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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—JANUARY 25, 1919

NO. 13

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

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PRAYER IS the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempests: prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in.—*Jeremy Taylor.*

IT IS BETTER for us that there should be difference of judgment, if we keep charity: but it is most unmanly to quarrel, because we differ.—*Benjamin Whichcote.*

The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 25, 1919

NO. 13

EDITORIALS AND COMMENTS

HISTORY records no aspiration more pathetic, none more tenaciously held through age after age of persecution, than that the Lord should "turn again the captivity of Zion" and make it "the joy of the whole earth".

"A whit long-spun, O Lord, the epic play,
'The *Wandering Jew* in nineteen hundred acts'!"

Now that the victory of the liberal powers over Turkish
**Zionism and the
Peace Conference** despotism has brought the fulfilment of their hope within the circle of things practicable, it is little wonder that so many Jews are rushing to grasp at the consummation which for centuries has been the object of agony and prayer. An influential delegation has been sent to promote the Zionist cause at the Peace Congress. They seek the establishment in Palestine of an autonomous Jewish state.

We Christian people do not forget our spiritual ancestry, nor our debt to the Jews. Their prophets are our prophets, their psalter is our psalter, their Messiah is our Christ. The roots of our faith go deep into Judaism. The twelve Apostles were "of the seed of Abraham". We can say with the great disciple of Gamaliel, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved". And just because we honor our brethren of the Circumcision we believe that they should walk warily in this matter of Zionism. A Jewish state necessarily implies a Jewish nation; and, as we have been forcibly reminded in these four terrible years, nationality is a jealous god. A man can belong to only one nation. At present men of the Hebrew race may be Jews by religion, and Americans, Englishmen, Frenchmen, or what else, by nationality. Every one understands to-day that Lord Reading and Israel Zangwill are Englishmen who happen to be Jews, even as Mr. Wilson is an American who happens to be a Presbyterian. Rabbi Wise and Mr. Rosenwald are Americans who happen to go to the synagogue instead of to the church. This situation is tenable *only because there is no Jewish nation* to confound the question of loyal allegiance. But the moment the Zionist policy succeeded and a Jewish nation was set up, the situation would be embarrassed by the old question of divided loyalty which has been the basis for anti-Semitism all these weary centuries, and the curse of the Jews ever since the days of Haman. "Their laws"—how one hears the cry repeated from Shushan to Spain, and from Petrograd to London's Ghetto!—Their laws are diverse from those of every people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them."

The Zionist, however, even if he recognizes this danger, will have another quiver for his bow: the need of his persecuted brethren in Russia, Galicia, Roumania, and elsewhere. For my brethren's sake, he will say, we must brave every peril. We Jews of the greater and more progressive nations, we who live in peace and safety, must espouse the cause of our downtrodden co-religionists in the backward and semi-

barbaric countries where the Jews are still baited and the pogrom still prevails.

"After tears by ruined altars, after toll in alien lands,
After wallings by strange altars, after lifting of vain hands,
After cords and burdens, after ages scorched with fire,
Shall they not find the way of peace, a land of heart's desire?"

We salute the spirit of this argument but we reply: The proposed League of Nations must see to it that neither Jews nor Armenians nor Croatians nor Poles nor any other minority will ever again be abandoned to the mercy of a persecuting majority in any nation of the earth. No longer will emigration be the sole refuge from political or religious persecution. The persecutors shall walk in the fear of the great democracies. The world is to be made safe for its citizens, and the League of Nations is to guarantee that safety.

Is it well, then, for the Jews, the loyal citizens to-day of many different nations, to come out from among them and to be separate, to cut themselves off from the people round about as if they were Hittites and Amorites, Moabites and Hagarenes, to seek in national life to be a peculiar people, laying again the foundations for new anti-Semitic sentiment throughout the world?

Or would it be better for the Jewish people to lose their life nationally that they may find it religiously, to lay it down in temporal sway that they may take it up in spiritual sweep, to surrender local pride and to gain universal leavening power?

There is a Jerusalem which is a treasured ruin of a once glorious past. There is a "Jerusalem which is above"—a spiritual ideal, a city whose "maker and builder is God". This spiritual Jerusalem "is free, which is the mother of us all".

Is it not the special joy of the Jewish patriot in whatsoever land to sing of his native or adopted country as one of England's men has sung:

"I will not cease from mental strife,
Nor shall the sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

WHAT is the Church doing, what are the parishes doing, what are the clergy doing, what are our vestries doing, to reenlist the soldiers who are returning by thousands to civilian life? Some of them have been serving overseas;

many of them have been in the camps in America; all of them have been in the service. And now they are being mustered out. Mustered out of what? Out of service to their country? God forbid! Out of service to the armies of democracy? No! Out of service in the warfare of right against wrong? Never! "There is no discharge in that war."

America calls every one of her men to reenlist in the ranks of a citizenship which shall carry on the war for democracy, for clean politics, for clean business, for clean playhouses, for clean homes, for clean public life, and clean private life.

The Church is not an armchair. It is an army. "Like a mighty army moves the Church of God," and that involves, as a genial modern philosopher has pointed out, the "branch of science called Logistics, which includes all the details of the movements and supplies of armies and the choice of roads. It involves the ordering of the different divisions, that they may move so as not to interfere with one another, but may give mutual support in case of an attack."

Mr. Crothers in his examination of John Bunyan's military manual entitled *The Holy War* has pointed out the disadvantage under which the forces of Immanuel labored throughout the whole campaign against the fortified town of Man-Soul. They were armed with old-fashioned weapons—swords, spears, darts, slings, etc.—while only the Diabolian army seems to have known the use of gunpowder. "The King's captains brought with them several slings and two battering-rams, and with them they sought to break Ear-gate open"; but "they in the town had planted two great guns." Result, the "captains made a fair retreat and intrenched themselves in their winter quarters."

The Church is militant. She is not in winter quarters, but going over the top. She calls for soldiers, real soldiers, to fight under her banner. The easy, pleasant way is not the way of Christ. In no age has the Christian life been an easy life. "I offer you hunger, thirst, cold, wounds, and death: let those who accept these terms follow me," said Garibaldi to his little, tattered company of banished men. The enthusiastic legion followed him to a man. Not otherwise does Jesus Christ call men to follow Him.

The returning soldier must have that appeal made to him. Every parish must be a recruiting station, every clergyman a recruiting officer. We must engage the discipline, the training, the increased physical vigor and intellectual alertness, and new spiritual outlook, of our men and make these forces tell for Christ. The deans of our theological seminaries have been among the first to appeal for leaders, for volunteers for the Officers' Training Camps of the Church. Bishop Lawrence of Massachusetts is going at a programme of reenlistment in his diocese "as though he were managing a Pension Fund campaign". A conference of the clergy of New York was recently called by the bishops of that diocese to discuss what the Church should do to welcome the returning soldier. Other bishops and clergy of the Church are alive to the situation and making plans to meet it.

Several pages in this number of THE LIVING CHURCH are devoted to presenting the plans and purposes of the Church's War Commission for the demobilization period.

What is your parish doing about it? What will it do?

I DON'T care an iota" is still a common expression. Yet an iota made all the difference between Catholic and Arian in those old days when *homo-ousios* and *homo-i-ousios* spelled orthodoxy and heresy. That iota pierced the very vitals of Christian faith. A syllable, an accent, a punctuation mark, a word, a tense-ending, often makes all the difference between right and wrong, between fact and falsehood. Cardinal Newman dedicated his Essay in Aid of a Grammar of Assent "to Edward Bellasis, in remembrance of a long, equable, sunny friendship". It appeared even in the final proof as celebrating a "long squabble, funny friendship."

The other day a friend of ours reared in the Anglican Church confessed that for years—indeed, until his twenty-seventh year—he had been firmly convinced that the closing words of the passage on "my duty towards my neighbor" in the Catechism read as follows: "to do my duty in that state of life unto which it hath pleased God to call me." A man was born to a certain place in society; God called him to that place; and there he was forever fettered by divine decree, while Mother Church warned him to keep his place as prince or peasant, earl or churl, and do his duty in it. What a soul-fettering, ambition-killing clause it was!

Then one day an American friend drew his attention to

the mistake. He couldn't believe it. "I ventured," he writes, "on a small wager with my American friend that his reading was the wrong one. When he showed me the actual words in the Prayer Book I was dumbfounded with astonishment."

"Unto which it shall please God to call me." Those are the words of the Catechism. Not "hath called" but "shall call". The tense makes all the difference between a paralyzing determinism and a bracing sense of God's guidance, between duty on a treadmill and duty in high adventure, between the Church as a reactionary "subsidy of Caiaphas" and the Church as a progressive force in the world, the most democratic of all institutions. "I the Lord have called thee in righteousness and will hold thy hand and keep thee and give thee for a covenant to the people; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house."

We have before us "A Form of Worship for Use at Social Service Meetings". It is proposed by the Joint Commission on Social Service and includes besides many appropriate and beautiful prayers two very remarkable Litanies, one "A Litany for Class Reconciliation" and one "A Litany of Intercession for Social Need". Alongside of "my duty towards my neighbor" in the Catechism one would do well to consider the following bidding suggested by the Commission for use in the Holy Communion "before the Prayer for the Whole State of Christ's Church Militant":

"Our sacrifice of praise and thanksgiving will be offered for all who labor in the cause of social justice or in service for others, that they may labor in love and that their work may find favor in the eyes of men.

"Let us pray for those who try to reconcile peoples of different classes and varied work, that all men may realize their brotherhood in Christ and be joined together in the bonds of fraternal love.

"Let us pray for the rich and the poor, for hand workers and for head workers, for those in authority and those in subordinate place, for those at ease and those who are dependent, that in God's good time all may have equal enjoyment of His bounty.

"Let us pray for Christ's Church here and elsewhere, that it may faithfully proclaim His gospel as good news for men amid the needs and problems of this present time and labor effectively for the establishment of God's Kingdom on earth.

"Let us pray for God's ministers here and in other places residing, that they may bring men truly to repent, and after the example of John the Baptist constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake."

God is calling and will call His children from age to age into new states of social relationship where they shall learn on higher levels of education and shall labor, with increasing skill and with shorter hours and in more healthful surroundings, "truly to get their own living", while the Church will ever stress the need of each Christian doing his duty in that state of life "unto which it shall please God to call him".

ROBERT BURNS and St. Paul—a strange association of names presented to us every year on January 25th, which celebrates the conversion of the great Apostle and the birth of Scotland's greatest poet. The religious backgrounds of the

two are not unlike, for the Calvinism of Burns' day was pretty thoroughly Hebraic; the "orthodox orthodox, who believed in John Knox", were spiritual kinsmen of the legalistic Israelites; Daddy Auld and Holy Will would have qualified for membership in the ancient order of Pharisees. The fellowship of St. Paul and Robert Burns is not the fellowship of righteousness with unrighteousness; it is not the concord of Christ with Belial, or of a believer with an infidel. It is the fellowship of two doughty opponents of hypocrisy and cant, the fellowship of two amazing interpreters of the human heart—each a genius in his sphere—and both passionately in love with human liberty. One was a tent-maker, the other a plowman; one was a Hebrew of the Hebrews, the other a Scotchman of the Scots; one of them "fought a good fight, finished his course, kept the faith," and is honored as a Christian saint; the other fought a losing fight, shortened his course, and made shipwreck of his faith. Burns would be the first to acknowledge this. He would contend with St. Paul for the title "chief of sinners". He saw the "law in his members warring against the law of

his mind, and bringing him into captivity to the law of sin". His "conscience was a canker"; he hated and loathed himself for his disloyalty to the voice of God; he knew how sin did "harden a" within and "petrify the feelin'". That he could not pass with St. Paul from the seventh into the eighth chapter of that famous letter to the Romans moves us to tender pity. We do not forget the charity of St. Paul. We do not forget the burning words of Carlyle—"Granted the ship comes into harbor with shrouds and tackle damaged, the pilot is blameworthy; but to know *how* blameworthy, tell us whether his voyage has been round the world or only to Ramsgate and the Isle of Dogs." We do not forget the appeal of the poet himself:

"Gently scan your brother-man,
Still gentler sister-woman;
Tho' they may gang a-kennin' wrang,
To step aside is human;

"Who made the heart, 'tis He alone
Decidedly can try us,
He knows each chord—its various tone,
Each spring—its various bias;

"What's done we partly may compute,
We know not what's resisted."

THEODORE ROOSEVELT was happily named, for he was a gift of God, not only to America but to his times. Mrs. Humphrey Ward has described him as one "as mighty in his age, as dramatic and overmastering, as Caesar in his or as Cromwell in his. He revives among us," she says, "an almost forgotten belief in personality and an almost forgotten respect for the mystery behind it." He impressed everyone who knew him with that mysterious power. "What was it that impressed you most during your visit to America?" someone asked John Morley as he stood on the deck of the steamer that was to carry him home. His reply was: "Undoubtedly two things: President Roosevelt and Niagara Rapids." Richard Washburn Child tells of a call upon the great man, after which the visitor hurried home "to wring the personality out of his clothes".

The Character of Roosevelt

What was the secret of this amazing power? Was it the electric battery of inexhaustible physical energy? But he built up that physique out of a delicate youth. Was it his insatiable, eager interest in every subject that intersected human life? Nothing escaped him. He could turn from a friendly tilt with Senator Lodge on the date of Hiero I to discuss with Professor Lounsbury of Yale the question whether Chaucer ever met Petrarch. "Oh!" he exclaimed when introduced to Edward Clark, "you wrote a monograph on the prothonotary warbler. You studied him in the Kan-kakee country." A review by him of Taylor's *Mediaeval Mind* appeared simultaneously with an article from his pen in another magazine on Icelandic Sagas. Was it his versatility and virtuosity that accounted for his power?

It was something behind and above physical vigor and intellectual sweep, something that gave clearness to his vision and swiftness to his judgment and power to his life. What was this "dweller in the innermost"? A will indomitably consecrated to the right, that is, to God. He was, as his associates said, "fighting honest". His power was spiritual power. To find anything like his capacity for moral indignation and denunciation you must turn to the Old Testament prophets. "I have no plan," he once said. "I have no scheme of great social reform. I simply look at a thing as it comes up and do what I think is right about it." What is right! That's it; not what is expedient nor what is conventionally expected, nor what is according to precedent, but "what I think is right". Faults he had—so had Cromwell, Luther, Bunyan ("Philistines", Matthew Arnold called them). Like them he must suffer the charge of impetuosity, petulance, demagogism, and even charlatanry. But his place in history is safe. His soul goes marching on. Men will praise him as the statesman, the scholar, the naturalist, the explorer, the prophet, the reformer, the noblest exponent of pure Americanism. But we praise him most because he "did discern in temporal policy the eternal will". Stephen Phillips' noble lines on Gladstone belong as well to Theodore Roosevelt:

"Thou gav'st to party strife the epic note,
And to debate the thunder of the Lord;
To meanest issues fire of the Most High.
Hence eyes that ne'er beheld thee now are dim,
And alien men on alien shores lament."

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 20th:

Araby for January.....	\$ 1.25
K. K. Bloomfield, N. J.....	10.00
Rev. S. W. Hale, Mayodan, N. C.....	1.00
Miss E. M. Middleton, Brooklyn, N. Y.....	5.14
St. Andrew's Branch, Girls' Friendly Society, Ludlow, Mass. *	3.00
The Ridge Bees, Darien, Ga. *	10.00
Harriet Van Boskerck, Hackensack, N. J. †.....	3.00
Total for the week.....	\$ 33.39
Previously acknowledged.....	65.014.85
	\$95.048.24

* For relief of Belgian children.
† For Dr. Watson's work in Paris.

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

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

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

619. Miss Margaret Buckingham, Newark, Ohio.....	\$ 36.50
620. J. F. Neate, Westerville, Ohio.....	36.50
9. Miss Constance R. Wheeler, Burlington, Vt.....	10.00
21. A. E. J., Providence, R. I.....	36.50
27. A friend from Ithaca, N. Y.....	36.50
44. Miss Susan B. Hanson, Washington, D. C.....	36.50
53. J. Rodman Paul, Philadelphia, Pa. (three children)...	110.00
54. M. C.....	36.50
70. A friend from Ithaca, N. Y.....	36.50
90. S. L. F. S., Philadelphia, Pa.....	36.50
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.....	3.00
Total for the week.....	\$ 415.00
Previously acknowledged.....	41,662.21
	\$42,077.21

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:

46. The Misses P. H. Matlock and Anna M. Allcutt, Kansas City, Missouri.....	\$ 37.00
47. Mrs. L. P. Yerger, Greenwood, Miss.....	36.50
4. Woman's Club, Alliance, Nebr.....	36.50
Total for the week.....	\$ 110.00
Previously acknowledged.....	2,013.17
	\$2,123.17

[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

Miss K. Boyles, Winnetka, Ill.....	\$.51
Miss Anne Ambridge, Christ Church, Chicago, Ill.....	5.00
St. Mark's Church, San Antonio, Texas.....	21.47
Mrs. A. S. Putnam, Manistique, Mich.....	5.00
S. E. R.....	5.00
St. Andrew's Branch, Girls' Friendly Society, Ludlow, Mass...	3.00
St. Mark's Church, Portland, Ore.....	12.40
St. James' Sunday School, Sault Ste. Marie, Mich.....	23.22
In memory, Mrs. T. S. Ockford and George F. Ockford.....	5.00
Miss Margaret Buckingham, Newark, Ohio.....	60.00
St. Thomas' Church, Terrace Park, Ohio.....	6.00
Araby for January.....	.75
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.....	1.50
K., St. Matthew's Parish, Kenosha, Wis.....	2.00
The Misses Johnstone, Cooperstown, N. Y.....	10.00
St. Thomas' Mission for the Deaf, St. Louis, Mo.....	1.47
Mrs. T. M. Doane, Dorchester, Mass.....	2.00
Christian Nurture Classes, St. James' Church, New York City..	28.62
L. A. Comey, Pittsburgh, Pa.....	1.00
Thomas Freebalrn, Pittsburgh, Pa.....	1.00
Christ Church Sunday School, Binghamton, N. Y.....	36.27
Epiphany Church Sunday School, Rensselaer, N. Y.....	12.00
Miss C. A. Marshall, Charleston, S. C.....	5.00
Gethsemane Sunday School, Marion, Ind.....	3.00
M. E. M.....	10.00
A friend.....	5.00
St. Paul's Church and Sunday School, Newport, Ark.....	12.00
St. Stephen's Parish, Spencer, Iowa.....	16.66
A thankoffering for C. P. O.....	5.00
Mrs. Jones, Stafford Springs, Conn.....	1.00
St. Luke's Church, Caribou, Maine.....	13.40
Grace Church Woman's Auxillary, Galena, Ill.....	2.50
St. Peter's Church, Springfield, Mass.....	16.00
St. John's Sunday School, Presque Isle, Maine.....	5.00
Mrs. C. W. Lahman, WaKeeney, Kans.....	3.25
St. John's Church, Milwaukee, Wis.....	20.34
A reader, Louisville, Ky.....	2.00
Rev. R. R. Harris, Asheville, N. C.....	5.00
Grace Church, Oceanside, Calif.....	15.50
Christ Church School of Religious Education, Chicago, Ill.....	55.00
Beverly Anne Ketchen, Kensington, Great Neck, L. I., N. Y. *	1.00
Valerie Hester Duck, Chicago, Ill.....	1.00
Ethel Sutherland, Chicago, Ill.....	.50
Holaise Styles, Chicago, Ill.....	.50
Marguerite Althea Patterson, Havana, Cuba.....	2.00
H., Mattland.....	1.00
St. Peter's Sunday School, Oakland, Calif.....	15.00
	\$450.86

* For relief of children.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

OUR LORD'S SUPREMACY

THE gospel for the Third Sunday after Epiphany suggests our theme. In this gospel two miracles are recorded. A leper came to Him and prayed for healing. Stretching forth His hand, Jesus restored him to health. As He entered Capernaum a centurion of the Roman army met Him, earnestly entreating Him to heal his servant. Gratified by the remarkable exhibition of faith the Saviour bade him return to his home to find the satisfying answer to his prayer in the recovery of his servant.

Studying the gospels we find it recorded that the Master exercised supreme power over inanimate nature, of which the water turned into wine is an illustration; over irrational beings, of which the destruction of the swine may be cited as an example; over infirmity and disease, such as the withered hand, leprosy, fever, paralysis, and dropsy; over evil spirits like the Gadarene and the demoniac child; and finally, over death itself, of which His own Resurrection was the crowning example.

In former years these miracles, or manifestations of His power, were cited to establish the claim of His divinity, and the finality of His revelation. In this connection we think of Butler's *Analogy*, and Paley's *Evidences*. But, as critical inquiry advanced, the defence of Christianity has changed. Instead of the gospel miracles, the character of Jesus and His influence in history are now placed in the foreground to establish the truth of the Christian faith. Habits of scientific thought, and the extended observation of the uniform action of the laws of nature, have made the Bible miracles more difficult to establish, unless we consider them instances of the supreme power of One whose sinless character and extended influence are the reasonable explanation. The known forces of nature, history, and human life cannot explain that character nor the power exerted by Him in the world. After His crucifixion, and within a time too short for any natural cause to explain, His followers went forth to preach the doctrines of the cross and the empty tomb. These two doctrines have changed the course of history and determined the character of human life.

After more than eighteen hundred years this lowly Nazarene is still the hope of the ages, and men are led by His invitation to follow Him. With the accumulated experience of the intervening centuries we can no more add to Him than we can add to the sky. His vision reaches from human life to eternity; His sympathies enfold the outer circle of humanity; and His purpose includes a kingdom which shall have no end. Like the river flowing from the mountain to the sea, the faith that the Son of Man is also the Son of God accounts for His perennial and increasing power. What He Himself was and what He has done determine the credibility of the gospel history of our Lord's miracles and supremacy, and prepare us to accept the story of the angels, the acts of power, the empty tomb, and the ascended Lord.

