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The State Historical Society  
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# The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—JANUARY 11, 1919

NO. 11

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OCCASIONS of adversity soonest discover how great virtue or  
strength each one hath. For occasions do not make a man frail,  
but they show what he is.—*Thomas à Kempis.*



## A Proclamation

THE WHITE HOUSE  
WASHINGTON

For more than three years American philanthropy has been a large factor in keeping alive Armenian, Syrian, Greek, and other exiles and refugees of Western Asia.

On two former occasions I have appealed to the American people in behalf of these homeless sufferers, whom the vicissitudes of war and massacre had brought to the extremest need.

The response has been most generous, but now the period of rehabilitation is at hand. Vastly larger sums will be required to restore these once prosperous, but now impoverished, refugees to their former homes than were required merely to sustain life in their desert exile.

It is estimated that about 4,000,000 Armenian, Syrian, Greek, and other war sufferers in the Near East will require outside help to sustain them through the winter. Many of them are now hundreds of miles from their homeland. The vast majority of them are helpless women and children, including 400,000 orphans.

The American Committee for Relief in the Near East is appealing for a minimum of \$30,000,000 to be subscribed January 12-19, 1919, with which to meet the most urgent needs of these people.

I, therefore, again call upon the people of the United States to make even more generous contributions than they have made heretofore to sustain through the winter months those who, through no fault of their own, have been left in a starving, shelterless condition, and to help re-establish these ancient and sorely oppressed people in their former homes on a self-supporting basis.

WOODROW WILSON.

# EDITORIALS AND COMMENTS

## Seek First the Kingdom of God

**T**HIS, briefly stated, must be the chief end of the League of Nations.

For let us who may be assumed to represent the Christian consciousness of the nation be very frank with our statesmen. Diplomats the world over have heretofore not generally felt the binding necessity for the highest Christian standard of ethics in national and international diplomacy. This lack has not been confined to one country and we cannot conveniently assume that it is merely German. Americans have been less tempted to this lapse from national Christian standards than have most nations, but all of us have erred in not sufficiently bringing our religion into our national life.

The Church is not needed as a political party. Her best function in national life is to insist upon applying Christianity to that life. The forebodings that many writers have in regard to the verdict that the home-coming soldier will pass upon the home Church are an unconscious recognition of the ultra-selfishness of the popular religion of Protestantism. It has exhausted itself in urging every man to save his own soul—a thoroughly selfish thing, if it be the ideal and end of one's religion. In this present juncture we would have the Christian Church arise as one man and proclaim to the statesmen who are about to gather at Versailles: We charge you in the name of God, build the League of Nations firmly on a basis that shall assure always the Christian ideal as its *modus operandi* and its end.

For the world has reached the time when this religious demand can be translated into practical politics. We have more than once commented on the high spiritual tone of the appeals that have been made to American audiences throughout the war not only by our own American speakers but also by those who have brought messages to us from other lands, and conspicuously by our President.

Never before, perhaps, have nations so truly cast their cares upon Almighty God and placed their trust in Him as have the Allies. The spiritual interpretation of their aims has been that which has most appealed to them. Now that God has signally answered their prayer, Thy will be done, by demonstrating His will before all the peoples of the earth, so now, with awe, we may realize that He may use us as His agents in answering also the previous petition of the prayer, Thy kingdom come.

The function of the League of Nations is to build the Kingdom of God. It will find a great many questions to be solved. It will be successful if the statesmen of the world will act upon the admonition that Christ now lays upon them: Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.

WE DO NOT MEAN to fritter away into vagueness a subject that, to be satisfactorily treated, requires all the statesmanship that the world can give to it. The League of Nations must have definite rules of operation and definite restrictions upon its authority. International law must be rewritten. A series of international expedients for coercion, moral, economic, and, as a last resort, military, must be carefully built up. International courts must be provided to deal with justiciable questions. International tribunals must be formed for the purpose of giving counsel and, if necessary, exercising arbitration. There must be provision for dealing with needed changes in a political *status quo*.

There must be a clear distinction between judicial findings, which should be enforced, and arbitrations which, perhaps, should often rest upon voluntary acceptance of them. The distinction is vital. A judicial finding is a declaration that such-and-such a course is required by the law and the facts as these may be construed by the court. Justiciable

questions must thus be determined. But beyond such questions are others that may be arbitrated, not on a basis of strict law, but as frank compromises between rival claims on a give-and-take principle. Because this distinction was never made in connection with the Hague tribunals, they never could have gone a long way in solving the problem of world peace, even though the recent catastrophe had not ended them altogether.

Let us illustrate. Whether Germany, having stolen from Belgium, shall replace what she has taken, is a moral question. It must be determined as such. It is not susceptible of compromise. If Germany contests it, the League of Nations must make an enforceable decree against her and then enforce it. But if Italy and the Jugo-Slavs present clashing claims as to boundaries or relations, these may well be arbitrated. They have to do rather with finding a mutually satisfactory *modus vivendi* between peoples than with determination of moral principles. Questions of boundaries and the like may well be treated as coming between the two classes we have mentioned: making them subject to arbitration rather than to judicial determination but making the decision mandatory and enforceable. But international counsel not purporting to be coercive will be of enormous value in many disputes—provided only and always that only the powers that have educated democracies for their peoples shall have part in determining such counsel, and that these act deliberately and avowedly in the interest of all the world and not of themselves.

For we are obliged to return to our original proposition made a week ago. The League of Nations will, in our judgment, be a disastrous failure unless substantially the distinctions we have made between Class A, Class B, and Class C nations be written into its fundamental law. The world has reached the time when the Class A nations can combine to insure both the peace and the well-being of the world. If these weakly surrender their leadership to a mixed group consisting of all the nations of the world, regardless of their ideals or of their attainments, the earnest hope that many of us have to-day must probably be set back several centuries. The League of Nations must fail.

But we have a good hope that it will not fail. In principle the plan appears to have been accepted generally by the statesmen of the Allies. We shall hope that too much attention may not be devoted to details. The main point is to form an organism on proper lines and permit it to grow. There must be within it the rudiments of separate executive, legislative, and judicial functions, whether or not these are thoroughly organized at the start.

But more than aught else is the spirit. We desire the League as a long step toward the establishment of the Kingdom of God upon earth.

**T**HE sudden death of Theodore Roosevelt is a shock to all Americans. He had long been the exponent of high American ideals and was impatient always of the slowness with which great masses of people are able to move. Great

numbers looked to him as almost an infallible guide; greater numbers recognized in him a power for righteousness and a statesman of most remarkable ability. His varied attainments, his versatility, his ability to throw himself heartily now into one line of activity, now into another totally different, his talent for phrase-making, his intense enthusiasm made him the most picturesque of men. Now he passes away suddenly in the night, spared most of the period of weakness in later years that is so difficult for men of like activity to bear. God grant him rest and light!

**T**HE apologies of THE LIVING CHURCH are due to the Rev. Charles Ewell Craik, D.D., Dean emeritus of Christ Church Cathedral, Louisville, and to his son, the Rev. Charles Ewell Craik, Jr., whose names were confused in the signature to the letter heading the correspondence page in the issue of December 28th. The signature should have been that of the Rev. Dr. Charles Ewell Craik rather than that of his son, and the error was entirely our own.

**An Improper Signature**

**T**HE following is the balance sheet for THE LIVING CHURCH WAR RELIEF FUND covering the period November 23, 1918, to January 4, 1919, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of November 30th, page 141:

RECEIPTS	
Acknowledged, November 30th to January 4th, inclusive:	
Cash .....	\$4,826.65
Liberty Bond .....	50.00
	\$4,876.65
Received from The Young Churchman Fund .....	117.41
	\$5,044.06
APPROPRIATIONS	
November 23rd to January 4, 1919, inclusive	
Transmitted to Paris for distribution by Bishop Israel .....	\$ 965.52
To Special Funds:	
The Fatherless Children of France .....	\$2,657.96
Orphans of Belgium Fund .....	124.67
Armenian and Syrian Relief Fund, cash .....	\$811.55
Liberty Bond .....	50.00
	861.55
Polish Relief Fund .....	55.00
Serbian Relief Fund .....	218.23
Thanksgiving for the Recovery of Jerusalem Fund .....	65.00
	3,982.41
Balance on hand, January 4, 1919 .....	96.13
	\$5,044.06

The following is the list of total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee. Assistance to Munich and Dresden ceased immediately after the American declaration of war.

To Paris .....	\$25,487.67	and	10,926.00	francs
To Geneva .....	4,717.02	and	8,882.00	francs
To Lausanne .....			10,158.12	francs
To Rome .....	7,608.08	and	11,500.00	francs
To Munich .....	5,464.56	and	3,882.75	francs
To Florence .....	2,225.69	and	3,500.00	francs
To Dresden .....	2,180.70	and	5,163.75	francs
To Nice .....	450.00	and	328.00	francs
To Bishop Israel in Paris for distrib'n .....	4,905.02			
	\$53,068.84	and	54,340.62	francs

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 6th:

Rev. Dr. C. W. Leffingwell, Pasadena, Calif. ....	\$ 25.00
A member of Grace Church, Mexico, N. Y. ....	5.00
R. H. ....	10.00
A Churchwoman, Cleveland, Ohio. ....	10.00
A member of Holy Trinity Church, Oxford, Md. ....	5.00
Albany, N. Y. ....	5.00
A friend, Austin, Texas. ....	2.00
St. Mary's Chapel, Nashotah, Wis. * .....	24.70
Christ Church School, Plymouth, Mass. † .....	30.00
Trinity Parish, Arkansas City, Kans. ‡ .....	13.10
A friend, Fond du Lac, Wis. † .....	5.00
A communicant of Emmanuel Parish, Cleveland, Ohio ¶ .....	40.00
In memory of Mrs. E. H. Laymiller ** .....	3.92
In loving memory of Anne Garth Goodlett †† .....	20.00
Total for the week .....	\$ 198.72
Previously acknowledged .....	64,688.36
	\$64,887.08

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

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

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "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:

615. J. H. Law, Asheville, N. C. ....	\$ 36.50
3. Mr. and Mrs. J. F. McKenzie, Pittsburgh, Pa. ....	10.00
5. Miss Elizabeth F. Briscoe, Wilmington, Del. ....	12.00
36. G. H. S., Louisville, Ky. ....	36.50
55. A. Murray Young, New York City. ....	36.50
61. Mrs. J. Clifford Phillips, Shippensburg, Pa. ....	36.50
323. Mr. E. C. Swift, Ottawa, Ill. ....	36.50
324. Mrs. E. C. Swift, Ottawa, Ill. ....	36.50
325. Misses Helen and Susanne Swift, Ottawa, Ill. ....	36.50
422. St. Paul's Sunday School, Brooklyn, N. Y.—Christmas gift .....	8.00
Total for the week .....	\$ 285.50
Previously acknowledged .....	40,812.85
	\$41,098.35

[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**

Dr. N. A. Penoyer, Kenosha, Wis. ....	\$ 25.00
St. James' Church, Upper Montclair, N. J. ....	25.50
Lillian Louise Quarles, Pueblo, Colo. ....	2.00
Grace Church, Cuero, Texas. ....	5.00
St. John's Sunday School, Waverly, Baltimore, Md. ....	25.00
In memory A. D. S., Bay City, Mich. ....	5.00
A Churchman, Charlotte, N. C. ....	6.00
Grace Church, Monroe, La. ....	16.00
Church of the Holy Communion, Maywood, Ill. ....	13.82
St. Matthias' Church, East Aurora, Ill. ....	16.02
Miss Florence Swyers, Renovo, Pa. ....	1.00
St. Andrew's Church School, Kokomo, Ind. ....	6.55
SS. Peter and Paul Church School, St. Paul, Minn. ....	8.16
Christ Church Cathedral, Lexington, Ky. ....	51.86
Grace Church Sunday School, Oceanside, Calif. ....	1.00
Fayetteville, N. Y., Community Christmas tree. ....	8.32
St. Luke's Sunday School, Kalamazoo, Mich. ....	10.00
St. James' Chapel, Lake Delaware, Delhi, N. Y. ....	5.00
St. James' Church, Amesbury, Mass. ....	33.93
St. Peter's Mission, Park River, N. D. ....	85.74
Mrs. Chas. E. Taylor, Brooklyn, N. Y. ....	5.00
St. John's Sunday School, Fall River, Mass. ....	15.00
J. C. P. ....	10.00
E. B. C., Waverly, Mass. ....	10.00
Ascension Sunday School, Advance, N. C. ....	6.06
R. H. ....	10.00
Christ Church, Lundale, W. Va. ....	29.86
M. P., Brookline, Mass. ....	2.00
New Year's offering, Stevens Point, Wis. ....	5.00
St. Paul's Church, Fort Fairfield, Maine. ....	12.00
Grace Church, Holland, Mich. ....	4.08
A communicant of Emmanuel Parish, Cleveland, Ohio. ....	25.00
Grace Church, Sheboygan, Wis. ....	67.25
Alice L. Titus, Athens, N. Y. ....	2.00
St. Paul's Parish, Peoria, Ill. ....	25.00
In memory of Rev. Charles M. Armstrong. ....	15.00
Rev. N. D. Stanley, Sheboygan Falls, Wis. ....	5.00
A communicant of the Church in Charlotte, N. C. ....	5.00
Holy Trinity Church, Swanton, Vt. ....	26.65
St. John's Church, Highgate, Vt. ....	6.35
St. Paul's Church, Port Townsend, Wash. * .....	5.00
St. Paul's Sunday School, Fayetteville, Ark. * .....	3.00
St. Paul's Church Sunday School, Oxford, N. Y. * .....	6.90
E. M.—A thank offering * .....	1.00
Grace Church Sunday School, Weldon, N. C. * .....	12.00
St. Philip's Sunday School, Laurel, Md. * .....	35.05
St. James' Sunday School and Choir, Watkins, N. Y. * .....	5.36
St. John's School of Religion, Cedar Rapids, Iowa * .....	16.00
	\$721.46

\* For relief of children.

**THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND**

Grace Church, Sheboygan, Wis. ....	\$17.50
SERBIAN RELIEF FUND	
Calvary Church, Chicago, Ill. ....	\$18.50
Calvary Sunday School, Chicago, Ill. ....	2.00
	\$20.50

**ANSWERS TO CORRESPONDENTS**

A. B.—The rector being celebrant, the bishop assisting, it is customary for the former to administer the paten and the latter the chalice.

**THE STAR OF BETHLEHEM**

Star of glory! Star of might!  
Shining on our darkest night,  
All the world beholds thy light.

Kingdoms rise and pass away,  
Living out their little day;  
Naught can dim thy cheering ray!

Wise men followed thee of old,  
Oft the story shall be told  
While the centuries unfold.

We by faith would follow Thee,  
Till our longing hearts shall see  
Christ in all His purity.

Star of glory! Star of might!  
Through the ages shining bright,  
Guide us to the land of light!

MARTHA A. KIDDER.

## BIBLE READINGS

BY THE REV. DAVID L. FERRIS

## THE LAW OF CONSECRATION

**T**HE Church has appointed the twelfth chapter of Romans for the epistles for the first three Sundays after the Epiphany. In its opening words St. Paul refers to the burnt offering of the Jewish Church. He draws the parallel between the offering of an irrational being through death and the offering of a human being through life. "That ye present your bodies a living sacrifice." In tracing the comparison we see how much the offering suggests as a type, finding its fulfilment in the life and death of Christ. In Leviticus the ceremonial for this offering is given in detail. Four distinct requirements are mentioned. The first was that the victim must be without blemish. (1: 3.) The diseased, maimed, or crippled had no place here. The second was that it must be a free-will gift: "He shall offer it of his own voluntary will." (1: 3.) No one could compel one to make this offering. It was made through the consciousness of one's own spiritual needs. The third was that it should be entirely consumed. "The priest shall burn all on the altar." (1: 9.) It was entirely consecrated to Jehovah. Once offered the offerer relinquished all claim to it. It suggests our Lord's saying: "No man, having put his hand to the plow and looking back, is fit for the Kingdom of God." The fourth was that the fire on the altar should be kept burning: "The fire shall never go out." (6: 13.)

Apply these ceremonial requirements to the life of Christ. It was "without blemish". In Him there is no trace of sin, and no consciousness of it. Whatever else hostile critics might say of the Master, no one has yet ventured to accuse Him of sin. The greatest miracle of the ages is a moral one: "a sinless life in a sinful world". The holiest man is the one most eager to disclaim the title; the saint, the first to confess himself a sinner. But for nineteen centuries the Saviour's question remains unanswered: "Which of you convinceth Me of sin?" He stands alone, the Ideal of our manhood, and the Goal of noblest effort. From the keenest sceptic of each succeeding generation He draws the admission of Pilate: "I find no fault in Him." To every one false to Him the cry of Judas is still pertinent: "I have betrayed innocent blood." Studying His increasing influence we exclaim with the centurion: "Truly this was the Son of God." Again, He made the supreme sacrifice of His own volition. "More than twelve legions of angels" were at His disposal. "No man taketh My life from Me, but I lay it down of Myself." "Greater love hath no man than this, that a man lay down his life for his friends."

And then it was entirely consumed. To this attest the closing words of the Passion—wherein we are told that He drained the cup of sacrifice to its very dregs—and also His last word on the Cross: "It is finished." Finally, the fire on the altar of that pure Heart never went out. In confirmation we mention His constant communion with the Father, His vigils in prayer, His self-oblation, and His declaration: "I do always those things which please Him."

The burnt offering symbolizes the complete consecration of your life and mine to the higher service of the Master. In so far as we succeed we repeat the glory of the Epiphany. And for us the four requirements of the burnt offering crystallize the means and the way thereto.

Sunday—Leviticus 1: 1-13. Three of the four requirements here specified: "Without blemish," "a voluntary offering," "entirely consumed."

Monday—Leviticus 6: 8-13. The fourth requirement: "The fire on the altar must be kept burning."

Tuesday—John 8: 31-59. A life without blemish. "Which of you convinceth Me of sin?"

Wednesday—John 10: 1-18. The voluntary offering of the Good Shepherd.

Thursday—Mark 1: 35-39 and Luke 9: 28-36. The fire never went out. "As He prayed."

Friday—John 19: 28-37. Entirely consumed. "It is finished."

Saturday—Romans 12. Through the virtues here enumerated we press on to obey the law of consecration, and help to interpret Christ in terms of human life, the ultimate meaning of the Epiphany.

## EPIPHANY AND LIFE

BY THE REV. ALWIN E. WORMAN

**A**S Advent is not complete without the Nativity, so the latter has little meaning without the Epiphany. The period of expectation and fulfilment is one-sided until we have learned that things born of brain, heart, and hand must be revealed to others and shared with them, for to this end were they given us. So every day becomes Epiphany, and the happiest people in the world are they who find their chief joy in uplifting their fellows. A scientist becomes great only as he gives his discovery to the world to alleviate suffering and to bring happiness. An artist's name would never be known if he kept the product of his great genius from the eyes of the world. And so the musician and inventor with all the rest are God's advance agents to show to the world the great beauty and harmony in life and to lift men from their toilsome sorrow.

There are many Churchmen who have but one talent, and they are tempted to hide it, as did the unprofitable servant in Christ's parable. But the spirit of the Epiphany is not only for those of many talents but for all God's children, and bids them share their slightest gifts and use them to help their fellow-men. Often a kind word or a smile in times of discouragement reveals a willing spirit and brings cheer and comfort. It was not sufficient that Christ should be expected, for He must come; and, wonderful as was the Nativity, it gets its fullest meaning in the revelation of Christ to the Gentiles and to all the world.

## FOR MEMORIAL SERVICES FOR SOLDIERS AND SAILORS

[PRAYERS SET FORTH BY BISHOP FISKE]

**O** LORD our Heavenly Father, who hast implanted in every healthy human heart a natural love for this mortal life which came as Thy gift; Bless, we pray Thee, the lives which have been given so eagerly and unselfishly to a great ideal and in a great cause. Thou alone canst fully know the courage of those who have made this great sacrifice in the hour of the world's need. Receive these Thy children into Thy holy keeping and grant them peace and light and rest in Thy presence: Through Jesus Christ our Lord. Amen.

**A**CCEPT, we pray Thee, O gracious Lord and Father, our grateful praise and thanksgiving for the ready sacrifice which hath made the world free, and move us to loving service for all that shall keep it in peace and righteousness. Make us steadfast in Thy faith and help us so to use our blessings that the lives which have been laid down for us may not have been given in vain. And unto Thee shall be the glory forever: Through Jesus Christ our Lord. Amen.

**O** LORD Jesus Christ, who didst enter into our earthly life to share its trials and sorrows; To Thee we turn in our time of grief, sure of Thy loving sympathy and understanding. Thou knowest, Lord, our anguish of heart. Assuage our grief and comfort us with the assurance that these lives, cut off in the flower of their youth, are coming to fruition in Thy presence. Give to them new employment and larger happiness in the life which is now theirs. Mercifully keep us, we pray Thee, from every act which may deprive us of the sight of them when our trial time is over or mar the fulness of our joy when the end of the days shall come. And at last, in Thy goodness, reunite us with them in Thy peace which passeth understanding, where with the Father and the Holy Spirit Thou livest and reignest, One God, world without end. Amen.

**O** LORD our Heavenly Father, we commend into Thy almighty care and protection those who are returning to us from their country's service here and abroad. Give them Thy special blessing and grant that their lives, illumined by the glory of their brothers' sacrifice, may now be consecrated to Thee. Bring them home at last to that better country, clad in the mighty manhood which ever springs from worthy service: Through Jesus Christ our Lord. Amen.

TRUE CRITICISM does not consist in depreciation but in appreciation; in putting oneself sympathetically in another's position, and seeking to value the real worth of his work.—Hugh Black.



# BLUE MONDAY MUSINGS

By Presbyterian Jennings

SOME time ago, the *Atlantic Monthly*, initiating a policy of up-to-dateness, advertised a series of articles on the Problem of Alcohol, by one John Koren, who was heralded as a learned scientific student of that subject, judicially-minded, and able to set public opinion right.

When these articles appeared, we were startled to discover that Mr. Koren's solution was *beer*. "Codlin's the friend, not Short": the wicked distillers were guilty, but beer and temperance were synonyms. Some of us, who had seen men just as drunk on beer as on whisky, suspected the scientific impartiality of the author—more particularly when we identified certain solecisms peculiar to his style in anonymous articles published in the *Brewers' Year Book*. And now the congressional committee, investigating various activities of American and German brewers, discovers that John Koren has been in receipt of a salary of \$5,000 from that source!

IT WOULD BE HARD to imagine anything more dishonorable than the endeavor on the part of the liquor party to profit by the terrible epidemic of influenza. Faked dispatches appeared in many papers, telling of the death-rate in "dry" towns, where cruel fanatics prevented the public from getting whisky as a necessary remedy against that awful scourge. Others told of the huge quantities of alcohol taken to the camps by army medical authority. In one great city the liquor dealers' association offered to furnish whisky free to families too poor to buy it, and tried to give the impression that this was at the request of the city health officer. Of course the plain fact is that all medical authorities warn against the use of alcohol in influenza; that the death-rate among alcoholic cases is vastly greater than among abstainers; that no whisky was taken to the camps by army authority; and, furthermore, that in "dry" territory any qualified practitioner can get alcohol or other poisons for medical use where needed. But it is too much to expect the champions of a criminal industry, already tried, found guilty, and condemned, to tell the truth!

I REVISITED a certain large and prosperous inland city this week, where, some months ago, a vote was taken as to closing all saloons and bars. The vote was decisive; and I looked for visible results. Never have I seen there so many vacant shops, stores, offices, and tenements. Everywhere the sign "To Let" stared me in the face. It seemed as if a blight had settled down on the beauty of the city: streets were dirty, buildings were in bad repair; and the whole outlook was a visible demonstration of what a bad thing it was for business—that the vote was WET, not dry! Did I catch you there? Had the city gone dry, and the same conditions been observed (whatever their causes), the "fanatics" would have been held responsible.

THE "IMAGINARY FAIR" for Lincoln House, South Boston, referred to here recently, has had some imitators, I am glad to say. This comes to me from St. John's parish, Massena, New York—a very sensible thing!

### "VICTORY SALE

"An Imaginary Sale for the Benefit of St. Monica's Guild  
(A war substitute for time and energy)

"Date, Tuesday, December 10, 1918, from 8 to 5 o'clock P. M.  
"Place: Home of Mrs. L. C. Sutton, at 5 Elm Circle, Massena.

"Will you help us to the same extent that you would help were we giving a real sale at much cost and trouble?"

THE CHAMBER OF HORRORS must yawn to receive this choice specimen of a "religious notice", which a Minneapolis priest sends me, as having come from St. Paul:

### "THE BLACK QUEEN'S REVENGE

"or, The Mystery of the Blood-Spattered Pavement

"This is a thriller. It will make the cold chills run down your back and your hair stand on end. Better than the daring feats of an accomplished aviator! Better than the pyrotechnics of the Battle of the Nations! Better than the most thrilling romance! Mysterious and engrossing. Not a dull moment. Love, hate, romance, fear, revenge, lust, and murder all combined in one marvelous tale.

### "PHILADELPHIAN BAPTIST CHURCH

"Next Sunday Evening, December 1, 1918, at 7:45.

"Admission Free

"Note.—The Black Queen will be exhibited during the evening."

A FRIEND SENDS THIS poem of Alice Carey, to add to our gypsy anthology. One does not think of that prim Puritan maiden as having Romany aspirations; but evidently they lurked somewhere under her placid exterior:

### "A PASSING WISH

"Oh, for the life of a Gypsy!  
A strong-arm, barefoot girl;  
And to have the wind for a waiting-maid  
To keep my hair in curl;  
To bring me the scent of the violet  
And the red rose and the pine;  
And at night to spread my grassy bed—  
Ah! wouldn't it be divine?

"Oh, for the life of a Gypsy!  
So gloriously free!  
Through the world to roam and to find a home  
'Neath every greenwood tree;  
To milk my cow in the meadow,  
Wherever she chanced to stand,  
And to have my cornfield planted  
By every lad in the land.

"Oh, for the life of a Gypsy!  
With dew to fringe my gown;  
And to have the sun for a sweetheart  
To come and kiss me brown;  
To take each little chubby-cheek  
That I chose, and to make her mine,  
And teach her to tramp from camp to camp—  
Ah! wouldn't it be divine?

"Oh, for the life of a Gypsy!  
To lie in the lazy shades;  
And to predict sweet fairings  
To all the village maids;  
To give them caps of pretty flowers,  
And shawls of wool so white,  
And troops of lovers to sing them songs  
At their window-panes at night.

"Oh, for the life of a Gypsy!  
To hunt the hare for play;  
And to take my trap on my shoulders,  
And hie away and away—  
Away to the tents by the water  
When the stars begin to shine—  
To my glad wild crew with hearts so true—  
Ah! wouldn't it be divine?

"Oh, for the life of a Gypsy!  
To be up at dawning gray;  
And to have my dog like a shadow  
Beside me all the day;  
To have a hat of plaited straw,  
And a cloak of scarlet dye,  
And shoot like a light through the glens at night,  
And make the owlets cry.

"Oh, for the life of a Gypsy!  
To roam the wide world through:  
To have the wind for a waiting-maid,  
And the sun for a sweetheart true;  
To say to my restless conscience,  
Be still: you are no more mine!  
And to hold my heart beneath my art—  
Ah! wouldn't it be divine?"

