



**NOTICE TO READER**

When you finish reading this magazine, place a one-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.  
**NO WRAPPING—NO ADDRESS**

The  
**Living Church**

VOL. LX

MILWAUKEE, WISCONSIN.—FEBRUARY 1, 1919

NO. 14

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

**The New Hymnal**

with both words and music

It is hoped to have the majority of the churches supplied with the New Hymnal before Easter.

Churches are requested to send their orders in at earliest possible time. At least two should be ordered for each pew.

The New Hymnal is the production of a committee of distinguished musicians, clergy and laymen, appointed by the General Convention to revise the hymnal.

The Committee has endeavored to give the Church a hymnal that breathes the new spirit of the Church.

The addition of the music for all hymns will encourage congregational singing, giving to every communicant the opportunity of personal participation in the worship of God.

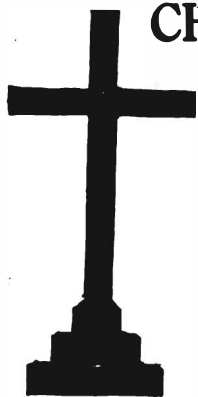
Cloth, \$1.50 Net

To Churches in quantities of not less than 100, \$1.00 per copy. (Good until Easter, 1919)

Copies may be had on approval

Published by **THE CHURCH PENSION FUND**, 14 Wall St., New York  
*(Holder of Copyright by order of the General Convention)*

Agents: **THE H. W. GRAY CO.**, 2 West 45th Street, New York



# CHURCH FURNISHINGS

In Gold, Silver, and Brass  
**CHURCH and CHANCEL  
FURNITURE**

Write for Catalogue  
For Episcopal Churches

**W. & E. SCHMIDT CO.**  
308 Third Street, MILWAUKEE, WIS.



# SPAULDING & CO.

Representing the Gorham Co.'s  
Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze, and Brass.  
Memorial Windows and Work in  
Marble and Wood given Special  
Attention

Send for Our New Catalogue  
Michigan Ave., and Van Buren St.  
**CHICAGO**

## Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late  
King Edward VII

**Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, etc.**

Designs and estimates on application to  
**Heaton, Butler & Bayne, (N.Y.) Ltd.**  
437 Fifth Ave., Knabe Building, N.Y.

## MOWBRAYS

Margaret St., Oxford Circus, LONDON  
and at High Street, OXFORD

**SUPPLY EVERYTHING for the CHURCH**

Illustrated lists of Textile, Metal, Wood,  
or Clerical Tailoring Departments free



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles

### EMBROIDERIES

Silks, Cloths, Fringes

### CLERICAL SUITS

Hats, Rabats, Collars

## COX SONS & VINING

72 Madison Ave., New York

Have You Trouble Meeting  
Your Apportionment?  
The Man Who Knows Gives

Help your congregation to be a "knowing" one  
by increasing the number of subscribers to  
The Spirit of Missions in Your Parish.

Subscribe Now \$1.00 a year

## THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"  
281 Fourth Avenue, New York City

## JESUS MADE WINE. CAN HIS FOLLOWERS BE PROHIBITIONISTS?

See "New Light On An Old Subject"  
by  
**DR. EMPRINGHAM**  
in

**PROGRESS (formerly Temperance)**  
for February

Post Paid, 10 Cents

1611 Flatiron Building, New York City

# THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

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

New York: 11 West Forty-fifth Street.

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

**SPECIAL NOTICE.**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in advance. To the clergy, \$2.50 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

### ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: 2½ cents per word, Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week. They should be addressed to the CLASSIFIED ADVERTISING DEPARTMENT.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach Chicago office not later than Monday morning for the issue of that week.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	448
First Things First—Prohibition—War Relief	
DAILY BIBLE READINGS. By the Rev. David L. Ferris.	445
THE MYSTIC EGO. By Haywood Tupper.	445
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	446
MISSISSIPPI RE-ELECTS ITS COADJUTOR. (Illus.)	447
SERMON SUBJECTS FOR FOUR MONTHS OF 1919.	447
THE ARMY AND NAVY BROTHERHOOD.	448
A MEDITATION FOR THE FEAST OF THE PURIFICATION. By Katharine A. Mathew. (Poetry.)	448
A FRONTIER MISSIONARY OF DAKOTA. By J. P. Romer. (Illus.)	449
EPIPHANY. By May L. Restarick. (Poetry.)	450
STATISTICS OF CHURCH ORGANIZATION.	451
BISHOP GRAVES IN THE PHILIPPINE ISLANDS. By John W. Wood. (Illus.)	452
SONGS. By B. R. Van Slyke. (Poetry.)	453
A BISHOP AT THE FRONT. By M. B. (Illus.)	453
THE ENGLISH-SPEAKING UNION. By the Rev. Lyman P. Powell, D.D.	454
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	455
CORRESPONDENCE.	456
The Mississippi Bishop's Home (Rev. William Mercer Green)	
—The Lectionary (Rev. Harry Howe Bogert)—A World Flag (Frank A. Storer)—The New Hymnal (F. P. Hoffman)	
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	457
LIFE AND MATTER AT WAR. By Henri Bergson.	458
PERSONAL MENTION, ETC.	459
GROWING INSPIRATION OF THE BOSTON CATHEDRAL. The Boston Letter. By the Rev. Ralph M. Harper.	461
DR. DEARMER DELIVERS THE ANNUAL BOYLEN LECTURES. The Philadelphia Letter. By the Rev. Charles A. Rants.	462
SERMONS PREACHED FOR THE CHICAGO PLAN COMMISSION. The Chicago Letter. By the Rev. H. B. Gwyn.	463

To BE STILL searching what we know not, by what we know, still closing up truth to truth as we find it (for all her body is homogeneous and proportional), this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church; not the forced and outward union of cold and neutral and inwardly divided minds.—John Milton.

GOOD MEN study to spiritualize their bodies, bad men to incarnate their souls.—Benjamin Whichcote.



# The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 1, 1919

NO. 14

## EDITORIALS AND COMMENTS

### First Things First

**W**ARNINGS to the Church are not wanting in these days of reconstruction. "Can Christianity Tolerate the Church?" queries a modern Manichean in the *New Republic*. "Whatever Christianity is," says he, "it is not an institution, a culture. It is a spirit, and inspiration"—as if, indeed, a disembodied spirit was ever an inspiration in this world or, so far as we know, in any world! This writer would destroy the Church to release Christianity. His attitude is that of a Bolshevik; but let us, as Virgil said to Dante, "give him but a glance and pass on." "We need to face the question: What are the returning soldiers going to do to the churches in America?" Thus Doctor Fosdick, a prophet to whom we are wont to listen, writing in the *Atlantic Monthly* for January. ". . . They have become impatient of sham, intolerant of ineffective words, sick of narrowness and bigotry, scornful of emphases that don't matter and of pretensions that are full of wind. They went out boys; they will come back like Judgment Day. The Church must recast its worship and restate its teaching to meet the immediate necessities of men," writes Doctor Coffin of the Madison Avenue Presbyterian Church in New York, in his Lyman Beecher Lectures, In a Day of Social Rebuilding. Doctor Rainy once said: "As things change around us, immobility may become at once the most insidious and the most pernicious form of inconsistency." Cardinal Newman, the father of Modernism in the Roman Catholic Church, affirmed that Rome changes "only that she may never change".

We are entering a new era. There is no doubt about that. We are on the eve of great transformations not only in Europe and in Asia but in America. These impending changes in the social structure "may well rank in history with the establishment of the *Pax Romana*, or the incursion of the northern races upon the Empire; with the Renaissance or the French Revolution. A new heat of intelligence, a new passion of sympathy and justice, has been aroused in our midst by the vast and terrible effort" of the past four years, and nothing can be quite as it was before. The crack of doom sounds for the old world, and the Church, like every other ancient institution, feels that a new Day of Judgment has arrived. It is the hour of the Church's crisis and of her supreme opportunity. "Circumferential trivialities" must give way to central activities. "Lifeless conventionalities, numb inertia, sterile stagnation must disappear as the wind of the Spirit fans into flame the faith and the zeal of those who claim a spiritual succession to the disciples at Pentecost. We must all be prepared for changes, great changes, not in the fundamental faith of the Church—that never changes—but in our perspectives, in our points of emphasis, in our application of that faith to the flaming demands of men that *first things come first*. The clergy of the Church feel this, and feel it keenly. They are not con-

tent to be, as Doctor Fosdick piercingly puts it, "sleek, satin-voiced dominies, smoothly mellifluous on Sunday while the whole world is on fire." The laity realize this, and they are prepared to rally round their clergy in proclaiming social aims worth fighting for, in "lifting up the central faiths of the Christian life and in leaving ethical negations as the shadows cast by the great light of positive ideals."

ONE CHANGE IN EMPHASIS that is pretty certain to come is the new emphasis upon the Lord's Supper or Holy Communion in the whole scheme of public worship. After all, "it is the Mass that matters." It is the one great common divisor of Christian worship among all Christians always and everywhere. It is the one service of the Lord's ordaining. It gathers into itself all those elements of sacrificial worship which the Old Testament reveals, which mount in a majestic crescendo from the sacrifice of Abel outside the Garden of Eden up to the elaborate service of the temple with its burnt offering, its peace offering, and its sin offering on the Day of Atonement. It interprets Calvary. It interprets the Epistle to the Ephesians and St. Paul's whole teaching of the Church as the Body of Christ. "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." One turns back to the Acts of the Apostles and finds the disciples "continuing steadfastly in the apostles' doctrine and fellowship and in *breaking of bread* and in prayers". One turns to the Protestant world to-day and finds it wistfully but eagerly seeking a return to this primitive rite as the chief act of worship. "Since the beginning," to quote a distinguished Presbyterian minister in a recent utterance, "the Church has found the climax of its worship in the Lord's Supper. It carries us back to the time before there was a written Gospel or a creed or a ritual or a polity; back to the Upper Room and the first circle of disciples—the sacrament of the continuity of the Church throughout its changing history. It is social—binding all friends of Christ, breaking bread and sharing a cup in fellowship with their unseen Lord and with one another in Him. From the first it has been a symbol of the corporate oneness of the Church. No rite more fitly enables us to worship God the Father of Jesus Christ—to give Him His worth as the supply of all His children's needs in nations, in industry, a believing and friendly commonwealth of His sons and daughters. When Jerusalem lay in ruins Jeshua and Zerubabel who had the vision of the restored temple in their hearts began by setting in place the altar and offering the burnt offering, 'although the foundation of the temple was not yet laid'. While the temple is still but a vision only, we

can at once set in place the altar. The sacrificial fellowship of the Table of the Lord is the earnest of the Church of Christ which is to be!" These words are by a Presbyterian minister. They challenge our Church to put the Holy Communion where it belongs in every parish in our communion, as the main service of public worship on the Lord's Day. There is little question as to the intention of our Church in this matter, as shown by her in the Prayer Book. One-half of that book is devoted to the epistles and gospels for the various Sundays of the year. And yet as a matter of fact these epistles and gospels are heard consecutively in the average parish by only a small minority of the faithful. "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them," and the only place where a sermon is provided for in the Prayer Book is in the Holy Communion. "Then"—that is, after the declaration unto the people of holy days and fasting days and notices to be given of the Communion and of the bans of matrimony and other matters be published—"then shall follow the sermon." Our fathers, even the most evangelical, realized that Matins and Litany were to precede, not to supplant, Holy Communion. Many are alive even unto this day who remember the services of their youth when upon the Lord's Day the regular morning service consisted of Morning Prayer, Litany, and Communion. The age became intolerant of such long services, and a shortening process began; but we submit that it began at the wrong end. The *terminus ad quem*, that is to say, the great act of "Do this in remembrance of me", was excised, and we had in consequence that liturgical abortion known as Morning Prayer and Ante-communion. It is not to be denied that the emphasis upon fasting communion had much to do with this development. Neither is it to be denied that the next step was to shorten the service still further by omitting the epistle and gospel, leaving in many if not in most of our parish churches the monastic office of Morning Prayer as the chief act of worship, at least as the most prominent and well-attended act of worship, on the Lord's Day. On the one hand we have been teaching our children that the Holy Communion is the supreme and sublimest service of worship on each Lord's Day, while on the other hand we have been denying this by putting the service off in a corner of the day, at an inconvenient hour, without accompaniment of music or of instruction, and with the emphasis on communion rather than upon worship, upon getting rather than upon giving. Children are quick to take note of unreality, and they never fail to notice the discrepancy between teaching and practice.

If Jesus be all in all, if we believe that "there remaineth no more sacrifice for sin" but only His "full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world"; if we believe that this divine service of His own institution is central and primary in the worship of the Church; if we believe what we sing in that Communion service:

"We here present, we here spread forth to Thee  
That only offering, perfect in Thine eyes,  
The one, true, pure, immortal sacrifice";

if we agree with the Committee on the Revision of the Prayer Book that the Communion service is one of the first things and should appear first of all the services in the Prayer Book—then, why wait for action of the General Convention or a pastoral from the House of Bishops? Why should not every man in his place, every congregation in its place, in these days of the rebuilding of the temple, see to it that the Holy Communion be given once more its place as the supreme act of worship upon the Lord's Day? "And I, if I be lifted up, will draw all men unto me."

**J**OHAN BARLEYCORN is dead, dead as a door-nail. There is no doubt whatever about that. The register of his burial was signed, like old Marley's, "by the clergyman; the clerk, the undertaker, and the chief mourner". And "the moaning at the bar" can be heard from the Atlantic to the Pacific. He has been failing for some time. One year ago last December the national physicians warned him to set his house in order. On January 16, 1919, he was gathered unto his fathers, having the testimony of every good con-

science against him, to be remembered with loathing and horror as a bad dream in the life of the American people.

If only Neal Dow and John B. Gough and Frances E. Willard might have lived to see this day! Years ago in a certain city of Texas visited by Miss Willard, the leader of the saloon interests in a public speech made this boast: "We are bound to win. We have the drinking man on our side; we have the foreigner on our side; we have money on our side, and money is a power and don't you forget it!" The following evening in the same city Frances Willard closed an eloquent public appeal for the home with these words: "We are bound to win. We have the sober man on our side; we have the women on our side; we have God on our side, and God is a power and don't you forget it!" And she was right. God and women and sober men make an overwhelming majority.

**THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 27th:**

W. R. F. . . . .	\$ 240.00
St. John's Mission S. S., Garden Grove, Ia. . . . .	1.80
A friend, Elizabeth, N. J. . . . .	5.00
In memory of George F. Ockford † . . . . .	2.00
Mrs. Howard Hopplin, Providence, R. I., in loving memory of her daughter, Elizabeth Lewis Hopplin † . . . . .	20.00
K. C. B., New York † . . . . .	1.00
Miss Norma Stewart, Brook Hill, Va. † . . . . .	25.00
Total for the week . . . . .	\$ 294.80
Previously acknowledged . . . . .	65,048.24
	<hr/>
	\$65,343.04
Transferred to Fatherless Children of France Fund . . . . .	10.55
	<hr/>
	\$65,332.49

- \* For French war orphans.
- † For French and Belgian children.
- ‡ For French relief.
- § For relief in Italy.

**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:

621. Mrs. August C. Frank, Racine, Wis. . . . .	\$ 36.50
62. St. Paul's S. S., Wickford, R. I. . . . .	9.13
76. Miss Ada B. Stewart, Bath, N. Y. . . . .	18.25
85. Mrs. John G. Meachem, Racine, Wis. . . . .	36.50
124. Rev. M. Bowyer Stewart, Nashotah, Wis. . . . .	36.50
314. Layman, St. Luke's Church, Germantown, Pa. . . . .	36.50
318. St. Andrew's Church School, Pittsburgh, Pa. . . . .	36.50
618. St. Paul's Church School, Buffalo, N. Y. (3 children). . . . .	25.95
Total for the week . . . . .	\$ 235.83
618. St. Paul's Church School, Buffalo, N. Y.—Transferred From THE LIVING CHURCH War Relief Fund (3 children) . . . . .	10.55
	<hr/>
	\$ 246.38
Previously acknowledged . . . . .	42,077.21
	<hr/>
	\$42,323.59

**ARMENIAN AND SYRIAN RELIEF FUND**

T. E. . . . .	\$2,000.00
Rev. George T. Gruman, Fulton, N. Y. . . . .	5.00
St. Paul's S. S., Fort Morgan, Colo. . . . .	5.00
St. Michael's S. S., Anahelm, Calif. . . . .	19.40
Mr. A. E. Loyd, Plainfield, N. J. . . . .	5.00
The Misses Loyd, Plainfield, N. J. . . . .	10.00
Zion Church, Pierrepont Manor, N. Y. . . . .	12.72
Mrs. Hannah L. Hamlin, Smethport, Pa. . . . .	20.00
Paul S. Chance, London, Ohio. . . . .	2.50
Mrs. P. R. Applegate, Morristown, N. J. . . . .	10.00
St. Peter's Church, Cass Lake, Minn. . . . .	21.20
Miss E. S. Johnson, Athens-on-Hudson, N. Y. . . . .	2.00
I. E. K., Hartford, Conn. . . . .	25.00
J. E. K., Hartford, Conn. . . . .	5.00
C. C. E. of New York. . . . .	5.00
St. Augustine's Church School, Wilmette, Ill. . . . .	17.00
Miss W. B. Welch, Fayetteville, Ark. . . . .	5.00
St. Mary Magdalene's Church, Fayetteville, Tenn. . . . .	16.02
Raphael Institute, Monterey, Tenn. . . . .	4.04
St. Thomas' Church S. S., Terrace Park, Ohio. . . . .	3.00
N. I. D. and R. D., Minneapolis, Minn. . . . .	2.00
St. John's S. S., Concord, Pa.—Christmas offering. . . . .	5.20
"In memoriam"—Julia W. Lawrence. . . . .	37.80
M. W. H., Philadelphia. . . . .	5.00
Mrs. Ethel Winkle, Winter Park, Fla. . . . .	5.00
A friend, New York City. . . . .	10.00
Church of the Holy Spirit, Lake Forest, Ill. . . . .	35.46
Small Colored S. S., Brook Hill, Va. . . . .	.28
St. John's Mission, Rochester, N. Y. . . . .	10.25
St. Michael's Church, Oakfield, N. Y. . . . .	13.42
Pinehurst Chapel, Pinehurst, N. C. . . . .	482.69
St. Paul's S. S., St. Joseph, Mich. . . . .	26.17
St. Mary's Parish, Salamanca, N. Y. . . . .	22.00
A friend, Austin, Texas. . . . .	2.00
Trinity Pro-Cathedral and S. S., Sacramento, Cal.—Christmas, 1918 . . . . .	45.00
St. Mary's Chapel, Nashotah, Wis. . . . .	7.50
H. L. S., Norwalk, Conn. . . . .	4.00
E. L. S., Norwalk, Conn. . . . .	4.00
E. L. W., Westfield, N. J. . . . .	10.00
St. Andrew's Church, North Grafton, Mass. † . . . .	4.18
	<hr/>
	\$2,924.83

- \* For relief of children.
- †\$1.28 especially for relief of children.

**SERBIAN RELIEF FUND**

Mrs. Howard Hopplin, Providence, R. I., in loving memory of her daughter, Elizabeth Lewis Hopplin . . . . .	\$10.00
---	---------

## DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS  
TRUE RELIGION

THESE are days of transition and unrest. Thoughtful persons are impressed and sobered by the potential consequences of the war. The world has changed, conditions are different, the reach of reconstruction is both outward and upward. The Church faces a glorious opportunity to leaven the spirit of freedom and justice. Men and women have a new vision of service and a new sense of responsibility. They want to be doing something. Hence, in part, the unrest. Where shall they find the opportunity, in the Church or outside? Can the Church hold its members solely by the former methods of religion? These are some of the serious questions many of us find ourselves facing. How shall we sustain our members in their loyalty to the Church, so that they shall find within her sphere of interest and activity an opportunity to render efficient service in the work of reconstruction? Many things might be said in reply. We here suggest one:

Efficient service in and through the Church depends upon an appreciation of the fundamentals of true religion. Religious workers returning from France tell us of the pathetic lack of knowledge of the fundamentals of religion in the average soldier. As he faced the realities of life and death in the hour of his supreme need, he found God, and religion became very real, and a sustaining consolation to him. But his previous instruction had been wholly inadequate, not vital, nor definitely related to his personal life. It is becoming increasingly evident that the successful parish priest of the future, among other things, must be a real teacher. Men need instruction as well as exhortation, lessons as well as sermons. They need to be taught the value of the sacramental life and how to appropriate it; the message of the Bible and how to compass it; the efficacy of prayer and how to practise it; the ceremony of the Church and how to appreciate it.

Now true religion is primarily vital, it is an experience of the heart. Beneath all else in life is the divine requirement: "Ye must be born again."

The changed heart determines all our relations, issues in character, and appears in conduct. The fruit is related to the nature of the tree. That is the first thing to consider; true religion is vital, and in so far as the heart is touched the Church has done that part of its work in coöperation with the Holy Spirit. It is also intellectual. It explains itself in theology. We are to love God with all our mind as well as with all our heart.

Loose thinking is dangerous in any sphere, immoral in religion. It is sometimes said it makes no difference what a man believes as long as his heart and his conduct are right. It does make a difference. Our conception of God determines our relation to men. The Christian who has been instructed in the fundamentals of religion, and has been taught how to relate them to his own life, could never treat his fellow-man as the Turk has treated the Armenian. The nature of our faith in the unseen shapes our character, controls our conduct, and determines our destiny.

Furthermore, true religion is not only a vital experience, formulated in an intellectual system, it also is nourished by and depends upon the ceremonies of the Church for its expression. Confession and absolution, praise and supplication, reach their highest form of expression in the Holy Eucharist. There can be no substitute for public worship. It develops character, ministers consolation, promotes fellowship, and provides strength for the daily needs. In proportion to the degree in which the Church instructs her children in the fundamentals of true religion she will succeed; in proportion to the lack of such instruction, she will fail.

Sunday—John 3: 1-21. The New Life. "Ye must be born again." The sacramental life.

Monday—I Cor. 13. Conduct. The value of what you do is determined by the motive. A tinkling cymbal does not produce celestial harmonies.

Tuesday—Matthew 5: 1-26. Conduct. "Except your righteousness shall exceed" the formalism of the Pharisee it has little value.

Wednesday—Phil. 1. Theology. "Abound in knowledge" of the Church, her doctrines, and her history. "Hold fast the form of sound words."

Thursday—Psalm 27. Worship. "Thy face will I seek." Every able-bodied person ought to go to church.

Friday—I Cor. 11: 17-end. Worship. "This do in remembrance of me." Can we neglect this highest form of worship and be loyal to the Master?

Saturday—James 1. True Religion. "Pure religion is this." Is it your way?

## THE MYSTIC EGO

BY HAYWOOD TUPPER

NONE ever burst into that unknown sea," quotes Robertson of Brighton, picturizing the solitude of each human life.

Conceive it possible for an infant, new to earth and sky, to have revealed to him the experiences through which he will pass, conditioned as he is by time and space; hope and aspiration of youth; energy, ambition, passion of manhood; authority of reason and conscience, self-determining will, his subjective equipment: his objective environment the complexities of what Irwin Cobb calls "the cosmic scheme of things", with its terrific solemnities of tragedy. Would the super-informed babe, appalled at the dread possibilities enfolded in the convolutions of time, ask to be remanded to the Silence from whence he came? Would he refuse the gift of life? The ocean is vast, his tiny barque is frail. How shall it survive amid billows, those "white-maned horses" surging against his weak craft? The mariner will live when the sea is no more.