Sunday—John 2: 1-12. Inanimate nature: In your life and mine Jesus keeps the good wine until the last.

Monday—Luke 5: 1-11. Irrational beings: In the face of failure, "let down the net"; it is the Master bids thee.

Tuesday—Luke 5: 12-26. Disease: He still heals the leprosy of sin, and the paralysis of effort. He still can "welcome, pardon, cleanse, relieve".

Wednesday—John 9: 1-41. Blindness: Nothing can surpass the value of experimental religion. The person who can say, "One thing I know," has an anchor of faith entering within the veil, which no storm can make to drag.

Thursday—Mark 7: 24-37. Evil spirits: "He doeth all things well." What greater boon in your life and mine than to have the spirit of evil driven out, and replaced by the Spirit of Him who came to be our Saviour?

Friday—Mark 5: 21-34. The place of the departed: "The child is not dead." If we could only visualize that truth, how much grief would be turned into joy.

Saturday—Luke 24: 1-12. The empty tomb: A golden halo, undimmed by the centuries, surrounds the place where loved ones sleep.

IN MEMORIAM*

THEODORE ROOSEVELT

Only the shadow of death's dusky wings,
Only his faintest, far off murmurings
Brushed you, as, hastening from the coming light,
He sheathed his sharpened arrows of the night.

Only the shadow of a world of sin
Touched your brave soul, nor did it cease to win
The battle for the right, and strike the blow
That stuns the writhing serpent of men's woe.

Only the shadow of earth's darkest griefs,
Only the vision of their distant reefs
You saw; who felt life's deepest joys grow dumb
Beneath the "shadow of good things to come."

MARY ALETHEA WOODWARD.

* "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning."—*Amos* 5: 8.

A NEW ERA OF IDEALISM

IT IS ONLY a half truth to say that the world never needed idealists more than to-day, and it is a far from satisfying partial truth to assert that the world never held in any previous crisis in history so many spiritual bankrupts as it does to-day. Both of these statements are generalizations, and generalizations are dangerous things to deal with. Possibly if you place these contrasting statements together and make them complementary you will come measurably near the truth.

The world has always needed more idealists—practical idealists—with the vision and the power to bring their ideals to actuality, and the world has always possessed an overplus of spiritual insolvents. While we have been passing through years of stress and test and loss we have also been passing through years of priceless discovery; the discovery of God by countless multitudes who have not known Him before, but who have found Him on the battlefields, in trench and hospital and shell holes: the discovery of the will to obedience, the will to self-discipline, to self-control; the discovery of the will to unselfish service and sacrifice, the discovery of the will to freedom from the bondage of false pride, the leveling of all distinctions save those of simple soul values. And among all these rich discoveries, and perhaps covering them all, is the discovery that mankind is and always has been wholesomely idealistic. Were this not so the race would never have progressed materially or spiritually. Never in human history has there been a day when so many countless hosts of men—and whole nations—were so ready to risk all, to sacrifice all, to throw all things they have counted worth while, wealth, life, national existence itself, into the balance, to save high ideals.—BISHOP BURCH in the *New York Herald*.

ABOUT SOCIAL REVOLUTION

[FROM THE SYNODAL ADDRESS OF THE BISHOP OF QUINCY]

SOCIAL REVOLUTION? Certainly. We are in the midst of one of the greatest social revolutions of history. It is a revolution which had its genesis in the teachings of Jesus Christ, and which has been growing in power through the centuries. The world war issues in triumph for some of its principles and hastens the gaining of other objectives. It were a pity indeed if the leadership of this revolution were to fall into the hands of those who would only substitute the tyranny of a section gang for the tyranny of the stockholders. But there it will go, as in Russia, unless the Christian forces of civilization show a more desirable way.

Condensing some of the objectives of this social revolution into a phrase, we may say that what is desired by the democracy of our time is a government and a condition in which human life will be esteemed and protected quite as highly as capital.

This may take the form of a demand for a "national minimum" in wages or for a democratic oversight of industry or for an administration of finances that will not exclude the less favored from opportunity, or that surplus wealth which is wealth for power and not for use shall be used for the common good.

There may be great differences of opinion as to the best methods of realizing these ambitions, but there can be none at all as to whether the Christian Church should give its heartiest sympathies to these movements, and aid them to realization without violations of justice. Not one of these things after which the new democracy is reaching out but can be had by common consent and without the shedding of blood, if the principles of Christ are recognized. That they will be attained in one way or another is as certain as that the sun will rise to-morrow.



BLUE MONDAY MUSINGS

By Presbyter Ignobus

I MUST say a word in unreserved commendation of the Rev. M. R. Newbolt's new book, *The Missionary Question*, in the series of Handbooks of Catholic Faith and Practice. It is illuminatingly clear, sensible, courteous, and consistent. The author does not blink unpleasant facts about our own missionary shortcomings; he yields ample credit to other Christian bodies for their splendid achievements; but he never permits himself to be intoxicated by sentimentality. His criticisms on missionary education, his laments over Anglican rigidity and Anglican lack of self-knowledge, are all well-grounded and wholesome. And the general effect of the book is to stimulate thinking, working, and praying—surely a profitable reaction!

THANKS TO AN OLD PRIEST of Connecticut for these amusing definitions extracted from an English *Dictionary of Nouns: or Alvearium of Definitions*, in his possession—undated, but apparently eighteenth century:

"Tail, the taper end of a fish, a man's hind hair bound with a ribband."

"Atheist, a person who has not virtue, or sufficient ableness of mind to acknowledge a God and providence."

"Auricle, that part of the ear that is external, and may be embraced by the finger and thumb."

"Batchelor, a man who declines wedlock."

"Choir, a gallery congregation of sacred singers."

"Christmas, a period of the year sacred to mirth and hospitality."

"Confirmation, a church ceremony, by which persons baptized in infancy release the obligatory vows of their sponsors."

"Dignitary, a clergyman advanced from parochial preaching."

"Frost, natural cold or algor, often seen and felt in the winter season."

"Lover, a person who feels himself fixed to an object which appears to his imagination to be peculiarly delightful."

"Parachute, a kind of umbrella, which when its dependance from a balloon is cut off, enables a person to descend to the earth."

"Quaker, an individual of a religious sect remarkable for cleanliness and simplicity of dress."

"Waltz, a dance with violent motions of the limbs, and unnatural contortions of the body."

ERNEST H. CHERRINGTON, in an address delivered before the International Conference on the World Alcohol Problem, November 20, 1918, in Columbus, Ohio, makes these statements, on which no comment is needed:

"One thousand two hundred and fifty clergymen of the Church of England, together with 472 women in English rectories to-day, own more than \$8,000,000 worth of stock in English breweries. In the Pera quarter of Constantinople, on the same plot of ground with the Orthodox Greek church, there are a dozen drinking-places owned by the church, which is kept up by the revenue from these drink-shops.

"In April, 1918, when neither flour nor sugar could be bought in Belgian Congo, Africa, and when freight, including a great many of the necessaries of life, was being held up in New York City for months because of war needs, there sailed into Belgian Congo an American vessel discharging at the Congo ports its cargo, which was made up almost entirely of American beer. In August, 1918, when more than seventy missionaries of various boards, anxious to return to Africa and other foreign fields, were held up in New York City for several months because the government was in need of all the steamers for war work, a steamer left New York City for Liberia and Sierra Leone, West Africa. Only nine of the missionaries awaiting transportation to the Soudan were permitted to sail on this vessel because all the space was needed to accommodate the cargo, which consisted entirely of whisky for West Africa, including thirty thousand gallons of one prominent brand."

PORTLAND, OREGON, is not to be left behind in the creation of new religions. I take this from the fourth page of a theater programme from that city:

"THE AMERICAN CHURCH
"Founded by Dr. Alzamon Ira Lucas

"Meets every Sunday Night, at 8 o'Clock Sharp, in the W. O. W. Hall, East Sixth and Alder Streets.

"Why the American Church?

"The present generation demands a place of worship—a place where one's problems of life can be solved on this earth. A place where it will be impossible for any attendant to quarrel with another about God, the Bible, Communion, Baptism, the birth or the death of Christ, or any other Saviour of Mankind, or even about the Devil.

"The American Church, founded by an American—a member in Spirit and Truth of every society or denomination seeking the development of a better or a more perfect life here and hereafter—realizes the need of an American Church where 'the least or the best of them' may come and 'reason together', and then live all they believe, know, and realize. Its aims and objects:

"1. To assist you in finding yourself and your 'place'—vocation—on this earth.

"2. To help you, personally, in the elimination of your fears, worries, sorrows, etc.

"3. To teach you, by example, 'how to live' a healthy life.

"4. To explain the laws of success.

"5. To prevent, in so far as possible, crime, insanity, divorces, and suicides.

"6. To teach you, by example, the laws of happiness.

"7. To instruct you in the laws of self-mastery.

"Go! that 'you will let your light so shine before men' on this earth.

"All faiths, no faiths, any faith, or your faith will not be criticised or condemned.

"No admission. No collection. Go every Sunday night!

"Doors open at 7:30 P. M. Sermon-lecture at 8 P. M.

"Tell everybody."

MISS E. A. CE. SOMERVILLE'S *Irish Memories* is very well worth reading, portraying the sporting side of Irish life from the point of view of the landlord class, faithful Churchmen (of a very Protestant sort, alas!), and abhorring Home Rule, but overflowing with personal kindness to their tenants and trying to keep alive an outworn feudalism. I chuckled to read of her visiting Andrew Lang in St. Andrew's, Scotland, and hearing him "call John Knox, with intensest venom, a scoundrel!" What good things right prejudices are!

WE HAVE HEARD MUCH of the cordial relations between Roman Catholics and other Christians in the camps. Alas, there are exceptions! From the *Pilot* of November 2, 1918, the official organ of Cardinal O'Connell, I quote this paragraph, whose venom is sufficiently characteristic to need no further comment:

"Father Conoley told of some interesting experiences to safeguard the faith of our boys. It seems that the influence of those chaplains who hold to the 'branch theory' of the Episcopal Church, assuming the vestments of the priest and fostering the title of 'Father' in the camps, even going so far as to perform an imitation mass, hear confessions, and serve 'Communion', causes some little confusion."

I NOTE WITH INTEREST that this autumn, in Naples, the blood of St. Januarius liquefied in fifty-six minutes! Important and reassuring fact; yet it is recorded that Gen. Championnet of the French Revolutionary Army, occupying Naples in the eighteenth century, brought about a liquefaction in five minutes. (He threatened to have the officiating canon shot unless that blessed result was brought about as a sign of heaven's favor toward the invaders.) Thoughtful people may read over *Bishop Blougram's Apology* and W. R. Thayer's *Cavour* at this time with much profit. But I wonder that papal papers published here give so little space to the sign from Naples. Perhaps they aren't exactly proud of it.

Bringing Our Men Home

PREPARATIONS FOR DEMOBILIZATION OF ARMY AND NAVY

THE Episcopal Church believed our soldiers and sailors in the war needed the friendship and spiritual leadership of their own clergy.

The Episcopal Church believed our soldiers and sailors needed the assurance that their own Church was with them, ready to help.

That's why the Church decided to follow her sons into camp and ship, and on the battlefield, to give each his utmost strength, and to speak to those who died for the nation the last word of pardon and peace.

The War Commission of the Episcopal Church was organized to direct the Church's efforts in the war.

On January 27, 1918, the Church contributed more than \$600,000 for the war work of 1918.

Peace has come suddenly, and the future of the army and navy is uncertain. But one thing is certain.

The period of demobilization will call upon the moral and spiritual forces of the Churches and communities with even greater insistence than the activities of war.

With the war still going on the Church would have needed \$1,000,000 for work in 1919.

With demobilization, and the number of men to be reached constantly decreasing, at least \$250,000 will be needed to complete the war work of the Church.

The Church has gone two-thirds of the way with its soldiers and sailors. It must complete its task—the task of every one in the Church.

February 9th has been set as the date for the great contribution for concluding the war work of the Church.

THE WAR COMMISSION OF THE EPISCOPAL CHURCH.

WM. LAWRENCE, *Bishop of Massachusetts,*
Chairman.

THE CHURCH'S WAR WORK IN 1918 AND 1919

SOME idea of the war work of the Church may be gained from facts regarding the efforts made in the past year.

This tabulation shows how 538 Episcopal clergymen in war service have been engaged:

Commissioned army chaplains—		
In this country.....	67	
Overseas.....	128	195
Commissioned navy chaplains.....	22	
Hospital chaplains.....	42	
Y. M. C. A. workers.....	93	
Civilian chaplains—		
In army camps.....	73	
In naval stations.....	20	93
Officers and in ranks.....	39	
In war work.....	36	
Home guard.....	8	
		528

Overseas chaplains were allowed a discretionary fund of not more than \$100 a month for work among the men. Chaplains in service in the United States were allowed a discretionary fund not exceeding \$50 a month. Commissioned chaplains have been given \$100 for uniforms and equip-

ment, and an opportunity to borrow not more than \$500.

Provision has been made for the payment of the pension assessments of clergymen while acting as chaplains.

Altogether the commission has supplied 16 portable organs, 146 typewriters, 144 portable altars, 153,000 Prayer Books.

On January 1, 1919, there were 269 chaplains still in service.

For chaplain service in the coming year \$40,000 is needed.

The Army and Navy Council of the Brotherhood of St. Andrew, the agency of the War Commission for working through civilian personnel, has kept in personal touch with more than 60,000 of our men, even to the point of sending every one in the service a Christmas card.

The Brotherhood, in reaching out through correspondence to extend the message of the Church, has written to more than 40,000 men in the service.

The formation of groups of personal workers in the ranks stands out as one of the wonderful works of the Brotherhood.

This group idea, as fostered by the men themselves, is one of the most striking examples of personal evangelism in the army and navy.

The central office of the Army and Navy Council has an accurate record of more than 61,000 Churchmen in the service.

To complete this work will require \$30,000.

The Church Periodical Club, financed by the Church

War Commission, has been a most effective agency for keeping our men in the service in touch Church Periodical Club with the Church. Summed up in brief form, here is some of the literature and other material supplied to our soldiers through this agency:

Bibles, Testaments, Prayer Books, and Hymnals.....	9,960
Books (religious and secular).....	1,493
Religious leaflets and cards.....	96,536
Christmas and Easter cards.....	174,800
Subscriptions (Church and secular papers).....	251
Stationery (sheets of paper with envelopes).....	182,700
Games.....	2,406

To continue the work of the Church Periodical Club this year will require \$7,000.

The War Emergency Committee of the Girls' Friendly Society has opened rest rooms and canteens, placed women in railway stations near the camps, examined housing conditions, built and equipped lodges.

Four thousand Red Cross nurses have been instructed in French, befriended by our clergy and the women of our Church, and have been inspired with the religious idea of their mission and the thought that the Church is standing behind them.

The Church Mission of Help has employed secretaries to assist in keeping communities free from vice and to work with the individual girl.

So effective has been the work here that the War Camp Community Service has left this territory to our War Commission, coöperating cordially with the Church's programme.

For these three, and for other aspects of women's work, \$60,000 is needed.

Through the War Committee of the Joint Social Service

Commission an expert has investigated munitions and shipbuilding communities.

Industrial Work

Church work in sight in new communities erected by the Emergency Fleet Corporation, together with expenses of investigation, will call for \$15,000.

The war has placed heavy responsibility on the churches in Europe.

Overseas Work

Holy Trinity Church, Paris, has been doing a notable work for soldiers and sailors. Bishop McCormick and Bishop Perry have been assisting personally, and through them the War Commission has assisted financially. The Commission is at present paying the salary and expenses of a war-time assistant at Holy Trinity, Paris.

Expenses connected with the office and with the equipment of chaplains, with service sheets and Prayer Books, have been necessary.

Bishop McCormick and Bishop Perry have gone among the soldiers at the front, and have visited them in evacuation and base hospitals. They have held confirmations and have appointed chaplains to the hospitals.

To continue this work \$26,000 will be necessary.

Seamen's Church Institute

The war has created a strong demand for work in connection with the rapidly-increasing merchant marine. Now is the time to meet the urgent religious and social needs of these men. In every large port an institute similar to that of the port of New York should be established.

To organize such work \$7,000 is needed.

Special Diocesan War Work

In addition to the work of the War Commission, the diocesan war commissions named below financed the following work, either in whole or in part, during the past year:

California—Eight chaplains and one lay worker in eleven camps.

Massachusetts—Four chaplains in camps, naval stations, and clubs.

Newark *—Four chaplains and one lay worker in three camps.

New Jersey *—Ten chaplains in seven camps; assisted in erection of two buildings.

New York—Seven civilian chaplains in local camps and hospitals and among Red Cross nurses.

Ohio—Three chaplains and one lay worker in two camps; one building has been erected and supported.

Pennsylvania *—Six chaplains in four camps; four buildings have been erected and supported.

Rhode Island—Three chaplains and one lay worker in five forts and naval training stations.

The War Commission will assume the budgets and work of the diocesan commissions during 1919. For this purpose \$40,000 is needed.

The General War-Time Commission deals with all inter-Church matters which can best be handled coöperatively, relating to chaplains, industrial communities, education, race problems, and other problems created by the war.

General War-Time Commission

During demobilization our share will amount to about \$10,000.

* Newark, New Jersey, and Pennsylvania coöperated in the erection and maintenance of St. George's Chapel, Camp Dix.

MISSIONARY FINANCES

THE executive committee of the Board of Missions held its first meeting of the year on January 14th.

The most important matter was the report of the treasurer. Remembering that at the December meeting of the board a deficit of \$838,000 was faced, when it was decided to send a telegram to each bishop of the Church asking him to use his best endeavors to bring the situation to the attention of his clergy and people, the report of the treasurer was awaited with great interest, to see what the result had been. The response had been most gratifying. The total receipts for the year had been \$2,146,915. Our total expenditures (including the deficit of 1916-17) amounted to \$2,416,673.97, leaving a deficit of \$269,758.97, of which \$143,309.20 was for the year 1916-17.

Unfortunately, in order to bring about this result, it was necessary for the board to use the balance of the undesignated legacies received during 1917, amounting to \$40,587, and the balance of those received during 1918, amounting to \$137,627. This leaves no fund in the undesignated legacy account for distribution this year. This will be a great disappointment to those bishops who have counted upon some appropriation from this fund to help them with important building operations.

In the domestic field it was noted with gratification that the district of North Dakota had not only asked to have its apportionment increased, but had overpaid this increased apportionment.

The board learned with great regret from the Bishop of Wyoming of the death of the Rev. Hiram Bullis, for many years one of its missionaries.

In the foreign field, owing to the great increase in the cost of necessities, an additional allowance was granted our Japanese workers of a certain percentage of their present salaries, as a temporary relief, for a period no longer than the present fiscal year.

The Rev. C. H. Evans was authorized to make further appeal for \$375 to complete his house at Mito, district of Tokyo, destroyed

by fire. He had asked for \$1,000 to add to the \$2,500 insurance, but increased costs had made it impossible to complete the house within the amount authorized.

PURIFYING FIRES

I SEE that the love of God directs towards the soul certain burning rays and shafts of light, which seem penetrating and powerful enough to annihilate not merely the body, but, were it possible, the very soul itself. These work in two ways; they purify and they annihilate. Look at gold: the more it is melted, the better it becomes; and it could be melted so as to destroy every single defect. Such is the action of fire on material things. Now the soul cannot be annihilated so far as it is in God, but only in itself; and the more it is purified, so much the more it annihilates self, till at last it becomes quite pure and rests in God. Gold which has been purified to a certain point ceases to suffer any diminution from the action of fire, however great it be; for fire does not destroy gold, but only the dross that it may chance to have. In like manner the divine fire acts on souls: God holds them in the furnace until every defect has been burnt away; and He has brought them, each in his own degree, to a certain standard of perfection. Thus purified, they rest in God without any alloy of self; their very being is God; they become impossible because there is nothing left to be consumed. And if in this state of purity they were kept in the fire, they would feel no pain; rather it would be to them a fire of divine love, burning on without opposition, like the fire of life eternal.—*St. Catherine of Genoa.*

IF THERE BE joy in the world, surely a man of a pure heart possesseth it.—*Thomas à Kempis.*

The American Soldier and His Enemies

By the Rev. GEORGE CRAIG STEWART, D.D.

ABOUT a year ago in conversation with an American citizen, I was startled when he said to me: "Who are our enemies in this war?" to which my reply was instant, "The Germans: the kaiser, the reichstag, the bundesrath, the government, the people." Said he: "These are not our enemies. Our enemies are the false ideals, the predaceous philosophy, the powers of darkness, the evil one himself; these animate the German people in their ambition of world conquest, and in their ruthless inhumanities in carrying out that ambition. We war," said he, "not against flesh and blood, but against principalities and powers of darkness." My reply was that taken alone his answer was academic and unreal; that it needed my answer to complete it. The man in the street, the boy in the street, if asked, Who are our enemies, would reply instantly, "The Germans!" The American soldier, whatever his acquaintance with German ideals or with German philosophy, whether or not he could articulate his vague feeling of a spiritual warfare, is mighty sure, and has been all along, that his enemy was the boche. And he is right; for evil after all is not an abstract thing, at least the evil that we have to fight is not an abstract thing. It is something sacramental, embodied in flesh and blood, embodied in the individual and in social groups of individuals; and the only way that we can fight evil is through its embodiment. Back of the German plan and German execution were great powers of evil, but they were embodied in a "Great Headquarters" of fighting men, whose brains embodied those evil plans; and in definite lines of fighting men whose arms defended those plans and made them aggressive and effective; and in a definite navy of men who had to be opposed by an equal fleet, a superior fleet of fighting men embodying righteous ideals.