## The American Soldier and Women

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

IT was Mr. Chesterton who remarked that even the most brutal of men could not escape being womanized, just because he was born of a woman. No other human influence in the lives of men compares with the influence of woman. I am not now interested in seeking out by psychological analysis the reasons. They go very deep into the roots of our physical and psychical structure. The fact, however, is indisputable. Show me a great artist, statesman, or saint, and I will in every case show you the influence of a woman. There was Dante with his Beatrice, Robert Burns with his Mary Campbell and Bonnie Jean, Robert Browning with his Elizabeth Barrett, and Mr. Gladstone, who said: "My wife has known every parliamentary secret I have ever had, and has never betrayed my confidence." There is Lady Beaconsfield with her finger crushed in the carriage door, silently enduring agony that she might not distract her husband's mind from his impending speech; St. Francis, and by his side St. Clare; and, above all, there is the Lord Jesus Christ Himself and at His side at Christmas and at Calvary, at the Resurrection and the Ascension, that sweet woman, Mary, to whom the knights of olden days dedicated their banners and dipped their lances, and who still stands supreme among all the saints of earth or heaven.

And it is not hard to see why this should be. Sometimes it may be the strong wine of sex attraction; but even when that is thinned by distance and convention, and strained through bars of social usage, it remains one of the rarest moral and mental tonics of the masculine mind. Woman and her power is very mysterious. She has the Ithuriel wand. She is dangerous, as religion and play and all things good are dangerous. Her influence is like the influence of the moon: "Thou swingest all the hammers of my forge, as the innocent moon that nothing doth but shine moves all the laboring surges of the world."

1. The American soldier at the front sees little of women. Perhaps that makes him all the more sensitive to their influence when he does meet them. "Ah!" says some man with an unpleasant leer in his eye, "now we shall get to the meat of the subject. The American soldier in France has been in a very dangerous place so far as women are concerned, for the women of France are notably easy-going. I'll warrant you the speaker could tell some stories of the American soldier and French women." And let me pause to say at this point that there is no baser charge brought against France than the easy, sweeping charge that all French women are vicious, and that France is at once the most religious and the most immoral of nations. There are two women whose spirits pervade every community, and every home in France—perhaps I should say one spirit, for their spirits were kindred. The name of one is Jeanne d'Arc; the name of the other is Mary, the Mother of our Lord. You must not judge the women of France—the brave mothers, young and old, the beautiful daughters of Picardy and Provence, the stalwart women of Brittany—by the *demi-mondaine* of Paris and of the seaport towns. To be sure, there were many dangers to our fellows going abroad, and not the least was the danger of a vice as old as the history of man. Men get lonesome. Even soldiers long for the presence of women—for their conversation, for their beauty, for their sweetness, for their mystery. As Charlie Case used to say, woman is superior to man in every way, shape, and form. And when our men went to France there was a great deal of apprehension as to how they would stand up against the temptations of wine, women, and song.

American troops began to arrive in Blois about the middle of last January. Toward the latter part of that month the provost marshal placed the brothels out of bounds. Shortly afterwards they were reopened to our soldiers because of protests from the French authorities. The commander ordered an investigation, and on February 10th one of these brothels was taken over for the use of Americans, and under strict supervision. Now when General Pershing learned of this he ordered, on March 21st, that that house be put out

of bounds and directed that every effort be made to prevent prostitution and street-walking. What was the result? The result was, as shown in the report, not only a "great lowering of disease but an improvement in the morality of all the soldiers and of the whole civilian population".

The Americans adopted a firm system of repression of a vice which I need only here suggest. Let me give you an incident. A lieutenant newly assigned to a regiment lectured his platoon on the military necessity of fighting contagious disease. "Understand me now," he said, shortly, to the men. "I don't care a hang about your morals or your character; that is no concern of mine. But I am responsible for keeping you in fit condition to do your work as soldiers, and therefore I command you to keep out of places where you may contract contagion that would disable you." The colonel of the regiment sent for that lieutenant. "Did you talk to your men in the way that has been reported to me?" he asked. "I did." "Do you think that kind of talk stands for the mind of your superiors and represents the spirit of the A. E. F.?" The lieutenant thought it did. The colonel was almost fierce. "Well, I'll tell you it doesn't. The business of the A. E. F. officer is to look out for the moral character of his men just as much as for their physical efficiency. You have been assigned to this regiment. You think you belong to it. And I want to tell you that you are never going to belong to us until you revise your opinion about what you are here for. This regiment runs on a different idea."

And back of that is the letter of General Pershing to Lord Milner on May 17, 1918, from which I quote only a few words: "The gravest responsibility rests on those to whom the parents of our soldiers have entrusted their sons for the battle, and we fail if we neglect any effort to safeguard them in every way." My friends, while I spent but few days in Paris and in the seaport town of Bordeaux, I can say of the American soldiers at the front that they are, as they have been described over and over again, the cleanest army that ever has fought in any war.

2. The one great feminine influence with the soldiers has been the influence of the girl at home. You see, she is at the heart of her soldier boy. The Anglo-Saxon man differs from the Latin. Shane Leslie describes the difference between the Latin cavalier and the Anglo-Saxon gentleman: "The Anglo-Saxon trusts all women as virtuous until they plainly declare the contrary; but the Latin type, the continental type of man, looks upon every woman as a possible source of romance until she closes his hopes." The American soldier is different from the continental soldier just because, I suppose, he is an Anglo-Saxon or has been reared in Anglo-Saxon traditions. He doesn't understand the highly romantic Latin type—it amazes and amuses him; it also frightens him. What he does understand is the American girl at home. And how he reads her letters, and how he treasures her pictures! They tell me that 10,000 of our soldiers have married over in France. Personally I don't believe it. I would have to see the evidence for such statistics. The figures are too round. But suppose there were—suppose that, out of 2,056,000, ten thousand had married over there. How many of these men perhaps were French, born in France, perhaps speaking the language! The only one I knew out of a thousand who married in France was a Frenchman, an American citizen to be sure, who married the sweetheart of his youthful days in his ancestral home in France. The average American boy is waiting to get home to the girl he is engaged to and to whom he writes so regularly and with such a funny strained attempt to be at once valorous and amorous.

3. And then there is the influence of the nurses and the canteen workers. Let me read from a letter written by an Evanston boy.

He continues: "This cruise in the hospital was a God-send. I surely enjoyed seeing real girls and having all American girls talking to you and waiting on you. Why, I guess I looked like a poor fool staring at the girls all day long, but if they knew how long it had been since I had seen



one they would have forgiven me. I suppose it sounds foolish to you, but there are more than a million like me. The old song, 'I don't want to get well,' has a lot of personal feeling in it for me, just now."

No one can exaggerate the influence of the noble women who have gone to France to nurse the American wounded. As I used to go through those wards and see those faithful women lifting great strapping fellows, or standing in mud with feet cold, performing Herculean tasks by night and by day, baffled by no difficulties, fearless of bombs, fearless of disease, patient, tender, gentle, I saw in every one of them the mantle of Florence Nightingale. Henry Kingsley, describing a wounded trooper in the hospital at Scutari, tells how when he began to recover there was one effect of light and shade which he always lay awake to see—a faint flickering on the walls and roof which came slowly nearer until a light was in his eyes. We all know what that was. We can all believe the story of the dying man seeing the shadow on the wall, the shadow of Florence Nightingale, who walked along her four miles of beds eighteen inches apart, lamp in hand, the forerunner of all that sisterhood that has followed her, every one of whom is entitled, as she was entitled, to the nation's gift of the Order of Merit for Distinguished Service in the Field. She fights for her soldier boys and for their comfort. If he is dirty she washes him; if he is weak she holds him up; if he is frightened she soothes him; if he is discouraged she cheers him. Who can measure the influence of these women upon our soldier boys!

And then there are the canteen workers! I think particularly of the Smith unit, college girls—smart-looking girls, fine little ladies, serving by shifts, night and day, in the canteen (the canteen—a tent stretched over the mud, equipped with a big boiler for making hot chocolate, some tin cups—usually not half enough—and a few rough tables). And into that little place swarm the soldiers on their way to the front, yes, and wounded soldiers who are able to walk. No tickets needed nor money and no questions asked. A cup of hot chocolate and a sandwich for every fellow that wants it. How many cups, do you think, in a day? I have known these girls to give out eight hundred cups in fifty minutes. Yes, I have known them to give out fifteen thousand cups in twenty-four hours—and perhaps only a dozen of them to do it. You wonder that we had them only as patients in our pneumonia wards! You wonder that they were sick again and again through exposure and overwork! But the biggest gift they gave to those men was not the chocolate, or the sandwiches, but their own sweet, womanly presence. Officers and men alike rejoiced in the canteen just because they could see a woman, a woman whom they could respect, an American woman.

"Don't they look good to yer, Willie! Say! When the city had you living in it And me and five million more, And the girls tripping by every minute—

"Say, I didn't set much store By the trip and the trick of 'em, Willie: I used to turn 'em down cold; I was that sick of 'em, Willie— Snubbed 'em a hundredfold.

"But now what a difference, Willie—Wow! For they all look good to me, Willie, They all look handsome and fair; They could do what they would with me silly Young heart when I turn and stare At the face and the grace of the walk of 'em, No matter what size their shoe— And I prowl up behind for the talk of 'em.

"And say, Willie, so do you! Don't shake your head at me, Willie—Bosh! For the thing that hems the world, Willie, Is the hem of a woman's dress, And the banner of joy unfurled, Willie, Is starred with a woman's 'yes'; And if you're no fool, but a true man, You'll admit without snicker or frown That a man's the more lonely for woman The longer his string from her gown.

"That's why they look good to yer, Willie—see!"

4. One experience I always had with the living and the dying, and it was this: that the most sensitive place in a boy's heart was the place given over to his mother. It was only a few weeks ago that a nurse stepped softly over to me

and I entered within the sheets that hang around the bed and that tell the story of another life ebbing away. The eyes of the dying man searched me; he raised himself up, threw his arms around me, and pulled me down to him; and I prayed for him and with him; and as he sank back upon his bed with a sob of relief, my presence was no longer the presence of the chaplain, it was the presence of some one infinitely dearer and sweeter to him. I had been but the forerunner and herald; for he looked up to me and said, as thousands of them had said before: "Mother, Mother!" I knew that word so well—the first thought of the wounded man after his operation is his mother; the first question of the chaplain after he has asked about the battle and his pal is, "Would you take a little note to Mother?" If he is an Italian or a Frenchman, it is "Maman"; if he is an American, it is the old Anglo-Saxon "Mother". And as I came away from that dying man the boys on either side lying on their beds looked at me with wide-open eyes. And when I said to them, "Boys, it's always so, isn't it? The one we think of first is our mother. It was so when we fell out of bed at night as little boys, or fell off the fence and hurt ourselves, or cut our finger, or bumped our head. And here it is the same when we come to the great struggle." And those poor boys just turned their faces over on the pillow, their eyes just swimming in tears. Kipling never wrote a truer thing than those lines:

"If I were hanged on the highest hill,  
Mother o' mine, O mother o' mine!  
I know whose love would follow me still,  
Mother o' mine, O mother o' mine!

"If I were drowned in the deepest sea,  
Mother o' mine, O mother o' mine!  
I know whose tears would come down to me,  
Mother o' mine, O mother o' mine!

"If I were damned of body and soul,  
Mother o' mine, O mother o' mine!  
I know whose prayers would make me whole,  
Mother o' mine, O mother o' mine!"

O mothers, sisters, sweethearts, the biggest thing you have done for the men at the front, and the biggest thing you can do for them coming home, is not all that you have done and still do in knitting socks and making bandages and ministering to their physical comfort. The biggest thing you have done, the biggest thing you can do, is to be the fine women that shall make them finer men.

"Make strong our hands and give them work to do,  
And patience to perform.  
Give us strong faith that keeps the laborer true,  
Nor bends before the storm.  
So in our hearts the harvesting shall be,  
The trust of those who fight across the sea."

A PRAYER FOR THE TIMES

**B**LESSED SAVIOUR, who at mid-day didst hang upon the Cross, stretching forth Thy loving arms in prayer and sacrifice for us; Grant that all mankind may look unto Thee and be saved. Send Thy blessing upon our Nation, and upon all the Nations of the earth, in this new era of reconstruction and peace, and endure the peoples with patience, self-control and kindness.

Prosper the work of Thy Church in all lands; and direct all in authority to walk in Thy way. Protect the soldiers and sailors everywhere; and help them to pray and to be faithful. Comfort the sick, the wounded, and the dying; and support those who minister to them. Succour the bereaved, and all who are in want. Bless the farms, the schools, the industries, and the commerce of the world. Restrain class hatred, oppression, and lawlessness. Make us, at home and abroad, to be unselfish, to bear one another's burdens, and to promote freedom, righteousness, and true religion among all men.

Finally, we beseech Thee, forgive our sins; and forgive the sins of our enemies, and turn their hearts; and grant to us, and to the whole world salvation and peace, through Thy mercies and merits, who livest and reignest with the Father and the Holy Ghost ever one God, world without end. AMEN.

Compiled at the end of the war, for Church people, by the Vicar of the Nativity and the Resurrection Chapels, District of Columbia.

## The Haram esh Sherif at Jerusalem

By the Rev. FRANCIS LE N. BOWER

SOME years ago two visitors to the holy city, accompanied by a gentleman who knew the place well, set out to visit the Haram esh Sherif, or Noble Sanctuary. We had arranged to go on the previous day, but word had been brought that a large number of fanatical Moslems, reservists for the army, were encamped in the sacred precincts, and that the Turkish authorities did not consider it safe for any Christians to visit the spot while they were there. By the next day, however, they would have left the city, so the difficulty would then be removed.

We first obtained a gorgeously-dressed kawass from the American consulate (the English consul being absent), and with him proceeded to the barracks, where a Turkish soldier was placed at our service. Only those who have this twofold military protection are allowed to enter the enclosure; without it there would be too great a risk from the animosity of Moslem devotees, who naturally object to the presence of Christians in their holy place. At the barracks we were told that the recruits had not yet taken their departure, but, in order that we might not again be disappointed, we were allowed to proceed.

The result was that when we had reached the elevated platform on which is the Dome of the Rock we had the rare opportunity of looking down upon a mass of human beings in the lower part, swaying about, dancing, gesticulating, shouting, and chanting in their religious zeal. It gave one a very clear idea of an emotional Eastern crowd, such as those which cried out, "Crucify Him, crucify Him," and which rushed upon St. Paul with the shout, "Away with such a fellow from the earth," in this very city and in very much the same spot. This multitude of religious fanatics, like that of hundreds of years ago, was "crying out, throwing off their garments, and casting dust into the air".

We now proceeded to the "Tribunal of David", an open building with a domed roof, on the east side of the Dome of the Rock. Here we had to put some large brown leather shoes over our boots. The only alternative is to take off the latter, but probably most Englishmen prefer the additional "sanctuary shoes".

We entered the Dome of the Rock by the eastern door. This is the so-called "Mosque of Omar", though the El Aksa Mosque, at the south of the enclosure, is really that of the Caliph Omar. The whole Haram ranks as one of the four holy places of the Mohammedans, the others being Mecca, Medina, and Hebron. From the large mass of rock under the Dome they believe that Mohammed ascended into heaven, and they also hold (with the Jews) that this is the center of the world.

As to the rock itself there has been much doubt, but it is generally believed that it is actually "the hoary brow of Mount Moriah", and that here Abraham was ready to make his obedient sacrifice of his beloved son. It then became the "Mount of the Lord", and it is thought that this is also the site of the threshing floor of Ornan the Jebusite, and that here David "saw the angel of the Lord standing between the heaven and the earth, having a drawn sword in his hand stretched out over Jerusalem", and subsequently built an altar. Here, also, upon the rock Solomon built the brazen altar of the Temple, which was thirty-five feet in length and breadth, and seventeen and one-half feet high. The rock is bare and rugged, and is fifty-eight feet long and forty-four broad, though some authorities give the measurements as two feet less in either direction. Others make it sixty feet long by fifty-five in breadth. Whichever be correct, it will be seen that it is of great size, and indeed the altar of burnt offerings would need to be so, owing to the large number of sacrifices offered upon it.

The Dome of the Rock is an octagonal building in the very center of the Haram. It is thought to have been built in the seventh century by Abd-el-Melik, the tenth Caliph. The Caliphs are the successors of Mohammed, bearing the same relation to him as the Popes claim to bear to St. Peter.

The exterior is covered with rich porcelain tiles—the color being chiefly blue, green, purple, and yellow—and it

has been called "the second most beautiful building in all the world". It has seven windows on each of the sides. At the top of the lofty and graceful dome is the gilt crescent of Islam.

Entering the building, we walked along the encircling aisle, which is separated from the Rock by an open screen of ironwork, which is considered to date from the Crusades. The pavement is of marble mosaic, and the windows are regarded as the most wonderful in the world. There are four doors, facing the points of the compass.

Underneath the rock we were shown a cavern, which has an opening through the roof to the top of the rock above. Not far away is a Moslem relic which is claimed to be a hair of Mohammed's beard. This is watered daily with rose water, and the legend is that on the Day of Judgment it will be long enough to reach as far as the Mount of Olives. Everybody will be compelled to walk upon it, and the Prophet will help all true believers and keep them in safety. All others will fall down into the Kidron Valley and meet destruction.

But in the building is a slab of jasper into which a number of nails have been driven. One sees the cavities, but when we were there only three and a half remained of the nineteen nails which originally existed. When all have disappeared, says the guide, the end of the world will come. Even though you be no true believer, he continues, there is a great probability that, if you put money on the stone, Mohammed will help you across the valley and preserve you from harm.

The Crusaders took possession of this beautiful building and converted it into a Christian church, calling it *Templum Domini*; but with their expulsion it of course reverted to its former use.

The spacious platform on which the Dome of the Rock is built is of marble, reached by broad flights of steps opposite each entrance, with additional flights at the corners. At the top of each staircase is a group of slender arches, through which the visitor passes. Round the edge of the platform are small and picturesque houses, each with its domed roof. There are also little domed *mihrabs*, or praying places, in various parts of the enclosure.

Outside the raised platform are paved walks and lawns, with beautiful cypresses and other trees, their dark color setting off the splendor of the buildings. The whole Haram area covers thirty-five acres of ground, being nearly a mile in circuit. It measures fifteen hundred feet from north to south, and nine hundred feet from east to west.

On the south of the area is the Mosque el Aksa, the real Moslem sanctuary of Jerusalem. This also has a beautiful dome at the south end, of the same shape as the other, and it is a large and church-like building. It occupies the site of Justinian's basilica in honor of the Blessed Virgin, and was transformed into a mosque by the Caliph Omar, though it has since been frequently restored. Little is indeed left of the original church, except as regards the inside pillars.

The mosque is 272 feet in length and 184 feet wide. The foundation stones are of huge size. The interior is supported by forty-five columns, thirty-three of which are of marble.

The inside of the dome is richly decorated with mosaics, and the floor of the building is covered with carpets. There is, however, a distinct impression of bareness, especially at the southern end (the building faces north and south, not east and west). All is empty there, the Mohammedan religion having no altar or any idea of sacrifice.

A prominent object is the beautiful carved wooden pulpit, presented by Saladin after the capture of Jerusalem.

It is this Mosque el Aksa which is used for the ordinary Mohammedan services; the Dome of the Rock is of course quite unsuited to any such purpose and is not built to hold a large number of people.

We were next taken to see the huge subterranean chambers known as Solomon's Stables. As he had forty thousand horses they may well have been so used, and the Crusaders certainly put them to this purpose. But their

original object was probably to raise the ground so as to provide a level platform for the Temple above, or possibly for Solomon's palace.

A large portion of the ground underneath the Haram enclosure is honeycombed with cisterns and watercourses, mostly excavated in rock. These are chiefly supplied by an aqueduct from Solomon's Pools, near Bethlehem. Warren computes the capacity of these cisterns at five million gallons. A great quantity of water would of course be necessary in connection with the Temple services and observances, and this provision was made for an adequate supply.

Outside the steps leading to the Dome of the Rock, and again outside the entrance to the El Aksa Mosque, are marble fountains with an elevated basin in the center. These are supplied from the cisterns beneath.

Another object of great interest in the enclosure is the Golden Gate. This is a beautiful structure, which has long been walled up. It is considered to be of very ancient workmanship and to date chiefly from the fifth to the seventh centuries. There is a remarkable prophecy in Ezekiel about the "outer gate of the sanctuary, which looketh toward the east", which was to be kept shut because God Himself had entered in by it. There has also been a Moslem tradition that a Christian conqueror would enter Jerusalem by this gate. General Allenby, however, entered the holy city by the Jaffa Gate, and the procession was entirely on foot, to show that he came not as a victorious conqueror, but as a deliverer.

After leaving the Haram we went outside the city, through St. Stephen's Gate, and stood on the grassy slope which commands the Kidron Valley, in order to watch the motley throng of recruits we had seen in the enclosure as they marched away southwards. Poor fellows, one felt very sorry for them, for it was most probable that many of them would never return. They were to be sent against the Bedouins of Arabia, but somehow they had got hold of the idea that they were to fight against the English, and the words, "Down with the English!" (uttered, of course, in Arabic) were not infrequently heard from the onlookers. Whatever their feelings then, the inhabitants of Palestine would to-day utter very different sentiments in speaking of the English, in spite of, or rather because of, the fact that their country has now come under the sway of Britain.

The recruits had no uniform whatever, only their ordinary clothes, and they were being taken to fight without any proper equipment or arms. Each man carried whatever weapon he happened to possess, and some had nothing which could properly be called a weapon.

## TWO LETTERS FROM FRANCE

**W**RITING from Base Hospital No. 20, A. E. F., France, where he has been acting as chaplain, Bishop Israel forwards a letter from Madame Julie Siegfried, president of the National Council of French Women, and writes under date of December 3rd:

"I think you will find the inclosed letter and translation interesting both to yourself and the subscribers to THE LIVING CHURCH WAR RELIEF FUND. It has been a great pleasure to act as your almoner for this fund. Conditions in the various congregations are so uncertain just at present that I am awaiting further particulars before distributing the undesignated portion. The sudden closing of the war is producing peculiar and complicated conditions everywhere, but the rejoicing is so universal and the relief so great that I feel sure the relaxation of tension will not disturb either the social or ecclesiastical conditions to the extent that many fear. As representative of the American Episcopal Church in Europe I feel that we are prepared to take advantage of every opening should the necessary funds be at hand. The splendid returns the Rev. Dr. Watson has received to his efforts seem to indicate that the financial support will not be wanting."

Mme. Siegfried's letter follows, in the story of heroism and suffering which dignifies so many of the French women of to-day:

"Conseil National des Femmes Françaises.

"1. Avenue Malakoff, Paris—XVIIe—

"November 22nd 18.

"Monsieur,

"If I had not had the grief of losing my son in the war I should have written you much sooner to express my gratitude for the beautiful gift of three thousand francs which you kindly con-

fided to my care, for me to distribute amongst the orphans, the families, and the children made to suffer by this terrible cataclysm.

"Thanks to God we now have victory, and what a victory! Thanks to you also, dear American friends, who came to our help during the gravest hour of our history!

"The war has caused terrible misery and, if it is beautiful to sympathize with one's heart, it is also beautiful to alleviate materially. This is what we are trying to do in the largest way possible, and I will not surprise you in telling you that we often find ourselves much beneath our task. Thanks to your gifts, I have been able to give coats to all the orphans of a farm school founded by individual initiative.

"Two fortuneless widows who console themselves by doing good in a most touching manner received, each one, from you enough to clothe and feed orphan children and poor mothers. You would have been happy had you seen their touched smiles, and even their happy smiles under their widow's mourning in receiving these first cheques.

"Also, the inhabitants of Alsace-Lorraine, while they tell us of their joy, confide their misery to us. A widow from Strassbourg who lost everything she possessed received two hundred francs, which will enable her for some little time to go to sleep without being hungry.

"A young officer who has lost his health is in black misery. Never having asked for anything, he is absolutely without anything. To him also we shall give, from you, a sum of money which will renew his courage.

"In receiving these gifts from unknown American friends all will love you still more, realizing that nothing stops your indefatigable generosity.

"Please receive, Monsieur, the assurance of my best sentiments.  
"La Présidente, JULIE SIEGFRIED."

## PEACE MAKERS

[FROM A SERMON BY THE BISHOP OF PENNSYLVANIA]

THE WORK of peace-makers is very practical. The establishment and maintenance of right relationships between the races and nations of the world; between citizens of the same nation; between different and divergent classes; between communities and groups; between members of a family; nothing shirked, nothing neglected; nothing wrongly done; each, up to the limit, playing his part as he was meant to play it; that way lies Peace, and that way only. And that way lies Religion, for without God it cannot be. He gives the law, and He alone can give the grace. He gave the law when He created us. This mysterious, sacred, wonderful human nature that we wear is His idea and workmanship. None but the Maker understands that which he has made. None but the Father knows His children. And we must turn to Him for knowledge of ourselves, for knowledge of His will which is our Peace.

And we need more than knowledge; we must go to Him for grace as well, and so much grace is needed. For selfishness is so deep rooted and always so close at hand, and a little of it goes so far. A few grains of sand, thrown into a delicate machine, will serve to break up the whole mechanism into jarring, whirling fragments. Selfishness, in precisely the same way, breaks up society.

The Labor Party in England have lately taken as their watchword for the reconstruction: "All for each and each for all." That is the true ideal. That is what God wills. For that He has made us and in no other way can we find peace. But think of the thorny, painful road that leads to it. Think of the sacrifices involved—the giving up of private and class privilege; the breaking down of social barriers; the crucifixion of personal ambitions. Words come lightly to men's lips. They cost but little, and in the emotions of great moments men are easily led to adopt exalted sentiments. All honor to them for it. They have had a vision of the truth. But the tug comes with the test, when words must be put to the acid test of consistent and determined action. Where shall we find the power to live up to our ideals, to live in brotherhood with all men? Where, save in the grace of God?

Our Blessed Lord is called the Prince of Peace. The angels promised Peace when He was born. Peace is recognized as the great work wrought by His Sacrifice. And for this reason; it is through Him, and through Him only, that we can gain the true vision of how men ought to live with God and with each other. It is only through Him and through His Sacrifice for our redemption, that we can find power to escape from selfishness and become peace lovers and peace makers.

THE GOSPEL signifieth glad tidings, and is nothing but the promises of good things. All is not gospel that is written in the gospel-book; for if the Law were away, thou couldst not know what the Gospel meant.—Tyndale.

## The New Jerusalem

By JOHN L. ZACKER

GENERAL ALLENBY went forth to conquer the Holy Land in the twentieth century, but he profited by ancient war tactics and used the ancient watchwords as shibboleths. Thus the past may be a bygone but nevertheless experience remains our best teacher. We look back to past Jewish mission methods in Europe, and by emulation they promise rich results for the future evangelization of Israel, not as individuals but as a nation elected by God to be a missionary race—"a light to lighten the Gentiles" when they once see the light themselves.

Among the un-Christian nations, our eyes as never before are fastened on ancient Israel returning to its ancient land. Our emotions are stirred when we dwell on the thought that this same soil was that on which our Lord was born, brought up, ministered, and taught, and where He gave His life as a ransom, a vicarious atonement, culminating in the glory of the Resurrection. The Bishop of London is a friend of the Hebrew race, yet he expressed regret to see an un-Christian people returning to the land of our Christ. After nearly two thousand years Israel is not awake to the "day of her visitation" and has not been persuaded to accept Christ as "King of the Jews", but is now on her way to "Eretz Yisrael", her own land. If it were not God's will, it could not be. But their history, as interpreted by prophecy, shows that a heavy penalty is to be exacted for this return in unbelief, which is known in Biblical language as "the Day of Jacob's Trouble", or the great Tribulation period.

