Mr. and Mrs. A. Farrell, Marquette, Mich.—In memory of Maitland.....	36.50
339. Miss E. L. Lundy, Battle Creek, Mich.....	36.50
368. Anonymous, Portsmouth, N. H.....	36.00
446. M. F. M., Milwaukee, Wis.—Special gift.....	5.00
Total for the week.....	\$ 563.86
Previously acknowledged	41,098.35
	\$41,662.21

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:

45. St. Luke's Church, Ancon, Canal Zone, Panama.....	\$ 73.00
Previously acknowledged	1,940.17
	\$2,018.17

[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. Mary's Sunday School, Park Ridge, Ill.....	\$ 3.76
M. and C.....	5.00
Mrs. Sarah Royal, Minneapolis, Minn.....	5.00
Holy Comforter Sunday School, Kenilworth, Ill.....	13.23
Trinity Church School, Niles, Mich.....	23.25
Zion Church School, Oconomowoc, Wis.....	10.00
St. Paul's Church, Ft. Fairfield, Maine.....	3.00
St. Stephen's Church, Racine, Wis.....	5.00
A daughter of the King, LaGrange, Ill.....	2.00
Women's Guild, Church of the Heavenly Rest, Plainfield, N. J.....	10.00
F. de Lancey Robinson, New York City.....	10.00
A friend, New York City.....	5.00
M. F. M., Milwaukee, Wis.....	25.00
St. Luke's Church, Jacksonville, Ala.....	14.00
K. C. F., Marquette, Mich.....	5.00
E. McD. B.....	5.00
Miss M. F. McKelvey, Cincinnati, Ohio.....	2.00
Grace and St. Peter's Deaf Mutes, Baltimore, Md.....	6.31
A friend, Sierra Madre, Calif.....	25.00
E. C. L.....	6.00
F. H. S., Grace Church, Louisville, Ky.....	1.00
The Silver Stars, Cathedral Sunday School, Fond du Lac, Wis.....	1.00
A member of St. John's Church, Savannah, Ga.....	5.00
Anonymous.....	25.00
St. Mary's Church, Shelter Island, N. Y.....	6.01
Church of the Advent Sunday School, Nashville, Tenn. *	5.85
Community Christmas tree, Hot Springs, S. D., through Rev. A. B. Clark *	44.92
St. David's Parish, Portland, Ore. *	22.77
St. David's Sunday School, Portland, Ore. *	24.19
Messiah Sunday School, Rhinebeck, N. Y. *	22.40
Rev. and Mrs. John L. Jackson, Charlotte, N. C. *	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C. *	2.00
	\$344.67

- * For relief of children.

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Christ Church, Norfolk, Va.....	\$ 30.00
Miss Anna J. Vandervoort, Fishkill, N. Y.....	60.00
Communion alms, Chapel of the Cross, Chapel Hill, N. C. *	45.23

- * For relief of children.

SERBAN RELIEF FUND

A friend, New York City.....	\$2.00
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POLISH RELIEF FUND

Rev. J. E. Ingle, Raleigh, N. C.....	\$25.00
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DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

JESUS IN THE HOME

HERE is probably no single theme in the Gospels more rich in reference, more fruitful for careful study, or more illuminating of Jesus' attitude toward life, than those passages which tell us of His interest in the home. To those willing to do some independent work in the four gospels, we would earnestly commend the search for material which records the Master's thought of the family. To begin with we seldom read His genealogy. Probably many of us never read it as it stands in Matthew and Luke; but for Him it must have been full of interest.

The thirty years of private life were spent as a member of a deeply religious and God-fearing home; and in a perfectly normal life He grew to manhood's estate, "increasing in wisdom and stature". He was obedient and reverent, sharing in the labor by which the family was sustained. And then, during His ministry, we are told, He visited many homes. To each of these His greeting was "Peace", and His presence a benediction. As one considers the blessings He left behind, one cannot but long to have Him for the constant though silent and unseen Friend in one's home. In the home of Peter and Andrew He conferred a signal blessing on Peter's wife's mother. As the guest of Matthew and his publican associates, He told them that the door of the Kingdom was open to them. At this time it is not unlikely that the parables of Luke 15 formed the essential part of His message. His visit to the home of Jairus tells us how the death of the Gentile's daughter had led the father to Jesus, and once more the precious story is repeated of the joy and the blessing which follow when we take Jesus into the home. In Jericho His visit of a few brief hours brought salvation to the home of Zacchaeus.

But, of all the homes our Saviour visited, we infer that next to the one in Nazareth stood the one in Bethany. We know not how often He found there a calm retreat, a gracious welcome, a sympathetic interest, and comfort in the ministrations of those whom He loved. John 11 records how that home was blessed beyond human belief. He loved little children, understood their games, took them up in His arms and blessed them, and used their simple directness to illustrate the mental attitude of those who enter the Kingdom of God.

For His parables He drew much material from the home-life: the fasting sons of the bridechamber, the new cloth on an old garment, a house divided against itself, and the leaven hidden in the meal. To Him the home was a divinely appointed institution, worthy of all reverence. He interprets the Being of God in terms of fatherhood, while on His decree rests the Church's attitude toward the indissolubility of the marriage vow. In some homes He met with discourtesy, in others with true honor. In some homes to-day, nominally Christian, He receives scant and seldom recognition; in others He is the unseen Guest at every meal, the fire is glowing on the altar erected in His name, and His loving spirit is reproduced in the atmosphere of the home, until He "makes home so much like heaven, that heaven will seem like home".

The debt which the homes of the world to-day owe to Jesus Christ can be appreciated only by comparing a Christian home with the dwelling place of a heathen.

Sunday—Mark 7: 1-13. Obedience and reverence due our parents.

Monday—Luke 2: 40-52. Consecration of the daily routine of the home. Nazareth stands as a type of all that is best in Christian homes.

Tuesday—Mark 10: 13-31. His interest enfolds the entire circle, and includes the little children.

Wednesday—John 2: 1-12. His approval of the joys of the home.

Thursday—Mark 10: 1-12. His benediction upon its faithfulness.

Friday—John 11: 17-44. His effective sympathy with its sorrows.

Saturday—Luke 15: 11-32. His interpretation of God through the terms of fatherhood.

THE MORE you are offended at your evil thoughts the less they are yours; the more they are your burden, the less they are your guilt. The knowledge or thought of evil is not evil; it is not what you know but what you consent to.—*Benjamin Whichcote.*

AN APPEAL FOR PRAYER FOR CHRISTIAN UNITY

WITH the advent of peace, the visible unity of Christians in the one Lord of peace and righteousness and love is an absolute necessity, if the new order of the world for which we hope is to be permanent and effective. The problems of reconstruction are the greatest ever presented to humanity. It is now no question of reestablishing a balance of power which, though it might make war impossible for a time in an exhausted world, would leave the nations armed to the teeth, with hearts full of jealousy and suspicion. The problem now is to create a Brotherhood of the World. The splendid lessons of duty, service, sacrifice, which privileged and unprivileged alike have learned through all the horrors of this titanic struggle, must be conserved. Rich and poor, the weak and the strong, must understand that no man can reach his highest development so long as he lives only to himself.

Nations and individuals must hear the message that God is Love, revealed in His Son, Incarnate in Jesus born of the Virgin Mary, and that the supreme law of the world is Christ's New Commandment that we should love one another even as also He has loved us. The Church was established that it might proclaim that message and establish that law—the message of love, infinite and eternal, the law of the only life that is worth living. But love is unity, the sharing in the one Life of God. A divided Church can not fully manifest that Life, nor adequately proclaim that Love.

The World Conference on Faith and Order is an attempt to bring Christians together in true Christian love and humility to try to understand and appreciate one another, and so to prepare the way for constructive effort for that visible unity which is necessary to convince and convert the world to its Redeemer. Already many partial and local efforts are being made toward reunion. It can not be doubted that God the Holy Spirit is inspiring and guiding them. But the world is no longer merely an aggregation of nations. It is one, as it never has been before, and as it never will be again for generations, unless it be placed on the foundation of which Jesus Christ is the cornerstone. Christians need the vision of a whole world at peace because it is at one in the peace of God which passeth understanding.

God has blessed the efforts to bring about the World Conference to a degree which seemed impossible eight years ago. Almost every communion which could be reached has promised its coöperation, and the Commission of the Protestant Episcopal Church is preparing to send as soon as possible deputations to present the invitation to join in the Conference to the Churches of Rome and of the East, and to those in other countries to which access has not yet been possible.

But if progress is to be made toward the visible reunion of Christians it can come only from the deep desire of the whole Church, and that desire can find its only effective manifestation, its only means of achievement, through incessant and fervent prayer. Urge your friends and acquaintances of your own and other communions to prayer for the turning of the hearts of Christians to unity and for the guidance of the World Conference. Form prayer circles in private houses and ask your minister to hold public services. Urge specially the observance of the Octave of Prayer for Unity, January 18-25, 1919 (January 5-12 in the Eastern Calendar).

By order of the Commission of the Protestant Episcopal Church on the World Conference.

CHARLES P. ANDERSON, *President.*

WILLIAM T. MANNING, *Chairman,*

Executive Committee.

ROBERT H. GARDINER, *Secretary.*

WHERE THERE is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding which God hath stirred up. What some lament of we rather rejoice at, should rather praise this pious forwardness among men to reassume the ill-reputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to join, and unite in one general and brotherly search after Truth; could we but forego this prelatial tradition of crowding free consciences and Christian liberties into canons and precepts of men. Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—*John Milton.*



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

IS it always a sign of advancing years to become *laudator temporis acti*? To say "The old is better" has scriptural warrant, surely. When I tried to buy a copy of that most convenient manual, the *Rector's Vade Mecum*, last week, the genial bookseller said, quizzically,

"Well, you are old-fashioned about some things," and informed me that nobody ever asked for that nowadays. I plead guilty to that charge, even though I am still so unconscious of the lapse of time as to resent being told, yesterday, that I "held my age well". But it is of quite another field than that of clerical hand-books that I think now. Why are modern "musical plays", so-called, such rubbish? The music, if it tinkles melodiously, is frankly reminiscent—a polite way of saying plagiarized; there is no plot; the jokes are usually *risqué*; and the whole thing lacks coherence. Gilbert and Sullivan, Offenbach, Millöcker—have they no successors? I heard *Pinafore* recently, and *The Girl Behind the Gun*: what a contrast! Who that remembers Francis Wilson in *Erminie*, or Zélie de Lussan in *Nadja*, can really find pleasure in Nora Bayes' *Ladies First*? It brought back freshened faded memories of *Wang* to see good old De Wolfe Hopper as "Sir Joseph Porter, K.C.B."; and I own I delighted in *Chu Chin Chow*, that colorful bit out of the *Arabian Nights*, largely because "Adonis" Dixey sang as deliciously as of yore, and little Ida Mülle carried her sixty years or more so blithesomely.

And where are those clean old comedies of character, such as the younger Sothorn used to give us at the old Lyceum? Will any one revive *Sweet Lavender*, or *The Country Cousin*? I am no anti-Semite: but I think a few Gentile managers of independent theaters might perhaps help the situation.

SOME ONE HAS just sent me a fantastic publication known as *God's Revivalist and Bible Advocate*, published at "Mount of Blessings", Cincinnati, and apparently the organ of one wing of the "Holiness" movement—"Without the mixture of Keswick and Wesleyan holiness, nor post- and pre-millennial teaching," it rather self-righteously boasts. It is distributed gratis through hospitals and other public institutions, where I should imagine its effects would be rather upsetting than helpful: for its religion is just about the sort of frenzied "private interpretation" so well pictured in the new story of Homer Croy's, *Boone Stop*. But the question has come up in my mind: Why are Churchmen so stingy of Church literature? Here are these fanatics scattering their caricatures of Christianity freely; the "Christian Scientists", with laudable zeal, place copies of their official journals in all sorts of public places; the American Tract Society is lavish. But Church papers and pamphlets are to be had only with difficulty and after a rather determined search. It is right to learn from the enemy.

FROM ONEIDA, N. Y., comes another encouraging instance of cordiality on the part of the Knights of Columbus toward the Free Masons. At the opening of the new Masonic Club, a handsome floral tribute was received from Oneida Council No. 473, Knights of Columbus, with a courteous note signed Robert H. Iles, Grand Knight, expressing fraternity and good-will. All of which is quite as it should be, papal anathemas apart. But what about the anathemas?

SOME ONE SHOULD suggest to Dr. John Dill Robertson, commissioner of health of Chicago, that not even the best motive justifies parodying the Parable of the Sower into a warning against coughs. Vulgarity like that may be "up-to-

date", as Dr. Robertson calls his version, but it is unspeakably offensive.

TWO YEARS AGO I told this story in prose, as I had it from an American correspondent in Belgium. Miss Amelia E. Burr in the *Outlook* puts it into verse.

"THE PRAYER

"(The Real Experience of a French Gunner)

"You say there's only evil in this war—
That bullets drive out Christ? If you had been
In Furnes with me that night . . . what would you say,
I wonder?"

"It was ruin past all words,
Horror where joyous comfort used to be,
And not clean, quiet death, for all day long
The great shells tore the little that remained
Like vultures on a body that still breathes.
They stopped as it grew dark. I looked about
The ghastly wilderness that once had been
The village street, and saw no other life
Except a Belgian soldier, shadowy
Among the shadows, and a little group
Of children creeping from a cellar school
And hurrying home. One older than the rest—
So little older!—mothered them along
Till all at once a stray belated shell
Whined suddenly out of the gloom, and burst
Near by. The babies wailed and clung together,
Helpless with fear. In vain the little mother
Encouraged them—'But no! you mustn't cry,
That isn't brave, that isn't French!' At last
She led her frightened brood across the way
To where there stood a roadside Calvary
Bearing its sad, indomitable Christ—
Strange how the shells will spare just that! I saw
So many. . . . There they knelt, poor innocents,
Hands folded and eyes closed. I stole across
And stood behind them. 'We must say our prayer—
Our Father which art in heaven,' she began,
And all the little sobbing voices piped,
'Hallowed be Thy Name.' From down the road
The Belgian soldier had come near. I felt
Him standing there beside me in the dusk.
'Thy kingdom come—'

"Thy will be done on earth
As it is in heaven.' The irony of it
Cut me like steel. I barely kept an oath
Behind my teeth. If one could name this earth
In the same breath with heaven—what is hell?
Only a little child could pray like this.
'Give us this day our daily bread—' A pause.
There was no answer. She repeated it
Urgently. Still the hush. She opened wide
Reproachful eyes at them. Their eyes were open
Also, and staring at the shadowy shapes
Of ruin all around them. Now that prayer
Had grown too hard even for little children.
'I know—I know—but we must say the prayer,'
She faltered. 'Give us this day our daily bread,
And—and forgive—' she stopped.

"Our trespasses
As we forgive them who have trespassed against us.'
The children turned amazed, to see who spoke
The word they could not. I, too, turned to him,
The soldier there beside me—and I looked
Into King Albert's face . . . I have no words
To tell you what I saw . . . only I thought
That while a man's breast held a heart like that,
Christ was not—even here—so far away."

I CUT THIS precious paragraph from a New England daily, concealing only the proper names:

"At the Unitarian Church, Sunday, the baby daughter, Elizabeth, of Mr. and Mrs. W., principal of the W. High School, was given recognition as a member of the religious community. In place of the christening water a rosebud was handed to the little one by the minister as a type of her unfolding life."

"How sweetly pretty!" Nay, how ineffably silly! "Fancy ceremonial" may be tolerable in the I. O. R. M. or the K. O. T. M.; but when it parodies an august and historic sacramental rite, it becomes disgusting.

UNPUBLISHED STORIES OF ROOSEVELT

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

PROFESSOR WILLIAM JAMES used to describe his experience under an anaesthetic. The ordinary contradictions of life had disappeared. He saw all round each subject. The modicum of truth in contradictory systems grew clear to him. He awoke with a new appreciation of those who differed with him. He realized that one might have a right to his opinion, wrong as it might be for Professor James to hold it. He had a new vision of that charity which covers a multitude of sins—and differences and variations.

When a positive, aggressive character dies, with whom many may have differed and at whom some flung their furious and harsh adjectives, death seems to soften all asperities and to bring a new conception of real values. Those nearest Theodore Roosevelt loved him. One, his stenographer a few years ago, said to me the day he died: "He was a lovely man to work for, so thoughtful and so kind. We could not help but love him."

There are thousands of men ten or twenty years younger than Roosevelt who, the country over, recall these days his sheer kindness and helpfulness to them in some emergency. Most of their stories will never find their way to print. Many are too personal for any one to mention save without the name. Some could never have been told in his lifetime.

Here are a few. To the attention of Colonel Roosevelt some twenty years ago the case of a young man just out of college and in need of outdoor life was brought. I have the letter he wrote offering the all but stranger his ranch for the summer, with its recreating cowboy life, and promising to join him some weeks later.

It is now perhaps proper to say that when the idea first developed in the middle nineties of a revival of the historical pilgrimage for educational purposes it was Colonel Roosevelt's unknown coöperation, both by letter and interview, that insured the success of the first of the series of pilgrimages, and his advice later that contributed to the appearance of the four volumes on American historic towns.

One story of his relationship to Jacob Riis may at last be told, as Mr. Riis himself confided it some fifteen years ago to a good friend. The national convention which nominated Roosevelt for vice-president was in session in Philadelphia. Mr. Riis was supposed to be dying of angina pectoris a hundred miles away. Then governor of New York, Mr. Roosevelt hurried from the convention to his friend's bedside to say the last farewell and to promise him in words too intimate to quote that he would stand between the family Mr. Riis seemed about to leave and all distress. But, with that practicalness always characteristic of the man, the Governor added: "Jake, you must get well and give yourself to providing for your family against all want or trouble which death may bring." Said Mr. Riis some three years later: "That is why I am lecturing all the time. I did get better and I am making money for my family instead of giving all my time to public service."

Then there was one story of that convention of 1900 which deserves to be known now. Several youngish men not in politics had been trying in the days before the convention met to stand between the Governor and what looked like a political scheme to shelve him in the vice-presidency. The Middle West wanted to give him the best available, since the logic of the situation predetermined the renomination of McKinley for the presidency. The combination grew stronger for Roosevelt's nomination. It was by one suggested the day before convention opened that he change his hotels to escape the mob that clamored round him. He refused on the score of courage. The nomination was assured. His group of non-political friends were two hours before the meeting trying to find what comfort could be drawn from their great disappointment. At last one said: "Perhaps we are wrong. Luck has so persistently followed Roosevelt that the vice-presidency may prove, in spite of every precedent, the stepping-stone in this case to the presidency."

When word came of McKinley's assassination and of Roosevelt's accession to the White House the little group were widely scattered. But, of the five, two with whom I have talked since said that their first thought on that September afternoon in 1901 was of the conversation which had

taken place in June, 1900, when several disappointed friends were seeking solace for their disappointment.

Among the last letters he wrote from the hospital where he spent those seven weeks of inflammatory rheumatism involving his whole body were two I have seen. One was in completion of a correspondence he had been conducting in helping to make complete, so far as was possible, the work of a younger friend in the preparation of a book on *The World and Democracy*. The other was to give assurance of his interest in promoting right relations with the English-speaking peoples, and among its last words were: "It is wicked not to try to live up to high ideals and to better the condition of the world."

BISHOP FUNSTEN ANSWERS THE ADVENT CALL

BY THE VERY REV. ALWARD CHAMBERLAINE

THE death of our beloved Bishop came to the clergy, communicants, and citizens generally of Idaho as a great shock. Never was a man more beloved and esteemed by the whole community, regardless of Church affiliations, than Bishop Funsten. For twenty years he had been a father to all his clergy, kind and considerate of their needs, and on many occasions helping them from his own salary to make their families more comfortable.

He had been in almost perfect health up to a short time before his death. On Thanksgiving Day he preached in St. Michael's Cathedral, though suffering at the time with a slight pain in his chest, which he feared might be the forerunner of pneumonia. That afternoon he was examined by his physician, and told that his blood pressure was high, and that he must take care of himself. On Advent Sunday, the day of his death, he did not go to the Cathedral services, but held the chapel service for the students at St. Margaret's Hall, which had been quarantined for influenza. In the afternoon he and Mrs. Funsten took a short walk, and he returned very tired. However, after eating his supper he felt better, and as late as 10:30 p. m. chatted with his physician, and talked with him regarding the extension of St. Luke's Hospital. He retired about 11:30 p. m., and was soon asleep. Mrs. Funsten was kneeling at her evening devotions when she heard the Bishop breathing heavily. She rushed to his side, but without speaking a single word his soul passed into eternity. He answered the "Advent Call". Physicians were summoned, and every means of resuscitation was resorted to, but to no purpose. His death was due to angina pectoris, a sudden closure of the arteries of the heart, which apparently had been hardening for some time.

Thus died one of our noblest bishops, a man whose life was consecrated to his Lord and Master, as shown by every word and act. He was faithful to the Church's interests in every particular, a devout student of God's Holy Word, and a firm believer in its divine inspiration from cover to cover. He was one of the strongest optimists, and could see a bright side to every cloud, no matter how lowering it might be. Many times he was wont to say, "My work cannot fail because it is God's work." As an administrator Bishop Funsten had no superior, and the Church in Idaho owes her phenomenal growth during the past twenty years to his wisdom and energy.

Bishop Funsten was a great builder. He leaves as his material monument in Boise the beautiful St. Michael's Cathedral, the deanery, the Bishop Tuttle church house, the fine new nurses' home, and St. Luke's Hospital. Besides these, he enlarged the bishop's house, built a splendid addition to St. Margaret's Hall for Girls, erected Grace Church in East Boise, and Trinity Mission in South Boise. The number of churches, chapels, parish houses, and other buildings throughout the district has about quadrupled during Bishop Funsten's administration. The present valuation of all Church property which he had acquired since taking charge of the district is conservatively estimated at almost \$1,000,000.

These words are the testimony of one who has known Bishop Funsten intimately for nearly sixteen years in the work of his missionary district. To have known him was to love and admire his beautiful Christian character, and the inspiration of his life will long be treasured by his clergy and people of Idaho.