When I speak of the American soldier and his enemies, then, I do not mean to deny that he was indeed wrestling, as St. Paul says, against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places, but it was necessary that he wrestle against flesh and blood in order to come to grips with these spiritual principalities and powers, for the principalities and powers had engaged flesh and blood as their agents.

I have a charcoal sketch which I brought home from France which depicts, in strong, nervous, vivid strokes, the entry of our soldiers into the fighting lines. There are three figures in it—two of them are in the trenches, with faces firm and jaws set as they hold the line against the Hun. One is a British Tommy, the other a French poilu. Haggard faces they are, the faces of those who have endured to the breaking point. One looks at them and says, These men will never yield, but they must be "all in". One looks at them and remembers the years of gallant but bitter struggle against tremendous odds. And then the eyes are lifted up, and here comes a young American, coming at full pace, in all his lustiness and plenitude of youth, strong and fresh, with gun uplifted, calling as he comes, "*Hardi les gars, j'arrive!*"—"Hold on, boys, I'm coming." And up above him in shadowy outline is the serene figure of our Lady of Liberty, who stands at the entrance guarding our eastern border. (And, by the way, how our fellows love that statue of liberty. "I'll tell the world," they say, "that when once I get back home that Old Lady'll have to turn round on her pedestal before she ever sees me again.")

The American soldier arrived on the run. He never stopped going. He wanted to win; he meant to win; and he wanted to do it "*toute suite*". The great difficulty was to keep him from running into his own barrage. He did that again and again. They had not a little trouble with desertions among engineers and pioneer artillery. "What!" you say, "Desertions?" Yes, desertions *to the front*. Men were all but court-martialed for deserting their picks and shovels to get a gun and to get into the front line trenches. One great slogan went from end to end of our American forces; it was attributed to General Pershing, though I have heard that he denied saying it. But every American boy believed

that he said it, and it was the dough-boy's battle cry—"Hell or Hoboken by Christmas!"

Many fellows were landed at Brest. And I have known numbers of them who had made the journey across France. gone into the lines, gone over the top, been wounded, and suffered their operations, all within eight days. America didn't have much time to provide all the equipment, but she made the best of every minute, and every one of her men fought as if, in the spirit of Joshua at Gibeon, he was calling on the sun to stand still for an hour, or calling to the moon not to come up for a little while, in hopes that he might fight on through a longer day.

Here was a man, Private Lewis. He was ordered to take up a position over yonder on a little hill and to pick off German snipers who were holding up the advance of a certain regiment. He had been there only a few minutes when his sergeant back in the lines marked a great shell bursting on the very spot where Lewis lay concealed. "I'm afraid they got him," said one of our doughboys. But just then two more shots were heard from the hilltop where he lay. Presently the sergeant himself went up to see what was doing. He found Lewis lying in firing position and watching a mound of earth two hundred yards away for the appearance of a boche helmet. "Nearly got him that time," said Lewis, "and I'm going to get him the next shot." The sergeant stood aghast, for the shell had torn away Lewis' right foot and a part of his hip. But he was still after that boche sniper.

The American soldier is a good sportsman. He never has written a hymn of hate, and he never could, any more than a British Tommy could. He goes after his enemy with a will and a cheer. He does not find it necessary to "nurse his wrath to keep it warm." One morning before daybreak, some colored troops, part of what we called the "midnight" division, were going into action. "Hey, Sergeant," came a voice from far in the brush to the left, "When ah we all goin' to get to find them boche?" "Nevah you min', chile, you all goin' to find plenty of them things befoh long." "Well, ah sho' hope so, Sergeant. If ah don't get rid o' this mean feelin' befoh long, I'se gwine to cahve up on the mess sergeant, sho'."

As I have said before, the colored troopers were a continual joy to me—good fighters and good natured. They got a lot of fun out of their work. And so did all our men, for good nature is one of the notes of the American soldier as he faces his enemy.

Perhaps you have heard what the colored artillerymen used to say as they loaded a gun to fire it—"Now, Mr. Kaiser. count yo' men!" You know, it is said that a German propagandist, trying to stir up trouble among the colored people here at home, once said, in addressing an audience of colored people, that the army was going to put the negroes in the front line as shock troops where they would have to bear the brunt of the fighting. And what do you think the reply of their leader was to this propagandist? "Well," he said, "Colonel, that's one time when the white folks ain't goin' to be runnin' over the colored folks. We're goin' to plant the hobnailed boots of our heavy Ethiopian feet on the Kaiser's face, all right."

I asked some German prisoners once what they thought of our soldiers. I can't give you the answer in the exact words—you will have to fill in the dashes. The unanimous answer was, "They are—sons of—as fighters; but they are the finest fellows in the world to be taken prisoner by." And they are—kind to all of their prisoners after they have taken them, although, I must admit, not particularly respectful to superior rank. A general is Fritz or Heinie to them just the same as a private, and they stand no foolishness from any of them. The easy, jovial attitude of the American soldier to his prisoner used to anger the German bonze of an officer very much. One of these was being brought in one day, an impressive figure with the knots of a captain on his shoulder and the iron cross at his waist, fuming and indignant as he was hustled back to be interviewed by the intelli-

gence officer. Before the I. O. had uttered five words, the German officer burst in furiously, "Do you allow privates to call officers by their first names in this army?" "Why?" "Well, this guard that brought me in has called me Heinie every time he has addressed me." There was another captured German artillery officer being brought in by a guard. The guard caught him tearing up paper as he marched along, and throwing the scraps away. Instantly the guard stopped him, addressing him thus: "Ain't you the clever son of a gun! Now you go back and pick those all up." It took a half hour for the officer to gather up the torn pieces of paper; and when they were pasted together a complete map of all the German artillery positions in that sector was found.

The Australians—acknowledged to be the roughest and among the finest soldiers of the British forces—have amused the Americans very much by their well-known comments on our men. "These Americans are fine, brave soldiers," say the Australians, "but they are awfully rough." I think it may generally be stated that the bravest man, the most courageous man, is usually the tenderest man, too.

And I was moved to tears again and again by the humanity of our men in the treatment of their captured enemies. One morning as I was getting up, I saw a guard with two German prisoners who were carrying a litter covered with rubbish. They were going along through the woods. It was fall, the leaves were turning, and some birds were in the branches. I do not know whether it was a leaf or a bird that they were studying, but the prisoners had put down the litter for the moment and all three boys—for they were just boys—were chattering away together and looking up into the trees. To be sure, two were German prisoners and the other an American who carried a gun and who guarded the Germans. There was no chance of these prisoners getting away. For a moment they were just boys together out in the woods, with a boy's curiosity and with a boy's sociability. "How are your prisoner's feet?" I have asked a guard. "Pretty bad, sir. Do you suppose you could get him some socks and a pair of boots out of the salvage dump? I don't want these Heinies of mine to get pneumonia." "Chaplain," says the colonel, an army officer of twenty years' experience in the Philippines and in Mexico, "Chaplain, I want you to get out an order and have it in German as well as in English and post it up in the receiving ward, that no German prisoner is to have anything taken from him except arms and papers, which will be taken under the eye of an officer when he is received. They are to be accorded proper treatment as prisoners of war." I do not know in detail what the treatment of American prisoners by the Germans was. I have heard some very ugly stories. But I do know that Britain and France and America can lift up their heads with pride over the humane treatment accorded their prisoners of war. I am not among those who absolve the German people, the civilians, of complicity in the great crime, but I am among those who would like to see the heavy weight of punishment fall upon the German military hierarchy, upon the Kaiser and his advisers, and upon the officers, as well as upon the privates. I saw thousands of their prisoners, and could not help making the distinction that in the main the private soldier was a simple, peasant type drilled and disciplined until he was a cog in the machine—lied to by his superiors, kept in the dark as to the issues of the war and the progress of the war, trained to obey orders instantly and implicitly without question. The officers impressed me invariably as hard, arrogant, disdainful, contemptuous. There are plans, I understand, on foot to keep German prisoners of war in France, to build again the homes that have been wiped out, to serve as hewers of wood and drawers of water, until France shall rise again in her beauty. Well, I should like to see the German officers as well put to work, and I should like to see the whole German nation—not just the prisoners of war—engaged in this rebuilding.

"Had he but fought as decent nations fight,
Clean-handed, then we must have spared his honor;
But now, if Germany goes down in night,
'Tis he, not we, that puts that shame upon her.
Shame not of mere defeat,
But such that never our hands again may meet.

"Why should his pride of race be spared a fall?
Let him go humble all his days for sentence.
Why pity him as just a Kaiser's thrall,
This beast at heart!—tho' fear may fake repentance?"

For me, when all is said,
I save my pity for our murdered dead."

"We are fighting three enemies," said Lloyd George, "Germany, Austria, and Drink." I saw very few drunken soldiers. Drink is not, in my opinion, one of the outstanding enemies of the American soldier at the front. He does not like *vin rouge*, the Pinard of the French poilu. And the thing that he longs for is not absinthe, but ice cream and ice cream soda; and these, of course, he cannot get. Still I am bound to acknowledge that drink is the enemy of any soldier, and the posters all over France opposing the use of alcohol as the enemy of effective warfare witness to the new attitude of an enlightened world toward this curse of drink. Gambling is, in my opinion, an enemy of the American soldier, just as it is an enemy of the American in private life. When I read in a letter of one of our soldiers writing home that he had won 1,700 francs the night before and did not know what to do with the money; when I found it increasingly necessary to stake soldiers who had been stripped by some sharp player in the ranks, I secured from the commandant a strict order against gambling throughout our camp and saw that it was rigidly enforced.

Nor was the American soldier at the front free from this great enemy which has swept over the whole western world, this plague called influenza. More than fifty per cent. of my burials at the front were chargeable to this enemy which has killed far more men than we lost from gunshot wounds.

But, if anyone should ask me, What in your opinion was the greatest enemy attacking the moral, the physical, and the spiritual efficiency of the soldier at the front? I should fix on something that lies back of drink and gambling and the social vice—the enemy that is the enemy of all of us in uniform or out of it—and perhaps I shall surprise you when I tell you what it is. It is idleness. So long as one is in action, fighting a real battle in a real cause, one is toned up and tuned up to the highest and noblest manhood. Spiritual enemies breed in stagnant lives. Decay sets in when there is no living movement of the waters. A church is decadent, for instance, when its doors are open only on Sundays, and its communicants have nothing to do to help in the battle. The greatest enemy of the state is idleness among her people, Men out of work are always a menace; and the greatest enemies of Christianity are her men and women out of work in the line. We must have fighters, not loafers; spiritual poilus, spiritual Pershings, not pacifists; officers and enlisted men, missionaries at the front and in the service of supply at the rear, organized for Christ, as they were organized in this battle, to fight a common enemy and to lift high the banner of the King who shall never be dethroned, the cross of a leader who outranks patriarch and pope, the Lord Jesus Christ Himself.

I have been asked a number of times: "Who, do you think, won this war?" I hope that none of us will be so stupid as to commit himself to the braggart sentiment lifted on one banner that I know of: "The Yanks won the war." At the university up here, when a football game is on, we are not accustomed to say that the man who kicked goal won the game, or that a certain guard or tackle won the game. We say the whole team won the game.

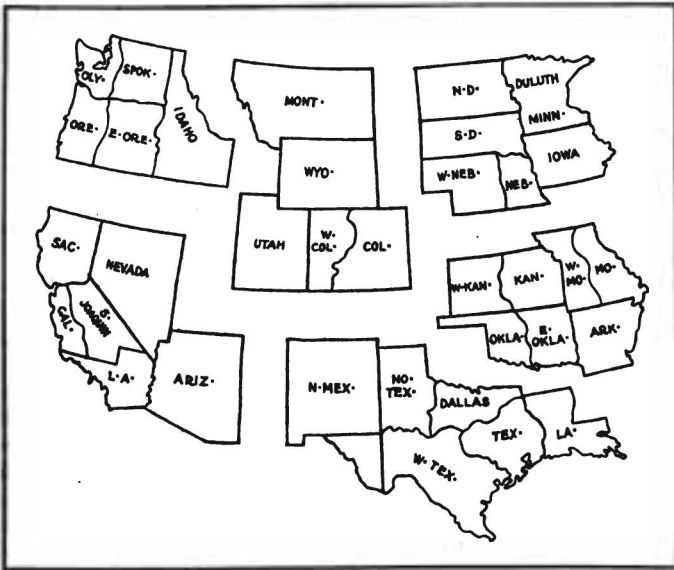
In a relay race we do not say that the last man in the relay, the man who finally crossed the tape, won. We say the whole team won. And so, in this war, the allies won it—Britain with her navy and her "contemptibles", the French at the first battle of the Marne led by Joffre, who is now among the immortals; Serbia, Italy; yes, and America, for America arrived just in the nick of time, contributing not only her fighting men at the front, but her millions of soldiers in training and civilians behind them here in America; contributing also her president who embodies the spirit of America in his wisdom and his fairness, his idealism and his strength. All of these won the war—but not alone! Within them and above them all was God. The warfare was going on in spiritual places, the wrestling was between the forces of darkness and the forces of light—Jerusalem against Babylon, Michael against Apollyon, the lion of the tribe of Judah against the beast—"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make

(Continued on page 422)

PROPOSED REDISTRIBUTION OF WESTERN PROVINCES

AT a meeting of the Council of Continental Domestic Missionary Bishops, held in Cheyenne, Wyoming, from October 9th to 13th, a resolution was carried directing the appointment of a committee of three bishops to consider redistribution of the provinces west of the Mississippi. The committee appointed consisted of Bishops Thomas, Burleson, and Page. A member of this committee has written to all the bishops and officers of the provinces west of the Mississippi to secure information.

The Church clearly felt the great possibilities of the provincial system which it has established by canon to meet the growing desire for a greater local self-government. The provinces have been given certain powers and much has been expected of them, but many have felt grave disappointment with the results. It has been necessary to cancel several synod meetings because it was not possible to get a quorum. At others the lay attendance has been disappointingly small. Commissions on missions, religious education,



PROPOSED NEW ARRANGEMENT OF WESTERN PROVINCES

and social service have frequently been unable to hold meetings because the members lived so far apart. In many cases where there have been meetings, only a local group in some part of the province has been able to attend.

The reason for all this is not hard to find. It inheres in the enormous size of our western provinces. A single experience perhaps will suffice. Bishop Page writes: "I was asked to attend a meeting of the Board of Religious Education held in Los Angeles. It would have been easier for me to go to Chicago. To have gone for a day's meeting would have required a week's time."

Under such conditions representative commissions cannot meet. Men cannot afford either the time or the money. Our Eighth Province includes Arizona and Washington. Laymen in Arizona could more easily attend a meeting in New York than in Spokane. Moreover, the present arrangement of provinces has largely ignored the whole matter of transportation. Those who live in the West recognize the difficulties only locally. "Recently when I went from Spokane to Cheyenne, I was astounded to find that it took two days steady traveling on express trains. It would have been just as easy to go to Chicago."

If the provincial system is to be effective, plans must be worked out so that (a) general attendance at synod meetings will be possible; and (b) committees and commissions may find it practicable to hold frequent meetings and do thorough work.

Hoping to work out a plan by which the territory west of the Mississippi may be fitted into a better provincial system before the next General Convention meets, this committee of bishops has sent out the following brief questionnaire, with a tentative plan:

"1. How far have the meetings of your provincial synod

been successful from the standpoint of a representative attendance, especially of the laity?

"2. Has your province elected a secretary according to the plan of the Board of Missions?

"3. What sort of work is done by your provincial commissions and committees? Is it possible when these commissions meet to get representation from different parts of the province?

"4. If results are not satisfactory, have you any suggestions as to how they can be made so? Will you consider the accompanying plan? If it does not seem wise to you, please suggest combinations which you think would be better

"5. Would you be willing to present some such plan for redistribution to your next convention or convocation?"

The executive committee of the Council of Continental Domestic Missionary Bishops makes the following suggestions as to the proposed plan:

"1. Alaska shall be associated with the province including Washington, Oregon, and Idaho.

"2. The districts of Honolulu and Philippine Islands shall be connected with the California province.

"3. While the increase from three to six provinces may seem large, it is to be noted that the section west of the Mississippi embraces over two-thirds of the area of the United States. The difficulties presented by the size of the present provinces are in some ways insuperable."

This arrangement, while purely suggestive and open to amendment, is believed to possess the merits of far smaller area, better transportation, common interests, and possibilities for much more efficient administration and committee work. The use of missionary and educational secretaries intensively becomes possible; and each province would have good railroad centers which form natural places for meetings.

THE FOUNDATION VIRTUES—PRUDENCE

PRUDENCE in man does two things: it thinks, and it either acts or decides to abstain from acting. It looks beyond the present moment. It is mainly concerned, not with what is, but what is coming. It almost lives in the future, whether immediate or remote, but with a view to present action. Forecast without action is mere dreaminess. Action without forecast is always folly. Prudence is foresight with a practical object. We all of us know it by sight when we meet it in the ordinary paths of life. Prudence? It is the laboring man who reflects that he will not be always strong and young, and who puts something by, year by year, if he can manage to do so, for his old age. Prudence? It is the parent who scans again and again the character of his son before he decides on his work in life, or on the education which will best prepare him for it. Prudence? It is the boy or the young man who thinks to himself in his wiser moments that health and high spirits and older friends and opportunities for improvement will not always last, and who betakes himself seriously to the task of improving, as he may, his mind and his character. Prudence sometimes acts by deciding not to act where action would be more or less natural. . . . Such is prudence in daily life—sometimes active, sometimes cautious and hesitating, but always thoughtful.—H. P. Liddon.

SEEKING WEALTH

IF IT BE a peril to have riches, much more is it to seek them. To have them, is a trial allotted to any of us by God; to seek them is our own. Through trials which He has given us, He will guide us; but where has He promised to help us in what we bring upon ourselves? Whence also Holy Scripture speaks of this special peril. "They that will to be rich fall into a temptation and a snare, and many foolish and hurtful lusts which drown men in destruction and perdition." It says "fall into them", as if this were no longer a peril only, but the very destruction itself, and to "will to be rich", were itself the very pitfall of Satan. For what men have themselves made, they love the more. Money which men "make" (as they say), is a sort of offspring, which they cherish with a parent's love; it is the end for which they have toiled, for which they serve; yea, it is the very idol which they first make with their hands, and then fall down before it and worship it as a god. "Covetousness," says Scripture, "is idolatry." And yet this is the very end and aim in this, our country, the very nerve of what men do, the very ground of their undertakings, to keep or to enlarge their wealth. A spirit of enterprise infects all; it is the air men live in; prosperity is our idol, the measure of all good or ill, the end to which they refer all other ends. And what is this but their god?—E. B. Pusey.

THE DAY

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

THE Day is not *Der Tag* of Prussian Junkerdom. The Day is not the millennium of Christian thinking. The Day the war and peace have brought is the day of reëxamining the premises of Christian faith and making ready for the conquest of the world for Christianity.

I have talked with soldiers overseas and home, of several nationalities, soldiers of our cause, and soldiers of the foe. Though none have altogether lived up to the faith, more have tried than ever in the history of the world before. Though none, perhaps, have seen the vision of a Christianized world state in its fulness, more have caught a glimpse of it than ever dreamed of it before.

Only one of the many soldiers who have spoken out their hearts to me has spoken with disdain of Christianity, and he was both drunk—as he afterwards confessed—and was tilting, like Don Quixote, at windmills no breeze has been moving since the early centuries. I have talked with one good fighter who was certain that any man in the trenches who does not believe in God is a fool. Countless hundreds are sure they have seen Christ in Flanders, and one earnest spirit writes:

"We never thought about You much in England,
But now that we are far away from England
We have no doubts—we know that You are here."

Traveling about with soldiers and meeting them at European and American crossroads, the story in import is invariably the same, though sometimes inarticulate:

"I have seen Christ doing Christly deeds;
I have seen the Devil at play;
I have grimped to the sod in the hand of God;
I have seen the Godless pray."

Thrown back on the great realities, the human soul has been seeking, as Jesus constantly affirmed, God, Christ, immortality, and all that Christian theology contains and Christian living illustrates. Not merely is this true of soldiers; it is quite as true of those who have at home been thinking and observing. The secretary of the Open Forum Council, the Rev. Harold Marshall, who has been speaking to forums from the Atlantic to the Pacific, urges the forums everywhere to afford an opportunity to religion to function at its best, and offers the deliberate diagnosis that "to say that a man is not religious is worse than to say he is dead; it is to say he has never been born. He is not even an ape-like man, only a man-like ape."

Conan Doyle and H. G. Wells in England are trying to explain their re-discovery of religion, and in our own country two distinguished publicists have lately given such evidence of religious faith that I am venturing to quote them in THE LIVING CHURCH. No American surgeon has stood higher in his profession than Dr. William W. Keen of Philadelphia, where I heard the other day the following comment he was making on the future life: "I believe that the next seventy years will be as fruitful as the last seventy have been. My only regret is that I shall not be here to witness the progress. Yet I ought not to say that, for I believe as firmly in my future existence, and with powers far superior to the limited powers that are given us here, as I do in my present existence. I believe that I shall know what is going on in this great though little world."

Justice Hughes has set his clear mind to the following definition of a practical Christianity he would have every one try at least to live:

"To have courage without pugnacity;
"To have charity without condescension;
"To have faith without credulity;
"To have love of humanity without mere sentimentality;
"To have meekness with power;
"And emotion with sanity—
"That is Christianity."

But I have had two experiences in war days which mean more to me than definition or quotation. I was walking one day through the streets of a French city with a friend of Bergson's. He was trying to make clear to me the true point of view of Bergson toward religion. He feared Americans were inclined to think that Bergson was opposed to all religion. He wanted at least one American to understand that

Bergson had no thought of setting up a contradiction between faith and reason; that he merely wished to strike down deeper the stakes of reason, leaving to other experts the reënfacement of religion.