This is unexplained mystery; *how* does personality persist? Amid the continuous flux of nature's economy of metabolism the ego alone cannot be transformed.

"The sullen mountain, and the bee that hums,  
A flying joy about its flowery base,  
From One propulsive Source of Being comes,  
And both compose one evanescent race."

A common illustration: The virtuoso in music acquired mechanical proficiency by the early training of his muscles in scientific practice on the keyboard of a piano. Years have passed. Not an atom of the earthy components which formed his hands exists in relation to them now. The muscles have been renewed, but the once-acquired skill is not lost. The ego of the musician persists. Twilight hours—almost without the conscious volition of the pianist—hear his fingers wander as they list, in reminiscences of his boyhood's "Recreation-Studies". The material submitted to the changes inseparable from nature's unresting energy, while the intangible, the ego, has unchangingly lived on, identity unaffected.

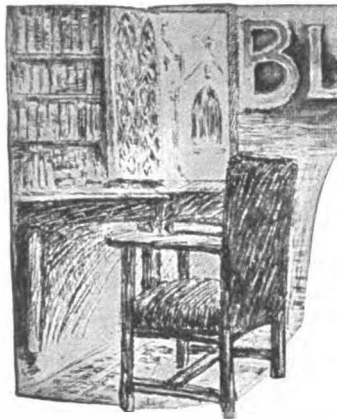
The prophet Elijah stretched himself upon the dead form of the widow's son, and cried unto the Lord, and said: "O Lord my God, I pray Thee, let this child's soul come into him again!" The prayer was answered. The boy's soul returned to his body. The entity, the I, the Me, of the young Zarephathian was as real, as existent, away from its fair investiture of flesh as when animating the form so endeared to the widowed mother's heart.

Reason accepts truth imperceptible to sense. We apprehend where we do not comprehend. Appeal to personal consciousness. We know there is a *pneuma* which is Me, Myself—not "this machine called Hamlet", but the very I of human identity. It is the mariner who burst into that unknown sea which no other voyager's sail had whitened. The mystic Ego, isolated from all other created intelligences, is alone in that wondrous sphere where none may intrude.

## THE LESSON OF UNITY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MILWAUKEE]

WE HAVE learned many lessons from the war, not the least being the value of unity. How insignificant many things are that we once thought all-important, in the light of the supreme sacrifice of men's lives! Should we not be willing to venture many things, even things very dear to us, that there may be unity? The nations have come to understand one another better as they fought side by side, sinking their differences in their common love of right, and yet never losing their national identity and love of their own traditions. So may we learn, as we fight against a common foe, to sink many of our differences in the common love of our Lord and Master, Jesus Christ, and, although never losing sight of the things that are very dear to us, yet be willing to give up everything that is not absolutely essential that our Lord's prayer may be fulfilled.



## BLUE MONDAY MUSINGS

By Presbyterian Ignatius

IT seems important to me that the following letter should be published here, "lest we forget". Professor Deissmann, all through the first part of the Great War, bombarded his American correspondents (myself included) with letters and literature defending Ger-

many's policy in every particular, denying notorious facts, and, in special, maligning England in the real fury of the *Hassgesang*.

The Archbishop of Canterbury received November 22nd the following telegram transmitted by Archbishop Söderblom of Upsala, covering a message from Professor Gustav Adolf Deissmann, professor of New Testament Exegesis and of the Theology of the Greek Testament, Berlin University:

"Archbishop, Canterbury, Lambeth, London.

"On request I forward this:

"Archbishop Söderblom, Upsala.

"Christian circles of all belligerent nations desire, after the agonies of the struggle, an age of mutual forgiveness and conciliation, in order to fight in unison against the terrible consequences of the war, and to serve the moral improvement of the nations and of mankind. The German people having declared its readiness to make extensive sacrifices, and to make good again (*Wiedergutmachung*), sees, however, in the conditions of the truce now imposed, a presage of a peace which would not mean reconciliation, but an aggravation of the misery.

"After a four years' war of starvation, millions of the weakest and innocent would once more be endangered for incalculable time, and the deep bitterness thereof would prevent for generations the fulfilment of all ideals about Christian and human solidarity. But the state of mind among us has never been more favorable for a conciliation between the peoples than now. Armistice being concluded, a democratic movement, pouring forth with elemental power, began to give political foundations to our country. The endeavors of this movement for social improvement, and the strengthening of the spirit of fraternal solidarity among all fellow citizens and between all nations, find an answer in ardent collaboration in the hearts of innumerable German Christians. To disturb this hopeful situation by ruthlessly exercising the idea of brute force would mean an unpardonable sin against the new spirit passing through mankind, and in its noblest motive powers closely akin to the Gospel. Manifestations from earnest Christian leaders, especially in the Anglo-Saxon communities, above all the manifesto from the Federal Council to the Churches of Christ in America, in May, 1917, have proved that this spirit is also to be found among our antagonists.

"Standing from the beginning of the war in the work for international Christian understanding, I now find it my duty at the end of the war to make an appeal to the Christian leaders, whom I know in the belligerent countries, to use all their influence, so that the approaching peace may not contain the seed of new universal catastrophes but instead release all available conciliatory and rebuilding powers between the nations. I beg you to forward this telegram to the Archbishop of Canterbury and the Federal Council in America.

PROFESSOR ADOLF DEISSMANN.

"University, Berlin."

"Your sincere brother and servant, SÖDERBLOM."

The Archbishop has replied as follows:

"Lambeth Palace, S. E. 1, November 25th.

"My Dear Archbishop and Brother:

"I have received your telegram embodying the full message which Professor Adolf Deissmann asks you to convey to me in relation to the approaching conference about a peace settlement. It would not be easy to answer such a message by telegram, as I find myself under the necessity of explaining my position rather fully. I can do this better in the form of a letter, and as Professor Deissmann invites you to be intermediary, I hope that you may be able to communicate to him what I desire to say.

"Professor Deissmann's statement as to the present situation is not one which I can accept as correct. He speaks of the European situation as though all that is needed, on the part of Chris-

tian circles in the belligerent nations, were 'mutual forgiveness and conciliation in order to fight in unison against the terrible consequences of the war, and to serve the moral improvement of the nations and of mankind'. This form of statement ignores, as it seems to me, both the historic origin of the war and the manner in which Germany has conducted it. I called attention to these essential matters in a long letter which I wrote to Professor Deissmann on September 22, 1915. To that letter he sent no reply except a verbal acknowledgment. We in England did not choose this war. On the contrary, every possible endeavor to prevent it was made by our statesmen up to the very latest moment. Upon that subject no fair-minded or impartial man can entertain any doubt. We were forced into the war, though unprepared for it, because a grave wrong had been done, which cut at the very root of international honor and of faith to plighted word, and ran counter to the principles which must regulate the conduct of Christian nations: Our object was the vindication of freedom and justice, and the ultimate securing of a righteous peace, which should make war with all its horrors impossible of recurrence.

"We have fought without hatred, and, so far as possible, without passion; and now that victory crowns the cause for which we fought we desire to be equally free from hatred and passion in the course which we follow as victors. But we cannot forget the terrible crime wrought against humanity and civilization when this stupendous war, with its irreparable agony and cruelty, was let loose in Europe. Nor can we possibly ignore the savagery which the German high command has displayed in carrying on the war. The outrages in Belgium in the early months, and indeed ever since; the character of the devastation wrought in France, including the inhuman deportation of innocent citizens; the submarine warfare against passenger ships like the *Lusitania*, and the rejoicings which ensued in Germany; the unspeakable cruelties exercised on defenceless prisoners down to the very end, including even the last few weeks; all these things compel the authorities of the allied powers to take security against the repetition of such a crime. The position would be different had there been on the part of Christian circles in Germany any public protest against these gross wrongs, or any repudiation of their perpetrators.

"The conditions of the armistice offer the best preliminary guarantees against a renewal of hostilities and a consequent postponement of peace. There is, I firmly believe, no spirit of mere bitterness or vindictiveness in the hearts of those who are imposing these conditions. The peace we hope to achieve must be a peace, not of hate or revenge, the fruits of which might be further and even more terrible strife. We wish by every means to avert that possibility. But righteousness must be vindicated, even although the vindication involves sternness. And the making good (*Wiedergutmachung*) to which Professor Deissmann refers must be genuine, and, so far as possible, complete. There is, however, as I need hardly say, no wish on the part of the allied nations to crush or destroy the peoples of Germany. Evidence to the contrary is happily abundant. I thankfully repeat to Professor Deissmann what I wrote to him in September, 1915, my firm assurance that, in spite even of the horrors of this world war, we recognize the sacred ties which bind together in ultimate unity the children of our Father who is in heaven, the deep and enduring ties of Christian fellowship. That fellowship may be broken or impaired, but it cannot perish, and it is my hope and prayer that when the right and necessary reparation has been made we may be enabled once more to lay hold of that fellowship, and to make it mutually operative anew. It is in proportion as that Christian fellowship is sincerely maintained among the Christian people of all lands that the sorrows of the world can be healed, and true peace and good-will established unbreakably among men. To that sacred end you are yourself, my dear Archbishop and brother, laboring, and I therein join you with my whole heart. Pray let Professor Deissmann be assured that that is not only my hope and prayer, but that it will be the ultimate object of my untiring effort.

"I am, your faithful brother in Christ,

"RANDALL CANTUAR."

THIS GEM of revivalistic taste comes from Hickman, Kentucky:

"EVANGELIST HAM

Calls for All Undertakers, Ambulances, and Red Cross Nurses to be at the Tabernacle, Corner Clinton and Kentucky Streets (the New Ward Building), To-night at 7:30, to take care of all the dead and wounded church hypocrites.

Ham Will Skin—Ramsay Will Hold."



### MISSISSIPPI RE-ELECTS ITS COADJUTOR

**T**HE Rev. William Mercer Green, chosen Bishop Coadjutor of Mississippi last year, but refusing his election through a technical defect in the procedure, was reelected on the first ballot, with no dissenting vote, when the ninety-second annual council of the diocese met in St. Andrew's Church, Jackson, on January 22nd.

In the absence of the Bishop in France, the President of the Standing Committee, the Rev. J. Lundy Sykes, presided over the session, at which attendance was diminished by influenza. There was a sentiment also in council that January is very inconvenient for meetings in an agricultural state like Mississippi, as at this period planters make arrangements with their labor for the coming year. Some familiar faces were absent on this account, but there was a good working quorum.

There were two important acts of legislation.



THE REV. WILLIAM MERCER GREEN  
Bishop Coadjutor-Elect of Mississippi

The first was the election of a Bishop Coadjutor. At 3:30 p. m. of the first day the name of the Rev. William Mercer Green of Jackson was placed in nomination by the Rev. Albert Martin, and seconded by many members clerical and lay. There were no other nominations and Mr. Green was elected on the first ballot, there being not a single dissenting vote. The ballot was: Clergy, 23 (Mr. Green asked to be excused from voting); lay, 14. At the missionary meeting of Wednesday night, Mr. Green formally accepted the election, which, in a way, was a confirmation of his election last June.

The second important act looked to replacement of the Bishop's Home, which with its entire contents was very recently destroyed by fire. The council voted an apportionment of \$15,000 for this purpose and appointed both an apportionment committee and a building committee. Mr. R. H. Purnell of Winona is chairman of the committee to apportion, and the Rev. J. H. Boosey of Meridian the secretary. It is the intention of this committee to place a field agent at once in the diocese to raise the amount apportioned. Meanwhile a personal purse is being raised by people of all denominations, to be presented to the Bishop and his family to cover their individual losses.

The council ratified the Prayer Book changes proposed by the last General Convention.

Sympathy was extended to the Rev. George B. Myers, a native clergyman of Mississippi, now Dean of the Cathedral at Havana, Cuba. Mrs. Myers, anxious to see her mother, Mrs. Alex Henderson of Greenwood, made a hasty trip to the states, contracted influenza, and died at Greenwood January 21st, within a week after she had left Cuba.

The following officers were elected:

Secretary—The Rev. Albert Martin, Yazoo City.

Registrar: The Rev. Nowell Logan, D.D., Pass Christian.

Chancellor: The Hon. A. M. Pepper, Lexington.

Treasurer: Mr. I. W. Richardson, Meridian.

*Standing Committee:* Clerical—The Rev. J. Lundy Sykes, president; the Rev. Albert Martin, secretary; the Rev. Messrs. L. W. Rose and Charles E. Woodson. Lay—Mr. Marcellus Green, Mr. R. H. Green, and Dr. Dunbar Rowland, Jackson; Mr. P. S. Gardiner, Laurel.

*Deputies to the General Convention:* Clerical—The Rev. Messrs. J. Lundy Sykes, Albert Martin, G. Gordon Smeade, LL.D., Walter E. Dakin. Lay—Mr. Marcellus Green, Jackson; Hon. A. M. Pepper, Lexington; Mr. P. S. Gardiner, Laurel; Mr. Frank H. Andrews, Vicksburg.

*Alternate Deputies:* Clerical—The Rev. Messrs. H. H. Sneed, E. S. Gunn, R. E. Boykin, C. E. Woodson. Lay—Dr. Dunbar Rowland, Mr. L. E. Davis, R. H. Purnell, I. W. Richardson.

As Jackson has been made the permanent meeting place of the council and the date is provided for by canon, no invitations were extended for the next meeting.

### SERMON SUBJECTS FOR FOUR MONTHS OF 1919

**T**HE Diocesan Missionary Campaign Committee of New York requested a committee of clergymen in the diocese to suggest subjects for missionary sermons, with the result that the following topics have been arranged. The committee does not believe any clergyman will want to follow the whole course; in fact, it comes too late; but he might possibly be glad to know what three clergymen of the diocese of New York thought would be a good subject for any given Sunday, in case he wished to preach upon the larger responsibility of the Church.

January 5th—Second Sunday after Christmas: The Doctrine of the Incarnation as a Great Idea. Illustrate the power of ideas by the present war; *i. e.*, the response of the Germans to the idea of Pan-Germanism; also to the idea that might is right. Illustrate by the response of the free peoples to the ideas of Justice, Fellowship, and Freedom. Imagine what the world would be if all the nations appreciated the meaning of the Incarnation.

January 12th.—First Sunday after the Epiphany: The New Light Which is Always Being Thrown Upon the Church. Illustrate by the fact that the requirements of the state in time of war have thrown new light on the requirements of religion.

January 19th—Second Sunday after the Epiphany: The New Idea of Service Taught by the War. Where except in Missions can the craving for service be satisfied after the war ceases?

January 26th—Third Sunday after the Epiphany: The Obligation of Nations to be Christian in Their Relation with One Another as Well as for Individuals to be Christians in Their Relations to One Another. Apply, for instance, I Corinthians XIII to nations. (Notice this is the day after St. Paul's Day.)

February 2nd—Presentation of Christ in the Temple: The Education of Children in the Worship and Giving of the Church. Incidentally show what the attitude of various nations in the war has taught us of national characteristics.

February 9th—Fifth Sunday after the Epiphany: The Winning of the War Not an End but a Beginning. What is the vision now open to the Church?

February 16th—Septuagesima: What Opportunities Are Now Before the Church Which in Their Very Nature Cannot Recur?

February 23rd—Sexagesima: What Has the War Taught Us About the Worth of an Individual Soul?

March 2nd—Quinquagesima: Is it Possible in the Light of Recent Events to Say that Human Nature Does Not Change?

March 9th—First Sunday in Lent: Is it Right to Leave Each Individual to Meet Temptation Alone in His Own Strength, or Should the State by Prohibitory Laws Seek to Reduce Temptation, Especially Temptations Connected with the Body?

- March 16th—Second Sunday in Lent: What Sins Are Likely to Develop in Individuals and Nations After a Period of Great Strain? Compare England after Waterloo and America after Appomatox.
- March 23rd—Third Sunday in Lent: Missions, the Will to Serve as an Antithesis of Prussianism, the Will to be Mighty.
- March 30th—Fourth Sunday in Lent: Missions the Only Adequate Thanksgiving for the Victory Which God Has given Us.
- April 6th—Fifth Sunday in Lent: The Obligations Resting Upon the Present Social Organism Which Has Been Saved by the Vicarious Suffering of Our Representatives and by the Death of the Young.
- April 13th—Sunday Next Before Easter: The New Meaning Revealed in Christ's Cross by the War.
- April 20th—Easter-day: The Power of Christ's Resurrection for a New World.
- April 27th—First Sunday after Easter: The Answer of the War to Christian Doubt.

## THE ARMY AND NAVY BROTHERHOOD

**N**O small part of the work under the general direction of the War Commission of the Church has been accomplished by the Army and Navy Department of the Brotherhood of St. Andrew. With the War Commission's campaign for \$250,000 with which to carry out its programme for the coming months of demobilization and reconstruction, it is fitting to give account of some things the Brotherhood has done. First, one should remember that it is a laymen's movement. More than that, it is the only lay movement among the men and boys of our army and navy which is purely religious in its aims.

When the Army and Navy Department entered the field, just after this nation joined in the war, the twofold purpose of the Brotherhood, of prayer and service, was its sole aim. This programme weathered the storm which disturbed and upset the plans of many war welfare organizations, and remains as in the beginning with no variations.

The first Brotherhood secretary to enter the camps went as the Christian friend of every man in the camp. It was his work to show these men that through personal prayer and personal service they would strengthen their own lives, and help the other fellow. It was a far-sighted programme, for out of the heat of battle on the other side of the water the story comes that the greatest event in the life of the American soldier has been the fact that he has learned to help the other fellow—personal sacrifice, is the way some term it. But personal sacrifice and personal service are one! So it should be of more than passing satisfaction to the people of the Church to know that the Brotherhood sensed in the beginning the most glorious theme that has come out of our participation in the war. Personal sacrifice—help the other fellow! Personal service—call it what you will!

The Brotherhood secretary has gone to his work something after this manner: Naturally, he first learns the way of the camp to which he is assigned. If one of our chaplains is in the camp the Brotherhood Secretary puts himself at the chaplain's disposal. One man cannot cover a camp as well as two can. And two men working together can usually accomplish far more than by striving individually. The Brotherhood secretary is a layman so his is a layman's work; and whether at home or in camp a layman's work is to assist the clergy as much as possible. That the Brotherhood secretary does.

In going about camp, he meets as many men as possible; he talks seriously with them of their home and Church affiliations; of the things they have set out to do. He seeks to show them that by praying for God's guidance to help them live clean lives and by serving their fellows to the same end they can render a wonderful service for the spread of Christ's Kingdom—in other words, that they can and should be soldiers of Christ, as well as members of the army or navy personnel. Doing work of this kind, talking this straightforward Christian way of living to the men of army and navy, the Brotherhood secretaries have rendered a service without parallel in the history of the Church. The Y. M. C. A. leaders have said the Brotherhood secretaries were not only an inspiration to the men in the camps but also their emphasis upon personal evangelism has proved contagious.

Through the efforts of the secretaries, little groups of

personal workers have been formed among the men—groups who stand for clean speech and clean living—aim to help the other fellow, and meet to pray. These groups and their leaders are to be found wherever the army and navy have gone. And yet, the laymen who have responded to the Brotherhood's call for army and navy work number only seventy-six. Seventy-six men by their service have made it possible for the Church to say: "There are some 80,000 of our men in the service and we have been in touch with most of them." Moreover, these men are coming back, not altogether as they went away, but many of them with an added desire to serve the Church. Their letters, which pour into the central office of the Brotherhood, say as much. Can work of this kind begin to be measured in terms of \$250,000?

Now thoughts are turned toward home. The Brotherhood has availed itself of its men and the knowledge gained by them and is seeking to aid by sending these secretaries to help the home parish with the young men of the Church as they are demobilized. This forms a large part of the programme for current and coming months. And the twofold purpose of prayer and personal service is the keynote, to show to parishes how much their young men love the Church and love to help the other fellow once they know the way. Prayer for God's guidance and service in His Name means much for Christ's Kingdom in the months to come. The call for \$250,000 on the part of the War Commission is to "Carry On!"

## A MEDITATION FOR THE FEAST OF THE PURIFICATION

A soft, clear, winter sky: on Syrian hills;  
The mellow sunlight gilds the Temple towers.  
And all the wide smooth road with glory fills,  
In the cool freshness of the morning hours.

Who comes along the way with faltering step  
But with glad heart that beats with peaceful joy?  
Sweet Mary—blessed Mother—it is Thou  
Bearing in loving arms dear Christ—the Holy Boy!  
While the grave Joseph guides the faltering feet  
And quiet voices holy prayers repeat.

With waiting awe the aged Simeon stands,  
And bends upon the Holy Group his searching eyes;  
Then, as he takes the Babe, his eager voice  
Breaks into rapturous welcome, as he cries:

"Lord! now Thy servant may depart in peace,  
For Thy salvation have I seen arise  
To be a Light upon the world's dark way,  
To light Thy people to the perfect day,  
And bring the wandering nations home to rest;  
With this Blest Babe shall all the world be blest."

O Mary Mother! how did thy fond heart  
Beat high with joy and pain, as thy sad part  
With lip prophetic was to thee foretold!  
"A sword shall pierce thine heart, griefs manifold,  
And bitter strife and anguish, death mid woe,  
This Holy Babe shall cause the world to know."  
O Mary with the Doves! naught couldst thou say  
But pondering keep the words within thine heart alway!

Couldst thou have seen, in that hour, thy first-born  
Tortured, and scorned, by all men's love forsaken,  
Would not the Mother's heart with grief so torn  
Have broken, by such cruel fate o'ertaken?

As yet, the veiled truth was in mercy hid,  
As yet, the Mother love could still enfold  
The little life; nought could her heart forbid  
The watching, guarding, with a love untold.  
Yet, the true heart that gave the Christ to men  
Was wrung with grief, beyond our human ken.

KATHARINE A. MATHEW.

WHILE THOU ART in the world, and hast an honest employment, thou art certainly by the order of Providence obliged to labor in it, and to finish the work given thee, according to thy best ability, without repining in the least; seeking out and manifesting for God's glory the wonders of nature and art. Since, let the nature be what it will, it is all the work and art of God; and let the art also be what it will, it is still God's work, and His art, rather than any art or cunning of man.—*Jacob Boehme*.



Barn      Rectory      House where      Mrs. Cleveland's      Trinity      Women's      Catechist's  
 Helpers Stay      Memorial House      Church      Guild      House



CHURCH BUILDINGS AT PINE RIDGE, SOUTH DAKOTA

## A Frontier Missionary of Dakota

By J. P. ROMER

ONE of the chief founders of the Indian work around Pine Ridge, South Dakota, was the Rev. William Joshua Cleveland. But in several references made to Bishop Hare's work by Churchmen they drop his name. It may be the present generation is not properly informed, and the older ones have forgotten.

Knowing his family in the East, where we all lived, several times when in the West we visited him at Rosebud and at Pine Ridge, and through him and Bishop Hare we knew about the Indian work in South Dakota.

Among the first men who went out for the Church in the early '70's were the Rev. William J. Cleveland, the Rev.