We have a duty here as a Church which is humane as well as Christian. If we have neglected our opportunities to this people in the past, the future cries loudly that we owe it to them to soften this period by a vigorous, soul-stirring campaign, preceding this Tribulation with the Gospel and its Good News. We must be ready to meet the demands of the foreign Jewish missionary field as well as the abundant increase of the meagre Jewish missionary force in our own country. To those who in the past have ignored Jewish evangelization we owe the precarious religious condition of the Jew to-day, and Israel's future depends upon the faith and works of Christians living in this day.

Palestine has been the "Hope" of Israel down the centuries, but there has been a surprising certainty even amongst the most unlettered within the last century that they would soon come into possession of Canaan. The well-known Israel Cohen wrote a book entitled *Jewish Life in Modern Times* just before the war. In this volume he speaks as though Palestine would fall immediately into Jewish possession. Part of his closing paragraph reads thus: "Nought but the will of Israel is needed to change the ancient ideal into a reality and perpetuate his existence in the land of his birth. The fate of the Jewish people lies in its own hands, and the sooner it chooses wisely the better for its own salvation." If our Church had been awake to this Jewish ambition and knew, as we do now, how soon it was to be accomplished, we would have been prepared to meet the stupendous opportunity by stored-up ammunition and a mobilized propaganda.

The return of the Jews to Palestine is not a triumph of Judaism as a religion, but of Israel as a people, as nationalists. A. M. Hyamson in his book, *Palestine, the Rebirth of an Ancient People*, makes no secret of Israel going to Palestine merely because they need a home and not for any religious purposes. Even Dr. Gaster, of England, who is so ready to connect Zionism with Judaism, arguing that unless one believes as the Jews do he cannot be a Zionist, now admits that the Jewish commonwealth will only lead the world "in the practical application of the ancient laws, toward the solution of many of the social problems which so much oppress and darken the life of the inhabitants of Europe." In the Basle Congress, which was attended by 204 representatives of Zionist societies, the platform adopted does not contain one statement concerning religion but all pertains to a home for the Jews as a people. Dr. Herzl, the greatest Zionist and the broadest-minded Jew of his day, was

an extreme materialist, although he had a high regard for Jesus Christ. He humbly acknowledges that Israel is now a valley of dry bones, although he hopes that some day there will be a regathering of the dry bones. Prof. Gottheil, of New York, one of the most learned Orientals, openly declares that Palestine cannot become a spiritual centre unless the Jews as a whole become spiritually regenerated. Citation from such authorities should spur us to undertake our task, for does not just such work constitute the great Commission of the Church Militant? Here we have Israel herself frankly admitting that the bottom has fallen out of her religious edifice, while we continually hear the Christian excusing himself for not being interested in Jewish missions because, forsooth, "he has his own religion". This certainly is not good logic. There is a reason why "ignorance of the law excuses no one." Such ignorance as we have quoted will not be acceptable at the last Great Tribunal.

The fact that England, a Christian country, having won her way in the Holy Land, so unreservedly offers it to the Jew, will not be without its effect in softening the Jewish heart towards Christianity. Furthermore, the Jewish state will be under a Christian protectorate, and this again spells "opportunity".

The Federation of American Zionists met in Pittsburgh last June in their twenty-first annual convention. The dramatic scene was a mass meeting held at the Syrian Temple. The mightiest men of Israel were present. The auditorium was filled, with not even standing-room, although tickets of admission cost two dollars. Judge Pam, of Chicago, was chairman, and Nathan Straus, the great philanthropist, and the Rev. H. Masliansky, the world-renowned Jewish orator, were speakers. A considerable number of Hebrew Christians attended and rejoiced with others to witness such a gathering of their brethren according to the flesh. But the significant touch of the great meeting was a telling courtesy to one of our own high priests. Bishop Whitehead, of Pittsburgh, modestly trying to hide himself somewhere in the gallery, was discovered and coaxed to a seat of honor next to the chairman. A great ovation was given him when he responded to a request to address the convention, and at the close of his message the Bishop pronounced the benediction.

All along, we can see the binding cord that is tending to draw the Jew and Gentile closer together. We pray for the day when such benedictions may be given by our bishops to such assemblies of Jews, who meet not only in the name of Zionism but also in that of Zion's King and Redeemer. The Jew is beginning to realize that Christianity is the religion of love. Christ will now be interpreted not by the Spanish Inquisitions and the Russian massacres, but by Britain's championage in Palestine, by the President's letter to Rabbi Stephen Wise congratulating the Jewish people on their plans for rehabilitating the land of their forefathers, and by benedictions bestowed by our bishops.

After the fall of the Russian autocracy its Jewish subjects, half the Hebrews in the world, were freed from the persecution of their bitterest enemy. But Germany had been a close second, and the Jews, until recently, feared the anti-semitism from this quarter nearly as much as that of Russia. Prof. N. L. Strack in the *Berliner Neueste Nachrichten* shows that Germany during the war demonstrated no sympathy whatever toward the Jew, although many served in the army. He also points out how in Poland the German government failed to protect the Jews against the Poles; in Palestine she has not endorsed the Zionist programme even though it contains nothing that conflicts with the interests of Turkey; and in Roumania she has stipulated for no adequate guarantees regarding Jewish rights. Such neglect can be construed not merely as error but as malice aforethought, much to the detriment of German interests. The German betrayal of the Jewish cause is intentional and, therefore, inexcusable. The *Allgemeine Zeitung des Judentums* in a June issue tells us that I. M. Cargher, a Roumanian rabbi

familiar with the oppression of his people in that country, wrote a book entitled *Die Judenfrage in Rumanien* (the Jewish Question in Roumania). Written expressly for the use of the foreign office when the peace treaty with Roumania was drawn up, it was entirely ignored. But since the upheaval in German politics Jewish fears are calmed.

In Russia the Jews have been shown what they could not have discovered without the fall of autocracy. The latter have stubbornly held that Hebrew converts to Christianity were so numerous because they were office seekers. They could secure more lucrative positions by becoming Christians, and some professions—in fact, nearly all—were only open to Christians. When the revolution broke out, Jewry in Russia looked for all these to return to Judaism. But what do we find? These Hebrew Christians, delighted to be rid of the Russian tyranny, organized themselves, and for the first time in Russia Jewry was able to witness the sincerity of their brethren who had accepted Jesus Christ as their Messiah. This Hebrew Christian body wished to show its sympathy with Israel's national as well as her spiritual trials, and made an appeal to the Zionists to be admitted as a branch of their organization. They advanced the claim that in becoming Christians and accepting Jesus they become Jews in spirit as well as in the flesh, which makes them more complete and genuine Hebrews. Niger, a broad-minded and renowned Jew, approved their demands and admitted they were just. We were delighted recently to learn from an official source that the Hebrew Christian will be given a place in the Holy Land. There will be Jews and Judeans—the Jews composed of those who believe in Judaism as it is today; the Judeans, of those who believe otherwise. This possibly may include Gentiles also.

The first real note of success in the United States in covering this fertile field is sounded when we announce the recent steps taken in Pennsylvania for a National Church Mission to the Jews. Its scope is inclusive of cooperative work even in Palestine itself. Comprehensive plans have already been formulated and a national committee is speedily being brought together, of which the Presiding Bishop has agreed to become honorary president or patron, and headquarters will be established in Philadelphia, where a work has been continuously carried on for many years. This initial effort, watered by the prayers of the whole Church, is sure to succeed.

### THANKSGIVING DAY IN A FRENCH CATHEDRAL

SOMETHING of the ameliorating influence that the war has produced among French Roman Catholics appears in the printed programme of the service on the American Thanksgiving Day at Saint-Julien Cathedral, Le Mans. "The ecclesiastical authorities have put the Cathedral at the use of Major General E. F. Glenn, commanding, Eighty-third (Second Depot) Division, for this service," says the service leaflet, and it adds that Captain Senior Chaplain A. C. Howell is in charge. Captain Howell is one of our own clergy.

According to the service leaflet the service was preceded by a reception at the main entrance of the Cathedral by the General and his staff to Monsieur le General Commandant le Quatrieme Corps, other French generals, and public dignitaries. The service itself began with "My Country, 'Tis of Thee" in English, after which the Cathedral choir sang the *Te Deum*, and the benediction was pronounced by his Lordship, the Bishop of Le Mans. There was an address then by Chaplain Howell, after which were sung the *Battle Hymn of the Republic* and the national anthems of France, the British Empire, and the United States.

The Cathedral accommodates ten thousand people and was appropriately decorated with American flags and the far-famed tapestries that have long belonged to the Cathedral. The army furnished a choir of one thousand voices, which was accompanied by military bands and the magnificent Cathedral organ.

There have been numerous instances of joint control of services by Roman chaplains and our own out of doors, but we do not recall previously having learned of such a service in a church building, especially in a cathedral with the French Bishop himself in official attendance.

### A DOCUMENT OF UNIQUE HISTORICAL VALUE

WE reproduce below the certificate of consecration of the first native Bishop of the Church in China:

#### CHUNG HUA SHENG KUNG HUI.



In the NAME of THE FATHER, and of THE SON, and of THE HOLY GHOST. AMEN.

To all the FAITHFUL in CHRIST JESUS throughout the World, GREETING:

Be it known unto you by these presents that WE, FREDERICK ROGERS GRAVES, D. D., BISHOP OF SHANGHAI, GEOFFREY DURNFORD ILIFF, D. D., BISHOP IN SHANTUNG, WILLIAM CHARLES WHITE, D. D., BISHOP OF HONAN, assisted by the other RIGHT REVEREND BISHOPS whose names are hereto subscribed, under the protection of ALMIGHTY GOD, did on WEDNESDAY the second day of OCTOBER in the year of OUR LORD ONE THOUSAND NINE HUNDRED AND EIGHTEEN in the CHURCH OF OUR SAVIOUR, SHANGHAI, in the presence of a congregation of the Clergy and Laity and according to the due and prescribed order of the CHUNG HUA SHENG KUNG HUI and in conformity with the Canons thereof, ORDAIN and CONSECRATE our wellbeloved in CHRIST the Venerable SHEN TSAI-CHEN, (Sing Tsae-seng,) of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a BISHOP in the ONE HOLY CATHOLIC and APOSTOLIC CHURCH OF GOD, he having been duly chosen ASSISTANT BISHOP IN CHEKIANG.

Given under our hands and seals in the CITY of SHANGHAI PROVINCE of KIANGSU on this SECOND DAY OF OCTOBER, ONE THOUSAND NINE HUNDRED AND EIGHTEEN.

#### Assisting Bishops

LOGAN HERBERT ROOTS  
BISHOP OF HANKOW  
HERBERT J. MOLONY,  
BISHOP IN CHEKIANG  
DANIEL TRUMBULL HUNTINGTON,  
BISHOP OF ANKING  
FRANK L. NORRIS,  
BISHOP IN NORTH CHINA

#### Consecrating Bishops

FREDERICK ROGERS GRAVES,  
BISHOP OF SHANGHAI,  
GEOFFREY DURNFORD ILIFF,  
BISHOP IN SHANTUNG  
WILLIAM CHARLES WHITE,  
BISHOP OF HONAN

### THE SERVANTS OF THE DAY

"His going forth is prepared as the morning."—Hosea 6:3.

Through the dark, hasty labor of the night,  
Give, clouds, your grief, but stop not in your flight;  
Fling, like a thief, the treasure of your rain;  
Cleanse with the wind's coarse hand each hill and plain,  
But let not storm's rough conflict stain the day!  
Prepare His way!

He comes!—a glory, through the morning skies;  
Hasten, my heart, and bind the sacrifice  
Even to your soul's pure altar; stand not cowed  
By sin's dark scourging, nor as a morning cloud  
Let goodness fail through evil's mocking sway;  
Prepare His way!

He comes to bind a torn and war-swept world,  
From woe to woe, from grief to grief still hurled;  
Stumbling, to rise again, and yet again to fall,  
Hearing, afar, the resurrection call;  
Oh, Church of God, work, watch, and pray,  
Prepare His way!

MARY ALETHEA WOODWARD.

### MEMORIAL HYMN

Asleep in Jesus, soldiers, rest  
Where bugle calls no more molest.  
In garlands of your country wound,  
May your last slumber be profound.

Asleep in Jesus, nevermore  
To be disturbed by battle's roar;  
Remembered by those stars of gold,  
Whose brightness never shall grow old.

Mid glad acclaim of flags and bells,  
We bind each brow with immortelles,  
And bid God's angels vigil keep,  
Where fair Columbia's heroes sleep.

LE ROY TITUS WEEKS.

## IS PROHIBITION PATERNALISTIC?

BY CLARENCE E. FLYNN

**T**HE history of temperance reform is largely a story of vilification. Those who have championed it have been steadily accused by the promoters of the liquor industry. They have resorted to these things for the want of better arguments. When mind reaches its limit it often abdicates in favor of temper. Argument exhausted, the stores of abuse are open. The liquor interests have drawn an utterly impossible picture of the temperance reformer, and have tried to create in the public mind a complete misconception of his purpose and motive.

The reform agitator may not always have fully appreciated the viewpoint of the man on the other side of the question. It is certain that the latter has seldom given much evidence of appreciating the position of the agitator. Whether or not it has been intentional, most of the protests coming from the liquor interests have originated in a misunderstanding of the attitude of the people who are striving for a sober land.

This misunderstanding was unnecessary. It would also have been impossible had really earnest and sincere thought been given the question. Thinking is not always the order of the day, however, when either profit or appetite is involved. There are still many people to whom life simply means blind following of the crowd and meek obedience to the dictates of superficial opinion. Comparatively few are accustomed to apply the keen edge of reason to each proposition. Had more defenders of the saloon cultivated this habit, the liquor problem would have perished of anaemia.

One of the cries raised in the rather recent past was that no sumptuary legislation should be permitted. Political parties were in the habit of writing into their platforms from year to year the statement that they were opposed to all such enactment. This declaration seldom failed to garner a harvest of votes from the self-styled liberal element.

It was cheap and easy to make such a declaration, but it would not have been so easy to bolster it up with any reasonable defence. In the light of deeper thought such a position appears not only unreasonable and ridiculous, but vicious and perilous as well.

Were one to search the criminal code from the beginning to the end he could find no law which does not partake of the sumptuary nature. In one way or another each provision sets a limit for human liberty. Each tells the citizen of a thing which he may not do and remain safe from the hand of the law. It does not do so because society wants to prescribe the rules of private conduct to be followed by any individual member. It does so because it must protect its peaceful members against the trespasses of those who do not regard the rights of others.

The law against burglary, for instance, is really a sumptuary measure. It limits liberty at the point of taking the property of other people. No one complains of the injustice of such a law. The menace of burglary, however, does not compare with the menace which the saloon system has been.

The law which prevents one man from selling and another from buying powerful narcotic and poisonous drugs is also a sumptuary provision. It limits human liberty at the point of eating and drinking. Seldom does any one complain about it. No other poison, however, has occupied so prominent a place and wrought such widespread havoc as has alcohol.

The saloonkeeper has harmed society more than has the burglar. He should therefore suffer at least an equal degree of restraint. Liquor has worked more damage than has any other article of common sale. There is, therefore, no reason why its manufacture and sale should not be affected by at least the same safeguards as those surrounding the manufacture and distribution of other dangerous drugs.

A kindred complaint from the liquor champions has been that the government shows increasing signs of the spirit of paternalism. The contention is that the prohibition reformer represents a meddling class who want to control the lives of others. As is the case with the first claim mentioned, this proposition needs but a second look. No proper government and no thoughtful citizen desires the mere power to

control the conduct of other people. Especially have we tried to foster the spirit of freedom in America. No one who loves his country wants unduly to destroy or interfere with the liberty for which the nation stands.

The word freedom, however, must not suffer a wrong interpretation. Freedom needs to recognize its own proper limits, and it will do so in any properly organized social system. Such a measure as the prohibition of the manufacture and sale of liquor is not paternalism. It is merely the protection of the individual by the group.

The only freedom which any man, good or bad, can justly claim is the freedom which ends at the point of injury to another. No one has any right to deny such a measure of liberty to any man. No one has the right to claim any measure of liberty beyond it.

The reformers so often accused of efforts at paternalism have really had no thought of limiting the freedom of any one beyond this line of democratic necessity. They have not been looking at the question from that angle. They have been thinking neither of liberty nor of the lack of it. Their consideration has not been so much the imagined rights of the sinner as it has been the real rights of those sinned against. The limit to freedom which prohibition implies is only one which should have been set long ago by the reasonable thinking of amiable humanity. It is a rather pitiful fact that it became necessary to have laws to do what the rational conscience had failed to do.

The fact that the innocent have been protected against a man and that he has been protected against himself gives him no right to insist that his liberties have been unjustly curtailed. He has only been aided in the interpretation of liberty in such a way as to be able to see that it belongs to others as well as to himself.

Those who have braved the storm of misjudgment and abuse so often the portion of one who tries to be true to a great trust did not seek the destruction of any business nor the poverty of any class of men. The thought which spurred them on was that of cheerless firesides, of hungry stomachs, of shivering bodies, of dwarfed and neglected lives, and of the threatened blight of a nation. It was not a question of paternalism. It was one of protection.

When the nation has banished the saloon from its every nook and corner, as it will soon do, no one can justly say that ours has become a paternalistic government. Our government will simply have taken a forward step in the fundamental task of any government—the service and protection of its people.

When one finds another with a bottle of poison to his lips or with a gun to his temple no one calls him a meddler for striking the threatening menace to the ground. In prohibition legislation the national government will only have stricken aside the weapon in time to preserve many a man from destruction. Unborn generations will thus be saved from a curse which has long hounded the human race.

## THE HOLLOW OF HIS HAND

It was a hillman wrote, "the hollow of his hand".  
Belike a shepherd gaunt,  
An hungered for his native land,  
Whose eyes were dark with evening distances.

Isaiah taught Jerusalem;  
He dwelt within the gates.  
His speech clanged out like cymbals,  
But his heart knew not the softened cries  
Wrung from the lips of wanderers;  
His eyes knew not the hills at evening  
And at dawning.  
It was an exile saw the green-cupped pools  
From some scarce-trodden height;  
Who made his bed with chill night stars,  
And ere the first light broke  
Beheld small silver seas as still as God;  
Who raised his eyes and met the silence  
Folding him.

It was an exiled hillman,  
Belike a shepherd gaunt,  
Who graved his soul with humbleness;  
Who looked him down and said great words:  
"The waters in the hollow of his hand."

B. K. VAN SLYKE.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## LORD SALISBURY ON SCIENTIFIC TOWN-PLANNING

**I**N a recent letter to the editor of this department Lord Salisbury said:

"The war has undoubtedly stimulated the desire for better conditions amongst our people. This is due to a variety of causes into which I need not enter, for many of them are apparent. It is enough to say that whatever the cause we may congratulate ourselves upon the fact. I should be inclined to say that any demand for a rise in the standard of comfort corresponds to a rise in the mental and moral development of the character of the people; until at least the borders of luxury are reached in regard to which so positive a statement could not be made. This increase of public interest in the standard of comfort, which of course includes the standard of housing, is coincident here with a considerable deterioration of actual housing because during the last four years it has been impossible to make good the annual deficiency, and we are therefore face to face with a problem of no little urgency and magnitude.

"In a phrase in your letter you couple together the subjects of transportation and housing. That is, if I may say so, abundantly justified, for so far as our great cities are concerned the problem of better housing is intimately associated with the problem of transportation. The only way to deal with a city which is overcrowded, and its population therefore badly housed, is by a combination of suburban town planning and cheap transport, and the cheap transport does not in reality present any considerable difficulty once the geometrical fact is recognized that the amount of space available as you move from the center of a circle is out of all proportion greater than the distance you have come. If you double the distance you do vastly more than double the area. You find indeed that if you add perhaps half a mile to your radiating arteries of transport—railways, tramways, omnibuses, etc.—you have so much land to deal with that you may without the slightest difficulty abandon all the old crowded discredited methods of building in long monotonous rows of commonplace streets, and adopt instead suburbs on garden city lines where every house has a garden of its own and where each group of houses presents an artistic individuality with all the elements of space, comfort, and, not least important, beauty which modern science and the best architectural skill can provide.

"I need not say that to secure all this it is not sufficient merely to have the cheapness of the land and the amount of it which the greater distance from the center secures. Organization must be provided and a real interest by the local municipality. If the improvement is carried on a sufficiently large scale it is possible to employ town planners and architects of the first rank and at the same time by the goodwill of the municipal authority all the necessary municipal services can be made to cooperate.

"It is early days in the movement to prophesy what the ultimate good effects may be but I believe they will be priceless both in the bodily and in the moral health of the population at whose services they may be placed."

## A SUMMARY OF RECONSTRUCTION TASKS

Nowhere have we seen the problems of reconstruction more concisely and aptly put than in the following letter which President Lawson Purdy of the National Municipal League wrote to the Rochester conference.

It will be recalled that Mr. Purdy is a well-known Churchman of New York City.

"Our conference has been called to turn public attention toward a study of plans for our future lives which shall make the lives of men and women better and happier than they were before. We must consider constitutions and laws, charters and codes, that obstacles to progress may be removed and that, so far as action by states and cities may add to and diffuse prosperity, such action shall be taken. We should take thought about the conditions controlling the lives of wage-earners, both organized and unorganized, about public utilities, and the relation of wage-earners to the administration of public utilities whether they are administered as governmental agencies or by private corporations. Public utilities are quasi-governmental agencies even when privately administered, and never again must their public nature be neg-

lected. They should be dealt with as natural monopolies. There is no room for competition in the transportation of passengers or goods or in the transmission of intelligence.

"The policies that are adopted to meet the present emergency with reference to the public lands and to all our natural resources—land, water, forest, and mine—are of preëminent importance to the welfare of the people now and for the future. Speaking generally, no natural resources now owned by the nation or by any state should ever be alienated in perpetuity but should be operated by a governmental agency or under lease for reasonable terms on just compensation.

"The war has forced upon us a more adequate attention to public health than ever before. There is great danger that we shall sink back to the point from which we started. Every gain that has been made in the conservation of the health of our people should be preserved and should be made the starting point for further gains. We cannot have public health without adequate and suitable houses for wage-earners. We have improved our standards of housing. There will be great pressure brought to bear to break down those standards on the theory that houses of such high standard cannot be built at a profit. If that be true, let them be built with public money. However they may be built, never again must we permit such disregard of the health, safety, and morals of the people as has been common in the past."

## SOLDIERS' SOCIAL IDEALS

A Great War Veterans' Association has been formed in Canada. A friend there writes the following about it and its members:

"There are many fine spirits in the ranks of the association who want to continue the idealism which took them to Europe in civil life, and make the G. W. V. A. a great engine of reform, but there are others who desire to use their own pet schemes. The average returned soldier is a radical—he does not know exactly what he wants but he wants a new order of things; he has been impressed by the fact that for war purposes the state is willing to clothe, feed, and amuse him and do everything to make him efficient, healthy, and contented, and he is wondering why that cannot also be done in civil life."

## CIVILIAN BETRAYAL OF THE ARMY

According to the statement of the surgeon general of the war department, venereal disease constituted the greatest cause of disability in the army. For this condition, civilian communities have been responsible. Most cases of venereal disease in the army were brought in upon the induction of registered men. Virtually all cases were contracted within communities over which civil authorities have control.

The army has done more than its part in combating venereal disease. Civil communities must continue the fight with vigor.

MAINTENANCE of present standards of industrial welfare for women and children is strongly urged by the Los Angeles Social Service Commission. It has also gone on record in favor of prohibition as a war measure and as a permanent social policy.

ANY PRISON SYSTEM which does not allow for individual differences will be certain to be a failure, declares Thomas Mott Osborne. The tragic failure of the old system is that it treats every man alike.

EAST ST. LOUIS, ILL., was described at the Rochester meeting of the National Municipal League as a place where no man lived from choice. Certainly a nice reputation for a city to gain!

A WHITE MAN'S CHANCE for the negro is what the Whittier Center of Philadelphia asks. "More than that the negro has no right to ask. Less than that the Republic has no right to offer."



## 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.

### ABOUT THE NEW LECTIONARY

To the Editor of *The Living Church*:

**T** NOTICE that in the new *Living Church Annual* the lessons for Christmas Day and the following holy days (up to and including the Epiphany) are reversed for Morning and Evening Prayer.

This I feel was not intended either by the commission which prepared the tables of lessons or by the General Convention which authorized their use.

The lessons for these days, which are printed in the Kalendar tables, are not, any more than those for other fixed holy days (i. e., ordinary saints' days), which are printed separately, arranged on a two-year basis, nor intended, like those for Sundays and weekdays, to be reversed morning and evening for the third and fourth years.

An obvious instance of the inconvenience of shifting these morning and evening lessons is shown on St. Stephen's Day, when according to the *Living Church Annual* the last words of the epistle and the sequel of the martyrdom (Acts 7: 59—8: 8) would normally be read as the morning second lesson before the story of the martyrdom in the epistle (Acts 7: 55-60).

It was not an unnatural mistake for the compiler of the *Annual* to make, but the clergy and others should be warned that they are not expected to follow it.

ARTHUR C. A. HALL.

Burlington, Vt., December 26th.

[We believe the Bishop of Vermont is right as to the obvious unfitness of the reversal of the lessons mentioned, but the fault must be attributed to the mandatory direction adopted in connection with the new Lectionary that "in the third year the lessons in Table I are to be read again, but this time the lessons appointed in the table for the morning are to be read in the evening and those appointed for the evening are to be read in the morning." The compilers of the *Annual* strained a point in construing this requirement as not extending to the table of lessons for fixed holy days, to which it would have been quite inappropriate, but did not feel at liberty to exercise discretion as to other parts of the Lectionary. The direction undoubtedly demands careful qualification from the next General Convention.—EDITOR L. C.]

### CHRISTIAN UNITY AND THE WAR

To the Editor of *The Living Church*:

**W**E are living in an era of phrase-making, and among the phrases circulating freely is that of the "challenge to the Church". We are told that the war has challenged the Church anew on the subject of Christian Unity. The City of Philadelphia is reported as the latest scene of an attempt to take up the challenge. From all accounts the total result was an agreement that there ought to be organic union, but how it is to be attained we are not told.

Now, let no one disparage any serious attempt to heal the breaches in the walls of the City of God, but let the issue be met fairly and squarely by those who sincerely make the effort. In all honesty, then, let us ask, is there not often an evasion of the real point at issue? Those who gather to discuss the subject of Christian Unity seem to some of us to beg the question. The proposition seemingly is to heal a broken unity. But is it? Is not the fact of the break the very point ignored? Rather, it would seem that many really propose the *creation* of a unity, as though the situation were that there had been from the outset such things as atomic Christians or groups of Christians who now in the year of grace 1918 propose to come to an agreement and form a Church, or *the Church*, if you choose. There is no seeming appreciation or recognition of the fact of the existence of any unity previously; the thought seems to be of making one for the first time. Is not this the crux of the whole matter? The restoration of a broken unity is by no means the same as the effecting of a new unity. The truth is that the problem of Christian Unity is not simply that of the restoration of a broken unity, any more than that of the creation of a unity. Neither of these conditions fits the facts of the case, and until the real facts are admitted the problem must remain insoluble.