I wonder if any reader of THE LIVING CHURCH has ever heard of Lieutenant Giosue Borsi. He was killed, a mere boy, on the Isonzo battlefield while leading his platoon to the attack November 10, 1915. He left behind some memoranda of his personal reflections on religion which as they now find their way to print are pronounced by some of the Italian critics the "finest religious literature that has appeared since the Confessions of St. Augustine". They are a record of the daily meditations in the trenches of a soldier who believed that he was soon to die. Few spirits in modern times have burned with a flame so pure. In his last recorded meditation I find these words:

"Do not believe that truths which are superior to reason are contrary to it, for even the mere following of them is reasonable, and abandoning them is error and madness. If thou believest that I affirm too much, do not accept my word, but believe in thyself. 'Seek and ye shall find; ask and you shall receive; knock and it shall be opened unto you.'"

This is the Day. Our old men are dreaming dreams. Our young men are seeing visions. With millions of their comrades "gone west" these four years past and more, they speak with an authority unmatched by youth before. Their message is the message of the Christ tabernacling anew in consecrated hearts: "Because I live ye shall live also." Or, as one wrote the other day for them in absolute assurance:

"And you shall live; because my heart has said to Death
That Death itself shall have no part in you."

THE WHITE MAN AND THE RED

BY ROLAND RINGWALT

HOWEVER meager a school history may be, it teaches any boy who cares to learn that the whole Atlantic seaboard was long menaced by the tomahawk; that for a generation after our independence was wrested from Great Britain no settler beyond the Alleghanies felt himself secure from attacks; that every inch of the Middle West was long doubtful ground; that the Pacific railroads defied the savages to their last great uprising; that Custer's band fell in the Centennial year, and that a decade later far Western posts were in danger. A map of the republic also shows that Indian names linger everywhere, from the Penobscot to the Niobrara. The Indian is assuredly "on the map", and cannot be blotted from it. Rivers, mountains, even states bear witness to his former sway; succotash is known to all the old families, and tobacco is sold in every town, although commercial art does not carve the wooden representations of the aborigine as it did of yore.

Nevertheless the red man has so receded from his olden power that boys grow up, not thinking of his manifold influence. For instance, although we all know that the Pilgrim Fathers loaded their guns lest their savage enemies murder them, many a voter does not weigh the stateliness of a great confederacy like that of the Six Nations, a force so mighty that England and France bid for its favor. It was not strange that one of the most influential political societies ever known on this continent chose the name of Tammany. Every man who signed the Declaration of Independence had memories of an Indian coalition so gigantic that it might have left from the forests to the sea no white men except its allies and its vassals.

Braddock's death showed that young Washington could save the remnant of a stricken force, and we date our first President's rise from Fort Duquesne. A victory over the Creeks made Andrew Jackson famous. Success over the Indians so raised the reputations of William Henry Harrison and Zachary Taylor as to blaze their paths to the White House. Four Presidents owed much of their prestige to Indian warfare, and the Black Hawk uprising, brief as it was, helped to start Captain Abraham Lincoln on the political trail. To-day one can scarcely believe that the Minnesota of Lincoln's Presidency saw an Indian outbreak as terrible as that of the Middle West of his youth.

One should weigh such facts as these: that Daniel Webster's father served in the French and Indian War, that Henry Clay moved to Kentucky long before Daniel Boone's death, that Thomas H. Benton grew up in an atmosphere of Indian raids, and that John C. Calhoun was practising law before Tecumseh endangered every cabin from Ohio to Florida. Every one of the four giants of the old Senate was as familiar with stories of the warpath as the statesmen of the next generation were with stories of the gold fever or as the youths now in schools of engineering are with stories of days in which telephones were few and trolleys had not come.

A respectable share of Thomas Jefferson's leisure went to studies of Indian language and customs. Like subjects were favorites with Albert Gallatin. Lewis Cass, in his long years as governor of Michigan, delighted in the history and speech of the red men as Sir William Jones did in the writings of the Asiatics. Before laughing at Mrs. Sigourney's verses on the Indians it is worth while to note the ability of the men who became antiquaries among the aborigines. Henry R. Schoolcraft, who married the descendant of a royal Indian line, sought far and wide for native material, and his collection of fairy tales has delighted many a child. It may have been a joy to bishops on reservations, and we may guess that it was not overlooked by Senator Morgan, who to his dying day liked to speak of the Indian playfellows of his childhood.

James Fenimore Cooper has been laughed at because he chose the heroic Indian type rather than the squalid sot in a Western jail. But, after all, those who prefer good company when they can get it are not wholly unreasonable, and Cooper had seen noble old braves whom he perhaps idealized, but whom nobody would have turned into ridicule. The novels of Cooper stirred a young man named Francis Parkman into histories that rank with the finest narratives of the world. Parkman had seen the West and knew whereof he wrote. From Cooper and Parkman it is a short step to Washington Irving crossing the prairies. It may be abrupt to add that P. T. Barnum, while in quest of circus material, was for a short time in peril among hostile savages.

Bret Harte and Mark Twain dwelt on the grotesque side of the Indian. Charles A. Dana was glad to converse in Seneca with Colonel Parker, the fullblooded Indian who served on Grant's staff. Joaquin Miller recognized the poetical strain in the aboriginal past which becomes picturesque now that it is no longer a dangerous present. When Harvey Scott, that bright star of Pacific coast journalism, passed away, it was recalled that he had served in a remote expedition against the Indians. From Eliot's translation of the Bible to the autobiography of General Miles we find a contact of the white man and the red so close that it seemingly could never be forgotten, yet now it is only as a tale that is told.

CLAUDIA PROCULA

By LOUIS TUCKER

HAIL, Hannah of Arimathea, and Susannah, wife of Nicodemus. Be seated, divinities."

"The God of Israel be merciful unto thee, Claudia Procula."

"Be merciful? Oh, I see! Now that I am a proselyte of the porch, and His handmaid, it is not fitting that I call women divinities. The Greek phrase, learned by rote, came unawares. What good wind brought you hither?"

"We came a-begging, lady, for a little money and much good-will. Know that the women of Jerusalem, since the first Roman procurator brought among us the new punishment of crucifixion, give yearly of their gold or jewels that there may be a jar of the sour wine called vinegar, mixed with gall of the poppy-plant at the foot of every cross. The bitter draught deadens thought and brings relief from agony of body to the crucified. We hoped—"

"Say no more. I saw a crucified man once, at Capua, a slave who had stolen. Take this golden bracelet—"

"A silver finger-ring were enough, Domina, or a didrachma. There is gold and to spare for the need. What we wish is that you, the wife of Pontius Pilate, should be

of our number, as have been the wives of procurators before you: that if any legionary protest you may say a good word to our most gracious ruler, your husband. It is a service to the God of Israel, the Merciful."

"Whom I serve. It shall be done. Nevertheless, take thou the bracelet, Hannah. It is dedicate to Him now. Also, if we need no further speak of this sad matter, talk of more pleasant things. What news has the city?"

"The city rings, Domina, with a tale the exact opposite of crucifixion. I was not there, but Susannah here saw it."

"Of your courtesy, speak, Susannah."

"There was—is—was a Scribe called Lazarus, who died and was buried the other day in Bethany, two miles from here. Since his family is akin to ours, I went to the mourning. He had—has—two sisters, Miriam and Martha, and he was a friend of that Jeshua Bar David, of Nazareth, of whom you must have heard."

"I have heard."

"As I and many others of the wives and daughters of the Sanhedrim sat there mourning (for the family, though poor, is an high one) a message was brought to Martha, who rose and went out. We gave no heed, thinking the servants contrived some household matter to break her grief, for she holds her house near her heart: but when, after a time, Miriam went out too, towards the tomb, we followed, thinking she went to mourn. There we found Martha, with many people, speaking with Jeshua Bar David the Prophet. Miriam fell at his feet and wept, saying that if he had come in time he would have saved her brother."

"How looked he?"

"Tall, sinewy, most beautiful. He wears a rabbi's dress and his eyes and long hair and full beard are brown."

"What said he?"

"He wept."

"Wept?"

"Wept; and then commanded the tomb to be opened. Martha said nay, for they had not embalmed the body with spices, since Miriam was unwilling because of a message the prophet of Nazareth had sent: but while she spoke the neighbors obeyed him and opened. Then he prayed to the God of Israel, and commanded Lazarus to come forth, and he came."

"He . . . came?"

"He came. Dead Lazarus, bound about with grave-clothes, came forth out of the tomb."

"You are— Thy pardon— Surely I— Thou must be mad!"

"So I thought. Yet hundreds saw it. A dozen of the great ladies of the city, whom you know well, the wives and daughters of the rulers and chief priests, were there. Lazarus himself is alive in Bethany to-day. The city reels and rings with it."

"What said the Prophet?"

"'Loose him and let him go.'"

"And you?"

"They went to the house, and we praised God and came away, being afraid."

"Domina, Herodias, the wife of the Tetrarch of Galilee, and her daughter Salome, approach, having in mind to see Claudia Procula, wife of Pontius Pilate the Procurator."

"Lydia, stupid and slave, why interrupt?"

"Pardon, I had no choice, Domina."

"True, child. I grant pardon. Come, ladies, and—"

"Nay, Domina. As wife of the Procurator thou must greet her, but we of Israel have no wish to meet that woman, though she be a queen. Give command that we be dismissed another way."

"So be it. See to it, Lydia. Peace be with you."

"And with thee, peace."

THE AMERICAN SOLDIER AND HIS ENEMIES

(Continued from page 419)

war. His eyes were as a flame of fire, and on His head were many crowns. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword. And He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords."

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

MIGHT VS. RIGHT—AND THE GOSPEL WAY

THE shell-torn lands of France and Belgium are not the only battlefields on which like conflicts rage. The opposing forces of might and right are arrayed against one another wherever the inalienable right to life, liberty, and the pursuit of happiness, of nations or of individuals, is opposed by selfish human interests, backed by the power to maintain them. Factory, mine, public works, commercial and industrial life see the same relentless struggle of human greed exploiting helpless humanity and fattening on its misfortunes. So declares the Rev. Charles F. Scofield of St. Mary's, Warwick, Pa., in his parish paper, *The Rural Church*.

As this war will cause a realignment of nations, so it will demand a readjustment of the social and economic life within each nation, while the workingmen must never again feel the tyrannous oppression of soulless capital, neither must the thrift and provident industry of the worker become the prey of the crude, ill-formed theories of the idle, thriftless agitator. We must be safe from both autocracy and Bolshevism. The home victory which will determine whether we have really won the war or not will establish such living conditions as will permit the free development of the physical, mental, and spiritual life of all the people. It will equalize the burdens, responsibilities, and opportunities of all classes, making us in fact, as in name, a free, united people. The only force that can bring about this condition is the power of the Gospel of Jesus Christ. Its principles of fellowship, love, and service, when put in practice, will transform society. Human nature, unaided, cannot rise to such heights. The grace which Christ gives alone can inspire men to realize this conception of the ideal state. The problems of peace must be met and solved wisely or else what has been won on the battlefield will be lost at home. Each citizen must contribute of his best thought and purpose in all that makes for safety, welfare, and righteousness at home. In that way only may we reap the enduring fruits of victory.

AN AMERICAN LABOR PLATFORM

An American Labor Party has been started in Chicago, and as a preliminary has of course adopted a platform. Among the more radical planks are the following:

"Democratic control of industry through the development of coöperation as a substitute for private autocracy on the one hand, and governmental, bureaucratic domination on the other.

"Elimination of waste, parasitism, and profiteering in industry and commerce through coöperation.

"Public ownership and operation of all public utilities; recapture of natural resources and large holdings of land.

"Liquidation of the national debt by the application thereto of all inheritances in excess of \$100,000. Graduated income taxation as a permanent policy, and the taxation of land values.

"Representation of labor in proportion to voting strength in all departments of the government, national, state, and local, and in all international tribunals and agencies.

"An international league of workers to supplement the league of nations, and insure the permanent abolition of militarism and imperialism in all their forms."

These have been described as the fundamental and comprehensive planks, while the following are regarded as those of immediate and practical importance:

"The right of workmen to organize and deal collectively with employers.

"Equal rights for men and women in industry and politics.

"An eight-hour day and a minimum wage.

"Abolition of unemployment by means of government work on housing, road-building, reclamation, and reforestation, and the like.

"Complete restoration of the fundamental rights of free speech and free assembly.

"Continuation and extension of government insurance to cover illness and accident as well as life and property."

A DECLARATION AS TO PUBLIC MORALS

An interesting declaration of principle is to be found in *The Interchurch Federation Bulletin* of Philadelphia, of which the Rev. Dr. Carl E. Grammer of St. Stephen's is chairman. Under the head of "Findings of the Conference of Interchurch Federation Secretaries and Officers," adopted at Chicago in September last, we find this plank:

"6. Public Morals.—In the matter of public morals, the model for the community efforts of the churches is to be found in the prophets of the Bible. Like them, it is our task faithfully to uncover the evils in our communities, and condemn those responsible for them, even going so far as to do so publicly by name; but it is not the duty of the religious organizations as such to police the community and enforce its laws. There are some circumstances when it is necessary to undertake some such tasks, because the properly constituted authorities refuse or fail to perform their duties, but even in these cases it is to be done only as a means of demonstrating this condition and securing a change whereby the duties of public officials will be faithfully performed.

"The fight with vice has now reached a stage at which no self-respecting community can afford longer to protect or permit the traffic in it. It is the duty of every federation to make war unremittingly on commercialized vice till it is suppressed, by the use of the best scientific methods of constructive treatment. Then, through educational and moral agencies, it should promote normal sex life.

"Similar should be the policy of the federation with regard to gambling and intemperance, where possible working through accredited existing agencies."

THE CHICAGO MAYORALTY

Next April Chicago will elect a mayor to hold the high office for a term of four years. Are the citizens going, the *Chicago News* asks, to let the office go by default to some cheap demagogue or some pitiful tool of a local political faction, or are they going to choose a real manager to serve all Chicago?

"The city's record in this respect in recent years is disgraceful. When it comes to choosing a mayor, where is Chicago's public spirit? Where is Chicago's community pride? Where is its business sense? Where is its plain, ordinary horse sense? Why should not the citizens apply these excellent qualities—qualities that the citizens have in abundance—to the problem of choosing a mayor to run the city's business during the four years beginning next April? This is a self-governing community. The community ought to go to work at the job in earnest."

THE NEED for Americanizing Americans is quite as urgent as the need for Americanizing foreigners. If the latter are slow in adjusting themselves to American conditions and ideals, it is because many so-called Americans fail to appreciate their heritage or their opportunities. The way the native American population of the South has treated the negro is an illustration of what I have in mind. We seldom see the name of a foreigner connected with lynchings. Political conditions generally in all sections of the country demonstrate the need for Americanization, which means, if it means anything, the welfare of the whole community above all else.

ONE HUNDRED AND FORTY-TWO negro men agents and 194 negro women agents of the United States Department of Agriculture and the state agricultural colleges were at work in the southern states during the fiscal year ending June 30, 1918. These agents were very successful in stimulating the growing of more food crops, giving special attention to home gardens and the canning and drying of fruits and vegetables for home use. They also materially assisted in helping in the labor problem by urging negroes on farms to work six days in the week.



Bringing Our Men Home



The war work of the Church must be prosecuted vigorously as long as our men are overseas, on their way home or being demobilized.

HOME, OF BEING DEMOBILIZED.

Our war work cannot stop until our soldiers and sailors are safe again in their homes.

Sunday, February 9, has been set as the date for the great contribution for concluding the war work of the Church.

William Lawrence

Bishop of Massachusetts

**Chairman, War Commission
of the Episcopal Church**

Remember Sunday, February 9



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

IN PORTO RICO

To the Editor of *The Living Church*:

AS you reported in your paper some time ago, the hospital of St. Luke's in Ponce, Porto Rico, was badly damaged by the great earthquake which shook that island last fall. Though the building was by no means destroyed, the foundations were so badly cracked that the Bishop has informed us they will have to spend \$5,000 or \$6,000 before it can be used again.

Toward this the Bishop has already received two gifts of \$500 each, one of \$400, and one of \$100; this last from a missionary whose resources are all too small. Will you be kind enough to publish this letter, in the hope that we may secure some further contributions so as to complete the sum necessary?

It would be of interest to all to know that during the last two months the hospital staff has taken charge of the emergency hospitals where sufferers from the influenza epidemic were cared for. Could the readers of this know what a Godsend the services of our hospital staff have been to thousands of people down there, they would pour in their offerings in the same spirit and for the same reason that they have been giving to the Red Cross.

Very truly yours,
New York, January 13th. ARTHUR R. GRAY,
Secretary for Latin America.

THE MUSIC OF "AMERICA"

To the Editor of *The Living Church*:

IT was well said that "a rose by any other name would smell as sweet"; but even in so sweet a thing as music its association to-day with Germany rather fouls the fragrance of many a song and tuneful melody.

On page 267 of *THE LIVING CHURCH*, issue of December 21st, appeared some interesting reference to the tune *America*. It seems that the *Morning Herald* recently advised its readers that the well-known melody was a plagiarism from the British national anthem; and that the Rev. William Copley Winslow, D.D., in turn, established the fact that both versions were based upon a still earlier German composition.

On a subject of such national interest it may be worth while, without depreciating the effect or value of the foregoing, respectfully to correct the corrector and to remove from *America* the present ill-favor of German birth.

For many generations the melody *America*, taken from the British national anthem, *God Save the King*, of early Georgian days, has been credited to an English origin and Handel adaptation. An entry in *Raikes' Journal* (Georgian) is the usual authority for this.

From the memoirs of Mme. de Crégn, however, the tune appears to have been almost an actual translation of the *Cantique* which was always sung by the demoiselles of St. Cyr when "the grand Monarch", Louis XIV, entered the chapel to hear morning prayer. The words were by M. de Brinose and the music by the famous Lully. Here is the first stanza:

"Grand Dieu sauve le Roi,
Grand Dieu venge le Roi,
Vive le Roi!
Que toujours glorieux.
Louis Victorieux!
Vole ses ennemis
Toujours soumis."

The days of Louis XIV were from A. D. 1638 to 1715. Those of the genius Handel were 1685 to 1759. Louis was therefore 47 years old when the great composer was born. It is recognized that George Frederick Handel did not hesitate to use or appropriate good and serviceable themes and melodies wherever he found them. The sentiment and metre of the quoted French stanza, coupled with French names and sources given, have the added reasonable presumption of historic date and place. Handel would naturally use a tune of such monarchical association. His greatest success was in England, his chief patron was the British King, George I; and the finest collection of his manuscripts, in six volumes, is preserved in the royal library at Buckingham Palace.

But we may safely believe, pending further correction, that in the music of *America* and three great allies and champions of democracy—France, England, and America—are again united.

Waban, Mass. FREDERICK PARSONS.

A MISSION PRAYER BOOK

To the Editor of *The Living Church*:

IN reports of General Conventions and other councils of the Church we hear much about the hundreds of places "where the Church is not known", but get little practical legislation to aid in introducing the Church in such places.

Three things long needed and easily provided would be of great assistance in the mission field. One has been partly provided in the *Mission Hymnal*, though for the purpose under consideration it should be reduced to not more than fifty hymns, and those old hymns of the Church which have so commended themselves to Christian people that they are included in all hymnals and known wherever religious services are held. The missionary could easily carry enough of these for a considerable congregation, and would always have known hymns. The second, the matter of mission reports, requires separate treatment. The third and most important is a shortened service book. This I have long had in mind, but have refrained from proposing it because I thought it would be considered by many too radical a proposition to receive any attention. But allusions in a recent number of *THE LIVING CHURCH* to *The Soldiers' Prayer Book*, which, though not described, is apparently a book containing only those offices most useful in the army, have emboldened me.

In most places where the services of the Church have never been held will be found those who, from prejudice, will not—at first—take part in the service anyhow; others who would join in the service if they could easily follow it; and a few who will make some effort to take part in the worship, even under difficulties, but fail to "keep up with" all of it. Many people, even in places where the service has been long established, do not attend because they say they are embarrassed by not being able to follow the service, because it "skips around so much" in the book. One brought up in the Church cannot appreciate this fully, but it is important in introducing the services in new places.

Leaflets containing only morning or evening prayer have been published to overcome this difficulty, but they still have too much in them. I have used them in mission work by going over them and marking the parts to be used in that service. In other places I have commenced by using only the General Confession and Lord's Prayer at first, adding other parts one at a time, after explanation.

What is needed in this kind of work is an abridged Prayer Book, to be authorized by the General Convention for use in missions only. This book should contain only the preface, the table of proper lessons for Sundays, morning prayer, evening prayer, and the Psalter. Moreover, in the morning and evening offices all alternative parts should be omitted. There should be but one Creed, the Apostles', one declaration of absolution, the shorter one from the Communion office; and where there are two or three canticles in a place where only one is used there should be but one printed. Even the lectionary might be omitted, for the missionary would have the Prayer Book with him. Of course the omissions proposed would reduce variety in the service, but sameness and not variety is what is needed in learning the service, and the loss would be more than compensated for by the great gain of having a service for beginners that proceeds directly forward without "skipping", except in the case of the reading of the Psalter, which the minister always announces; and it would be easy for the congregation to learn that at the end of that the service would be taken up at the point left.

I believe that a book of this kind would be most useful in the mission field. And the book is in no way mutilated; nothing in it is changed; but parts not usable at first are simply temporarily omitted from the book.

S. D. PALMER.

Eutaw, Ala., January 10th.