Hachaliah Burt, and the Rev. S. D. Hinman. The latter soon left. The Rev. Mr. Cleveland was graduated from Hobart College with both bachelor's and master's degrees in 1869, and from the Berkeley Divinity School in 1872; was ordained deacon by Bishop M. A. deW. Howe in 1872; then the Spirit called him West. He was scolded by the Bishop and by friends for "wasting his talents" when the most promising offers were made him in the East. What they called "a tremendous sacrifice" was to him a joyful service, and he faithfully and nobly followed it for thirty-five years, when the strain of the pioneer work broke him physically and his doctors ordered him to Southern California for rest. Bishop Hare wrote him a most affectionate letter in which he said: "I part with you with the deepest regret." Here he found some old friends, and with some new ones (still working among the whites) spent three happy years.

Bishop Hare did not arrive in Dakota Territory until the next year, 1873. Then he ordained Mr. Cleveland to the priesthood, and later made him Dean at Rosebud. But the missionary never cared for the title and few used it. He worked among the Sioux on the reservation from 1872 to 1888. When they must be where the children could attend school, he moved to Madison, where he worked three missions, including Howard and Flandreau, among Indians and whites, till 1897. Then his wife's health took them all East, and for three years he was the beloved rector of Christ Church, Susquehanna, Pa., till the Rev. Charles S. Cook died at Pine Ridge and Bishop Hare prayed him to come and take charge, which he did till 1907.

Before this, Rosebud had been the largest reservation, but after the battle of Wounded Knee (1900) a part was set off to Pine Ridge, where several hundred Indians had gone to stay, thus making it the largest. Hence the Rev. Mr. Cleveland always had the largest Indian parish.

Here let me give a bit of one of his interesting stories: "Three young women went out to Dakota in 1870. When he married Miss Steitler some one said: 'Why did he? She is not the one for him.' And when another of these three surprised them by marrying the Rev. Mr. Burt, somebody said: 'Oh, no; he is not the right one for her,' etc. Yet they proved two most faithful, efficient couples till death separated

them. The third, Miss Lee, did not marry but gave years of devoted work to the Church there." And he added, with his rare, sweet smile: "I am of opinion that those women saved the day; for their loving tactfulness was the entering wedge of Christianity among hostile Sioux."

Mrs. Cleveland once told us that, "when they were married, they marched up the aisle of the little chapel, at Lower Brule, crowded so with Indians that they sat on the floor; and they carefully stepped over some on the way to the altar. All had their rifles and knives, and some little hatchets in their belts, and no one could tell what a moment might develop." Here the Sioux may first have felt the magnetism of this Godly man whom to know was to love, and who became their idolized friend under all circumstances, their loved Wazi Hanska.



"THE OLD FOLKS AT HOME"  
 Pine Ridge, South Dakota

We heard that "the Sioux were to build a memorial chapel for him between the two agencies, but each wanted it on their side, so they compromised by building two, one at Rosebud, and one at Pine Ridge." We have seen nothing confirming this, but perhaps Bishop Burleson could favor us with the facts. Mr. Cleveland was a fine linguist, and soon, said one, "became a fluent speaker and translator of the Sioux language. So thorough was his knowledge that he was said to know it better than any Indian." He, with the Rev. J. W. Cook, translated the first Prayer Book and Hymnal into Sioux. Then he wrote a grammar and dictionary of the tongue; he edited and helped maintain for years a paper in Sioux called *Ampao Kin* (The Daybreak); also designed the unique frontispiece for it. The last time the hymnal

was revised, in 1902, he did all of the work (writing us to help find several tunes he wished for certain hymns). He told us the proofsheets were sent to him at Pine Ridge to correct, and of his joy when the last time they went to the publisher. He found so many Indians by this time who liked to sing English that he devised a clever scheme of printing the hymns in Sioux and the same in English in the back of the same book; and you will hear both being sung in church there now. We never understood why Bishop Hare did not acknowledge publicly this enormous amount of clerical work, giving the worker the credit due instead of simply saying he authorized the work. All this was done besides attending to his great parish.

In 1885, or 1886, we visited them at Rosebud, where there were about ten thousand warrior Sioux. His many chapels and stations (for he used schoolhouses for services) were situated from five to one hundred and twenty-five miles from the agency. It was one hundred and twenty-five miles to Good Voice Camp on the Missouri River, and it took him two days to go, camping halfway, carrying tent, bedding, food, and horse-feed.

He and the Rev. Mr. Cook started the Church school at Yankton and taught besides carrying on the Church work. There he cut the first scalplock ever cut from an Indian boy.

This again shows the magnetism of this godly man, who could persuade the parents to allow him what it would have cost any one else his life to attempt, so sacred they held the scalplock.

Here came a carpenter, young, supple, and kind, named Ashley, so handy and obliging he soon became a jack-of-all-trades. He became so interested and enthusiastic that he finally wished to study for the ministry, but Bishop Hare vetoed it, intending to have only college-bred men like his first three. To this resolution he adhered for a long time, but the persistence of Ashley and the eloquent pleading of Dean Cleveland finally overcame the Bishop's scruples and Ashley studied at Faribault, and finally became a priest. And the Dean added happily: "He never knew it was I who prevailed with the Bishop for him."

The Dean had during this winter of 1886 just finished the big boarding school (St. Mary's) at Rosebud, and had it in good working order when suddenly the superintendent must leave—so the school must be closed. Here indeed was a calamity! There was, however, one alternative: "If Mrs. Cleveland would go and take charge until a new superintendent could be found." How could she close her home and take several little ones, and go fifteen miles and accept such a responsibility? However, the Dean and Bishop being so distressed over the failure of a fine beginning, she went, in the bitterest cold, and managed until help came, doing most of the work with the crude help of young Indian girls. She told of these hardships with a smile, adding: "I survived the ordeal—but I never recovered from the experience."

Besides schools he built about all the chapels on Rosebud and Pine Ridge. When we visited the latter agency in 1905 there were nine thousand or more Indians. Under his care, besides the Rev. Amos Ross (full-blood Sioux), with several catechists and helpers, he had three deacons and fifteen or eighteen catechists and helpers. We marveled that he could do so much beside all that clerical work—and how many priests in the United States have such a parish? Some families had gone far out and taken their land together. These had asked for Christmas boxes; so his wife, the second Mrs. Cleveland, divided what was sent, mostly from the East, and, including the agency church and the government boarding school, provided for thirty-one Christmas trees. No small task for one woman, to unpack those boxes and barrels, divide, sort over, and repack!

Mr. Cleveland never refused when asked to do extra work, hence Bishop Hare never realized what heavy burdens he imposed by always sending him the translating to do. And our government, also, when it had important business with the Sioux, called him as interpreter or translator. He had a large framed photograph of himself with the white commission, backed by all the Sioux statesmen, on the steps of the Capitol at Washington. He remarked: "The white men thought them simply Indians, but found them shrewd diplomats with whom it was exceedingly difficult to deal. Finally terms satisfactory to both sides were agreed upon; and I consider that commission the biggest thing that I ever did for our government (though I was offered big business afterwards); so I prize this photograph very highly."

In the winter of 1900 and 1901, during the Sioux Ghost Dance craze, our government sent him to Jackson Hole, Idaho, to counsel with the most warlike; a most daring, dangerous thing for a white man, as he was likely not to come out alive. Yet he hesitated not, and came back bringing peace, as usual. He first became prominent, says one, "in the history of the Sioux Nation in Dakota when, with the Rev. Messrs. J. Robinson, S. D. Hinman, and Luke Walker (fullblood Sioux) he traveled from Yankton to where Chad-

ron, Neb., is now, to take part in the council between Red Cloud and his nine thousand hostile Sioux and the commission appointed by President Grant to make a treaty as to the disposition of this large band of Indians." The first council, held in 1876, was a complete failure, due to the impossibility of granting the Sioux's exorbitant demands; and it ended in their becoming very hostile. In fact, perhaps, only the eloquent, forcible, and truthful words of Mr. Cleveland averted a most horrible massacre and an Indian war that would have been more deadly than any in Sioux history. As it was, they separated in peace and came together again in the fall, when they agreed upon "the Black Hills Treaty", which was immediately ratified. At this time Mr. Cleveland acquired his Indian name, Wazi Hanska (Long Pine), because of his straight, slender figure, and he was ever afterward known throughout the Sioux Nation by that name.

Of the first men who went to Dakota in 1872, the Rev. S. D. Hinman soon left; the Rev. William J. Cleveland served thirty-five years, or till 1907; the Rev. Hachaliah Burt served forty-three years, or till 1915; Bishop Hare served thirty-six years, or till 1909. What a grand record! At one of Bishop Hare's last convocations he said that people East often asked him the secret of the success in his Indian work. He always replied: "The clergy have stayed there. Such devoted ability must mean success."

A Churchman has said that the Rev. Amos Ross' letter of condolence (he is a full-blood Sioux), printed in the *Los Angeles Churchman* just after the death of the Rev. Mr. Cleveland, was the finest tribute he ever heard or saw. So I use it as a fitting close to this tribute:

"Allen, S. D., Dec. 21st, 1910.

"My Dear Mrs. Cleveland

"I receive your letter last Friday, and I am very sorrow to hear, one of my best friend or like my own father dead—Mr. Cleveland, and I am very sorrow for you you was left alone, I could see how your sorrow. But you could not help it, all you could say, God's will. But same time Mr. Cleveland, his wisdom, and how he love you you would never forgotten. I know him well, he was human man But like one an angel. he was so gentle as the sheep, But when he talks so sweet and good for the others, he was one of the best servant of his Saviour. I always thank for him how he learn to me. I know one of give best Instructions of the bible That is in the Dakota language. Mr. Cleveland he was leave us now. But his work will never leave us, each one us we were never forgot, what he done for us. I ought write to you before this But as I am moving all the time, While I write this Mrs Vlandry, says she was very sorry for you But she says Mr. Cleveland done his work and all we could say 'God's will be done'.

Yours truly friend

AMOS ROSS."

#### EPIPHANY

(Tune Hymn 63.)

Lord, we kneel in adoration  
At Thy feet, our King confessed,  
Promised since the earth's creation,  
God in Man made manifest!

Not alone the Eastern sages  
See and follow Thee, their Star,  
But the wise men of all ages  
Bring their treasures from afar!

Each succeeding age the brightness  
Of Thy Heavenly Light appears,  
Shining thro' the clouds of darkness,  
Yet more lustrous thro' the years!

Jesu, Lord, accept the offering  
Of each pilgrim soul to-day!  
To Thy Light see Nations gathering!  
Lord, illumine Thou their Way!

MAY L. RESTARICK.



CHIEF GALL

Sioux Chief Tapizi (Buffalo Gall) was admitted to be the real leader of the Indians in the Custer massacre, after which Sitting Bull became so notorious. Gall was left on the field with a bayonet thrust through his body and pinning him to the ground, but managed to pull it out himself and crawl back to camp. He lived for many years after and became a warm friend of the missionaries and an active member of the Church.



## Statistics of Church Organization

THE Bureau of the Census under date of May 2, 1918, issued preliminary statistics of religious bodies in continental United States as of the close of 1916. A later statement, issued on January 17th, gives corrected figures for number of church organizations, members, ministers, Sunday schools, Sunday school officers and teachers, and Sunday school scholars, and new figures for number of church edifices, value of church property, and total expenditures for the year.

The statistics of religious bodies are collected decennially. The census for 1916 covers numerous items of inquiry, and the full report, to be published soon, will afford information regarding 201 denominations and comparative statistics for 1906 and 1890. The statistics, collected mainly by correspondence with the local church organizations, are based upon actual returns, and although some churches failed to make returns the figures represent a substantially complete report.

The total number of church organizations in 1916 is reported by 201 denominations. The report for 1906 showed a total of 212,230 organizations reported by 188 denominations, and that for 1890 a total of 165,151 reported by 145 denominations.

The difference in the number of denominations in 1916, as compared with 1906, is the result of the consolidation or dropping out of 16 and the addition of 29 small denominations.

The small increase in number since 1906 is due to a general tendency toward consolidation and conservation and to shrinkage and disintegration consequent on migration among the poorer and immigrant classes, especially in the South and West. The large increase from 1890 to 1906, on the other hand, was due to more thorough investigation and more nearly complete returns in 1906, to heavy immigration, and to a general effort toward denominational expansion.

The whole number of members reported by all religious bodies for 1916 was 41,926,854, as compared with a total for 1906 of 32,936,445, and for 1890 of 20,597,954 members. These figures show apparent increase since 1906 of 8,990,409, but allowance must be made for the difference in the membership of the Roman Catholic Church as given for 1916, as compared with the figures used for 1906 and 1890. The membership of the Roman Catholic Church covers, as above stated, all baptized persons, including infants, but in the reports for 1890 and 1906 a deduction of 15 per cent. was made to cover those under 9 years of age, as this was understood to be the age at which the first Communion is usually taken; but no similar deductions were made for the Eastern and other Churches having a similar basis of membership, because of the very much smaller numbers involved. In providing for the present census, however, it was decided to credit each denomination with its total membership, irrespective of the varying conditions whether of age or otherwise. On this basis, the total membership of the Roman Catholic Church for 1890 (7,343,186) was reduced to 6,241,708 and that for 1906 (14,210,755) to 12,079,142. This made a difference for 1906 of 2,131,613 and if this deduction had not been made the total membership of all bodies for 1906 would have been 35,068,058, indicating an increase for the 10 years from 1906 to 1916 of 6,858,796, or 19.6 per cent. On a similar basis, the total membership of all bodies for 1890 would have been 21,699,432, presenting an increase for the 16 years from 1890 to 1906 of 13,368,626, or 61.6 per cent.

The Roman Catholic Church reports by far the largest membership, namely, 15,721,815, out of a total membership reported by all religious bodies for 1916 of 41,926,854, or 37.5 per cent. Besides the Roman Catholic Church, there are eight other organizations for each of which more than 1,000,000 members were reported in 1916, as follows:

Baptist—Northern Convention .....	1,232,135
" —Southern Convention .....	2,708,870
" —National Convention (Colored) .....	2,938,579
Disciples of Christ .....	1,226,028
Methodist Episcopal .....	3,717,785

Methodist Episcopal, South .....	2,114,479
Presbyterian in the U. S. A. ....	1,611,251
Protestant Episcopal .....	1,092,821

These and the Roman Catholic Church together comprised 77.2 per cent. of the entire membership reported for all religious bodies in 1916.

The number of ministers reported is the result of information secured either from published reports or through correspondence with representatives of the several denominations. In general, they include only those duly authorized to administer the sacraments and to perform all usual functions of the ministry, whether or not in active service.

The whole number reported for the various denominations having regularly ordained ministers was 191,796 in 1916, as compared with 164,830 in 1906 and 111,036 in 1890.

The statistics of Sunday schools for 1916 include only those schools conducted by Church organizations. Of the 227,487 organizations, a report as to Sunday schools was made for 186,183, or 81.8 per cent. In 1906, there were 167,574 organizations for which schools were reported, representing 79 per cent.

The whole number of schools reported in 1916 was 194,759, with 1,952,631 officers and teachers and 19,935,890 scholars. The report for 1906 gave a total of 178,214 schools, with 1,648,664 officers and teachers and 14,685,997 scholars.

In addition to the Sunday schools conducted by church organizations, there are a large number of undenominational and union schools, and statistics of these were secured through the International Sunday School Association. The total number thus reported was 12,535, with 89,952 officers and teachers and 621,670 scholars. The full strength of all Sunday schools is represented by a total of 207,294 schools, with 2,042,583 officers and teachers and 20,557,560 scholars. The equivalent figures for 1906 were 192,722 schools, 1,746,074 officers and teachers, and 15,337,811 scholars.

The statistics of church edifices cover buildings used for church services and owned by the congregations using them.

A rented hall or other building is not included.

The total number of church edifices reported was 203,432, against 192,795 in 1906. The largest number reported by any single body was 28,406 by the Methodist Episcopal Church; the National Baptist Convention (colored) and the Southern Baptist Convention following with 20,146 and 19,770, respectively. The Roman Catholic Church with much the largest membership reported 15,120 church edifices. The seating capacity was not called for in 1916 as the figures were difficult to obtain and unsatisfactory.

The value of church property covers the buildings owned and used for church services by the denominations using them, with their sites and furnishings. Rented buildings or halls, parish houses, schools (theological and parochial), cemeteries, monasteries, convents, etc., are not included, except as in particular instances they are so identified with the auditorium used for services that distinction can not be made.

The total value of such property reported for 1916 was \$1,676,600,582, as against \$1,257,575,867 in 1906, an increase of \$419,024,715, or 33.3 per cent. Especially large increases are shown for the Roman Catholic Church, \$81,568,108; the Methodist Episcopal Church, \$51,746,209; Protestant Episcopal Church, \$39,949,652; and Presbyterian Church in U. S. A., \$35,356,342.

A question included for the first time in 1916 asked the total amount expended for running expenses, repairs and improvements, benevolence, and miscellaneous payments. The responses showed for all denominations an expenditure of \$328,809,999. The largest amounts reported were \$72,358,136 for the Roman Catholic Church; \$43,993,-

Expenditures

681 for the Methodist Episcopal Church; \$30,166,158 for the Presbyterian Church in the U. S. A.; and \$22,509,942 for the Protestant Episcopal Church.

The figures for members, Sunday schools, church edifices, value of church property, and expenditures in no single case represent a report from each and every one of the total number of organizations. Thus, of the 227,487 organizations reported, 226,718 reported membership; 199,634 reported church edifices; 197,807 reported value of church property; 203,859 reported expenditures; and 186,183 reported Sunday schools. The situation is the same in each denomination. The figures given are totals reported irrespective of the number of organizations reporting.

## BISHOP GRAVES IN THE PHILIPPINE ISLANDS

By JOHN W. WOOD

**U**NDER appointment of the Presiding Bishop the Bishop of Shanghai has just spent six weeks in the Philippine Islands. This is not a new experience for Bishop Graves. Eighteen years ago, at the request of Bishop Clark and the Board of Missions, he first visited the Philippines, before the General Convention had erected the islands into a missionary district of the American Church. His purpose at that time was to confer with the army chaplains and the representatives of the Brotherhood of St. Andrew in their work among the soldiers and to guide the modest endeavors that were being made in those early days to interpret the Church to the people of Manila.



THE RT. REV. F. R. GRAVES, D.D.

The decision of the Presiding Bishop to appoint Bishop Graves to take the oversight of the Philippines at this time has been fully justified by the results. It is inevitable that there should be some disorganization, perplexity, and discouragement in the mission and among the members of the staff. Bishop Brent was absent in America and Europe from April, 1916, to August, 1917. After spending several weeks in the islands he left again in October, 1917, for France, and shortly after reaching America accepted his election as Bishop of Western New York. Thus the Philippine work has been almost without episcopal supervision for two years and six months.

This would be disastrous under the most favorable conditions; it is well nigh fatal in an Oriental district where the work is widely scattered and presents many difficult phases.

The work of the district is at present conducted in three centers. In the north, in mid-Luzon, there are the missions among the primitive peoples—the Igorots and the Ilocanos—at Baguio, Sagada, and Bontoc and their out-stations. In Manila there is a small congregation at the Cathedral, unfortunately grown smaller as the result of the policy of the administration in Washington in regard to Philippine affairs. St. Luke's Hospital continues its good work and is not only full but often overcrowded. On the hospital compound are the orphanage known as the House of the Holy Child and St. Luke's Church, which minister chiefly to the young life of that section of the city. Midway between two districts occupied chiefly by Chinese stands St. Stephen's mission with its excellent congregation and its large parochial school. The Columbia Club still occupies the Cathedral parish house and, although greatly diminished in membership because of the practically enforced emigration of Americans, is still filling a useful place in the life of the men of the city. In the south, at Zamboanga and Jolo, a beginning has been made towards the confidence and the good will of the Mohammedan Moros.

Since Bishop Brent left the islands in October, 1917, the Council of Advice, as the ecclesiastical authority, has endeavored to keep the work moving along the lines laid down

by the Bishop. It was, however, new to such responsibilities and rather unfamiliar with its powers. All its members cannot be, by the very circumstances of the case, personally familiar with all the different phases of the work in various parts of the islands. But fortunately Dean Parson has served at Zamboanga, in the Moro country, as well as in Manila, and has visited the mountain missions; and under the circumstances one feels that the Council of Advice has rendered excellent service.

Arriving on October 26th, Bishop Graves spent just over six weeks in the district, dividing the time equally between Manila and the mountain missions. He did not go south, as a conference in Manila with the one clergyman in that section indicated that there were no episcopal duties for him to discharge. Moreover, the work among the Moros was almost entirely the personal endeavor of Bishop Brent, without appropriations from the Board of Missions. After familiarizing himself in a general way with the situation, Bishop Graves took up in detail a number of questions and dealt with them in consultation with the Very Rev. Artley B. Parson, the President, and other members of the Council of Advice.

The Bishop put new heart into some of the workers and won the regard and confidence of some of Manila's business men. He made but two transfers in the mission stations, asking the Rev. Thomas C. Henningsen to go from Sagada to Bontoc and the Rev. A. E. Frost from Bontoc to Sagada. He attempted no modification in the general plans of the district, but fully established his status as Bishop in charge and as successor to Bishop Brent, thus safeguarding the property interests. In the Cathedral of St. Mary and St. John on December 8th he advanced to the priesthood the Rev. C. R. Wagner of the Baguio Mission. Mr. Wagner was a member of the class of 1918 at the General Theological Seminary and joined the mission in September last. In the mountain section the Bishop confirmed 17 at Bontoc, 161 at Sagada, and 165 at Besao. The last two classes contained, he felt, too many children under ten years, but as he had not had opportunity to express his views to the local clergy he administered the rite to all.

In response to Bishop Graves' cable requesting that I come to Manila before December 10th, it was my good fortune to arrive in time for an extended conference with him before he sailed for Shanghai on December 9th. He appointed the Council of Advice as the ecclesiastical authority and asked it to assume all possible responsibilities. It is doubtful that he will be able to return to the Philippines before coming to the United States for the General Convention in October.

The Council of Advice under the able leadership of Dean Parson will of course do its best to oversee the work, communicating when necessary with Bishop Graves. It is obvious, however, that if no bishop is to be secured until after the next General Convention the work will suffer still further. It is inevitable that this should be the case if more than two years are allowed to lapse between the resignation of Bishop Brent and the consecration of his successor.

One cannot but feel that there may be something amiss in our methods of dealing with matters of missionary administration when they result in leaving a distant missionary district without a bishop for even three months, to say nothing of two years and three months. Shanghai, Kyoto, and Tokyo, the nearest episcopal sees of the American Church in the Orient, are all about six days distant. Does our practice in this respect sustain our conviction with regard to the place of the episcopate in missionary administration and Church order?

ANY ZEAL is proper for religion, but the zeal of the sword and the zeal of anger; this is the bitterness of zeal, and it is a certain temptation to every man against his duty; for if the sword turns preacher, and dictates propositions by empire instead of arguments, and engraves them in men's hearts with a poignard, that it shall be death to believe what I innocently and ignorantly am persuaded of, it must needs be unsafe to "try the spirits", to "try all things", to make inquiry; and yet, without this liberty, no man can justify himself before God or man, nor confidently say that his religion is best.—*Jeremy Taylor.*

SONGS

There are some things I cannot sing,  
Some songs that lie so deep  
They only come in sleep.  
I know them not, and yet  
I cannot once forget  
How closely to my soul they cling.

In hushed white sleep they come to me,  
And lean, and sing, and shine  
Before an unveiled shrine;  
Yet when I drift awake  
Their fading musics make  
Distant mirth and mockery.

Some things I cannot sing nor say:  
Some things that live too deep.  
Yet every night I sleep  
Love and life and death  
Below my drowsy breath  
Weave magic for the coming day.