Church Music in a New Era

By HERBERT C. PEABODY

Organist, Christ Church, Fitchburg, Massachusetts

FROM earliest ages man has expressed his thoughts in music. Such expression has manifested pleasure, sadness; exuberance of spirits, utter despair. We have read of David pouring out his soul in music. Nature strikes a concordant note; the breeze through the branches, the ripple of the water over the pebbles, bespeak nature in song. We know of the beast recognizing sounds of music, attracted and appeased by them. We know of the helpless babe quieted by music. We know that sufferers in pain are soothed by it, soldiers in battle spurred to deeds of valor by it. Our emotions are swayed by its influence. We speak of beautiful architecture as "frozen music". We worship God with the aid of music as the "handmaid of religion". All attests the universality of music as a means of expression in the scheme of the universe. Music rises above the material, above the tangible, and becomes the messenger between man and his Maker. Hence music of all time has been associated with religion and religious expression, fulfilling its mission in interpreting for man his innate intimacy with God. It is the universal language, expressing for man his prayer and praise. A musicless world would indeed be cold.

Music climbs to its loftiest plane as the "messenger between man and his Maker", "beginning where poetry leaves off", as the "handmaid of religion". In public worship it finds its highest activity, giving itself unstintingly to the task of interpreting for man his devotion, his longing, his affection, his intimate touch with "things unseen yet ever near".

It is interesting to study the approaching era as it will affect the church service. This era will likewise affect the music of the service. But to what extent will it shatter ideals of the past, ideals in service music which had seemed firmly established, and toward what end will it bend its great energies? Will service music be simpler in texture and understanding? Will there be more or less of it, whatever the standard shall become? Who is to say what the standard and direction shall be? Who can say, if changes affecting and governing the service cannot yet be determined? Elements in public worship which have stood the test of ages will not be discarded—no fear of that; but, accepted, how will these elements be adapted and readjusted to meet the new requirements? Certain it is that the service is facing a time of both advancement and correction, religion and the expression of it making real strides toward an ideal in efficacy. What use will the new service make of music?

In an inspiring book (*Concerning Prayer*) the author of a chapter on *The Psychology of Public Worship* maintains that "Personality and individuality are to be guided and stimulated, not crushed nor dominated. . . . Preacher and priest should take as their model the kindergarten teacher, not the Prussian drill-sergeant." In other words, sympathetic, intimate, personal contact! And in such a world music is at its very best; it is in just such terms that music can be described or interpreted. If service music cannot qualify in such interpretation this is because of deprivation administered by some other and lesser influence.

All such questions as above are relative and of degree; none will gainsay that music will be found adaptable and adapted to the purpose it has always served. And the answers to all these questions can be left safely to the guidance and authority of a psychology of music. Music as music, physical substance, will not be tolerated by psychology as the censor, but music in true form is clearly the application of psychology itself.

Let it be said, as already indicated, that service music is an instrument, a conveyer, a carrier, a means of transmission; not in any sense a commodity, a separate and tangible substance, an end in itself. Once music of the service becomes physical it immediately and automatically becomes converted into a something else, material for the ear, misplaced effort, losing in efficacy as a medium, as a means to an end. Interpret music not in substance, but in accomplishment; not in what it is, but in what it does.

Music in worship is the universal language, the interpreter; not physical music in public worship as entertainment; as diversion, as individual opportunity for display. As such it is a monstrosity which should be heroically driven from the service of worship; an entirely inappropriate use which degrades and misdirects it.

Service music should never be placed under the control of persons lacking a knowledge of the fundamentals of worship and psychology. Physical music in a church service is entirely an injustice both to the service and to its music—noble music, shorn of its nobility, in the hands of the incompetent! Of a proper type, adequately applied and permitted to exercise itself unfettered and in full power, it becomes the willing servant, magnanimous, convincing. Many of us feel that service music will not fully attain until it is a positive study in the curriculum of the divinity school, but meanwhile it is happily drawing away from secular interpretation, to serve ultimately the purpose for which it is so splendidly adaptable. Clearly, the new era demands for it an unobstructed path toward that destiny.

Religion and the expression of it are approaching a time of great change, of infinite opportunity, of real strides. Far more important than what becomes of our instruments and forms of expression is it that religious expression should locate and exert itself freely in this new era which will be more exacting of the effectual and less tolerant of the ineffectual. Music does not quail before the new and greater demand. It regards the coming status not as a demand but as greater opportunity. The service "in the furnace" will emerge tempered and refined, and an identical process will similarly and coördinately prepare music of the service, its former handicaps eliminated, that it may more truly serve. For music as a branch of applied psychology is to have its fuller opportunity. It will be seen and recognized in its specific usefulness "in a time and place for concentrated aspiration, thought, and prayer in a specifically and avowedly religious atmosphere". Indeed, music has the happy power to create and stimulate that atmosphere. Atmosphere is result, just as music brings result in reaction. Atmosphere is not atmosphere unless it is also productive, just as music is not its true self if incapable of prompting response. Neither is of itself. Let music be the teacher, promoting result; not the preacher, individual, apart. Atmosphere and music are integral parts of a structure—nor is that structure visible, tangible. Conceding that music can create atmosphere of a compelling type, it immediately appears in its value as one element, as one contribution, toward the end for which the service exists.

Suggestions and mediums supplied by the church service contribute inspiration if they are accepted—which is one reason for the service and its use. Within that service are various forms of expression designed to promote active participation. Oftentimes it is the ensemble of these forms of expression, atmosphere, which succeeds in arousing the pew from passivity or indifference, as against possible failure of the specifically directed. Music is tremendously effective in quickening this atmosphere, in reaching the pew when the spoken word fails, in transforming church attendance as duty and discipline into receptivity and succeeding response. Thus the psychology of music and religious expression interwoven can be estimated in their value to the service.

Lest there be a lack of appreciation of the use to which music has been placed through the ages, let us not forget that the choral service expresses itself entirely through the medium of music. There are those, however, whose regard for the science of psychology in dynamic power is such as to disapprove, except for the occasional service, of such wholesale use of music as an overdose, as tending toward monotony and a loss of piquancy. The beauty and strength of the service lies to an extent in its variety of expression. Such variety now includes even silence as a component element in the life and refreshment of the service. And silence enters because of the newer realization that the service must "dwell" in the

nave—the service in accomplishment, not in substance. Truly, the chancel must exercise the nave or fail of its obligation. And therein lies the value and power of music as an aid. Not of itself, nor genuine, if it cannot prompt reaction in the nave, music floods the nave with the sunshine of encouragement and unites chancel and nave in an expression of religious thought and impulse which might otherwise have remained latent, inexpressible, or unmovable. The chancel cannot worship for the nave; its obligation is that of stimulation, furtherance. It may provide a beautiful and appropriate service; but, of greater importance, it must create an atmosphere in the nave, suggest and open the way therein for communion of the soul with God.

The strength of a liturgical service has accumulated its power through the ages, not from any one but many persons and many chancels. In this service music has its inseparable part; for religious needs and aspirations cannot be articulated fully in words. There must be an outlet through which the inexpressible can be released—and through the ages man has found this in music. He has passed through many, many changes, but he always has expressed his belief, his personal, intimate communion with God, through music—and doubtless he always will.

THE CHURCH'S FAILURE—AND HER SUCCESS

BY THE VERY REV. H. P. ALMON ABBOTT, D.D.

WHEN people say that the Church has failed in the past war they are, apparently, oblivious of the fact, if they be members of the Church themselves, that in condemning the Church they are, in reality, condemning themselves. The Church is not composed of the clergy alone, of the men who through solemn ordination have been set aside for the work of the ministry; it is made up of the clergy and the laity, of those who preach the word and administer the sacraments, and of those who listen to the word and receive the sacramental gifts. In every congregation the clergy are in the decided minority, and the laity are in the overwhelming majority. The Church is compounded of a small number of ministers, comparatively speaking, and of a large number of lay people. If, then, the Church has failed—a supposition which is not borne out by the facts—the Christian population of all the allied lands has failed in its humanitarian and religious duty. The critics, therefore, are criticized themselves, and the captious-minded are, by their own representations, weighed in the balance and found wanting. . . .

The one thing in which it may be honestly said that the Church has failed is that the Church through its nationalism and through its lack of internationalism has been impotent in the prevention of all wars. But this is a weakness of the Church which has accrued through the centuries, and it had received active expression through the sectionalism of Christendom for three hundred and fifty years before the outbreak of the past war. And the fact remains that, though the Church was unable to restrain the intense nationalism of the peoples because of her denominationalism, she did much to remedy her inherent defect by permitting her official representatives to work together in closest harmony and coöperation for the winning of the war both at the seat of war and among the assisting populations of the home lands. Christians of every stripe have worked together for the welfare of the men overseas without the slightest suspicion of friction or antagonism—they have done their duty to the best of their ability, and they have kept “the unity of the spirit in the bond of peace”. . . .

The Church is doing that which she is called upon to do, and in the spirit of her obligations rather than in the letter of the law. She is preaching, in season and out of season, the Gospel of Jesus Christ. She is administering the sacraments. She is teaching the young in the things of God, and she is ministering to the needs of the necessitous. She is advancing, both by word and deed, all good works. She is alive to the demands of the reconstruction period, and she is determined to promote, as much as in her lies, the realization of the new heaven and the new earth, wherein dwelleth righteousness. She is, through all her agencies, inspiring men and women to do their duty in civic, national, and world-wide undertakings. And—she will continue to do these things, through good report and through ill report, until, in

the fulness of time, the kingdoms of this world have become the kingdoms of our Lord and of His Christ. Her perfection is based upon the indwelling presence of her Lord, and her imperfections are human imperfections, the imperfections of imperfect people such as you and I.

OUR DANGER IN VICTORY

[FROM A THANKSGIVING SERMON PREACHED BY BISHOP BRENT IN PARIS]

OUR DANGER in this our hour of victory is obvious—to accord to physical force and military might a position in our own nation from which we have dethroned it in our foes. The real victor in this fight is God, who “maketh wars to cease in all the world: He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.” The power which has confounded our enemies and made them flee as smoke before the wind is that which made John of England quail before his barons; that which laid the foundations of the American Republic; that which led brave Belgium to contend that she was not a road to France for the iron hoof of the Hun, but a nation not afraid to block with her life the ruthless purpose of a tyrant—it was the principle of justice born of God and steeping the souls of men. . . .

Let us not spoil the quality of our victory by military bombast or the pride of mere might. Rather, let us rub away what rust there may be clinging to our ideals of justice and purity and honor, and put into effect nationally those principles which we advocate internationally. Up to the present we have been straining for great outline effects. We stood in need of a world background. This we have in some measure secured by our victory, but it forms the barest beginning, doomed to become a menace unless we follow it up by a laborious filling in of detail. The world vision includes America, but it does not absolve her from a distinct national vision for home conditions. We are suddenly confronted with the fact that the small things now are the great things. Religiously, economically, intellectually, socially, we are pledged to a programme of justice and righteousness, which alone can procure for us national salvation.

PEACE

[FROM A SERMON BY THE BISHOP OF PENNSYLVANIA]

PEACE is a promise for the future. It is a final goal or aim. It is never behind us. It is always on ahead, and up above; the prize of intense spiritual effort; the term and crown of God's creative energy and will; “the one far-off divine event”; the consummation of the end. In His good time, when discipline is finished and trial triumphantly endured, and character perfected by sacrifice, then and not till then God will give peace. . . . It will be a difficult task to make a world at peace out of a world in pieces; how difficult we are just beginning to discern as these momentous days pass by after the signing of the armistice. Thank God for victory; thank Him with full hearts and loud, strong voice; but remember in thanking Him for victory that the victory He has given us is not a finished and complete achievement but an open door of opportunity, a chance to vindicate the cause for which we took up arms, a chance to build now that the ground is clear.

“To make a world at peace out of a world in pieces.” It is quite literally a world in pieces that lies spread out before us; physical ruin over half of Europe; political chaos; social revolution; commercial dislocation; moral and spiritual uncertainty and doubt; foundations crumbled; traditions shattered and uprooted; sanctions and authorities discarded and denied; that is where we are; that is the scene before our eyes. And all the nations are involved; not only belligerents but neutrals also; and among belligerents, those who have fought at long range, like America, as well as France, Belgium, Serbia, and Armenia, where the very earth has trembled and been blown to pieces under the volcanic force of modern warfare. The whole world is in the melting pot—all of it together; what is coming out? Well, what comes out of it will give the answer to the question whether or not we shall have Peace. Not our victories, nor the decisions round the peace table; but the way in which the nations, and the citizens of every nation, God-fearing, Christ-loving, clear-sighted, strong in conviction, resolute in will, work together for the common good; that will decide the issue.

GIVE DILIGENCE, that thou come with a pure mind, and, as the Scripture saith, with a single eye, unto the words of health and of eternal life; by the which, if we repent and believe them, we are born anew.—Tyndale.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

ABSORPTION OF WAR-TIME COMMUNITIES

CONCERNING the towns and communities built up during war times for war-time purposes, Richard S. Childs says in the *National Municipal Review*:

"At present these towns are the fresh and completed products of famous architects and town planners, unspoiled by the invasion of reckless or ignorant individualism. Each building has been constructed with due regard to the value of its neighbor and in harmony with the town plan. The grocery store does not obtrude itself on a residential corner nor confront the neighboring cottages with a bare blank brick side wall with a gaudy soap advertisement upon it. The newest house is designed by an architect who had responsibility for what the whole street looked like. The individual occupant cannot spoil his property and that of his neighbors by painting his house a sky-blue-pink or putting a dirty garage on his front lawn or surrounding his back yard with a ten-foot board fence. By yielding to common control of the use of the property workmen attain the advantages of a harmonious, well-kept, park-like environment. The principle is the same as that of the restrictions under which high grade suburban lots are sold, whereby the mutual surrender of certain so-called liberties secures increased values to all participants and freedom from the erection of eyesores by the neighbors."

All these physical advantages may be continued if these towns are purchased by the employer, who, indeed, already is operating most of them. The moral advantages of private home ownership are wanting, however, and it is not fortunate to have the employer be also the landlord as a general thing, although it has not mattered much during the war, when labor occupied so powerful a strategic position that it could safely concede the employer such advantages.

The ideal solution, retaining unity of the town without paternalism or loss of the sense of ownership, Mr. Childs points out, is to sell these towns intact to the residents to be held in trust for them and by them as a communal property. This is his plan:

"Erect a local incorporated association of the tenants in which each householder shall have a vote. Levy an amortization charge in the rents to retire the principal as rapidly as may be feasible. When enough has been retired to establish a satisfactory equity, obtain a private mortgage or a mortgage bond issue to retire the balance of the principal, ownership then to vest in the Tenants' Association under a deed of trust which keeps the property a unit, prohibits sales of houses or lots, and prohibits private profit. All revenues will then be redistributed among the tenants in the form of services. Either rents will be abnormally low or the town's income will be abnormally high, for the unearned increment of land value has thus become a community possession and its annual value is clear gain to the people."

AN AUSTRALIAN COMPANY AND ITS WORKERS

The Broken Hill Associated Smelters, Limited, of Australia, is a new company with new ideas. It came into a legacy of antiquated works and a town dominated by nineteenth century ideas of industrial enterprise and social responsibility. Strikes and industrial discontents generally had become indigenous to the place and its people, likewise overcrowding, high rents, and social disabilities. Prior to 1914 high and increasing wages had failed to prevent a general speeding up of bad housing and living conditions and their general inevitable reaction on industry. These existing evils were multiplied when war came and with it the need for increasing the output of munition materials. The new company, however, came in with a sense of responsibility, with a keen appreciation of the value of healthy, well-paid workers, decently fed, housed, and possessing a civic interest for the welfare of their town and surroundings.

The company has now set to work to reduce the cost of living and establish economic advantages and social amenities for its employees. Coöperative stores have been started.

The cost of certain necessities has been reduced by eliminating the middleman's profits. Others are to follow. Recreation clubs, hospitals, parks, etc., have been provided. A holiday camp across the gulf is now being planned and built. The works are rapidly becoming reorganized. Free meals for employees, attendance bonuses, and other innovations have been accepted by the men. A start has been made with the building of houses in accordance with plans for a model suburb designed by the South Australian Government Town Planner's Department.

PROPOSED CONFERENCE ON BOYS' WORK

The Rev. Augustine Elmendorf, the field secretary of the Joint Commission on Social Service, has been endeavoring to obtain accurate knowledge concerning the various institutions throughout the Church which care for children. Apparently there are in the neighborhood of fifty such institutions, and he has suggested to some of those interested in such institutions in the Eastern part of the country that there might be held a round table conference on the question of Boys' Work, taking up such problems as:

1. Methods of financing such homes;
2. The general need of the Church for institutions for the care of boys; and whether such institutions had best be planned along diocesan or provincial lines;
3. Methods of work; the general aim and plan of the various homes and institutions;
4. The possibility of specializing in one or more homes, so that boys requiring special care might be transferred from one place to another.

SECRETARY OF THE INTERIOR LANE recently outlined a comprehensive plan for a preliminary study of the unused lands of the country, with particular reference to the irrigation of some 15,000,000 acres of arid land, the drainage of between 70,000,000 and 80,000,000 acres of swamp land, and the clearing of approximately 200,000,000 acres of cut-over or logged-off land, with the purpose in view of reclaiming these lands through Governmental agency and providing homes for returned soldiers. It struck a responsive chord but apparently not in the minds of those who could give it force and effect—namely, the President and Congress.

WE ARE ENTERING upon the year of Great Opportunity. Never before has the human race known such spirit and confidence. But opportunity is offset by obligation. The year will be what the people make it. Hence, it is the moral duty of every man and woman to give earnest thought and supreme endeavor toward completing the work already begun. And lest there be some who do not know, or who fail to do, let us each double our effort, in order to make sure. Remember, this is the year of Great Opportunity.—STOUGHTON COOLEY of the *Public*.

INDUSTRIAL FATIGUE is being studied by the Federal Public Health Service. A recent pamphlet issued by that bureau contains the preliminary report touching first upon the detection of fatigue and secondly the ways and means of reducing it. This report has the endorsement of the section on sanitation of the National Committee on Welfare Work, which is also studying the standards for sanitary arrangements, eating facilities, dust prevention devices, emergency hospital service, and other physical comfort equipment.

"YOU CAN'T man the works unless you house the man." Thus the Cleveland manufacturer expresses the housing situation in a nutshell.



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.

THE CHURCH IN IDAHO

To the Editor of the Living Church:

BISHOP PAGE of Spokane, Wash., has been appointed by the Presiding Bishop to the charge of the missionary district of Idaho, made vacant by the lamented death of the late Bishop Funsten.

The charge will impose upon Bishop Page much responsibility in sustaining the work of school and hospital and parishes in Idaho, and probably he must carry the responsibility for a year.

I respectfully ask the kind givers in the Church to keep orphaned Idaho in mind, and to send supplies to Bishop Page to meet its needs.

DANL. S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., January 4th.

"HOLIDAYS IN NOVEMBER"

To the Editor of The Living Church:

THE discussion relative to the changing of the date of Thanksgiving Day to November 11th, Armistice Day, is to be regretted if it, in any way, depreciates the value of the former. Thanksgiving Day is distinctly an American institution; its rightful observance links us with the glorious days of fearlessness, endurance, and piety when the foundation stones of our nation were being laid. With the history of that time no American citizen can become too familiar; there is needed every remembrance possible that will imprint indelibly the record of our past that our own people and the throngs of welcome immigrants may forever read and learn. It is difficult to see how our present Thanksgiving Day observance can have such effect in any way if this custom, solely American, be swallowed up in a commemoration perhaps world-wide, at least international.

Thanksgiving Day is the fitting complement to the Rogation Days and, as such, it must look to the Church for proper recognition; Armistice Day need not. When all our chancels and altars, urban as well as rural, are decked on the last Thursday of November, with the fruits of the earth, it will be seen that good taste is not offended by such decoration; it will teach anew the purpose of the day and show that "Thanksgiving" can serve the same end in no other way than by remaining as it is, to express this nation's gratitude to Almighty God for a cause very different from that which will in all the years to come make November 11th to shine in the hearts of liberty-loving people of whatever nation.

Hoosac School.

HARRISON ROCKWELL.

To the Editor of The Living Church:

ON the subject of changing Thanksgiving Day to November 11th, as the wise old Squire in the *Spectator* prudently observed, "Much might be said on both sides." But whatever might be said on one side it is not necessary to minimize or deprecate what is to be said on the other side. Thus Dr. Craik tells us that Thanksgiving Day has lost its meaning. Lost its meaning for whom? Does he mean that Church attendance is small on that day? If so, the same thing can be said just as truthfully of Christmas Day itself. I have kept records of church attendance for about twenty years, and find that the congregations on Thanksgiving Day are not much smaller than on Christmas Day. Has Christmas, then, lost its meaning?

Again, Dr. Craik makes a part of the rubric say that the Prayer Book thanksgiving service was "especially . . . for the harvest". If that were true, it would still be a sufficient reason for the service. For the harvest is God's gift; and without it the sufferings caused by the war would be insignificant in comparison with what men would then suffer. Russia made peace a year ago. But Russians will die in larger numbers this winter than they did during the war, because of a lack of harvests. But the Prayer Book never limited the service to any one "special" thing, but carefully made it embrace all things—"the fruits of the earth and all the other blessings of His merciful Providence." "Fruits of the earth" are more than harvests: they include mineral, chemical, electrical, and all other kinds of wealth. The lessons for Thanksgiving Day remind the people that the land, the houses, the flocks, the silver, the gold, etc., and even brains and genius are God's gifts for which they are to give thanks. These are things which will always be of vital interest, whether our descendants remember the date of November 11, 1918, or not.

Also, the assertion that "the crops have been harvested months before" is true of strawberries and the like; but it is not true of corn or cotton, which are not all harvested yet.