"HOLIDAYS IN NOVEMBER"

To the Editor of *The Living Church*:

BEFORE we enthusiastically change Thanksgiving Day to the 11th of November, let us wait and see whether the armistice has brought us anything for which we can permanently give thanks. Prospects are not too encouraging. We should look excessively ridiculous twenty years from now, in the midst of another and more terrible world war, keeping Thanksgiving Day on November 11th.

Very truly yours,

Detroit, Mich., January 18th. E. J. M. NUTTER.

Church Kalendar



- Jan. 25—Saturday. Conversion of St. Paul.
- " 26—Third Sunday after Epiphany.
- " 31—Friday.
- Feb. 1—Saturday.
- " 2—Purification B. V. M. Fourth Sunday after Epiphany.
- " 9—Fifth Sunday after Epiphany.
- " 16—Septuagesima Sunday.
- " 23—Sexagesima Sunday.
- " 24—Monday. St. Matthias.
- " 28—Friday.

CALENDAR OF COMING EVENTS

- Jan. 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—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, St. Paul's Church, Buffalo.
- " 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. GEORGE WEED BARHYDT, rector of Trinity Church, Branford, Conn., has tendered his resignation to take effect May 1st.

THE Rev. JOHN N. BORTON will on January 26th become senior curate at St. Paul's Church, Buffalo, N. Y., under the Rev. C. A. Jessup, D.D., a personal friend of many years' standing.

THE Rev. ILBERT DE L. BRAYSHAW becomes on February 1st rector of the Church of the Good Shepherd, Parkersburg, W. Va., and may be addressed at 901 Charles street.

THE vestry and members of St. Luke's Church, Washington, celebrated, on Tuesday, January 14th, the twenty-fifth anniversary of the rectorship of the Rev. THOMAS J. BROWN.

THE Rev. J. GORDON CAREY has assumed the rectorship of the Church of Our Saviour, Middleboro, Mass.

THE Rev. FREDERICK A. COLEMAN has accepted the rectorship of St. Paul's Church, Newark, N. J. He expects to take up his new work on the first Sunday in March.

THE address of the Rev. RICHARD COX is St. Paul's Rectory, 611 Poyntz avenue, Manhattan, Kans. He left Ellsworth, district of Salina, January 1, 1918, and has been in residence at Manhattan, diocese of Kansas, since that date. He is no longer the secretary of the Council of Advice in Salina, correspondence for which should be addressed to the Rev. A. G. Miller, Salina, Kans.

THE Rev. GEORGE A. FISHER has accepted a call to be vicar of St. Monica's Chapel, South West Washington, which is a mission for colored people under the care of the Bishop. Mr. Fisher will enter upon his duties February 1st.

THE Rev. JOSEPH FLETCHER has accepted a call to St. Paul's Church, Rock Creek, diocese of Washington.

THE Rev. THEODORE B. FOSTER, professor in the Western Theological Seminary and registrar of the diocese of Chicago, should be addressed, as formerly, at 2726 Washington boulevard, Chicago, Ill. The address given in *The Living Church Annual* is an error.

THE Rev. WILLIAM H. GALLAGHER may be addressed at 1068 Thurman street, Portland, Oregon.

THE Rev. WILLIAM M. GAMBLE has taken charge of Hope Church, Mount Hope, and St. Paul's Church, Manheim, diocese of Harrisburg. He should be addressed at St. Paul's rectory, Manheim, Lancaster county, Pa.

THE Ven. Dr. J. H. GREIG, Archdeacon of Worcester, who attended the sessions of General Convention in 1916 as chaplain of Dr. Yeatman-Biggs, Bishop of Worcester, now Bishop of Coventry, will come to Washington, D. C., in the middle of February for a week's mission. He will preach and conduct quiet days in several of the churches.

THE Rev. HERBERT B. GWYN, rector of the Church of the Holy Comforter, Kenilworth, Ill., has been appointed by the War Commission as civilian chaplain at Fort Sheridan, Ill., now a hospital for sick and wounded soldiers. Clergy and others who know of men being sent to Fort Sheridan are asked to write to Mr. Gwyn.

IN the Colonial Hospital, Mayo Institute, Rochester, Minn., on December 13th, the Rev. WILLIAM H. HAUPT underwent his thirteenth operation. He was recovering splendidly when on January 13th he fell a victim to influenza, and is now in the Stanley Hospital, with every indication of speedy recovery.

THE Rev. THOMAS A. HYDE, rector of St. Mary's Church, Jersey City, N. J., has been granted a year's leave of absence to assume emergency work as chaplain-superintendent of Christ Hospital. His address continues to be The Rectory, 575 Pavonia avenue. The Rev. P. C. Manzer is taking charge of parish work, under direction of the rector.

THE New England Society as a separate institution of the Church Temperance Society has been discontinued and the Rev. VICTOR R. JARVIS, who succeeded the late Rev. S. H. Hilliard, has been appointed to the supervision of the New England states. He should be addressed at 213 Huntington avenue, Boston, Massachusetts.

THE Rev. JENS W. JENSEN, a veteran of the Gallipoli campaign, recently ordained to the diaconate, has been seriously ill at the Custer Sanatorium in South Dakota. Influenza was followed by hemorrhage, which on account of his low physical state, resulting from the hardships of service, brought him very low. He is slowly recovering.

THE Rev. THOMAS G. LOSEE, rector of St. Bartholomew's Church, White Plains, N. Y., should now be addressed at 55 Rathbun avenue.

THE Rev. HARVEY OFFICER, O.H.C., began on Sunday, January 12th, a twelve-day mission at the Church of the Ascension, Washington, D. C.

THE Rev. CHARLES G. PROUT should now be addressed at St. Paul's rectory, Waddington, New York.

THE Rev. HENRY V. SAUNDERS has accepted a call to All Saints' Church, Oakley, Maryland.

ORDINATIONS

DEACON AND PRIEST

SOUTH DAKOTA.—On Friday morning, January 3rd, in the Cathedral at Sioux Falls, the ordination to the priesthood of the Rev. DAVID W. CLARK took place. The candidate was presented by the Rev. E. F. Siegfriedt, and the sermon was preached by the Very Rev. E. B. Woodruff, Dean of the Cathedral. Mr. Clark is stationed at Rapid City. He is the second son of the Rev. A. B. Clark, who for some thirty years has been the missionary to the Indians on the Rosebud Reservation.

On Sunday, January 5th, Bishop Burleson ordained to the diaconate, in Christ Church, Yankton, Professor AUSTIN P. LARRABEE of the faculty of Yankton College. Professor Larrabee for two years past has been doing useful and effective work as a lay reader at Yankton and outlying missions. He continues his work at the college and will assist the priest in every possible way.

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

ACKLEY.—In Waterbury, Conn., on January 13th, DORIS ACKLEY, aged seventeen. A devoted member of the altar guild of Trinity Church. "And my spirit hath rejoiced in God my Saviour."

BURWELL.—Entered into life eternal, at her home in Henderson, N. C., December 16th, after a brief illness of influenza-pneumonia, EVELYN AMES, beloved wife of Joseph S. BURWELL.

"O use me, Lord, use even me,
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

GALBRAITH.—On December 16th, in Camp La Valbonne, France, of pneumonia, after having apparently recovered from gassing, JOHN GRAY GALBRAITH, born August 28, 1893, in Lexington, Ky.; beloved son of the Rev. J. E. H. and Alice Gray Galbraith of South Carolina.

HYDE.—Entered into life eternal at her home in Oxford, N. Y., on the eve of the 10th of January, MYRA BATES, youngest daughter of the late Elisha Graves of Northampton, Mass., and widow of William Henry HYDE, of Oxford, N. Y., aged 88 years.

"And with the morn those angel faces smile,
Which I have loved long since,
And lost awhile."

MITCHELL.—Mrs. ALBERT MITCHELL, the only daughter of the Rev. William Holmes, superintending presbyter on the Santee Reservation in Nebraska, died just before Christmas. She was a young woman of unusual mental ability and Christian character, and her death is a great loss to the family and the community.

MOTTE.—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."

TAYLOR.—Entered into life eternal on June 14th at Belleau Wood, France, EDWARD WINIFRED, son of J. A. and Idle Kerr TAYLOR of Oxford, N. C., in the twenty-fifth year of his age.

"Christ's faithful soldier and servant unto his life's end."

"Greater love hath no man than this, that a man lay down his life for his friends."

WESTERVELT.—On January 8th, in Philadelphia, Pa., THOMAS ST. JOHN WESTERVELT, youngest son of Mary St. John and the late John Corley Westervelt.

"Grant unto him, O Lord, eternal rest, and may light perpetual shine upon him."

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.

THE BISHOP OF NORTH TEXAS desires to correspond with clergyman seeking a warm, dry climate, especially helpful for tubercular trouble.

POSITION WANTED—CLERICAL

PRIEST, 40, DESIRES PARISH WHERE there is good high school. Address Rev. EDWIN G. WHITE, Box 92, Aurora, N. Y.

POSITIONS OFFERED—MISCELLANEOUS

CHURCHWOMAN OF MIDDLE AGE wanted with experience in housekeeping and management to take charge of Church institution located in Middle West; one with some knowledge of keeping accounts preferred. Address, giving experience and reference, A. L. T., care LIVING CHURCH, Milwaukee, Wis.

CAPABLE CHRISTIAN WOMAN wanted as superintendent in Florence Crittenton Home in Trenton, New Jersey. Communicate with Mrs. S. D. OLIPHANT, 837 Edgewood avenue, Trenton, N. J.

POSITIONS WANTED—MISCELLANEOUS

CHANGE OF POSITION WANTED BY organist and choirmaster of unusual ability and experience; capable of big things. Entirely satisfactory in present work but desires change for excellent reasons. Concert organist and expert in the training of boy or adult choirs; cathedral trained; devout Churchman. Address EARNEST WORKER, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST 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.

ORGANIST AND CHOIRMASTER DESIRES to make change. Exceptional references as to ability as choir-trainer, recitallist. Address SAXNAM, 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.

ST. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. Miss HOLLIDAY, 2 Park place, Geneva, New York.

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

UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS.—CIRCULAR ON application. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

REAL ESTATE—NORTH CAROLINA

"Hold on, hope hard in the subtle thing
That's spirit; though cloistered fast, soar
free!" —*Browning.*

"—His young friend, Mary Clare,
Had disappeared; her mother died."
—*The Unnamed Poem.*

The grass is withered in the mountains; but their beauty still waits for tired hearts.

Lands and homes in the mountains of the South. CHARLES E. LYMAN, Asheville, North Carolina.

PUBLICATIONS

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.

MAGAZINES

STAR NEEDLEWORK JOURNAL, one year 25 cents 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.

MEMORIAL

ABRAM ROBINSON MCLIVAIN

The death on November 27, 1918, of ABRAM ROBINSON MCLIVAIN, rector's warden, senior member of the vestry of St. Andrew's Church, West Philadelphia, and a most faithful member of the congregation, as was his father before him, has removed one of the best and noblest from our midst. He was ever distinguished for his unswerving devotion to the interests of God and His Church.

In the years of his long connection with this congregation he saw St. Andrew's pass through all stages of its development, from its renewal in the old restored chapel, once burned, at Thirty-sixth and Appletree streets, in the second church erected in 1865, now our chapel, to the present church erected in 1888, at which time he served as a member of the building committee, and also at the restoration of the chancel after the destructive fire of 1896.

For forty-five years he was a member of the vestry, and for many years the rector's warden. One of his most loving services was rendered as chairman of the chancel committee, the beautifying of which was his constant delight. He brought to every task a spirit of consecration, humility, persevering labor, and the influence of a gracious personality.

His sweetest affections were centered upon this church and its work. Its every interest was his deepest concern. The religion of Jesus was, to him, joy and life and power.

A lover of beauty and nature, a lover of God and his fellows, ever a kindly gentleman, a devout and humble-minded Christian, a sincere friend, a generous and often secret benefactor, the world is the better and richer for his life, and every one who had the joy of his friendship can well say: "I thank my God upon every remembrance of you."

The vestry of St. Andrew's Church directs that this minute be placed upon their records as a testimony of their affectionate regard, and as an expression of their deep personal loss, and of sympathy with his beloved family; and also that a copy be engrossed, and signed by the rector and clerk of the vestry, and forwarded to them.

WILLIAM J. COX,
Rector.

HARRY W. POWELL,
Clerk.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

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 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.

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T. J. Hayden, 82 Weybosset St.

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Educational Dept. Church House, 12th and Walnut Sts.
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BALTIMORE:

Lycett, 317 North Charles St.

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
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 Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
 A. C. McClurg & Co., 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.]

George H. Doran Co. New York.

Federal Power: Its Growth and Necessity. By Henry Litchfield West. \$1.50 net.

ANNUAL CONVENTIONS

INDIANAPOLIS

THE EIGHTY-SECOND annual council of the diocese of Indianapolis met in All Saints' Cathedral, Indianapolis, on Wednesday evening, January 15th. The Rev. Dr. Partridge addressed the council at this service in the interest of Armenian and Syrian relief.

One of the best features of the council was the conference held for the clergy by the Bishop in the afternoon of the opening day. The following deputies to the General Convention were elected:

Clerical—James D. Stanley, Lewis Brown Ph.D., John E. Sulger, and James W. Comfort.

Lay—Hon. Thomas L. Sullivan, James D. Bigelow, Thomas F. Moran, and John L. Rupe.

Delegates to the provincial synod:

Clerical—William Burrows, William R. Plummer, John E. Sulger, and Marshall M. Day.

Lay—Hon. Thomas L. Sullivan, Joseph C. Talbott, W. C. Mitchell, and John L. Rupe.

Action in regard to the House of Churchwomen was held over for another year.

MILWAUKEE

THE COUNCIL of the diocese of Milwaukee assembled in All Saints' Cathedral Guild Hall, Milwaukee, on January 14th and 15th. After the roll call, showing a splendid attendance of clerical and lay delegates, the Bishop read his address. He spoke of God's answer to our prayers for victory, of reconstruction problems, of the hope and prayer that "what has been won by the sword at such terrible cost may not be lost by the pen". He urged the continuance of self-denial and sacrifice. He expressed the hope that many vocations for the ministry of the Church would be found among returning soldiers and officers, as at the close of the Civil War, and that the Church would make it possible for older men to enter the ministry who are morally and intellectually qualified and yet not able to undertake Latin and Greek and Hebrew; this to be accomplished without letting down the standard of scholarship for those who have the ability and means and time to have a fuller intellectual training. "I believe we would not be so weak in this Mid-West

Province if we found a way to use such men. The day is long past when there is only a place for the finished, careful scholar to carry the message. One of our bishops at the Lambeth Conference said that the Church of England was dying of dignity. We do not want the American Church to die of the same disease."

The Church Club of Milwaukee held its annual dinner at the Milwaukee Athletic Club on the first evening. President T. C. Hatton presided. The Rev. Dr. George Craig Stewart, introduced as the first speaker, held his audience for nearly an hour, his subject being From the Marne to the Meuse: the Experience of a Chaplain at the Front.

After Dr. Stewart retired Bishop Webb and President Hatton spoke of Church extension in the diocese.

The closing speaker was Chaplain Bernard I. Bell, who spoke upon Religious Reconstruction.

James H. Daggett was elected president and Frederick P. Jones secretary.

At the corporate Communion at All Saints' Cathedral on Wednesday morning the clergy made up the choir and sang most acceptably the *Missa de Angelis*. This innovation proved so satisfactory that it will doubtless be a permanent feature of future meetings of the diocesan council.

At the session on Wednesday morning a resolution was adopted that the clerical and lay delegates respectfully petition the legislature to ratify the prohibition amendment.

The usual reports were read, showing, for the most part, a healthy condition throughout the diocese.

Elections:

Treasurer: J. H. Daggett.

Registrar: The Rev. W. H. Stone.

Standing Committee: Clerical—The Rev. Messrs. E. R. Williams, A. H. Lord, H. Whitmore, and H. B. St. George, D.D. Lay—W. F. Myers, H. N. Laffin, G. E. Copeland, and J. S. Hyde.

Delegates to General Convention: Clerical—The Rev. H. B. St. George, D.D., the Rev. Messrs. E. R. Williams, C. N. Lathrop, and A. H. Lord. Lay—Messrs. F. C. Morehouse, H. N. Laffin, S. G. Moon, and G. E. Copeland.

Delegates to Provincial Synod: Clerical—The Very Rev. E. A. Larrabee, D.D., the

Very Rev. C. N. Lathrop, the Rev. Messrs. F. L. Maryon and A. H. Lord. Lay—Messrs. W. J. Morgan, S. G. Moon, I. L. Nicholson, and James Cavanagh.

By amendment to the canons the annual meeting of the council was fixed for the Tuesday after the second Sunday in January.

In response to a request from the diocesan branch of the Woman's Auxiliary in 1917 a committee was appointed to report on the House of Churchwomen. The committee concluded "that it would be inexpedient at this time to admit the women to membership in the council. We reach this conclusion from various reasons. One important reason is that since the meeting of the council, the Synod of the Province of the Mid-West, meeting in Fond du Lac in October, 1917, definitely constituted a House of Churchwomen for the province, with provision for representation from this diocese. . . . We ought to take the scheme the province has planned."

A resolution was passed that the report of the committee be accepted, and that the committee on canons be instructed to present canons at the next meeting to constitute a House of Churchwomen.

A special committee appointed in 1917 to consider the allotment for diocesan Church extension reported that "a careful survey of the resources at the command of the Church extension board of the diocese has convinced your committee that some substantial increase should be made in these funds. . . . Living expenses have advanced tremendously. The fine enthusiasm of the clergy does not lessen the need. . . . It is our belief that infinitely greater sums for the transaction of this most important business may be had. The world faces a new era. The truth is now realized, 'it is more blessed to give than to receive.'"

A resolution was passed that the allotment be increased from approximately \$6,000 to \$7,500 per annum, and that provision be made for the effective gathering of this amount.

The University Commission of the Church in Wisconsin was authorized, subject to the approval of the Bishop, to enlist the coöperation of the General Board of Religious Education in presenting a campaign for funds for the university work.

A committee was appointed to investigate

and report on means for making the work of All Saints' Cathedral more diocesan in character.

QUINCY

THE PROHIBITION AMENDMENT to the national constitution was ratified during the sessions of the annual synod of the diocese of Quincy, which met at Trinity Church, Rock Island, on January 15th and 16th. At the opening service the Rev. W. L. Essex, rector of the parish, was celebrant, and the Rev. David E. Johnstone, D.C.L., preached the sermon, on Church Unity.

The Bishop presided at the business sessions. Reports showed a successful year's work, despite war and epidemic. The Bishop's address was on Post-War Church Work, in the course of which he said:

"The Church of God, strengthened by the war, faces the peace problems which are its outgrowth. There is frequent suggestion that the Church will not be able to meet the new demands. It is insinuated that the factory has learned to speed up production, and at once improve quality, but that the Church may not meet the similar need in its own field. Perhaps it would be wiser to wait until there has been a demonstrated failure.

"It is often suggested that the Church, to appeal to people in these new times, must have broader visions, and identify herself more closely with civic and moral movements, and lend greater aid to philanthropic enterprises. So far as this insinuates that the Church has been narrow, and that she has been trying to save herself rather than society, I resent it. It would be pitiful if it were true. It is pitiful wherever it is true. Whatever parochialism may indicate in isolated spots, it remains true that the spirit and the designs of the Church manifested in the great trend of her labors are unselfish.

"That the Church has her own divine mission to fulfill, and that she resolutely resists all seditious efforts to divert her from that mission, is very true. Nevertheless, the Gospel she brings, and the truths she teaches, and the morality she inculcates, are back of every forward movement of society."

Fifteen hundred copies of the address were ordered printed for distribution.

At a missionary meeting in the evening, the Rev. Messrs. J. H. Dew-Brittain and H. L. Bowen delivered forcible addresses on Country Church Problems and on Church Finance.

During the forenoon of the second day, announcement was made that Nebraska had just ratified the federal prohibition amendment; whereupon the synod sang the doxology and adopted the following:

"WHEREAS, News having just come that the necessary votes for the adoption of the federal prohibition amendment to the Constitution have been secured by the action of the thirty-sixth state legislature, this synod hereby wishes to place on record its sense of gratification that this great movement has been brought to a successful issue, believing that in the development in recent years of social, moral, and political conditions, it is a wise and timely action by our nation."

A resolution was adopted, congratulating the Bishop on the attainment, on January 20th, of the fifteenth anniversary of his consecration, wishing him full renewal of health and many more years of successful guidance of the affairs of the diocese.

Messages of greeting were sent to the Rev. Dr. Leffingwell, in Pasadena, and to the Rev. George Long, the latter confined to his home in Warsaw by illness.

Elections resulted as follows:
 Secretary: The Rev. J. H. Dew-Brittain.
 Treasurer: J. W. Potter, Rock Island.
 Deputies to General Convention:
 Clerical—C. W. Leffingwell, D.D., H. I. Bowen, W. L. Essex, J. H. Dew-Brittain.
 Lay—Murray M. Baker, H. A. Richter, C. S. Cockle, T. R. Stokes.
 Provisional Deputies:
 Clerical—J. M. D. Davidson, D.D., A. G. Musson, George Long, H. A. Burgess.
 Lay—J. C. Paddock, William Mumford, T. B. Martin, L. C. Boggess.
 Delegates to Provincial Synod of the Mid-West:
 Clerical—J. M. D. Davidson, D.D., A. G. Musson, George Long, R. H. Atchison.
 Lay—J. W. Potter, J. H. Hicks, Walter Peck.

Standing Committee: Clerical—The Rev. J. M. D. Davidson, D.D., president; the Very Rev. W. O. Cone, secretary; the Rev. George Long. Lay—Messrs. J. F. Somes, T. R. Stokes, W. M. West.

The next synod is to meet at Pittsfield on January 21, 1920.

SOUTHERN FLORIDA

SOUTHERN FLORIDA'S annual convocation was held in Holy Cross parish, Sanford, on January 7th to 9th, with good attendance of clergy and lay delegates.