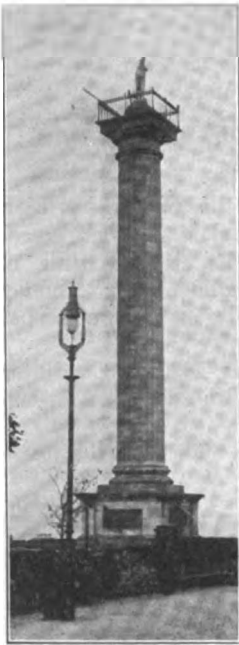
B. K. VAN SLYKE.

A BISHOP AT THE FRONT

By M. B.

**I**N these days, when many of our clergy have been serving in various capacities on the European front, it is of interest to read how a certain ancestor of the late Bishop Walker served his Church and country. And because of that service more than two centuries ago a noble monument has been erected to his memory.

The siege of Derry (now called Londonderry) in 1689 is a memorable event in the history of Ireland. The Bishop of Derry was one George Walker who was ardently devoted to the cause which he deemed it lawful to support by other than spiritual weapons. He raised a regiment for the protection of his immediate neighborhood and was placed in command of it. He was also invested with the civil governorship, thus uniting in his person the strangely incongruous characters of military commander, civil governor, and spiritual pastor. But never was anyone allowed to forget that first and foremost he was the spiritual pastor or Bishop.



WALKER'S PILLAR

The monument is a lofty pillar, rising from a bastion which bore the heaviest fire of the enemy. It can be seen from far up and down the river Foyle. On the summit is a statue of the Bishop, representing him as when in the last and most terrible crisis his eloquence roused the fainting courage of his people, for they were reduced by starvation almost to surrender. In one hand

he grasps a Bible; the other hand, pointing down the river, seems to direct the eyes of his famished audience to the relief party in the distant bay.

One is struck with the similarity in the description of the Bishop Walker of 1689 to the Bishop Walker of our own day: "Considerably advanced in life, his tall and commanding figure yet displayed no token of time's devastating hand, but well became the cuirass which shone from beneath his upper garment, a clerical gown of deep purple with loose sleeves and wide ministerial bands. The military sash of bright crimson, usually stuck with pistols, formed, as did the cuirass, as unsuitable an accompaniment to the robe as did the sword, borne in his right hand, to the Bible generally carried in his left."

One can also trace the source of the mixture of patriotism and religion (which is quite different from *politics* and religion) which was seen in the Bishop Walker of Western New York when he uttered such words as: "It is cowardice

to yield a hair for the sake of peace or unity or any other reason when it is at the cost of principle." His ancestor, we are told by historians, robed as in the pulpit, paced up and down within the garrison encouraging the besieged, even in the last extremity of distress, to hold out, and "never surrender"!

It was while he spoke the words, "Nay, doubt not, the Lord will assuredly answer the united appeal of His poor, perishing creatures. Doubt not, for when did He reject the prayer of faith? When did—" that the distant boom of the English fleet coming to their rescue was borne upon their ears and caused the good Bishop to cry aloud: "The fleet, the fleet approaches! Derry and victory!"

This old Bishop of Londonderry was killed at the Battle of the Boyne, a year later, in July, 1690, being then about 72 years old.

THE SPOILS OF VICTORY

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

WE MUST carry back to America with us the spoils of victory. We have them in abundance. "Spoils?" you ask. "Have we not vowed that America came into the war for a purely unselfish purpose?" It is true that she did come in unselfishly, but unselfishness does not mean selfishness. In fighting for others we fought for ourselves. The question has recently been asked by some of our Allies: "What has America gained by the war?" The answer comes swiftly and surely: "She has gained her soul! She has maintained and put on a higher plane her self-respect! She has learned to respect other nations, and has won for herself new respect from them!" There can be no higher or grander spoils of war than these. Then, too, we have won for all time the power to see grandly in a world vision. Before the war, we swam around in our own little puddle, thinking it was the world. Now we have learned the meaning of "universal". We were empowered to see in behalf of mankind as well as in behalf of ourselves—to see what the world might be, ay, what it must be. . . .

There is yet another fruitage which we may expect from this war. In that God has promised a time when war shall be no more and the sword and gun will plough the furrow, LET US DEMAND THAT THAT TIME BE NOW. There are many adversaries, but a great opportunity. It is God's purpose. The only thing lacking is man's will. Man's will is now the sole enemy to peace, but it can be turned into its chief ally. When we entered this struggle we said we were making war upon war. Let us be true to our purpose and make the world safe because it is unarmed and not because it is armed.

With this as our background, we have reason to rejoice over victory gained. No one nation dares talk as though its powers were the chief or the deciding factor in this victory. The Allies were our defenders before we entered the conflict; we were their associates in the fighting after we became their comrades, and we must remain their comrades in the results of our fighting. If there be any rivalry, let it be a rivalry of commending the brave deeds of one another. Again I say, Victory is of God! There is a victory that is not of God; that has no share in the Divine purpose; that is a defeat of our Saviour's plan for mankind. But our victory, as we humbly believe, was due to the strong arm of the Lord of Hosts. Such a victory is an impulse forward, not an end; a weapon, not a toy; a responsibility, not a luxury. As stored power it will run through the nation, and through the world, making all things new. No one is outside the beneficent impress of our victory.

The maimed rejoice because they have scarred themselves that the nation might be without scar. The widow and the bereaved smile through their tears, for their heroes have made victory possible and added lustre to the flag. They thrill even as they sob, for their own men have done the greatest thing God or man can do—they have laid down their lives for their friends. And the dead themselves rejoice because they have not died in vain. They know it well. To-day the ramparts of heaven are alive with our brave soldiers and the soldiers of our Allies, ay, and soldiers against whom they fought, cheering because the victory is won—victory which is of God. And we can catch something of the echo of that cheer, which is a command as well as a cheer, bidding us live for those great ends for which they died. They thought dying was gain, to make the world safe for democracy. They challenge us to live that democracy may be made safe for the world!

## The English-Speaking Union

By the Rev. LYMAN P. POWELL, D.D.

**T**HE movement for a closer relationship among the right-minded nations which have won the victory for democracy against autocracy is gaining headway over here as well as over there. Bismarck's shameless prediction, "I look for Prussian honor in Prussia's abstinence from any shameful union with democracy," is finding its fulfilment in ways a Bismarck never could foresee. Having ruined Germany, Prussia is now dependent—Solf and the German women say—for her actual existence on the crumbs that fall from allied tables. America is heaping high from the horn of her prosperity. Whatever the outcome of the Versailles Conference we shall know our friends better and shall come closer to them in the common task of ushering in that world state which is a matter of the spirit rather than the law.

While we are still making history (and it will be many a day before the Muse of History—Clio of the suspended judgment—writes down her final word concerning all the causes and the complications of these days) we are all in unison as to the central fact that Austria precipitated the world war with the connivance, conspiracy, and comfort of Germany—as Dr. Albert Shaw as early as September, 1914, clearly stated in the *Review of Reviews*, while the rest of us were trying honestly if futilely to be neutral in spirit without sharp enforcement of neutrality in fact.

The movement for closer social relations with our friends across the sea was from the first intelligently promoted by our ambassadors and many informal representatives of the American people. Then, after we actually entered the war, Dr. Finley and I were among the first American educators to visit the war zone and cultivate the educational relationship for which we found our allied educators keen and ready. No one in London was more helpful to me personally than the late Mr. Page; and while I was with his assistance working at the educational problem Dr. Wallace Buttrick was preaching the gospel of general understanding with an effectiveness Mr. Page could scarcely find words adequate to describe.

The story of the opening of our educational doors to French young women is familiar to the reading public. Both the British and the French educational commissions have come and gone, leaving new interest in the subject in our minds if not definitely working out the technical problems. To its action of a year ago the Association of American Colleges at its January meeting the other day has added further discussion of the international responsibility of our colleges.

But most important of all—as I write these words—the most comprehensive of organizations for the promotion of good will among English-speaking peoples with France and Italy besides is taking definite form with the Rt. Hon. Mr. Balfour as its head and with Mr. Taft, Major Putnam, Dr. Albert, and men of their type promoting the great purpose over here.

Major Putnam is the leading spirit, and it is easy to see that the idea of drawing together the like-minded originated in that memorable Fourth of July celebration last summer in London when Major Putnam for America and Winston Churchill for Great Britain made the chief addresses. I have had the privilege of reading one of the last letters written by Colonel Roosevelt from the hospital where he was really making ready to die. With that usual plainness of speech no one could ever fail to understand, Colonel Roosevelt set up the high ideal of the essential oneness of the English-speaking people, of the unthinkable in any circumstances of "a resort to war" among them, and of the essential wickedness of nations and individuals not trying "to live up to high ideals and to better the condition of the world."

But Americans ought to know that in France and Italy as well as in Great Britain and America men of vision are doing all they can to relate the democratic peoples of the world together—and that without prompting or appointment by their governments.

Professor Charles Cestre, who has been called to the

new lectureship in American Civilization and Culture at the Sorbonne, has added to his inestimable service as Harvard Exchange Professor over here, and lecturer from Massachusetts to California on the right relations between France and America, the publication both in French and English of a remarkable book entitled *France, England, and European Democracy*. G. P. Putnam's Sons—evidently with definite purpose—have rendered an international service in publishing a book which stands alone in its importance at this time to the world cause and which would seem to be indispensable to all who would see the world made safe for democracy.

He calls his work "a modest contribution" to the understanding of England by the French. It is actually the only inclusive book written by any Continental scholar which shows the sequence of causes bringing England and France—which the author frankly admits had not been "exempt from wrong-doing in the past"—close together in 1914 against the Central Powers.

His argument ranges over the whole history of the two countries. One comes from the book with a new understanding that "England is the mother of liberty; France is the mother of equality." Both nations have unconsciously for centuries been traveling toward the same goal. Occasional misunderstandings and conflicts occurred. These grew less and less significant until at last under the magic touch of King Edward England and France met in that *entente cordiale* against which *Kultur* flung itself in vain in 1914 and into which in spirit all democratic nations—our own last—entered instinctively without official bonds.

"What God hath joined together let no man put asunder."

### LATEST!

#### SUDDEN DEATH OF BISHOP WILLIAMS OF NEBRASKA

**R**ECEIVED after the publication of this edition has been begun, a telegram from the Rev. Carl M. Worden, secretary of the diocese, states that the Rt. Rev. Arthur L. Williams, Bishop of Nebraska, died suddenly on Monday night, January 27th, of heart trouble, at the episcopal residence in Omaha.

Bishop Williams was consecrated in 1899 as Coadjutor of the diocese, and became diocesan on the death of Bishop Worthington in January of 1908.

May eternal life and light be his—and, when he needs it, rest!

#### A PRAYER FOR THE PEACE CONFERENCE

[AUTHORIZED BY THE BISHOP OF GEORGIA]

**A**Lmighty and Everlasting God, who alone makest men to be of one mind in an house, and who hast promised to give Thy Holy Spirit to them that ask Thee; We pray for Thy blessing upon Thy servants, the members of the Peace Conference now assembled, who are charged with the responsibility of establishing peace among the nations. Give them the wisdom that is from above, first pure, then peaceable, and without partiality and without hypocrisy. Fill them with reverence for Thee and with brotherly kindness toward all men. Encourage them with a sense of Thy presence and grant them the spirit of obedience to Thy Will; and in Thy good Providence guide them to such righteous judgments that by their endeavors peace and happiness, truth and justice, religion and piety may be established in all the world for all generations. This we beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

THE WHOLE SUM of holiness in a Christian man consists in referring the cause of all things, whether great or little, to God alone, and in promptly submitting himself in all things to the divine Will.—*Selected*.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

OWNERSHIP OF STREET RAILWAYS

**P**PRIVATE speculation in urban transit, Dr. Delos F. Wilcox declared at the Rochester meeting of the National Municipal League, is generally recognized to be out of date. The simple and direct way of eliminating speculation is through public ownership and operation. A less direct and more difficult way is through the negotiation of service-at-cost contracts with the private companies. In any case the most difficult and fundamental problem is the determination of the legitimate capital value of the street railway system when the transformation from speculative to non-speculative investment is made. In this matter it is absolutely essential from every point of view that a policy of conservatism shall be adopted. People often say that "we can afford to be liberal" in order to get the question settled. The time when cities could afford to be liberal in the establishment of the capital value of street railway systems has passed.

"No mummies in the pyramids of street railway overcapitalization," says Dr. Wilcox, "are old enough to defy the disintegrating influences of the new financial atmosphere. Liberality is from now on a false watchword. Cities cannot afford to go beyond the dictates of justice, and the sooner this condition is recognized by everybody the more rapid will be our progress toward a solution of the immensely difficult financial problems of urban transit with which we are now confronted. The attitude of municipal liberality, which seems so praiseworthy to many, is at the very basis of the looseness and inefficiency which is charged against municipal operations. Often the very men who insist most strongly that cities should be liberal in settling with the public utility companies are loudest in their condemnation of municipalities for not being efficient and businesslike in the management of public enterprises.

"We are now entering upon a critical era. Our cities face unmeasured future responsibilities. We must set our house in order for eventualities that may come quickly. It behooves every well-wisher of civic democracy to do all in his power to develop intelligence, consistent purpose, justice, absolute candor, and administrative courage in the management of public utility enterprises which have already been municipalized; and to secure the adoption of wise and adequate measures to facilitate the acquisition and operation of the street railways of the country under legal, financial, and administrative conditions conducive to success in public operation, with or without public ownership."

THE NORWEGIAN ILLEGITIMACY LAW

One item in the programme for Children's Year, with its aim of "100,000 children's lives saved during the second year of the war and a square deal for all children", is the provision of opportunity for the normal development of the child of unmarried parents. The attitude which looks upon

illegitimacy as a child welfare problem which must be solved by the state is exemplified by the laws recently enacted in Norway for the protection of children born out of wedlock. The report just issued by the Children's Bureau of the United States Department of Labor concerning these Norwegian laws shows how for the first time the rights of such children and the state's responsibility for seeing that every child, no matter what his parentage, has the nurture, protection, and education necessary to make him an asset rather than a liability to the community, is for the first time given national recognition. These laws make the state instead of the mother responsible for establishing paternity. The state furthermore holds both parents equally and continuously responsible for the illegitimate child. "The child shall be

entitled to bringing up—maintenance, training, and education—from both its father and its mother." A commonsense provision is that the parent best able economically to care for the child shall have the burden of responsibility, and that the child shall be brought up according to the standards of living of that parent. The child has a right to his father's name. This legislation has been in operation since 1915, and apparently is working well.

BRITISH LABOR PROGRAMME FOR HOUSING

Housing has figured prominently in the reconstruction programme outlined by a sub-committee of the British Labor Party. Under its outline for the "Organization of Demobilization" the platform says:

"In order to prepare for the possibility of there being any unemployment, either in the course of demobilization or

in the first years of peace, it is essential that the Government should make all necessary preparations for putting instantly in hand, directly or through the local authorities, such urgently needed public works as (a) the rehousing of the population alike in rural districts, mining villages, and town slums, to the extent, possibly, of a million new cottages and an outlay of three hundred millions sterling; (b) the immediate making good of the shortage of schools, training colleges, technical colleges, etc., and the engagement of the necessary additional teaching, clerical, and administrative staffs; (c) new roads; (d) light railways; (e) the unification and reorganization of the railway and canal system; (f) afforestation; (g) the reclamation of land; (h) the development and better equipment of our ports and harbors; (i) the opening up of access to land by cooperative small holdings, and in other practicable ways."

FEDERAL CONTROL of child labor is again to the fore in congress, the senate having tacked on to the pending revenue bill a provision for a tax of 10 per cent. on the net profits of all mines and quarries employing children under 16 years of age, and of all mills, canneries, workshops, factories, and manufacturing establishments employing children under 14 years or employing children between 14 and 16 years more than eight hours a day, or before 7 A. M. or after 6 P. M.

**A PRAYER FOR WOMEN WHO TOIL**

O God, we pray thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the factory and the store amid the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood which the future may lay upon them. Give them grace to cherish under the new surroundings the old sweetness and gentleness of womanhood, and in the rough mingling of life to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters that by united action they may better their common lot.

If it must be so that our women toil like men, help us still to reverence in them the mothers of the future. But make us determined to shield them from unequal burdens, that the women of our nation be not drained of strength and hope for the enrichment of a few, lest our homes grow poor in the wifely sweetness and motherly love which have been the saving strength and glory of our country. To such as yearn for the love and sovereign freedom of their own home, grant in due time the fulfilment of their sweet desires. By Mary, the beloved, who bore the world's redemption in her bosom; by the memory of our own dear mothers who kissed our souls awake; by the little daughters who must soon go out into that world which we are now fashioning for others, we beseech thee that we may deal aright by all women.

[From *Prayers of the Social Awakening* by  
WALTER RAUSCHENBUSCH.]



## 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.

### THE MISSISSIPPI BISHOP'S HOME

To the Editor of *The Living Church*:

**M**AY I be permitted to correct an error made in your last issue concerning the Mississippi Bishop's Home, recently destroyed by fire? It is stated in the account of the disaster that the home was built by the late Bishop Green over half a century ago.

The home of Bishop Green was destroyed by the Federal forces during the war between the states. Bishop Green never lived in Jackson after the war, and there was no episcopal home in Jackson until after the consecration of the late Bishop Thompson; and he built the home recently lost. It was built on the exact location of the former home of Bishop Green, and thus preserved the tradition of the ante-bellum home of Mississippi's first Bishop.

I am writing only in the interest of historical accuracy. I take this opportunity also to express to you my appreciation of your most ably edited paper.

Very truly yours,

WM. MERCER GREEN.

Jackson, Miss., January 24th.

### THE LECTIONARY

To the Editor of *The Living Church*:

**I** KNOW it is the easiest thing in the world to criticize, but kindly criticism, especially when invited, often produces good results. It is only because of this invitation by the committee on the new lectionary, and because I have used the result of their labors daily since it was issued, that I presume to pass on it at all. I want to say, in the first place, that I can think of no more arduous task than compiling a lectionary for the daily offices, and the members of this committee deserve the thanks of the whole Church. I feel most strongly that they have hit upon the right and logical scheme of lessons; and, while there might be some changes here and there, on the whole I doubt if they can be improved upon.

My chief objection, however, to many, yes, very many, of the week-day lessons is that they are entirely too long, especially during the Trinity season. It was claimed that the lessons would be shortened, but only in a few instances has this been done. I also think the lessons treating of the Jewish sacrifices, ceremonial, and regulations are absolutely inappropriate for the use to which they have been put in the new lectionary.

I believe that it is due to the unnecessary length of these lessons, and the lessons devoted to Jewish religious life and worship, that many of the clergy who began to use them gave up in despair. For myself, I felt that only by using them all could I arrive at an opinion worth considering.

While I have heard and read adverse criticisms of the new lectionary, I have not yet seen any suggestion of a better lectionary, and it seems to me only just to the committee to offer something that, in the opinion of the critic, appears better. I have no other lectionary to offer, but I do suggest, with great hesitancy, the following idea, viz.:

Why not have a standing committee on the lectionary, who will put out each year a lectionary for the coming year, just as the Kalendar for that year will be, and not attempt to print a lectionary at all in the Prayer Book? This lectionary would be on the style of an *Ordo*; and while, at first glance, this proposition may seem impracticable, it really would not be difficult, as there need be but very few changes. As a matter of fact, it could be done, and I believe would prove most acceptable. In this way much repetition of lessons would be avoided, and errors in judgment easily obviated. Lessons for special occasions would not be included in this scheme, and could very well be printed in the Prayer Book.

HARRY HOWE BOGERT.

Birdsboro, Pa., Epiphanytide.

### A WORLD FLAG

To the Editor of *The Living Church*:

**T**HE League of Nations appears to be the one great hope of the world to-day, symbolizing a unified world, a super-national government with police powers to enforce peace and prosperity, to put a stop, for all time, let us hope, to the hell on earth that has raged for the last four years. We may

differ as to the exact means to the end, but all men and women of good will must agree as to the desirability of the end to be attained, therefore should talk and write and act for a unified world, not against the plan, and, whatever they may have thought about the war should now do all they possibly can to uphold President Wilson and those who act with him in the present crisis.

The coming League of Nations must, of course, have a seat of government, so to speak—which will probably be Versailles or The Hague—and a flag, the emblem of its power and responsibility. Before the United States entered the war the writer advocated in your columns the desirability of a world Church flag, and suggested either the Red Cross flag or the same with colors reversed, the red flag with a white cross, the present flag of the Swiss republic, the red flag of human brotherhood sanctified by the white cross of Christianity. But the practical objection now is the cross upon it; the cross would probably not be willingly accepted by many nations that a world league must embrace. Christianity has not yet "conquered the world", therefore a flag that would be readily accepted by all is most to be desired at present, in fact, essential. Why not a white flag with a single gold star? That would be both beautiful and symbolical, and could give no cause of affront to any.

The matter of a world flag may seem very trivial, but it is not. Let anyone consider the part national flags have played in the wars of the world, and do to-day in the national popular sentiment. Look at the present glorification of flags in our churches. It was said of the Roman legions that the banner of Rome was their god. Pretty much the same idea has come down through the ages in all countries, and rightly or wrongly humanity loves to have it so.

Let us have one flag which all the world can join in honoring and loving and venerating, without in the least detracting from loyalty and honor due our national and state flags, a flag which both State and Religion can enthusiastically accept as their own, the symbol of our common *patria*, the country of the human race, the world; an emblem of the ideal unity of the human race, of the coming religious and political unity of the world. What tremendous influence toward "keeping the peace in love" such a banner of the League of Nations would have upon our war-weary world, not taking the place of our national flags, but complementing them!

FRANK A. STORER.

### THE NEW HYMNAL

To the Editor of *The Living Church*:

**I** AM sure comparatively few persons who take the trouble of comparing the old Hymnal with the new will fail to wonder why the revision was ever deemed necessary. This is not intended as a reflection upon the quality of the work of revision, but simply as a protest against the constant tinkering with the Hymnal and Prayer Book which has been going on for a couple of decades. Time was when every Churchman owned and used and loved his own Prayer Book and Hymnal. The young mastered the difficulties of finding the places in the Prayer Book without any apparent effort. Then came the revisions, one after another, with change after change, many of them trivial, some few—precious few—and these now many years old—worth while. It thus became useless to purchase a set of books, because one never knew what the next revision might do, so that to-day the percentage of persons, especially among the young, owning and using their own books, or even knowing how to use those provided, is greatly reduced.

I believe that the loss to the Church by reason of these constant changes much more than outbalances any benefit which even the best of the changes has accomplished.

Let us hope that the adoption of the revised Hymnal will be quickly accomplished, and that thereafter revision of either Prayer Book or Hymnal will be dropped for a generation.

F. P. HOFFMAN.

Brooklyn, N. Y., January 21st.

**MEN'S APPREHENSIONS** are often nearer than their expressions; they may mean the same thing, when they seem not to say the same thing.—*Benjamin Whichcote*.



SARAH S. PRATT, Editor

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

IN the course of a quotatious life the obligations felt to the old McGuffey Fifth and Sixth Readers seem to accumulate. How those clever, simple verses have fitted into the various situations and exigencies of life! How they rush into the mind, preëempt the territory as it were, while something more modern and elegant is feeling its way.

Did ever war-poem go more deeply and receptively to the heart of childhood than *Bingen on the Rhine*?