The one Catholic and Apostolic Church of Christ bulks too large in the history of the centuries for any serious student of

history to attempt to ignore it, no matter what theory of the Church or its policy he may hold. There was once this very organic union for which men to-day are pleading. Nor is it too much to say that there are representatives of that unity now in the three great branches of the Catholic and Apostolic Church, the Greek, Roman, and Anglican. It may be doubted, too, whether it is strictly correct to speak of the lack of communion as a broken unity. Again, there is a host of groups of organized Christians whose very principle of existence is separation from that historic unity known for fifteen centuries as the Catholic Church. Now it is absolutely certain that, whatever we may say of these bodies of Christians, we cannot say that they are broken bits of the one Body of Christ, for they themselves deny it. The confessed reason for their existence was the need of a human creation to take the place of the one whose claim of divine institution was supposedly vitiated by the corrupt character of the individual members of the Church. The existence of the Church was never denied, it was admitted; but connection with it was refused and rejected and purposed withdrawal and separation was declared and demanded. Obviously then, these bodies by their own confession are not bits of a broken unity.

The real problem, then, of organic union at the present moment is that of a return to and connection with those who continued in the apostolic fellowship. Just as refusal of intercommunion did not break the unity of the Catholic and Apostolic Church, so neither did withdrawal and separation and the setting up of rival human creations break the unity of the Church. We may still count the members of such bodies as individual Christians by reason of their baptism, we may still see evidence among them of the work of God's Holy Spirit, and yet maintain that no action of theirs could break the unity of the Body of Christ, and further maintain that the wisest, safest, best course is to continue in the Apostolic fellowship which owes its origin to none other than Jesus Christ Himself.

Certain it is that we can never have a Christian Unity claiming to be in accordance with the purpose and plan of Jesus Christ so long as it is insisted on that the Church is a human creation, for that is the denial of a fact of history. No set of men ever got together and agreed to start a Church; the whole idea is flat against the record of the Bible as well as history. It seems almost childish to have to remind people that the Lord added to the Church such as were being saved, men enter into the Kingdom of heaven by baptism, they are made members of Christ, that to which they are admitted and joined existed before their entrance or union. Their agreement about anything affected no one but themselves. It had not the slightest effect upon a reality that was outside of and independent of them. Now then, here is where the war comes in, as the title of this paper suggests. For four years the world has been in agony. Why? Because, as we have been told, there was a nation which did not think our thoughts or speak a language we understood; or, *vice versa*, we did not think their thoughts nor speak a language they could comprehend. So, too, there are Christian men who do not understand thoughts and language about unity which ignore and disregard the plain facts of history. It is impossible for some to understand the mental attitude of others who can conceive of a human society openly and avowedly tracing its origin to a human source, and plainly declaring its withdrawal and separation from that which had been known and recognized as the society which traced its origin to Jesus Christ, claiming, I say, to stand upon the same footing of equality and calling itself a church or saying that it is the Church of Jesus Christ. Or, again, we have been told that the crux of the difficulty in making peace with Germany is her lack of repentance, her refusal to admit her wrongdoing. Here, too, is the crux of the difficulty in the matter of Christian Unity. The break or the attempt to break the unity of the Christian Church is still practically justified; there is no admission of mistake, to say nothing of its sin. There is a refusal to admit there is any vital difference between the three great historic branches of the Catholic and Apostolic Church, and the nigh three hundred human societies which assert they need no visible bond of unity with Christ and His Apostles. It is thought that agreement upon some programme of ethical or moral culture is sufficient to constitute a unity which can claim the name of the Church of Jesus Christ. It would not be fair, of course, to say that there is no exception to the holding of this idea, but such



at least is the prevailing conception. Those who are seeking unity, in other words, have not yet come to agree upon the bond of unity because they do not agree as to what the Church is or how it comes into being. There are some who have lost sight of the fact that the Apostles were bidden not to depart from Jerusalem until they were endued with power from on high, that it was by the gift of the Spirit that the Church came into being, and that those on whom it fell became thereby the Body of Christ because of the indwelling of His Spirit. The book of the Acts declares in no uncertain language that it was the Apostles and none others who conveyed the gift of the Spirit in the laying on of hands. Has it ever been claimed that this gift of the Spirit has been repeated or that there is any warrant for such an expectation? If, as it seems, it was necessary to await this gift of the Spirit in order to constitute the Church a living, working Body, how, we may ask, can any group of Christians lay claim to the name of the Church unless they can likewise give evidence of the repetition of Pentecost? Let it be said, then, in all earnestness and in all true charity, that the problem of Christian Unity is not the creation of a unity by mutual agreement among men to make something after their own form and fashion, but the problem of getting men to face the facts of history.

The organic union for which men are pleading to-day is not a union created by them through the adjustment of so-called ecclesiastical organization. The fact is, organic union exists, despite denial of it, and will continue to exist so long as there exists any trace of that apostolic fellowship the bond of whose unity is the gift of the Spirit of the Risen Christ, a group of men to whom He gave a promise which those who believe in Him are sure can never fail: "Lo, I am with you always, even to the end of the world." The organic union of the Body of Christ is the union of the conveyance of the life-giving Spirit of Christ through the agency of His and not man's creation.

ALBAN RICHEY.

**"THE BIBLE AND TOTAL ABSTINENCE"**

*To the Editor of The Living Church:*

**I**N your issue of December 14th there is a letter under the caption The Bible and Total Abstinence. There are two statements and a question which reveal something of the crudity and fallaciousness of prohibition reasoning; they are these:

"Moderation in the case of alcohol that is next to impossible for the man who drinks at all."

"A general sobriety and personal control and righteousness that is impossible to the drinking man."

"Do you think that any thoughtful Christian should, or could, use for the purposes of hilarity—much less of debauch—that element which God Himself has so hallowed?"

These statements and inferences are ridiculous and show that deep ignorance that lies at the root of so many of our contemporary "reforms". Of every thousand men and women who are accustomed to the use of wine, liquors, or beer, it is quite safe to say that 990 find moderation not only quite possible, but something from which they have no desire to escape. "General sobriety and personal control and righteousness" are quite as possible to "the drinking man" as they are to the teetotaler—judging from the examples I know in both classes I should say more so. When your correspondent specifies "hilarity" and "debauch" as the two reasons why a man drinks, he simply shows that he knows nothing of the subject with which he deals. All these charges are an insult to the great majority of decent folk in this country and in England, and to all the officers and soldiers in the armies of France and Belgium and Italy, every one of whom, from Marshal Foch downward, is "a drinking man" and yet, as has been amply demonstrated, succeeds pretty well in maintaining a respectable average of "general sobriety and personal control and righteousness".

Men drink wine because it is just as much a gift of God as bread or beef or cheese, and, when used as the overwhelming majority use it, it is a joy in life like good food and healthy exercise and music and dancing and football and a thousand other things. "Hilarity and debauch" are no more the motive for drinking in most cases than gluttony and surfeit are the ordinary motive for eating. After I have worked for four hours in my garden of a hot July morning I want my mug of beer at luncheon, and get it—and nothing can take its place. After a long day in my office I want my two glasses of good claret at dinner, and get them (except during the war) and nothing can take their place—not even cocoa! If I go out to dinner and am blessed with fine vintages I enjoy them as things of real beauty and great value—anyhow something to be thankful for.

And in the three cases named above I do not drink "for the purposes of hilarity—much less of debauch", nor does anyone else of my acquaintance. During the last thirty-five years I have known all sorts of men on three continents, and in every set—from college students and newspaper men to university faculties,

members of learned societies, and ecclesiastical hierarchies—I never knew but three men who went to the bad through drink, and the presumption is they would have gone anyway. During the last ten years I have been thrown with "drinking men" (i. e., non-prohibitionists) at public and private dinners and every other place where "drinks" are to be had, from San Francisco to Paris, from Texas to London and Rome, and in that space of time I have not seen one case of "debauch", while the "hilarity" (which I am glad to say was frequent) was in no case to be attributed to "the demon alcohol". I suppose I know a thousand men, with a fair amount of intimacy, who drink wine or beer or—yes—whiskey, when they want to, and every one of them achieves a standard of "general sobriety and personal control and righteousness" ("impossible to the drinking man") that I will match with any thousand total-abstainers Mr. J. V. Cooper cares to quote.

If the prohibitionists would avail themselves of a few facts, and then join with us "drinking men", in fighting for the suppression by law, and under the heaviest penalties, of all bad whiskey, drugged beer, doctored wines, and patented "soft drinks", and for the removal of all taxation from good beer and the admirable light wines of France and Italy until they became as cheap as mineral waters, then there would be some chance of accomplishing a real reform without having recourse to a despotic invasion of that fast dwindling "liberty" we once held to be so desirable in human society.

Boston, December 24th.

R. A. CRAM.

**CONCERNING A SWINDLER**

*To the Editor of The Living Church:*

**F**ROM recent experience I have discovered that a new, ingenious, and successful method for swindling the clergy is now in operation.

The swindler calls upon the clergyman, generally the rector of a large city parish, and declares himself to be a parishioner of Trinity Church, Boston. From illness, or from some other cause, he is temporarily out of money and is anxious to get back home. He welcomes the closest scrutiny into the truth of his statement. During his call, or shortly after, the rector's telephone bell rings and some one claiming to represent the Associated Charities, or some other well-known organization, informs the rector that they have communicated with Boston concerning the truth of his caller's statements and finds them to be correct. Or else the rector is called up on what purports to be the long distance telephone and has a conversation with the rector of Trinity Church, Boston, or one of his assistants, in the course of which he is assured that the man is all right and that if he will advance the necessary funds to send him to Boston the church will repay the money.

Later on the rector of Trinity Church receives a letter from the victimized parson, referring to the matter, stating the amount of money given, and intimating that a check for the same may be sent at his convenience.

I should not think of taking up the space of THE LIVING CHURCH with this recital, if it were not for the fact that it has been quite recently brought to my attention that this clever rogue is still at work. Rectors of parishes as far apart as New Orleans and Brooklyn have been swindled by him. I send this line in the hope that it may catch the eye of my brethren in time.

ALEXANDER MANN.

Trinity Church, Boston, January 2nd.

**ST. STEPHEN'S COLLEGE**

*To the Editor of The Living Church:*

**M**AY I be allowed to say through your columns that St. Stephen's College will welcome back all its students who have been in the service of their country and desire to resume their college course? Scholarship arrangements hold good as before.

Also, St. Stephen's will receive on very reasonable terms returned soldiers, who are anxious to begin or resume academic studies. There is a splendid opportunity at St. Stephen's for all those who are now thinking seriously of the ministry to commence their preparation for that calling.

Yours faithfully

December 31st.

WILLIAM C. RODGERS, *President.*

**AN INQUIRY**

*To the Editor of The Living Church:*

**I**N a late issue of THE LIVING CHURCH some one asked the source of the words, "Where love is, there is God also." I had thought that Tolstoi had originated them as the title of his little story of that name. If he quotes them, I will be glad if some one can tell from where the expression comes. Where I see the title printed there are no quotation marks.

Sincerely yours,

B. TUCKERMAN.

201 Bay State Road, Boston, December 10th.



# LITERARY

## POLITICAL ECONOMY

*Safe and Unsafe Democracy.* By Henry Ware Jones. New York: T. Y. Crowell Co. Pp. 500.

"The author", for so Mr. Jones refers to himself throughout this book, tells his readers at the very outset that the "concept of this book regarding political reform places it in opposition to the great bulk of contemporary political writing". That is certainly true, for the great majority of the present-day writers are constructive, seeking to build up rather than to analyze. Mr. Jones is interested in the pathology of his subject, and he omits no detail, large or small. In his view "American democracy is a distinctive system of political action that is based on certain self-ordained principles of action, and is self-devised for perpetuating within the body politic, and for transmitting to future generations which compose the state, certain self-defined conditions of human existence called freedom, liberty, equality, and justice". He claims that while "humanity is in its present stage of moral and intellectual development, democracy can be made safe for use by commonwealths only when the system contains provisions regulating every electoral act and official act in the process of administration, and regulating them in such a manner that the principles of action may be made fully operative all the time and everywhere in the commonwealth". He further contends "that no American commonwealth has ever possessed such a system, and as a consequence, he claims, first, their administrative systems have always been incomplete; second, that no generally-admitted and justly-enforceable standard of political morality exists; and third, that the collected sovereigns have always been in administrative difficulties because of their inability speedily to obtain proper administrative action from many of their own units".

Political parties come in for a large measure of criticism. He declares that they exist primarily for the ambition or material benefit of their officers and a few of their members, and only secondarily, and to an unimportant degree, for the propagation of political opinion. He condemns the attempt to regulate "partisan parties" because thereby they are given a legal status, and their power is increased and consolidated rather than controlled. He contends that the Fathers never contemplated such bodies as these, or else some provision would have been made for them in the framework of the constitutions of the nations or the states.

Mr. Jones has but little more time for "reform" groups, which he lumps together as rebellious groups. He fails to see the necessity which has made the political party inevitable, and the steps by which its influence can be diminished and eventually destroyed. He fails to discriminate between the reform groups which represent real aspirations and those which represent the "outs" striving to become the "ins". He fails to see that democracy is an organism, in the development of which certain organs are acquired and strengthened, certain others weakened and sloughed off. The book, however, is a storehouse of the faults of democracy; a mirror of its faults, a *vade mecum* of its shortcomings.

*The President's Control of Foreign Relations.* By Edward S. Corwin. Princeton Press. \$1.50 net.

What should be the President's control over foreign relations? In these days when this question is so vital and absorbing it is important to have brought together in a handy volume the discussions of it by some of the founders and expounders. This is what Professor Edward S. Corwin of Princeton has done in *The President's Control of Foreign Relations*. In the first part, we have the time honored debate between Hamilton and Madison and in the third part the more recent senatorial debate between Senators Spooner and Bacon, in which the latter, a democrat, takes ground very different from the present incumbent of the presidential chair; and one is inclined to wonder what would have been his attitude in the present extraordinary situation! The second part is a careful summary of the country-old discussion as to how far the President may go, beginning with the discussion of President Washington's declaration of neutrality; and the end is not yet. President Roosevelt in his autobiography said: "I declined to adopt the view that what was imperatively necessary for the nation could not be done by the President unless he could find some specific authorization to do it." And President Wilson has certainly extended this doctrine to the uttermost in his failure to consult with that organ of our government—the Senate—whose "advice and consent" to treaties is constitutionally required.

Irrespective of what one may think of the wisdom of the principal at a peace table of plenipotentiaries, one cannot find historical or constitutional precedent for a complete disregard of the Congress, not to mention the disregard of the people themselves, who are the source of power and who are objects of the President's solicitude. As this volume was prepared before the present crisis arose, there is, of course, no reference to it, but, as Dr. Corwin points out: "The net result of a century and a quarter of contest for power and influence in controlling the international destinies of the country remains decisively in favor of the President." But "Congress is not to be prejudiced constitutionally in the exercise of its powers by what the executive has done in the exercise of his. . . . That organ which possesses unity and is capable of acting with the greatest expedition, secrecy, and fullest knowledge—in short, with the greatest efficiency—has obtained the major participation."

CLINTON ROGERS WOODRUFF.

"THE ABOLITION OF INHERITANCE" would have sounded heretical and radical a few years since, but now it not only has a familiar sound, but the Congress of the United States has taken some preliminary steps to that end! Harlan Eugene Read, in his volume, *The Abolition of Inheritance*, has prepared a complete statement of the case against inherited wealth. In Part I, he states his proposition that the inheritance of wealth is unjust to the disinherited and to the public welfare, and morally wrong; in Part II, he examines the privileges of inheritance in detail; in Part III, inheritance is looked at from the standpoint of economic results; in Part IV, he turns his attention to certain basic social problems involved in the question of inherited wealth; Parts V and VI are given over to all the arguments usually presented in defence of the present system; and in Part VII Mr. Read pictures the results to mankind that are certain to follow the abolition of inheritance. Mr. Read believes that our system of inheritance puts children over men, weaklings over strong workers, moral wrecks over spiritual leaders. "It is impossible to conceive," he says, "a more uncertain and unfair method of leveling men commercially than the system of entailed fortunes which we now suffer." (New York: Macmillan Co. \$1.50 net.)

## MISCELLANEOUS

*Chamber Music.* By James Joyce. The Cornhill Co. \$1.00.  
A slim little book of rather mediocre verse.

*A Statement of the Christian Faith.* By Herbert H. Kelly, S.S.M.  
Longmans, Green & Co. Price 20 cts.  
A brief and practical exposition of what Churchmen believe.

A BOOK of great business value, especially to women not versed in business principles, is *The Banker at the Boarding House*, written by Montgomery Rollins, who died while the book was on the press. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

A NEW KIND of school history is what Charles A. Beard and William C. Bagley have prepared in *The History of the American People*. It is a book of historical instruction in citizenship; and, as such, events and movements which have affected the development of our character have been emphasized and those which have been only entertaining or amusing are omitted. For example we have a chapter on The Call of the Land in the Great West, which was a dominating factor in our history, and under this head are discussed the preparation of the western country, the routes across the mountains, across the Mississippi, the life of the people on the frontier. On the other hand but little space is given to the American Indian for the very simple reason that he has made but little impression upon the civilization of the United States. The book abounds in pictures and cartoons of the times and apt quotations from newspapers and poets. The book may be for the children of the schools (and they are fortunate to live in an age when such books are written for them), but Dr. Beard and his colleague have written a volume which the student of more mature years can read with absorbing interest. The "Epilogue", a new feature in such works, points out that the Great War (the references to which are pertinent and illuminating) brought out the fact that America was really a united nation of people whose allegiance could be counted upon in case of a conflict with a foreign power. (New York: Macmillan Co. 678 pp. \$1.20 net.)  
C. R. W.

## A Look at the Law

By ROLAND RINGWALT

**A** GENERATION ago there were some well-advertised books attacking the historical character of the Old Testament on alleged contradictions between fact and law. The writers were sure that they had proved their case, but the case they advanced was only this: Certain acts prohibited by the Mosaic law were, so the historical books say, of not infrequent occurrence; priests and kings committed acts not sanctioned by the law, therefore the law did not exist. This appealed to students who judged of all things by the volumes on their shelves, but it is less satisfactory to one whose world is complex. If part of our world is in ancient history, part in the biographies of rulers and authors, part in novels, part in the modern newspaper, and part in what we see with our own eyes, and hear from our contemporaries or our seniors, we feel that law and conditions may vary with every ten miles we travel or every twenty-four hours we live.

In our town, perhaps, there is a good law library, where we can find the code of every state and the statutes of the United States. But it is a very inexperienced person who does not know that in a town that voted no license by two or three votes there will be far more evasion or violation of the ordinances than in a town that voted three to one against the liquor traffic. Public opinion has much to do with the enforcement of law. There are communities in which officials permit or patronize the liquor traffic, and communities in which no man who rented his property to a saloonkeeper could be elected to any office. Attempts to enforce laws regulating the sale of liquor have brought on minor riots, while it is just as true that men have had their names placarded because they signed license applications. Macaulay overworked his pet phrase, "Every schoolboy knows", but every intelligent newsboy has seen headlines proving that our liquor laws range from absolute non-enforcement to a high percentage of efficiency. Fifty years hence no student can be certain as to the observance or non-observance of the laws in this or that country. Will a future investigator understand that there were towns in which habitual violations of the law were permitted provided there was no noise about the premises? Even now no one can say offhand whether out of one hundred counties ruled by prohibition illicit sellers do much or little trade. The most vigilant magistrate and the most wily detective may be puzzled.

As to the sale of narcotics, the mystery is greater than in the case of alcohol. Several bad cases of drug addiction were found in a locality well policed, and in which there was no reason to suspect any physician of catering to morbid appetite. It came out, however, that one of the victims had told Dr. A. so harrowing a tale of his sufferings that Dr. A. gave him a small quantity of opium, whereon he sought Drs. B., C., and D., and the  $x$  or unknown quantity he obtained was considerable. In many cases drugs are sent through the mails, the appetite is gratified, there may be no dereliction on the part of the local authorities, yet the victims die in the almshouses or the streets nonetheless. Taking the average of human nature, there is no doubt that the anti-drug law is enforced with varying degrees of strictness. Were it enforced in every city there would be some who would obtain supplies from distant lands, at whatever cost.

We have recently seen remarkably successful attempts to enforce what are called anti-loafing laws. There are certainly evasions, but few venture on outward resistance. Fifty years ago public opinion was not ripe for such measures. Reformers might have agitated for their passage, but even had they been placed on the statute book they would have had little effect. The lounge then had a moral support, a social recognition he has not to-day. It is the change in public opinion that has made the law and that approves its enforcement.

Lincoln, knowing whereof he spoke, said that there were Northern communities which would not enforce the fugitive slave law, and Southern communities which violated the law forbidding the importation of slaves from Africa. To-day those who knew the ante-bellum conditions are gone, or decayed in their memories; yet we all feel sure that there

were quiet evasions never recorded in history or court proceedings. Slave law commissioners who were not stoned or threatened were hoodwinked or misguided. Vessels that never sailed to Africa for slaves may have brought Africans from Cuban ports. Mystery hangs over many a quiet New England village, and ships' books do not always describe cargoes with minute accuracy.

Sir Walter Scott in *The Antiquary* tells of a duel fought just before the municipal officers came to arrest the principals, one of whom is wounded, while the other flees to a hiding-place. Scott was a lawyer before he was a novelist, and his narrative, if carefully read, shows the illogical character of public feeling. Canny Scotland forbade dueling, banned it by law, and sent officers to enforce the law, but if the combatants escaped arrest the affair would blow over, and society rather admired than condemned the man who had given or received satisfaction. We need not cast stones at Scotland, for in our young republic a Vice-President shot a former secretary of the treasury. Jackson killed his man. So did Benton. Clay obeyed the code, Cilley and Broderick gave their lives to it, the slayer of Decatur lived to be head of the navy, and New England abolitionists cheered Burlingame because he wanted to fight Brooks. Sir Walter Scott himself, though he abhorred dueling, was ready in his old age to go out to meet General Gourgaud. Commodore Stockton, who did more than any other man to banish dueling from the navy, fought four duels with foreign officers who had insulted our flag.

George Borrow tells of the stern old edicts of Spain denouncing capital penalties on the wretched gypsies, yet he does not believe that in those times anybody was put to death in Spain as a gypsy. Many were executed for crimes of different type—for theft, or pretended magic, but not for being gypsies. In England, though it was for a time a capital offence to travel with the wanderers "called Egyptians", the gypsies were known to exist, and while now and then they were hunted out of a shire no systematic effort was made to suppress them.

Whether we study the laws of the average commonwealth or military law or ecclesiastical law, we find that from age to age or from locality to locality enforcement has varied widely. There have been laws the breach whereof caused general horror, laws that were often enforced by the authorities yet not upheld by public sentiment, and laws that were forgotten or only remembered as subjects for an occasional jest. Take the custom laws of the eighteenth century, and we have Adam Smith's word that the man who did not deal with smugglers was looked on as a hypocrite. Surely, we all know that there were jurymen who would not have convicted Jesse James. We know that books have sold because their sale was prohibited, and that political gatherings forbidden by law have often been tolerated.

To some of us all this comes to mind as we read the ancient history of Israel. May not human nature then have been very much like what it is to-day? May there not have been semi-enforcement, negligence, desuetude, open defiance of recognized law? There was a day in our own history in which utter lack of discipline was the rule at West Point, and we who think on these things can believe that the laws given by the Most High were as treasure in earthen vessels, that many a time the hand of princes and rulers was chief in the trespass.

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THE SOLDIER of the Cross is a shepherd. His insignia is a staff, not a sword. In the No Man's Land of spiritual conquest there are the "other sheep" of which the Chief Shepherd spoke. It is the shepherd's duty to seek for "the hungry sheep that look up and are not fed", and to lead them toward the green pastures, beside the still waters of safety and comfort, so that there shall be, at last, one flock and one Shepherd.—*Selected.*

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NOR THE things that happen to us, but the meaning which the things that happen to us have for us, are the real facts of our existence.—*Phillips Brooks.*

## Church Kalendar



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

### CALENDAR OF COMING EVENTS

- Jan. 14—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.  
 " 15—Indianapolis Dioc. Conv., All Saints' Cathedral, Indianapolis, Ind.  
 " 15—Quincy Dioc. Conv., Rock Island, Ill.  
 " 15—Texas Dioc. Council, Christ Church, Tyler.  
 " 21—Arizona Dist. Conv., Grace Church, Tucson.  
 " 21—Mississippi Dioc. Council, St. Andrew's Church, Jackson.  
 " 22—Atlanta Dioc. Conv., All Saints' Church, Atlanta, Ga.  
 " 22—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.  
 " 26—Nevada Dist. Conv., Trinity Church, Reno.  
 " 28—California Dioc. Conv., Grace Cathedral, San Francisco.  
 " 28—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.  
 " 28—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.  
 " 29—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Cal.  
 " 29—Utah Dist. Conv., St. Paul's Church, Salt Lake City.  
 Feb. 3—Olympia Dioc. Conv., Trinity Church, Seattle, Wash.  
 " 5—Colorado Dioc. Conv., Chapter House, Denver.  
 " 5—Vermont Dioc. Conv., St. Paul's Church, Burlington.  
 " 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. HARRY C. ADAMS entered upon the rectorate of St. Mark's Church, New Milford, and Grace Church, Great Bend, Pa., on the first Sunday in December.

ON Christmas Eve a committee of business men presented the Rev. Dr. WALTER D. BUCKNER, rector of Calvary Church, Memphis, Tenn., with a check for \$750 as a token of appreciation.

THE address of the Rev. FREDERIC D. EVENSON is Liberty, N. Y., where on January 1st he assumed care of the Church of the Holy Communion.

THE REV. W. E. GLANVILLE, Ph.D., became rector of the Church of the Holy Innocents, Baltimore, on Sunday, January 5th.

THE REV. WILLIAM JOHNSON has entered upon his duties as rector of St. Mark's Church, Brunswick, Ga.

THE REV. ARTHUR F. LOWE, curate at St. Paul's Church, Buffalo, N. Y., who has been serving overseas in the Y. M. C. A. for the past year, has decided to resign his curacy and return to France to take up reconstruction work under the Y. M. C. A.

THE REV. PARKER C. MANZER will at the beginning of February begin his new duties at St. Mary's Church, Jersey City, N. J.

THE REV. CLARENCE S. MCCLELLAN, Jr., rector of St. Paul's Church, Marfa, Texas, and head of the missionary district of the "Big Bend", has established in this district of 32,000 square miles a monthly service at all the mission stations, of which there are ten, and weekly service at Alpine and Marfa. The latter place is headquarters for the district and three services are held each Sunday.

THE REV. EVERETT A. MOORE has accepted the rectorship of St. John's parish, Springfield, Mo., and may be addressed at the rectory, 1412 Benton avenue.

THE REV. RICHARD J. MORRIS, secretary to Bishop Rhineland, has resigned as curate of St. Mary's Diocesan Church, Philadelphia. Mr. Morris will continue his duties as Bishop's secretary, and on Sundays will supply the pulpits of clergy temporarily in need of help.

THE REV. ALBERT LEONARD MURRAY is the first rector of St. John's Church, Cedar Rapids, Iowa. He writes that he has not yet been privileged to visit Cedar Falls, which is erroneously given as his address in the new *Living Church Annual*.

THE REV. GEORGE A. RAY has been assisting the rector of Grace Church, Chicago.

THE REV. PAUL R. R. REINHARDT, rector of St. Paul's parish, Saginaw, Michigan, was the recipient on Christmas Day of money to purchase an automobile for his work.

THE REV. FRANKLIN C. SMIELAU may now be addressed at Sells Grove, Pa.