Bishop Mann's annual address, given at the opening service on the evening of the 7th, dealt with matters of importance and held close interest. He noted that the first convocation of this district was held in Sanford, in 1893, shortly following Bishop Gray's arrival. Holy Cross was then one of five parishes within the district, the others being St. Paul's and St. Peter's (colored) at Key West; Grace, Ocala, and St. Luke's, Orlando. Only missions were then in the present large cities of Tampa and Miami. There are now fifteen parishes and eighty missions. Two of the twelve lay delegates then attending, and elected as the first treasurer and chancellor, F. H. Rand and L. C. Massey, have been continued in office throughout the long period.

Convocation organized for business after this service. The Rev. W. L. Blaker was appointed secretary, and the committee on lay credentials consisted of the Rev. Messrs. W. W. Williams and W. B. Curtis.

On the 8th, the Holy Communion was celebrated at 7:30. The following appointments were made:

Chancellor, L. C. Massey.
 Vice-Chancellor, T. P. Warlow.
 Treasurer, F. H. Rand.
 Registrar, the Very Rev. J. G. Glass.
 Council of Advice: The Very Rev. J. G. Glass, the Rev. A. S. Peck, Messrs. A. J. Holworthy and A. Haden.

A telegram was sent to Bishop Gray conveying greetings and best wishes.

The treasurer's report showed all but one parish paying assessments in full. Of the eighty missions, seventy paid in full, five others in part.

Encouraging reports were given by the treasurer, the chancellor, and committees. An address on Sunday school work and methods by the Rev. G. L. Tucker, field secretary for the provincial Board of Religious Education, and one on the every-member canvass by the Rev. Louis G. Wood, field secretary of the Board of Missions, were received with deep interest. A committee of clergy and laymen was appointed to take charge of extending the every-member campaign throughout this district, the Tampa parishes and missions having set April 6th to 13th for such campaign there.

Decision was made that an offering for St. Luke's Hospital, Orlando, be taken on either Thanksgiving Day or Christmas throughout the district; also one on the First Sunday in Lent for the Cathedral School, and on the First Sunday after Easter for the diocesan endowment fund.

The Rev. W. C. Richardson and L. H. Lothridge were elected delegates to General Convention, the alternates being the Rev. C. E. Patillo and A. J. Holworthy.

An invitation from the Rev. Robert McKay to hold the next convocation in St. Mary's Church, Daytona, was accepted. Adjournment was made after a final business session on the morning of the 9th.

TRINITY CHURCH, NEW YORK, WILL SOON HAVE FREE PEWS

*Following Rector's Suggestion —
 Redelineation of Dioceses—Memorial Service at Columbia University—Meeting of General Board of Religious Education*

New York Office of The Living Church }
 11 West 45th Street }
 New York, January 20, 1919 }

BY action of the vestry of Trinity Church, taken this week, the custom of renting pews will cease on May 1st. Some pews, however, will not be open to the public, because they are owned in fee simple by individuals or estates and are not under control of the vestry.

This action was taken at the suggestion of the rector, the Rev. Dr. William T. Manning, publically made in a sermon on Sunday morning, December 29th. It is further reported that the action of the rector, wardens, and vestrymen was unanimous, and affects all the chapels as well as the parish church.

Pews have been rented at Trinity Church for the last 221 years. The revenue derived

from pew rental has not been great, it was said, as the rates had not been raised for fifty years.

"It is a striking sign of the times," said Dr. Manning, "that in a parish with such venerable traditions as Trinity, and where old customs have so strong a hold, this action should be taken unanimously with the desire to make the life of the Church as truly democratic as it should be. The proposal made recently that Trinity should take this action aroused widespread interest. Great numbers of letters were received from people in this and other cities commending the project. These letters have come from Jews as well as Christians, and not a few of them from men not connected with the Church. The feeling expressed in all of them is that the discontinuance of rented seats will help to bring the Church nearer to the life of the people.

"There are in Trinity about thirty pews which belong in fee simple to individuals or estates. Some of them have been held from time immemorial by the families which now own them. It is hoped that some of the owners of these pews will present them to the church, and that all of the owners may

be willing to cooperate in the newly-adopted policy."

APPROVAL FOR REDELINEATION OF DIOCESES

The proposed redelineation of New York as proposed by the associated committees appointed by the dioceses of New York, Albany, Central New York, and Western New York seems to have met with general approval. The plan, which provides for a diocese of New York, a diocese of Albany, a diocese of Utica, a diocese of Syracuse, a diocese of Rochester, a diocese of Buffalo, a "northern diocese", and a "southern diocese", was published, together with a table of statistics, in *THE LIVING CHURCH* of November 30th, page 144. If the plan is finally adopted there will be nine dioceses, including Long Island, within the state. The committee, with the bishops whose dioceses would be affected by the changes, will meet in Albany on Tuesday, January 28th.

SERVICE FOR COLUMBIA'S WARRIOR DEAD

Columbia University's large company of men who made the supreme sacrifice in service and the members of the faculty who died during the last year were commemorated on Sunday, January 12th, at an impressive service in St. Paul's Chapel on the university campus. The chapel was filled to its capacity with relatives of the men and their classmates and friends.

The service flag of gold stars, which was presented to the university by the alumni, shows 120 deaths in service, but the chaplain, the Rev. Raymond C. Knox, announced that these stars represent deaths that have already been definitely certified, and that the total number of Columbia dead will probably reach 150. There were eleven thousand Columbia men in service, nine thousand of whom reached France. The flag was presented to Dr. Nicholas Murray Butler by Major J. August Barnard, who headed a guard of honor in uniform.

Following the reading of the lesson the guard of honor proceeded to the chancel, and the cord holding the furred gold star flag which was suspended from the center of the chancel was drawn by Major Barnard, who presented it to the university.

Dr. Butler made a brief address of acceptance, and when he had read the names of the men represented by the stars of the flag a bugler sounded taps and the guard of honor returned in formation to their seats.

After the reading of the names of the dead the chaplain, the Rev. Raymond C. Knox, delivered an address in which he said:

"To their everlasting glory, the sons Columbia had nurtured proved their capacity to see the eternal difference between right and wrong, truth and falsehood, light and darkness! 'Throned upon a hill where heroes fought for liberty and died,' they caught the flame of a living past and held aloft the torch! They went forth not for love of the fight but for love of the right. Their patriotism was not blind, but clear-eyed and consecrated! In every branch of service, in every emergency, their trained minds were qualified to master the most intricate and hazardous tasks."

RELIGIOUS EDUCATION

Among the more important subjects scheduled for consideration at the annual meeting of the General Board of Religious Education of the Church, to be held from January 28th to 30th at 289 Fourth avenue, New York, are those pertaining to recruiting men for the ministry, the work of the Church's National Student Council, and providing religious education in the 125 Church preparatory schools, in which there are about ten thousand boys and girls.

The three-day sessions will be preceded by a meeting Monday night, January 27th, of the committee on provinces.

Meetings of the parochial, collegiate, theological, and secondary education departments will be held Tuesday, followed Wednesday by the annual business meeting of the board in the morning and sessions in the afternoon and evening. Holy Communion will be celebrated Thursday morning in Calvary Church. Morning and afternoon sessions will be held and in the evening there will be a mass meeting, presided over by Bishop Greer.

CHURCH TEMPERANCE SOCIETY

A large and enthusiastic meeting of the Church Temperance Society was held on Monday evening, January 13th, in the Church of the Heavenly Rest. At the request of the late Bishop Courtney, made three days before his death, Bishop Burch presided and made an address. Owing to the inability of Bishop Darlington to be present, his place on the programme was taken at the last moment by the Rev. Douglas Matthews, who made a forceful address. The third address was by the Rev. Dr. James Empringham, general superintendent of the Church Temperance Society.

INFLUENZA CLOSES CHOIR SCHOOL

Several cases of influenza having been indicated in the choir school of the Cathedral of St. John the Divine, it has been deemed advisable to close the school temporarily and return the boys to their homes. The men of the choir will sing at the usual services until the trebles return.

WALDENSIAN AID SOCIETY

The annual meeting of the American Waldensian Aid Society was held in Synod Hall on Wednesday afternoon, January 15th. In the absence of Bishop Greer, who is president of the society, Dean Robbins of the Cathedral presided. The Rev. Ernesto Giampiccoli, Moderator of the Waldensian Church of Italy, made an address on *The Waldensian Church in War and Reconstruction*. The Rev. Henry C. Sartorio, curate of Christ Church, Boston, who has recently returned from the Italian front, presented pictures of that territory.

This society centers attention just now upon its soldiers' rest rooms and its orphanage work, for which the government cannot make adequate provision. The cost of living is almost prohibitive, much higher than in the United States.

SEMINARY TRUSTEES

The annual meeting of the board of trustees of the General Theological Seminary was held on January 15th in Sherred Hall, the Bishop of Newark presiding. Considering the effect of the war on institutions of learning, the reports presented by the Standing Committee, the Dean, and the treasurer were highly gratifying.

The chair of "The Language and Literature of the New Testament", vacant since 1917 by the resignation of the Rev. William Henry Paine Hatch, D.D., was declared vacant. The Rev. Dr. Burton Scott Easton was nominated for election.

The chair of "Ecclesiastical Polity and Law", vacant since 1916 by the death of the Rev. Dr. William Jones Seabury, was declared vacant. The Rev. Ralph B. Pomeroy was nominated for election.

A special committee of members of the board of trustees, the associates, and the faculty will be appointed to prepare a programme of exercises on April 30th and May 1st—the one hundredth anniversary of the beginning of instruction in the General Theological Seminary.

The trustees approved the plans for the summer school of theology, to be established and maintained by members of the faculties of the nine Church seminaries for candidates for holy orders who have lost time by national service.

The seminary commencement will be at the usual time, the date this year being Wednesday, May 28th.

The seminary catalogue shows fifty-four students in the seminary from thirty-one dioceses, representing alumni of twenty-eight colleges and universities. There are also 103 resident graduate and non-resident clergymen studying for the degree of B.D. under the direction of the faculty.

GIRLS' FRIENDLY SOCIETY

The annual supper of the Girls' Friendly Society in the diocese was held in the Metropolitan Building on January 10th. The speakers were Miss Hadley, New York president, the Rev. Horace Percy Silver, Miss Virginia Potter of the New York League of Women Workers, and Miss Joy Montgomery Higgins of the American Labor Mission. Six hundred and twenty women and girls were present. Miss Hadley made a short address of welcome, after which patriotic songs were sung, five of which had been written especially for the occasion. Dr. Silver laid emphasis on the responsibilities resting upon women and the power they should cultivate to meet them. Miss Virginia Potter made the girls realize their power to stimulate public opinion to help the legislature enact good laws.

Miss Higgins brought a message from England, where she was a guest when officially representing the American Labor Mission. The women of England were the second line of defence, behind the lines everywhere. The war brought them a rebirth of soul which can never be lost. The glorious spirit shown by the women of these two countries must be made lasting by a true achievement of a real democracy.

New Year's Day was happily observed at the war headquarters of the society in New York. Keeping open house through the afternoon and evening, fully 150 associates and members were present.

A WEDDING ANNIVERSARY

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, and Mrs. Stires celebrated their silver wedding anniversary on the afternoon of January 11th at the rectory. More than five hundred parishioners called to offer felicitations and scores of congratulatory telegrams were received. The second reception was held on the Monday afternoon following for the bishops and clergy and their wives, and personal friends outside the parish.

The invitations issued for the anniversary were engraved in silver, and in one corner appeared this request: "The demands of war relief are pressing. We hope for your presence—not presents—at our silver wedding anniversary."

But a room had to be set aside on the second floor for the silver gifts which flowed in. Among them were many silver dollars offered for war relief.

JUNIOR CLERGY MISSIONARY ASSOCIATION

On January 14th, the regular monthly meeting of the J. C. M. A. of New York was held at St. Ann's Church, Brooklyn. The Rev. C. Ashton Oldham presided. The Rev. Charles L. Slattery, D.D., read an inspiring paper on the general topic, *From Flag to Cross*. This subject was probably the central point in the whole series of addresses to be given this year. Unanimous opinion was that Dr. Slattery should be

asked to allow the society to publish his address. Some forty members were present.

The next meeting will be held on February 11th, at the Chapel of the Intercession. The speaker will be the Rev. William E. Gardner, D.D., the topic, The Church's Reserves, or the Religious Training of the Young.

CANVASS IN GRACE CHURCH, NYACK

An "every-name canvass" was held on January 12th in Grace parish, Nyack (Rev. A. L. Longley, rector), which resulted in a gain in pledges to current expenses of over \$3,000 and a gain for missions and benevolences of over \$600.

CONVALESCENCE OF BISHOP LAWRENCE

I hesitated writing last week about Bishop Lawrence's condition as the reports were conflicting. I am glad to state now that he is much better. The Rev. Charles E. Jackson, a member of the Standing Committee, certainly voices the unexpressed apprehension and prayer of both clergy and laity in the following note:

"Gratitude for the restored health of Bishop Lawrence has been very deep in our hearts through these past days. His operation was successful and now a somewhat protracted convalescence must be patiently borne. In these weeks, when we are especially close to the heart of the Bishop in his plan for the Twenty Weeks let us often lift up our hearts in intercession for his increasing strength day by day. We can never be too grateful for the power and simplicity and sincerity of his leadership. The Twenty Weeks is a most marked illustration of his ability to make personal and intimate a plan which is extensive and inclusive. Let our deepening consecration to the ideals which he is outlining be our best expression of thanksgiving."

BISHOP LAWRENCE MAKES SUGGESTIONS FOR SERVICE

In Connection with Twenty Weeks' Campaign — Lectures on Spiritual Subjects — Lectures on World Conditions — Convalescence of the Bishop

The Living Church News Bureau }
Boston, January 20, 1919 }

SUGGESTIONS FOR SERVICE is the impressive sixteen-page pamphlet which the Bishop has put forth in connection with the Twenty Weeks' Campaign in the diocese of Massachusetts. I question whether any diocese of the Church has ever before made such a definite and practical survey of its possibilities for service.

"I don't know what to do" may again be repeated in the diocese of Massachusetts by an honestly bewildered soul, provided that person has never seen *Suggestions for Service*. But never again after that! The *Suggestions* are so real and concrete that honest ignorance must certainly see the light.

The pamphlet is divided into five parts: Part I, Organizations Offering Opportunities for Service; Part II, Service-Suggestions for Men, Women, and Children; Part III, Education; Part IV, Lecture Bureau; Part V, Book List.

The definite suggestions for service in the local parish for men, women, and children are so complete and real that many a rector will permanently prize these details.

Nearly one hundred lectures are offered to parish organizations on the following subjects: Child Welfare, the Girl Problem, Feeble-minded, Prisons, Venereal Diseases, Reconstruction of the Soldier and Sailor, Labor, The Housing Problem, Child Conservation, Americanization of New Citizens, Problems of Peace.

LECTURES ON SPIRITUAL SUBJECTS

The Church is ever hospitable to the discussion of healing and prayer and health. St. John's Church, Newtonville, has appreciated the lectures just concluded by Mrs. Edith A. Talbot, the daughter of General Armstrong. The rector of St. John's, the Rev. Richard T. Loring, has written the following favorable criticism of Mrs. Talbot's work:

"The craving of us Christian men and women to-day is for reality in religion. If men actually do walk with God, we too want daily to feel His presence near us—nearer to us than breathing, closer than hands or feet. If faith actually will remove mountains, we too want to experience faith and make practical use of it. If God actually does give to those who ask, we want for ourselves the conviction that He does, and the courage and benefits which go with that conviction. It is getting to be not enough for most of us just to hear these things talked about, and just to believe that they are true. What we want nowadays is practical results for ourselves as the outcome of what we hear and believe.

"It is right at this point that the lectures recently given in our parish by Mrs. Edith A. Talbot have been so great an inspiration and help. Mrs. Talbot talks in an interesting and illuminating way about vision, desire, faith, prayer. She treats these subjects in ways which are new to most people, yet which are absolutely in accord with the spirit of the New Testament. But she goes further. She does what so seldom is done. She lays down a programme.

"It will be good news to those who listened to Mrs. Talbot to hear that we are starting in this parish a Prayer Group—a small company of men and women who believe that God hears and answers definite prayer, who are trying week-days to perfect themselves in the great art of prayer, and who will meet together of a Sunday afternoon to serve their fellow-men through prayer."

RELIGIOUS EDUCATION

The Chelsea Community School of Religious Education this evening ends its first term. The director, the Rev. George A. Barrow, Ph.D., rector of St. Luke's parish, Chelsea, has been asked by the committee on education to give the next term two courses of lectures on the present condition of the less well-known countries of the world, and the political and religious problems of those countries. The courses will survey the condition in the near and the far east, and include lectures on South America and the Philippines.

In spite of the prevalence of influenza both among the faculty and students, the school has proved effective, and is planning for an enlarged curriculum and student body next year.

INTERCHURCH EMERGENCY CAMPAIGN

A meeting in the interest of the Interchurch Emergency Campaign, in which our own Church has a part, will be held in Trinity Church, Boston, on Tuesday evening, January 21st.

The campaign, under the auspices of the General War-Time Commission of the Churches, has the endorsement of the War Commission of our own Church, and Bishop Reese of Southern Ohio is the chairman of the executive committee. This meeting is held to awaken the Christian public generally to the obligations and opportunities of reconstruction.

The speakers at the meeting will be Bishop Stearly and Mr. Robert E. Speer.

EPISCOPALIAN CLUB

The annual meeting of the Episcopalian Club of Massachusetts, for election of officers and other business, will be held at the Copley-Plaza Hotel, Boston, January 27th, at 6:15 P. M. Dinner will be served at 6:45.

RALPH M. HARPER.

PENNSYLVANIA CHURCH CLUB RESUMES ANNUAL DINNERS

Addresses Bear on the War—Plans for Deaconess House — Social Service—Quiet Day

The Living Church News Bureau }
Philadelphia, January 20, 1919 }

THE Church in the War and Out of It as Seen by the Church Club," was the way in which Bishop Rhinelander referred to the notable gathering of laymen and their guests at a dinner in the Bellevue-Stratford on January 15th. The annual dinner which is a feature of the club's life was omitted for the past two years owing to war conditions, but the toastmaster, Mr. E. H. Bonsall, reported a membership of 543, which is larger than ever before.

The dinner was characterized by good music, a bountiful repast, and notable addresses bearing on the war. The Rev. Samuel B. Booth, who served as a Red Cross chaplain in one of the great hospitals on

the American front during the months of the great allied offensive, was the first speaker. Taking as his theme Has the Chaplain a Job in the Army? he said it was to answer this question for himself that he volunteered for service abroad, and he answered it to the complete satisfaction of those present at the dinner by referring in an intimate and touching way to the men whom he was privileged to serve. When the offensive was at its height, and wounded men were being brought into the hospital at the rate of 5,000 a week, he said they displayed an almost unbelievable fortitude under intolerable conditions. Speaking of the reserve behind which the average American is prone to hide his deepest feelings, Mr. Booth declared: "They (the soldiers) were packed full of faith which only needed something to draw it out."

Bishop McCormick of Western Michigan and Dr. Mockridge, rector of St. James' Church, also made addresses. Bishop McCormick was the official representative

abroad of the Church for nine or ten months after America entered the war, and was in close touch with General Pershing and the leaders of the allied armies. One of the things that impressed him most, he said, was that the men of the high command in all the armies were religious men, and among the rank and file he found that the fact of God and the fact of immortality were unassailable. "No man," he declared, "who had faced death in the front line trenches could believe otherwise."

Dr. Mockridge spoke of the magnificent work done at home by the Brotherhood of St. Andrew, the Girls' Friendly Society, the Church Periodical Club, and the many other agencies which ably seconded the efforts of the War Commission to provide for the spiritual, moral, and social needs of the men in the great camps and cantonments in this country.

The musical arrangements were in charge of Mr. Morris Earle, and the musical edition of the Soldiers' and Sailors' Prayer Book added much by providing patriotic music arranged for men's voices.

DEACONESS HOUSE

A conference of the board of managers, the board of council, and the faculty of the Church Training and Deaconess House was held on January 17th, to consider the following matters of importance for the school:

1. The addition of a third year—a year of post-graduate work not necessary for those who wish merely to earn the diploma of the school.
2. Financial support. The school, like most educational institutions, has found that an income sufficient in the past is not adequate for present-day needs. Probably it will be necessary to appeal to the parishes for an annual offering.
3. Publicity. The third problem was the possibility of working out some plan to make the object for which the school exists more widely known. Many young Churchwomen, seeking opportunity to train for social service work, not realizing that the Church Training and Deaconess House offers

just such an opportunity, are seeking their training in schools elsewhere.

DEPOSITION

Bishop Rhinelander, following renunciation of the ministry of the Church by the Rev. George C. Richmond, has notified Mr. Richmond that on February 13th the sentence of deposition will be pronounced, in accordance with Canon 37.

SOCIAL SERVICE SUNDAY

The Social Service Commission is preparing to send a circular to the clergy telling of its work and especially of its campaign to enforce the law censoring moving picture films used in the state. A request will be made that February 9th, the Fifth Sunday after the Epiphany, be set aside as Social Service Sunday to awaken general interest in the moving picture censorship and to present other matters of vital social interest.

BISHOP'S QUIET DAY

A quiet day for women was held by the Bishop last week in St. Clement's Church. The usual schedule was observed beginning with Holy Communion and closing with evening prayer. The Bishop made four addresses, the first being an instruction on how to make the best use of the day. Using three texts, "Come ye yourselves apart into a desert place and rest awhile," "Then drew near unto Him all the publicans and sinners for to hear Him," and "If any man will come after Me let him deny himself, and take up his cross, and follow Me," the Bishop said that for the time being at least all other interests must be laid aside if the voice of God was to be heard speaking to the soul, and hearing must be succeeded by an instant obedience to God's will. The three meditations were on prayer, dealing with the prayer life of our Lord, the Lord's Prayer as the model for all prayer, and the social aspect of prayer. A large number of women were present, most of whom remained for the entire day.