Did those of a certain generation ever read of Bingen, did any newspaper man ever write of Bingen, without a reference to these tender, pathetic lines?

We called it *Binjen* until a German lad got into the class and told us better.

What has brought the thought of these immortal, virile old verses to mind was that in one of the very last articles written by Mr. Roosevelt, he says: "We must not be Meddlesome Matty's." I laughed even in my sorrow when I read that, for it proclaimed our good citizen to have been a McGuffeyite, a member of the cult of rhymed verse. You who never have read *Meddlesome Matty* have missed a great epic—something of a tragedy. You will never know the consequences which follow the opening of a grandmother's snuff-box by an active and meddlesome child:

"Matilda, though a pleasant child,  
One grievous fault possessed,  
Which like a cloud before the skies  
Hid all her better qualities."

But Mr. Roosevelt knew by heart all that happened to Meddlesome Matty and in warning us not to become such he spoke whole volumes. And the fact of his referring to this simple rhyme excuses the writer for saying that after reading the eloquent tributes of the whole nation to Mr. Roosevelt, and supplementing what the press said about him by a volume written by a personal friend, Mr. Charles Washburn, one of these same McGuffey rhymes came to mind and has persistently stayed there even in the face of stately odes and memorials.

I feel quite sure that Mr. Roosevelt would not only make no objection to its use in connection with his honorable memory but would indeed smile indulgently over it.

This is the verse:

"How big was Alexander, Pa,  
The people called him 'Great';  
Was he like old Gollath tall,  
His spear a hundred-weight?  
Was he so tall that he could stand  
Like some great mountain high  
And while his feet were on the ground  
His head could touch the sky?"

"Oh, no, my child about the size  
Of I, or Uncle James;  
'T was not his stature made him great,  
But greatness of his name."

The point in this poem which has made its appeal after reading paper, magazines, and, best of all, the loving but just delineation of Mr. Roosevelt's nature and character by a personal friend, is that this good man who has just gone was in his ordinary character "about the size of I or Uncle James". The things for which he most deserves praise, the things which he used most, were the identical things which so often belong to "I or Uncle James" and which we, unaware of the splendid achievements which would follow their development, are content to let lie dormant. Of course heredity and environment contributed their share but his greatness did not depend upon these. In this book referred to how often is this thought made conspicuous; that Mr. Roosevelt believed in the development of the commonplace—that commonplace people raised by their own industry and mental effort to their

highest efficiency were more valuable in a nation than a few gigantic intellects. It seems to have a lesson for us all—this way he had of seeking in his own nature for everything worthy of developing, of bringing it up to the surface, by indefatigable industry getting it into its highest usefulness and then using it for the good of the world.

I think of this very often in regard to women. We are all pretty much alike—"I and Uncle James" and the rest of us. And this war perhaps is going to introduce many a woman to herself. She has found out with delight that she has faculties unknown to her before, that plain commonsense used industriously and obediently is a potent thing. And why shouldn't women just now at a wonderful new era of life, the end of a great war, the beginning of not only a new year but a new time—a time of new birth into righteousness—why shouldn't she use these newly achieved forces in her own nature for the many needs of the Church?

"Church work is tame," says a woman, "after war work". There is some truth in this to some women. War work has had a personal element in it and a compelling necessity which has stirred patriotic women to superlative exertion. At the same time great exaltation of spirit accompanies the consecrated church worker. I doubt if the messengers in the Advent Call termed their work "tame". I doubt if the successful Bible class leader, the woman who teaches a big class of boys, or the head of a Sunday school primary department, finds her work "tame".

The truth is, we make our Church work a thing of Sundays. We wind ourselves up on Sundays and run down during the week. The solution is that our Church training and the consecration and willingness to use it must be an every-day affair. While the Church has many organizations, yet there is needed work along unorganized lines; work that cannot exactly be formulated but more properly might be called "influence"—the influence that comes from alertness, from readiness always and in unexpected and un-outlined ways to use ourselves for the Church. "I and Uncle James" have the possibilities. The point is, shall we dig them up from their basement seclusion, burnish them, and let them help illuminate, or shall we just go on in the same old way calling everything "tame" that has no "hurrah" to it?

THIS DEPARTMENT would be glad to receive a concise statement of the value to a diocese of a House of Churchwomen. California, leading the way, has pronounced it a success, and the adoption by dioceses we think is bound to come, following in the wake of the provincial organizations. Previous to the meeting of the council in Indianapolis, Bishop Francis appointed a committee of three clergymen and two Auxiliary women to report as to the expediency of forming such a house within the diocese. Although it was not a measure to be voted upon by the Auxiliary, yet at the annual meeting of the latter, the day before the council meeting, the matter was discussed. The House of Churchwomen had been well described by a California Churchwoman as the "Rim of the wheel, holding together the spokes," the spokes being the various societies of the various parishes. In the case of the diocese of Indianapolis the spokes were not numerous. There are not many general societies. The Auxiliary, local sewing guild, a few chapters of the G. F. S., a few altar guilds, are the societies. It was agreed that a new organization, entailing new officers probably selected from faithful old ones now serving, was not needed at present. The report of the committee was adverse and no House of Churchwomen was formed.

On the 15th of January a committee of seven Churchwomen of the diocese of Southern Ohio met to plan for such an organization. They will convene for the first time in

April with the diocesan council. The plan of procedure will probably be modeled along the lines of the California House and in accord with the provincial organization. "I am hoping for great things from this movement," writes a Southern Ohio correspondent. "I believe the Advent Call showed the need and also the strength of coöperation between the women and the clergy, the advantage of forgetting for the moment organizations within the Church and making us one. The House of Churchwomen should be a clearing-house for information and a bond of union. It will do no work itself, working only through organizations represented. We may always need in the Church a limited organization to assist a specific side of the Church's work, but all Church members should feel themselves one in the Church's mission of being Christ in the world, with mutual sympathy and love and mutual helpfulness.

"I believe too in suffrage in the Church; if nowhere else, at least there. I believe we can give more service to the diocese than we are giving and I believe we should have more will in diocesan concerns. I believe that certain abuses would be done away with if women generally knew the conditions, and I frankly confess that I believe our presence at diocesan conventions with rights will make these cut-and-dried affairs far more inspiring, educational, and practical. Men will talk and talk and are content if something happens once every five years. Women like to see results and are impatient—I confess we may prove troublesome."

BEFORE US lies a picture of some members of the choir of Grace and St. Peter's Mission, Baltimore, singing in the sign language "Nearer My God to Thee". There comes the remembrance of the Rev. Mr. Mann, for long a mute missionary to the deaf of this diocese. Often at the diocesan council did he neglect his lunch to cover his little white slate with enthusiastic description of his work which resulted in St. Alban's chapel for the deaf in the city of Indianapolis. Patient and discouraging the work has been, but as one looks at this choir of women, with lifted hands and happy faces uttering their praises, the patience and toil seem surely worth while. At the time of Mr. Mann's ministrations the Auxiliary always observed Ephphatha Sunday—the Twelfth after Trinity—with a gift. The Rev. Oliver J. Whildin, secretary-treasurer of the society for the promotion of Church work among the deaf in the Province of Washington, sends out a booklet of great interest to the whole Church in this country.

"The Church cannot reach this afflicted people with the oral Gospel, therefore she must needs send specially trained ministers to preach to them in their own silent language. Our society not only supports existing work but must provide and train ministers for future work. We sincerely hope to have your name on our list of contributors this coming year. May we also have your sympathy and prayers."

## LIFE AND MATTER AT WAR

BY HENRI BERGSON

SCIENTIFIC barbarism," "systematic barbarism," are phrases we have heard. Yes, barbarism reinforced by the capture of civilization. There is, as it were, the continuous clang of militarism and industrialism, of machinery and mechanism, of debased moral materialism. Many years hence, when the reaction of the past shall have left only the grand outline in view, this perhaps is how a philosopher will speak of it.

He will say that the idea, peculiar to the nineteenth century, of employing science in the satisfaction of our material wants, had given a wholly unforeseen extension to the mechanical arts and had equipped man in less than fifty years with more tools than he had made during the thousands of years he had lived on the earth. Each new machine being for man a new organ—an artificial organ which merely prolongs the natural organs—his body became suddenly and prodigiously increased in size, without his soul being able at the same time to dilate to the dimensions of his new body. From this disproportion there issued the problems, moral, social, international, which most of the nations endeavored to solve by filling up the soulless void in the body

politic, by creating more liberty, more fraternity, more justice, than the world had ever seen. Now, while mankind labored at this task of spiritualization, inferior powers—I was going to say infernal powers—plotted an inverse experience for mankind. What would happen if the mechanical forces, which science had brought to a state of readiness for the service of man, should themselves take possession of man in order to make his nature material as their own? What kind of a world would it be if this mechanism should seize the human race entire, and if the peoples, instead of raising themselves to a richer and more harmonious diversity, as persons may do, were to fall into the uniformity of things? What kind of a society would that be which should mechanically obey a word of command mechanically transmitted; which should rule its science and its conscience in accordance therewith; and which should lose, along with the sense of justice, the power to discern between truth and falsehood? What would mankind be when brute force should hold the place of moral force? What new barbarism, this time final, would arise from these conditions to stifle feeling, ideas, and the whole civilization of which the old barbarism contained the germ? What would happen, in short, if the moral effort of humanity should turn in its tracks at the moment of attaining its goal, and if some diabolical contrivance should cause it to produce the mechanization of spirit instead of the spiritualization of matter?

There was a people predestined to try the experiment. Prussia had been militarized by her kings; Germany had been militarized by Prussia; a powerful nation was on the spot marching forward in mechanical order. Administration and military mechanism were only waiting to make alliance with industrial mechanism. The combination once made, a formidable machine would come into existence. A touch upon the starting-gear and the other nations would be dragged in the wake of Germany, subjects to the same movement, prisoners of the same mechanism. Such would be the meaning of the war on the day when Germany should decide upon its declaration.

She decided, he will continue, but the result was very different from what had been predicted. For the moral forces, which were to submit to the forces of matter by their side, suddenly revealed themselves as creators of material force. A simple idea, the heroic conception which a small people had formed of its honor, enabled it to make head against a powerful empire. At the cry of outraged justice we saw, moreover, in a nation which till then had trusted in its fleet, one million, two millions of soldiers suddenly rise from the earth. A yet greater miracle: in a nation thought to be mortally divided against itself all became brothers in the space of a day. From that moment the issue of the conflict was not open to doubt. On the one side, there was force spread out on the surface; on the other side, there was force in the depths. On one side, mechanism, the manufactured article which cannot repair its own injuries; on the other, life, the power of creation which makes and remakes itself at every instant. On one side, that which uses itself up; on the other, that which does not use itself up.

Indeed, our philosopher will conclude, the machine did use itself up. For a long time it resisted; then it bent; then it broke. Alas! it had crushed under it a multitude of our children; and over the fate of this young life, which was so naturally and purely heroic, our tears will continue to fall. An implacable law decrees that spirit must encounter the resistance of matter, that life cannot advance without bruising that which lives, and that great moral results are purchased by much blood and by many tears. But this time the sacrifice was to be rich in fruit as it had been rich in beauty. That the powers of death might be matched against life in one supreme combat, destiny had gathered them all at a single point. And behold how death was conquered; how humanity was saved by material suffering from the moral downfall which would have been its end; while the peoples, joyful in their desolation, raised on high the song of deliverance from the depths of ruin and of grief!

[NOTE.—A large part of the significance of this article lies in the date of its utterance. It is a part of Professor Bergson's address as president of the Academy of Moral and Political Science, in Paris. It was delivered during the first year of the war, and we quote from an authorized translation in the *Hibbert Journal* of April, 1915.]



# Church Kalendar



- Feb. 1—Saturday.
- " 2—Purification B. V. M. Fourth Sunday after Epiphany.
- " 9—Fifth Sunday after Epiphany.
- " 16—Septuagesima Sunday.
- " 23—Sexagesima Sunday.
- " 24—Monday. St. Matthias.
- " 28—Friday.

## CALENDAR OF COMING EVENTS

- Feb. 3—Olympia Dioc. Conv., Trinity Church, Seattle, Wash.
- " 5—Colorado Dioc. Conv., Chapter House, Denver.
- " 5—Vermont Dioc. Conv., St. Paul's Church, Burlington.
- " 6—Special Council, Western New York, St. Paul's Church, Buffalo.
- " 11—Lexington Dioc. Conv., Trinity Church, Covington, Ky.
- " 18—Synod of New England, St. Paul's Church, New Haven, Conn.
- " 25—Synod of Washington, Baltimore, Md.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

- ALASKA**  
Rev. A. R. Hoare (in Eighth Province).
- CHINA**  
**HANKOW**  
Miss H. A. Littell (address direct: 147 Park avenue, Yonkers, N. Y.).
- JAPAN**  
**TOKYO**  
Rev. C. F. Sweet.
- LIBERIA**  
Rev. Dr. N. H. B. Cassell.  
Miss E. De W. 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.
- WORK AMONG THE NEGROES**  
Mrs. A. B. Hunter (during February).

# Personal Mention

THE Rev. FRANCIS E. ANTHONY, formerly priest in charge of Trinity Memorial Church, Denver, Col., after some time spent as an invalid in hospital returns to Denver shortly with the rank of sergeant in the medical corps.

THE Rev. C. RANKIN BARNES has been formally instituted into the rectorship of St. James' Church, South Pasadena, Cal.

THE Rev. FRANCIS B. BARNETT has accepted the rectorship of St. David's Church, Manayunk, Pa., in which he has been ministering as locum tenens.

THE Rev. GEORGE DUDLEY BARR is now in charge of the work at Steamboat Springs, Colo., and the missions connected with it.

THE Rev. HIRAM R. BENNETT may be addressed at 507 Asbury avenue, Asbury Park, New Jersey.

THE Rev. H. C. BOISSIER has taken up work at St. Luke's Church, Cedar Falls, Iowa.

THE Rev. GEORGE BONSFIELD, formerly rector at Niagara Falls, Ontario, Canada, has become rector of Christ Church, Albion, N. Y.

THE Rev. FREDERICK A. COLEMAN has accepted a call to St. Paul's Church, Newark, N. J. He will take up his new work on March 1st.

MR. H. H. COWAN, B.S.A. camp secretary in the naval operating base at Hampton Roads, Va., asks relatives and pastors to send him the names of men at that base. He may be addressed care the Norfolk Hotel, Norfolk, Va.

THE Rev. HENRY GLAESER remains at the Chapel of the Incarnation, New York City, as assistant to the vicar.

THE Rev. L. C. HARRISON has been appointed Dean of the northwest convocation of the diocese of Texas in place of the Rev. W. P. Witsell, resigned.

THE Ven. DANIEL E. JOHNSON, recently Archdeacon of colored work in Arkansas, has been asked to take oversight of the Y. M. C. A. field among his own people.

THE address of the Rev. E. M. H. KNAPP is again 240 East Thirty-first street, New York City, and not as given in *The Living Church Annual*. Mr. Knapp returned in November, after six months' service in France with the Y. M. C. A.

THE Rev. HERMAN E. KNIES has been given charge of the Church of Faith, Mahanoy City, Pennsylvania.

At the recent meeting of the Hartford archdeaconry the Rev. EDWARD T. MATHISON, rector of St. John's Church, Rockville, Tenn., was elected Archdeacon of Hartford.

THE Rev. J. ELMER MCKEE has accepted a call to become rector of St. Peter's Church, Bennington, Vt.

THE Rev. F. H. MILLETT, rector of Trinity Church, Wheaton, Ill., was operated upon for appendicitis early last week in St. Luke's Hospital, Chicago. He is rapidly recovering.

THE Rev. CARLTON P. MILLS, educational secretary of the Massachusetts Board of Religious Education, will have charge during 1919 of the Sunday services of the Church of Our Redeemer, Lexington, Mass., and give two afternoons a week to parish work there.

WHEN the Rev. DONALD R. OTTMANN is dismissed as chaplain from Fort Sill he will take up work at Lexington, N. C.

THE Rev. A. F. RANDALL has been appointed chaplain of the City and County Mission Society of Los Angeles, Cal. He will continue as rector of the new Church of St. Thomas, West Hollywood, Los Angeles.

THE Rev. HENRY S. SMART, rector of St. Stephen's Church, New Hartford, N. Y., has resigned, effective March 1st. Somewhat broken in health, he will probably rest before entering a new field.

DEACONESS SPRAGUE has been ill at St. Luke's Hospital, Boise, Idaho, for the past six weeks, but is now visiting her brother at Twin Falls.

THE Rev. O. P. STECKEL has been appointed to take charge of Christ Church, Stroudsburg, Pennsylvania.

ARCHDEACON STOY has accepted appointment as warden of the Indian mission at Fort Hall in conjunction with his other duties as Archdeacon of Pocatello, Idaho.

THE Rev. WILLIAM B. THORN, missionary to the Onedias, celebrated the thirty-fifth anniversary of his ordination December 22nd.

THE Rev. FLOYD VAN KEUREN is acting as director of general relief in the southwestern zone of France, including sixteen French departments and dealing with 200,000 refugees. Mrs. Van Keuren is working in the home and hospital communication service near Bordeaux.

THE Rev. Dr. S. N. WATSON, rector emeritus of the American Church in Paris, and Mrs. WATSON have recently returned from France. They are passing the winter in California, at Cottage No. 7, Montecito Park, Montecito. Mail should be addressed to Postoffice Box No. 16, Santa Barbara, Cal.

THE Rev. JOHN C. WELWOOD should for the present be addressed at 405 Franklin avenue, Brooklyn, N. Y. He left Dresden on December 26th, and will sail for New York about the 1st of March.

THE Rev. ROBB WHITE, who recently returned from France, is now stationed at Camp Gordon, Georgia.

THE Rev. H. A. WILLEY, recently called to St. George's Church, Griffin, Ga., began his new work on February 2nd.

THE Rev. J. MORGAN WILLIAMS begins his new work at Grace Church, Boone, and St. John's, Ames, Iowa, on February 1st.

## DEGREES CONFERRED

KENYON COLLEGE.—D.D., upon the Rev. G. S. BURROWS, warden of the De Lancey Divinity School, and secretary of the diocese of Western New York.

## CLASSIFIED NOTICES AND ADVERTISING

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

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

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

## DIED

BARNES.—At her home in New York City, the morning of January 23rd, of peritonitis, following a minor operation, ELEANOR BARR, wife of Edward Shippen BARNES, and only daughter of the Rev. and Mrs. Preston Barr.

"And His servants shall serve Him."

FLEWELLING.—In Boston, January 16th, of pneumonia following influenza, MARIA ISABELLA (LEE) FLEWELLING, only daughter of the Rev. and Mrs. E. P. Lee of St. Johnsbury, Vermont.

GERNAND.—Entered into life eternal on January 22nd, the Rev. ROBERT H. GERMAN, deacon, at Roland Park, Md.

"Father, in Thy gracious keeping,  
Leave we now Thy servant sleeping."

LITTELL.—At St. James' rectory, West Hartford, Conn., on January 13th, of pneumonia, following influenza, in her 42nd year, GERTRUDE, daughter of Jeanie Morse and the late Walter Townsend Wilson of Buffalo, N. Y., wife of the Rev. John S. LITTELL, D.D. The burial office with requiem Eucharist was celebrated by Bishop Brewster, assisted by the Rev. S. R. Colladay of Christ Church, and the Rev. J. W. Bradin of St. John's Church, Hartford.

McFAWN.—On October 15th at Metz, Germany, Corporal McFAWN, Co. E, 315th Engineers, Amer. E. F. Burial in Garrison cemetery. Corporal McFAWN was a loyal and devoted member of St. Paul's Church, Des Moines, Iowa.

"Faithful unto death."

PAGE.—At the rectory, Glen-Burnie, Md., January 16th, JOHN CARY PAGE, aged 20 years and 7 months, son of the Rev. W. J. and the late Margaret Culberson Page.

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

WEBBER.—Entered into rest Wednesday, January 15th, at her home, Nemahlin place, Oconomowoc, Wisconsin, MARY NICKLES, wife of the late Charles Duane WEBBER, in her eighty-fourth year. Burial at Neshotah cemetery.

WILSON.—At her home in Park Ridge, Ill., on January 18th, after a short illness, MARY A. WILSON, in her sixty-sixth year. She was a most faithful member from the beginning of St. Mary's Church.

## WANTED

POSITIONS OFFERED—CLERICAL

RECTOR WANTED FOR CATHOLIC parish in manufacturing city of the mid-west. Second parish in city. Present rector about to retire. Unusual opportunity for results for one who is willing to work hard. Stipend, at present, \$1,000 and good rectory. Priest of several years' experience desired. Full particulars may be had by addressing WESTERN, care LIVING CHURCH, Milwaukee, Wis.

GETHSEMANE CHURCH, MINNEAPOLIS, requires an assistant priest, unmarried; Sunday school worker. \$1,500. February 1st or as soon as possible. Address Mr. E. A. RUNDLELL, 3432 Holmes avenue South. Full particulars.

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

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

## POSITIONS OFFERED—MISCELLANEOUS

**WANTED.—A LADY (CHURCH)** to teach older girls cooking, in children's home. Address THE SISTER IN CHARGE, care LIVING CHURCH, Milwaukee, Wis.

**CHURCH SEXTON WANTED.** \$28 a week. Allowed assistant during winter months. Apply BUSINESS MANAGER, St. Paul's Cathedral, Detroit, Mich.

## POSITIONS WANTED—MISCELLANEOUS

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

**CONSERVATORY GRADUATE, CHURCH-**man, communicant, wants position as choir-master in church where good singing is a factor, large choir. Conductor of community singing, operas, oratorios. Must be live town, where large number are waiting an experienced teacher in piano and voice. Can substitute on pipe organ. Address CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

**REFINED, CAPABLE WOMAN** wants position to take charge of an institution—sanitarium, school, or home. Has knowledge of bookkeeping and typewriting. Experienced in buying. Hospital training. Address A. F. C., Christ Church, Dayton, Ohio.

**CHURCHMAN, MUSIC GRADUATE,** desires location in live, musical town, where large piano and voice class is assured; also position as choirmaster. Experienced teacher. Address METRONOME, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER DESIRES** to make change. Exceptional references as to ability as choir-trainer, recitalist. Address SAXNAM, care LIVING CHURCH, Milwaukee, Wis.

**POSITION AS VERGER OR SEXTON** wanted by young man 38 years old; Churchman, Catholic; reliable, courteous. Address VERGER, care LIVING CHURCH, Milwaukee, Wis.

**BY REFINED WOMAN, SITUATION** wanted as companion; also a good seamstress; references exchanged. Address ANGELA, care LIVING CHURCH, Milwaukee, Wis.

**REFINED WOMAN** desires position as mother's helper; fond of children, and good seamstress. Address M. N., care LIVING CHURCH, Milwaukee, Wis.

## WANTED—MISCELLANEOUS

**IF THERE IS A CHURCHWOMAN** who would be interested in the support and education of a little orphan girl, of unusual promise and intelligence, but wholly without means, will she write to GUARDIAN, 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.

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

**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.

**FOR SALE.—FULL SET RED SILK VEST-**ments worked in gold, with "I. H. S." on the back in gold. Also linen alb and chasuble, almost new. Address SACKVILLE, care LIVING CHURCH, Milwaukee, Wis.