Mr. Minnigerode gives an excellent reason why the last Thursday in November should be observed, though the Prayer Book selected the first Thursday in November. There is another objection to making November 11th the Thanksgiving Day; and that is, it would move around all the days in the week about every six years, coming once on Friday—a fast day—and then on Sunday, to break into the teaching of the Christian Year. Some years it would come so close to election day that perhaps even the President who issued the proclamation might not find it in his heart to be thankful.

Your heading to these letters, Mr. Editor, "Holidays in November", suggests a possible solution of the question, namely, make November 11th a holiday similar to the Fourth of July, which finds no place in the Church kalendar, and leave Thanksgiving Day where it is as something more than a holiday, if not really a holy day. The objection to this is that it adds another holiday; but if it were made to apply only to the banks and post offices and government business, like many other holidays, the objection would lose its weight.

Very truly yours,

A. G. RICHARDS.

Athens, Ga., December 27th.

GOD'S WILL FOR SICK CHILDREN

To the Editor of The Living Church:

IHAVE just received the following letter from a fellow student whom I have not seen since seminary days, and who is the rector of a Church in the Middle West. It contains a personal testimony which calls for a wide circulation:

"Your name greeted me in two 'ad' pages of the *Spirit of Missions* to-day, and I feel moved to send you a line of affectionate greeting, and to tell you that I am wholly a convert to the cause you are forwarding to free us from the dreadful taint of Calvinism. Last week we nearly lost our little five-year-old girl by pneumonia. Our prayers during the critical time were wholly framed by complete faith that it was not God's will that she should die, but live, and all He could bring to bear was working to save her. If she had gone, I am sure there would not have been a shred in our minds of the idea that it was His will, but rather the opposite. All this new (and old) point of view seems to me to necessitate a revision of what we all have been accustomed to call the Almightyness of God. As I see it now, it is rather *in posse* than *in actu*. His Kingdom has not yet come, completely, though His victories are many and increasing, and will increase, probably, just in proportion as we recognize the real status and give ourselves more wholly to advance His cause. I say these things boldly now to the people in anxiety and in grief."

The writer places his finger on the cause that has worked such harm in giving us distorted teachings with regard to sickness and God's will.

It is a form of Calvinism and is not based on Christ's teachings, but upon Hebraic theology. It is not true Christianity. Prayers for the sick cannot avail until the mind is clear upon the subject of God's will. Then intelligent prayer may be offered, supported by a real faith. When every clergyman wrenches himself from the Hebrew theology with which the Church has overloaded her prayers and teachings, it will be easy for him to glimpse the truth expressed by the writer of the above letter.

When that happens the ministry of healing as Christ practised it will be restored to the people.

Faithfully yours in Christ,

HENRY B. WILSON, *Director, Society of the Nazarene.*
Boonton, N. J., December 27th.

THE FRUITS OF VICTORY

[CONDENSED]

To the Editor of The Living Church:

THE tremendous and willing sacrifices of the war have given birth to new and loftier ideals; and this to such an extent as to forecast the dawn of a new age, of which the Peace Conference, about to convene, is an earnest.

Among the more prominent delegates to that conference will

be Premier Lloyd George, not only because he represents a great and extended nation, but because in all her extension Christianity has always followed closely the flag of the triune cross. I look for Britain's premier to proclaim, after peace has been declared, that no true democracy will permit abject poverty to exist where such is totally unjustified. This is not socialism but Christianity, and one of the portals of a new social order and a new world.

Lloyd George declares, and the civilized world agrees with him, that Germany must be made to pay, to her full capacity, for all the suffering and misery she has brought upon the world; but he is quick to add (as reported): "When you come to the exacting of it, we must exact in such a way that it does not do more harm to the country that receives it than the country that is paying it."

In the light of history, we must be careful. Some fifty years ago Germany, the victorious, exacted a huge indemnity from France for the purpose of further crushing her enemy and enabling herself to prepare for further conquests. To-day France is a greater country than ever before and will become greater still, while Germany is the country which is crushed.

If, while exacting from Germany indemnity for all loss, to her full capacity, the victorious nations would pay their own war costs and use the indemnity as collected from Germany to Christianize the world and, at the same time, wipe out the slums of all the congested centers of civilization, there could be no more wars, for the kingdoms of this world would become the kingdoms of our Lord and of His Christ.

The writer does not wish his Liberty bonds to be redeemed by Germany. He is willing to wait, with interest or without interest, until this America, the Land of Liberty, is able to redeem them; and if not, he is willing to cancel them, "for the earth is the Lord's and the fulness thereof."

Lexington, Ky., December 15th.

J. JONES.

"THE PASSING OF AUTOCRACIES"

To the Editor of The Living Church:

WILL you permit a few lines in reference to the letter in your issue of January 4th on the passing of papal autocracy?

It is well to rejoice in the downfall of autocracy if one at the same time may rejoice in the rise of obedience. Bolshevism—even religious Bolshevism—is not necessarily preferable to autocracy.

We may all agree with Mr. Hall that the papal autocracy is to be condemned and that the Roman system rests upon a theory of despotic power difficult to reconcile with that freedom which seems to many of us essential to Christian development; but until that section of Christendom which calls itself the Protestant Episcopal Church can show obedience as one of its virtues it is invidious to carp at Roman autocracy. With churches all over the country closed to worshippers except on Sunday; with the daily offices unsaid in the churches quite generally even by the clergy; with attendance at, and even the celebration of, the Eucharist regarded often as a casual obligation; with Friday laughed at as a day of "extraordinary devotion"; with saints' days and holy days neglected by clergy and laity—all in violation of the express words or plain implication of the Prayer Book—would not a letter or two on obedience as a Christian virtue and on disobedience as a "Protestant Episcopal" vice be worth many columns of criticism of papal autocracy and Roman obedience?

The first bishops of the Church had much to say of obedience and of autocracy not a word:

"For to this end did I write that I might know the proof of you whether ye be obedient in all things," was the unblushing demand of St. Paul.

"My brethren, be not many masters" said St. James.

And obedience must have some place in the Protestant Episcopal Church, since there is authority for the statement: "That as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

CHARLES C. MARSHALL.

"THE BIBLE AND TOTAL ABSTINENCE"

To the Editor of the Living Church:

HE points which Mr. Cram makes in his letter regarding drinking are good; I find myself in sympathy with him. But men like Mr. Cram and myself who drink somewhat after the fashion he has described must remember that there are a very considerable number of men—no matter what the exact percentage—who drink too much and too often, and whom liquor has debauched, even if we allow, as my medical knowledge tells me I must, that such excessive drinking is done only by those with neurotic inheritance and makeup. The question that Mr. Cram and I must ask ourselves is whether we ought not to give up our moderate drinking for the sake of our weaker brother.

That is the question that bothers me personally a good deal, and one which I have not been able to answer fully for myself.

But there is one feature of the liquor question on which I feel strongly, and that is this: Liquor drinking is intimately associated with recreation and relaxation of men, and if men are to be wholly deprived of it, it behooves those who deprive them to bestir themselves to provide the best possible recreation, the innocent indulgence which would take the place of that which is now associated with liquor drinking. Let our friends who advocate teetotalism remember that drinking has been for many centuries associated with social customs in all portions of the world and in all ages of history.

Another thing which has given me concern regarding teetotalism is this: With teetotalism the rule and in force, what then are we to do as regards the wine used in Holy Communion? All scholars in the Church appear to agree that the wine used at the time of our Saviour, and ever since, has been fermented. Now under teetotalism are we going to be in the position that the Church is using this thing in our most holy sacrament which is forbidden for men in ordinary usage of life?

What, Mr. Editor, can you or Mr. Cram say to all this?

Very truly yours,

THEODORE DILLER.

Pittsburgh, Pa., January 11th.

[Perhaps the Holy Communion, which is undoubtedly the climax of the Church's system, involves also the climax of Christ's teaching in regard to this vexed subject. The phrase of the Prayer Book version, "*whosoever* ye drink it," is a wide generalization, and might very well be a key to the problem of the Christian's use of wine. For Himself He added, "I will *not drink* henceforth of this fruit of the vine until that day when I drink it *new* with you in my Father's kingdom."—EDITOR L. C.]

MORE ABOUT GENERAL PERSHING'S CHURCHMANSHIP

To the Editor of The Living Church:

IT may be of interest to Churchmen to know that General John J. Pershing was confirmed on Septuagesima Sunday (January 23), 1910, by the Rt. Rev. C. E. Brent, D.D., Bishop of the Philippine Islands, being presented by the Rev. Myron B. Marshall in the Church of the Holy Trinity, Zamboanga, P. I. His son, Francis Warren Pershing, born at Cheyenne, Wyo., June 24, 1909, was baptized by Bishop Brent at Zamboanga, on January 16, 1910.

General Pershing was warden of the Church of the Holy Trinity, Zamboanga, until his departure from the Islands.

ROBERT T. MCCUTCHEEN, Priest in Charge.

Church of the Holy Trinity, The Moro Mission.

PRAYERS FOR THE OCTAVE OF PRAYER FOR UNITY

O LORD JESUS CHRIST, who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, who livest and reignest God for ever and ever. Amen.

O God of Peace, who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love, and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, who, with Thee and the Father, liveth and reigneth One God forever. Amen.

Information about the World Conference movement may be obtained from Robert H. Gardiner, 174 Water street, Gardiner, Maine, U. S. A. A Manual of Prayer for Unity may be had free on application to Mr. Gardiner.



LITERARY

POPULARIZED BIBLICAL CRITICISM

How to Know the Bible. By George Hodges. Bobbs-Merrill Co., \$1.50 net.

We are told of a man who jokingly complained that he had never been able to read through any of Dean Hodges' books. Before he got half-way through one book the postman was at the door waiting to deliver another. The Dean is certainly a prolific writer; but that surely would be the only reason for not reading all that he has written. Everybody now knows his style: clear, simple, always interesting, characterized by homely common-sense, with frequent touches of quiet humor.

His new book on *How to Know the Bible* is no exception to his usual style. It is hard to imagine that anyone who would take up the book at all would put it down unread. It is really a summary of Biblical literature, arranged with full acceptance of the critical position—not dry as dust, but interesting in every page—and as such it fills a real want. Paterson-Smyth has given us many popular books on the Bible, but neither he nor anyone else, so far as we know, has done what Dean Hodges does here—taken the Bible from cover to cover and given the results of the inductive scholarship for the whole book, in language the average man can understand, and with liberal selections from the sacred text, always characteristic and illustrative.

The book has one serious fault. It is excessively matter-of-fact. Written in homely, straightforward fashion, it states plainly and simply the results of modern criticisms; but it is utterly unemotional. No one would imagine that the uprooting of the old ideas could ever have touched a single cherished passage or that the planting of the new may possibly fail to result in the growth of a love for the Bible and must have warmth to cause such growth. When people give up the old Bible, they surely need to be fired with enthusiasm, if they are to use the new to their soul's health. Dean Hodges appeals to the head; Paterson-Smyth does this and also touches the heart. We need something more than a calm and dispassionate statement of a theory of inspiration which to some people would seem to rob the New Testament as well as the Old of any real claim to be a revelation. Dean Hodges here is too business-like and matter-of-fact. He never makes clear with contagious enthusiasm the unique and transcendent power of Scripture; he does not show how it "finds" men, when read devotionally and prayerfully; how it answers and corresponds to human needs; how it satisfies human hunger for the divine; how it does this in a peculiar and unapproachable way. With the prophets, he lets the reader miss the poetic fire of the books and tells the story in such a way as hardly to touch the imagination. Nor does he show the development of the Messianic hope or even touch on the fact that the Hebrew tradition did find such hope and expectation in passages where the original occasion did not necessarily call it forth. In the treatment of the New Testament, his omissions are remarkable: there are few selections from St. John. Why? Because his indifference about the authorship can make him indifferent about the sacerdotal prayer of the seventeenth chapter? There is no full statement of St. Paul's teaching about the incarnation or the Church as its extension; no attempt to show the sacramental teaching of our Lord or the apostles; nothing that really shows the wonder of our Lord's life or how the apostles came to believe that in that life is unveiled the very heart of God.

The new Bible helps us out of some of the difficulties of the old; it appeals to the head. But must it rob us of the hushed silence and the solemn and reverential atmosphere of the old Bible and so fail to reach the heart? We do not think so; critics like Kirkpatrick have shown that it need not; Paterson-Smyth's Celtic heart has made him put this into books written with the same purpose as Dean Hodges'. But these authors never lived in Boston!

CHARLES FISKE.

MISCELLANEOUS

The Pedagogics of Jesus. (Library of Religious Thought.) By Harrison Meredith Tipswood, A.M., Ph.D., D.D., with an Introduction by Cyrus J. Kephart, D.D., LL.D. Boston: Richard G. Badger. \$1.25 net.

This book will be interesting to those who have been accustomed to be told that our Lord was the greatest of all teachers—in fact the "ideal teacher". The author clearly shows that in all those particulars which are known as modern pedagogy Jesus

was Himself a master and used them skilfully in His dealings with men.

The discussion of Jesus as a teacher is given in three parts: I. His Fitness—Physical, Intellectual, Ethical, Professional; II. His Methods—Objective, Analytic-Synthetic, Inductive, of Suggestion, Catechetical, of Discipline; III. His Aim—Salvation by Education, Nurture, Suffering, Service, Faith.

The underlying principle of His work is summed up in a few words on page 71: "Jesus adapted the *stimuli* to the needs of the particular individual. He did not give the same food to the new-born babe and the adult Christian, nor to saint and sinner, but He gave the best to everyone according to his need. His material was classified, graded, and related. . . . He suited truth to the gradually developing spiritual life."

The advocates of the *Christian Nurture Series* of lessons for our Church schools will find abundant support for the soundness of their method in the chapter on Salvation by Nurture. Especially are we told on pp. 186-7: The child is born into this world dependent, but with all human possibilities. Physically—practically blind and deaf, can neither talk nor walk, and though all the organs are present they are, alike, to be further fitted for the various functions they are to perform. Likewise his moral and spiritual nature. Hence the Church, parents, teachers, and neighbors are responsible to God for what nature cannot do to give suitable nurture for the development of the whole individual.

We may trust the competency of the author as he has been a college president, and has had much to do with schools and summer normal schools for teachers, besides editing a pedagogical publication.

C. H. B.

The Syrian Christ. By Abraham Mitrie Rihbany. Boston: Houghton Mifflin Co. \$1.50.

When a Syrian scholar discusses the Syrian Christ and seeks to interpret Him in the light of a familiar knowledge of His land and people, the consequence cannot fail to be edifying, especially when the motives are constructive and the purpose is to throw light. Mr. Rihbany, who accomplishes this task, is minister of the Church of the Disciples in Boston, where James Freeman Clarke was his illustrious predecessor.

LITERARY

MAURICE PARMELEE has a well-established reputation as a writer on *Criminology* which gives added interest to his new volume on the subject, in which he undertakes to provide a comprehensive survey of the whole field of criminology from the point of view of social control. After an introductory discussion of the nature and evolution of crime, he proceeds to a description of the factors which cause crime, and the influence of civilization upon crime. Next he considers the organic and mental basis of criminality, types of criminals, female and juvenile criminality. Then he presents a brief outline of criminal jurisprudence, treating of the evolution of criminal law, the forms and functions of criminal procedure, public defence in criminal trials, the judicial function and police function. Another section of the book, devoted to penology, includes a discussion of the origin and evolution of punishment, penal responsibility, the individualization of punishment, the death penalty, and the prison system, and presents in outline a scheme of penal treatment. In conclusion he considers the questions of crime and social progress, dealing with political and evolutive crime, and the prevention of crime. In covering so much ground there are times when the author becomes sketchy and at other times pedantic, where he should be argumentative. The book is an introduction for the uninformed rather than a discussion for the attention of the elect. (New York: Macmillan Co. \$2.00.)

COMMUNITY ORGANIZATION is coming into its own and Ida Clyde Clarke's *The Little Democracy* (D. Appleton & Co., New York, \$1.50) tells attractively how the community forum, the neighborhood club, the home and school league, the community garden, the community market and kitchen, and various other phases of the theory can be evolved according to the plans and practices of the foremost authorities on the respective subjects presented. It is very properly called "a practical handbook for the future". The book is an admirable supplement to Edward J. Ward's *Social Center*, in the National Municipal League Series published by the same company. Mrs. Clarke takes for her text Commissioner Claxton's epigram that "every school district should be a little democracy, the community capitol".

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

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

IT is not too severe a stricture upon our beloved Church, or rather upon the people who are a part of it, to say that we are a complacent people. The fact of our admiring and thinking of the Church itself as being as nearly perfect as possible has led us into the natural but tremendous error of thinking that we are perfect; that we do everything just right. Our pension fund, our missionary organization, our high ideals, our educated clergy, our traditions, our general superiority has unconsciously saturated our ideas of our way of doing things.

It is a good thing, then, early in the new year, to get a real disturbing jolt—it is like taking iron in January to get ready for spring. If the jolt came from some bystander, some jealous critic, somebody who made statements founded on ignorance, we would of course ignore them and go on our way complacent as ever; but when Dean Francis L. Carrington, St. Mary's College, Dallas, Texas, endorsed by Bishop Garrett, sets forth a disturbing truth, it cannot be ignored but must be accepted as regrettable, even lamentable, and with a hope and maybe a promise of a redeeming future.

"It is remarkable," says Dean Carrington, "that the Protestant Episcopal Church is the only important religious body in the United States that does not possess a standard senior college or university for women. If the various denominations find it worth their while to maintain such institutions there must be a great deal to be said in their favor. There are hundreds of Church parents who would rejoice to have afforded them an opportunity of sending their daughters to a standard Church college for women, and there are great advantages which the Church will derive from keeping her daughters through their college career under her own supervision."

This statement appears in a brochure on *The Present and Future of Our Girls' Schools*, and is made an appeal to the Churchwomen of America. The presentation of this subject, in a small, beautifully-printed pamphlet, is as concise, complete, and convincing as could be. One stops reading quite often to do some thinking, for the truths and arguments come thick and fast. To many of us who remember certain bishops of the past the aim of whose lives was to establish a girls' school, the thought comes that those schools were worth while even if they were short-lived. For how much of good influence, how much of loyal Churchmanship, and faithful, intelligent work, may we trace to those Churchwomen who attended a Church preparatory school? Had means been available to follow the Church "prep" with the Church college, as this writer says, the Church might have kept many more of her daughters. Gleaning from these pages, "it is found that the Church has over thirty schools for girls in this country, although some old-established schools closed last year and others are fighting for their lives." The Roman Catholics, Methodists, Baptists, and Presbyterians unite in the declaration that their denominational schools are the greatest factor in their Church development. For the past ten years the supremest efforts of all other religious bodies have been concentrated upon schools. Yet we of the Episcopal Church have amongst us those who still wonder as to what possible advantage our schools are to the Church.

In one Western state during the past five years the Methodist Church has expended one million dollars for the

establishment of educational institutions within the state and has raised an additional million for their endowment. In the same state the Baptists have raised a million and the Presbyterians \$800,000. And all for schools and colleges! In this state referred to these first two denominations have increased their adult membership almost seventeen per cent. and the latter about eight per cent. Our own Church within the state during this same period has shown a decrease in the number of communicants. Yet some of us still inquire: "Why all this talk about Church schools? If they cannot pay their way let them go."

"Our record in the past twenty years is neither creditable nor wise. We have established very few new girls' schools, and those in existence have received a decreasing measure of support from Churchpeople. We not only have withheld our money but we have withheld our daughters."

After a very candid review of our educational problem Dean Carrington says: "The schools can be saved and the women of the Church have the power to save them. They should regard the task as a part of their missionary obligation. Why should not the daughters of the Church be asked to raise a fund to be administered by the General Board of

Religious Education, for the establishment, preservation, and development of Church schools and colleges for girls and women? The Church has wealthy women who could contribute thousands and the youngest girl in the Sunday school could give her nickel." The author further details a plan for the working out of this idea. He concludes by the expression of faith that when once the women of the Church are fully conscious of the great value of our schools they will give toward the realization of some plan for their best efforts.

"In a very few years there would be scattered throughout

the country a small army of women fully instructed in the history, faith, and ways of the Church, who would be leaders in the Woman's Auxiliary and the Sunday school. More than some consider would a woman's college contribute to general Church efficiency and growth."

REFERRING TO THE UNITED OFFERING as an opportunity for Churchwomen to express their thanks, a U. O. treasurer writes: "You and all of us must be thinking about what a wonderful opportunity these days afford for our great offering. I am finding messages to send to our 'thankful' women in our parish and send you some." One of these is a very beautiful "Hymn for Thankful Women". This is signed "H. H.", whether the old familiar Helen Hunt Jackson is not known, but it has her optimism in it:

"There is a light where'er I go,
There is a splendor where I wait;
Though all around be desolate,
Warm on my eyes I feel the glow.
The fight is long, the triumph slow,
Yet shall my soul stand strong and straight.
There is a light where'er I go,
There is a splendor where I wait;
My enemy is strong, I know,
His arts are sly, his wiles are great,
I do not fear him or his hate.
In fog and darkness gropes my foe,
There is a light where'er I go."



WHAT CAN YOU DO FOR ME?

Cordelia Strongheart, one of Deaconess Baker's little Indians.
St. Elizabeth's School, Wapala, South Dakota.

This hymn was printed on postal cards and sent out as a Thanksgiving greeting. Another reminder is a New Year's letter, as follows:

"THE YEAR OF OUR LORD 1919

"In 1916, the great United Thankoffering of the women of the Church was \$353,619. For three years this money has supported 202 women workers in the mission field in this country and abroad, doctors, nurses, teachers, social workers, spending their 'crowded hours of glorious life' in the service of their fellows.

"If they are to continue and others be added to them our offering in 1919 must be a full half million. We cannot fail them, for we are faithkeeping women. Our *individual* prayers and offerings seem so small, so inadequate; joined together, the result is superb.

"A kind and friendly year is at hand for all the world. Let us give it welcome, glad and eager to be a part of it, singing in our hearts the old familiar words:

"Ring out the old, ring in the new,
Ring, happy bells, across the snow.