THE REV. CHAUNCEY E. SNOWDEN becomes rector of the Church of the Incarnation, Dallas, Texas, on February 1st.

CHAPLAIN THOMAS E. SWAN, D.S.C., 125th Infantry, has been assigned to the Hospital Transport, for duty between France and the United States.

THE REV. HENRY W. TICKNOR entered upon the rectorate of Calvary Church, Tamaqua, Pa., on Sunday, December 15th.

THE REV. CHARLES ROWLAND TYNER has been installed as Dean of St. Mark's Pro-Cathedral, Hastings, Neb., by Bishop Beecher, assisted by the Rev. W. H. Mills. Bishop Beecher preached the sermon of institution.

## ORDINATIONS

### DEACON

CENTRAL NEW YORK.—On the Fourth Sunday in Advent, in St. Peter's Church, Auburn, the Rt. Rev. Charles Tyler Olmsted, D.D., admitted to the diaconate RODERIC PIERCE, a member of the class of 1919 in the General Theological Seminary. Mr. Pierce is a resident of Auburn, belongs to St. Peter's parish, and was presented for ordination by the rector, the Rev. Norton T. Houser.

CONNECTICUT.—Mr. CHARLES C. CARVER, formerly leading man in the New Haven Hyperion Stock Company, whose gift of dramatic art lay in the personification of deeply religious characters, was ordered deacon by the Bishop of Connecticut in Christ Church, New Haven (Rev. William O. Baker, rector), on Sunday, December 29th. The sermon was preached by the Rev. C. S. Hutchinson, D.D., Philadelphia,

who dwelt largely on the Master's spirit of service and self-sacrifice. The preacher correlated the duties of a deacon to this same splendid idea of service. He emphasized the fact that the diaconate is not to be looked upon as a stepping-stone to the priesthood, nor as a period of probation, but as an office of sublime service. Mr. Carver will continue his studies at the General Theological Seminary and will become a member of the clergy staff of Christ Church, New Haven.

CUBA.—On the Sunday after Christmas Mr. PERCY HOMER ASHTON-MARTIN was ordered to the diaconate in Holy Trinity Cathedral by the Bishop of Cuba. The Very Rev. G. B. Myers, Dean of the Cathedral, was the presenter and read the epistle. The Litany was said by the Rev. H. B. Gibbons, rector of the Cathedral Schools, and one of the two canons of the Cathedral. The Ven. Francisco Diaz, the other canon, and the Archdeacon of the work among the Spanish-speaking people in the Provinces of Havana and Matanzas, also was present, but not speaking English could not participate in the services. The sermon was delivered by the Archdeacon of Havana. Mr. Ashton-Martin was born in Wolverhampton, England, and educated at the grammar school there. For a time he was tutor of the classics in several schools. Later he went to the Isle of Pines where he acted as lay reader at Santa Barbara under direction of the Rev. W. H. Decker. During the last year he has been acting in the same capacity at the Mission to the Jamaicans in the Vedado, Havana, under the direction of the Dean of the Cathedral, where his work met with signal success. He will be stationed for the present at La Gloria in the Province of Camaguey, where he will be in charge of work among English-speaking people in all that province.

MILWAUKEE.—On the Feast of the Circumcision, at St. Paul's Church, Milwaukee, Wis., the Rev. EDGAR L. TIFFANY was advanced to the priesthood by the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, who also preached, read the Litany, and celebrated the Holy Eucharist. Mr. Tiffany was a candidate from the diocese of Michigan. The Bishop was assisted in the imposition of hands by the Ven. Archdeacon F. L. Maryon, the Rev. Dr. John H. Egar, the Rev. Messrs. Holmes Whitmore, who presented Mr. Tiffany, Arthur H. Lord, Nathaniel D. Bigelow, Harwood Sturtevant, George W. Schroeder, Howard D. Perkins, and Lester L. Riley. The Bishop preached upon Jesus' Standard of the Values of Life. Mr. Tiffany will continue as assistant at St. Paul's Church.

NEW HAMPSHIRE.—Mr. GUSTAVE SAMUEL GHARBOT was ordained deacon in the Chapel of the Holy Angels, Bishop's House, Concord, on Thursday, December 12th. The candidate was presented by the Rev. Howard F. Hill, D.D., and the Bishop preached.

### DEACONS AND PRIESTS

TENNESSEE.—On December 19th, in the chapel of St. Andrew's School, near Sewanee, Bishop Gallor ordained the Rev. GEORGE MUNRO MANLEY to the priesthood. Mr. Manley has had charge of the missions about Coalmont and has done excellent service. At the same time, acting for the Bishop of Chicago, Bishop Gallor ordained Mr. LISTON JOSEPH ORUM (Father Francis, O.H.C.) to the diaconate. Among the attending presbyters were Fathers Campbell and Lorey, O.H.C., and the Rev. Frank Van Vilet. The Bishop preached the sermon. It was a great day for the 140 boys of St. Andrew's, whose hearty singing makes every service memorable.

On December 23rd, in Christ Church, Brownsville, Tennessee, Bishop Gallor ordained the Rev. PAUL F. WILLIAMS to the priesthood. The Rev. Troy Beatty, D.D., was an assisting presbyter, and the Bishop preached the sermon. Mr. Williams has served most acceptably as deacon in charge of the missions at Brownsville, Mason, and Paris.

### PRIESTS

MINNESOTA.—On Saturday, December 21st, St. Thomas' Day, Bishop McElwain advanced to the priesthood the Rev. CHARLES WILLIAM BAXTER, the Rev. EDWARD CRARY, and the Rev. IAN ROBERTSON. The Rev. F. M. Garland presented Mr. Crary and the Rev. Stanley Kilbourne presented the other two candidates; the Litany was read by the Rev. John W. Bagot, and the sermon was preached by the Bishop. Mr. Crary has been elected rector of St. John's Church, Mankato. Mr. Baxter has been appointed vicar of the mission stations at Marshall, Lake Benton, Tracey, Lamberton, and Springfield. Mr. Robertson is vicar of the mission stations at Windom, Slayton, Pipestone, and Worthington.

NEW JERSEY.—On St. Thomas' Day, Saturday, December 21st, the Rev. VINCENT C. BONNLANDER was ordained to the priesthood by the

Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, at the Church of the Holy Comforter, Rahway. The candidate was presented by the Rev. Henry B. Wilson; the Litany was read by the Rev. H. A. L. Sadtler; the epistle was read by the Rev. Kenneth D. Martin, and the gospel by Dr. Kramer, warden of Seabury Divinity School; and the sermon was preached by the Rev. John F. Fenton, Ph.D.

OKLAHOMA.—At the Church of the Redeemer, Oklahoma City, on Monday, December 23rd, the Rev. FRANK N. FITZPATRICK was ordered priest by Bishop Demby. The epistle was read by the Rev. John MacLeod, and the gospel by the Rev. V. C. Griffith, who also presented the candidate, in the unavoidable absence of Dean Bate. Bishop Demby preached. It is noteworthy that this is the first ordination of a negro to the priesthood by a bishop of his own race, within the territory of the United States. The Rev. Mr. Fitzpatrick was graduated from the academy of Howard University, four years later taking the degree of B.A. from the same institution. While a student at the General Seminary he took work at Columbia in the department of sociology, getting his M.A. from that university.

PENNSYLVANIA.—The Rev. HAYARD H. GOODWIN was ordained to the priesthood by Bishop Rhinelander in St. Clement's Church, Philadelphia, on the Feast of the Circumcision. The Rev. Dr. Hutchinson, rector of St. Clement's Church, preached the sermon. Mr. Goodwin was made deacon last June, and has been assisting the Rev. Dr. Alban Richey at St. John's Church, Wilmington, Delaware.

WEST MISSOURI.—On St. John's Day, December 27th, at St. Augustine's Church, Kansas City, the Bishop advanced to the priesthood the Rev. HENRY E. RAHMING. Morning Prayer was said by the Rev. E. A. Moore and the ordinand. The candidate was presented by the Rev. Mr. Moore, and the Litany was read by the Rev. L. A. C. Piteathley. The sermon by the Rev. M. E. Spatches was a clear statement of the position of holy orders within the Church. The Rev. Mr. Rahming will be priest in charge of the two colored congregations, St. Augustine's, Kansas City, and St. Matthias', St. Joseph, to both of which he has been ministering as deacon.

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 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

BAIER.—Mrs. ANNA M. BAIER, wife of Dr. Victor Baier, organist and choirmaster of Trinity Church, New York, died of heart disease on Sunday, December 29th. Funeral services were conducted at her late residence on Wednesday morning, January 1st, the Rev. Dr. Manning and the Rev. Dr. Joseph P. McComas of Trinity Church officiating. Interment was made in Woodlawn cemetery.

BOWEN.—Entered into life eternal early on the morning of St. Stephen's Day, December 26th, at her residence in Washington, D. C., ESTHER KIRTLEY BOWEN, daughter of the late William Ezra and Elizabeth Bowen of Philadelphia, Pa. She is survived by her sister and lifelong companion, Mrs. Clarence Almy. Miss Bowen was a devout laywoman and an active doer of good works at St. Paul's parish, of which she had been a member for many years. Invaluable in many diocesan organizations, she was a member of the Cathedral Committee, the Bishop's Guild, St. Monica's League, the Church Periodical Club, and was on the board of the Episcopal Eye, Ear, and Throat Hospital. The burial service was read at St. Paul's Church on Saturday, December 28th, the Bishop officiating, assisted by the Rev. Dr. Robert Talbot and the Rev. C. S. Turquand.

LONGENECKER.—On the morning of December 22nd, in St. Luke's parish, Mount Joy, Pa., ELSIE VIRGINIA (Kolp) LONGENECKER, wife of Dr. Oliver G. Longenecker. A true and faithful daughter of the Church.

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

MACDONALD.—Entered into life eternal at 1652 Orange street, Los Angeles, California, on Saturday, December 28th, BENJAMIN MACDONALD, formerly of Colorado and Montana.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED FOR FOUR MONTHS' supply, beginning February 1st. Address RECTOR, 13216 Detroit avenue, Cleveland, Ohio.

PRIEST WANTED FOR SIX months or more. Beautiful church near New York. Address RURAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

REV. ROYAL K. TUCKER, NOW CHAPLAIN of the 102nd Ammunition Train, 52nd Artillery Brigade, A. E. F., desires pastorate at the conclusion of his military service. Correspondence thereto invited. References: The Bishop of Albany, the Rev. B. W. R. Taylor, Schenectady, N. Y. Address as above.

POSITIONS OFFERED—MISCELLANEOUS

PARISH WORKER WANTED AT ONCE in large Eastern city in an industrial region. She must be interested in religious education, girls' work, and the problems of family life. Address EASTERN CITY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

SUCCESSFUL RETAIL SHOE SALESMAN and manager, now employed, wishes change. Willing to consider position in any town where Catholic Episcopal parish is located. Age thirty years; married; twelve years' experience. Member of vestry in local parish. Address JAMES W. FARIS, Gallon, Ohio.

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.

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

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

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

PARISH AND CHURCH

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

AUSTIN ORGANS.—WAR OUTPUT 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 HOLIDAY, 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.

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

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Lonsburg 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.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

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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

"Get you to church."—William Shakespeare. The open freedom of the mountains is ever Churchly. Lands and homes in the beautiful Mountains of the South. Address 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

NEEDLECRAFT.—12 months for 50 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 261 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.

## RETREAT

PHILADELPHIA.—There will be a day's retreat for women under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, Twentieth and Cherry streets, Thursday, January 16th. Conductor, the Bishop of Pennsylvania. All who desire to attend are requested to notify Secretary S. C. H. C., 2222 Spruce street, Philadelphia, Pa.

## MEMORIALS

## FREDERICK COURTEY

The death of the Rt. Rev. FREDERICK COURTEY, D.D., formerly Bishop of Nova Scotia, then rector of St. James' Church, Madison avenue and 71st street, New York City, from Christmas Day, 1903, to October 31, 1918, and afterwards rector emeritus until his death on December 29, 1918, has removed one who had long been distinguished in the Church for the soundness of his faith, for his power as a preacher, for his culture and diction, for his spiritual influence, and for the dignity of his bearing.

Well-known to the people of the diocese of New York first as an assistant at St. Thomas' Church, and later, after having been for some years bishop of the diocese of Nova Scotia, as rector of St. James' Church, he was in constant demand for services both within and without the Church, and became identified with several prominent societies, such as the Church Temperance Society, of which he was for some years the President, the British Schools and Universities, of which he was for a time the president, and the St. George's Society, of which he was for a time chaplain. Through these associations, as well as through his work in the parish of St. James and in the diocese, and through a wider sphere of activities maintained, notwithstanding advancing years, up to the time of his last illness, he became very widely known among the laity and men of affairs, and he was looked up to and consulted continually by a large number of the clergy.

His work at St. James' Church laid the foundations of sound faith and substantial progress. His conduct of the services and of the affairs of the parish was marked by dignity, forcefulness, and beauty. His sympathy, charm, and fine attributes of character as a friend endeared him to all his people.

The vestry of St. James' Church directs that this minute be placed upon their records in testimony of their regard and as an expression of their sense of personal loss and of sympathy with his family, and that a copy be engrossed and signed by the rector and the clerk of the vestry.

F. RAYMOND LEFFERTS, Clerk.  
FRANK WARFIELD CROWDER, Rector.

## GILBERT MARSHALL FOXWELL

(Minute drawn up by the vestry of St. Thomas' Church, Camden, Maine, in appreciation of their late rector, Rev. Gilbert M. Foxwell.)

Whereas, in the Providence of Almighty God, the rector of this church, the Rev. GILBERT MARSHALL FOXWELL, entered into life eternal on St. Thomas' Day, December 21st, after a brief illness, we, the wardens and vestrymen of St. Thomas' Church, Camden, Maine, hereby place on record our personal sorrow, and our sense of the very great loss sustained by this parish and this community in his death.

Coming to the rectorship only a little over two years ago, Mr. Foxwell in this short time has achieved solid results in the growth and vitality of the Church, such as would have done great credit to a pastorate of many years. He was a preacher of rare power and persuasiveness, a faithful and zealous pastor, a friend of all the people, a wise and sympathetic counsellor, a citizen fired with true patriotism, a leader in all things affecting the common welfare, and above all a devout and consecrated priest and man of God. He manifested the Christian faith as a thing of life and power. Religion to him was a source of glad-

ness and he lived and taught the beauty of holiness. We feel that our parish has been blessed through his able and faithful ministry, and we trust that his example and his teaching may ever abide in our memories and in the hearts of his flock.

To his widow, who with him has endeared herself to the people of this church and this village, to their young son, and to the mother of this splendid Christian, we express, on our own behalf and also on behalf of all the people of this parish, our heartfelt sympathy.

(Signed) ARTHUR H. HUSE,  
Clerk of Vestry.

The unexpected death of the Rev. GILBERT MARSHALL FOXWELL, in the prime of life, when his practical counsel, his hopeful vision, and his sunny friendliness had made his influence strongly felt in the diocese of Maine as elsewhere, has come as a startling shock to all the clergy and a wide circle of laymen and laywomen in the diocese. A member of the diocesan Board of Missions, chairman of the Social Service Commission, a willing worker on other special committees, always ready to give needed service outside his parish, this talented and faithful priest has been an invaluable helper in the work in Maine. We would fain have kept him here, where his work gave promise of greater achievements yet to come. We are sure that such vitality, such loyalty, lovingkindness, and good will can never be lost in the Paradise where he has gone; and we pray with confidence that light perpetual may shine upon him and eternal rest be granted him. B. B.

## MARY ANNE LEES

In loving and affectionate memory of MARY ANNE LEES, daughter of the late Rev. Samuel Francis Good of Innishannon, Ireland, who died January 11, 1918, age 75 years, 5 months; mother of Robert G. Lees.

"Fell asleep in the Lord.  
He giveth His beloved rest."

"Softly at night the stars are gleaming  
Upon a silent grave.  
Where there sleepeth without dreaming,  
One we loved but could not save.  
But rest in peace, thy cares are over,  
Thy willing hands can do no more.  
A faithful mother, good, and kind,  
Few friends on earth thy like will find."

## ALLEN KENDALL SMITH

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

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

## THE LIVING CHURCH

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

## NEW YORK:

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

## BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

## ROCHESTER:

Scrantom Wetmore & Co.

## BUFFALO:

Otto Ulbrich, 386 Main St.

## BOSTON:

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

## PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

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

## BALTIMORE:

Lycett, 317 North Charles St.

## LOUISVILLE:

Grace Church.

## CHICAGO:

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

## CEDAR RAPIDS, IOWA:

Grace Church.

## MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

## PORTLAND, OREGON:

St. David's Church.

## LONDON, ENGLAND:

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

## BOOKS RECEIVED

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

*Comparative Literature Press.* Box 42, Alpine, N. J.

*Plotino's Complete Works.* In Chronological Order, Grouped in Four Periods; With Biography by Porphyry, Eunapius, and Suidas, Commentary by Porphyry, Illustrations by Jamblichus and Ammonius, studies in Sources, Development, Influence; Index of Subjects, Thoughts, and Words. By Kenneth Sylvan Guthrie, Professor in Extension, University of the South, Sewanee; A.M., Sewanee and Harvard; Ph.D., Tulane and Columbia; M.D., Medico-Chirurgical College, Philadelphia. In four volumes. Price, \$12.00 per set.

*George H. Doran Co.* New York.

*The Romance of the Red Triangle.* The story of the Coming of the Red Triangle and the Service Rendered by the Y. M. C. A. to the Sailors and Soldiers of the British Empire. By Sir Arthur K. Yapp, K.B.E. \$1.00 net.

*Oxford University Press, American Branch.* New York.

*America's Case Against Germany.* In Three Volumes. Edited by James Brown Scott, LL.D.

*Stratford Co.* Boston, Mass.

*After the War—What?* By James H. Baker. \$1.00 net.

*Macmillan Co.* New York.

*Budget Making in a Democracy.* A New View of the Budget. By Edward A. Fitzpatrick, Ph.D. \$1.50 net.

*Lutheran Literary Board.* Burlington, Iowa.

*In the Redeemer's Footsteps.* Sermons on the Gospel Lessons for the Church Year. Volume I—From Advent to Pentecost. By Leander S. Keyser, D.D., Professor of Systematic Theology in Hama Divinity School, Wittenberg College, Springfield, Ohio. Author of *A System of Christian Ethics, The Rational Test, Election and Conversion, A System of Natural Theism, A System of General Ethics*, etc. Price, \$2.00, with usual discount to the clergy.

*Charles Scribner's Sons.* New York.

*English for Coming Citizens.* By H. H. Goldberger.

## MUSIC

*Community Club of Marlborough-on-the-Hudson.* New York.

*Community Songs* for use in Neighborhood Clubs, Public Schools, Municipal Leagues, Social Settlements, Chautauqua Gatherings, the Y. M. C. A., the Y. W. C. A., Boy Scouts, and Family Circle, Fraternal Organizations, Churches of the Social Faith, Labor Assemblies. 50 cts. net.

## PAMPHLETS

*From the Author.*

*A Special Sermon* delivered in Emmanuel Church, Grass Valley, Cal., by the Rector, Rev. Bert Foster, D.D., Sunday, December 5, 1918. 15 cts. net.

## CATALOGUES

*General Theological Seminary.* New York.

*Catalogue 1918-1919.*

## WITH THE WAR COMMISSION

### MILITARY HONORS FOR OUR CHAPLAINS

**A**LATE report from Bishop Brent states that of eight chaplains singled out for distinction, by reason of heroic conduct under intense shell-fire, three are clergymen of the Church. These are Chaplains H. R. Talbot, W. S. Danker, and Lyman Rollins, all of whom received the *croix de guerre*. Of five chaplains who received the distinguished service cross, the Rev. T. E. Swan of Michigan is one.

### PERSONNEL OF THE WAR COMMISSION

The War Commission of the Episcopal

Church has its office at 14 Wall street, New York.

Chairman: The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts.

Treasurer: Arthur E. Newbold, Drexel & Company, Philadelphia.

Chairman of the Executive Committee: The Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, 14 Wall street, New York.

Overseas: The Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, care Morgan, Harjes & Co., 31 Boulevard Houssmann, Paris, France.

Executive Secretary: The Rev. Henry B. Washburn, D.D., 14 Wall street, New York.

## BISHOP COURTNEY DEAD AT HIS HOME IN NEW YORK CITY

*At Advanced Age — Dr. Manning Urges Free Pews in Trinity Church — Bishop Greer in Hospital*

New York Office of The Living Church }  
11 West 45th Street }  
New York, January 6, 1919 }

**W**ITH profound sorrow Churchmen in New York learned of the death of Frederick Courtney, Bishop and doctor, which occurred on Sunday evening, December 29th. If he had lived to the following Sunday he would have been eighty-two years old.

Bishop Courtney leaves one daughter and four sons, three of whom are in the service. The daughter is Miss Mabel C. Courtney,



RT. REV. FREDERICK COURTNEY, D.D.

who made her home with her father. The oldest son is Captain Walter A. Courtney, of the Welsh Guard, now in France. Another son is Colonel F. Howard Courtney, Distinguished Service Order, Royal Field Artillery, now in France. The third son in service is Captain Basil Courtney of the Canadian Expeditionary Force, now stationed in Liverpool. A fourth son is Charles Henry Courtney of this city. All the sons are married and there are three grandchildren.

Before America entered the war Bishop Courtney went to Great Britain and preached to the British Expeditionary Force for several months.

The Bishop was one of the best-known clergyman in this city. He was for many years chairman of the committee on canons

of the diocese. Since its foundation in 1906, he was chairman of the Church Temperance Society, the national temperance organization of the Church.

Bishop Courtney was born in Plymouth, England, a son of the Rev. Septimus and Mrs. Elizabeth Wilshin Courtney. Bishop Courtney was educated in Christ's Hospital, London, and King's College, London. He married Miss Caroline Louisa Nairn of Warren House, Northumberland, England, July 11, 1865. She died in this city ten years ago. Dr. Courtney was ordained a deacon in 1864 and advanced to the priesthood in 1865.

Bishop Courtney came to this country in 1876, and for two years was an assistant at St. Thomas' Church, this city. The following two years he was rector of St. Thomas' Church, Chicago, and for the following six years he was rector of St. Paul's Church, Boston. While there he was chosen Bishop of the missionary district of Nova Scotia, holding that office from 1888 until 1904, when he resigned and became rector emeritus of St. James'. He was active to the last in the diocese, attended the recent synod at Syracuse, and displayed his usual marked interest and ability in the various items of business.

The funeral, held in St. James' Church on Wednesday afternoon, January 1st, was attended by many clergymen and ministers.

The service was said by the Rev. James V. Chalmers, vicar of Holy Trinity Chapel. The lesson was read by the Very Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine. The prayers were read by the Rev. Dr. Frank W. Crowder, rector of St. James' Church, and the committal was read by Bishop Burch. Occupying seats in the chancel with the officiating clergy were the Bishop of Wyoming; the Bishop and Bishop Coadjutor of Newark, and other clergymen.

Among the ministers of other religious bodies present were the Rev. Dr. Henry C. Coffin and the Rev. William R. Jelfe of the Presbyterian Church; the Rev. Junius B. Remensnyder of the Lutheran Church, and the Rev. Dr. Sebastian Dabovitch of the Serbian Eastern Church.

Interment was made in Trinity cemetery, the Rev. Dr. F. W. Crowder officiating.

### DR. MANNING WOULD ABOLISH PEW RENTS

Preaching in Trinity Church on the last Sunday morning in the old year, the Rev. Dr. William T. Manning declared for a new policy of parish support. This would involve a reversal of method which has been continuously in use since the foundation of

the parish, considerably more than two centuries ago.

The rector was preaching on The World's Greatest New Year, and spoke of the new hopes and aims this New Year brings to the world, the nation, and the Church.

He said:

"For the Church we want we must all want a deepening of religious faith and want less of narrow religious prejudice and sectarian division. In this great day all Christians must draw nearer to each other, if they are to meet the Church's opportunity.

"It is time for us to take some definite, practical steps to break down the barriers between those who are in their faith in Christ and in desire to do God's work in this world. I believe our greatest need in the Church is more of that spirit of fellowship and brotherliness and close companionship in a great common aim, which makes the life of our camps and in our army so wonderful.

"With this in mind, I wish most earnestly we could give up all renting of pews or sittings in the church and make the seats free and open to all. This does not mean that those who come here regularly could not sit in their accustomed places, provided they came in time.

"But the renting of pews is an obstacle to that full spirit of fellowship which we want, and which we know ought to exist in the Church. We all know what a spirit of warmth and life there is in our great mid-day services when the seats are all free. We ought to be satisfied with nothing which falls below this at our services on Sunday.

"I do not know how many of our vestry or of our congregation agree with me in this. I am expressing my own deep personal conviction, but I believe it would be a great thing for the Church, and that it would have a great and far-reaching effect for religion, if at this time we should make all our seats free as a thankoffering to God for His great mercy in giving us victory and as evidence of our desire to throw open the blessings of the Church to all, and to do whatever we can to make the Church the central place of human fellowship and brotherhood in Jesus Christ, which is the thing above all others it should be."

### BISHOP GREER IN ST. LUKE'S HOSPITAL

Suffering from a temporary ailment brought about by overwork, Bishop Greer was admitted into St. Luke's Hospital last Monday, December 30th. He responded to the medical treatment and the quietude prevailing. It is reported that his pulse, temperature, and respiration are normal and that the Bishop's complete recovery may be looked for in a week or two.

### AT THE CATHEDRAL

Name Day was appropriately celebrated at the Cathedral of St. John the Divine, Bishop Greer officiating and presiding during the day at several important meetings of Cathedral organizations.

The members of the Woman's Auxiliary gathered in the crossing at 10 o'clock, when the Holy Communion was celebrated. Then they adjourned to Synod Hall for the annual business meeting. In the afternoon the annual meeting of the trustees of the Cathedral was held. Bishop Greer reminded the trustees that by a unanimous vote it was decided to ask for no money for building the nave from the day America entered the war, but that when a righteous peace was won it had been decided the nave was to be erected as a memorial by the diocese and the citizens of New York as a great thanksgiving offering for victory.

The Bishop also stated that the only way the funds would be forthcoming was by

team work, and he assured the trustees that at the next session he would outline a definite project.

The cornerstone of the Cathedral was laid twenty-seven years ago.

The nave will be in some ways the most noteworthy in the history of church architecture. It will contain the tallest columns ever provided for any building in the world. Made of warm-colored granite, they will reach up one hundred feet.

The central span of the nave will be fifty feet in width. Through the walls will run passageways, or ambulatories, at different levels. It will be possible to walk through and around all portions of the nave at a great number of levels above the pavement.

Eventually the enormous area of the nave will be extended into the transepts, each of which will contain a rose window as large as those famous ones in Nôtre Dame, in Paris.

The windows of the nave itself will be of a size surpassing even the tremendous ones in Chartres Cathedral, and will afford unequalled opportunities for the stained-glass maker's art.

#### UNITED HOSPITAL FUND

Collections were taken in synagogues and churches of the city on December 28th and 29th for the benefit of the United Hospital Fund. This organization was formerly known as the Hospital Saturday and Sunday Association. The collection has been made an annual event in New York's places of worship on the last Saturday and Sunday of each year since 1879.

A pamphlet just issued by the Fund emphasizes three points of interest. Lessons learned in the war hospitals will ultimately save more lives than the war has cost, says the pamphlet; also in hospitals alone can these lessons be used to their highest value, and the United Hospital Fund is the channel through which one may further hospital work to the best advantage. Without this fund the hospitals would be forced seriously to reduce the free work they now do.