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

**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.

**USED PIPE ORGAN WANTED;** medium small, in good condition. Address J. L. CILLEY, Secretary, Hickory, N. C.

## UNLEAVENED BREAD—INCENSE

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

**PRIEST'S HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

## CLERICAL OUTFITS

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

## HEALTH RESORTS

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

## BOARDING—ATLANTIC CITY

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

## BOARDING—NEW YORK

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

## REAL ESTATE—NORTH CAROLINA

"At last, she took to the open, stood and stared with her wan face to see where God might wait."  
—Browning.

"To become—Sister Scolastica."  
—Browning.

"Look, lady, where I bade you glance but now!"  
—Browning.

For the weary there are hearths and homes in the Mountains of the South. CHARLES E. LYMAN, Asheville, North Carolina.

## PUBLICATIONS

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

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

## MAGAZINES

**EVERYLAND, FOREIGN STORIES,** \$1.50 a year; trial copy for 3 three-cent 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, 12th and Walnut streets, Philadelphia, Pa.

## LOANS, GIFTS, AND GRANTS

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

## THE BOARD OF MISSIONS

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

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

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

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

## RETREAT

**NEW YORK.—A quiet day for men** will be given at the Church of St. Mary the Virgin, on Saturday, February 22nd, beginning with the mass at 8 o'clock. The conductor will be the Rev. Fr. Huntington, O.H.C. Any men desiring to be present will please send their names to the Rev. Dr. DELANY, 144 West Forty-seventh street.

## MEMORIALS

## EDNA BEASLEY AMSDON

Entered into her eternal home from her home, "Englewood", Ormond Beach, Fla., December 3, 1918, EDNA BEASLEY, for fifty-two years wife of Edward W. AMSDON. For her husband, a true helpmeet; to her son, lately deceased, and to her daughter, wife of Major General Leroy S. Lyon, of the United States Army, a devoted mother; to her Church always loyal; to her neighbors kind and sympathetic, she now rests in peace, her memory a benediction to all who knew her. It must be that perpetual light shall shine upon her.

## A. H. W. ANDERSON

We, the members of the clergy of the diocese of Chicago, gathered at the burial of our dear brother, the Rev. AUGUSTINE HUGO WELLS ANDERSON, D.D., desire to record our deep affection for him, our sense of loss at his death, our appreciation of his noble life, and our sincere sympathy with his family in their bereavement. He admirably manifested the virtues of the Christian priesthood. His stalwart ministry brought blessings to all, and was especially fruitful in the lives of men and boys. His life was dedicated to Christ and His Church, and that service led him to high tasks for the State until he laid down his life for God and country. Enriched by a friendship which proved its reality in times of need, we, his brethren, shall ever cherish his memory—loyal friend, true patriot, faithful priest of Jesus Christ.

"Grant him, O Lord, eternal rest;  
And let light perpetual shine upon him."

WILLIAM BREWSTER STOSKOPF,  
JOHN DONALD MCLAUCHLAN,  
EDWARD SIDNEY WHITE,  
Committee.

## FREDERICK COURTNEY

Immediately after the funeral of the late Rt. Rev. FREDERICK COURTNEY, D.D., at St. James' Church, on January 1, 1919, the clergy who were present met and appointed a committee of three to draft resolutions expressing their affection and admiration for their friend and brother, and their gratitude for his helpful ministry and inspiring life. The following are the resolutions.

Bishop Courtney was in his home a devoted husband and loving father, a cheerful companion to all, young and old.



In the house of his friends he was a gracious and welcome guest, full of humor and humanity.

In the house of God he was a reverent worshipper and a devout minister of the Church, preaching not himself, but Christ Jesus the Lord.

In the State he was a tower of strength in every good work, a brave and fearless leader in every righteous reform, and a virile opponent of all vice and wickedness, following closely in the footsteps of his Master, who came to destroy the works of the devil and make us the sons of God.

To his brethren of the clergy he was a real father in God, quick to aid with his keen intellect in solving doubts and problems, with a deep and sympathetic sense of the needs of sin-sick and despairing souls.

He was full of the love of God and man. His strength lay in the fact that his life was hid with Christ in God.

ERNEST M. STIRES,  
JAMES V. CHALMERS,  
FRANK W. CROWDER.

THEODORE ROOSEVELT

At a meeting last Monday, January 20th, of the Pittsburgh Clerical Union of the Episcopal Church, the following resolution was adopted on the death of THEODORE ROOSEVELT, and a copy engrossed and sent to Mrs. Roosevelt:

"Very rarely in the remarkable history of our nation has a man filled as large a place, and wielded such a sweeping influence, as can be said, without the slightest exaggeration, of Theodore Roosevelt. He was a man, fearless, aggressive, able, and far-sighted. Behind, and in all these outstanding traits, was a strong Christian spirit. His departure into the life of the world to come has created a void on earth. Our sense of loss language cannot adequately describe, but the fragrance of his complete life, with all its many noble influences, will ever remain with us. This imperfect tribute we gladly and enthusiastically make in the name of the Pittsburgh Clerical Union of the Protestant Episcopal Church, assembled Monday morning, January 20, 1919. Praying that the consolation of God our Father may be specially granted to Mrs. Roosevelt and the family, and that divine guidance may be theirs."

LEWIS F. COLE,

Rector of the Church of the Incarnation, Pittsburgh, and President of the Clerical Union.

SHELTON HALE BISHOP,

Rector of the Church of the Holy Cross, Pittsburgh, and Secretary of the Clerical Union.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

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 Uibrich, 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., 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.]

E. P. Dutton & Co. New York.

*The Kingdom of the Child.* By Alice Minnie Herts Helinger. With an Introduction by G. Stanley Hall, Ph.D., LL.D. \$1.50 net.

Yale University Press. New York.

*Judicial Tenure in the United States.* With Especial Reference to the Tenure of Federal Judges. By William S. Carpenter, Ph.D. \$1.50 net.

Ginn & Co. Boston, Mass.

*A Syllabus of Civics.* By F. D. Boynton, 30 cts. net.

Pilgrim Press. Boston, Mass.

*The Christian Approach to Islam.* By James L. Barton, Foreign Secretary of American Board of Commissioners for Foreign Missions. Author of *Daybreak in Turkey*, etc. \$2.00 net.

Holy Cross Press. West Park, N. Y.

*The Wine of God. A Spiritual Study of Our Lord's First Miracle.* By Shirley C. Hughson, O.H.C. \$1.00 net.

Longmans, Green & Co. New York.

*The Delayed Victory, and Other Sermons.* By F. Homes Dudden, D.D., Rector of Holy Trinity, Sloane Street, Examining Chaplain to the Bishop of London, Formerly Fellow of Lincoln College, Oxford. \$1.50 net.

Russell Sage Foundation. New York.

*Child-Placing in Families. A Manual for Students and Social Workers.* By W. H. Slingerland, A.M., D.D., Special Agent, Department of Child-Helping, Russell Sage Foundation. Introduction by Hastings H. Hart, LL.D. \$2.00 net.

PAPER COVERED BOOKS

From the Author.

*Church Dictionary of General Terms and Chief Bible Names.* By Frederic S. Eastman, Rector of Grace Church, Carthage, N. Y. 25 cts. net.

YEAR BOOKS

General Council Publication Board. Philadelphia, Pa.

*The Lutheran Church Year Book for 1919.* Issued under the auspices of the General Council, the General Synod, the United Synod in the South, and the Joint Synod of Ohio. Compiled and Edited by the Rev. W. M. Kopenhagen, Macungie, Pa., Miss M. Sheeligh, Frederick, Md., and Prof. Carl Ackermann, Ph.D., Columbus, Ohio.

Henry Altemus Co. Philadelphia, Pa.

*The Little Wise Chicken That Knew It All.* By Kenneth Graham Duffield. Twenty-nine illustrations. 50 cts. net.

*The Battleship Boys on the Sky Patrol, or Fighting the Hun Above the Clouds.* By Frank Gee Patchin, Author of *The Battleship Boys at Sea, The Battleship Boys' First Step Upward, The Battleship Boys in Foreign Service, The Battleship Boys in the Tropics, The Battleship Boys Under Fire, The Battleship Boys in the Wardroom, The Battleship Boys with the Adriatic Chasers*, etc. Illustrated. 50 cts. net.

GROWING INSPIRATION OF THE BOSTON CATHEDRAL

Which Has Found Its Work — A Memorial Service — Vestrywomen — Bishop Lawrence — Dr. van Allen to Europe

The Living Church News Bureau }  
Boston, January 27, 1919 }

THE Real Church in Real Times is the practical though not nominal theme of the notes from Dean Rousmaniere's report published in this week's Cathedral Calendar, giving the work of the Cathedral Church of St. Paul for 1918.

The full significance of this report can best be appreciated by those who remember St. Paul's Church before it became the Cathedral in 1913. It was a downtown church in 1910, struggling to keep numerically alive. Some of the finest and most loyal Churchmen and Churchwomen of Boston were members of St. Paul's, but they were justly discouraged. They realized that they were fighting against disintegration. So real was this discouragement that at one time, only a few years before it became the Cathedral, almost a majority of the parish formally voted to sell the site and move. "St. Paul's", was the common comment, "has been better days."

Then Dean Rousmaniere came in 1910

with the understanding that he was to prepare for the Cathedral. In 1913 St. Paul's formally became the Cathedral of the diocese. Now, instead of the common comment about the good old days, there is a contagious enthusiasm in the air that the best is yet to be. I am not sure what text in the Bible Dean Rousmaniere would select to express the spirit and plan of the tremendous transition. I think that his most fitting words would be these: "I came not to destroy St. Paul's Church with the sacred memory of former communicants, including Daniel Webster, J. Pierpont Morgan, Phillips Brooks, and Bishop Lawrence. but to fulfil its glorious past in a larger service to-day."

Not a change of name has made the difference, but a change of method and spirit. I am not certain that Dean Rousmaniere would agree with my interpretation, but it seems to me that formerly St. Paul's gave the people what they ought to have—or what the Prayer Book was supposed to demand that they should have—while now it gives what they want. This does not mean anything emotional, sentimental, or individualistic. But the services are so varied now that men can select what meets their need. There is the daily celebration, morning and evening prayer, a popular noon-day service, a class in personal religion. where

meditation, directed silence, and personal communion with God are appreciatively used, and many forms of study classes. On Sundays there are two celebrations, a dignified morning service but not too musically so, and a beautiful service of evening prayer with a choir of men and boys. And at 7:15 P. M. there is a fifteen-minute service of hymns, the old familiar hymns that choir-masters abhor and that saints and sinners immensely love. At 7:30 P. M. there is a more informal service based on Dr. Huntington's Grace Church evening services, that corresponds to a good Methodist evening service minus the hallelujah stunts. Both old and new patriotic hymns are often printed on slips for the congregation.

All these impressive services would be sounding brass and clanging cymbal unless there were the most personal spiritual, and social service. It is this personal service, which Dean Rousmaniere, Mr. Walton, Deaconess Lloyd, Choirmaster Warren A. Locke, Miss Wilson, Verger George Allen, and the several hundred volunteer workers are doing, that appeals to me even more than the impressive formal worship. The personal interview, the friendly counsel, hospital visitation—but where should I end were I to attempt to give all the personal forms of service at the Cathedral?

There has been a large increase in all the offerings. The apportionments have all been met. The pledge system shows progress as follows: 1913, \$11,745; 1914, \$11,541; 1915, \$14,917; 1916, \$14,899; 1917, \$15,923; 1918, \$17,431.

"Large problems loom ahead," writes the Dean. "What the country is to be for decades to come, and the place it is to take in the moral and spiritual development of civilization, is to be determined by those who fought for freedom and by those who caught the spirit of that conflict."

#### MEMORIAL SERVICE

A service in memory of the late Samuel P. Mendell, 2d, of this city, first lieutenant, 20th Aero Squadron, Air Service, U. S. A., killed in action November 5th at South Mouzon, France, was held in Emmanuel Church last Tuesday.

The Rev. Dr. Elwood Worcester, rector of the church, and the Rev. Dr. William G. Thayer of St. Mark's School officiated. The ushers were chosen from his friends of St. Mark's and Harvard, where Lt. Mandell was a member of the class of 1919.

#### WOMEN ON CAMBRIDGE VESTRY

Two women have been elected to the vestry of St. Peter's Church, Cambridge (Rev. Samuel H. Jobe, rector). They are Miss Bessie E. Small and Miss Mabel A. Jones. On the weekly Church Calendar of St. Peter's these two new members of the vestry are called "Vestrywomen".

#### CONDITION OF BISHOP LAWRENCE

The friends of Bishop Lawrence will be glad to hear that yesterday, for the first time since he was taken ill several weeks ago, he was able to leave his chamber and go down stairs.

For the last week he had been steadily progressing and had been able to be up and about his chamber.

The Rev. A. Geo. E. Jenner, rector of St. Ann's Church, Dorchester, has written the following words to his people relative to Bishop Lawrence:

"We are enormously relieved at the report that he is now well on the way to complete recovery. There is not a Bishop in the Church whom people love, trust, and lean upon more than—if as much as—William, by the grace of God, Bishop of Massachusetts, magnificent in leadership, most winning and attractive in personality,

a brother as well as spiritual father to clergy and people alike."

#### DR. VAN ALLEN WILL VISIT EUROPE

The Boston *Transcript* has just published an important news item concerning Dr. van Allen, and a most real appreciation:

"To the Rev. William H. van Allen, D.D., of the Church of the Advent, has come a special honor in having been selected with others to go to Europe to expound his views in that special field of activity which has brought him to the fore since the beginning of the great war.

"Because of parochial duties, Dr. van Allen will not be able to leave this country until the end of April. On Sunday at a special meeting of the corporation of the parish of the Advent he was granted a six months' leave of absence with full salary, and it is understood that those in touch with the purposes of this trip are enthusiastic over the results to be attained.

"This offer comes from the National War Work Council of the Y. M. C. A. which, it is understood, has been approached by the government to select eighty men whose loyalty to the nation is not to be questioned. The work is in no sense such as undertaken by the army of Y. M. C. A. secretaries, but it is of a larger and more far-reaching character. In fact the visit of these eighty men, some of whom will start immediately, is of significance at this time when a spirit of unrest is prevalent and is said to be seizing some of the American troops. In this connection it is suggested that perhaps the peremptory order of the government forbidding the American troops from talking to German women has a deeper significance than is apparent on the surface. One of the chief purposes, therefore, of the visit abroad of these staunch Americans may be to combat those mischievous views.

"Dr. van Allen's activity as an exponent of American constitutional democracy and his ardent opposition to Bolshevism and kindred doctrines are recognized; and his knowledge of Europe will serve him in good stead in his prospective trip. He is intimately acquainted with Belgium and almost as much so with France and neighboring countries. His latest visit abroad was in the summer of 1914.

"Details of his trip have not yet been

mapped out; in fact he will be more or less in the dark until he reaches the other side, when he will receive final instructions in Paris."

#### "OUR DUMB CONGREGATIONS"

The Rev. Edward T. Sullivan has written an interesting article in the current issue of the *Church Militant* relative to "Our Dumb Congregations".

"Mr. H. H. Fletcher, who is well known as the genial and friendly Churchman Afraid of the Boston *Transcript*, and whose columns, in the Saturday issue, of fresh religious thought, of instructive and timely comment, and of interesting religious news, gleaned from far and wide, are a source of inspiration and refreshment to thousands of people each week, writes this gentle hint about what in fact is a glaring defect in our equipment for public worship:

"It may be suggested that in many Episcopal churches the hymnals do not contain the written music. Hence no one can sing except those who know the music "by heart," as the saying is. Elderly people do not readily become sufficiently familiar with tunes, by the ear, so to speak, to be able to sing them with ease. Necessary preliminaries to wide congregational singing would seem to be to have the pew racks well supplied with hymnals which contain the music and to have the children of the Church taught early in their lives to sing all the more commonly used hymns of the Church."

"This is well said; and this keen observer puts his finger on the root cause of our dumb congregations. Our Church is the only Church which does not put music hymnals in the pews. The poorest little Methodist or Baptist or Congregational Mission has music hymnals, for those Churches do not publish any other sort of hymnal.

"It is a satisfaction to learn that the Church Pension Fund, which has the copyright of the new hymnal now being issued, and of which Bishop Lawrence is president, has decided that it will issue no edition without music. It is hoped that Mr. Fletcher's fruitful suggestion will be increasingly regarded, and that the little hymn books with only the words will soon be banished from our pews.

RALPH M. HARPER.

## DR. DEARMER DELIVERS THE ANNUAL BOHLEN LECTURES

In Holy Trinity Parish House, Philadelphia — Divinity School Alumni — Galilee Mission — Educational Day

The Living Church News Bureau }  
Philadelphia, January 27, 1919 }

CO one having heard the first of the four lectures on The Art of Public Worship, which the Rev. Dr. Dearmer gave in Holy Trinity parish house, could help but be impressed by the importance of the place he assigned to art. "All religious activities," he declared, "are composed of beauty, truth, and goodness." Then he went on to say that, especially since the time of the Reformation men have been willing to concede the importance of truth and righteousness, but beauty in worship has been taboo. He continued: "Beauty as a manifestation of the Father is precisely what the modern

world has forgotten," and beauty he defined as "only the right notion of art."

How necessary art is in the worship of the Church he illustrated by saying: "No religious gathering can take place without the art of ceremonial. The Bible cannot be read without the art of elocution. A good sermon requires the art of rhetoric, and elocution, and in a considerable measure the art of poetry." He summed up his defense of art in the conduct of the services and in the architecture and furnishing of churches by saying that it was not "a cheap device, but a thing of beauty, to be looked upon as an attribute of God Himself."

In the second lecture the day following, Dr. Dearmer referred to the nineteenth century revival of the arts that belong to worship, and characterized much that has come into use as "cheap and tawdry". The criticism was severe, but Dr. Dearmer seemed to think that the training of the artistic sense of the divinity student would

remove much of the difficulty, and prevent the perpetuation of some of the nineteenth century "horrors".

The other two lectures of the course will be given on Tuesday and Wednesday of this week.

ALUMNI BANQUET

The mid-winter banquet of the associate alumni of the Philadelphia Divinity School was held in the club rooms of the Church House on January 21st. Dean Bartlett spoke in hopeful terms, especially of the project to build on the school's new site in the neighborhood of the University of Pennsylvania. Dr. Bartlett referred also to the summer school of theology to be held at the Berkeley Divinity School from July 1st to September 13th, for returning soldiers.

The Rev. Dr. Dearmer, the special speaker, urged the clergy to use their influence to strengthen the cordial ties of friendship between America and Great Britain.

Bishop Talbot spoke of the growing sentiment among Christians of other communions for Church unity, and referred to what the Church was doing to bring about that most desirable result.

GALILEE ANNIVERSARY SERVICES

The Galilee Mission which is doing fine work among the "down and out", celebrated its 22nd anniversary by a series of special services. The choir of St. Jude and the Nativity furnished the music on Saturday evening, January 25th, and the choir of Christ Church on the following Monday evening. The Sunday evening service was held in St. Paul's Church, Overbrook, and members of the mission made the addresses. The Rev. J. J. D. Hall, the superintendent, reports that 38,110 persons attended the chapel services in 1918, of whom 1,152 were "converts".

DIOCESAN EDUCATIONAL DAY

For Diocesan Educational Day, Wednesday, January 22nd, at the Church House, a full informational programme was offered. Three mission study classes were conducted in the morning, at one of which Bishop Burses's book, *Our Church and Our Country*, was used. The author himself made a short address.

Very decided objections were expressed to the term "Domestic Missions". "Missions under the Flag" was suggested as a name that would not leave people cold when an effort was made to stir up enthusiasm for work among Indians, negroes, mountain whites, and the natives of our insular possessions.

In the afternoon, Miss Romney, of Germantown, a leader in canteen work during the war, presented a well-defined programme for using in definite Church work the hundreds of young women engaged as motor-messengers during the war. Among other things Miss Romney said that they could be of great aid in caring for the poor and sick. Other branches in which young women might engage were presented by the Rev. T. E. Della Cioppa of the Italian Mission. The Rev. A. J. Arkin spoke of social service work in Kensington, the Rev. Dr. Washburn on hospital work, Deaconess Colesberry told of St. Martha's House and appealed for workers, and Dr. Wm. H. Jefferys spoke of the City Mission.

SERVICE FOR NURSES

A special service for nurses was held at Holy Trinity Church, on Sunday afternoon, January 19th under the auspices of St. Barnabas' Guild for Nurses. After the service a reception was given the members and their friends at the home of Mrs. E. B. Leaf, secretary of the organization.

CHARLES A. RANTZ.

period through which we are passing is putting a new emphasis on the partnership of the community in everything which makes for the public welfare. And the community should not be content in being merely a silent partner. It should assert rights, claim privileges, and shoulder responsibilities in the upbuilding of the city."

INTER-CHURCH EMERGENCY CAMPAIGN

The Inter-Church Emergency Campaign began in Chicago with a notable Reconstruction Conference at St. James' Church, on January 24th. As is generally understood, the object of this campaign by the General War-time Commission of the Churches is "to promote inter-church effort during the war and during the emergencies arising upon demobilization and reconstruction; to create an atmosphere favorable toward the support of war-time work by the churches; to impress upon the public and upon the Church the fact that the Church has a war-time mission and that it is giving its money, as well as its men, to fulfill this mission."

The meeting was most representative. The Rev. Herbert L. Willett, Ph.D., presiding, Bishop Anderson making the invocation, and the lesson being read by the Rev. Dr. Charles Gilkey of the Presbyterian Church. The addresses on The Challenge of the After-War Problem to the Church were made by Bishop Stearly of Newark, the Rev. Dr. Nehemiah Boynton, pastor of the Clinton Avenue Congregational Church of Brooklyn, and Bishop William A. Quayle, a Methodist, formerly of this city. The Rev. Dr. John Timothy Stone of the Fourth Presbyterian Church, Chicago, made the closing prayers and gave the benediction.

SOCIAL SERVICE ACTIVITIES

The Social Service Commission, following out its plan of having members of the parish committees visit different Church institutions and thus become intimately acquainted with the charitable and philanthropic work of the diocese, met at St. Mary's Home, on January 21st. After a tour of inspection through the Home, the members of the committees had a conference on the work of the Home.

The City Club of Chicago announces in the *Bulletin* of January 20th the appointment of the new civic committees. Among them is the "Committee on Labor Conditions", to bring about improved conditions of labor and better industrial relations. The committee is composed of twenty-five members, including the Rev. J. B. Haslam, executive secretary of the Social Service Commission of the diocese.

A TWO-YEAR-OLD MISSION

The Church of the Holy Apostles will hold its second anniversary on February 18th. The progress of this mission has been rapid, and the congregation is now self-supporting, with \$400 pledged to missions. Last June the Mission was moved into a portable building at Drake and Leland avenues, and now larger quarters still must be found. The Sunday school is divided into two sessions, one meeting in an apartment building across the street. The Rev. E. S. White is in charge.