"Ring in the valiant man and free,
The larger heart, the kinder hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

We believe that such thoughtful personal effort by parish U. O. treasurers in the next ten months would mean a mighty increase in knowledge and interest and a substantial increase in the offering of October.

THE QUARTERLY LEAFLET of the Church Prayer League, edited from All Saints' Convent, Ilchester, Maryland, devotes several pages to thoughts of the "strangers in our midst", and prayers for guidance in meeting this problem. A note informs the reader that the work of caring for immigrants was at the last General Convention committed to the Board of Missions, but little as yet has been done for its centralization. Most efforts along this line are owing to the devotion of bishops and clergy who found the problems pressing upon them. The editor feels, however, that as a nation we should give thanks that in the constant inrush of diverse races, during the past fifty years, God has enabled our country still to hold fast the ideals granted to us at the first. "Let us pray especially for our oldest missions to Chinese, those in San Francisco, begun in the face of bitter prejudice and almost destroyed in the disaster of 1906; for the faithful Chinese priest, the Rev. Daniel Ng, and the members of influential Chinese who are growing in spiritual vitality through the agency of these missions."

THE PARISHES OF INDIANAPOLIS united in their twentieth Epiphany meeting this year. An afternoon service with address by Bishop Francis preceded the social hour, at which the cake and the well-worn Epiphany rhymes were prominent features. This year there was a little more ceremony about the cake-cutting, which was introduced with the following rhyme:

"Behold the lovely Twelfth-night cake,
With twelve white candles shining;
Around it there are flowers and ferns,
And pretty things a-twinning.

"Within the riches of this cake
Are fortune tellers' magic,
Which—if you find—your fate may make
Most happy or most tragic;
For every Twelfth-night cake, you know,
Has power to bring us weal or woe.

"This wondrous magic, shining cake
Is not like anything *you* bake.
There's angels' food and devil's food,
There's sunshine, sponge, and pound cake;
There's chocolate, lemon, spice, and cup,
And many a new-found cake.
But none of these—as you must know—
Can tell us of our weal or woe;
And so, I pray, this knife you take,
And cut for us the magic cake."

TWO FATHERS IN FICTION

BY ROLAND RINGWALT

ARDENT readers, who devour novels with good appetite and then set out to read them again, are sure that the novelist has taken the strong characters from persons whom

he knew. The cooler minds accept this judgment though qualifying it. Scott gave it as his opinion that there never was a vigorous character in fiction who did not bear a likeness to some one whom the author had known.

But this prepares one for the sketch rather than the photograph. Cervantes may have met ten old hidalgos, every one of whom said or did something that went into the life of Don Quixote. Addison may have blended several fine old English gentlemen in Sir Roger de Coverley. It is even possible that colonial New York had more than one man as idly good-humored as Rip Van Winkle, and it is matter of history that several Yorkshire schoolmasters contemplated libel suits against Dickens on account of Wackford Squeers.

All of Scott's friends, and most of their children, are gone. Fewer and fewer are they who knew Charles Dickens in the flesh. But the reader of Lockhart and Forster form at least a corporal's guard in every city, and they keep alive the memory that Scott and Dickens put their fathers into fiction. There is little doubt that such is the case; but, while Wilkins Micawber is the best-known of all the faces looking at us from the canvas of Dickens, Saunders Fairford is known only to those who read Scott over and over, with loyal homage. Be it said, furthermore, that unless we show to Sir Walter all the deference he would have shown to the chieftain of his clan we do not get or deserve to get a sight of his treasures.

John Dickens was a clerk in the navy-pay office, a kind-hearted man, and proud that Charles had a talent for comic songs. Wilkins Micawber wished to put his son into the choir of Canterbury Cathedral, but remarked with mild regret that as there was no vacancy the boy had contracted a habit "of warbling in public houses, rather than in sacred edifices". But John Dickens had a very easy conscience on the subject of his son's education, and it took severe lessons to convince him that he had any parental duty whatever in this respect. The debtors' prison scenes in *David Copperfield* are painfully close to Dickens' recollections of his father's incarceration. For instance, the sire told the son "to observe that if a man had twenty pounds a year and spent nineteen pounds nineteen shillings and sixpence he would be happy; but that a shilling spent the other way would make him wretched". Indeed, John Dickens sometimes talked and wrote like Micawber; for instance, in one of his letters occurs the surprising sentence: "And I must express my tendency to believe that his longevity is (to say the least of it) extremely problematical."

Forster delights in saying that Dickens was fond of his father, and that the regard strengthened with years. If so, all the worse. The portrait of Micawber has likeable traits, nevertheless the waiting for something to turn up, the ponderous sentences, the almost maudlin gloom and puerile recovery of spirits invite ridicule. Would any of us who sincerely loved an old man, and were conscious of his weaknesses, like to see him served up as Dickens served his father?

Compare with this Scott's description of Alexander Fairford. The little peculiarities do not lower any one's respect for the man. A lawyer precise in all forms and business matters, a Whig and Presbyterian who is strict in his courtesy to Cavalier and Non-juror, a father who guards his son from all that he deems hurtful, the elder Fairford is a character to be honored. Perhaps there is not an old-fashioned city in the English-speaking world without its traditions of a man in the main like him, though varying according to local environment. Scott knew that there were traits in his father that might amuse later generations; still, had the father come back from the grave to read of himself in the pages of *Redgauntlet*, he could not have deemed the son disrespectful. Possibly Scott's father would have thought it worldly and light-minded for a sheriff of Selkirkshire to write novels, but still the son had attained unto legal age and could not be kept from these frivolous pursuits.

If we have been, like Dr. Johnson, among those who love "good talk", we have heard men and women speak of their fathers. Little oddities, even slight failings, are mentioned by thoughtful narrators in a tone that expresses deepening honor for the worth of the departed. In Saunders Fairford the true gold is never out of sight; in Wilkins Micawber there is an undue readiness to show the wood, hay, and stubble.

The Hill Crest

By LOUIS TUCKER

DATEVILLE" is the English translation of the name of a town which, in its native Aramaic form, has grown world-famous. Curiously enough, it has no date-palms now. The climate changed and grew too dry for them. But London and Berlin and New York and Pekin and the very Koreans and Patagonians know the village by the native name which means "Dateville"; and even the Hottentots have heard of it.

The town is on a level shelf near the top of the eastern escarpment of that great mountain range which shuts off Jordan valley from the Mediterranean. Behind it, towards the west, crests the last rise of the mountain wave which guards Jerusalem. Eastward the land drops, slope after slope, shelf after shelf, down and down and down until the eye of the visitor from the coast is puzzled to find the mountain twice as high on this side as on that; for Jordan runs here in a great coulee far below sea-level, in a valley rifted by some titanic earthquake so long ago that it is utterly forgotten. The prophet Ezekiel says that some day another earthquake shall let in the sea and make an inland and gigantic harbor where gallant galleys, without oar or sail, shall bear the commerce of a new and unknown world—but his statement proved too ample for the geological and naval knowledge of King James' day, and was much rehearsed by the translators. When that time comes, the view from Dateville will be the finest in the world. Even now it is wonderful enough, down and down through deep abysses of clear desert air, to the green valley-bottom with the river winding through; and up to the other side, a sloping bluff a mile high and nearly a hundred miles long, of white and yellow limestone and raw red sandstone, shading to scarlet and yellow and olive and drab and sea-green and all the colors of rainbows and soap-bubbles, up and up to where the treeless crests of Moab poise, outlined in crystal clearness, against a raw-indigo sky.

At the edge of the slope, near where the long road dips down, shelf after shelf, to the liliputian city of Jericho lying, minutely distinct, remotely small, but clear-cut as a cameo, in the green checkerboard of the irrigated valley, a woman once stood and shaded her eyes to watch the wayfarers as they came. They grew from tiny dots that barely moved and that only the strongest eyesight could see, to the size of crawling ants, then of puppets, then of children, then grown men and women cresting the slope: and more and always more came after them. Their grey and blue and black and ochre mantles or their white linen vestments shone and twinkled very far down the long road, little patches of color on its sinuous curves. Rabbis wore linen: therefore the woman was looking for a dot of white.

The road slants up a coulee, the gully of a ravine: therefore the woman was not at the road itself, but had walked out to the very outermost jut and point of the height to one side of it, some distance from the village. Behind her was the back-bone of Judea, a mountain-ridge of limestone, and every stone embodied history. For three thousand years men had lived in those mountains and left a record of it. To her left, very far off, northward, was a blink of blue which marked one corner of the lake of Galilee. Behind it, a triangular patch of white and rose-color, and that deep purple which only mountain lovers know, showed where Hermon, a very great mountain, lifted its snow-clad summit like a prayer. To the south-east and nearer, near enough to be outlined as if on a map, lay, at the bottom of the widening river-chasm, a lake of that deep, strange, vicious, angry, poisonous blue which means alkali-water. South-east, beyond it, was the purple ridge of mount Hoar: a ridge which marked then, and, for that matter, marks now, the line between the unknown and the known; and stood and stands for mystery. The tumbled country behind it is held by tribes that, for five thousand years, have let no explorer return; and the best account of it is still the record of that expedition in force which we call the Exodus. South-west of this, and out of sight from where the woman stood, by reason of certain

jutting buttresses of the Judean hills; or, at most, faintly hinted by a spider's-line of blue above their tops, were the massive heights of Sinai, the Mount of God. Hermon of the Transfiguration calls down the long chasm of Jordan valley to Sinai of the Law, and both eternally point up to heaven.

There was full time for the woman, whose name was Martha, to note these things and more, for her watch was very long. There was full cause, also; for eyes strained upon one tiny anxious point cannot long endure and must be turned away to take in the larger features of the view, before they can be turned again to minute watching. Moreover, not only eyes but brain were forced to turn upon these matters: for we are never half so much alive to the strangeness and beauty of this wonder-world which we call "commonplace" as when great sorrow or the fear of death has gripped us, and we must pause and wait. Therefore Martha saw, with the seeing eye, the wonders of the Lord in this most wonderful of all His lands, and, seeing, felt that awe-whence wisdom springs.

Many wayfarers came up the long winding road, for it was the main highway between two great cities; and not a few of them were rabbis or priests and so wore white. Therefore poor Martha, mad with the useless ecstasy of all impatience, was shuttled to and fro, from joy to black despair, a dozen times a day. Now and then a gleam of white surrounded by a dozen dots would show at the very furthest limit of all eyesight; and then delight, like a great flame among dry thorns, would blaze within her: for the rabbi she expected would have a group of followers. Then, after that delay which makes the heart sick, the delight would die, flicker and flame, and rise and die again and perish, as the man came closer and proved at last some stranger.

Every now and then, perhaps once in an hour, perhaps: once in two, a messenger would come, a quiet woman of the servant type, and speak to Martha. The words of their talk changed each time, but the thoughts never. Martha asked, by word or look:

"Does he live?"

And by word or sign the messenger replied:

"He lives, but he is weaker. Is the Master in sight yet?"

"Not yet; but there is a rabbi very far off down the long road who may be he. Tell Mary so. Where is Simon?"

"He sits by the bed."

"Tell Mary to pray, and tell me quickly of any change. You have my leave to go."

Each time that this messenger left her Martha turned more eagerly to her searching of the many-colored landscape for the Master, and prayed more earnestly to the God of her fathers that he might come soon. It was an ironic contrast that the inner world of her thoughts should be so shadowed when the outer world, before her eyes, was so crystalline with color and with light. Like all irrigated country, the great chasm of the Jordan has an atmosphere phenomenally clear: while, as for color, the rocks of Moab are the tombstones and burial-ground of all dead rainbows. Even at noon the blank glare of the vertical heavens is changed there from sheer white to a blinding flicker of half-hinted hues: while when the stately sunset sweeps into the west there could be nothing like the cliffs but a bonfire of roses. It is not for nothing that one whole country there is named red Edom; and it is more than mere chance that, when a certain great prophet, looking across this valley, dreamed a vision of the Messiah striding gigantic from the East and towering heavenward, he saw the skirts of his tremendous mantle all splashed and stained with red. For days, ever since her messenger, mounted on a swift horse, had left to search for the Master, Martha had looked out across the green Jordan-chasm into this tumbled world of red- and yellow-tawny mountains, and had watched them change with the changing light as she debated chances and calculated distances. He was curing the sick and preaching God's good news in the towns and cities in the irrigated valleys that bit into the mountain-wall

across Jordan. It would take so many hours for the messenger to learn where he was, so many more to reach him. He would return quickly, but on foot. Therefore the messenger would arrive first. If only the Master would come quickly, quickly! Oh, God of Israel, grant that he come soon! And still, one by one, the many wayfarers emerged from Jericho and thronged the long road, and each awakened anew and then deferred that hope which makes the heart sick.

In that hushed moment when the day is born Martha had wakened. Before dawn was done, while yet the wind from out the great abyss was chill and cool, she was at her post, to watch for the Master and bring him, without a moment's loss of time, to the sad bedside of a slowly-dying man. She saw many things that day, but not the Master. Early sunrise is first purple, then violet, then shades into either gold or scarlet. This was a red sunrise, like a volcano playing, till from the furious crater of the skies the crimson sun erupted into day: and through all those high thin trebles and deep organ-notes of red poor Martha watched the road and tried to be at peace. Then came morning, when, through the troubled clearness of blue gulfs of air, down the long vistas of solemn hillside beauty, she watched the road. Then came noon, when fair and blue the still sky soared, but under foot the whole great chasm lay in a sun-swoon and the sick eye swam in quest of quivering shadows and found none. Then afternoon, when white winds blew, and the wheat-fields in the valley sent up their faint pure odor, sweet as the fragrance of remembered love, and stirred in distant waves as the wind burrowed through them until the very sight was melody. Every half-hour's movement of the sun changed all day long the aspect of the valley; but never, in any of its aspects, did it frame the Master.

Poor Martha, bustling, capable, practical housewife with much to do and no time for contemplation, changed that day. One who knows every need of each of us stood on some slope of the Perea hills, much too far off for seeing: but, save for distance, there was nothing but clear air between them; and by some diviner vision of the soul he must have known of her. Mary sent more insistently and oftener, as the day grew old; but Martha, watching the road and ready to dash down the slope and fetch the Master, could only send, more and more sadly, the answer, "He is not yet in sight." At last it drew toward sunset, and the long shadows of the western range crept, in transparent purple, across the gulf: and, as the golden fields upon the river darkened, so darkened Martha's heart. One of the many men on horseback plodding up the road—she had watched him long, but her eyes were now grown dim with unshed tears—stood in his stirrups and waved up to her, and all her hopes blazed up again in golden flame; but when she wiped her eyes and looked again it was not the Master, but only her messenger.

It was no use to call, for round such jutting points of the Judean hills as that where Martha stood, the wind, melodious, one long sweet anthem, flows forevermore. Men sometimes have been silent through long ages, yet never has the Master's land been left without its praise harmonious. Everywhere God makes Himself a music after its kind, but here He has assembled all kinds. The deep and dreadful organ-note of thunder is least common: but, though the land is now blasted and barren, the salt sea-surf is still choral on one side of it and the river whispers on the other, and from the desert beyond the river and the sea beyond the surf and up and down the chasm from Horeb to Sinai the great winds wander always in the faint sweetness of a solemn hymn, and all the breezy hills still praise their Maker. Silently, therefore, Martha turned to eager watching of the road again, but saw no Master.

The quiet serving-woman came up soon and stood, and Martha turned to her:

"Is he alive yet?"

"Yes, but weaker."

"Tell Mary our Messenger returns. Bid her hasten."

The cloud-dour passes through the sunset-furnace and comes out gold. The precious ore passes through a smaller and a fiercer furnace and comes out lasting gold. The spirit in adversity may pass through a smaller, fiercer furnace still, no larger than a breaking human heart, and come out gold eternal. With the long sunset glories streaming upward from the hills behind her Mary came very swiftly to Martha,

and they stood together as their messenger, a weary man with the dust of travel on him, strode up to them and made obeisance.

"What said the Master?"

"I left him outside Gerasa, high in the valley of the brook Jabbock, a long days ride from here. He went apart from the multitude with me last night and heard my story."

"What said he?"

"Tell them," he said, "this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

"Oh, Mary, he is saved! Are you sure that he said that this sickness is not unto death?"

"Quite sure. The words are graven on my memory. I too, love the young master."

"Let us hasten back, Martha, and tell Simon."

"Wait, Mary. Some one has cried out in the village and here comes Hanna, running."

"Take courage, Martha. He said the sickness is not unto death."

"She has thrown off her head-dress, Mary, and disarranged her hair; and she is weeping."

"Are you quite sure, Baruch, that the Master said that the sickness is not unto death?"

"Quite sure."

"Then take courage, Martha. What is it, Hanna?"

The quiet serving-woman, quiet now no longer, had reached them. She stood a moment, looking into their faces, then spoke.

"Lazarus, your brother, is dead."

AFTER PROHIBITION—WHAT?

IN A RECENT number of the *New Republic* a writer in a semi-facetious vein tells of some directors of a mine located in a district into which prohibition has recently come. These men worked for prohibition in order to secure more efficiency in the mine. This efficiency has come, and with it a growth in sanity which leads the men to demand other social reforms which the mine owners are not willing to grant. The suggestion of this article is full of solemn warning to the Church. If prohibition comes, are we through with reform?

The reaction of the Church against liquor has arisen quite as much out of the puritanical spirit as out of genuine social spirit. The same kind of man who used to feel a thrill of horror at the sight of two men playing cards on a railway train had the same kind of a thrill when they pulled out a bottle. The opposition to drink arose out of a suspicion of the mirthful attitudes that accompany the flowing bowl or the playhouse. In recent years intelligent Churchmen have been opposing the drink business because it is a social evil. They conceive it as the chief cause of poverty and the mother of crime. When national prohibition comes will this nascent social interest lead the Churchmen to champion other reforms, and put conscience into them, as has been done in the war against drink?

It will require time for the sentiment of the Church to crystallize and become unified around a new reform. It took time with the liquor business. This unity the Church never knew with regard to slavery. A unified conscience in other matters of human uplift can only come with careful study. Will we sometime in the future have in the churches classes in economics which will be at once scientific and religious? Will the poverty and injustice of our modern world come to challenge the churches as has the evil of the open saloon?—*Christian Century*.

NATIONAL SINS

INTERNATIONAL WAR is a consequence of the sins of nations. The authority of the Divine King has been usurped by earthly absolute monarchs who have profanely assumed to rule in His name, and by materialistic socialisms and democracies which have sought to exclude Him from their political compacts.

No nation in all the earth now fully submits itself, as a nation, to His authority and lives His law in its national life. Even in nations which call themselves by His name there is an appeal to His power without a corresponding submission to His will. These have aimed against knowledge. And in their sin and its punishment they have involved other nations which sat in darkness and to which they should have lifted up the light.

The peril of the nations has gone beyond mortal control. The woe of the nations is deeper than mortal remedy. Jesus the Divine Ruler alone can rescue. Submission to His authority and obedience to His law alone can give restoration.—*Declaration of Principles* (National Reform Association).

Church Calendar



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

CALENDAR OF COMING EVENTS

- Jan. 21—Arizona Dist. Conv., Grace Church, Tucson.
 " 21—Mississippi Dioc. Council, St. Andrew's Church, Jackson.
 " 22—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
 " 26—Nevada Dist. Conv., Trinity Church, Reno.
 " 28—California Dioc. Conv., Grace Cathedral, San Francisco.
 " 28—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
 " 28—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.
 " 29—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Cal.
 " 29—Utah Dist. Conv., St. Paul's Church, Salt Lake City.
 Feb. 3—Olympia Dioc. Conv., Trinity Church, Seattle, Wash.
 " 5—Colorado Dioc. Conv., Chapter House, Denver.
 " 5—Vermont Dioc. Conv., St. Paul's Church, Burlington.
 " 6—Special Council, Western New York.
 " 11—Lexington Dioc. Conv., Trinity Church, Covington, Ky.
 " 18—Synod of New England, St. Paul's Church, New Haven, Conn.
 " 25—Synod of Washington, Baltimore, Md.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (in Eighth Province).

CHINA

HANKOW

Miss C. A. Couch (in First Province),
 Miss H. A. Littell (address direct: 147 Park avenue, Yonkers, N. Y.).

SHANGHAI

Rev. T. M. Tong.

JAPAN

Tokyo: Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.
 Miss E. deW. Seaman.
 Ven. T. A. Schofield (in Sixth Province).

MOUNTAIN WORK

Rev. George Hilton.

NEVADA

Rev. S. W. Creasey.

SALINA

Rt. Rev. John C. Sage, D.D. (during January and February).

WYOMING

Rt. Rev. N. S. Thomas, D.D.

Personal Mention

THE Rev. THOMAS W. BENNETT should now be addressed at Dillon, Montana.

AFTER January 20th the Rev. BENJAMIN N. BIRD may be addressed at the rectory of the Church of the Messiah, Gwynedd, Pa. He has just completed six months of volunteer service at Camp Meade.

BISHOP Capers has appointed the Rev. UPTON B. BOWDEN, secretary and registrar of the diocese of West Texas, to succeed the Rev. B. S. McKenzie, now serving as diocesan chaplain, as Dean of the Gonzales Convocation.

CHAPLAIN WILLIAM S. CLAIBORNE may be addressed with the 167th Infantry (Forty-second Division), American E. F., France. This is an Alabama regiment of the Rainbow Division.

THE Rev. JAMES H. CLARKE, D.D., has accepted charge of St. John's Church, Cambridge, Ohio, and assumes his duties there on February 16th. He also cares for work at Barnesville.

THE Rev. THOMAS CLARKE of Toronto, Canada, has accepted a call to the Church of the Heavenly Rest, Springfield, Ohio. Two other clergymen in the diocese bear the same surname.

ON the Feast of the Epiphany, Bishop Capers accepted Mr. HERBERT SPENCER CROLY, a communicant of St. Mark's Church, San Antonio, Texas, as a postulant. Mr. Crolly, a private in the army, recently presented for confirmation by the Rev. Dr. Stevens, is a college graduate and will take up theological preparation immediately upon his discharge.