"When we think of war, we think of shot and shell, torn bodies, and lost limbs," says the appeal. "But typhoid fever, typhus, pneumonia, gangrene, meningitis, lockjaw, and the like have cost far more lives in war than shot and shell. The death roll of the United States forces in the war, from all causes, was under sixty thousand. The epidemic of influenza cost this country more than four hundred thousand. Industrial accidents of about three hundred thousand a year in America cause about thirty thousand deaths a year, and a great many cripples.

"The new surgery will save many of these lives and restore to usefulness many who otherwise would have remained helpless. Every time a man is injured by a boiler explosion, or a railroad accident, the same 'infected wound' problem faces the surgeon as if his patient had been shot. It is not the shot, it is the disease germ that does the most damage. It is as important to arrest a microbe as it is to arrest a murderer."

#### OPENING OF NEW ST. SIMEON'S CHURCH

Opening services were held in the new structure of St. Simeon's Church on the Sunday before Christmas. Special services were conducted by the rector, the Rev. Ralph J. Walker, on Christmas Day and Holy Innocents' Day. The church is Gothic in style and is built of stone. A formal dedication service is planned for February 1st.

#### BERKELEY ALUMNI MEET

The annual luncheon and meeting of the New York Alumni Association of the Berkeley Divinity School will be held at

Browne's Chop House, 1424 Broadway, near Fortieth street, on January 21st, at one o'clock. An important committee meeting that day, will probably make some statement. It is hoped that any of the alumni who may be in town will attend. Bishop Lines and Dean Ladd are expected.

#### RETURN OF CHAPLAIN SWAN

Among those on board the *Saxonia*, which lately arrived from France, was Chaplain Thomas E. Swan, Twelfth United States Infantry, who wore the D. S. C. for heroism in action at the Marne and Vesle rivers.

Chaplain Swan was gassed near Fismes on August 3rd but it "didn't amount to anything," he said. Maybe it did not, but this is the truth of the tale, according to soldiers on board:

"The chaplain was working in a gully, taking care of a lot of fellows who had been

shot, when the Germans started sending over a lot of gas shells. He did not have time to get his own gas mask on if he got gas masks on the wounded men, so he let his own alone and worked at masking the faces of the helpless men he was aiding until he succumbed to the effects of the gas."

"Our men were wonderful," Chaplain Swan declared. "They were Americans through and through, and always brave under fire."

"The only complaint I have about these boys," he added smiling, and referred to the wounded men aboard the *Saxonia*, who have been some time in London, "is that they've been doing too big a business in 'last shells' fired at the Germans. I think they've sold at least 100,000 'last shells' by this time."

## SECOND BOOKLET ISSUED FOR THE TWENTY WEEKS' CAMPAIGN

### Bishop Lawrence Writes Letters to Laymen and Officers—Training Courses for Lay Workers - The Bishop's Illness

The Living Church News Bureau }  
Boston, January 6, 1919 }

**A** CALL TO SERVICE is the title of the second booklet issued yesterday in connection with the Twenty Weeks' Campaign. Over 100,000 have been mailed or personally delivered into the homes of farmhouses of the diocese. This second booklet, like the first, provides for daily Bible readings. Each rector in the diocese preaches on the general subject of the readings the following Sunday after they have been read. These general subjects for each week are assigned as follows: January 12th, Religion in the Parish; January 19th, The Christian in Social Life; January 26th, The Personal, Spiritual Touch; February 2nd, Religion in the Family; February 9th, Citizenship in the New World; February 16th, The Church and Democracy; February 23rd, Sources of Power in Christian Service; March 2nd, Missions.

Bishop Lawrence's personal message in the new booklet is as follows:

"Our telephone rings at the Diocesan House, and a voice at the other end says What does the Bishop want us to do? The answer goes back. The Bishop has not asked you to do: he wants you first to be; he has not got the doing; he wants you to be finer, more considerate, more loyal to Christ and to the Church. That is the reason for the reading of bits of the Bible, the prayers and the pledges. Before the soldier goes to the front he must have the soldier spirit.

"The time has now come to emphasize doing—the term of service and expansion. The subjects on the next pages lead up to doing, and you will notice one more pledge on the last page.

(This pledge is: "I will study definitely during these weeks some subject which will make me a more intelligent Christian and a better citizen.")

"I cannot tell every one of the one hundred thousand men, women, and children who open this little book what each one should do. I can only say, Ask God to fill you with the spirit of His Son Christ: then look about you, ask your rector, who has a letter with fuller suggestions, or your committee: use your brains and discover what

your Christian job is—and then keep doing it."

In anticipation of the coming parish meetings each rector in the diocese yesterday read the following message from the Bishop to his people:

"The coming year is one of special opportunity to the churches, and of leadership on the part of officers of the parishes. I trust therefore, that every person who may have the right to vote will take part in the election of the officers, and I am confident that those men who are best fitted in character, devotion, and good judgment will be elected to the various offices."

Following this message read in the churches Bishop Lawrence has sent the following letter to the clergy, wardens, and members of the Twenty Weeks' Committee in each parish:

"Referring to my note on the morning of Sunday, January 5th, is it too much to hope that the interest kindled through the Twenty Weeks will stimulate enthusiastic parish meetings in the beginning of the year? The parish meetings vary so in size and method that it is impossible to suggest methods which would be effective for all. I therefore make these three or four general suggestions:

"First, as to the parish business meeting. The parish is, or should be, a democracy. No democracy is healthy wherein a little group of people meet and reflect themselves. May it not be possible to have a really representative parish meeting of those who have the right to vote?

"It will be a business meeting. Hence it should be prompt. Reports should be well prepared and made clearly, the treasurer's report, properly audited, should be presented, and it ought to be printed and distributed to the people. We do not appreciate enough that the strong support of the parish is dependent upon the knowledge which the people have of the details, financial and otherwise, of the parish life.

"Again, if feasible, all societies might meet and report upon their work and the treasurers present their accounts properly audited. By amendment to the canon last spring, treasurers of societies are to present their reports to the parish treasurer, who shall see that their reports are audited as the parish treasurer's report is.

"Then again, it is an opportunity for bringing socially all the people of the parish together. Experience shows that a meeting, partly business and partly social, is likely



to be a failure—they want to be kept separate. There might be a prompt business meeting, say for one hour, and then a social meeting, or they could be on separate evenings. How about a New Year's reception to the rector, his wife, and the parish officers?

"The point that I want to make, however, is that the people of our parishes are entitled to a full knowledge of what is going on in the parish, and that the officers will be wise to do everything in their power to inform the people as to the financial as well as other problems and details of the parish. The dominant note of our parish meetings should be not that we need more money; how shall we get it? That drives people away; but if we all turn to, we have got plenty of work and opportunity. Let us see how we can make the best use of them in the coming year."

The adverse criticism of the Bible reading booklets which Bishop Lawrence is getting out is that, with the exception of the subjects, which are very good, there are no thought-provoking comments of questions asked for the daily readings assigned. I think that this criticism is fully justified. It is the most real defect—and the only real one that I see—in the plans for the Twenty Weeks. If the plan is to get the average man to read the daily selections from the Bible, then these selections should be bodily included in the booklet, or else such thought-provoking comments made or questions asked that the average man, "at even, or at midnight, or at cockcrow, or in the morning", would be impelled by his aroused interest to rush out into the highways and hedges and find a Bible.

This criticism does not apply to the five pages devoted to the children. These pages are printed in red and are unusually real and refreshing.

TRAINING COURSES FOR LAYMEN

The Cathedral courses for the training of laymen, offered by the archdeaconry of Boston, will begin on Tuesday, January 14th, at 7:30 p.m. Each course consists of twelve lessons. A man may take two courses on the same evening. Courses on The Bible, The Prayer Book, and The Church are offered from 7:30 to 8:15 p.m. The Faith, The Parish, Reading and Speaking, from 8:30 to 9:15 p.m. The six courses are as follows:

Course I—The English Bible—a Survey. The Rev. Ralph M. Harper.

Course II—The Prayer Book—information for the lay worker. The Rev. George Hodges, D.D.

Course III—The Church—an outline for the lay worker who desires practical information for immediate use. The Rev. Malcolm Taylor.

Course IV—The Faith. The Rev. Edward S. Drown, D.D.

Course V—The Parish—the lay worker's field. The Rev. William L. Clark.

Course VI—Reading and Speaking. Mr. Richard G. Appel.

BISHOP LAWRENCE SUBMITS TO OPERATION

Bishop Lawrence's condition became more serious to-day when a new complication developed and this afternoon an operation is to be performed for a mastoid abscess. The Bishop had a restless night and suffered so much pain that his attending physician during the forenoon decided an operation was imperative.

The Bishop has now been ill for more than three weeks. What was at first a slight cold developed into a mild case of influenza. Up to Sunday the Bishop had made good recovery though he responded to treatment less than usual, owing to his run down condition due to an unusually arduous season

and many duties. As his condition is such that ether cannot be administered the physician will resort to some other anaesthetic.

SERVICE FOR ACOLYTES

The Guild of St. Vincent of the Church of the Advent will hold its annual festival service in the parish church on Sunday, January 26th, at 4 p.m. Refreshments will be served in Crowell hall after the service. A cordial invitation is extended to all servers and acolytes to participate, vested, in this service. Any who can be present will please notify Robert T. Walker, secretary, at 55 Frost street, North Cambridge.

LEAFLETS AND FOLDERS

The best Christmas folder that I have seen this season printed for a church in the diocese is that issued by Christ Church, Andover (Rev. Charles W. Henry, rector). Such a beautiful, well-planned folder, giving

the "Christmas festival service" and the rector's greeting, pays for itself many times, provided each member of the congregation is requested to take the folder home. It always irritates me when I see printed on the bottom of a Church leaflet or folder, "Do not take from the pew". It seems as if one is requested not to take away any memory of the service, for if the material is thoughtfully written, and the printing well done, the printed folder is of real help to regular worshippers as well as strangers in recalling the inspiration and uplift of a special service. I think that Dean Rousmaniere's plan at the Cathedral is a good one. In his weekly kalendar a gospel message is preached to the reader by means of a short prayer, old or new, or by some helpful quotation. I do not see why the movies should have a monopoly of good printing. And the movie people are awfully glad for their printing to be taken from their pews!

RALPH M. HARPER.

## BISHOP RHINELANDER NAMES STAFF OF DIOCESAN CHURCH

### Appointing a Vicar and an Assistant —Death of Rev. C. C. Waugh—Inasmuch Mission Reverts to Its Former Work

The Living Church News Bureau }  
Philadelphia, January 6, 1919 }

**B**ISHOP RHINELANDER announces that the organization of St. Mary's Diocesan Church has been carried forward by the appointment of the Rev. George Lynde Richardson, D.D., as Bishop's vicar, and the Rev. Samuel B. Booth as assistant to the vicar. Both appointees will begin work March 1st. The Rev. G. Woolsey Hodge, D.D., for many years rector of the Church of the Ascension, the property of which was given by the corporation for the diocesan church, has been made rector emeritus and will be attached to the staff as a third priest.

The Rev. Dr. Richardson has been for the past ten years rector of St. Mary's Church, West Philadelphia. The Rev. Mr. Booth is rector of St. Luke's, Kensington, but has been on leave of absence in France as a hospital chaplain, from which duty he has just returned. He was formerly engaged in missionary work in Idaho.

This spiritual centre for the work of the diocese fills a long felt need. Henceforth a house of prayer will be its heart and not an office desk in the Church House. It is the purpose of the church not so much to take the place of a cathedral as to prepare for one. The day will surely come when a worthy and adequate sanctuary will be erected as a cathedral for this great diocese. Without waiting for that, however, an opportunity is here to begin at once the work proper to a cathedral, so that when the building comes, that work in vigorous operation may enter its walls.

DEATH OF REV. C. C. WAUGH

The Rev. Charles Cartwright Waugh a young priest of this diocese, formerly assistant at Calvary Church, Germantown, was buried on December 27th, from St. Gabriel's Chapel, of which he had charge at the time of his death. Interment was at Newtown.

Mr. Waugh was educated in England and was an alumnus of the Philadelphia Divinity School of the class of 1916.

INASMUCH MISSION

The Inasmuch Mission, for a time used as a barracks by the Jefferson Hospital unit of the Student Army Training Corps, has been reopened for rescue and social service work. Bishop Rhinelanders preached there on New Year's eve and a watch night service was held later.

Mr. George Long, superintendent of the mission, will carry on the work along the lines which were helpful in the past.

MUSIC AT ST. PAUL'S, OVERBROOK

St. Paul's Church, Overbrook, began the experiment last Sunday of having a half hour of music preceding the regular evening service. Dr. Thaddeus Rich, concertmaster of the Philadelphia Orchestra, had charge at the first of these musical introductions to the Church's service.

CAMPAIGN PROGRESS

A meeting of the downtown clergy was held on Monday, December 23rd, to consider methods for joint and parochial effort in connection with the every-member campaign. A similar meeting was held a few days before at St. Philip's parish house for the West Philadelphia clergy. The Rev. H. W. Stowell at both meetings suggested a working basis for development of the campaign in every parish.

NEW YEAR RECEPTION

Bishop and Mrs. Rhinelanders gave a reception to the clergy and the ladies of their families, at the Bishop's house on New Year's day.

PRAYER FOR THE LEAGUE OF NATIONS

THE FEDERAL COUNCIL of the Churches of Christ in America has designated Sunday, January 12th, as a special day of prayer for the League of Nations. Most thoughtful people are agreed as to the necessity for such a league if permanent peace is to be established. President Wilson has expressed the opinion that its formation is the chief duty of the Peace Conference. Christian people of America are asked to unite in prayer for the conference and its work, that the League may become a vital force in establishing a Christian world order "based on the Christ ideal of justice, coöperation, brotherhood, and service."

# CHICAGO SEEKS TO CURB ITS NEW YEAR LAWLESSNESS

*Church, Civic, and Reform Bodies  
Address Authorities — The  
Chicago Plan — The Woman's  
Auxiliary*

The Living Church News Bureau }  
Chicago, January 6, 1919 }

THE city had its usual carousal on New Year's eve, in spite of the extraordinary license following the news of the signing of the armistice, in spite of the one o'clock closing ordinance, and in spite, too, of protests from many religious, civic, and reform organizations to the mayor and to the chief of police.

It is said that Chicago probably spent one million dollars on its New Year's celebration this year, the hotels and the cafés in the Loop reporting receipts double those a year ago. The managers of thirteen of the best known hotels and saloons who disregarded the early closing law on New Year's have been subpoenaed, but we doubt if any punishment will be meted out to them. Numerous violations were reported also from outlying districts of the city, making a total of over one hundred delinquents for the city prosecutor to deal with.

On December 23rd a letter signed by representatives of several church, civic, and reform bodies was sent to the mayor and to the newly appointed chief of police, Chief Garrity, asking for strict enforcement of the liquor laws on New Year's eve. The reply made by these officials was, "There will be no let down on the liquor law and ordinance enforcement on New Year's eve!"

The letter sent to these representatives of law and order begins:

"Gentlemen: New Year's eve in the past has been the occasion of disorder, drunkenness, lawlessness, vice. Conditions have improved very much. . . .

"Chicago should present to the homecoming sailors and soldiers the best example of cleanliness and obedience to law that has ever prevailed in the history of the city. New York City has just advocated this view. Celebrating the victory of righteousness by practising wickedness is wrong.

"When we consider the value of one single human being, and that character is worth more than life, we trust that you and the general superintendent of police and his force and all citizens will do their utmost to make New Year's eve a time of joy, but without that which brings drunkenness, and worse. . . .

"We trust that the city facing the future will resolve to make Chicago cleaner and more law abiding than it ever has been in the history of the past."

#### CLERGY APPEALED TO FOR THE CHICAGO PLAN

The Chicago Plan Commission, sponsor for the impressive project of laying out this huge city according to a comprehensive and beautiful plan, making it eventually one of the most attractive cities of the world, is asking the aid of the city clergy and their congregations in advertising and supporting the plan. At the instance of Mr. John G. Shedd and one hundred other members of the Commission a letter has been sent to 1,400 Chicago clergy, beginning with the rallying cry, "What of Chicago?", and continuing with this appeal:

"The Chicago churches are doing a wonderful work in their social departments, work that is distinctly in harmony with the

humanitarian benefits of the plan of Chicago. You have been apprised recently in a large way through the public press of the humanitarian proposals of city-wide benefit in the reconstruction platform of the Chicago Plan Commission.

"The inclosed resolution from the Plan Commission, calling upon the clergy of Chicago to preach upon this subject, was unanimously and enthusiastically adopted by the commission in session December 20th. This body appointed January 19th as 'Plan of Chicago Day' in the churches.

"The inclosed seed thoughts for sermons will, I am sure, be of interest to you. This is a compilation of the humanitarian arguments which have been advocated by the Commission from time to time in its various publications.

"I earnestly trust that you will take the time to read both the resolution and the pamphlet very carefully, and that these will afford you some helpful data from which you may make a sermon for the Sunday designated. We trust that all the churches will unite in this matter on the date appointed."

#### SCORE FOR THE WOMAN'S AUXILIARY

Two months ago when the diocesan Board of Missions was making its appeal for "Diocesan Day", a financial statement was sent to all parishes, missions, organizations, and institutions of the diocese. In this statement the members of the Woman's Auxiliary were astonished to read that the Chicago branch was delinquent to the extent of about \$1,700. None were more surprised at this than the members of the executive committee, and on inquiry of the diocesan treasurer it was found that the deficit reported consisted of an aggregate of small sums assumed by the Auxiliary for the payment of city missionary work, and extending over a period of ten years. At a meeting of the branch over a month ago, it was resolved that the members volunteer to pay this deficit. At the monthly meeting of the local branches at Trinity Church, on Thursday, January 2nd, the treasurer reported that \$2,250 had just been sent for this deficit to the diocesan treasurer, Mr. F. F. Ainsworth. This is but one more example of the zeal and initiative of the women. If men continue to leave the initiative to the women, "Auxiliary" will soon be a misnomer. At the Trinity Church meeting, a pathetic account of the work in Liberia was given by Miss Emily Seaman.

#### LIBERTY BONDS FOR THE CHURCHES

An anonymous giver has donated \$5,000 worth of Liberty bonds to St. Luke's Church, Evanston (Rev. Dr. Stewart, rector), as a starter on the new parish house to be built next summer. Other gifts, for the same purpose, raised the total to \$7,451. It is expected that \$15,000 or \$20,000 will be contributed soon. The house will be erected east of the church on Lee street.

St. Chrysostom's Church (Rev. Dr. Hutton, rector), received on Thanksgiving Day, as an endowment fund in honor of the soldiers and sailors from the parish, \$4,250 in bonds and thrift stamps. The church had 135 men and women in the national service here and abroad. Seventy-five have been overseas, eleven young women in Red Cross and other war service.

#### GOLD STARS

Lieutenant Merrell Blanchard was killed in an airplane accident in France on October

10th. A memorial service for him was held on November 21st.

On October 20th, in Toul, France, Lieutenant Lawrence Tower of the 21st Machine Gun Battalion gave his life for his country. Like so many of our young men in the service, he died of pneumonia, a good soldier and faithful son of the Church. Both young men were members of St. Luke's, Evanston.

Lieutenant Frank O. Sturtevant, member of Grace Church, Oak Park (Rev. F. R. Godolphin, rector), was serving with the 128th Infantry when killed on October 9th in the Verdun region. He married Ruth Ketcham, of his home parish, last June.

Major James Douglas Rivet of the Sixty-first Infantry and also a member of Grace Church, was killed October 15th. He and his wife, the daughter of the Rev. C. T. Stout, were transferred to this parish this year.

#### NOTES

The officers and residents of the Chicago lodge of the Girls' Friendly Society held a housewarming and reception on New Year's Day at the new home, a most attractive and comfortable house at 54 Scott street, within easy walking distance of the Loop. Miss Matilda Hutchison, chairman of the executive board, was assisted by several other Churchwomen actively interested in the local society.

An every-member canvass at Grace Church, Hinsdale (Rev. L. C. Ferguson, rector), has resulted in greatly increased congregations. The average attendance in the evening and at the Church school has increased one hundred per cent. Dean Bell's play, *When the Master Came*, was given by the Church school on Sunday afternoon, December 22nd.

The Christmas services were well attended, with 176 Communion and an offering of \$2,000, one of the largest in the history of the parish. The new social service committee has taken steps to assist the diocesan institutions.

The Rev. E. J. Randall who has recently celebrated the twenty-fifth year of his charge of St. Barnabas' parish has decided to remain in his old parish, declining a recent call. An immediate result of Mr. Randall's resolve was the decision of the vestry to increase their rector's salary to \$2,400. An every-member canvass is planned for this month to meet the increased budget and undertake extensive plans made just as war began two years ago.

H. B. GWYN.

#### CHURCH PERSONNEL BUREAU

THE NEED for an organized system of bringing into touch the priest without a cure and the cure without a priest has been recognized in the recent formation in New York of the Church Personnel Bureau, of which the Rev. A. W. Brooks is secretary. While the work of the bureau, if successful, should eventually be taken up by General Convention and made an institution of the Church, it is now a trial system with responsible men behind it. It is to be organized—and the organization is well under way—on an entirely representative basis.

The secretary, who received his training in the Personnel Bureau of the Y. M. C. A., is equipped to conduct this Church Bureau efficiently and without partisanship or financial advantage. Any clergyman, bishop, or parish may ask the bureau for information and expect service without charge, except for necessary postage. The plan has been endorsed for trial by forty-three bishops.

**ANNIVERSARY OF THE REV. DR. MCKIM**

THE CHURCH OF THE EPIPHANY, Washington, D. C., celebrated on Sunday, December 30th, the thirtieth anniversary of the rectorship of the Rev. Dr. Randolph Harrison McKim. The vestry presented Dr. McKim with resolutions of affection and esteem, dwelling on the honor he has gained by his patriotic stand from the beginning of the war. Dr. McKim, deeply moved by this tribute to his services, replied in the words of Nelson after the battle of the Nile: "I was fortunate enough to command a band of brothers."

Dr. McKim took as the text of his sermon the one he had chosen thirty years before upon becoming rector of the parish: "I am not ashamed of the gospel of Christ, for it is the power of God." He recalled that seven Presidents had been elected, and seven great

born in Baltimore in 1842, joined the Confederate Army in 1861, and fought for four years in the Civil War. At the termination of the war he became rector of Christ Church, Alexandria. Later he was rector of Holy Trinity Church, Harlem, N. Y., and came to Washington from Trinity Church, New Orleans, to be rector of the Church of the Epiphany.

**CONSECRATION OF NEW DENVER CHURCH**

SUNDAY, December 22nd, saw the consecration of St. Thomas' Church, Denver. The rector, the Rev. Robert B. H. Bell, assisted by the Rev. Sherman Coolidge, read the opening service, and the Bishop of the diocese preached the dedicatory sermon.

The cornerstone of the original mission church was laid on September 25, 1908, in

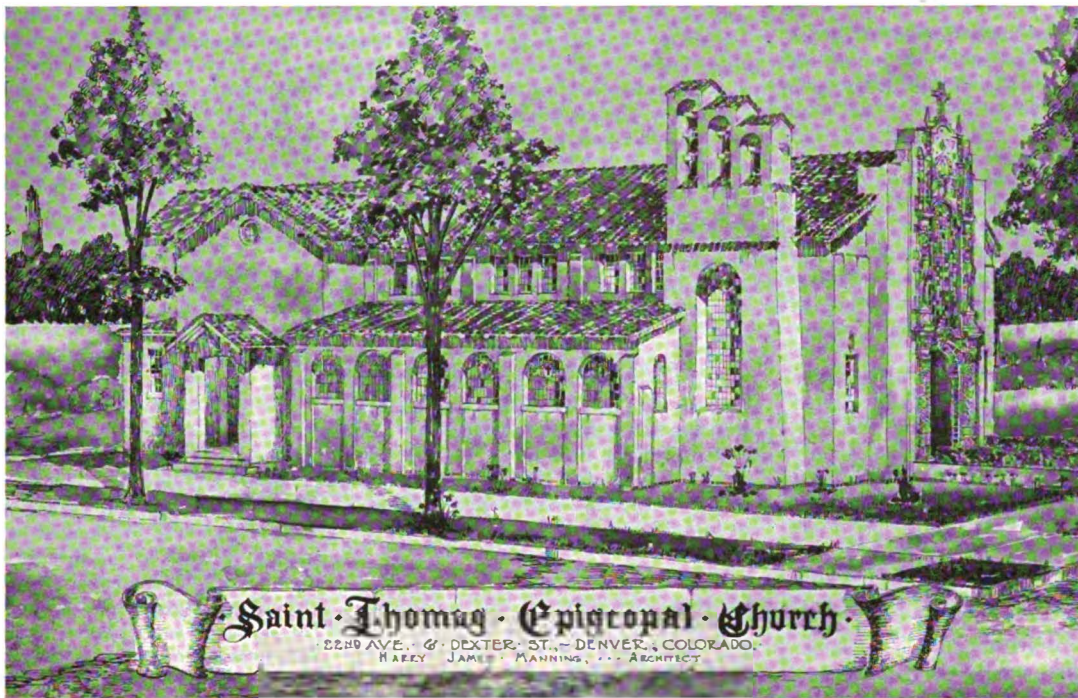
was part of her plan for dominating the world by force. We must keep alive the remnant who have survived and rehabilitate their desolated countries.

Immediately after the surrender of the Turks a representative commission was appointed under the chairmanship of Dr. James L. Barton to sail at once and study the situation anew, and prepare the way for a company of workers who must soon be sent to direct the work of rehabilitation.

From the devastated countries in this great area there are four million known refugees, of whom nearly one-half are children, and their only hope of life is the food and clothing we supply them.

War has ravaged their land and destroyed the possibility of self-help, but they must have sympathy and support.

Much of the food for the people in the Palestine section of this wide field is obtain-



wars fought, during his rectorship. The United States became a world power in 1898, he said, and is now the greatest world power. During his rectorship 3,600 persons have been baptized at the church, 5,220 names have been added to the communicant list, and 2,600 persons confirmed. Contributions amounting to \$1,500,000, for all purposes, have been made. "Washington has grown to be the most beautiful capital in the world," said Dr. McKim, "and Epiphany has become a downtown church. Twenty-five years ago we resisted an offer to sell this valuable piece of property and move with the tide of the well-to-do. I am glad we did, for Epiphany has become more than ever a church of the people. The activities of the church have never been greater than during the last two years, in its work for the soldiers and sailors and the war workers of the city. During the period of my rectorship the church has been practically rebuilt, and a large and well-appointed chapel has been erected in South Washington, with a parish house adjoining. Another large parish house has been erected adjoining the church, and a new church home. The manner in presenting the gospel has changed in the past thirty years, but the gospel of Rome and Corinth will never be out of date. Christ in everything in our lives is the gospel I have preached to you all these years. I have tried to preach a practical Christianity."

Dr. McKim is 76 years of age. He was

the then new resident district of Denver, known as Park Hill. Since that time this district has grown rapidly, and the mission has become a flourishing parish. The demands of the parish outgrew the accommodations offered by the small mission church, and last Easter the parish meeting voted unanimously to erect a building commensurate with the needs of the district, at a cost of approximately \$20,000. The building was begun in April, and the work completed in the middle of December.