CHARLES A. RANTZ.

the parish house on the evening of January 15th, the rector, the Rev. George H. Thomas presiding, a minute in memory of the late choirmaster and organist was unanimously passed by a rising vote.

A devoted and untiring trainer of choristers and a staunch supporter of the Church's activities, Mr. Richardson was the first choirmaster to establish auxiliary choirs, under Bishop Page's rectorship.

DAUGHTERS OF THE KING

The local assembly of the Daughters of the King met on Wednesday, January 15th, at All Saints' Church, Ravenswood. The attendance was good. The rector, the Rev. Dr. A. H. W. Anderson, being unable through illness to be present, the Rev. W. C. Way celebrated the Holy Communion and preached a timely sermon on the Re-consecration of Self. The Rev. Dr. G. H. S. Somerville, rector of St. John's, Irving Park, assisted in the service. At the afternoon session Mrs. E. J. Randall of St. Barnabas' Chapter gave an interesting talk on The House of Churchwomen. It was resolved that the members of the assembly express appreciation to the Woman's Auxiliary for the privilege of becoming affiliated with their organization. It was planned to have monthly meetings at the Church Club rooms for discussion of their work. The first topic for discussion will be The Purpose of the Order. Letters have been received from many dioceses with requests for the literature issued by the local assembly. The leaflet compiled by the Rev. H. W. Prince, entitled *Valuable Aid*, is being used for extension work in Detroit. The election of officers resulted as follows: President, Mrs. E. E. Wade of St. Peter's chapter; vice-president, Mrs. Laura C. O'Sullivan of Epiphany chapter; secretary, Mrs. C. F. Bassett of St. Edmund's chapter; treasurer, Miss Sara D. King of St. Peter's chapter.

SUDDEN DEATH OF REV. A. H. W. ANDERSON, D.D.

Only last Wednesday, when the local assembly of the Daughters of the King was held at the parish of All Saints', Ravenswood, it was greatly regretted that Dr. Anderson, the rector, could not celebrate the Holy Communion, and act as host, because of sudden illness. However, no one then thought his illness serious, and when it was reported to his fellow clergy and friends in and outside his parish that he had died on Friday morning many could hardly credit the statement. Pneumonia was the immediate cause of his death. His vestrymen and parishioners say the attack was fatal because his system had been weakened by overwork as chairman of the local exemption board. Ever since war was declared Dr. Anderson had labored unremittingly in this exemption service. He continued at his post till Thursday, when on the imperative order of his physician he went to bed. The day after, he died. Sweet it is to die for one's country! Truly, this may be said of this faithful, devoted, consecrated priest.

For ten years Dr. Anderson has been rector of All Saints', coming there from the diocese of Springfield. Formerly he had served his Church and Master in St. Louis, in Providence, R. I., and in Washington, D. C. also. He is survived by his widow, who was Miss Emma Webster Powell of St. Louis, to whom he was married in April, 1916. Dr. Anderson was 46 years old. The funeral was from All Saints' parish on Monday, January 20th, where a requiem was said at 10 o'clock. Bishop Griswold and thirty-nine of the clergy were present, besides crowds of loving, sorrowing friends and members of his parish.

H. B. GWYN.

CHICAGO WOMEN IN MOVE FOR PICTURE CENSORSHIP

Will Introduce Legislation—Death of John Allen Richardson—Daughters of the King—Sudden Death of Rev. Dr. Anderson

The Living Church News Bureau
Chicago, January 20, 1919

LAST week we showed how live a question was movie picture censorship in Chicago, and the real part our Social Service Commission is taking in municipal censorship through its executive secretary, the Rev. J. B. Haslam. On Thursday, January 17th, the Illinois Federation of Women's Clubs, representing more than 65,000 women in the state, added its protest to many that are now being made by the public against an evil which has been left too long to "gang its own gait". So insistent is the need for reform as recognized by our women that plans were made at this meeting for diverting the efforts of every woman's club in the state from war-time pursuits to those of reform and reconstruction, including a crusade against the vicious type of movie.

Plans are now being considered for the introduction of a bill in the present state

legislature providing for a most rigid censorship of the movie. A similar bill was defeated in the last legislature, but the women are confident that their support will win the bill this year. These words of one of the delegates (Mrs. Guy Blanchard of Chicago), at the conference are so full of common sense that we quote them here:

"We are convinced that the people do not demand the sensational movie. The motion picture producers have diverted the mind of the motion picture-going public, and have made profitable a type of production that never should be shown. The people never wanted the low saloon, but still the saloon flourished, and sensational movies are in the same class."

DEATH OF WELL-KNOWN ORGANIST

John Allen Richardson, choirmaster and organist at St. Paul's Church, Chicago, for nearly twelve years, died on January 4th. The burial service was read by the rector at St. Paul's Chapel on the following Monday. Mr. Richardson was honored and loved by all who knew him at St. Paul's, and his death was a great blow to the parish.

At the parish meeting of the congregation of St. Paul's Church, Hyde Park, held in

WITH THE WAR COMMISSION

THE ERROR was doubtless noted by interested readers—although it must be corrected now—when under this heading last week the amount of the War Commission's appeal was stated as \$25,000. Of course the goal set is ten times that amount—\$250,000. The needs of the commission's work are carefully explained elsewhere in this issue.

SCHOOL OF THEOLOGY FOR DEMOBILIZED STUDENTS

OUR THEOLOGICAL seminaries, like all other institutions, have felt heavily the call of the war. Many students enlisted in the midst of their course; many more volunteered or were drafted on the eve of admission. Some of these are already discharged and seeking to resume their work; others will be returning soon with arrears to face. Colleges and universities are adapting their courses to the situation, and our seminary faculties also have had this problem before them.

Soon after the signing of the armistice, a meeting of the deans of our Church seminaries was called and it was decided that the best way to meet the situation was to provide summer courses in theology, designed especially for students who had been in the national service. This summer school will be a cooperative undertaking. Its faculty will be drawn from different seminaries; and these seminaries will give their best. Its immediate management has, by vote of the meeting just mentioned, been put in the hands of Deans Bartlett, Fobroke, Hodges, and Ladd, whose comparative geographic nearness makes frequent conference possible.

It is proposed to hold the school for some ten weeks—divided into two terms. The courses offered will be sufficient to meet the needs. They will have daily class meetings, and will aim at rapid as well as thorough instruction. In this manner a competent and industrious student may be able to accomplish, during the summer, approximately the equivalent of an ordinary half year's work. Thus, if the school succeeds, and can be repeated in the summer of 1920, a good student ought to be able to complete his full normal course of preparation for the ministry in a little more than two years instead of the usual three.

For years the inadequate supply of men for the ministry has been cause of grave anxiety, and the war, short as it has been, will for at least a year gravely lower the already too small number of ordinations. Any step that will expedite the entrance of these returning students upon their life work, without at the same time maiming their preparation for it, clearly ought to be taken.

No exact estimate can yet be made of the number of these soldier-students who would be likely to attend. The committee in charge is basing its calculations upon an estimated enrollment of forty. They frankly recognize that the number may well be less than that; they think it very possible that it may be more, even much more.

It is their estimate that a school of forty students can be maintained for approximately \$7,000 to \$8,000. They ask to have the larger sum mentioned guaranteed in advance, that the financial soundness of a venture which has no invested capital may be assured. This estimate includes (a) the expenses of the faculty (who will give their services but would not be asked also to pay their own way); (b) the necessary administrative and overhead costs; and (c) the board and lodging of the students. The last-mentioned item demands explanation. It

seems foolish and wasteful that any young man who has made up his mind to study for the ministry, or who is mid-way in that study, should compete with others who are looking for permanent employment; or even that he should spend a summer in a purely temporary job when, at very small cost, he might spend those months in direct preparation for his life work. It seems, therefore, clearly wise that the Church should offer to take any thoroughly-prepared young man, promptly on his discharge, put him at once upon active preparation for the ministry, and, in the meantime, put him also upon its pay roll—much as the government when he entered training camp, relieved him of all charges for self-support. This project is frankly based upon conviction of the Church's wise duty; and the committee asks for prompt pledges of assistance. Payments, however, will not be necessary before the end of May, and may then be made to George Zabriskie, Esq., 49 Wall street, New York City, who has consented to act as treasurer. Pledges may be made to any member of the committee of deans.

RETURN OF BISHOP REMINGTON

BISHOP BURLESON has received word from Suffragan Bishop Remington that he expects to leave France shortly after the new year and will take up his work in South Dakota by the first of March. It will be remembered that Bishop Remington went directly into service on the day of his consecration and has, up to this time, done no work in his episcopal field.

MISSISSIPPI EPISCOPAL HOME BURNED

AT NINE O'CLOCK A. M. on January 16th, Bishop Bratton's home at historic Battle Hill, Jackson, Miss., burned to the ground. Absolutely nothing was saved, Mrs. Bratton, the Bishop's wife, and Mrs. William Bratton with the two young children of the latter having barely time to escape. The furniture, the Bishop's library, and the entire contents of the Bishop's office were destroyed. The building was built by the Rt. Rev. William Mercer Green, D.D., first Bishop of Mississippi, and has been the episcopal home for over half a century. It was insured.

Bishop Bratton is now in France, doing Y. M. C. A. work. The Rev. William Bratton is also in France.

At a meeting after the fire, friends of Bishop Bratton made plans to inaugurate a fund by which the Bishop might replace, to an extent, the goods he has lost. A committee, none of whom are Churchmen, will send letters to friends throughout the state, asking them to secure help from others desiring to participate.

"We enter into this endeavor in no other spirit than that of wishing to seize this opportunity of showing this distinguished citizen the respect and affection in which he is held by the citizens of the state, irrespective of creed."

DEATH OF REV. E. A. ANGELL

THE REV. EDMUND AUGUSTUS ANGELL died on January 11th at his home in Brooklyn, N. Y. He was a non-parochial priest of the diocese of Long Island.

Born in Providence, R. I., in 1837, he was graduated from the Rhode Island State Normal School, and served as vice-principal of the school at Shippensburg, Pa., for eight years. He entered the ministry of the Church in 1882, being ordered deacon in St. Andrew's Church, Pittsburgh, Pa., by Bishop Scarborough.

During his ministry he was in charge of St. John's parish, Pittsburgh, the Memorial Church of Our Father, Foxburg, Pa.; the Church of the Nativity, Crafton, Pa.; St. John's Church, Washington, Conn.; afterward serving in Bridgeport, Conn., and as assistant in St. Mary's parish, Brooklyn. He closed his active ministry as chaplain of the Church Charity Foundation in Brooklyn.

The funeral was held on January 13th from St. Mary's Church, where he had served as an assistant. The rector of the parish, the Rev. J. Clarence Jones, Ph.D., was assisted in the service by Bishop Burgess, Canon Swett, the Rev. Dr. Henry C. Swentzel, the Rev. Dr. Reese F. Alsop, and the Rev. George David Graeff. Burial followed in Greenwood cemetery.

THE STANDARD CASH BOOK

THE CHURCH FINANCE COMMITTEE, of which Bishop Lawrence is chairman, announces that the Standard Cash Book for parishes and missions on which diocesan finance committees, clergy, parish treasurers, accountants, and others have been working for some time past, is now in the hands of the printer and will be ready by the end of this month.

This cash book, intended for at least five years' use, will be sold at actual cost (\$2), and includes monthly summary sheets, pages for recording parish property, endowments, insurance, etc., and a separate pad of forms for recording the treasurer's weekly offerings. It is anticipated that dioceses which have not yet installed their own parochial accounting system will find this book very useful. Orders should be sent to the Church Finance Committee, 239 Fourth avenue, New York.

INTERCHURCH CAMPAIGN IN FEBRUARY

FEBRUARY will be the month of the combined drive conducted by fourteen Churches which cooperate in raising a \$10,000,000 fund for after-war emergency needs.

February 9th has been set aside as Interchurch Emergency Sunday throughout the country. Clergymen in every state will make appeals on that day in behalf of the fund. Ten inspirational conferences will be held in leading cities beginning January 20th. The first took place on that date at the Fifth Avenue Presbyterian Church, New York, and the second at Trinity Church, Boston, on January 21st.

The other conferences will be held at Buffalo and Detroit on January 23rd; Chicago on January 24th; St. Paul and Minneapolis on January 26th; St. Louis on January 28th; Cleveland on January 29th; Pittsburgh on January 30th, and Philadelphia on January 31st. Field agents have been sent to those cities.

It is believed that when the fund is completed the cooperating Churches will be in position to measure up to their responsibilities in the period of demobilization.

FIRE AT ST. JOHN'S SCHOOL, CORBIN, KY.

ON JANUARY 9TH, the building used as the dining-room and kitchen of St. John's Collegiate Institute and Industrial School at Corbin, Kentucky, caught fire from a defective flue and was almost completely destroyed. Prompt and active work by the school fire brigade saved practically everything in the building. The building was

partially insured. The main buildings were saved only by the strong northeast wind which blew the flames away from them.

This is a severe blow to St. John's, coming as it does upon the top of a series of hardships covering the past two years. The school has been able to keep its head above water through the last two years of financial struggle only by the perseverance and sacrifice of its officers and teachers. Subscriptions have fallen off fully fifty per cent. because of the appeals of the various war relief agencies, and expenses have increased fully as much. The day school, one source of local income, has been closed for some time on account of the epidemic. Lack of missionary boxes, which supplied materials for the "store", from which some income was derived, caused the store to be closed. And now this fire adds considerable financial loss, as it will cost nearly fifty per cent. more to rebuild now. Archdeacon Wentworth had issued a special appeal for the school's financial needs only three days before the fire.

At present the culinary department is housed in the rectory. Mr. Harold Wentworth, manager; Mrs. Stearns, matron, and one teacher are alone able to be at work and are carrying the load practically by themselves.

NEW SCHOOL BUILDINGS AT SALINA

A CONTRACT has been let for the erection of two new dormitory cottages to take care of an increase in enrollment at St. John's Military School, Salina, Kan., Missionary District of Salina. Work will be started at once. Other cottages will probably be erected later. A lot was recently purchased across the street from the school, completing ownership in the block upon which the cottages will be built. Each cottage will have a large living room with an open fireplace at one end, and will be large enough to accommodate twelve cadets and an instructor.

MEMORIALS AND GIFTS

IN MEMORY of their son, Mr. and Mrs. Alexander Smith of Faribault, Minn., have made very extensive additions to the lighting system of the Cathedral.

THE VERY handsome statue of the Blessed Virgin and Child which was recently presented to All Saints' Church, Orange, N. J., was blessed by the rector, the Rev. C. M. Dunham, Saturday, January 11th.

COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

The Diocesan Seminary

ST. JOHN'S, Greeley, the theological seminary of the diocese, has taken another forward step, Mrs. Sarah M. Hall becoming matron. Mrs. Hall is a pioneer missionary in every sense. In the early days of Kemper Hall, Kenosha, Mrs. Hall was matron. Later she went to South Dakota as house-mother in the Church school for Indian girls, and now she has accepted a position, without salary, as the first matron of St. John's. The apartment allotted Mrs. Hall in the building recently purchased by St. John's was furnished by Trinity Church, Greeley, and the housewarming was practically a donation party. During the epidemic one member of the faculty had a light attack, and one student, Samuel Brooks, died after a severe attack. As a result of Mr. Brooks' death a scholarship at St. John's is open to some young man preparing for missionary work in the West.

CONNECTICUT

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

Chapel Services at Berkeley—Theft—Meetings—Honor Tablet

IT HAS been thought wise again this year to use the chapel of the Berkeley Divinity School for the winter months, and a specially fitted-up oratory has been constructed in the Old Testament room for the daily services. The walls have been whitened, and electric fittings of the simplest description have been put in. The altar has been made on the traditional lines of the great Gothic churches of Christendom, not in the imagined so-called Gothic style of the nineteenth century Gothic furnishers. It stands between four gilded pillars or "riddel posts", from the connecting rods of which hang the dossal and side "riddels" of deep blue silk. Over the altar hangs a corona draped with orange silk. The effect is one of extreme beauty and richness, combined with simplicity, the whole being the work of local workmen under the direction of the Rev. Dr. Percy Dearmer, and achieved at comparatively small cost.

WHEN THE rector of Christ Church, West Haven, the Rev. Floyd S. Kenyon, left the rectory on Sunday evening the 12th, to conduct the evening services in the church, he left a valuable fur-lined overcoat hanging in the front hall. On his return the garment had disappeared and the police have been unable to secure trace of it.

THE MARY FITCH PAGE LECTURES at the Berkeley Divinity School will be given this year on February 2nd, 3rd, and 4th by the Rev. Percy Dearmer, D.D.

THE EIGHTH annual meeting of St. Vincent's Guild of Acolytes of Christ Church, New Haven, was held on the 22nd inst., the special preacher being the Rev. William H. van Allen, D.D., rector of the Church of the Advent, Boston.

A BRONZE honor tablet containing the names of the thirty members of the congregation who responded to their country's call was unveiled and dedicated in Trinity Church, Wethersfield (Rev. Augustus H. Burt, minister in charge), on Sunday evening the 12th.

THE ADJOURNED meeting of the New Haven archdeaconry was held in Trinity parish, New Haven, on January 20th. A meeting of the New Haven county convocation was also held on the same date in conjunction with the meeting of the archdeaconry.

AN IMPORTANT conference under auspices of the diocesan Commission on Social Service and Research will be held at the Berkeley Divinity School, Middletown, on February 11th.

THE CHAIRMAN of the diocesan Board of Religious Education has accepted membership in the recently-formed State Board of Religious Education, which has been formed to formulate a state educational policy in matters pertaining to religious education in general.

HARRISBURG

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

Bishop Darlington an Officer of the Legion of Honor

THE BISHOP has been notified by telegram from Edouard DeBilly, a deputy of the French High Commission in Washington, that he has been appointed an officer of the French Legion of Honor. The Bishop has been active in behalf of the government forces of Great Britain, Italy, and France, and in addition is at the head of the Serbian

Church Relief Fund, which has sent several thousand dollars to the Serbian Orthodox Church, whose Archbishop, compelled to take refuge in the Island of Corfu, has recently returned to Belgrade.

KENTUCKY

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

Feast of Lights—Resignation of House-mother

AN IMPRESSIVE service was held in St. Andrew's Church, Louisville, on Sunday afternoon, January 6th, in celebration of the Feast of Lights. The church was in semi-darkness save for lighted candles on lectern and altar. The Sunday school entered in a body, following the choir, and characters representative of the early Christian Church. During the reading of the story of the founding of the Church, the various characters advanced in turn to the sanctuary and lighted their candles from that at the altar, forming an impressive tableau in the chancel. The dark period in the Church's history was symbolized by the extinguishing of nearly all of the candles, which were afterward relighted from the one at the lectern by the boy representing the Reformation period. At the end the characters were grouped in the chancel, holding their lighted tapers as a symbol of the Light shining forth at Epiphany.

ON MONDAY evening (Twelfth Night), at the Church of the Advent parish house, a missionary play, *The Modern Magi*, was given by members of the Junior Auxiliary and Sunday school, setting forth the suffering and distress of Armenian Christians, and their relief by representatives of our own country. The rector, the Rev. Harry S. Musson, stated that similar scenes were being enacted to-day, and asked for a generous offering for Armenian relief.

ON JANUARY 1ST, Miss Josephine M. Kremm, who has served so efficiently as house-mother of the Girls' Friendly Inn since its inception more than seven years ago, resigned. The board urged her to take a year's leave of absence instead. Her place will be taken for the next six months by Miss Margaret Watkins. Miss Kremm was presented with a gold brooch set with precious stones, in evidence of the board's appreciation.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Victory Service

A SERVICE of praise and thanksgiving for God's mercies in connection with the recent war took place at St. Andrew's colored mission on December 29th, attended by many of the ministers of the city. Owing to the fact that the church was closed because of the influenza epidemic, this service could not be held before. The form of service used was that prepared by the Bishop of the diocese, and used at the Cathedral on the preceding Sunday.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LEROY HARRIS, D.D., Bp. Coadj.

St. James' Church, Sault Ste. Marie

ST. JAMES' CHURCH, Sault Ste. Marie, Mich. (Rev. S. H. Alling, rector), has received the flags of eight of the allies. These were carried in procession on Christmas morning and later hung through the nave of the church. Plans are being made to clear the debt on the parish and \$2,150 has already been promised, provided the whole of the \$18,000 be raised.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Finances at Trinity Church, Bay City

TRINITY CHURCH, Bay City (Rev. J. A. Schaad, rector), closed its fiscal year with all bills paid, including the full apportionment for missions. At the annual parish meeting there were present 225 adults.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop
Every-Member Canvass—St. Timothy's, Minneapolis, Consecrated—Clericus Meeting—Death of G. C. Christian

NINE THOUSAND one hundred dollars increase in the parish income and nearly three hundred names added to the subscription list is the result so far of an Every-Member Canvass begun in the Church of St. John the Evangelist, St. Paul, last December. It is expected that the completion of the canvass will add at least \$500 a year more to the funds of the parish.

BISHOP MCELWAIN consecrated St. Timothy's Church, Minneapolis, on Sunday, January 19th. Under the able leadership of the Rev. F. L. Anderson this church was recently cleared of all indebtedness.

MR. FOSDICK'S ARTICLE in the January number of the *Atlantic*, the Church in the Trenches at Home, was reviewed before the Twin City Clericus at its monthly meeting at St. Paul's Church, St. Paul (Rev. E. H. Eckel, Jr., rector), on Monday, January 13th, by the Rev. G. G. Bennett of St. Paul's Church, Minneapolis. His review was interesting and constructive.