THE Rev. A. PARKER CURTISS has accepted the rectorate of St. Alban's Church, Marshfield, Wisconsin.

THE Rev. LIONEL C. DIFFORD has accepted a unanimous call to become rector of St. Stephen's Church, East Liverpool, Ohio, and will begin his duties there February 1st.

THE Rev. ROBERT S. GILL, still in the service as lieutenant in the welfare department of the Spruce Production Division, is conducting services at St. Stephen's Pro-Cathedral, Portland, Oregon, during January.

THE Rev. FREDERICK S. GRAY has taken charge of St. Mark's Mission, Oakley, Cincinnati, Ohio. He will also assist in the City Mission.

THE Rev. ERIC A. HAMILTON has resigned the curacy of the Church of the Ascension, Brooklyn, N. Y.

THE Rev. GEORGE HEATHCOTE HILLS, rector of Grace Church, Avondale, Cincinnati, who has been in Y. M. C. A. work in France, is expected home shortly to resume charge of his parish. During his absence the Rev. Canon Watson of Gambler and the Rev. Canon Joseph McDonald McGrath had charge.

THE Rev. J. D. HERRON enters upon the rectorship of Christ Church, Xenia, Ohio, with charge also at Wilmington, on February 1st.

AT the recent triennial assembly of the Society of Colonial Wars, the Rev. CHARLES L. HUTCHINS, D.D., chaplain general of the society for many years, declined reelection, and the Rt. Rev. WILLIAM A. LEONARD, D.D., was elected in his stead.

THE Rev. R. M. LAURENSEN has entered upon charge of Trinity Church, Baraboo, Wis.

THE Rev. FRANCIS M. OSBORNE of the diocese of North Carolina, who was critically ill during the fall at Sewanee, Tenn., is slowly recovering at his old home in Charlotte, N. C., but is not yet able to resume work in behalf of the \$250,000 fund for St. Mary's School, Raleigh.

THE Rev. D. R. OTTMANN, formerly chaplain of Post Field, Fort Sill, Oklahoma, now honorably discharged, has taken charge of Church work in and near Lexington, N. C., to which address all mail for the Rev. Mr. and Mrs. Ottmann should be sent.

THE Rev. J. MERVIN PETTIT has assumed the rectorship of St. Mary's parish, Bay City, Texas, with oversight of Christ Church, Matagorda.

THE new Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., the Rev. LESLIE FENTON POTTER, entered upon his duties January 1st and will occupy the deanery with his family as soon as his household goods arrive.

THE Rev. DUDLEY W. RHODES, D.D., rector emeritus of the Church of Our Saviour, Mt. Auburn, Cincinnati, is seriously ill at Christ Hospital there. Dr. Rhodes founded the parish in 1876 and with the exception of seven years spent in St. Paul has served the church and community in Cincinnati for forty-five years.

THE Rev. BRIAN C. ROBERTS of St. Stephen's Church, Westborough, Mass., is in war community work in Petersburg, Va.

THE Rev. IAN ROBERTSON is now priest in charge of St. Andrew's, Highlands, and St. Mary's, Atlantic Highlands, in the diocese of New Jersey.

THE Rev. G. P. T. SARGENT, rector of Grace Church, Grand Rapids, Mich., is rejoicing in a Christmas present to his parish of an Overland coupé.

THE Rev. J. E. H. SIMPSON, rector emeritus of St. Mark's, Portland, Oregon, where he assisted in the services on Christmas Day, has been critically ill.

THE Rev. ROBERT T. WALKER is assisting at St. James' Church, Brooklyn, N. Y.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., has for the third time been unanimously elected president of the New England Society of South Carolina.

THE Rev. ALFRED H. WHEELER has changed his residence to 309 Vermont avenue, Providence, Rhode Island.

THE Rev. GEORGE CROFT WILLIAMS should now be addressed at 1008 Palmetto Building, Columbia, S. C.

ORDINATIONS

DEACONS

SALINA.—Mr. FRANK R. MYERS was ordered deacon by the Bishop at Christ Cathedral, Salina, on Sunday, January 5th. He has been assigned to duty with the Associate Mission and will also have charge of the Cathedral Sunday school. The candidate was presented by the Vicar of the Cathedral, the Rev. Dr. Rudd, and the Bishop preached the sermon. Mr. Myers begins his ministry with bright prospects.

PRIESTS

MASSACHUSETTS.—The Rev. KENNETH LESLIE ABBOTT VIALI of Lynn was ordained to the priesthood last week at the Church of St. John the Evangelist, Boston, by Bishop Samuel G. Babcock. The candidate was presented by the Rev. Spence Burton, S.S.J.E., the Litany was read by the Rev. F. C. Powell, S.S.J.E., and the sermon was preached by the Rev. Frank Gavin, S.S.J.E. The Rev. Duncan Convers, S.S.J.E., also joined in the laying on of hands. Mr. Viall, master at a Church school in Maryland, will return to his duties.

MICHIGAN.—On December 18th, at St. Paul's Cathedral, Detroit, the Rev. BENHAM EWING and the Rev. LEONARD MITCHELL, deacons, were ordained to the priesthood by Bishop Charles D. Williams. On January 1st, at St. Paul's Church, Milwaukee, the Rev. EDGAR L. TIFFANY, deacon, was ordained to the priesthood by Bishop Charles D. Williams, permission being granted by Bishop Webb of the diocese of Milwaukee. Mr. Tiffany is canonically resident in the diocese of Michigan, but is at present assistant at St. Paul's Church, Milwaukee.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2½ cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word. No advertisement inserted for less than 25 cents.

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

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

DIED

DANIEL.—At the Bishop's residence, Memphis, Tennessee, January 5th, NANNIE GALLOR DANIEL, wife of Robert W. Daniel and oldest daughter of Bishop and Mrs. Thomas F. Gallor, aged thirty-two years.

"They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

DUNHAM.—On the Epiphany, of pneumonia following influenza, CLIFTON DOUVILLE DUNHAM, of Framingham, Mass., in his thirty-ninth year, long a faithful vestryman and usher of the Church of the Advent, Boston.

"The souls of the righteous are in the hand of God and there shall no torment touch them."

ELY.—Entered into life eternal, December 31st, at the home of her niece, Mrs. John Craig Clark, in Meriden, Conn., after a brief illness, ELIZA UPHAM ELY, daughter of the late Charles and Eliza Adams Ely. Interment was at West Springfield, Mass., the home for many years of the Ely family.

FRENCH.—On January 8th, at his home in New Orleans, FRANCIS JOHNSON, only surviving son of the Rev. S. J. FRENCH of Brunswick, Ga., and husband of Louise Patrick of New Orleans, *act.* 39 years.

HARVEY.—Mrs. L. E. HARVEY died on January 9th, aged 64, at Northfield, Minn. She was a charter member of St. Mark's Church, Tracy, Minn.

HEGER.—Entered into life eternal on Saturday, December 28th, in Somerville, N. J., CAROLINE J. HEGER, widow of Anthony Heger, Brigadier General Medical Corps, United States Army.

"Grant unto her, O Lord, eternal rest."

HUNTINGTON.—Entered into rest on Saturday evening, January 4th, at his late home in Hartford, Conn., the Rev. JOHN TAYLOR HUNTINGTON, D.D., rector emeritus of St. James' Church, in his eighty-ninth year. Funeral from the church on Wednesday, January 8th, Bishop Brewster officiating, assisted by the Rev. Drs. F. W. Harriman, Flavel S. Luther, John J. McCook, and the Rev. Reginald R. Parker. Interment at Cedar Hill cemetery.

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

LARRABEE.—On Friday, January 10th, at her residence, 1712 Wilson avenue, Chicago, Ill., BERTHA CURTIS, widow of Rollin N. LARRABEE, and youngest daughter of the late Alfred Leonard and Maria E. Curtis of New York.

"I believe in the Communion of Saints."

RHETT.—Entered into life eternal, on January 3rd, at Newark, New Jersey, IRENE, daughter of the late J. RHETT and Sarah Haig Motte, of Charleston, South Carolina.

"When I awake up after Thy likeness, I shall be satisfied with it."

RIVET.—Killed in action in France, Major JAMES DOUGLAS RIVET, 61st Infantry, Regular Army, son-in-law of the Rev. Charles T. Stout, Oak Park, Ill.

WANTED

POSITIONS OFFERED—CLERICAL

MAN TO TAKE CHARGE OF three mission stations in Southern diocese. Good location. Missions well grouped. \$1,500 and rectory. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CLERGYMAN RECENTLY RELEASED FROM army chaplaincy desires parish work in or near New York. Address CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

POSITION WANTED BY YOUNG WOMAN in or near New York City or Boston, as companion and general secretary. Would travel in South or West. Churchwoman. References asked and furnished. Address EASTERN, 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.

AN EXPERIENCED HOUSEKEEPER of middle age desires position in small family. Understands housekeeping in all its branches; cooking, plain sewing. References required and given. Address MARTIN, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST, etc., Mus.Bac., Churchman, boy trainer, now open for engagement. Best of references. Address MUSIC, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

FAIR LINEN FOR AN ALTAR nine (9) feet long and eighteen (18) inches wide. This has five (5) small crosses on the top and monogram IHS embroidered on each end. The cloth is new and through mistake in giving measurements it cannot be used where intended. The linen is the finest quality. Price and any information desired upon application. Address LINEN, care LIVING CHURCH, Milwaukee, Wis.

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 RESTRICTED, 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.

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.

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SMALL SECOND-HAND PIPE ORGAN wanted. Address the Rt. Rev. T. P. THURSTON, D.D., Muskogee, Oklahoma.

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

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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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Lands and homes in the beautiful Mountains of the South. Address CHARLES E. LYMAN, Asheville, North Carolina.

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

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

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UNCLE SAM'S BOY, inspiring, patriotic, for boys, \$1 a year; trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Mo.

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, 12th 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.

MEMORIALS

THEODORE ROOSEVELT

Resolved. That the members of the New York Churchmen's Association hereby express the profound sorrow and sense of loss to our country with which in common with all our fellow citizens we have heard of the death of Colonel THEODORE ROOSEVELT.

We wish to place on record our recognition of the great services rendered to the country by Colonel Roosevelt throughout his life, and especially during the period of the great war.

We express our deep sympathy with his family, and pay our tribute of honor to his memory. His name will live in the hearts of all our people, as that of a true man, a sincere Christian, a great citizen, an unflinching patriot, and one of our most honored Presidents.

WILLIAM T. MANNING,

ERNEST M. STIRES,

GEORGE R. VAN DE WATER,

Committee.

January 6, 1919.

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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.

THE LIVING CHURCH

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

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E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH). Sunday School Commission, 73 Fifth Ave. R. W. Crothers, 122 East 19th St. M. J. Whaley, 430 Fifth Ave. Brentano's, Fifth Ave. and East 27th St. Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

Otto Ulbrich, 386 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. R. 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.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Bobbs-Merrill Co. Indianapolis, Ind.

Henry Is Twenty. By Samuel Merwin. \$1.50 net.

Thomas Y. Crowell Co. New York.

American Charities. By Amos G. Warner, Ph.D., Late Professor of Economics and Social Science in the Leland Stanford Junior University; Formerly Superintendent of Charities for the District of Columbia, General Agent of the Charity Organization Society of Baltimore, etc. Revised by Mary Roberts Coolidge, Ph.D., Professor of Sociology, Mills College, Formerly Associate Professor of Sociology in the Leland Stanford Junior University. With a Biographical Preface by George Elliott Howard, Ph.D., Head Professor of Political Science and Sociology in the University of Nebraska. Third Edition. \$2.50 net.

Edwin S. Gorham. New York.

The Invitations of Our Lord. Notes on Meditations. By the Rev. J. G. H. Barry, D.D. \$1.50 net.

Houghton Mifflin Co. New York.

Industry and Humanity. By W. L. Mackenzie King. \$3.00 net.

Little, Brown & Co. Boston, Mass.

Woodrow Wilson. An Interpretation. By A. Maurice Low. \$2.00 net.

Macmillan Co. New York.

God's Responsibility for the War. By Edward S. Drown, D.D., Professor in the Episcopal Theological School in Cambridge and Author of *The Apostles' Creed To-day*. 60 cts. net.
Christian Internationalism. By William Pier-son Merrill. \$1.50 net.

Methodist Book Concern. New York.

Christian Democracy for America. By David D. Forsyth and Ralph W. Keller.

A. R. Mowbray & Co. London.

Morehouse Publishing Co., Milwaukee, Wis., American Agents.

Citizens All. Civic Service the Churchman's Duty. By the Rev. Samuel Bickersteth, D.D., Chaplain to the King; Canon of Canterbury, Author of *The Life and Letters of Edward Bickersteth, D.D., Bishop of South Tokyo*. \$2.40 net.

PAPER COVERED BOOKS

A. R. Mowbray & Co. London.

Morehouse Publishing Co., Milwaukee, Wis., American Agents.

A Library of Religion. By Anthony C. Deane, M.A., Vicar of All Saints', Ennismore Gardens, and Hon. Canon of Worcester Cathedral. 65 cts. net.*The Mystic Key.* "A Taste of Heaven in Daily Life." By Horace G. Hutchinson, Author of *From Doubt to Faith*, etc. 65 cts. net.*Sacrifice and Some of Its Difficulties.* By Walter J. Carey, M.A., Chaplain, R. N., Warden of Bishop's Hostel, Lincoln, Author of *Prayer and Some of Its Difficulties*. 65 cts. net.*Spiritualism and Christianity.* By George Longridge, Priest of the Community of the Resurrection, Author of *The History of the Oxford Mission to Calcutta, The Joy of Redemption*. 50 cts. net.

A. R. Mowbray & Co. London.

The Churchman's Year Book, 1919. Mowbray's Annual.

PAMPHLETS

Free and Open Church Association. 2353 East Cumberland St., Philadelphia.*Forty-third Annual Report.*

Edwin S. Gorham. New York.

Comfort Thoughts for Comfort Kits. Compiled by Emily V. Hammond, Editor of *Comfort Thoughts for Those at Home, Golden Treasury of the Bible*, etc. 10 cts. net.*Comfort Thoughts for Those at Home.* Compiled by Emily V. Hammond, Editor of *Comfort Thoughts for Comfort Kits, Golden Treasury of the Bible*, etc. 10 cts. net.

From the Author.

Church Unity. A Sermon by the Rev. Walter S. Trowbridge, Rector of the Church of the Holy Faith at Santa Fé, New Mexico, preached during the 1918 Convocation of the Missionary District of New Mexico, and Texas, West of the Pecos.*The Reborn Church Versus Anti-Christ.* A Call to a Crusade Against the Disloyal Press. By the Rev. van Rensselaer Gibson, Niagara Falls, N. Y.

WITH THE WAR COMMISSION

NEW YORK, January 10, 1919.

THE following facts in regard to the publicity campaign of the War Commission indicate the successive stages of its appeal to the Church for \$25,000, to be asked for on February 9th:

First: On October 31st a letter to the bishops and clergy, signed by Bishop Lawrence, indicated the general need for further funds, giving the date of the appeal.

Second: On December 14th a letter signed by Bishop Lawrence indicated the general manner in which the commission had discharged its duty during the past year, and also the general purposes for which money would be needed in 1919.

Third: To every church in the country a poster is sent indicating the date and purpose of the appeal, the poster to be hung in a prominent place in every church; also a map of the camps and naval stations within the United States, illustrative of

the work done by the War Commission; this also to be posted in a prominent place in each church.

Fourth: On January 10th a circular letter signed by Bishop Reese was directed to bishops and clergy, indicating the approximate apportionment of the diocese, and asking that each clergyman see that his parish contributes the proper proportion.

Fifth: A booklet describes in some detail the work of the past year, indicating the specific purposes for which money is needed in the future.

Sixth: Envelopes and pledge cards are sent to the various parishes throughout the country.

Seventh: A circular letter to all the clergy indicates the method in which the money is to be collected.

Eighth: The suggestion that February 9th be the day upon which the appeal is made to the churches, and upon which the great contribution is to be made.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street
New York, January 13, 1919 }

BISHOP GREER CONVALESCENT

THE great number of friends and admirers of the Bishop of New York—far and near—will be glad to know that Dr. Greer has improved to such an extent that he has left St. Luke's Hospital and is now convalescing in his own home.

The Rt. Rev. Dr. David Hummel Greer was consecrated Bishop Coadjutor for the diocese of New York on January 26, 1904.

In view of the approaching fifteenth anniversary of that happy event for the principal diocese in this country, THE LIVING CHURCH would take this opportunity to tender hearty congratulations to the Diocesan and his diocese, and to acknowledge with deep gratitude the good Bishop's unfailing courtesies and generous allotment of time for interviews with representatives of this Church newspaper.

May he be fully restored in health before the morrow of the Conversion of St. Paul—his anniversary day.

SPECIAL CATHEDRAL SERVICES

Two notable services were held at the Cathedral of St. John the Divine on Satur-

day and Sunday afternoons, January 4th and 5th.

The first was A Children's Service of Thanksgiving for Victory. After a procession there was a shortened form of Evening Prayer, carols, and hymns taking the place of psalms and the Evangelical canticles. The lesson was St. Luke 2:1-14. The address was made by Dean Robbins. Eleven hymns, carols, and the national anthem were printed on the programme.

The annual service of the rescue organizations of the Church in and about New York was the second special service. The preacher was the Rev. Dr. Manning. A forceful appeal for the support of the work done by the House of Mercy; St. Michael's, Mamaroneck; St. Faith's, Tarrytown; St. Katharine's, Jersey City; 17 Beckman Place, and the Church Mission of Help was made. All of these institutions are largely dependent upon voluntary contributions of money and supplies.

Both of these special services were well attended.

FUNERAL OF MAJOR GENERAL BELL

Funeral services for Major General J. Franklin Bell, commanding the Department of the East, who died on Wednesday from

heart disease, were held on Saturday afternoon, January 11th, in St. Cornelius the Centurion Chapel (Trinity parish), on Governor's Island. The body was interred with full military honors in Arlington National Cemetery on Monday.

DR. GATES' ANNIVERSARY

On Sunday, January 5th, the Rev. Dr. Milo H. Gates celebrated the fifteenth anniversary of his ministry as vicar of the Chapel of the Intercession of Trinity parish. He preached an historical sermon at the mid-day service.

PLANS FOR THE GUILD FOR NURSES

The Guild of St. Barnabas for Nurses is developing an interesting work with the seven hundred army nurses in the five debarkation hospitals in Greater New York, where the wounded soldiers are first received on landing. The Rev. Thomas J. Crosby, one of the guild chaplains, who is also chaplain to army nurses under the War Commission, is directing this work with the capable assistance of Deaconess Winsor. There is a strong ideal of service actuating the nurses in the army hospitals both at home and overseas, and it is the hope of the Guild of St. Barnabas that it may be enabled to encourage, develop, and give expression to this ideal. Looking to this spiritual reinforcement of nurses a questionnaire is shortly to be issued by the guild to its chaplains to ascertain what opportunity is provided for frequent Communion, how far it is possible to harmonize the hours of celebration with hospital routine, and whether a nurse returning from a service can get her breakfast before going on duty.

LECTURES AT GENERAL THEOLOGICAL SEMINARY

The Paddock Lectures for 1918 and 1919 will be delivered in the Chapel of the Good Shepherd at evensong beginning January 27th, at 6 P. M. The general subject is The Primitive Tradition of the Eucharistic Body and Blood. The daily subjects follow:

1. January 27th—Eucharistic Pre-Suppositions, Ancient and Modern, and Criticism of Theories now Holding the Field.
2. January 29th—The Ephesine-Roman Tradition, as Shown in Rome, Carthage, Milan.
3. January 31st—The Testimony of the Alexandrian School.
4. February 3rd—The Testimony of the Asiatic Schools.
5. February 5th—The Writers Between the Years 381 and 431. (a) The Latin Fathers.
6. February 7th—The Writers Between the Years 381 and 431. (b) The Greek Fathers.
7. February 12th—Later Writers Pressing the Incarnation Analogy. Points of Sympathy with Modern Thought.

TRINITY CHURCH SERVICE CLUB

The Service Club of Trinity Church, which is Unit No. 55 of the War Camp Community Service, is now at 90 Trinity place. Beginning its work on December 14th with sixty cots, it offered accommodation during the first night to fifty-eight soldiers and sailors. A canteen will also be established by the National League for Woman's Service, and club and gymnasium facilities will be added.

Trinity Church. But of course it cannot take this position while the earlier memorial remains within a stone's throw. Hence the doubt which the supreme court is asked to clear. Have the officers of Trinity Church, as perpetual trustees of the St. Gaudens monument, the right to move it from its present location?

"There is no thought of destroying the older statue; with all its lacks or faults, it has in it too much of St. Gaudens' art for such a fate. But a new site for it, with suitable surroundings, is already available in Cambridge. To this more retired setting every one will hope the court may make possible a transfer. Even the warmest admirers of St. Gaudens must approve the withdrawal of a work that worried him in the designing and disappointed his friends in the posthumous execution. And all who know what Phillips Brooks as minister and man did for this growing city cannot be content until his memorial in it is the best that Boston can afford."

PARISHES COÖPERATE FOR CONGREGATIONAL SINGING

Fall River is planning for real congregational singing. Three parishes in that city, St. James', St. Mark's, and the Ascension, have engaged Mr. William A. James as musical director in coöperation with the present organists and choirmasters.

At St. Mark's and St. James' Churches Mr. James will work with the regular choir, but at the Church of the Ascension a new auxiliary choir will be formed of girls and men, which will sing at the Sunday evening services. Each organization will receive instruction as an individual choir, and also as a combined chorus. When the organizations are fully established and capable of doing good extensive work, cantatas and oratorios will be taken up by the large chorus. A cantata, or oratorio, will be given once a month in each of the three churches by this combined organization.

With the congregation, Mr. James will take up instruction on hymn singing. It is a part of a plan to invite all members of the parish to the weekly choir rehearsal.