GOLD STARS

Two more of the young men of St. Barnabas' parish have been reported as giving their lives for their country, Walter Capps, a member of the Sixth Regiment, U. S. Marines, and Sergeant R. Elliot Dorman. Mr. Capps was wounded in July at Château Thierry, but his parents only learned of his death in December. In the current issue of the parish paper, the rector of St. Barnabas', the Rev. E. J. Randall, says of Mr. Capps:

SERMONS PREACHED FOR THE CHICAGO PLAN COMMISSION

On "Nehemiah Sunday" — Inter-Church Emergency Campaign — Social Service — Mission Anniversary — Gold Stars

The Living Church News Bureau }  
Chicago, January 27, 1919 }

THE Chicago Plan Commission of leading citizens who have the material and cultural welfare of Chicago much at heart have solicited the cooperation of the clergy and congregations for the "Plan". Sunday, January 19th, aptly sermed "Nehemiah Sunday" by many of the ministers and preachers who entered into the spirit of the Plan, was set aside as a day of special appeal for support of the Plan. The resolution calling for help from Churchpeople generally is interesting if only as indicating the opinion a civic organization has of the Church as a propagator and agent of physical well-being. Part of the preamble of the resolution reads:

"The protection of citizens with sanitary surroundings and inspiring environments means not only saving the youth and strengthening the citizenry but directly influences the nation for advance and betterment.

"Whereas the best humanitarians hold that man builds upon the basis of character, so cities in their physical planning must provide for the finer things that tend to

make the mind as well as the body rich, and therefore city planning becomes one of the most important and far-reaching influences of the times.

"The reconstruction period is now upon us with its economic demands; its urge for the employment of returning troops; the safeguarding of labor; the conservation of public health, convenience, and well-being. The improvements embodied in the Plan have a most important bearing upon the inauguration of hygienic measures for the benefit of our citizens, for the amelioration of living conditions, and for the most economic and successful conduct of business.

"Chicago now faces its gravest hour of need and its greatest moment of opportunity, in which the churches may have effective part."

Among those who responded to the Commission's appeal was Bishop Anderson. Preaching at St. Andrew's Church, on the West Side, he said:

"The reconstruction platform of the Chicago Plan Commission is a platform on which the entire citizenship of Chicago can stand. Better than the plan itself are the motives and purposes which inspire it. They should have the active support of the people of Chicago and especially of the leaders and makers of public opinion.

"Religious leaders, industrial leaders, labor leaders, social leaders, all who are interested in a better Chicago should get behind the Chicago plan. The reconstruction

"Walter was for several years one of our faithful Sunday school secretaries and a member of our basketball team; a clean-living, Christian boy, faithful in his Communion, and a constant comfort and joy in his own home."

Mr. Randall says this too, of the other brave boy who lost his life:

"Sergeant Dorman served previously on the Mexican border as a member of the First Regiment I. N. G., and, although having a wife and baby, stayed in the service when the United States entered the great world war, and went to France with his regiment. He died of pneumonia in October. He was a fine, clean-living young man, and a communicant of the Church."

A memorial service was held for Lieutenant Edward Wallace at St. Peter's Church on December 29th. Lieutenant Wallace, the fourth on the St. Peter's service list to fall, had not been actively connected with the parish for some time but had retained his membership there.

Mrs. Ida M. Lehmann and family are presenting to the parish of St. Simon's, Chicago, a carved oak reredos as a memorial to Kerlin Lehman, a faithful acolyte and Brotherhood boy, who died for his country in France.

#### DEATH OF MISS MARY A. WILSON

On January 18th at Park Ridge, Ill., there died Miss Mary Augusta Wilson, for a quarter of a century a faithful communicant of St. Mary's parish (Rev. C. A. Cummings, rector). Largely through her influence and generous gifts the present beautiful church was built, and many of the ornaments of the church, and much of its equipment, including the fine organ, were given by her. She was honored and valued for her faithfulness to all the Church's ways. The burial service was from the church she loved, on January 21st.

H. B. GWYN.

#### AMERICAN CHURCH BUILDING FUND COMMISSION

AT THE ANNUAL meeting of this Commission on January 16th the retiring officers were reelected, substituting Mr. Charles A. Tompkins for Mr. E. Walter Roberts as assistant treasurer. Reports for the preceding two months and for the year ending December 31st were presented. Six gifts, aggregating \$2,900, were reported as having been promised.

The reports showed an increase, in spite of adverse conditions, of about 70 per cent. on the gross business of the preceding year. Negotiations of nineteen loans have been completed to aid in the erection of nine churches, six parish houses, three rectories, and one church parish house, amounting to \$84,400. Thirty-nine gifts have been granted to complete the erection of thirty-three churches and chapels, three rectories, and three parish houses, amounting to \$18,943. Fourteen grants have been made for five churches and chapels, seven rectories, and three parish houses, amounting to \$11,050. In addition, the commission has approved of twelve loans amounting to \$44,050; of four grants, amounting to \$2,600; and of twenty-one gifts, amounting to \$10,050; a total of \$56,700, payments for which will be made when the necessary papers are in hand. The gross total of business for the year amounted to \$171,093. These figures added to the reports of previous years show that the Commission has loaned something over \$1,000,000 to 624 churches, has made 41 grants, amounting to \$29,000, and 947 gifts, amounting to \$257,000.

The total amount of the permanent building fund to December 31st was \$663,249.94.

#### ROOSEVELT SERVICES IN HAVANA

Roman Bishop Warns His People from Church Service—Caustic Comment of Local Papers

THE PEOPLE of Cuba were not ungrateful enough to forget their political obligations to Colonel Roosevelt, when his death was reported in Havana. President Menocal declared the day of the burial a day of national mourning, which was rigorously observed, all places of business and amusement being closed, and the public games being suspended.

Just at the hour of the burial the great National Theater, one of the largest theaters in the world, was filled completely with a congregation of sad-hearted people, invited to attend a memorial service in honor of their great friend. This service was arranged through the initiative of the president of the local Anti-Germanic Club. It was wonderful to note the dignified reserve on the part of the great congregation. Latin-Americans are very nervous, and much given to applauding what appeals to them. Several impressive occurrences in this service urged the people to applause, and it was with the greatest difficulty that they restrained themselves; but if any forgot they were immediately silenced by reproving hisses!

But many failed to gain entrance and many others wished to attend a religious service in some church, conducted at least chiefly by the clergy. It would have been natural that some large Roman Catholic church should have been selected. But such was not the case.

A delegation from the Rotary Club waited upon Bishop Hulse and Dean Myers, making request that they hold such a service in Holy Trinity Cathedral on the First Sunday after the Epiphany. They readily consented, and on the following day notice appeared in the papers.

"Theodore Roosevelt, ex-President of the United States, died at Oyster Bay the 6th day of January, 1919. For the eternal rest of his soul funeral honors will be celebrated on Sunday, the 12th, at 10:15 A. M., in the Cathedral of the Most Holy Trinity, Neptuna Aguila, the Episcopal Bishop, Rt. Rev. Hulse, and Dean Myers officiating."

This notice appeared in all the leading papers, but in the next issue of the chief Spanish daily, the *Diario de la Marina*, appeared a letter from the Roman Bishop of Cuba, resident in Havana, Bishop of the Province of Havana:

"In the edition of your paper of to-day's date I have seen a mortuary notice of invitation to the religious services which will be held in a Protestant church of the Episcopal rite in memory of the Honorable ex-President of the United States, Theodore Roosevelt.

"Inasmuch as the Catholic Church has fulminated the decree of excommunication against all Catholics who attend religious services performed by whatever religious sect, I perform my duty by making this public, reminding all faithful Catholics of the existing prohibition with its penalty in order that none may incur it by attending religious services performed by the so-called Episcopal Church."

This notice seems to have had not the least effect upon a large number of "faithful Catholics", for the Cathedral was filled to the doors with a congregation as representative as that in the theater. Fully half the members of the Rotary Club attended, as did men from the civil and diplomatic services, government officials, and prominent people in society. Bishop Hulse preached the sermon.

But the press uttered caustic comment.

The Havana Post, the leading English daily, said editorially:

"With infinite regret we read the anathema by the Bishop of Havana. . . . We are over apt fondly to say that certain things cannot happen, but the above proves too sadly the folly of such conviction. Cardinal Gibbons or Cardinal Mercier could not have written the above letter, but by the fact that he has done it we know that the Bishop of Havana could. . . . The tenets of it are not Catholic—they are simply Spanish!"

An editorial in *La Noche* comments: "Without the efficacious intervention of Roosevelt the Cuban Bishop of Havana would not be exercising the functions of a bishop."

*El Mundo* attacks the foundation of the Bishop's remarks:

"The canon law only prohibits attendance upon such religious functions as may conduce to a perversion or a scandal. We do not know, however much we may believe him to be so divorced from logic, whether there may be represented in his attitude in connection with this express prohibition something of a gratuitous insult to the American Episcopal Church and its members. So much the more when a few days ago the Pope, who undoubtedly holds another opinion regarding these things than that of Monsenor Gonzalez Estrada, received and heaped with attentions President Wilson, to whom is permitted more than was allowed to those good Cubans who attended the funeral honors of Colonel Roosevelt; he was permitted to ascend the pulpit and preach, waging an active campaign of religious propaganda in favor of that religion which so much twitches the nerves of the good and gentle Monsenor Gonzalez Estrada."

*La Politica Comica* comments as follows:

"It would seem to be a mistake in these times when the confounding tempest of progressive ideas is making societies and nations tremble, ideas spread abroad with the fullest judgment in order to abolish prejudices and religious fanaticism, and in which those crowns which stand for the backwardness of medieval times are falling to the ground dashed to pieces, that there should appear this threat to excommunicate those who enter the Episcopal Cathedral in order to lift a thought to God in memory of that man who was so great, and such a good friend to the Cubans. . . . Contrast this action with that of the Head of the Church, who besought the Protestant, Mr. Wilson, to go to see him in the Vatican, and even went out to the entrance to meet him."

Whatever may have been the animus of the Bishop's letter, it has resulted to the advantage of the Church. The people of the city have had another opportunity to assist in the truly Catholic worship of a Church that believes in a common humanity, and in the freedom to worship God without tyranny. They will not forget that through the labors and suffering and imprisonment of a so-called Episcopal clergyman religious liberty was secured for the Island. Many Cubans are awaking to the fact that a purer branch of the Holy Catholic Church is working among them.

#### TEXAS DIOCESAN COUNCIL

IN THE absence of the Bishop, who was ill, the Bishop Coadjutor presided at all sessions of the seventieth annual meeting of the council of the diocese of Texas, which was held in Christ Church, Tyler, on January 15th and 16th.

The council opened with a celebration of



the Holy Communion, the Rev. H. B. M. Jameson being the celebrant. At a second service the Bishop Coadjutor was celebrant, assisted by the rector of the parish and Archdeacon Whaling. The Rev. J. H. S. Dixon was the preacher at this service.

After the service the council was organized by appointment of the necessary committees. In the afternoon the secretary read a letter from the Bishop, and a charge by the Bishop Coadjutor was listened to with close attention. It presented several radical suggestions which were later expressed in legislation. The first proposal was that there shall be a diocesan budget to include the diocesan assessment, the apportionment for diocesan missions, and that for general missions. The budget treasurer shall collect the assessment in monthly payments and divide it among the treasurers of the three funds—the assessment being based on running expenses—20 per cent. on parishes and missions whose running expenses are \$1,000 or less, 30 per cent. on those raising between \$1,000 and \$2,000, and 40 per cent. on those above \$2,000. The value of the plan apparently is the collection in monthly instalments.

A second proposal was that a corps of four-minute men shall be organized under a chief whose business it shall be to communicate to the parishes and missions any information or request of the Bishop or Bishop Coadjutor. Mr. Gus. Taylor of Tyler was appointed chief of the four-minute men.

The amendment to the constitution providing that women have seats and votes in the council, which passed last year, failed to receive the necessary two-thirds vote by a narrow margin, probably owing to the fact that Judge Simkins, who was sponsor for the amendment, was unable to attend. The following officers were elected:

Secretary: the Rev. H. B. M. Jameson, Bryan.

Treasurer of diocesan missions: Mr. J. Cook Wilson, Beaumont.

Treasurer of the diocese: John Sealy, Galveston.

Registrar: the Rev. Geo. L. Crockett, San Augustine.

Chancellor: R. W. Franklin.

Examining Chaplains: The Rev. Geo. B. Norton, D.D., the Rev. L. C. Harrison, the Rev. Joseph Carden.

Vacancy on Standing Committee: The Rev. Charles Clingman.

Delegates to General Convention: Clerical—The Rev. G. S. Sargent, D. D., the Rev. Messrs. S. M. Bird, Charles Clingman, W. P. Witsell. Lay—Messrs. G. A. Taft, G. Taylor, H. W. Smith, C. L. Johnson.

Alternates: Clerical—The Rev. George B. Norton, D.D., the Rev. Messrs. John Sloan, L. C. Harrison, H. B. M. Jameson. Lay—G. Willig, Dr. Holdert, Dr. T. D. McGown, R. W. Franklin.

The council was brought to a close with a missionary meeting when the speakers were the deans of convocations and Archdeacons Whaling.

### NEW TEACHERS' HOME FOR IOWA SCHOOL

ST. KATHARINE'S SCHOOL for girls in Dav- enport, Iowa, reports 68 boarding scholars, the necessity of refusing admission to others, and the creation of a waiting list. Even the present enrollment, larger than ever before, has been accommodated only by moving the teachers out to make room for more boarders.

Such a condition demands this year the new teachers' building planned for a year ago but delayed by war conditions. A structure costing perhaps \$10,000 will be erected, as a memorial to Miss Marion Crandall, who

was killed by shell fire while in Y. M. C. A. work on the French front.

Bishop Morrison, president of the trustees considers that erection of this building this year is imperative. A nucleus for the fund is now ready.

### BISHOP TOURET AT ROCHESTER HOSPITAL

BISHOP FRANK HALE TOURET of Western Colorado, operated upon by Dr. William J. Mayo in St. Mary's Hospital, Rochester, Minn., on Tuesday, January 22nd, is rapidly recuperating.

The distinguished surgeon considers the operation most successful.

### DEATH OF COL. J. M. SNYDER

IN THE death of Col. James M. Snyder on January 16th, after brief illness, Trinity Church, North Troy, N. Y., loses its junior warden, a devoted friend, very active in the parish. His wife died less than a month ago. Col. Snyder took an active and interested part in every project that promised advantage to the municipality, and in political and Grand Army circles he will be greatly missed. Col. Snyder was born in Ballston Spa in 1845, but was educated in the public schools of Troy. In 1862, he enlisted in the New York Volunteers, and was made prisoner at Harper's Ferry, but later paroled. He afterward served in the Army of the Potomac, and was honorably discharged at the close of the war. He was married twice. Col. Snyder was a delegate to the diocesan convention for many years. The funeral was held from Trinity Church, Troy, on January 19th, the rector, the Rev. Charles M. Nickerson, D.D., officiating. Burial was in the family lot in Oakwood cemetery.

### DEATH OF NORTH CAROLINA CHURCHMAN

MR. THOMAS SETTLE, a warden of St. Mary's parish, Asheville, N. C., died on January 20th, from pneumonia, following influenza. Mr. Settle was to all appearances making a remarkable recovery, when suddenly a clot of blood passed into the heart, causing almost instant death. Mr. Settle will be greatly missed in his parish and district, of which he was becoming a valuable member. A number of years ago he was a member of Congress, representing the fifth district.

Funeral services were held at St. Mary's Church by the rector, the Rev. Charles Mercer Hall, assisted by several of the local clergy. The burial was in Greensboro.

### DEATH OF REV. J. R. MATTHEWS

THE REV. JOHN R. MATTHEWS, rector of Preston parish, Smyth county, Va., died at Saltville on January 22nd, after a brief illness of pneumonia, following influenza. The Rev. Mr. Matthews was born and reared in Manchester, England, and was a master of arts of Oxford University. He came to this country about thirty years ago and took up the mission work of the Church, holding mission services all over Virginia and other states.

Last fall he took charge of Preston parish, with residence at Saltville, where he has doubtless done his crowning work. Soon after his arrival the epidemic broke out and his work was great. He kept going every day and half the night, visiting every home he could possibly reach, ministering with peculiar tenderness and sympathy to the spiritual and material needs of the suf-

fering. None ever speak of him but in words of praise.

Mr. Matthews was married to Miss Essie Collins of Columbus, Ohio, who survives him, with three sisters and one brother, one sister in Cleveland, Ohio, and the others in Manchester, England.

The funeral was conducted on Friday, the 24th, at Saltville. The Rev. G. Otis Mead, an associate in many missions with the Rev. Mr. Matthews, conducted the service in the necessary absence of the Bishops, being assisted by the Rev. Messrs. J. W. C. Johnson and F. H. Craighill. The body was placed in a vault at Marion, but will later be taken for burial to Barnesville, Ohio.

### DEATH OF REV. C. I. MILLS

THE REV. C. IRVING MILLS, formerly of St. Mark's Church, Glendale, Cal., died at the Hospital of the Good Shepherd, Los Angeles, on January 10th. Mr. Mills was born in Medford, Mass., December 11, 1851, and spent his boyhood and early youth in Boston preparing for college at the Latin school. Graduating from Wesleyan University, Middletown, Conn., and from the Law School of Boston University, he shortly afterward entered a theological seminary and prepared for the Methodist ministry.

He held pastorates in his native state for ten years, then ill health compelled him to remove to New Mexico, where he was secretary and treasurer of the New Mexico Commission. He also taught for a time in Albuquerque College and later became its president.

In 1902 he abandoned the Methodist ministry and entered the communion of the Church. He was ordered deacon in 1903 and ordained to the priesthood by Bishop Olmsted of Colorado. In that field he served as assistant minister of St. Mark's Church, Denver; as city missionary associated with St. John's Cathedral as canon; and as priest in charge of Ascension Church which was completed during his rectorate. He was secretary of the diocese for six years, and editor and publisher of the *Colorado Churchman*.

In 1913 ill health compelled him again to change climates. While he was rector of St. Mark's Church, Glendale, Cal., a new building site was purchased. The work of the parish was too heavy for his waning strength and he resigned at Easter, 1917. He was prelate to the Knights Templar, and chaplain of the Royal Arch Masons.

Mr. Mills is survived by his mother, his wife, a daughter, and a son. The funeral service was held in Glendale, January 17th, by Bishop Johnson of Los Angeles, assisted by the Rev. George Davidson, D.D. The pallbearers were six of his brother clergymen.

### DEATH OF REV. L. F. ANTHONY

THE SAD news has come to the Church in the district of Asheville of the death of one of their youngest priests, the Rev. Lee Frontis Anthony, at the Mission School at Valle Crucis, North Carolina, where he was stationed. His death, due to pneumonia, occurred on Sunday, January 5th, the eve of the Epiphany.

Mr. Anthony was the last priest but one to be ordained in the district. He was made priest on May 15th at the last annual convention in Asheville. In his short ministry at Valle Crucis he followed in the steps of priests and teachers who have for over seventy-five years served the Church in this isolated mountain spot. As a deacon he ministered for part of a year in his hometown of Lincolnton, assisting the rector of

St. Luke's, the Rev. Cyril E. Bentley, a seminary friend.

Mr. Anthony was graduated from the General Theological Seminary in 1917, and was ordered deacon at St. Luke's, Lincoln-ton, on July 22nd of that year. Part of his previous education had been received at the Patterson School in the district of Asheville, and he had studied for the ministry under the Rev. A. S. Lawrence of Hillsboro. His mother and sisters were unable, on account of a snow storm, to reach Valle Crucis until after his death; but they took the body to Lincoln-ton for burial.

#### SOUTH DAKOTA RECEIVES PICTURE OF BISHOP HARE

IN THE CAPITOL at Pierre, S. D., on January 15th, at the meeting of the State Historical Society, in the representatives chamber, a portrait of the late Bishop Hare was unveiled. The presentation was made by Bishop Burluson and was graciously responded to by his excellency, Governor Peter Norbeck. The picture will hang permanently in the halls of the state capital. For many years there have been portraits in these halls of men closely connected with the history of South Dakota. The absence of Bishop Hare's portrait was particularly noticeable, for no man has done more to up-build South Dakota. To him is due more than to any other the Christianization of the Dakotas. But his work as a citizen was by no means confined to his Indian brethren. When South Dakota was a by-word for its loose divorce laws Bishop Hare fought often almost alone, extending the old ninety-day residence act to the present law. He founded schools among the Indians and also among the whites, which made a tremendous contribution to the development of the State.

The portrait was unveiled by Dr. Helen Peabody, principal of All Saints' School. The invocation was offered by the Rev. Luke Walker, the first Indian minister ordained to the priesthood by Bishop Hare. During the exercise the large audience sang Bishop Hare's favorite hymn, *The King of Love My Shepherd Is*. The principle feature of the evening was a paper prepared and read by Bishop Burluson, dealing with Bishop Hare as a citizen.

A representative body of some twenty or thirty men and women associated in close ties with Bishop Hare acted as a presentation committee.

#### SOUTH DAKOTA CHURCH CONSECRATED

THE NEW St. James' Church, Mobridge, South Dakota, was consecrated on Sunday, January 12th, by Bishop Burluson. Arch-deacon Ashley of the Niobrara assisted as also did the missionary in charge, the Rev. Harvey Kerstetter. There were three confirmations at the same service.

The church is a new type of building for South Dakota, combining the features of church and parish house. It is long and narrow, 65 by 21 feet, with folding doors in the center which divide one section off for a parish hall or folded back make room for a large congregation. Underneath is a full basement. The building is near the high school, with land enough to build a rectory later, for which plans have already been drawn. The cost of the building is \$5,000, more than one-half of which came from local givers.

Mobridge, the most important town in northwestern South Dakota, has an assured future, as it is at the crossing of the Missouri river and the main transcontinental line of the Milwaukee railroad. Here is

one of South Dakota's two permanent bridges across the Missouri. It is a town of about three thousand inhabitants within twelve miles of the Standing Rock Indian Reservation. The missionary has a district extending about one hundred miles in each direction.

#### DEATH OF REV. R. H. GERNAND

THE REV. ROBERT HENRY GERNAND, a non-parochial clergyman of the diocese of Maryland, died at Roland Park on January 22nd. He was ordained to the perpetual diaconate by Bishop Whittingham in 1877, and served as a volunteer assistant at Mt. Calvary Church, Baltimore, and also in St. Paul, Minn.

#### BEQUEST

MRS. AMANDA ROCKWELL CLUETT, who died on Christmas Eve, left \$25,000 to St. John's Church, Troy, N. Y., of which she was a communicant. This amount, added to the endowment found raised during the rectorship of the Rev. Henry R. Freeman, D.D., makes St. John's one of the most heavily endowed churches in the diocese.

#### MEMORIALS AND GIFTS

AT ST. ANDREW'S CHURCH, Waverly, Iowa (Rev. John S. Cole, rector), two Eucharistic candlesticks given by Mrs. J. Y. Hazlett and her sisters, Misses Mabel and Allie Knott, in memory of their father and mother, were blessed by the rector on the Sunday after the Epiphany.

ON JANUARY 12TH, at St. Peter's Church, Pittsburg, Kansas (Rev. Jos. H. Harvey, rector), a silk flag, the gift of the Church school, and a silk service flag with thirty-one stars were blessed. The service flag, the work of Mrs. W. B. Fox, was made of materials furnished by guild members. At the service, two of the blue stars were replaced by gold ones.

#### ALASKA

P. T. ROWE, D.D., Miss. Bp.

Death of Mr. and Mrs. Wells

ON THE 5th of October THE LIVING CHURCH inserted a notice of the marriage of Walter Harper and Frances Wells. It must now record their death. When the steam-boat "Princess Sophia" foundered in a blizzard in the Lynn Canal on the 25th or 26th of October—the date is uncertain—with her entire company of 350 souls, Walter Harper and Frances Wells, his wife of seven weeks, were among the dead. Mr. Harper had been Archdeacon Stuck's travelling companion for a number of years, and was the first man ever to set foot on the summit of Denali (Mt. McKinley). Last winter in company with the Archdeacon he passed entirely around the arctic coast of Alaska. He was on his way outside to enter college intending to prepare himself for the career of a medical missionary in Alaska. His wife, the daughter of Gwilliam Wells of Germantown, Philadelphia, and granddaughter of the Rev. William Murphy, for many years rector of St. Michael's Church, Germantown, had been a nurse at St. Stephen's Hospital, Fort Yukon. The bodies have been recovered and were buried in the same grave at Juneau by Dean Christian.