The new church is built in the Spanish mission style, and has a seating capacity of about four hundred. The furnishings, including altar, organ, and choir stalls, are in French gray. The completed plans provide for the addition, later on, of parish buildings. The success of the work is largely due to the energy and faithfulness of the rector and his wife.

**A REVIEW OF RELIEF NEEDS IN THE EAST**

ARMENIA has been the bulwark of Christianity in the near East and its people have been the seed of coming democracy. "Armenia," says an English military critic, "is the Belgium of Asia." Brute force has kept this land in subjection, but her spirit lives on unquenched.

Germany cannot be absolved from responsibility for the massacres and deportations from which these people have suffered. This

able in Egypt. It is purchased there and shipped in on motor trucks at top speed, so that lives may be saved that might be lost by a little delay.

Long ago the words, "grain in Egypt," brought hope and heart to the household of Jacob, whose ten sons made the journey with asses and brought food for the families in need. Motor trucks instead of asses, with telegraphic and wireless communication, mark a great advance in efficiency, but in view of the greatness of the need and the multitude of the people, the problem is greater in proportion. It is interesting, though, to remember that once more messengers are passing over the same roads on the same errand. They are serving a people like those who were kept alive then and from whom came such men as Moses, David, Isaiah, and Paul. Who can say what man may yet be found from among these people in days to come and what blessings may result to the world from the saving of these lives that to-day look to us for bread?

The Armenians and the Greeks are the people who have suffered most in Asia Minor. There are at present known to be 1,200,000 refugees. The reports give a graphic story of the constant effort on the part of American workers to keep the breath of life in the bodies of this number. Many now destitute and absolutely dependent were once prosperous people. Some are beginning to drift back to their old homes, but, coming in an extreme state of destitution, find their

homes in ruins, their land laid waste, their cattle lost, and their simple agricultural implements gone. They face their dreary task of life with naked hands.

Here there are 300,000 homeless refugees—almost a thousand a day for every day of the year—without home, without food, without friends. Our committees are able to reach many and are attempting to meet the absolute need, but the best they are able to do in many cases is to supply one bowl of soup twice a week.

John Lawrence Caldwell, the American minister to Persia, is the best authority on conditions in Persia. He recently cabled, reporting the arrival at Hamadan of 65,000 Assyrian Christian refugees from Urumia. These are all that are left of 80,000 who, a little while before, were driven out from their mountain homes. The others perished by the way. Dr. W. A. Shedd, chairman of the Western Persian Relief Committee, died himself while trying to lead these people to a place of safety.

Dr. Harry Pratt Judson, president of the University of Chicago, now in Persia as leader of the Persian Relief Commission, is organizing relief in that country. Last year 70,000 persons died in Teheran alone. Dr. Judson's work will prevent a repetition of such wholesale death this year—if the funds are forthcoming.

With the Turk conquered, thousands of women and orphans creeping out from their hiding-places in the mountains of Mesopotamia are being passed through to places of refuge, adding daily to our great and urgent responsibility.

Whole provinces with hundreds of thousands of Syrians, Armenians, and Greeks are within the reach of our relief workers. These people are in a starved condition, their little property gone, their relatives by the thousands have been killed, their meager means of livelihood taken from them. We have become responsible for feeding and clothing their bodies, cheering their broken spirits, and helping to reestablish them in self-support.

Four million destitute people foodless, homeless, in rags and without means of support! The number is increasing daily, and each one is looking to our land of plenty for bread to eat and help to life and self-respect.

Now it is necessary to give food to the famished and raiment to the ragged. These people, however, are industrious and thrifty. They do not desire charity, they want a chance. The call is for financial help to satisfy hungry mouths and give these people bodies capable of rehabilitating their devastated land.

Our commissions buy food and distribute it with infinite care. They buy plows, harrows, rakes, hoes, and seeds to get these people back on their land again. Sewing machines, needles, thimbles, thread, cloth, and garments of all descriptions are taken over to help the women to self-help. Cattle must be secured for them to stock their land, and household supplies, such as cooking utensils of the simplest character, must be provided to help these people to live.

Five dollars supports one of these orphan children for a month, sixty dollars for a year. Here are thousands of children dying for want of food. If it were a child at your doorstep you would not allow it to starve. What will you do for these who are within your reach at the nearest mail-box?

#### PROVINCIAL CONFERENCE OF CHURCH WORKERS

THE COMMISSION ON MISSIONS of the Province of New York and New Jersey has arranged a special informal conference to

consider the needs of the Church during reconstruction. The subjects to be discussed are Work in the Rural Districts, Work among Foreign Peoples, and Missionary Organization.

The conference will be held in the Church of the Redeemer, corner Fourth avenue and Pacific street, Brooklyn (Rev. Thomas J. Lacey, rector), on Wednesday, February 19th, beginning at 3 P. M.

The programme is as follows, with the Rt. Rev. Frederick Burgess, D.D., presiding: 2 to 4 P. M.—Subject, Work in the Rural Districts. Speakers: The Ven. William Hawks Pott, D.D., the Rev. Edgar L. Cook. Discussion will follow.

4 to 6 P. M.—Subject, Missionary Organization. Speakers: Mr. James R. Strong, chairman Newark Diocesan Committee; Mr. Monell Sayre, secretary Church Pension Fund. Discussion.

8 to 10 P. M.—Subject, Work among Foreign Peoples. Speakers: The Rt. Rev. Chas. S. Burch, J.L.D., the Rev. Thomas J. Lacey.

A cordial invitation is extended to the clergy, laity, and all interested. While primarily intended for Church workers in the province, the invitation is also extended to workers in other provinces.

A collation will be served at 6:30 P. M. to all who may wish to remain for the evening session. Those wishing to be thus provided for will please send in their names to the Rev. John R. Harding, D.D., 550 West 157th street, New York, at an early date.

#### SYNOD OF NEW ENGLAND

THE FOURTH SYNOD of New England, postponed in the autumn on account of the influenza, will be held in St. Paul's Church, New Haven, Conn. (Rev. Henry Swinton Harte, rector), on Tuesday and Wednesday, February 18th and 19th.

#### DEATH OF REV. E. H. RANDALL

THE REV. EDWARD HERBERT RANDALL, a retired priest of the diocese of Vermont, passed away on December 28th after a few days' illness, nearly eighty years of age.

Mr. Randall was the last direct link connecting the diocese with Bishop Hopkins, by whom he was ordained in 1863, after studying in the Theological Department of the Vermont Episcopal Institute. With the exception of about two years (1866-69), when he was assistant at St. Paul's Church, Pawtucket, R. I., all his ministerial life was spent in Vermont. From 1869 till 1898 he was rector of the parish at Poultney, and continued to reside there until his death, officiating occasionally there and elsewhere as need arose and strength permitted. He had planned to hold services on Christmas Eve and Christmas Day in Trinity Church, in the vacancy of the parish, but was smitten down at the beginning of the week, and received his last Communion on the morrow of Christmas at the hands of the Bishop Coadjutor, who also officiated at the burial on New Year's Eve.

A son, George Herbert Randall, is well known as the associate general secretary of the Brotherhood of St. Andrew. Another son, a doctor at Watertown, N. Y., is in the national service in France.

#### DEATH OF GEN. J. F. KENT

ON SUNDAY MORNING, December 22nd, the beloved senior warden of St. Paul's Church, Troy, N. Y., Major General J. Ford Kent, U. S. A. (retired), passed to the more abundant life. His funeral was held from

St. Paul's Church on the morrow of Christmas, the rector, the Rev. Edgar A. Enos, D.D., officiating. He was buried with military honors at West Point, in the grounds of the academy from which he was graduated as one of the fifty-seven young second lieutenants that the government commissioned in haste and emptied into the great maelstrom of the Civil War in 1861. His active military career, from his graduation in 1861 to his retirement in 1898, covers one of the most interesting periods in the history of the republic. From the beginning down to Gettysburg, and from Gettysburg down to Spottsylvania and the James, he was a continuous and shining part of the bloody drama that played itself out in the salvation of the Union.

At the close of the Civil War General Kent entered upon an exacting term of military duties in the far West. In 1898 he went to Cuba, where he was ranking officer at the battle of San Juan Hill. Coming to Watervliet, General Kent immediately identified himself with St. Paul's Church, where for twenty years he has been a faithful and consistent Churchman. Not long after identifying himself with St. Paul's, he was elected a vestryman, and a little later became one of the wardens, an office he continued to fill until his death.

#### A COADJUTOR FOR CALIFORNIA

A CALL has been issued for a special convention to elect a Bishop Coadjutor for the diocese of California.

#### DISTRESS IN PORTO RICO

REPEATED EARTHQUAKE shocks in Porto Rico, disastrous and extensive though they were, have been overlooked by the American people because of the intense interest of the armistice developments. But the unfortunate island is in great need of help. The month of repeated earthquakes was followed by a similar period of crushing rainfall which destroyed the crops almost completely. Added to these physical disasters is a consequent loss of morale on the part of the people, who are discouraged by long-continued disaster. Mayaguez, Anasco, Aguadilla, Aguada, and other towns resemble the war zone of France in their wrecked outlines. Ponce is a mass of ruins. The people of this island deserve sympathy and help, for they have demonstrated their worth.

#### BEQUESTS

AMONGST RECENT bequests to St. John's Cathedral and St. Luke's Hospital, Denver, Colo., which are so often bracketed together, are \$10,000 and \$2,000 left by Mr. Joseph Thatcher, and \$5,000 and \$1,000 left by Mr. E. A. Peters.

THE WILL of the late Miss Anna B. Ditmore, one of the oldest communicants of St. Luke's Church, Georgetown, Pa., leaves to the parish two bequests, one of \$6,000 to be known as the Anna B. Ditmore Endowment, the income to be used toward the salary of the rector; and the other to be called the Anna B. Ditmore Expense Fund, to consist of the residue of the estate after payment of legacies to relatives. The second fund will be used to maintain the church building, at the discretion of the Bishop. St. Luke's is one of the oldest churches in Western Pennsylvania, having been organized in 1800, and admitted into union with the diocese of Pennsylvania in 1814. Its first pastor was the Rev. Francis Reno.

MEMORIALS AND GIFTS

A SANCTUARY candlestick was presented to St. Paul's Church, Steubenville, Ohio, as a Christmas remembrance from a member of Holy Name parish, a Roman Catholic church in the same district. The gift was accepted and consecrated by the rector, the Rev. W. M. Sidener.

ALL SAINTS', Appleton, Wis., was on Christmas Day given a silver chalice and paten from Mrs. J. S. Van Nortwick, and cut glass cruets with silver stoppers from Mrs. L. Alsted. These were dedicated and used for the first time at the midnight celebration.

GRACE CHURCH Holy Cross House, St. Louis, has been presented with a fifty-foot flagstaff and a flag, nine by fifteen, by the Ladies of the G. A. R. The presentation was made by Mrs. Mary Wanless, past state president of the order. Major Showers of Ransom Post made an address and the Boy Scouts from the Webster School attended in a body.

AT THE Church of the Good Shepherd, Wichita Falls, Texas (Rev. John G. Larsen rector), at the midnight celebration of the Holy Communion, there was dedicated a set of altar vases, the gift of General and Mrs. W. C. Babcock of Washington, D. C., in memory of their only son Cadet Ellis Bernard Babcock, who was killed in a fall at Call Field, Wichita Falls, on August 30th.

AT THE midnight Christmas service at St. George's Church (Charlotte), Rochester, N. Y., a processional cross, hammered out with his own hands, was presented by William E. Bennett, and Mary Bennett, his wife, as a memorial to their son, Private William Edward Bennett of the United States Marine Corps, killed in action at Belleau Wood. The cross was blessed and carried in the procession. At the same service was worn a complete new set of choir vestments, presented by Miss Love F. Seymour as a thankoffering.

A PULPIT CANOPY and sounding-board of carved oak was dedicated and used for the first time on Christmas Day at St. Paul's Church, Buffalo, N. Y., in memory of the late rector, the Rev. J. A. Regester, D.D. The memorial was designed by Delancey Robertson of New York, and the carving was executed by Kirchmeyer, the only Oberammergau wood carver in America. The Rev. Dr. Jessup in dedicating the canopy stated that the pulpit itself was a memorial to the Rev. Dr. Shelton, who was rector of St. Paul's for fifty-four years.

ONE OF THE most glorious and notable services ever held in St. Mark's Church, Minneapolis, Minn., was on December 22nd in connection with the dedication of the great west window, the gift of the late Mr. and Mrs. George H. Christian. The window, by universal opinion, is indescribably beautiful. It is just to acknowledge the splendid skill and craftsmanship of Mr. Charles J. Connick of Boston, who designed and executed the window. The description of it from his own pen was given on the programme used at the service.

A BRASS EAGLE LECTURN placed in St. Mark's Church, Waterloo, Iowa, and dedicated Christmas morning by the rector, the Rev. Thomas Horton, is the gift of Mr. A. Theodore Petersen, and bears the following inscription:

"To the glory of God and in memory of  
EDNA CAROLINE PETERSEN.  
Born Dec. 23, 1890. Died Oct. 16, 1918.  
*Requiescat in pace.*

"Presented to St. Mark's Church, Waterloo, Iowa, by her husband, Albert Theodore Petersen. Feast of the Nativity, 1918."

The lecturn was supplied by Messrs. Spaulding & Company, Chicago, Ill.

TWO BRONZE tablets have been presented St. Ann's Church, Amsterdam, N. Y. (Rev. E. T. Carroll, D.D., rector), by the ladies' aid society of the parish. The tablets are inscribed as follows:

"In affectionate memory of  
M. ANNE TRAPNELL: 1832-1908.  
We walked in the House of God as friends."

"To the dear memory of  
HELEN BELL SIMPSON: 1848-1918.  
To live in hearts we leave behind is not to die."

A service of benediction was held recently, the rector being assisted by the Rev. F. S. Sill, D.D. Mrs. Trapnell was the widow of the late Rev. William H. Trapnell, rector of St. Ann's Church from 1854 until 1857, to whom the pulpit in the church is a memorial. Mrs. Simpson was the widow of the late Mr. Charles L. Simpson, for many years a vestryman. Both women were actively identified with the Church school and various parochial organizations for more than a generation.

ALBANY

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

Death of Mrs. Cluett—A Yuletide Festival—St. John's Church, Cohoes

MRS. AMANDA ROCKWELL CLUETT, widow of the late George Bywater Cluett, died suddenly of heart disease just before 8 o'clock, Tuesday, December 24th, at the summer residence of her daughter, Mrs. R. Clifford Black, Pelham Manor, N. Y., with whom she had intended to spend Christmas. By her passing the city of Troy loses one of its most helpful citizens, whose benefactions, both public and private, have been nothing less than wonderful. Mrs. Cluett was born about seventy years ago at Havana, Ill., the daughter of Mr. and Mrs. A. G. Fisher, and removed with her parents to Randolph, Iowa, when only a small child. Hearing of the unusual educational advantages in Troy at that time, she came East when 14 years of age and made her home with an uncle and aunt, Judge and Mrs. Northrup J. Rockwell. Judge Rockwell was a staunch Churchman, and as a result of this influence his niece was confirmed and became a communicant of the Church. She was married to Mr. Cluett in March, 1867. The Cluett's were members of Christ Church for many years, the beautiful chancel window being in memory of Mr. Cluett's mother, Anne Bywater Cluett. Shortly after the death of the Rockwells, Mrs. Cluett placed two windows in Christ Church in their memory, one representing St. Gabriel and the other St. Michael. In the fall of 1899 and directly after the death of Mr. Cluett's brother, the late Mr. J. W. A. Cluett, the family were transferred to St. John's parish, Troy, where they have since been active and strong supporters of the Church. Mrs. Cluett was for many years a teacher in the Church school at Christ Church, and upon going to St. John's again took up this important work. A few years ago, Mr. and Mrs. Cluett presented a splendid organ to St. John's Church in memory of their son, Alphonso Bills Cluett; and in 1916, together with her children, Mrs. Cluett gave a white marble pulpit in memory of her husband, the late George Bywater Cluett, whose death occurred in 1912. In the summer of 1915, Mrs. Cluett and her children re-decorated the interior of Christ Church, paneling the sanctuary in quartered oak and erecting a new reredos. Mr. E. H. Cluett, one of her sons, laid a white oak floor at the same time, which together with improvements and gifts made by other members of the parish, completely

restored the old church. The most recent public benefaction of Mrs. Cluett was the furnishing of the new Y. W. C. A. at a cost of more than \$50,000. Besides the two churches in Troy and the Y. W. C. A., Mrs. Cluett was deeply interested in the Samaritan Hospital, the Troy Orphan Asylum, and gave generously to various war charities, both local and national. In 1916, Mrs. Cluett presented the Old Second Regiment a fully equipped ambulance, which was taken to the Mexican border. She was much interested in the work of Archdeacon Stuck of Alaska and in Dr. William T. Grenfell's work in Labrador. To the latter she promised the *George B. Cluett*, a vessel used by the missionary along the Labrador coast.

The funeral was held from St. John's Church, Troy, Friday, December 27th, the rector, the Rev. Henry R. Freeman, D.D., officiating. Burial was made in the Cluett lot in Oakwood cemetery.

THE TWENTY-SEVENTH annual Boar's Head and Yule Log was given by the rector and board of trustees of Hoosac School, Hoosick, N. Y., in the refectory on Thursday evening, December 19th. The Boar's Head is one of the most enjoyable of the many festivals incident to the holiday season at Hoosac School; and the Rev. Edward Dudley Tibbits, D.D., the rector, has brought it to pass that a trip to Hoosick at Christmas is very much like going back to the days of *Ivanhoe* and *Quentin Durward*.

THE NEW rector of St. John's Church, Cohoes, the Rev. Ernest J. Hopper, has organized an altar guild, a choir guild, a Church school teachers' training class, and taken steps toward introduction of the *Christian Nurture Series*. St. John's rectory has been repaired throughout its interior at a cost of about \$3,000. It is practically a new rectory, with a general retouching of everything connected with the interior. The rectory was built during the rectorship of the Rev. Hobart Brown, afterward the first Bishop of Fond du Lac.

ON MONDAY evening, December 16th, about one hundred and fifty men gathered in the assembly room of St. John's parish house, Cohoes, to consider greater efficiency during this reconstruction. The men showed intense interest in the experiences of Mr. E. J. Walenta the new field secretary of the Brotherhood of St. Andrew. Four hymns were sung with orchestra accompaniment. After the meeting, the names of twenty-six men were given to the secretary *pro tem.* for organization into a senior chapter of the Brotherhood, six names for a junior chapter, and twelve for a Boy Scout Troop. The guests from out of town were mostly Brotherhood men, including Mr. Frank S. Harder, member National Council, who explained in simple way the workings of the Brotherhood.

BETHLEHEM

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

Archdeaconry

THE ARCHDEACONRY of Scranton met at St. Luke's Church, Scranton, Pa. (Rev. Robert P. Kreidler, rector), January 7th and 8th. Among the speakers were the Rev. Francis S. White, Archdeacon Durell, the Rev. Henry B. Washburn, D.D., the Rev. George W. Wellborn, pastor of the Second Presbyterian Church of Scranton, and Bishop Talbot. The occasion marked the fiftieth anniversary of the Ven. D. Webster Coxe as a minister and his twenty-fifth year as Archdeacon of Scranton.

## COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

## A Diocesan Mission Church—Ban Removed for Christmas—A Test Case

THE DIOCESE has decided to change Trinity Memorial Church into a mission and institutional church in the New Year. The mission will have the new name of St. Andrew's, it having long become apparent that it is better fitted to minister to a vast number of people it has to go after than to be kept up by the few people who come from a distance to worship there for the sake of old times.

ALMOST EVERY church and mission in the diocese was open for Christmas, after closing periods covering many weeks. In Denver midnight Eucharists were offered in most of the churches, and choirs and Sunday schools took part in organized carol singing on the streets.

AN INTERESTING case came up for trial in the court of Boulder county on December 16th. The Rev. Thomas Worrall, rector of Longmont, was served with a warrant by the town marshal on Thanksgiving Day for holding a service contrary to the regulations of the health authorities. Mr. Worrall felt that a test case was desirable in communities where crowds were permitted to assemble for secular purposes but not for the worship of God. In court his attorneys made a motion to non-suit the case on the ground that the municipal authorities had not advertised their regulations, and the judge allowed the county attorney until January 7th to prepare his answer.

## CONNECTICUT

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

## Girls' Friendly Society — Organists — Bishop Lines—Diocesan Convention

THE CHRISTMAS PARTY for the G. F. S. candidates of New Haven and vicinity was held in St. Paul's parish house, New Haven, on December 30th, with representative attendance. The rector of the church, the Rev. Henry Swinton Harte, gave an interesting talk on the meaning of Christmas with special application to the work of the candidates. Addresses were also made by Mrs. Nickerson, diocesan candidates associate, and by Miss Gilbert of the New Haven Visiting Nurses' Association. Well-filled stockings were sent at the close to the Visiting Nurses' Association, the contents to be distributed to their poorer patients.

A CONFERENCE of organists will be held at Berkeley Divinity School some time in February. Prominent Church organists are preparing an interesting programme.

THE BISHOP OF NEWARK dedicated on Sunday morning, January 5th, a new reredos in Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), and in the evening of the same day the Bishop preached in St. Paul's Church, New Haven, of which he was for so many years the rector.

THE ANNUAL convention of the diocese will be held this year in Trinity Church, New Haven (Rev. Charles O. Scoville, rector), on May 20th.

THE VESTRY of Christ Church parish, Westport, voted to send to every person affiliated with the parish in any way an invitation to attend the Christmas tree festival on December 30th, which was followed by a social gathering to exchange views on parish problems and needs.

## DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

## A Controversy about Mercy

REPORTING to a meeting of the Baptist Church, their superintendent of state missions recently read a letter from the commander of an aviation squadron in France to a former pastor of the church in Bemidji telling of the death of his son. The commandant said a priest read the Church service over the dead aviator. The priest of the Roman Church in Bemidji questioned the incident narrated, saying: "I would profess to know what a Catholic priest can do in matters of religion. I would like to know the name of that priest."

The Rev. G. Backhurst, rector of St. Bartholomew's Church, said in a local paper: "The mere statement that the priest used the Episcopal service shows that the act was a little out of the ordinary, which would not be the case had he been a priest of the English or the Episcopal Church. Such a fraternal and kindly act should not surprise us. There have been many such during this terrible war.

"As to Father Philippe's statement that 'some Episcopal ministers like to call themselves priest, while others don't,' I would say that not all Episcopal clergy are priests. Some are deacons. When, in the Episcopal Church, a deacon is ordained priest, the Bishop says: 'Receive the Holy Ghost for the office and work of a priest in the Church of God,' etc.

"But, personally, as a priest who loves to be called a minister, I am happy in knowing that the son of a Baptist minister received a reverent burial with the aid of an ancient ritual and a godly man."

The Rev. Mr. Backhurst asks returning soldiers and chaplains to tell him of fraternal acts among chaplains of different religious organizations.

## ERIE

ROGERS ISRAEL, D.D., Bishop

## Bishop Plans Early Return

A CABLEGRAM from Bishop Israel states that he will sail on the SS. *Espagne* on January 25th. Immediately upon his arrival he will begin a series of visitations which will extend to all the congregations of the diocese.

## LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

## A Cablegram from England

THE FOLLOWING cablegram was received from the private secretary of King George V in reply to a message from the Sons of St. George celebrating Britain's Day at the Church of the Redeemer, Brooklyn:

"James Henry Darlington, Bishop of Harrisburg, and Tom Ward, Deputy Grand President, Sons of St. George:

"The King heartily thanks Sons of St. George for kind greetings on the occasion of their celebrating allies' victorious achievements, which have cemented forever brotherhood in arms of our two nations.

"STAMFORDHAM."

## MAINE

BENJAMIN BREWSTER, D.D., Bishop

## Marriage of President of Bowdoin College

PRESIDENT KENNETH C. M. SILLS of Bowdoin College, Brunswick, and Miss Edith L. Koon, daughter of the late Rev. Jabez Koon, rector, at the time of his

greatly lamented death, of the Church of the Good Shepherd, Houlton, were united in marriage at the Cathedral in Portland on November 21st. The ceremony was performed by the father of the groom, the Rev. Charles Morton Sills, D.D., formerly Dean of the Cathedral, and now rector of Trinity Church, Geneva, New York. The Bishop of the diocese, the Rt. Rev. Dr. Brewster, pronounced the benediction. President Sills is the first Churchman who ever headed Bowdoin College, which is practically a Congregational institution.

## MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

## Canvass at La Porte

A SUCCESSFUL every-member canvass was carried out recently in St. Paul's parish, La Porte (Rev. Dr. F. J. Barwell-Walker, rector), by twenty-two workers. The same evening, during the service, the rector announced pledges totaling more than double those for 1918, and more have come in since. Christmas services were well attended, and Communion fully up to normal, while the offering was about fifty per cent. better than last year. At vespers on the Sunday after Christmas Dr. Walker announced that if all pledges were paid during 1919, and the various other agencies maintained the usual level, the parish would be able to pay all its expenses for the year, the amount now deficient on diocesan missions, and take up every note at the bank, while the year would finish with a comfortable balance in hand.

## MILWAUKEE

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

## Church Club Dinner

THE MILWAUKEE CHURCH CLUB tenders its annual dinner to the clergy and laity on Tuesday, January 14th, at the Milwaukee Athletic Club. This is the usual dinner in connection with the diocesan council, and the diners are fortunate in an opportunity to hear the Rev. George Craig Stewart, D.D., and the Very Rev. B. I. Bell. Dr. Stewart will speak of the experiences of a chaplain at the front, and Dean Bell on religious reconstruction.

## MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

## Church Club—Advent Call—St. Luke's Church, Minneapolis—Sunday Schools Reopen

THE ANNUAL MEETING of the Church Club of Minnesota was held in Minneapolis on Thursday, January 9th. The addresses were by Bishop Wise of Kansas and the Rev. Gaylord G. Bennett of St. Paul's Church, Minneapolis.

FROM VARIOUS parts of the diocese come reports of the Advent Call. Among the most interesting is that the Bible Readings prepared by those in charge of the call are being read with the greatest interest and profit. "I wish something could be done so that we could have an outline of readings for the whole year," is a frequent remark.

ON DECEMBER 14TH the men of St. Luke's Church, Minneapolis, held their annual dinner and had as their guest of honor the Bishop of the diocese, who told of the laymen's committee organized in the Twin Cities to assist him in Church extension. By almost unanimous vote the men decided to clear St. Luke's of all indebtedness by Christmas. A committee was appointed and on Christmas morning pledge cards in the

offering represented an amount in excess of the total sought.

THE BAN upon gatherings of children under sixteen in Minneapolis has been lifted and the Sunday schools resumed their regular sessions on January 5th. Owing to the ban very few Christmas entertainments for children were held. St. Mark's held a very unique outdoor Christmas festival. At the suggestion of Mr. Todd, the rector's assistant, one of the beautiful spruce trees on the lawn was decorated with electric lights and Christmas ornaments. Around this the children sang Christmas carols and to each was given a Christmas present.

MISSOURI

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

Parish Reduces Debt—Bishop Tuttle Victim of Hold-up—Y. M. C. A. Programmes

ST. PAUL'S CHURCH, St. Louis, of which the Rev. L. H. Burn recently became rector, has just paid \$1,000 on a mortgage debt.

BISHOP TUTTLE was held up and robbed the other night, while returning home from St. George's Chapel. One of two negroes covered the Bishop with a revolver, while the other went through his pockets, removing a wallet and a watch and chain valued at \$130.