CATHEDRAL NAVAL CLUB

Mr. Lyman G. Smith writes in his report of the work of the Cathedral Naval Club:

"More than a thousand men of our own navy, as well as many from the French navy and the English navy, have enjoyed the good cheer at the club during this Christmas celebration. They have enjoyed the atmosphere produced by the evergreen decorations and the home suggestions of the tree, the singing of Christmas songs and carols by the Radcliffe students. They have gathered around the piano and joined in the good old songs of other days and the popular songs of to-day, or gather in quieter groups for games or conversation. A large number accepted invitations to Christmas dinner in families, or at clubs."

LECTURE SERIES

Dean Rousmaniere has made the following announcement relative to a series of lectures which the Cathedral will offer:

"The war has compelled men and women to think about religion and they are asking many very searching questions. I am especially happy to announce that a class will be held in the Cathedral on Wednesdays at 8 o'clock, beginning January 15th, led by the Rev. Dr. Drown of Cambridge, to consider these questions. The subjects of the first three addresses are: January 15th, How Do We Know God? January 22nd, What Do We Know About God? January 29th, Why Does God Allow Evil? The addresses are open to all who are interested."

ST. GAUDENS' STATUE OF PHILLIPS BROOKS MAY GO

To Cambridge, Making Place for Successor by Bela Pratt — Fall River Parishes Encourage Congregational Singing — Naval Club—Lectures

The Living Church News Bureau
Boston, January 13, 1919

IT would seem that the late Professor A. V. G. Allen was a better biographer than St. Gaudens was a sculptor—at least so far as Phillips Brooks is concerned. Professor Allen wrote a life of Phillips Brooks, which is one of the most comprehensive and incisive biographies that America has produced. It is criticised for its length and also for the fact that it makes light of Phillips Brooks' shortcomings. But no man since then has presumed to write a biography of Phillips Brooks.

St. Gaudens' statue of Phillips Brooks, from the time it was placed by the side of Trinity Church, has met an almost universally unfavorable criticism. It is an amazing witness to the reality of Phillips Brooks' place in Boston hearts as one notes the prominence which all the Boston newspapers are giving to the discussion which has broken out anew during the past few days, following the institution of court procedure.

The typical editorial in Boston's dailies appeared in last Friday's *Morning Herald*:

"In the question brought before the supreme court regarding the Phillips Brooks memorial in Copley square everybody should

understand that the appeal is for the settlement not of a dispute but of a doubt. The action is formal and friendly. All the parties interested have long been working together in good will and understanding. The resort to the bench, while seriously purposed, springs from the unanimous wish to keep all plans accordant with the legal responsibilities in sight.

"The essential facts in issue form a situation hard to match in the history of public or private memorials. From the first, as all know, the memorial now standing on the north lawn of Trinity Church disappointed the community's expectations. St. Gaudens had undertaken the commission with foreboding; through year after year he had slowly improved his design, and always with a deepening appreciation of the manhood of his subject. But the long delayed outcome showed a meritorious refinement of his first conception rather than a statue equal to the city's need.

"After the figures and their canopy had stood in place long enough for the public's adverse judgment to prove itself final, the courts gave Trinity Church permission to take \$35,000 from the balance of its original fund and contract with Bela Pratt for another memorial. This later statue has been successfully cast in bronze, and is now in Providence; even its pedestal of Stony Creek granite has been executed.

"So arises the question where this new statue can find worthiest placing. The committee concerned are agreed that it should stand at the centre of the three-cornered grass plot directly in front of

UNWARRANTED DEATH REPORT

Early in December the death at the front, of Cassius H. Hunt of Boston, was reported. This is incorrect, according to letters lately received by his sister, Miss Maude G. Hunt. Mr. Hunt is a native of Kingston, studied at St. Stephen's College, and was a candi-

date for holy orders at the time he entered service. While in Boston he was a communicant at the Church of the Advent, where he long had served as an acolyte. He is attached to the Presbyterian Base Hospital, with the Red Cross.

RALPH M. HARPER.

PURPOSES OF PENNSYLVANIA IN EVERY-MEMBER CAMPAIGN

A Booklet Issued—Diocesan War Commission Makes Statement —Statistics of Free Churches

The Living Church News Bureau }
Philadelphia, January 13, 1919 }

THE every-member campaign seems to be unfortunate in its name! At least, that was the opinion expressed by some of the clergy at a luncheon in the Church House on January 6th at which the Bishop presided. Too often an every-member campaign is synonymous in the minds of people with the thought of an every-member visitation of communicants at the end of the campaign with the sole object of obtaining increased financial support. Whether the name given to the great movement now taking place in this diocese is unfortunate or not, it has a much larger objective than that usually associated with the name. It is not designed to empty the pockets but to enrich the minds and move the hearts of God's people. Increased financial support of the Church's work in parish, diocese, and mission field will undoubtedly be one of its results, but the campaign will have failed if that be its sole fruit. "Service" in any or all its many forms is the word around which the whole movement turns.

A little booklet is now being distributed throughout the diocese. On the cover, in the center, there is printed, "Every-Member Campaign", but immediately above the title appears this apt quotation, "There is more true religion in an hour's questioning 'What wilt Thou have me to do?' than in a whole lifetime of asking, 'What wilt Thou do for me?'"

Bishop Rhinelander has prefaced the manual with a personal message of like import, which reads as follows:

"To the angel of the Church in Philadelphia write . . . Behold, I have set before you an open door." (Rev. 3: 7-8.)

"I want you to take these words as a personal message from the Holy Spirit.

"The door is open. Our victory has opened it. A new world is to be built on the ruins of the old: a new world of peace and love and justice. That is what our brave boys fought and died for. It is for us to make it good. We must all do our part. You, as a member of the Church in this diocese, must do your part.

"But we are not ready. Some of us have never felt that we had anything to do. Suppose in our army in France only one-third of the enlisted men had been trained and equipped and ready to obey orders! That is just the situation in the Church. We were all enlisted in baptism. But two-thirds of us have never realized it. None of us have done our best. None of us have shown the steadfastness and sacrifice of well-trained soldiers. The great need is that we all go into training at once for the service to which Christ calls us. Each congregation is to become a camp or cantonment. Spiritual drill is just as necessary as physical drill. The Christian's manual

of arms must be mastered by every member of Christ's army.

"Very earnestly I ask you to do your part. This little pamphlet will help you. Keep it by you. Use it faithfully. Be regular and careful, especially in your prayers, that you may have your orders for the day from your Commanding Officer. By His grace may you and all of us be helped to do His will."

A word about the manual may be interesting to those who have not yet received it. The material is arranged under seven general heads, viz.: 1, Bible Reading; 2, Prayer; 3, Consecration of Self; 4, Stewardship, Responsible and Accountable; 5, Communicant Life; 6, The Church's Nature; 7, The Church's Mission. Most of the prayers are from the Prayer Book, and those from other sources are admirably selected, as may be said also of the readings.

On the last page there is a place for the owner of the booklet to sign, if he will, this pledge:

"Before God and my own conscience I promise during the every-member campaign to be more diligent and regular in (a) Bible reading; (b) prayer; (c) public worship; (d) receiving the Holy Communion; (e) personal service to the Church."

PENNSYLVANIA WAR COMMISSION

The War Commission of the diocese writes to the clergy that \$50,000 is Pennsylvania's share of the quarter of a million dollars which the General War Commission has asked the Church to raise for the continuation of work during the coming year in the armed forces of the United States. Continued support will be necessary until demobilization has been completed, and the diocese has joined in the movement to ask a

general collection for this purpose on Sunday, February 9th.

What the diocese has done to minister to soldiers and sailors may be realized by the brief statement to the clergy which the Pennsylvania Commission makes of its work during the war:

"Since the war began the diocese has raised \$128,000. Of this \$67,000 has been given to the General War Commission. The balance has been spent on the diocesan or inter-diocesan works in which we have been interested: Camp Dix, Camp Meade, Camp Hancock, Wissahickon Barracks; in the publication of the *Soldiers' and Sailors' Prayer Book and Musical Hymnal*; and in the outfitting of all our diocesan clergy entering the chaplaincy service. With the wisdom of these works and their need for all the money we have expended upon them, we assume that you have some knowledge either through our Bulletin or personal information gained through your own parishioners who have been benefited."

FREE AND OPEN CHURCHES

The Free and Open Church Association announces that it will hold its annual service in the Church of the Epiphany, Sherwood. Dr. Jefferys, superintendent of the City Mission, will be the speaker. At the annual meeting on December 30th, the secretary reported that free churches in the 68 dioceses average 86½ per cent., and 20 of the missionary jurisdictions average 99½ per cent. Altogether 87¼ out of every one hundred of our churches and chapels are free.

All officers of the association were re-elected except the Rev. George J. Walenta, who asked to be relieved. The Rev. W. G. W. Anthony, D.D., of St. Mary's Church, Wayne, a church made free last summer, was elected in Mr. Walenta's place as a member of the board of directors.

WEST PHILADELPHIA CONVOCATION

The annual elections of the West Philadelphia convocation resulted in the choice of the Rev. William J. Cox as Dean, the Rev. Howard M. Stuckert as secretary, and Mr. George Hall as treasurer.

The former Dean, the Rev. S. Lord Gilberston, and the secretary, the Rev. William N. Parker, after serving for many years, requested that they should not be considered as candidates.

CHARLES A. RANTZ.

CHICAGO SOCIAL SERVICE WORKERS IN CONFERENCE

On Diocesan Opportunities and Crises — President of Church Club Returns from France — Bereavements at Woodlawn

The Living Church News Bureau }
Chicago, January 13, 1919 }

A SPECIAL meeting of the Social Service Commission was held at the City Club on Monday afternoon, January 6th, the Rev. George Craig Stewart, D.D., presiding. About forty delegates from parochial committees were present to confer "on matters affecting social service work in the diocese at large". The Rev. J. B. Haslam, executive secretary, made an appeal for active interest in different lines of civic work, particularly emphasizing the need of aggressive help in demanding efficient censorship of the movies. Since Major Funkhauser, who led the attack on the use of

bad and immoral films, has been practically dismissed by the enemy, the evils of the movies have multiplied. Evil forces and influences have become bold and flagrant, and the most suggestive films are openly shown in the city. If those who control the movies persist they are likely, as Dr. Stewart said at this meeting, to have one of the biggest fights they have ever tackled, and likely, too, to have one of the soundest thrashings ever given to the supporters of vicious things.

It was decided to have monthly meetings beginning in February, of the members of the commission and of parish committees at our different diocesan institutions, where a tour of investigation of the work is to be made under the leadership of the superintendent or officer in charge.

PICTURE CENSORSHIP COMMISSION

The question of moving picture censorship is a very live one in Chicago.

A censorship commission of eighteen members for the city meets on Friday afternoon of each week in the council judiciary rooms of the city hall, with Judge T. D. Hurley as chairman. The Rev. J. B. Haslam, executive secretary of the diocesan Social Service Commission, is a member of the civic body. Movie censorship is to be the subject of the next meeting of the diocesan commission. A statement and questionnaire has just been sent out by the local censorship commission appointed to thorough study of the problem to improve the present plan of censorship and regulation.

Reliable representatives of the moving picture interests report that 2,500,000 persons attend the movies every week in Chicago. This means that the youth and people of middle age attend several times a week. The mere statement of this concrete fact makes evident the tremendous influence such entertainment is exerting for good or ill, and the supreme importance of this problem. The censorship commission earnestly seeks coöperation of citizens generally and asks answers to the following questions:

1. What effect, good or bad, do the moving pictures have on the morals, education, and health of the community, particularly the children?
2. What classes of pictures, and in particular what objectionable features, should be excluded?
3. Should the ordinances name the features to be excluded or should these questions be left to the judgment of the censors?
4. Do you favor the present plan of censorship by the police or should a board of censors be created?
5. What practical suggestions can you make for a satisfactory plan of censorship and regulation of the theaters?

ANGUS HIBBARD HOME FROM FRANCE

Mr. Angus Hibbard, president of the Church Club, addressed the clergy at the Round Table on Monday, January 6th, on some of his experiences during six months with the Red Cross in France. Mr. Hibbard arrived in France about the middle of June, 1918, just in time for the great offensive, and in time, too, to help in organization of the Red Cross into a system of zones, for which Mr. Hibbard was peculiarly well qualified. Mr. Hibbard's opinions of the men and the women in different capacities at the front were very interesting. Speaking of the French *poilu*, he said he never remembered hearing him complain, and never heard a groan from him despite pain and distress. The American soldier was characterized by his French and English brothers as a fine fighter, but as "rather rough". The Germans came to have a similar opinion of him. The explanation of this is that the American soldier went into action "to kill"; the French and English went in to take a position. Hence the fear, amounting almost to panic, which the boche had for the Yank as a fighter.

Mr. Hibbard was loud in his praises of the American girl in whatever capacity she served. She was ready for anything, and was never deterred from doing her bit by menial or gruesome work. Mr. Hibbard's description of life in Paris, during the dark days of siege when the people were in nightly terror of aeroplane raids and "Big Bertha" bombardments, was most interesting. Speaking of the joy of the people in celebrating the signing of the armistice, Mr. Hibbard said there was practically no license in the conduct of the crowds, and no drunkenness except among some few odd cases of the allies' men. The whole city and countryside was beside itself with heartfelt, innocent, delirious joy, and for two days and nights kept this state.

MORE BEREAVEMENTS AT WOODLAWN

The rector of Christ Church, Woodlawn, says in the current number of the *Messenger*:

"The sudden death of Mr. Simon La Grou on Christmas Eve sent a shock through the parish and filled our hearts with sadness. He has been a member of the vestry for the past year, where his earnestness and strong faith have been a constant help to his fellow workers. When so many of our younger men responded to the nation's call and left vacancies on the staff of the Church school, he at once volunteered to take a class and he has been a strong and sympathetic leader of our boys.

"Another star is changed to gold on our service flag. Byron Argyle Popham gave his life in action on November 9th in France. The sincere gratitude of an appreciative nation and the loving sympathy of our parish goes tenderly to his parents and family in their sorrow.

"Stearns Barrows was wounded on November 2nd."

CHRISTMAS AT ST. LUKE'S HOSPITAL

It has been a great relief, writes the Rev. G. D. Wright, chaplain at St. Luke's Hospital, to emerge from the gloom and depression of the influenza scourge into the cheer of the holiday season. A delightful event was the surprise reception given to Mrs. Jane Herchmer, who has just finished twenty-five years of service at the hospital, part of the time as head of the office force, and latterly as housekeeper. During this time Mrs. Herchmer has made many friends, some of whom quietly arranged a reception on the date of her anniversary, when they presented her with a beautiful seal shopping bag and a victrola.

Usually choir boys from one of the neighboring parishes have sung carols in the wards on Christmas Eve. This year, however, the boys were unable to come, and at the suggestion of the chaplain a choir of about fifty of the nurses marched in procession through the hospital singing the old hymns and carols, to the great delight of all who heard. On Christmas Day the children were given a beautiful tree heavily laden with gifts by many friends of the hospital, who also visited the open wards.

DEATH OF E. A. ALLEN.

Edmund A. Allen, president of the Edmund A. Allen Lumber Company, died at the Del Prado Hotel on Friday, January 10th, after a brief illness. Mr. Allen was born in Wilmington, Ill., in 1849, came to Chicago in 1888, and has been prominently identified with the lumber business since. He was one of the oldest members of the Church of the Redeemer, Hyde Park (Rev. Dr. J. H. Hopkins, rector), and took a foremost part in building the present church, over twenty-five years ago. Burial was on Saturday from his old parish church, and interment was at Joliet.

H. B. GWYN.

SAILORS ENTERTAIN CHILDREN ON THE "KROONLAND"

THE OFFICERS and crew of the U. S. S. *Kroonland* were hosts to fifty orphans from Howard Memorial Home and one hundred and twenty-five dependent children of Hoboken at a New Year's party and dinner on board ship. The children were met at the gangplank by committees, who directed them to the bridge, where they were further taken to the "monkey deck", where they came under direct fire of a motion picture operator clinging to the forward smokestack. After everybody within range had been shot, there was hurry call to the well-deck, and then to

the gun-deck. The big guns were a source of keen interest, to the girls especially.

Suddenly a voice, well known in army and navy circles, said in a stentorian tones, "Chow!" and everybody "beat it" for the troops' mess hall, where the walls were entirely covered with flags and pennants. On the grand staircase two Christmas trees were lighted, and everywhere were evergreens and festoons in a riot of vivid color. Here the captain of the ship, Commander R. M. Griswold, extended a hearty welcome and good wishes for a happy new year.

During the dinner the ship's band gave a programme of popular music, in which many of the children joined. A member of the Smith Trumpet Quartette, unexpectedly present, graciously gave several numbers on the cornet. Recitations and songs were given by the children, and the story of the fairies was told by the ship's musician. The wife of an officer sang.

Every sailor who could get hold of a "kiddie" then proceeded to give him the "time of his life", showing hammocks and other things dear to the heart of a land boy to whom everything that goes to sea stirs the imagination. To see those great splendid men of the *Kroonland*, who have looked all the terror of the sea in the face with never a quiver of fear, receiving and serving those little children with gentle hands and tender hearts, eagerly hunting out ways to make them happy, and to realize their joy and delight in doing it, gives some idea of the real fine quality of the men who made possible a great and glorious army in France.

It was a day of gray fog and mist on the river, but all was cheery and bright on the good ship *Kroonland*, for there that beautiful spirit of the Master abode, "Inasmuch as they did it unto one of the least of these", and "visited the widow and the orphan in their distress".

Incidentally, this same ship *Kroonland* had just brought home from France the son of the editor of THE LIVING CHURCH, Corporal Howard Lord Morehouse, who was severely wounded last August at Château-Thierry.

COUNCIL POSTPONED

BECAUSE OF the prevalence of influenza among the clergy the Standing Committee of the diocese of Atlanta has decided to postpone until April 23rd the meeting of diocesan council.

CHURCH SOCIALIST LEAGUE

A DAY'S UNOFFICIAL CONFERENCE of the Church Socialist League was held in the parish house of Holy Trinity Church, Brooklyn, on the Feast of the Epiphany. It was the first of several. Later conferences will be held in Boston and Philadelphia, and a general conference of the league will be held some time after Easter. About forty people attended the conference, some from distant points in New England, and great enthusiasm was manifested in the addresses and discussions on the new world order that is to be. The conference was opened with an address by the national secretary, the Rev. A. L. Byron-Curtiss, who outlined the history and its purposes. The Rev. Richard W. Hogue acted as chairman and the Rev. Albert Farr as secretary. The Rev. J. Howard Melish spoke on the Responsibilities and Opportunities of the League. He thought that a more descriptive name for the league would be the League for Social Justice, and this title was later in the day voted to be submitted to the membership by

a referendum. An enthusiastic address was given by the Rev. William B. Spofford on Radicalism Among the Clergy: How Can the League Promote and Utilize It? The feeling seemed to be that the radical clergy, who are neither few nor inconspicuous, ought to get together and make their influence felt more widely and more effectively in these days when more than ever a war-weary world is looking for spiritual leadership to those who have professed to possess it.

In the afternoon Professor Scott Nearing spoke in his usual cogent fashion on Radicalism Among the Laity: How Can the League Promote and Utilize It? It was said optimistically that there is a good deal of radicalism now in the Church, but the speaker said truly that the American public could not be said to be called radical. The function of the preacher, said the speaker, is to present the facts of life as they are, and to determine and point out to the people what is right and what is wrong. He said suggestively that Christianity is a much more radical thing than socialism on such questions as war and property. In this new day the clergy may by an heroic stand regain their influence over the souls of men, or, failing that, lose what little influence they now possess.

Mr. William F. Cochran of Baltimore spoke on the question of financing and circulating the *Social Preparation*. The Rev. James Empringham, editor of *Progress*, contributed his experience in this direction. It was the distinct sentiment of the conference that such a magazine is needed in the Church if our Church is to be brought in line with either Apostolic Christianity or present-day needs and strivings. It was an intellectually stimulating conference, and devotion and fellowship were conspicuous.

ST. STEPHEN'S COLLEGE SCHOLARSHIPS

THE WOMEN'S GUILD of St. Stephen's College is making an appeal for scholarships in the institution, which cost \$450 per year. The scholastic training at St. Stephen's has been approved by Dr. Finley, commissioner of education of New York, after an examination, and the Bishop of New York after a visit voiced his approval of the institution, which has an honorable history of over sixty years and many distinguished graduates.

The college is an institution of the Church, but membership in the Church is by no means a prerequisite for matriculation. During 1918 it has been one of the colleges selected by the government for the officers' training corps.

The coming of peace, brought about by the entry of America into the war, has brought to the minds of many the subject of suitable memorials to sons who have given their lives for the cause. It is suggested that scholarships are very appropriate memorials, because thereby young men are trained in American citizenship to take the places of those who have fallen. Subscriptions are invited by the women's guild, or may be sent to Mr. Haley Fiske, treasurer of the college, at 1 Madison avenue, New York City.

DEATH OF REV. JOHN TAYLOR HUNTINGTON, D.D.

THE REV. JOHN T. HUNTINGTON, D.D., rector emeritus of St. James' Church, Hartford, Conn., entered into rest on Saturday evening the 4th inst. in the eighty-eighth year of his age. Dr. Huntington was born in New Milford, Conn., in 1830, entered Trinity College at the age of 16, was graduated in the class of 1850, and was at his

death its oldest living alumnus. He took his theological training at the General Theological Seminary. Ordered deacon by Bishop Brownell in 1853, he became rector of St. James' Church, Philadelphia, holding that position for three years, in the meantime having been advanced to the priesthood by Bishop Potter. From Philadelphia he came to the rectorship of St. John's Church, New Haven, where he remained for six years, thence going to St. James' Church, Great Barrington, Mass. In 1864 he became professor of Greek at Trinity College, holding that position for fourteen years and until he became rector of the church of which he was rector and rector emeritus for over half a century.

Dr. Huntington retired from active work two years ago and his death came as the result of the infirmities of increasing years. He received the degree of Doctor in Divinity from Trinity in 1910. He is survived by a son and a daughter, the latter the wife of the Rev. F. J. K. Alexander, rector of Grace Church, Hartford.