ST. MARK'S CHURCH and the city of Minneapolis have sustained a great loss by the death of George Chase Christian, eldest son of the late G. H. and Mrs. Christian, who for more than half a century were intimately connected with the life of the Church in Minneapolis. Mr. G. C. Christian, who died on Saturday, January 4th, was a vestryman of St. Mark's.

THE YEAR 1919 promises to be a banner year in Minnesota. From the parishes and missions throughout the diocese come most encouraging reports.

THE RECTOR and vestry of St. Mark's Church, Minneapolis, have plans laid for extensions that will involve the expenditure of many hundreds of thousands of dollars, the erection of several buildings, and the addition of three clergy. The work in St. Mark's office is now so great that a number of women of the parish give several days a week to assist Dr. Freeman and his staff in office work.

FROM GETHSEMANE parish (Rev. Stanley S. Kilbourne, rector) comes report of a splendid year's work, with good prospects. A great portion of the debt was cleared by the Christmas offering. Gethsemane is the last of the downtown churches, and the time is not far distant when it will take its place in the life of the city as a distinctly downtown parish.

AT ST. JOHN'S CHURCH, Linden Hills, Christ Church, Red Wing, and several other churches in the diocese the "thrifty stamp campaign" resulted in splendid Christmas offerings. Special mention should be made of the splendid offering of 475 per cent. of its apportionment made by Christ Church, Frontenac.

THE ANNUAL CHURCH SCHOOL Institute of the diocese will be held at St. Paul's Church, Minneapolis, on Thursday February 6th.

THE SECRETARY of the Minneapolis Federation of Ministers for the year 1919 is the

Rev. Hanford L. Russell, rector of All Saints' Church, Minneapolis.

NEWARK

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

Admission Service for G. F. S.

IN ST. PAUL'S CHURCH, Hoboken, on January 12th, after Evening Prayer, five working associates and twenty members of the Girls' Friendly Society pledged themselves to the rules of the society and were presented with the badge by the rector, the Rev. Henry Baldwin Todd. In the morning the society made their corporate Communion and presented the church with a beautiful pair of altar vases executed by the Gorham Company.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Officers of Diocesan Auxiliary

THE MISSOURI officers of the Woman's Auxiliary are in two respects incorrectly given in the current *Living Church Annual*. The president is Mrs. M. H. Jolley, and Miss Henrietta Scheetz is secretary.

NEW MEXICO

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

Chief Probationary Officer

THE REV. EDW. S. DOAN, Roswell, has been appointed Chief Probationary Officer of Chaves County, N. M. This is the initial stage of the juvenile court work in that district. Mr. Doan has charge of three mission stations, besides a work in the mountains, and is also chaplain of the New Mexico Military Institute.

SOUTH DAKOTA

HUGH L. BURLESON, D.D., Miss. Bp.

Clergy in Conference

SEVEN of the clergy of the district, including the Archdeacon of the Niobrara deanery and three rural deans, gathered in Sioux Falls on January 2nd and 3rd for a conference and to take part in the ordination of the Rev. David W. Clark to the priesthood. The subjects discussed were the deanery system, methods for home study, subjects for class study during Lent, and the extension of the Advent Call to men. As a result of the discussion of the last-named subject an Epiphany Call was sent out by the Bishop to all of the clergy. The plan is to gather the men together once a week in discussion or Bible class groups where the spirit of prayer and preparation for service might be developed. The following topics for such classes were suggested: (1) Why pray? (2) What Is Truth? (3) Do We Need a New Religion? (4) Can We Have Church Unity? (5) How to Use the Bible. (6) Why Are You a Churchman? (7) Why Is Profanity an Evil? (8) Social Reconstruction.

SOUTHERN OHIO

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

Columbus Convocation—Parish Canvass—Epidemic Closes Mission for Thirteen Weeks

THE CLERGY of the Columbus convocation met in Trinity Church, Columbus, on Friday, January 3rd, and discussed the timely subject of Reconstruction. Bishop Vincent presided and made an address. In the afternoon the convocation met in joint session with the diocesan Board of Religious Education.

THE IMPROVEMENTS in addition to the chance of St. John's Church, Worthington, are now completed and will be consecrated the first Sunday in February by Bishop Reese.

TRINITY CHURCH, Columbus (Rev. E. F. Chauncey, rector), has just completed a successful canvass, materially improving its financial status. Pledge cards were issued which asked the signers to pray daily and to read the Bible systematically. The system followed by the diocese of Massachusetts was used.

THE MISSION of St. John's, Cambridge, has been closed for a longer period than any other church in the diocese on account of the epidemic. After thirteen weeks without services the Archdeacon conducted two week-night services, with a large attendance. The executive committee reports diocesan assessment paid, apportionments to domestic and general missions overpaid, and nearly \$1,000 paid on the rectory debt during the past year. At the present rate of progress it will not be long before St. John's becomes an independent parish. The congregation looks with pleasure to the coming of the new rector, the Rev. James H. Clarke, D.D.

MEMBERS of St. Paul's choir, Columbus, recently gave a banquet in honor of their director, Mr. Willis G. Bowland, who on January 5th celebrated his thirty-sixth anniversary as choirmaster.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Tribute to Roosevelt—Missions—The Bishop's Anniversary—Diocesan Journal

IT WAS fitting that tribute be paid Theodore Roosevelt in the National Cathedral when the memory of him was stirring the hearts of Americans throughout the world. Mr. Roosevelt had been deeply interested in the Cathedral and had made an address at the laying of the foundation stone in 1907. Bishop Harding, in his sermon on January 12th, recalled Mr. Roosevelt's words at that service, "High office is simply a chance to render service", and said that therein Mr. Roosevelt's civic and political creed was set forth. "He was a politician in the good sense only," said the Bishop, "in that he understood men and knew how to accomplish the things he wanted to do. He began fighting corruption in politics in his very earliest days. He was a man among men; and I suppose there is no man in our day that has built up the personal affection, love, and admiration of such a multitude of his fellow countrymen—men, women, and children—as did Mr. Roosevelt. Whatever mistakes Mr. Roosevelt may have made, no one can say that he did not seek to do the thing that was right, the thing that was patriotic, the thing that was for the good of his fellow man; and whatever words he uttered he uttered because he believed them from the bottom of his heart to be true. He spoke the truth from his heart."

RESPONDING to the appeal sent out by the Board of Missions that every parish should bend its energies toward warding off the threatened alarming deficit, the diocese overtopped its apportionment by the largest sum in a number of years. Renewed interest was awakened throughout the diocese. Many of the clergy sent letters to their congregations asking that their Christmas thanksgiving offerings should take this form. The Bishop preached on Missions at the time of his visitation, and when the prospects of the Board of Missions looked darkest, sent out personal appeals to about thirty members of the diocese, raising in this way \$4,135.

Parishes that heretofore have taken little or no interest in this primary duty have in several cases overpaid their apportionments. A remarkable feature of the year's missionary work is that the rural and suburban parishes have met their apportionment one hundred per cent. and a few have doubled it. This is the best work done since the formation of the diocese in 1895, and is largely a result of the systematic and persistent efforts of the central missionary committee in conducting every-member canvasses.

THE BISHOP completes the tenth year of his episcopate on January 25th. There will be a service of commemoration in the Bethlehem Chapel of the Cathedral, in which the clergy of the diocese will participate.

THE *Journal* for 1918 is at last out. The delay has been caused by the great tardiness of some of the clergy in sending in their parochial reports, and by the crowding of the printing offices with war work.

NORWOOD PARISH, Bethesda, completed raising its debt of \$3,000 at the close of 1918, and has several hundred dollars in hand toward a new building on its ample lot. The present church will eventually become the parish house.

ON JANUARY 7TH, the congregation of Epiphany parish gave a reception to the Rev. Dr. and Mrs. McKim, in honor of the thirtieth anniversary of his rectorship. Dr. McKim was presented with a silver loving cup and a large office desk. Addresses were made by the Bishop and others.

ON TUESDAY, January 7th, the Woman's Auxiliary of the diocese held its annual meeting in an all-day session at St. John's Church. The Bishop was celebrant at Holy Communion and made an address on the work for the coming year. Luncheon in the parish hall was followed by the business meeting. Mrs. Hughson of North Carolina gave an account of Grace Hospital, Morganton, and its work among the mountain whites. Mrs. Culbertson spoke on work among lepers in this country. Mrs. Albert Mills was chosen president.

THE ANNUAL meeting of the incorporators of the Episcopal Eye, Ear, and Throat Hospital was held on Thursday, January 9th, in Epiphany parish hall. The Bishop presided, and reports showed success during the past year. On account of the epidemic in October the operating room had to remain closed one month, which handicapped the finances, and in addition the churches had been closed by the health board on "Hospital Sunday". The number of free patients had increased, amounting to over 5,000 people of all creeds and colors. On the other hand, the sums raised by many of the churches during the months when the hospital is their special care were unusually good. It has been a great problem to retain help to keep things in running order during the influenza. The hospital was fortunate in having no fatalities during the epidemic. Legacies were reported of \$10,000 from Miss Evelina Blunt, and \$1,000 from Mr. William H. Beck.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop
Woman's Auxiliary

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary, which, due to the epidemic, was postponed from November 13th, convened at the Church of the Good Shepherd, Buffalo on January 15th and 16th. On Tuesday, January 14th, the officers held an all-day conference at the home of Mrs. William D. Walker informally to discuss the year's plans. Wednesday was given over to the Juniors, with a conference

of study class leaders in the afternoon. On Wednesday from 4 to 6 Mrs. Walker opened her home to the clergy, their wives, the out-of-town delegates, and all members of the Auxiliary to meet Bishop Sage and Mrs. Nicholas, the diocesan president. A missionary service was held Wednesday evening when the Bishop of Salina made (as he expressed it) a report of his work to his people—for he "belongs to the whole Church". The Bishop addressed the Juniors on Wednesday noon and the women again Thursday noon, making a strong appeal for means to reach with the Gospel some seventy per cent. of the unchurched in Western Kansas. A generous offering was given him and a new pledge of \$200 was undertaken. Last June Mrs. Nicholas proposed a War Emergency Fund to eke out missionary stipends affected by the war increase of cost in food and necessities. It was proposed that \$1,000 be raised for this purpose by January 1st, and the treasurer joyously reported nearly \$1,100 in hand. The treasurer of the United Offering also reported an amount in hand larger than it ever has been in the corresponding period. The box directress spoke of the new plan of adapting war work to Auxiliary work by making surgical dressings for missionary hospitals, and knitting sweaters, socks, helmets, and wristlets for those living in the colder climes.

CANADA

Formation of Choir Union—Church Insurance—Memorials—Fire

Diocese of Huron

THE ANGLICAN CHOIR UNION, which has been formed in London, has as honorary presidents Bishop Williams and the Rev. Canon Tucker. The first object of this festival choir will be to render the thanksgiving services in St. Paul's Cathedral at the actual signing of the peace treaties. It is to remain, however, as a permanent organization to raise the ideals and cultivate the musical abilities of the choirs composing it. In the autumn a festival service of English cathedral music will be given in St. Paul's.—THE FORTY-FIFTH anniversary of the Bishop Cronyn Memorial Church was celebrated in December. Canon Tucker was the preacher. This church was built in memory of one of the first bishops of Huron.—AT THE December meeting of the executive committee of the diocese a sub-committee was formed to deal with the immigration problem. It was stated that owing to the recent epidemic the books of the synod would have to be left open until January 10th.

Diocese of Niagara

THE FIRST member of the parish of All Saints', Hamilton, to lay down his life in the war, was Albert Gibbs of the choir, who fell in the second battle of Ypres. In his will he left \$50 to the choir fund of All Saints'.—ATTENTION has been called to the matter of Church insurance by Bishop Clark. He says that in some parishes the amount of insurance seems far too small in proportion to the value of the buildings, so that in case the latter should be destroyed the parish would be quite unable to replace them.—IT WAS decided to build a memorial chapel for Ridley College, St. Catherine's, in memory of the fifty-five former scholars fallen in battle. The chapel will be given by the Ridley College Old Boys' Association.

Diocese of Nova Scotia

THE NEW rector of Windsor is the Rev. C. Paterson-Smyth, a son of Archdeacon Paterson-Smyth of Montreal. He has been vicar of St. Philip's Church, Toronto, for the last two years. He is also to be one of

the lecturers in King's College.—AT THE December meeting of the rural deanery of Halifax the Rev. L. J. Donaldson of Trinity Church was elected rural dean, to succeed Dean Cunningham, who declined reelection. It was decided that the missionary apportionment of this year shall be accepted on a basis of an increase of ten per cent. over last year.

Diocese of Quebec

A MEMORIAL tablet was dedicated in St. Matthew's Church, Quebec, December 22nd, by the Bishop, in memory of the three sons of Mr. Edwin Pope, who were killed in action in Belgium.

Diocese of Toronto

CHRIST CHURCH, Scarborough, one of the oldest churches in the district, was destroyed by fire on Christmas Day. The fire was probably caused by an overheated furnace.—AT THE memorial service for the late Rev. S. A. Lawrence, rector of Thornhill, on December 29th, Bishop Sweeny was the preacher. Mr. Lawrence was a faithful and devoted parish priest, much beloved in the places in which he ministered.

Diocese of Yukon

A WINDOW is to be placed in St. Saviour's Church, Carcross, in memory of Mrs. Bompas, wife of the first Bishop. The window is provided by the Woman's Auxiliary.

The Magazines

THAT AT present most vital of all topics, the League of Nations, inspires two articles in the *Fortnightly* for December. Sir Frederick Pollock, one of the most learned of international jurists, contributes a somewhat technical study of sovereignty as affected by the league, the gist of which he himself declares to have been well summed up by William Penn two centuries and a quarter ago, when he wrote in his *Essay Toward the Present and Future Peace of Europe*: "I come now to the last objection, that sovereign princes and states will hereby become not sovereign—a thing they will never endure. But this also is a mistake, for they remain as sovereign at home as ever they were. . . . If this be called a lessening of their power, it must be only because the great fish can no longer eat up the little ones, and that each sovereignty is equally defended from injuries, and disabled from committing them." The reminder here that even in Penn's day there was discussion of a conference of nations is worked out in more detail in Sir Sidney Low's contribution to this magazine. In a brief historical sketch he shows that before now peace settlements intended to be permanent have not lasted because no provision had been made for their revision. He applies the lesson to the present situation. We must frankly recognize that the peace settlement now is only provisional. Treaties should not aim at being perpetual—that they will never be—they should run for a definite and limited period only. "The peace conference should adjourn with an agreement that at the end of ten, seven, or even five years it should reassemble to reconsider its work." But even this system, he admits, will not wholly do away with the possibility of war. Yet it will render war extremely improbable, first, by removing its primary causes, and secondly, by providing a pacific method for the redress of national grievances and the satisfaction of national desires. It is likely, again, that governments, denied the use of arms, will endeavor to succeed at the conference by the employment of other weapons, the weapons of sophistry, intrigue,

chicane, unscrupulous propaganda. "But crafty diplomacy, argumentative cunning, ingenious misrepresentation are at least better than wholesale murder. The substitution of litigation for the duel and ordeal of battle has not made all men honorable and high-minded; but it has rendered them more civilized, and has abolished that brutal belief in sheer physical violence which in the international sphere is called war." Sir George Buchanan, formerly British ambassador to Russia, a far-sighted statesman who in vain pleaded with the Czar to grant reforms before it was too late, sketches with firm and clear strokes the genesis of the Russian Revolution of March, 1917. It is only fair to quote his defence of the Empress against the oft-repeated charge of having been pro-German. "She had a strong personal dislike for the Kaiser, and it is quite untrue that she ever acted as his agent. She was a reactionary, who wished to hand down the autocracy intact to her son, and she consequently persuaded the Emperor to choose as his ministers men on whom she could rely to carry out a firm and unyielding policy, regardless of their other qualifications." An extremely circumstantial defence of his dealings with Korniloff is furnished to the magazine by Kerensky himself, in reply to previous articles in which Mr. Wilcox had attacked him. Its most striking passage is a fine and quite uncalled for tribute to the disinterestedness of his opponent, who, he says, became, through lack of knowledge and political experience merely, a prey to political and financial jobbers and adventurers.

"THE WOUNDED BELL"

A YEAR and more ago, when the first Liberty Bonds were being sold in Sharon Springs, N. Y., and just at the moment when the parish guild of Trinity Church was voting a part of its earnings to the purchase of bonds, the church bell, being tolled to stimulate public interest in the sale, cracked with the reiterated strokes, as did a bell long since, in other patriotic days, and became a useless thing, so that its place must be taken by a new bell.

The rector of the parish, the Rev. E. R. Armstrong, then composed and published a lengthy poem commemorating this "wounded bell", and taking the form of its biography. We quote the closing lines:

"How joyfully have I flung forth aloft
My voice from elevated lips, that all
The myriad saints and holy ones might hear!
The Master Himself gives grateful heed, for
He
Still lives and loves that world for which He
sacrificed
At price so great no greater could He give;
So each response from His beloved earth gives
Joy
And 'mid the homage of the heavenly host
My note has blent as an accompaniment.
His holy Virgin Mother too rejoiced with Him
At strain so pure and flawless as I joined
My voice to those of brethren the world
around;
While holy angels lilted gratefully
In canticle accordant and symphony sublime.

"Then have I not had some small part
In service of the Master? have I not
My niche however humble filled and graced
In His redemptive scheme?
But now, alas! my voice is gone!
Discordant is my tone!

"I sought once more
To call aloud for Liberty's upholding—
That Liberty wherein He hath made us free—
But at the thought of treachery and blood
All hitherto undreamed; of suffering;
Of misery; of carnage and of anguish such as
time
Had never known; who could but fall appalled
And shocked.

"Too great the strain on my poor frame;
And so I'm mute and must forsooth give place
To one more vigorous. Oh, may its throat
give forth
In worthy tone the praise of peace benign
Recovered for the sons of men—the peace of
Freedom—
Of Freedom for the nations of mankind—
Bright Sacrament of heaven's own existence—
Oh may my place be filled in ample time
To welcome the recovery of such a Peace—
(Whose cheering advent seems to dawn e'en
now)
That the ear of the Redeemer—Himself the
Prince of Peace—
Its music may discern undimmed and unim-
paired
By boom of gun; by groan of agony
Of such as suffer now the hellishness
Of War's pursuit. God speed that day!
For then alone can I too rest in peace."



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The battle! Ay, the battle has been dire,
My captain shot to death; his dying sigh,
His parting words I hear above the fire
And the gun's thunder; his last low "good
bye"—

"No war in heaven, brother!" Then he smiled
And died. While I (the pang no words can
tell!)

First knew that I was wounded; anguish wild
Clutched me with iron hand, and then—I fell.

Yes, I have seen the vision. That dark night
When all the world seemed vanishing in flame.
Wounded, I lay upon the ground—my sight
Striving to pierce that blackness: then, *He came*

The One who walks the field of Death and
Night—

Who bends down to the dying; His eyes meet
The closing eyes; His touch, His arm is might—
Nor Death nor darkness, check those coming
feet.

I hear the rifle shots—the bullets groan
Fast through the air. On Him they have no
power.

He speaks—His arms outstretched. "If thou hadst
known

Thy peace . . . 'Tis hidden from thine eyes
this hour."

And He was close beside me—comrade, friend—
Gently His hand had touched my throbbing
breast;

All pain was gone, all terror at an end;
Soon, gathered in His arms, I lay at rest.

He carried me where ran a mountain stream,
He washed my wounds, bound them with tender
care.

I strove to speak my thanks—so poor they seem!
But He spoke not; His hands were clasped
in prayer.

The while He prayed, a drop of crimson blood
Fell slowly from His hands. I cried in pain:
"Whence are these wounds that pierced thy
hands, my friend?"

"An old wound, yes," He said, "but keen again."

And then I saw the blessed sign—He bore
Upon His feet the cruel crimson too.

I had not known—I had not known, before,
But when I saw His wounded feet—I knew.

Friend of the dying! Is it not like Thee
To stand beside us, in our deadliest woe?

Ah, when our eyes Thy radiant presence see
Our hearts cry out, "We will not let Thee go!"

No, in the darkest battle hour, be sure;
Brother, though sorely stricken, do not fear;
He's by thy side. Know this: thou canst endure;
All is not lost. Our Comrade will appear.

There on the dreadful field, among the slain
Bending above the wounded, drawing nigh
To every passing soul: comforting pain,
Yes, we have seen Him. We fear not to die.

MARTHA ELVIRA PETTUS
in *Watchman-Examiner*.

OLD WINES Poured OUT

To THE MAN who loves old wine the story
of the wine pogroms narrated by Bessie
Beatty in *The Red Heart of Russia* is almost
heart-breaking. The Bolsheviks, when they
had gained control of Petrograd, decided
that the best thing to do with the stored
liquors was to pour it into the Neva; that
is, the responsible leaders thought that.
Many of the soldiers and sailors thought
drinking it would be a better solution.
When the Bolshevik leaders came to suspect

the enormous quantities of old wine stored
away in multitudinous cellars they hesitated
in their plan of destruction and considered
selling the stocks to America and England,
for the sake of the money so sorely needed
by the revolution. The Czar's cellar had in
it wine three hundred years old. Another
cellar had twelve thousand bottles. The
cellars under the Winter Palace were valued
at 30,000,000 rubles. The sailors began re-
moving the wine for possible later shipment
to England and America. The soldiers
thought the sailors were getting ahead of
them, and there was trouble. Finally the
wine pogroms were declared, and squads of
soldiers visited thousands of cellars, broke
millions of bottles on the spot, and fire
engines pumped the cellars dry. So the
Neva got the wine anyway.

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