ST. PAUL'S CHURCH, St. Louis, has suffered great loss in the death of Carl W. Minch, senior warden. Mr. Minch, a great strength in that particular congregation, had also been active in Church work of city and diocese.

THE REV. JOHN S. BUNTING, rector of the Church of the Ascension, is giving a series of Bible talks at the Y. M. C. A. on Thursday nights. The Rev. Rufus D. S. Putney, rector of St. Philip's Church, has now taken charge of the Friday night programme at the Y. M. C. A. The first meeting has proved a great success, not only interesting the men at the dormitory but also those who accompanied Mr. Putney.

FOLLOWING the custom observed last year, Dean Davis invited the Churchpeople of the city to unite with the Cathedral congregation in a service on the morning of the new year. Bishop Tuttle administered the Holy Communion. Dr. Phillips, rector of St. Peter's Church, was the preacher. The service, of praise and thanksgiving for peace and victory, was largely attended.

INFLUENZA closed all Sunday schools in St. Louis in December. Some rectors held a Bible class at the Sunday school hour for all children over the age of sixteen and conducted a meeting for the teachers of the school.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

The Three Catholic Communion

THE RECTOR of the Church of the Good Shepherd, Nashua, the Rev. William Porter Niles, had a unique experience on Christmas Eve in participating in services of the Greek, Roman, and Anglican communions within the space of twelve hours. Mr. Niles was invited by the Greek community to meet the new Bishop of the Greeks in America, the Rt. Rev. Alexander Rodestolou, formerly Archbishop of Xanthe, who, accompanied by a priest and a deacon, was making his first visitation at the Church of the Annunciation, Nashua. The service was vespers and the Bishop was singing it from the pulpit when Mr. Niles was shown through the crowd of standing Greeks to the pulpit and

given a place beside the Bishop. At the close of the service the Bishop spoke most cordially, through an interpreter, of the friendly relations of the American Church and the Greek Church. At a banquet which followed at the house of a leading member of the Greek community the rector, as a guest, sat at the Bishop's right and received most courteous treatment from the twenty Greeks present. The same night, at 11:45, in accordance with a previous invitation, a car was sent by St. Joseph's Orphanage, French Roman Catholic, to take Mr. Niles to the midnight mass in the beautiful chapel of the orphanage. With the mayor, Mr. Niles was shown every courtesy, and at the close of the service was asked to speak to the orphans in the hall, where they gathered to sing carols. Later in the morning, Mr. Niles celebrated the Christmas Communion in the church of which he is rector.

OKLAHOMA

THEODORE PAYNE THURSTON, D.D., Bp. in Charge

New Year Greeting at King Hall

ON NEW YEAR'S EVE a pretty ceremony occurred at King Hall, the Church House for Women at the University of Oklahoma. Just before midnight the girls gathered under the columns in the east parlor, where the procession started two and two, bearing lighted tapers and moving through darkened rooms under the gentle radiance of the candles, singing Phillips Brooks' *O little town of Bethlehem*. Slowly they went through the long dining-room to the west hall, and back through the west parlor and east parlor to the pillared foyer, where all knelt in prayer, grouped about the housemother and the chaplain. After the Lord's Prayer, the chaplain repeated the words of Dr. Stone's prayer of blessing of the threshold. The words of farewell to the old year were pronounced, and symbolically the tapers were extinguished. Amidst the flashing on of the electric lights the new year was impressively saluted and welcomed, as the words "Blessed is he that cometh in the name of the Lord" were said. After the benediction the recessional, *It came upon the midnight clear*, was sung.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Missionary Visitor—Parish Debt Oversubscribed—Woman's Auxiliary

THE REV. JOHN GILLESPIE MAGEE, missionary at Nanking, China, left Pittsburgh for China on the 29th of December, after a successful campaign in the city to raise \$25,000 for buildings—school, chapel, and hostel—for his work among the young men of China, who are flocking into that commercial center, many of them educated in missionary schools and colleges in various centers of educational work. One prominent member of Calvary parish, in which Mr. Magee was raised, and from whose treasury his stipend is paid through the Board of Missions in New York, promised \$10,000 provided he could obtain the other \$15,000 desired. When Mr. Magee took his departure he had about four-fifths of the sum named, with the assurance of many friends that the balance would be forthcoming. During December Mr. Magee held drawing-room meetings in Calvary and Ascension parishes, and made many friends for his work.

ST. STEPHEN'S parish, Sewickley, rejoices greatly over the liquidation of its mortgaged indebtedness. During Advent, under the leadership of the Rev. Dr. Melvaine, in charge of St. Stephen's Church during the

absence of the Rev. A. C. Howell as senior chaplain of the Eighty-third Division of the A. E. F. in France, a special effort was made to raise the sum of \$28,000, the amount owing. When the offerings were counted on Christmas Day, it was found that, like all the Liberty loans in Allegheny county, the sum was largely oversubscribed, the amount received being nearly \$36,000. With part of the surplus all apportionments for the year were paid up, and by and by a handsome memorial will be erected to commemorate the boys and men of the parish who served their country in its time of need.

THE ANNUAL meeting of the Pittsburgh branch of the Woman's Auxiliary, postponed from November, will occur on Tuesday, January 21st, at Calvary Church, Pittsburgh, with the Bishop of Wyoming as the principal speaker.

ON DECEMBER 27TH the annual entertainment of the Church school of Grace Church, Pittsburgh, took place. A special feature was a design in the form of a ladder, called the six steps of the children's sacrifice. For six successive Christmas seasons the children of the parish have given up their candy and devoted the money to the benefit of others. On each of the six steps of this ladder was printed, in large type, the cause to which the candy money had been given.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Christmas—Funds Received

CHRISTMAS OBSERVANCE throughout the diocese was greatly modified by epidemic conditions. Sunday school festivals were in many cases given up. In those which were held the children brought presents for the needy, instead of receiving them, enjoying their services all the more. In Grace Church, Galesburg, the Sunday school entertained a group of children from the Associated Charities.

THE \$2,000 willed to St. Stephen's parish, Peoria, by the late Lavinia Steward has been paid in, and \$1,000 used to clear the mortgage on a house owned by the parish, leaving the rentals to be used for parish support. The balance has been invested as an endowment. The Rev. G. S. A. Moore is priest in charge.

RHODE ISLAND

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

Christmas in Providence — For the Deaf — In Edgewood

ALL PROVIDENCE was alert for the Christmas story this year, and the whole city demonstrated it in joyful and wholesome way by planting in the impressive open space in front of the railway station a huge Christmas tree, gaily decorated and brilliantly illuminated by hundreds of colored electric lights. On a platform in front of it every one could read, in large letters, "Peace on Earth, Good Will to Men." Carols were sung by trained singers and bands played sacred and patriotic airs. On the day before Christmas thousands of children, Jews as well as Christians of all nationalities, from various charitable institutions, and from the lower grades in the public schools, received gifts. Thus the central truth of the Christian religion was emphasized in a public center.

ON THE afternoon of the Sunday after Christmas, the Rev. George H. Hefflon, missionary to the deaf, held a Christmas tree festival in Grace Church, Providence. It was the sixth such festival that he has held

for the deaf in four of the New England dioceses.

THE NEW TOWER of the Church of the Transfiguration, Edgewood, placed in the angle where the rectory joins the church, has been completed. It is of stone, three stories, and, though massive, is in keeping with the rest of the picturesque building, most impressive now in its totality and in its fine situation at the corner of two principal thoroughfares of a beautiful suburb of Providence. In the tower the new set of chimes, numbering ten bells, was rung for the first time on Christmas Eve at the Sunday school festival and again for the services on Christmas Day, much to the joy of the rector, the Rev. Levi B. Edwards, and his people. The tower and bells are the gift of Mrs. Cleora N. Hall, who has been a communicant of the parish for a quarter of a century. The bells are in memory of her parents, William Lanksford Hopkins and Elizabeth Smith Hopkins, and were made by the Meneely Bell Co., of Troy, N. Y.

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop

##### Bishop Gailor Asked to Attend Peace Conference

BISHOP GAILOR was invited, by unanimous vote of the executive committee of the League to Enforce Peace, to act as a member of the committee appointed to be present during the Peace Conference. The Bishop felt compelled to decline on account of stress of work at home.

#### VERMONT

A. C. A. HALL, D.D., LL.D., Bishop  
GEO. Y. BLISS, D.D., Bp. Coadj.

##### The Bishop's Anniversary

IT IS PROPOSED to commemorate the twenty-fifth anniversary of Bishop Hall's consecration, on February 2nd, at the diocesan convention held at St. Paul's Church, Burlington, in that week. The Bishop according to custom preached and celebrated the Holy Communion at the mid-day service at St. Paul's on Christmas Day.

#### WASHINGTON

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

##### A Layman's Christmas Booklet

A LAYMAN prominent for many years among Washington Churchmen sent a Christmas booklet to all the clergy of the diocese. Its contents will not lack interest to others of the clergy and laity:

"The love you liberate in your work is the only love you keep.

"A pleasant smile—a friendly note—a neighborly visit—a cordial invitation to visit you—these things go far to win the laymen—for laymen, you know, are human.

"The biggest bank's biggest depositor is human. The littlest drug store's littlest customer is human; you and I are human.

"Let us admit and recognize this fact. Let us keep in touch, let us be friendly with each other; not just at Christmas or on New Year's Day, but all the time.

"Laymen are good fellows, all of them; occasionally a little exacting, perhaps, just as you and I are apt to be; but, everything considered, they are pretty good chaps. They attend your services—they inspire you to nobler deeds—they contribute toward your income—they keep the Church open—for without their loyalty you would have no Church.

"Of course you give your laymen good service, but other churches offer them good

service, too. So, if they stick by you, stick by them—every single one of them.

"Think of them not as your members, but as individual human beings; men who laugh and scold, who work and play, who have their pleasures and grievances, their moments of sadness, their days of content. Think of them as Bill and Sam and Dick—as individual units who help make up the world we live in, and who look to you to lead them on the way to heaven."

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

##### Bishop Davies Home from Abroad

BISHOP DAVIES reached his home in Springfield, Massachusetts, on December 18th after three months in France on special mission for the Y. M. C. A. In addition to various services conducted, he made twenty-six addresses during October and November before an aggregate of ten thousand men.

The Bishop landed in Bordeaux on his way to the front. After a short stay in Paris to learn Y. M. C. A. service methods he was sent to Verdun, part of the time staying in the ruined city itself. With a motor car Bishop Davies visited all possible parts of the sector, speaking wherever the men could be gathered. After about a week there he went to Bar-le-Duc and then returned to Paris. He also spent some weeks in the Tours section, holding services on Sunday and speaking nearly every night in Y. M. C. A. huts. At Nantes he spent some time in the base hospital, where were several wounded men from his own diocese. The last eight days of the Bishop's stay abroad were passed in London.

#### WEST MISSOURI

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

##### Bishop Demby Outlines His Plans

BISHOP DEMBY has been visiting the important colored missions of West Missouri and Kansas. The Bishop addressed the colored ministers in St. Joseph and the two Kansas Cities on The Unification of American Christianity. As the guest of the clericus of Kansas City he spoke to them of missionary activities of the Church in the province, and told of the splendid work at Hoffman-St. Mary's Industrial Institute at Keeling, Tenn. At a reception by colored Chur-hmen of the city, outlining his plans and the money needs behind them, he said he hoped to raise a fund of \$100,000 for constructive work. \$100,000 for an educational fund. \$15,000 for an orphanage, and as much for a theological seminary for the Province of the Southwest.

#### WESTERN NEBRASKA

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

##### Christmas under the Ban—Three Gold Stars—Parish Budget

OWING TO the ban on children's gatherings the Church school of the Pro-Cathedral was unable to have its Christmas entertainment. However, the teachers purchased gifts and had them distributed to the homes.

THREE GOLD STARS are now on the honor roll of St. Stephen's parish, Grand Island. Word came recently that Armand J. P. Leschinsky, a member of Battery F, 338th Field Artillery, died of pneumonia at a base hospital in France. As soon as the authorities will permit, the blue stars will be changed to gold at a memorial service.

THE VESTRY of St. Luke's Church, Kearney (Rev. George G. Ware, rector), perfected a

budget system which places the parish finances in good condition for the coming year.

BISHOP BEECHER, who has been ill for the past two weeks, is now able to resume his duties.

#### CANADA

##### Memorial Scholarship — Bishop Farthing Addresses Veterans—Halifax Church Reopened —A Memorial Tablet

##### Diocese of Huron

THE MARJORIE NASH MEMORIAL, a resolution sustaining which was carried by the diocesan Woman's Auxiliary, is a fund to establish a scholarship in some Christian institution for a Chinese girl, trained in a Chinese school, who will undertake to return to her native country as a Christian worker. The fund has a beginning of \$1,000, and is named after Marjorie Nash, who went from the diocese to assist in St. Mary's Hall in Honan, under direction of Bishop White, but died after a brief service.

##### Diocese of Montreal

BISHOP FARTHING said grace and gave a short address at the dinner on Christmas Day for six hundred veterans at the Khaki Club. He said in part: "We know what you men have done, and our hearts are full of joy at seeing you back in Canada. You have saved the world for freedom, liberty, and truth, and now you have returned we hope you will help to make this Canada great in the future." Three cheers were given for the Bishop.—IN THE Church of St. James the Apostle, at the choral celebration on Christmas morning, a sermon was read from the rector, the Rev. Canon Shatford, now overseas. The sermon was written at Mons in the end of November, and sent over as a Christmas message to his parishioners.

##### Diocese of Nova Scotia

ST. GEORGE'S CHURCH, Halifax, injured by the great explosion, was reopened on Christmas Day.—THERE IS to be a handsome memorial reredos in Trinity Church, Halifax, in memory of those of the congregation who gave their lives in the war, or lost them in the great explosion. The reredos will cover the whole chancel wall.

##### Diocese of Ontario

A SERVICE FLAG, measuring eighteen feet by twenty-four, was dedicated with imposing ceremony, in St. George's Cathedral, Kingston, on December 13th. The flag covers the wall at the back of the gallery. The blessing of the banner was performed by Bishop Sweeny of Toronto, acting for the Bishop of Ontario, now overseas. An immense throng was present in the Cathedral.

##### Diocese of Rupert's Land

THE POSTPONED anniversary services in St. Matthew's Church, Winnipeg, were held December 8th. Over \$7,000 was contributed during the day for reduction of the church debt.

##### Diocese of Toronto

THE INDUCTION of the new rector of All Saints' Church, Toronto, the Rev. T. M. Murphy, was conducted by Bishop Sweeny.—A TABLET in memory of Private Jerred, killed at Ypres, was given by his wife, and unveiled in the Church of the Messiah, Toronto, on December 15th.—THE FIRST annual meeting of the newly-formed Anglican Service League for clergymen and laymen was held in the parish hall of the Church



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of the Redeemer, Toronto, on December 13th. A letter from the Bishop expressed approval of the league. A constitution was adopted. —TRINITY CHURCH, Port Credit, was reopened with special services on Advent Sunday, after being enlarged and restored. The Bishop officiated at the special dedication service.

## Educational

ST. STEPHEN'S COLLEGE reopened after the Christmas holidays on January 7th. The second semester commences February 3rd. The college has returned to its normal life, and expects that a good many of its students who have been in war service will come back to resume their courses.

## The Magazines

THE SIXTH YEAR of the *Constructive Quarterly* ends with that review well past the dangers of journalistic infancy, and in the assured vigor of a youth full of rich promise and creditable achievement. In *The Faith of a Christian To-day*, Dr. W. P. DuBose, though dead, yet speaks with the characteristic monition: "Be spiritual and you will know the essential things. . . . The spiritual things verify themselves to the spiritual man." And of this he presently made the no less characteristic application to questions of faith and order. The Church, he wrote, "is primarily and essentially One and Catholic. Even its Holiness—or any other possible designation of it—is already implicitly included and expressed in its Unity: Holiness and Unity are identical, they are What God is." Other American contributors to this issue are Professor Macdonald of Hartford Seminary, the Rev. Raymond Vernimont, a broad-minded Roman priest at Denton, Texas, and Dr. W. L. Bevan. The British articles are four. Warden Lock, of Keble College, Oxford, notes the "constructive" aspects of the Fourth Gospel. Canon Streeter, a fellow of Queen's College in the same university, shows that while "throughout Europe Christianity is regarded as the champion of the obsolete, whether politically, socially, or intellectually, its founder was "a constructive revolutionary, with the emphasis on the word 'constructive'!" The whole habit of thought in the organized Churches is, he feels, so different from this that it is by no means superfluous to stop and to emphasize it. From Cambridge the veteran Dean Mozley of Pembroke College writes of the principle of personality in its relation to the Incarnation. Of very present interest is the appreciation of the late Canon Scott Holland by Mary Drew. "He

dispelled darkness in his own light," she says. "He conquered doubt by the fire of his faith—like a swift river cleansing every blade of grass, every crumb of clay with which it came in contact, like a flame that transforms, annihilating evil, like a sea-breeze, quickening, bracing, sweeping out the dusty corners of the soul, renewing life and love." These British voices are reinforced from the far-flung battle line of the Church in Australia, whence Archbishop Clarke of Melbourne writes of the hopeful outlook for larger conceptions of Church life and authority, assured that the Catholic faith is "strong enough to be allowed its own growth without the props of too many catechisms and confessions." The old theme of science and religion is approached from a new side—happily not controversial, else how should it be new?—by Professor Kohnstamm, a philosophically-minded physicist and professor of thermodynamics in the University of Amsterdam, who finds "that to neglect the Church leads and must lead to the impoverishment of our spiritual life" (he is speaking to and of students and professional men) "and ultimately to irresponsible loss." And he reminds the intellectual critics of ecclesiastical affairs that "he who is indifferent foregoes every right to complain." From France Professor Dimier of the University of Paris recounts a curious chapter in the history of post-Reformation conference and controversy, Bossuet's Correspondence with Leibnitz on Reunion. The *parti pris* in the narrative is so frank as quite to disarm criticism. Finally, though circumstances have made it difficult for Churchmen in Russia to make themselves heard either at home or abroad, Eastern Orthodoxy speaks here through Dean Turkevich of the Cathedral of St. Nicholas, in New York. He finds for the Russian Church great possibilities and great hopes through the removal of that patronage from authority which was striving to make it a servant of the state. In descending to the masses, Dean Turkevich is confident that the Church will meet a more powerful support than it could ever have won by indirect means, that it is gaining new powers of influence and opportunity to disclose new sides of its nature. In its humbler estate it "will be the better able to give its recognition to the general masses of simple-hearted people, the tillers of the land, industrial workers, domestic servants, who are real spiritual torches of pure living, with their clear perception and far-reaching, inexhaustible love. . . . All in good time".

## THE SEVENTH BISCUIT

I KNEW a boy who was a sophomore in college. He had been away from home just long enough to realize that the little house he came from was not very pretentious.

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And he began to be ashamed of the home where his mother sat, in a neat print frock, darning stockings; and where his father, dressed in blue overalls, fussed over the kitchen garden.

This boy made friends with a rich student who belonged to the same fraternity. And then, suddenly, at the beginning of the Easter holidays, the rich student walked into the boy's room, and said: "Say, Dick, the mater's giving a big party this week—and I'm tired of big parties. Can't I go home with you?"

And the boy, groaning inwardly, said as cheerfully as he could: "Why, certainly, old man, I'd be glad to have you."

So Dick came home with his rich friend. And the father, in overalls, met them at the station with a buggy. And the rich friend drove home sitting on a soap-box, for the buggy was small. And he laughed and said it was fun, but the boy was strangely silent. And the mother, in her freshest print dress, met them at the gate and kissed them both. "For," she said, "I know I'll love any of my son's friends!"

And the rich man's son thought of his coldly formal home, and he kissed her while he winked, just a bit, because there was something in his eyes that bothered him. But Dick dragged him away worriedly, and led him to the guest chamber.

And then they had supper in the cool dining-room, and there was home-made strawberry jam to eat, and hot biscuits. And as the rich student was eating his seventh biscuit he turned suddenly to the boy. "You're lucky, Dick," he said gruffly. "You don't know how lucky you are!" And then Dick understood. And he wasn't ashamed of his home any more.—MARGARET E. SANGSTER, JR., in *The Christian Herald*.

AN INTERESTING WEEK

THE LAST week was an interesting one for the Dean for several reasons.

(1) One of the parishioners came to see him about getting a divorce from her husband. She expected that the Dean would say "Yes" on the record of the shockingly terrible treatment that she and her girls had received at the hands of the so-called husband and father. But the Dean's advice was "No".

(2) A 70-year-old mother called to see the Dean next. In May she had sent for the Dean to come and give her the last rites of the Church, when she supposed that she was on her death-bed. And at that time she signed over to her daughter all her earthly effects, for she thought she was going to die. But she got well. And the day that she called to see the Dean she had been "turned out onto the street", etc., because her daughter said that this mother was impossible to get along with, etc., etc. The mother is alone and heart-broken, as she is going out to work to-day.

(3) Twice that same week women called to see the Dean to give him their little boys who are not wanted any longer. In both cases the arrangements for the disposal of the little children were made in the presence of the little children and none of the boys was over 12 years of age. If arrangements were being made to give away dear little puppies or to drown beautiful little kittens the proceedings could not possibly have been more heartless than the methods used in disposing of these children.

If one gets religion he can survive, physically as well as spiritually, if his interest are children or parents or wife or keeping shop, or even if any one of these idols (so to speak) fails him. The bad husband was primarily a godless man. The daughter of that aged mother was an irre-

ligious creature in spite of the fact that she wears good clothes and lives in a comfortable home. Those who should have accepted responsibility for the three boys were wicked men and women who will be punished by the God who sent His own Son as the Christ Child.—Dean Pond.

SUNDOWN

When my sun of life is low,  
When the dewy shadows creep,  
Say for me before I go,  
"Now I lay me down to sleep." \*

I am at the journey's end,  
I have sown and I must reap;  
There are no more ways to mend—  
"Now I lay me down to sleep."

Nothing more to doubt or dare,  
Nothing more to give or keep,  
Say for me the children's prayer,  
"Now I lay me down to sleep."

Who has learned along the way—  
Primrose path or stony steep—  
More of wisdom than to say,  
"Now I lay me down to sleep."

What have you more wise to tell  
When the shadows round me creep?  
All is over, all is well—  
"Now I lay me down to sleep."

—Selected.

\* When the wounded in hospital come to die, says a British officer, their last request, in the great majority of cases, is for the prayer, "Now I lay me down to sleep."

A VIRGINIAN TOAST

WHEN MR. BALFOUR and the British Commissioners visited Richmond, Governor Stuart proposed a toast to the King of

A WORTH WHILE MAGAZINE

A good word ought to be spoken for the AMERICAN CHURCH MONTHLY.

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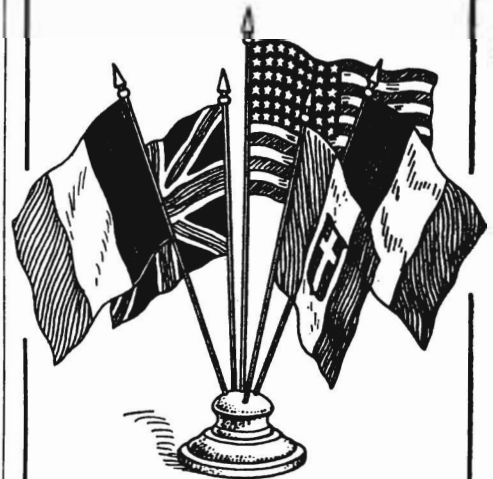
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England in water. And this is what he said:

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To which Mr. Balfour, with the same limitations as to liquid, replied:

"I cannot rival the eloquence with which our host to-day has eulogized the legal wine of the country, but I can, with enthusiasm not less sincere than his own, propose a toast which has always been dear to the hearts of all Englishmen, but never so dear as now—the President of the United States."—*National Advocate.*

TEACHING CHILDREN TO PLAY

DURING THE summer months, while American soldiers in the front-line trenches have been demonstrating that they possess the ability "to play the game," the Children's Bureau of the U. S. Department of Labor, acting with the Woman's Committee of the Council of National Defense, has been conducting a "recreation drive", in an attempt to bring home the importance of play in fostering those qualities of courage and resourcefulness that make not only good soldiers but good citizens. The Duke of Wellington said that the battle of Waterloo was won on the cricket fields of Eton. On the playgrounds of America, boys and girls must receive the training that is to fit them to do their part in keeping the world safe for democracy when the war is over.

Many parents do not realize the training and discipline to be obtained by a child from neighborhood games. Such games increase physical adeptness, train the eye, and develop in a child the ability to respond instantly to the direction of the leader. They foster in him the habit of subordinating himself to the need of the group with which he is allied. They teach him the value of "team-work". He learns, in brief, "to play the game"—a lesson that will always be valuable to him.

Fathers and mothers should accept as one of the responsibilities of parenthood the leading and encouraging of group games for children. No neighborhood can be called an ideal place for young people to grow up in until the people who live there accept the fact that they are under a moral obligation to provide a place, a time, and a leader for games and sports. One of the sorry sights of any city or village is that of a crowd of young people—oftentimes very young indeed—wandering about seeking amusement where no amusement has been provided for them. Especially in war times, when the air is full of disturbing influences, the provision of recreation, abundant and free, is necessary in every community. The neglect to provide such recreation has been named as one of the causes of the increase in juvenile delinquency in European countries since the war. Furnishing attractive, wholesome play is the best of all means of keeping children out of mischief.

One of the very best and most wholesome forms of recreation lies in the playing of the old familiar games, which call for no ex-

pensive equipment, and are within the reach of every community. Suggestions for playing them will be found in the booklet, "Twelve Good Games", which will be furnished free upon request by the Playground and Recreation Association of America, 1 Madison Avenue, New York City.—*Mrs. Max West.*

UNSUITABLE!

AN APPLICATION was recently made by the parish of Olton, in the district of Birmingham, for a faculty to allow altar candlesticks and a processional cross in the Church. The chancellor has permitted the addition of the former, but refuses to allow the cross, which he considers to be "quite unsuitable for a country parish and certainly not learned of Him who was meek and lowly in heart."—*Guardian.*

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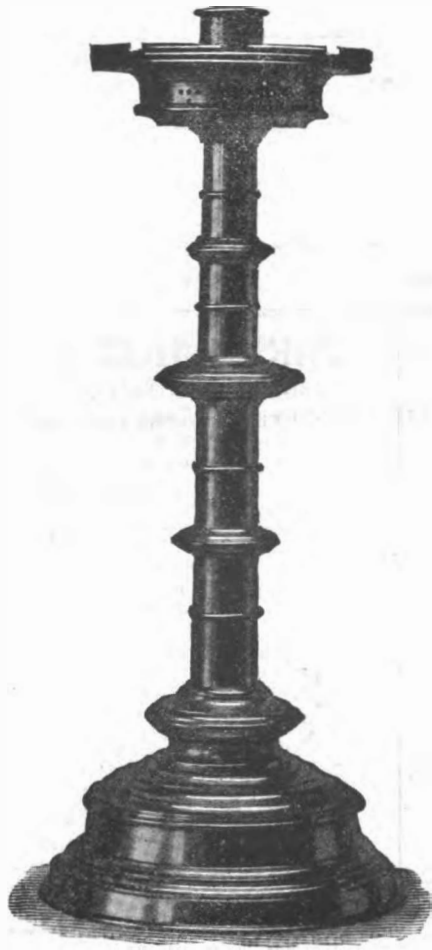
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