Funeral services were held in St. James' Church, Hartford, on Wednesday afternoon, January 8th, Bishop Brewster officiating, assisted by the Rev. R. R. Parker, the Rev. F. W. Harriman, D.D., the Rev. Flavel S. Luther, LL.D., the Rev. John J. McCook, D.D., and the Rev. Francis Goodwin, D.D. Interment was at Cedar Hill cemetery, Hartford.

MAKE PROVINCIAL CONFERENCE PERMANENT

THE SYNOD of the Province of the Midwest has voted to make permanent the Provincial Conference for Church Workers. The committee met in Chicago and decided that the place for the next meeting should be Racine College, Wis. The dates set were July 8th to July 17th. The following officers were elected: President, the Bishop of Milwaukee; vice-presidents, the Bishop of Fond du Lac, the Bishop Coadjutor of Southern Ohio, Canon Douglass; executive secretary, Miss Mary Knight; treasurer, Mr. G. K. Gibson; registrar, Miss Rosalie Winkler; director of music, Dean Lutkin.

AT KENYON COLLEGE

THE WINTER TERM at Kenyon College, Gambier, Ohio, opened on January 3rd with about one hundred men, the greater part of whom were enlisted or enrolled in the S. A. T. C. Unit. Since the demobilization of this unit the government has sent official notice of intention to establish at Kenyon an R. O. T. C. unit. While military training will thus be carried on under the direction of the war department, the normal curriculum of the college is otherwise resumed. For 1918-19 the remainder of the year is divided into two terms of about twelve weeks each, closing with the annual commencement on June 16th.

On January 4th the college was visited by Brigadier General L. R. Kenyon, head of the Department of Inspection, British War Commission in the United States, and his aide, Colonel Lyddon. General Kenyon is a grand-nephew of the second Lord Kenyon, founder of Kenyon College. Upon their arrival they were welcomed by the students, and in the evening at Philo Hall General Kenyon gave an address. On Sunday morning the Bishop of Ohio preached at the Church of the Holy Spirit, prefacing his remarks with a welcome to the distinguished guests. Double significance attended this occasion, as it was also the installation of the new rector of Harcourt parish and college chaplain, the Rev. Horace W. Wood, Kenyon 1911.

DEATH OF REV. R. W. GRANGE, D.D.

AT HIS HOME in Pittsburgh, Pa., on Thursday, January 9th, the Rev. Robert Waddington Grange, D.D., rector emeritus of the Church of the Ascension, entered into rest. He was born in Muncy, Pennsylvania, in 1846; was educated at Racine College, and was graduated from Nashotah Theological Seminary; was admitted deacon by Bishop McCoskry of Michigan, in 1871, and advanced to the priesthood by the same bishop in 1872. He served at Jackson, Michigan; Corry, Pennsylvania; and Columbus and Steubenville, Ohio, coming to Pittsburgh in 1889 to become the first rector of the Church of the Ascension.

During his rectorship the handsome stone church and fine, commodious parish house were erected. Failing health in 1911 occasioned his retirement from active work, and he was made rector emeritus. Dr. Grange was for many years a member of the Standing Committee, a deputy to General Convention, and held other positions of prominence in the affairs of the diocese.

The funeral services were held at the Church of the Ascension on Saturday afternoon. The Bishop of the diocese, owing to illness and consequent absence from the city, was unable to take charge. Those taking part were the Rev. Dr. Vance, president of the Standing Committee; the Rev. L. F. Cole, and Dr. J. H. McIlvaine, D.D., old-time friends, and the Rev. R. F. Schulz, a former assistant of Dr. Granger in the parish. The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, a very old friend, gave the blessing.

The honorary pallbearers were two clerical and one lay member of the Standing Committee; two members of the vestry, and Dr. Calvin, lay assistant of the parish. The actual pallbearers were six of the younger clergy of the city. The committal was read by the Rev. Mr. Schulz.

DEATH OF GEN. J. K. HAMILTON

ON SUNDAY, December 29th, there passed into Paradise a beloved vestryman of Trinity Church, Toledo, Ohio, General J. Kent Hamilton, who had gained high place in educational and religious as well as military circles.

Graduating from Kenyon College in 1859, he was appointed assistant professor of English history and literature, and continued in that position until he entered the military service of his country in 1862. From that time until the close of the Civil War he served with gallantry and distinction, taking active part in many battles.

For more than fifty years he was prominently connected with the educational, parochial, and diocesan activities of the Church in Ohio. A member and worshipper at Trinity, he was elected a vestryman on May 1, 1905, and as an accredited delegate he was often in attendance at diocesan conventions.

DEATH OF REV. T. F. TURNER

THREE CLERGYMEN of the diocese of Vermont have died within three months; the third being the Rev. Thornton Floyd Turner, rector of St. Peter's Church, Bennington, who passed away in New York on December 10th after an illness of over a year. Mr. Turner had never been really well since his experience at the Plattsburg Training Camp in 1916. This he insisted on attending, since he had urged so strongly whatever service for the allies was possible on the men of his parish.

Mr. Turner was highly esteemed in the diocese, to which he was no stranger before

he came to Bennington, having married a daughter of Governor McCullough.

Mr. Turner was born in 1865, and was an architect before studying for holy orders at the General Seminary. He served on the staff of Calvary Church, New York, 1902-1909, and then at St. Thomas' Church, Hartford, Conn., until he became rector of St. Peter's Church, Bennington, six years ago.

Funeral services were held in Calvary Church, New York, on Monday afternoon.

THE LAST CHAPLAINS GRADUATED

AT THE END of the last term of the Training School for Chaplains at Camp Zachary Taylor, Louisville, Ky., the following clergy of the Church were graduated and afterward received their commissions as first lieutenants and chaplains in the United States Army: The Rev. Shelton H. Bishop, New York City; the Rev. Clyde B. Blakeslee,

on January 25th, and appoints the council to meet on February 6th. It is understood that Bishop Brent will return to France immediately after the council, which will be held at St. Paul's Church, Buffalo.

A \$10,000,000 INTER-CHURCH FUND

A MOVEMENT is announced to raise \$10,000,000 for the after-war emergency needs of fourteen leading religious bodies, this united effort for their common work being the first instance of the kind on record. The bodies joining in the movement are the Protestant Episcopal, Methodist Episcopal, Presbyterian Church in the United States of America, United Presbyterian Church, Baptist Churches, North, Congregational, Reformed Church in America, Reformed Church in the United States, United Lutheran Church of America, Evangelical Association, United Evangelical Church, Evangelical Synod of North America, Dis-

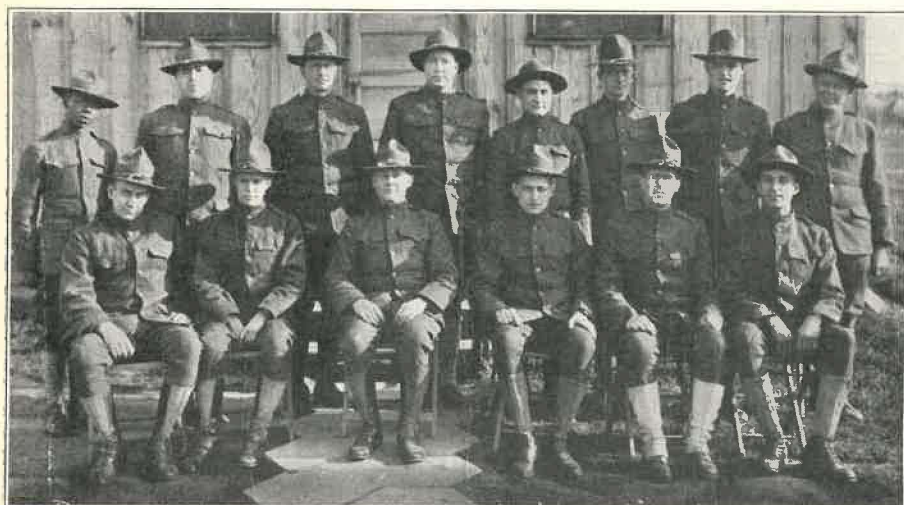
Providing scholarships for returning soldiers who would not otherwise be able to complete their college courses.

Assisting in the restoration and extension of the evangelical Churches of Europe, especially in the war zone.

The plan of work and the plan for co-operation in securing funds are the results of numerous conferences held in New York since the beginning of June, 1918. After carefully considering all questions involved, an understanding has been reached as to needs and the division of the work.

The campaign in no way affects plans now under way in some of the Churches for missions and other benevolent causes.

A central committee will have direction of features of the work which are promoted jointly, but will have no authority over the co-operating Church agencies beyond that of suggestion and advice. Funds intended for the support of common work enter the common treasury subject to the control of the central committee.



THE LAST CHAPLAINS GRADUATED AT CAMP ZACHARY TAYLOR

Front row, left to right: The Rev. Messrs. Granville Taylor, John Ernest Carhartt, Roland C. Ormsbee, John H. Boosey, Stephen E. McGinley, Shelton H. Bishop.
Back row: The Rev. Messrs. John H. Brown, John Williamson, Clyde B. Blakeslee, John T. Lillard, Jacob H. Oehlhoff, George C. Dickinson, T. M. Brown, Goodrich R. Fenner.

Columbus, Wis.; the Rev. John H. Boosey, Meridian, Miss.; the Rev. John H. Brown, Savannah, Ga.; the Rev. T. M. Brown, Pittsburgh, Pa.; the Rev. John E. Carhartt, Toledo, Ohio; the Rev. George C. Dickinson, Oneonta, N. Y.; the Rev. Goodrich R. Fenner, Uvalde, Texas; the Rev. John T. Lillard, Bloomington, Ill.; the Rev. Stephen E. McGinley, Flushing, N. Y.; the Rev. Jacob H. Oehlhoff, Berkeley, Cal.; the Rev. Roland C. Ormsbee, Newark, N. J.; the Rev. Granville Taylor, Philadelphia, Pa.; and the Rev. John Williamson, Lancaster, Ohio.

SILENT MOMENT OF THE RED CROSS

THE RED CROSS workrooms throughout the country are to continue observance of the silent moment, the period that was devoted each day during the war to prayer for the United States and allies. In requesting the continuance of the custom, George E. Scott, general manager of the American Red Cross, suggests that the workers pray that our nation will continue united in the fulfillment of its ideas in its support of its soldiers and sailors until the last man may be released from foreign service.

BISHOP BRENT RETURNS FOR COUNCIL

A CABLE has been received by the Standing Committee of the diocese of Western New York from Bishop Brent to the effect that unless prevented by unforeseen circumstances he expects to sail for America

on January 25th, and appoints the council to meet on February 6th. It is understood that Bishop Brent will return to France immediately after the council, which will be held at St. Paul's Church, Buffalo.

The main object in the campaign, which will begin in a few weeks, is to put forth utmost effort during the period of national moral and social stress caused by the demobilization of more than 4,000,000 men of the army and navy. These soldiers and sailors should not lack help and guidance during the period of their reabsorption into civil life.

The principal tasks which the Churches will perform with the \$10,000,000 to be raised are summarized as follows:

Maintaining additional pastors to assist the regular chaplains in ministering to the soldiers and sailors, especially the sick and those recovering from wounds. At present there is only one chaplain to each 1,200 men.

Providing adequate equipment and workers for local churches in the neighborhood of ports of debarkation, in camps and industrial centers.

Supplying Bibles and other books, equipment and emergency funds to army and navy chaplains during the period of demobilization.

Assisting Church colleges to readjust themselves upon the discontinuance of the Students' Army Training Corps.

GOLDEN WEDDING OF BISHOP AND MRS. PINKHAM

A RARE social event in the history of the Canadian Church was the celebration on December 29th of the fiftieth anniversary of the marriage of the Rev. W. C. Pinkham, now Bishop of Calgary, and Miss Jean Anne Drever, which occurred on December 29, 1868, in Winnipeg. The anniversary was marked especially by a luncheon tendered to the Bishop and Mrs. Pinkham at the Palliser Hotel, when a presentation speech by Dean Paget accompanied the gift to the Bishop of a coat "to turn the edge of our Alberta blizzards", and a purse to Mrs. Pinkham—the coat given on behalf of the clergy and the purse on behalf of the ladies of the diocese. Bishop and Mrs. Pinkham both responded in appreciation of the gifts and the emotions which prompted them.

When the wedding occurred fifty years ago rings were not obtainable in Winnipeg, but a handy tinsmith used a five dollar gold piece to extemporize a ring which Mrs. Pinkham has ever since worn.

COADJUTOR PROPOSED FOR DIOCESE OF CALIFORNIA

CORRESPONDENCE between Bishop Nichols and the Standing Committee of the diocese will probably result in the initiation of canonical procedure to elect a Bishop-Coadjutor for California at the session of the diocesan convention which occurs in February.

The Bishop institutes this movement for a Coadjutor on account of the extent of diocesan work. He proposes that the convention ask for consent and that, if such consent is given by the bishops and standing committees, a special convention be called as early as possible thereafter. Following the consecration of the Coadjutor, Bishop Nichols will gradually turn over to him entire charge of the diocese, making the transfer complete at the end of the thirtieth year of his episcopate on St. John Baptist's Day, 1920. He has suggested turning over two-thirds of the present episcopal salary for the Bishop-Coadjutor. The Standing Committee has accepted the Bishop's proposal in large part, although it suggests his retaining not only superintendence of the candidates for the ministry but responsibility for the Church institutions to which he stands in any *ex-officio* relation. The committee also felt that he had failed to allow adequate provision for his own financial support. They assured him, however, of their confidence that the convention would respond generously to his proposal.

MEMORIALS AND GIFTS

ON CHRISTMAS EVE, a gift of two Liberty bonds was made to the endowment fund of St. John's Church, Ogdensburg, N. Y., by Mr. and Mrs. Charles M. Robinson, in memory of their daughter.

THE MEMORIAL PAINTINGS for the reredos of Christ Church, West Haven, Conn. (Rev. Floyd S. Kenyon, rector), given in memory of David T. Welch, warden, by his wife, Mrs. Sarah E. Welch, were dedicated at the service on Sunday morning the 5th inst.

A MARBLE GROUP after Raphael's Madonna of the Goldfinch, in the Uffizi Palace, Florence, has been given to Holy Rood Church, New York, by Mrs. Stuart Crockett, widow of the late rector. The original is one of Raphael's best-known and most-beloved Madonnas. His greatest, the Sistine Madonna, in copy, fills the west window.

A GENEROUS gift has been made to the Church of the Ascension, Middletown, Ohio (Rev. Ewald Haun, rector). Messrs. David E. Harlan and Charles R. Hook have deeded to the parish a lot in the rear of the church and the building thereon. The building had been used as a parish house. This Christmas gift was most acceptable to rector and people.

AT THE Church of the Incarnation, Santa Rosa, Cal., a new bell made by the Meneely Co. of Troy, N. Y., was rung for the first time on Christmas morning, and blessed by the rector. The bell is a memorial to the late rector, the Rev. W. E. Potwine, and bears the inscription:

"In memory of

W. E. POTWINE — 1856-1917

"To live in hearts we leave behind is not to die."

The memorial is a gift of Mrs. Susan C. Beattie of Santa Rosa.

A MEMORIAL TABLET placed under the west window in St. Stephen's College Chapel, Annandale, N. Y., on January 4th, is in memory of Captain Charles Graeme Lutyens and Major Lionel Gallivey Lutyens. The former, of the East Lancashire Regiment, gave his life at Gallipoli on August 9, 1915; the latter was killed in action in Flanders on January 6, 1918. Both were grandsons of John Bard, founder of St. Stephen's College. The tablet was unveiled on January 6th, the anniversary of Major Lutyens' death. The simple but impressive ceremony was followed by a requiem.

GRACE-HOLY TRINITY parish, Kansas City, Mo., has been enriched by gifts of the flags of the allied nations, the Church flag, and the flag of the state. Mrs. A. R. Meyer was the donor. On the morning of the Fourth Sunday in Advent the service of benediction held by the rector, the Rev. Robert Nelson Spencer, was attended by the Kansas City consuls of the allied nations, besides a congregation of representatives from all religious persuasions. The rector preached. After dedication, the flags were hung permanently in the nave, suspended from the truss-beams—the Church flag nearest the sanctuary on the gospel side, balanced by the service flag of the parish on the other side. The others appear in this order: On the gospel side, the flags of the United States, Great Britain, and Italy; on the epistle side, those of the state of Missouri, France, and Belgium.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Archdeaconry in Session

INSTEAD OF the usual public service, a clerical conference on parochial problems

opened the mid-winter meeting of the archdeaconry of Scranton at St. Luke's parish house, Scranton (Rev. Robert P. Kreidler, rector), on Tuesday evening, January 7th. Alms Box, Strong Box, or Warehouse, was the topic of the opening address, by the Rev. Francis S. White, domestic secretary of the Board of Missions. This was followed by an animated discussion of the possibility of more real help to the parishes by the Board of Missions. The Ven. H. E. A. Durell, Archdeacon of Reading, spoke on The Missionary Outlook of the Diocese. The Holy Communion was celebrated by Bishop Talbot on Wednesday, and the business session was opened at 9:30. The Ven. D. Webster Coxe having served as Archdeacon for a quarter of a century and declining renomination, the Rev. John Talbot Ward was elected. The Rev. E. G. N. Holmes was elected secretary, and Mr. Charles J. Arnold of Carbondale was re-elected treasurer. The Rev. W. B. Beach treated the subject of Epidemics. Organic Union was discussed by the Rev. George W. Wellburn, pastor of the Second Presbyterian Church of Scranton. The Rev. John Mockridge, D.D., delivered an address on The War Commission's Task. Luncheon was followed by several speeches congratulating Archdeacon Coxe upon the completion of twenty-five years as Archdeacon and fifty years in the ministry. On behalf of his friends throughout the diocese Bishop Talbot presented Archdeacon Coxe with a purse of \$450. The next session will be held at St. Mark's Church, Dunmore (Rev. E. A. Heim, rector).

CENTRAL NEW YORK

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

An Active Parish—And a Useful Parish House

GRACE CHURCH, CARTHAGE, has shown great activity during the past year. The missionary apportionment, the largest in the history of the parish, was paid. Over one hundred theological books, a thousand Church pamphlets, fourteen hundred club cards distributed, and two thousand Church dictionaries published. In addition several pageants were composed and rendered, and the Victory Memorial Endowment Fund established.

AT CHRIST CHURCH, Willard, the parish house is to be used by a community chorus for a weekly "sing".

COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

Festival of the Three Kings—Warrant Issued

ELABORATED and presented year by year by the late Rev. Dr. John H. Houghton, but omitted last year in his memory, the masked Festival of the Three Kings was renewed at St. Mark's Church, on Sunday evening, January 5th, Denver, by his successor, the Rev. Fred. Ingle. A long procession down the aisles of the church in ancient garb culminated in the typically-dressed characters of the mythical Gaspar, Melchior, and Balthasar, Kings of the Orient.

THE REV. THOMAS WORRALL was presented with a warrant during the recent epidemic of influenza for persisting in holding service for a congregation of seven at Longmont on Thanksgiving Day, holding the President's Proclamation as something more than a mere matter of form.

CONNECTICUT

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

A Canvass—Archdeaconry Meeting

A WELL-PLANNED every-member canvass has just been held in St. Paul's parish, New

Haven (Rev. Henry Swinton Harte, rector). The canvass, primarily intended to raise the budget for the current year, was worked out along the lines of the recent great national drives and had for its aim much more than the mere raising of money. It was, in fact, a part of a forward movement in the parish, started some months ago, looking to upbuilding a greater St. Paul's. Not only was the sum needed for the budget reached and well exceeded, but the spiritual and upward uplift of the canvass is being felt on every hand. As a finale the Bishop of Newark, who had been rector of the parish for nearly a quarter of a century, was the preacher on Sunday evening, the 5th inst., and in a stirring sermon held up before the people the vision of a greater future.

THE EPIPHANY meeting of the Hartford archdeaconry was held in St. John's Church, Hartford, on Thursday the 9th inst., the special preacher being the Rev. George T. Linsley.

A CONFERENCE, with Dr. Gardner of the General Board of Religious Education, on the *Christian Nurture Series* for the schools using these lessons in New Haven and vicinity, is being arranged for the afternoon and evening of February 6th.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

Christ Church, Waterloo

THE RECTOR of Christ Church, Waterloo, the Rev. M. L. Tate, who was president of the city ministerial association when the churches were closed on account of the influenza, wrote for the city papers a number of articles setting forth forms of devotions which were widely used in the city. On December 15th the new organ of Christ Church was dedicated, and on the same day occurred the ceremony of burning a mortgage. The parish hall has recently been redecorated and an altar and other furniture have been placed in it in preparation for week-day services. The rector's salary has also been raised \$400 per year beginning with the first of January. During the Advent week of prayer the women of the parish led the evening services, the rector being absent.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Rev. William Wilkinson Speaks for Jewish Welfare Board—Inter-Church Relations

THE JEWISH WELFARE BOARD is doing a great work in quiet and wise ways for the soldiers at Camp Mills, especially those returning from Europe. This work is not alone for men of Jewish race or faith; it is for all whom it can help. It brings to Camp Mills actors of renown, speakers of repute, and singers of fame. For the first time in the history of this work, at a Jewish religious service for soldiers, recently, a Christian minister, the Rev. Wm. Wilkinson, gave an address. Many men from the stranded troop ship *Northern Pacific* were present.

THE RECENTLY organized Roumanian Orthodox congregation in New York celebrated its Christmas service at midnight on January 6th. The Rev. Thomas J. Lacey and the Rev. Herbert J. Glover were appointed by Bishop Parker a special committee to bear the greetings of the Anglican Eastern Church Association. They were received with great cordiality by the priest and the Roumanian consul, and given special seats. At the close of the service the Rev.

Mr. Lacey presented the congregation with two silk processional flags—American and Roumanian. The occasion was prophetic of a closer approach between our Church and the growing Roumanian immigration.

A SURPRISE reception was tendered to the Rev. and Mrs. G. Wharton McMullin on January 2nd, the eve of their silver anniversary, by the parishioners of St. Elisabeth's Church, Floral Park.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Parish Anniversaries

ST. PAUL'S PARISH, Portland (Rev. Joseph Battell Shepherd, rector), celebrated the semi-centennial of the laying of the cornerstone of its church, and the Rev. Mr. Shepherd the twenty-fifth anniversary of his assumption of the rectorship of the parish, on January 5th and 6th, the Second Sunday after Christmas and the Feast of the Epiphany. On the former day the preacher was Bishop Brewster, who reviewed the history of the parish, and dwelt upon the fact that from the first St. Paul's has been a free church, depending upon voluntary pledges and systematic donations for its support. In the evening the speakers were the Rev. Ernest A. Pressey and Mr. F. H. Gabbi, who has often officiated at St. Paul's as lay reader. There was a special celebration on the morning of the Epiphany, and in the afternoon and evening, at the rectory, Mr. and Mrs. Shepherd received their friends. Mr. Shepherd, in point of canonical residence, is now the oldest priest but one in the diocese.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Mrs. Luedke

AFTER A MONTH'S illness with pneumonia, brought on by an attack of influenza, Mrs. Edward A. Luedke of Milwaukee died on January 9th, and was buried from St. John's Church, Milwaukee, on the 11th, the rector, the Rev. Nathaniel D. Bigelow, officiating. Burial was in Forest Home cemetery. Mr. Luedke being one of the vestrymen, the pallbearers were chosen from the vestry. Mrs. Luedke was recording secretary of the Milwaukee branch of the Woman's Auxiliary, also a member of the board of managers of the Church Home. Both of these bodies lose one of their most faithful workers. Mrs. Luedke had been actively engaged in the Advent Call, and was planning large things for the local branch of St. John's Church, of which she was president. She was an untiring Church worker and a most earnest communicant. God grant her eternal light and peace!

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

In Roosevelt's Memory—The Advent Call

THROUGHOUT the state, in almost all the churches, memorial services were held in memory of the late Theodore Roosevelt on Sunday, January 12th. Where special services were not held, reference was made to the life and work of the late ex-President.

SPEAKING of the results of the Advent Call, *St. Clement's Chimes*, of St. Clement's Church, St. Paul, says: "Some one said, 'Well, the Advent Call has come and gone.' Thank God, the Advent Call came and, please God, we will keep it with us. Just what has this wonderful call of the Church meant to each one of us? First, the intercessors; every hour that the work was being carried on, these devoted women in their

homes were asking that God's grace go with and strengthen the messengers. As to the messengers: It wasn't easy, dear women, was it, to contemplate asking a stranger, even though she be a Churchwoman, to pray? But the splendid preparation by the Bishop on our Quiet Day, and Dr. Tuke's well-chosen exhortation to our women to meet us half-way, laid the foundation upon which we found it easy to build, bit by bit, a strong wall of comradeship and loving intercourse of a very personal nature. And again, why merely an Advent Call? Cannot it not be a call to service for each of us to help make ready the great highway for the return of our King?"

A NUMBER of those interested in the workers of the Munsing Wear Knitting Factory of Minneapolis are making arrangements to hold regular noon-day services for those employed in the great establishment. They have appealed to the clergy of the Church to assist them just as soon as their plans are completed. Several of our Minneapolis clergy will respond.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Fire at Albuquerque—Services Revived

AT ST. JOHN'S CHURCH, Albuquerque, a fire occurred on Sunday morning, January 5th, doing some damage to roof, floor, and chancel furniture. The money loss is covered by insurance. Fortunately no damage was done to any of the memorial windows. It seems probable now that the slightly-injured organ will be replaced by a pipe organ.

CHURCH SERVICES at Socorro and Magdalena have been recently revived, under the Rev. D. A. Sanford, now living at Albuquerque. At the latter place the children in some Syrian families will now receive religious instruction, either in a Sunday school or by other methods.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Prospering Japanese Mission

ON THE evening of St. Stephen's Day the members of St. Peter's Japanese Mission, Seattle, held their Christmas reception. Since the growth of the mission has been so great that a permanent building must soon be built, the service was naturally a recapitulation of the past. Twenty years ago the first Japanese communicant came to Seattle. From then on there were spasmodic attempts to establish work among the Japanese in Seattle, but the work only became stable upon the arrival of Mr. Uchida, a lay reader. Eleven years ago last October, Mr. Shoji took over the work as lay reader. Last year he was ordered deacon. The priestly offices are administered, as they have been from the beginning, by the Rev. Dr. H. H. Gowen, professor of Oriental languages and literature in the University of Washington and assistant in St. Mark's parish. There are now seventy names on the mission rolls, with an average attendance each Sunday of from twenty-five to thirty. Mr. Paul Y. Ooka, a student from the Philadelphia Divinity School, is working with Mr. Shoji this winter. The mission occupies a small house on Yeaser Way. The ground floor is used as a chapel and office, and the second floor as living quarters. Outside the sign announces that St. Peter's is a chapel of the Nippon Sei Kokwai. The Sunday school is well managed by Miss Kinugasa, a trained Bible-woman, who came from Japan two years ago. There are fifty enrolled in the Sunday school, with an average attendance

of forty, and six Japanese teachers. The playground of the Sunday school is the only public playground in the Japanese quarter of Seattle. There are about seven thousand Japanese in the city, four thousand of whom are nominally connected with the large Buddhist temple.

OREGON

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

Welcome for Returning Soldiers—Influenza—Missionary Funds

OREGON is preparing to welcome back returning soldiers to their Church. To enlist the men of the diocese for this purpose, a quiet hour was conducted by Bishop Sumner at the Pro-Cathedral on Sunday afternoon, December 29th, for men and boys over fourteen. The Brotherhood of St. Andrew is taking a leading part. At a mass meeting on Sunday, January 5th, it inaugurated a campaign to attain the Brotherhood's objectives.

THE INFLUENZA continues to trouble, the ban being resumed at Marshfield, Sutherlin, Salem, and Newport, the churches there being closed.

A CAMPAIGN for General Missions during the Advent season resulted in raising \$850, which was telegraphed to the General Board just before the close of the fiscal year.

RHODE ISLAND

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

Clerical Club—St. Paul's Church, Pawtucket—Receptions

THE CLERICAL CLUB of Rhode Island held its January meeting at Grace Church parish house, Providence. The Rev. Frank Damosch gave an illuminating talk on the new tunes in the new Hymnal, illustrating what he said on the piano, showing how the plain song tunes ought to be rendered, and pointing out the advantages of the new pointing. He was intensely enthusiastic, and being of a musical family spoke, it was felt, with authority. He prophesied that in a few years the new tunes and pointing, and even the plain song settings would be popular, and that there would be a decided advance in the music of the Church through the new Hymnal.

ST. PAUL'S CHURCH, Pawtucket, is going to make a good deal of its patronal festival this year. There will be special celebrations of the Holy Communion on St. Paul's Day and on the Sunday after. At evensong on the Sunday in the octave a large part of the oratorio of the *Messiah* will be sung, and the Rev. Dr. van Allen will be the preacher. On the Monday there will be a reception in the parish house.

CHRIST CHURCH, Lonsdale (Rev. A. M. Hilliker, rector), at the beginning of the year became an entirely free church. The pledged offerings for the year were largely increased in happy anticipation of the change, and there will be an accompanying deepening of worship and devotion in this ever active parish.

ON THE afternoon and evening of the Feast of the Epiphany the rector of the Church of the Transfiguration, Edgewood, the Rev. Levi B. Edwards, with his wife kept open house. It was the tenth anniversary of the rector's institution. Mrs. Edwards is becoming an expert bell-ringer, and several times rang the chimes in the splendid new tower for the pleasure of her guests.

ON THE evening of the same day the Rev. Arthur M. Aucock, D.D., rector of All Saints'

Memorial Church, Providence, held a reception in the parish house, after an illness which threatened to be serious at Christmastide. Dr. Aucock is doing the work of this big parish single-handed besides being called upon to do much that is extra-parochial.

SALINA

JOHN C. SAGE, D.D., Miss. Bp.
Committee of Advice

THE REV. DR. E. H. RUDD and the Rev. Messrs. W. D. Morrow and E. C. Johnson, and Messrs. C. J. Botsford and L. C. Staples have been appointed by the Bishop to serve on the Council of Advice. At a meeting on January 3rd, the Rev. Dr. Rudd was elected president and Mr. Botsford secretary.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Bishop Guerry in Paris—Clergy in Chamber of Commerce—Death of Mrs. Schirmer

BISHOP GUERRY, who is overseas with the Y. M. C. A., after an extended stay in England has gone to France. He was preacher at the Church of the Holy Trinity on the evening of the first Sunday of the President's visit to Paris, when the President and Mrs. Wilson attended service. The Bishop's son and son-in-law, Captain Alexander Guerry and Lieutenant William Perry, are in France with the American forces. His other son, Lieutenant Sumner Guerry, is with the army in this country.

IN THE absence of the Diocesan, Bishop Reese of Georgia recently paid a visit to Charleston and the vicinity, confirming candidates at St. James' Church, James Island, and Christ Church, Charleston. He expects to pay a return visit in February.

THE CLERGY of Charleston are all members of the Chamber of Commerce and take an active interest in its work.

THE CHURCH and the Woman's Auxiliary in South Carolina suffered a grave loss in the recent death from influenza of Mrs. C. D. Schirmer of Christ Church, Charleston. Mrs. Schirmer was president of the local branch of the Auxiliary and an active and devoted Churchwoman.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

The Bishop's Anniversary—City Mission

ON ST. PAUL'S DAY Bishop Vincent will celebrate the thirtieth anniversary of his consecration at St. Paul's Cathedral, Cincinnati. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, for many years Dean of the Cathedral, will preach the anniversary sermon, the same day being also the fourth anniversary of Bishop Matthews' consecration.

THE CITY MISSION gave Christmas parties, carol singing, Christmas cards, etc., in the General City Hospital, the Tuberculosis Sanatorium, the Widows' Home, the Work House, the City and County Infirmary, and other institutions. The annual report shows a slight deficit but on the whole good support in spite of many other insistent appeals to the hearts and purses of the people.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Syrian Clergyman Hears from Parents at Home

THE REV. T. D. HARARI, minister in charge of St. Mary's Church, Fleeton, a Syrian by

birth, heard from his parents (now in Beirut, Syria) lately. For three years he had not heard from them and felt sure, before Christmas, that they must be dead. The whole county rejoiced with him, and Churchmen who heard him speak on the Holy Land, and others who promised to pray for them, will be glad to know the news. His parents went through indescribable torments and misery, but remained steadfast, cheering and praying with others. Mrs. Harari says: "We are really living on joy now. Never in the history of this land was ever more joy than now, under the British."

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop
Services

A SINGULARLY beautiful memorial service was held in St. Paul's Church, Kansas City, on Sunday, December 29th, for the late Lieutenant John F. Richards 2nd, who was killed in action in the Argonne Forest, France, on September 25th. The service was conducted by the Rev. Benjamin M. Washburn, the rector of the parish of which the young man was a communicant, and the memorial address was given by Bishop Partridge. The full choir was in attendance and the church was thronged with friends of the young man. Lieutenant Richards left Yale in his senior year to enter the aviation service, and was one of the first ten of American aviators, American-trained, to go abroad for the American air service.

THE WEEK previous to Christmas, Bishop Partridge, returning from New York, escorted to Kansas City the body of Mr. Charles B. Fennell, a communicant who died in Stockholm, Sweden, while serving his country there as second secretary of the United States legation. The young man was a graduate of St. Paul's School, Concord, and also of Yale, and had brilliant prospects. Bishop Partridge conducted the burial services in Kansas City.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Diocesan Chaplaincy—Committees—Apportionment—New Missions—Influenza's Toll

THE BISHOP has appointed as diocesan chaplain the Rev. Benjamin Sumner McKenzie, who succeeds the Rev. Frank A. Rhea. Mr. McKenzie has been assigned to St. Mark's Church, San Antonio (Rev. W. Bertrand Stevens, Ph.D., rector). St. Mark's thus becomes the recognized center of Church work among the soldiers in West Texas. Mr. Percy Talbot, camp secretary of the Brotherhood of St. Andrew, is doing a splendid work, which will be increased with Mr. McKenzie to follow up his ministrations.

THE REV. LE ROY W. DOUD, having resigned the rectorship of St. Paul's Church, the Bishop has accepted a proffer of the parish plant for army work, and has designated it the Bishop's Chapel for Army Work, placing the Rev. Dr. Walter Kenyon Lloyd, divisional chaplain at Camp Travis, in charge. Chaplain Lloyd will work in conjunction with Chaplain McKenzie, both at St. Paul's Military Chapel and in the camp. The civilian communicants of the chapel are heartily in accord with the plans. The chapel is ideally located directly opposite the entrance to the Post Reservation of Fort Sam Houston, headquarters of the Southern Army Department.

A COMMITTEE of prominent laymen, with Mr. George C. Vaughan, San Antonio, as chairman, has been organized to liquidate

the debt on the new episcopal residence. It is hoped that the debt will be completely liquidated before the fifth anniversary of the consecration of Bishop Capers, in May.

THE CONFERENCE of clergy and laymen called by Bishop Capers to review the financial affairs of the diocese, will meet in San Antonio on January 21st and 22nd.

FORTY-TWO parishes and missions completed or passed their apportionments for General Missions, and the remaining nine raised about half, making a total from the diocese for General Missions during the past fiscal year in excess of \$3,300. This is considered an excellent showing by those familiar with drouth conditions during the past three years.

SEVERAL NEW missions are being developed in the valley extending from Brownsville north, by the Rev. Benjamin Dennis. At Harlington, the farthest south that the Church can carry its message in the United States, a large confirmation class was recently presented.

THE CHURCH in West Texas has lost some of its most loyal and faithful communicants



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by the recent epidemic. At Brownsville, Mr. Charles H. More; at Gonzales, Mr. C. H. Hoskins; at Beeville, Mr. B. W. Klipstein; and at Uvalde and Pearsall death has left the congregations saddened by the passing of strong Churchmen.

CANADA

At a Chinese Mission—Deaths among the Clergy
—Meeting Returning Soldiers

Diocese of Columbia

AN INTERESTING service was held in the little mission hall, at Vancouver, when two Chinese women and four Chinese men received the rite of confirmation at the hands of the Bishop of the diocese. Those present were a few who are deeply interested in Chinese work. The service, which came after evensong, was entirely in Chinese. The Bishop's address was translated for him by the Rev. Lim Yuen. The two women were the first Chinese women to be confirmed in Vancouver.

Diocese of Edmonton

THE MARRIAGE of the Bishop of the diocese, the Rt. Rev. H. Allen Gray, took place in Winnipeg on December 19th. His bride, Miss Wibby, a graduate of the Deaconess House, Toronto, has been at work for the last four years in the Pro-Cathedral parish, Edmonton.

Diocese of Nova Scotia

THE DEATH of the Rev. Alfred Brown took place at Wolfville, December 15th. He was at one time rector of St. Mark's Church, Halifax, but has held other charges since. On the same day the death occurred at Bridgewater of the Rev. W. R. Martell, rector of Bridgewater, of pneumonia following influenza. He was a son of Archdeacon Martell of Halifax, who died last June.—AT THE recent visit of Dr. W. E. Taylor to Halifax on behalf of the Laymen's Missionary Movement and the Missionary Society of the Church in Canada, he gave an address before the St. George's Society on The War and the Far East. During his visit to various Church centers matters relating to a proposed forward movement of the Anglican Church were discussed.

Diocese of Ottawa

AT THE December meeting of the men's club of Christ Church Cathedral, Ottawa, the subject of meeting returning soldiers was taken up. Talks on "how a returning man feels when people are down to meet them", were given by two returned men.—BISHOP ROPER has appointed a diocesan committee of the Soldiers' Aid Commission of the Church of England. The purpose is to coöperate in movements to help in receiving returned soldiers and in their reestablishment in Canada.

Diocese of Rupert's Land

THE RECTOR of St. Patrick's, Winnipeg, is by request of the Y. M. C. A. giving a series of mid-day addresses at the Winnipeg railroad shops.—THE REV. J. A. SHIRLEY, rector of St. Stephen's, East Kildonan, returned from his military duties to the charge of his parish on December 22nd.—DURING THE epidemic, the members of St. Patrick's parish, Winnipeg, maintained a diet kitchen for sufferers in the district.

Diocese of Toronto

A WARM RECEPTION was given to the Rev. Laurence Skey, rector of St. Anne's, Toronto, on his return from service overseas, where he had been for about a year serving as Y. M. C. A. padre in the front trenches.—MAJOR INGLES, son of Archdeacon Ingles of Toronto, has been given a D. S. O.

Educational

THE WEST TEXAS MILITARY ACADEMY has become, by appointment of the adjutant general, a unit of the Reserve Officers' Training Corps.

The Magazines

NEARLY A YEAR has elapsed since the beginning of a small quarterly publication on behalf of the conversion of Hebrews to the Christian religion, bearing the title *The People, The Land, and The Book*. Thus far three numbers of the magazine have been issued and they well bear out the good impression which we expressed at the outset. The magazine is described as "an International Hebrew-Christian Quarterly treating of the old and historic people of Israel, of their native land, Palestine, and of the Book, the Bible, and Jewish traditions and literature". Its editor is B. A. M. Schapiro, and it is published at 83 Bible House, New York, at only 50 cents per year. A greatly increased range of influence would be given to the attempt if Churchmen would subscribe for themselves and thus place themselves in touch with this important phase of missionary work and would also show interest in the work itself. An appeal is made also for a small fund to be placed at the disposal of the publisher for sending the magazine free of expense where it might seem to be useful. Perhaps there may be some who will be glad to contribute for that purpose.

GROWTH OF FRUGALITY IN AMERICA

WHILE GARBAGE reduction has been carried on for many years in the larger cities in America, and in one instance, at least, has resulted in a revenue rather than an expense to the city, in general the whole idea of the people of the United States has been that "out of sight is out of mind," in respect to the wastes of life.

A new economics has reached the army. The various classes of waste are kept separate at the point of origin, collected separately, and such of them as have commercial value are sold. The contractors either feed the garbage to hogs or treat it in reduction plants for the recovery of grease and fertilizer tankage. The garbage of scores of towns and cities, kept separate from other waste, is now being turned into pork by feeding it to pigs. A few cities are deriving revenue from such wastes as paper, rags, twine, old bottles, and metals. But as a whole the people have not reacted to the pleas which are being made for the reclamation of these wastes. A literally gigantic weight of cellulose in the form of waste paper is thrown on the streets, to be expensively gathered up and sometimes again distributed by winds from carelessly handled dumps. Laws and regulations respecting the separation of loose wastes, garbage, and ashes are laxly enforced, or enforced not at all. Some recovery is made from dumps, but commercial substances worth a vast sum of money are being indiscriminately wasted on the dumps or burned in the garbage and refuse incinerators.

The great war has enforced frugality in certain direction. If municipal officials will come to realize the necessity, first, of preventing, and, second, of utilizing, waste to the utmost possible extent, great advantage will still result.

Another form of municipal waste lies in the old and yet existent impression that the public street is a public dump. Milkmen allow bottles to be broken and do not gather

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"PROGRESS" (formerly "TEMPERANCE")
doubled its circulation in 1918.

up the fragments. An automobile collision results in glass particles from wind-shields and lamps, and these are presumed to be cared for by the street sweeper. Meanwhile, before that official arrives great damage may be and frequently is done to automobile tires, creating an absolutely inexcusable and entirely futile waste not only of material but of man-time required in repairs which ought to be avoidable. In one city investigation proved that the only law relating to wastes of this sort required that the material deposited on the streets must not be such as would "cause damage or danger to man or beast."

It is suggested that careful regulations be formulated penalizing not the harm which broken glass, metal scraps, and the like may do to the public streets, which are the possession of all, but the fact of depositing them on the streets in any case.—J. Horace McFarland.

CONTINUED FOOD CONSERVATION

THE DAWN of peace has revealed a Europe of which a great part is either in ruins or in social conflagration, with degenerated soils and depleted herds, with many of its peoples on rations, and in varying degrees of privation, and large populations actually at the verge of starvation.

The war has been brought to an end in no small measure by starvation, and it is the first business of peace to bring to an end the starvation itself.

There is one policy which cannot change, and that is the vital necessity to simple living; to economy in all consumption.

There are conditions of famine in Europe that will be beyond our power to remedy. There are 40,000,000 people in North Russia to whom but little access with food can be obtained this winter. Transportation is demoralized in complete anarchy, and many of their ports frozen, even if internal transport, now blocked by the Bolsheviki, could be realized.—Christian Herald.

THE RED TRIANGLE MEN

TO Y. M. C. A. WORKERS
Their huts are brown on the Western front
And pink in the Eastern dawn.
They stand and serve where the men lie thick
And the blinds of Fate are drawn.
Wherever the need of help is found
Their footsteps gather and fall
In shell-raked village and shattered towns,
And God looks down on them all.
Some of the men are college men,
Some hail from the nation's schools;
Each will give what he has to give

In the lands where the war-fiend rules.
And few are young, and fewer fit,
To answer the greatest call,
But each is doing his biggest bit,
And God looks down on them all.

Under the lee of the fighting line,
In tents that are pitched in haste,
They set the food and the steaming cup,
Near the slopes where the red death raced.
There, where the guns in anger roar,
And the whistling bullets fall,
They serve—the Red Triangle men,
And God looks down on them all.

CLERICAL SALARIES

EVERYONE KNOWS what work the minister does, the part he plays in the social life of the community. The Literary Digest says: "When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move

things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

"The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church."

None will deny the justice of the claim, and the governing body of many a church has already considered the question. But the clergy have none to speak for them, none to organize a "drive" for funds to raise their salaries. Yet the minister fights for the youth of the country, both here at home and abroad on the field of battle. None a greater soldier for the right than he, shall he not be recompensed? It is a question to be pondered. — New Haven Register.

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