On All Saints' Day a memorial service was held in St. Stephen's Church, Fort Yukon, where, less than two months before, they were married.

#### ALBANY

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

Memorial Services—Anniversary—Clerical Club

SERVICES IN memory of First Lieutenant Francis Y. Van Schoonhoven of the 101st U. S. Infantry, New England Division, killed in France late in October, were held in St. Paul's Church, Troy, on January 15th. The organ prelude was Handel's "I Know That My Redeemer Liveth." The solemn procession of men and boys, each with his closed hymn book, was impressive, while the American flag, held aloft in the midst told of a life sacrificed for others. The Rev. Edgar A. Enos, D.D., the rector, was assisted by the Rev. Edward Dudley Tibbits, D.D., who delivered the eulogy. Lieut. Van Schoonhoven was prepared for college at Hoosac, where he was also brought into the Church.

DECEMBER 29TH was the thirtieth anniversary of the ordination to the priesthood of the Rev. Edward Dudley Tibbits, D.D., rector of All Saints' Church, Hoosick, N. Y., and Hoosac School in the same village. Dr. Tibbits was ordained by the late Bishop Doane in All Saints' Cathedral. Owing to the school vacation he set apart January 12th for the anniversary service, which was held in All Saints' Church, Hoosick, the mission congregations at Boyntonville and Raymertown joining in the celebration. Through a whole generation Dr. Tibbits has ministered in Hoosick, Pittstown, Petersburg, and Grafton in New York, and in Pownal and Bennington in the neighboring diocese of Vermont. He officiated in so many families and localities that he is perhaps the best known clergyman in all this vast territory. His ministry has not been confined to those in "the communion and fellowship of the Church", but he has labored among the members of many different denominations.

A POSTPONED meeting of the Clerical Club of Albany and Troy was held at St. Peter's rectory, Albany, on January 13th. The Rev. Charles C. Harriman having refused to serve as president, the Rev. Creighton R. Storey was prevailed upon to serve another term. The Rev. Harry E. Pike read an interesting paper on *The Future of Peace*. After informal discussion, the meeting adjourned to meet in Troy the first Monday in February.

#### ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bishop

EDWIN WARREN SAPHORE, Suffr. Bp.

EDWARD THOMAS DEMBY, Suffr. Bp.

Handicapped Churches—Ministration to the Plague-Stricken—The Colored Field

INFLUENZA closed the churches for a number of Sundays, and broken pipes, conducting gas from the Caddo fields in Louisiana, have left churches in Little Rock, Pine Bluff, and Hot Springs, without heat for several weeks past, so that services have been again interrupted.

THE RECTOR of St. Paul's Church, Newport, the Rev. Alfred E. Lyman-Wheaton, during the severe epidemic there, was the only clergyman for three weeks to minister to the ill and dying. He went night and day, searching out the suffering, stopping at all doors. He found a house in which he was told there was a woman sick. When he entered he saw two men in the front room, lying in bed, and when he asked if they were sick he was told that one had died the evening before and the other that morning, without any special help in their last moments. Walking into the country where he heard there was a sick mother, he found her little child had died and she died a few



days later. His Bishop found Mr. Lyman-Wheaton had endeared himself to everybody in Newport, but was almost broken down.

THE WIFE of the Rev. O. M. Yerger died very suddenly while engaged in her work among the little children of Camden.

THE WORK of Bishop Demby has gone quietly and faithfully forward. He has visited the colored missions in Arkansas, preaching, visiting, giving addresses to the schools, and doing other duty both in and out of the Church. He has also visited the missions among colored people throughout the Southwest Province, with the exception of Texas, which he has now before him. The congregation at Oklahoma City wish to build a new church and have already raised among their people \$1,000 towards it. Bishop Demby has also visited in Tennessee, as Bishop Gailor has requested that the work there may have a portion of Bishop Demby's time, especially the school at Keeling.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Clericus—Death of Rev. L. F. Anthony

THE ASHEVILLE CLERICUS met on January 14th at the rectory of All Souls' parish, Biltmore (Rev. H. Norwood Bowne, rector). The Rev. H. E. Robbins gave an account of his service in the War Community Work, of which he is the local representative. The following resolutions were adopted:

"The clericus of Asheville has heard with deep regret of the death of the Rev. Lee Frontis Anthony, who was ordained to the priesthood in this district less than a year ago. At the beginning of a promising career, possessed of lovable traits of character, and of marked ability, he has been withdrawn from the Church Militant to the Church Expectant. May he rest in peace!"

ATLANTA

HENRY J. MIKELL, D.D., Bishop

Bishop Mikell Convalescent—Churchman's Club—Council Postponed—Brotherhood

BISHOP MIKELL is rapidly recovering from a recent attack of influenza, and will soon resume his visitations.

THE FIRST meeting of the Churchman's Club of Atlanta was held on January 17th, at Eggleston Memorial Hall. Notwithstanding inclement weather there was good attendance, and constitution and by-laws were adopted. The speaker of the evening was the Very Rev. Thomas H. Johnston. The Dean spent six months in France and Belgium as a Y. M. C. A. worker, right in the thick of the battles. The club will support the noonday Lenten services in Cable Hall, for which noted speakers have been secured, including Archdeacon Webber.

OWING TO the prevalence of influenza the Standing Committee has decided to postpone the annual diocesan council to May 7th.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew occurred in the second week in January in St. Philip's Church House, Atlanta, and more interest was manifested than at any time previous in the history of the assembly. Spirited discussion was precipitated as to the real meaning of the Brotherhood, in which practically every man present took part. At the next meeting Dr. Wilmer will speak on Why We Have a Form of Service, and Major T. C. Westervelt will speak on "reconstruction of the men returned from France".

THE COMMITTEE on the Bishop's residence, appointed to raise not less than \$30,000,

have reported splendid progress. Mr. Powell of Macon stated that his city would be responsible for \$5,000.

BETHLEHEM

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

Archdeaconry

THE WINTER session of the archdeaconry of Reading was held at Trinity Church, Bethlehem (Rev. J. Arthur Glasier, rector), on January 16th and 17th. At evening prayer on Thursday, after welcome by the rector and a response by the Ven. H. E. A. Durell, Bishop Talbot made an address. The sermon was preached by the Rev. Francis M. Taitt. Bishop Talbot celebrated the Holy Communion on Friday. The Ven. H. E. A. Durell was re-elected Archdeacon, and the Rev. R. N. Merriman, secretary and treasurer. The Very Rev. J. I. B. Larned gave a report of The Results of the Every-Name Campaign at the Pro-Cathedral. Not only are the apportionments assured, but the parish has also decided to pay the salary of a missionary in addition to its apportionments. The Rev. H. W. Diller told of the results of the Advent Call and further plans in 1919. The Rev. Francis M. Taitt conducted a quiet hour. A conference on Intinction was opened in the afternoon with a paper by the Rev. John Porter Briggs.

CENTRAL NEW YORK

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

Bishop Fiske—Parish Campaigns

THE BISHOP COADJUTOR has been university preacher at Cornell, Williams College, and Columbia on recent Sundays. He has also been active in furthering every-member canvasses in several parishes and (through addresses to men's clubs) in the organization of study classes in the Bible and in Christian doctrine.

THE LATEST parish to hold a successful every-member canvass is Zion Church, Greene (Rev. A. A. Bresee, rector). Other parishes making a large increase have been Trinity, Elmira, and Grace, Fulton.

EMMANUEL CHURCH, Elmira, one of the mission parishes of the diocese, has, as a result of a recent canvass, paid off all accumulated indebtedness, doubled the stipend paid the priest in charge, made improvements to the parish house, and started a campaign to clear off by Easter a mortgage of \$2,800 on the church building.

TRINITY CHURCH and Christ Church, Binghamton, have recently completed every-member canvasses. In the former parish, although a canvass was made only two years ago, the subscription pledges were more than doubled, gaining over \$4,300. The canvass led some of the canvassers to desire organization for definite Church work, and on January 15th a men's dinner was held with 125 men present, more than half of whom pledged themselves, after an address by Bishop Fiske, to enter a study class which begins on February 2nd. The gain in Christ Church approximated that in Trinity, although the figures are still incomplete. The Church of the Good Shepherd, the third parish in the city, will have a similar campaign.

GRACE CHURCH, Waverly (Rev. A. T. Doughty, priest in charge), has had a successful campaign for payment of the debt for improvements undertaken by Mr. Doughty's predecessor. In two weeks the entire debt of \$1,400 was raised or pledged by the people of this mission parish and in addition \$200 was spent for other necessary improvements. The basement has been

converted into a parish hall. In the neighboring mission church at Wellsburg a house near the church has been purchased for use as a parish house.

THE NEW mission Church of All Saints at Johnson City (Rev. T. Raymond Jones, priest in charge) has just made a remarkable record of progress. Services were started about two years ago. With assistance from the neighboring parishes in Binghamton, a piece of land was purchased on the main street in a central location, at a cost of \$3,300. A temporary church has since been erected, an unusually large number of candidates for Confirmation have been presented to the Bishop Coadjutor, congregations have grown so rapidly that the church has been enlarged, and recently an every-member canvass resulted in pledges through the envelope system of \$2,500 and cash subscriptions sufficient to pay the indebtedness of \$2,400 on church and grounds. The parish hopes soon to become independent with a larger and more beautiful permanent church and a rectory. At Endicott, which is also for the time in charge of Mr. Jones, there is a fund on hand for building a rectory.

AN EASTER offering of at least five times the usual amount is the aim of the vestry of St. John's Church, Auburn. To accomplish this, a "ten dollar Easter club" has been started, and the members of the vestry have volunteered to act as "four-minute men", speaking briefly at every service before Easter in furtherance of the project. Last year, through plans initiated by the rector, the parish raised money to pay for a much-needed rectory.

CONNECTICUT

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

Church Music Society—Death of Mrs. Littell—St. Paul's Day

A GROUP of Church organists met on the invitation of Dean Ladd at the Berkeley Divinity School on January 2nd, to consider the formation of a Church Music Society. The Bishop has given his cordial approval, and all organists, choirmasters, and others interested in the improvement of Church music are asked to unite in forming the society. The first regular meeting occurs at the Berkeley Divinity School on Saturday, February 1st. Dr. Percy Dearmer, Dr. Horatio Parker, Dean of the Yale School of Music, and Dean Wallace Goodrich of the New England Conservatory of Music have agreed to speak at this conference. The New Hymnal, the choice of music for large and small choirs, and other practical and timely subjects will be discussed. Dr. Tertius Noble will play. Both morning and afternoon sessions will be held. Charter membership in the society may be had on payment of fifty cents.

THE REV. JOHN S. LITTELL, D.D., rector of St. James' Church, West Hartford, has been sorely bereaved in the death of his wife, which occurred on January 13th, after brief illness from pneumonia, following influenza. Mrs. Littell was married to Dr. Littell soon after her graduation from school at Farmington, Conn. She is survived by her husband, mother, and four children, the youngest of whom is only six months old.

AN EVENING branch of the Woman's Auxiliary has been organized in St. Paul's parish, New Haven (Rev. Henry Swinton Harte, rector). This branch is composed entirely of the younger women who are employed during the day. The plan is to hold two meetings monthly, at the first of which there will be a supper and a speaker from

some one of the mission fields. Each member is pledged to support the cause of missions through the monthly envelope of the Woman's Auxiliary. St. Paul's day was fittingly observed in this parish. There was Holy Eucharist on Saturday and on Sunday the services of the day were in the nature of a reunion for the parishioners. A special feature was a "birthday offering", of one cent for each year in the parish, the money to be used toward the completion of the chapel altar.

THE COMMITTEE appointed at the last diocesan convention to secure "the cordial moral and financial support of Church people" for Berkeley Divinity School, has issued an appeal asking for at least \$2,000 a year for the next two years to help meet the annual deficit in the running expenses of the school.

THE DIOCESE has again not only met but overpaid its apportionment for General Missions. The amount apportionment was \$66,751. The diocese paid \$73,360.22. The number of the parishes meeting or exceeding their apportionment was the largest on record. Of the \$1,408 apportioned for the General Board of Religious Education \$1,158.54 was raised.

AN EPIPHANY pageant, depicting scenes from the angel's appearance to Zacharias to the birth of Christ and the visit of the Wise Men, was very impressively presented in Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), on Sunday, January 19th.

### DULUTH

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

Meeting of Deaneries—St. Luke's Hospital

A JOINT meeting of the Mississippi and Red River Valley deaneries was held on January 28th and 29th, at St. John's Church, St. Cloud (Rev. George Renison, rector). The Bishop was preacher at the opening service on Tuesday evening and Dean Hedelund gave a meditation at the Holy Eucharist on Wednesday morning. The principal topics discussed were Revision of the Book of Common Prayer, Religious Education, and Woman's Work in the Church. A missionary rally on Wednesday evening closed the meeting. Addresses were made by the Rev. S. J. Hedelund and the Rev. Dr. C. C. Rollit.

BISHOP MORRISON will celebrate the twenty-second anniversary of his consecration on the Feast of the Purification. On that morning he will be celebrant and preacher at Trinity Cathedral, Duluth. In the afternoon, the Church schools of Duluth will mark the occasion by a rally at the Cathedral.

EXTENSIVE ADDITIONS and improvements are being planned for St. Luke's Hospital, Duluth. For some time the work has been hampered by the necessity of crowding the present building. The Rev. Dr. A. W. Ryan and Mr. Thomas S. Wood, for the board of trustees, have recently made a careful survey of hospitals in Chicago, Cincinnati, and New York, and their recommendations include equipment of the most modern type.

### EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

Roster of Standing Committee

THE STANDING COMMITTEE of Easton is given incorrectly in *The Living Church Annual*. The committee is constituted as follows: The Rev. G. C. Sutton, D.D., president; the Rev. H. B. Martin, D.D., the Rev. Henry Davies, Ph.D., the Hon. Wm. H. Adkins, Mr. Edwin Dashiell.

### IDAHO

JAMES B. FUNSTEN, D.D., Miss. Bp.

St. Luke's Hospital—Return of Epidemic

ST. LUKE'S HOSPITAL, Boise, has recently met with great loss in the death of its efficient superintendent, Mrs. Lucy Emery. For more than four years Mrs. Emery had been at the head of this institution, as business manager and superintendent of nurses. St. Luke's had a tremendous strain upon it during the past four months because of the epidemic, but it has lost comparatively few of its patients by death. Mrs. Emery's death, following so close upon that of Bishop Funsten, stunned for a few days the nursing staff, but they have now all rallied nobly to the work. One of the nurses in training, Miss Margaret Dawson, proved a real heroine in giving her own life while engaged in ministering to the wants of others. About twenty graduate nurses of St. Luke's are now in the service of the government, sixteen in hospitals across the seas.

THE INFLUENZA has been raging through Idaho, and many churches have been closed for more than three months. The ban was lifted in Boise in time for the Christmas services. Since then the disease has shown marked increase, and religious services may again be discontinued.

### KANSAS

JAMES WISE, D.D., Bishop

Parochial Mission at Independence

BISHOP WISE spent January 12th to 19th in Epiphany parish, Independence. "getting acquainted" by means of a parochial mission, which he conducted, and an informal parish reception. Saturday afternoon was a time for baptism, and on Sunday the 19th a class of adults was presented for Confirmation. No attempt was made to reach any one who had not hitherto been interested in the parish, but those whom the Bishop sought to reach received a more real sense of "life's values".

### KENTUCKY

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

Service for Returning Troops—Woman's Auxiliary

A PATRIOTIC SERVICE of Thanksgiving was held in the Cathedral on January 12th in welcome to the 138th Field Artillery, formerly the old First Kentucky Regiment, on their safe return for overseas. All Louisville parishes dispensed with their usual services to join in this, most of the city clergy taking part in the service, which consisted of shortened evening prayer. Bishop Woodcock was to have delivered the principal address, but as he was prevented by illness, his place was filled by Dean McCready. The Dean stated that this old and honorable regiment had borne its part in every conflict since the War with Mexico, and was the first regiment in America to be recruited wholly of volunteers in the war just ended. Both the Colonel and Lieutenant Colonel are Churchmen and the chaplain is rector of one of our city parishes. The latter, the Rev. Harris Mallinckrodt, detailed some of their experiences and paid testimony to the wonderful spirit of the men. The offering was devoted to Armenian and Syrian Relief.

THE MID-WINTER meeting of the diocesan board of the Woman's Auxiliary was recently held at the Cathedral House. The custodian of the United Offering reported this fund after four offerings larger than at the close of five offerings in the last triennial, and now amounting to nearly \$2,000.

The resignation of Miss L. L. Robinson as educational secretary was received with universal regret but in view of her many other duties a reconsideration was not asked. Miss Nannie Hite Winston, one of the diocesan officers, had recently returned from a trip through the western end of the diocese in the interest of the Auxiliary and the diocesan Board of Religious Education. She reported a branch soon to be started in Trinity Mission, Fulton, where the Auxiliary has never been before. The proposal to add eight women members to the General Board of Missions was fully discussed and a resolution was unanimously adopted that Kentucky favor this measure. A communication from the chairman of the diocesan Committee on Canons asked the opinion of the Auxiliary as to a canon forming a diocesan House of Churchwomen, which after discussion and explanation was approved of and recommended. A resolution was adopted suggesting that the noon-day prayer for missions at Auxiliary gatherings be said in unison.

THE FOURTEENTH anniversary of Bishop Woodcock's consecration, on St. Paul's Day, was quietly observed as usual with Holy Communion in the Cathedral, the Bishop being celebrant. This was followed by a quiet hour *ad viderum*. The usual dinner tendered to the Bishop by the Laymen's League was postponed to January 27th, the evening preceding the opening of the diocesan council, to permit the delegates to attend. It will be held this year at the Pendennis Club.

### LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Religious Comity—Mission Guilds

AN INTERESTING instance of ecclesiastical comity occurred lately in Los Angeles. The Rev. A. F. Randall at the invitation of the Rev. Pericles Papavasiliou, resident priest of the Greek Orthodox Church of Los Angeles, made the principal address, in English, at the Christmas high mass (according to the Greek Calendar) and preached the sermon. Over one thousand persons were present, chiefly men, all of whom stood during the long ritual and the sermon.

AN EXPRESSION of brotherly love on a much larger scale was manifested in Los Angeles on January 10th at a luncheon in a large department store when the local campaign for the Armenian and Syrian drive for \$300,000 was inaugurated. The campaign is under the direction of former Judge H. N. Wells, who appealed to the churches to undertake the canvass. One hundred and fifty congregations, Christian and non-Christian, were represented by about four hundred persons. At the speakers' table were seated an Armenian Orthodox priest, a Roman Catholic priest, a Jewish rabbi, two priests of the American Church, ministers of various other Christian bodies, a Buddhist priest, a representative of the Theosophical societies; and, indeed, representatives of practically all the varied religious beliefs in Los Angeles with the one exception, it was said, of the Christian Scientists. The greatest good-fellowship prevailed, the common desire animating all, to come to the relief of suffering humanity. The Jewish rabbi, in an impassioned speech, said in effect: "You Christian people probably regard us as the crucifiers, but let me tell you this: The Jews, during all these centuries, have been a crucified nation; whether or not it has been providentially ordered I do not know—but we have been, and still are, the nation upon the cross; but, speaking for the Jews, where there are

suffering brethren of humanity—be they Jew, Christian, non-Christian, or heathen; be they white, black, yellow, or dun-color—so long as they are human, we will do all in our power to mitigate their sorrows.”

THE GUILDS of the nine missions established by the Rev. Robert Renison, convocational missionary, sent about sixty representatives to their annual gathering in St. Paul's Pro-Cathedral, Los Angeles, when twenty candidates for confirmation were presented to the Bishop.

**LOUISIANA**

DAVIS SESSUMS, D.D., Bishop  
Lectures on Educational Topics

A SERIES of teacher training lectures under the auspices of the Board of Religious Education of the diocese was given from January 13th to 17th, in St. George's Church, New Orleans, by the Rev. Walter B. Capers, D.D. His subjects were Education, The Sunday School, The Teacher, Jesus the Teacher, and Suggestions Relating to the *Christian Nurture Series*.

**MARQUETTE**

G. MOTT WILLIAMS, D.D., Bishop  
ROBERT LEROY HARRIS, D.D., Bp. Coadj.  
Cathedral at Marquette—Debt Raised

ST. PAUL'S PARISH, Marquette (Rev. A. J. Wilder, rector), on January 14th held one of its most important annual meetings, preceded by a dinner in the guild hall. The chief event was the formal tender, to Bishop Harris, by rector, vestry, and parishioners, of St. Paul's Church for Cathedral use. In a speech of acceptance the Bishop spoke with warm appreciation of the encouragement this parish had given him. A contract was agreed upon by which the parish church will become the Cathedral, and the rector ex-officio Dean. The treasurer's report brought out that the members had contributed over \$14,000 to the County War Fund and that from a parish whose funds annually are a little less than \$10,000 over \$3,000 this year had been given for missionary work and patriotic purposes.

THE ANNUAL meeting and dinner of St. James parish, Sault Ste. Marie (Rev. S. H. Alling, rector), was held on January 16th. Over two hundred people were present. The treasurer's report showed the parish debt to be \$18,000. Mr. George J. Laundry, senior warden, presented a resolution "that it be cleared off within the next thirty days, and that Bishop Harris, the guest of honor, be asked to return and consecrate the church." After enthusiastic speeches by several laymen the Bishop made an address. Almost immediately subscriptions of some \$8,500 were made. A committee to procure the balance was appointed. The women pledged \$3,000 and the children \$500. The Boy Scouts presented \$50 and little girls came with their war savings stamps to lighten the parish burden. Local Greeks will raise \$1,000 in appreciation of help received from the parish. Over \$11,000 had been subscribed when this news report was made, and rector and vestry are confident that every cent will have been paid by February 16th.

A STRICT BAN HAS again been imposed on most of the churches. At Houghton, for the third time, an important convocational conference of the copper country parishes has had to be postponed.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop  
Work for Soldiers and Sailors

AT ST. PAUL'S Church, Baltimore, there has been conducted a very remarkable work

for soldiers and sailors, who pour into Baltimore in large numbers every week-end. The rector, the Rev. Dr. A. B. Kinsolving, eighteen months ago organized a committee, and threw open the parish house on Saturday and Sunday afternoons to the men. Music, periodicals, refreshments, and, best of all, gracious and friendly hospitality were furnished. From a beginning of forty or fifty, the attendance has grown to from seven hundred to a thousand a week, and sometimes even more. In all, perhaps twenty-two thousand men have been received, fed, befriended, and made happy. The example has encouraged the undertaking of the same work in many other churches.

**MISSISSIPPI**

THEO. D. BRATTON, D.D., LL.D., Bishop  
Anniversary—The Church at Pass Christian—Apportionment Overpaid

THE TWO Masonic orders in Meridian each presented Archdeacon Waddell with \$81 in gold in honor of his eighty-first birthday in early January. The Rev. Mr. Waddell is Archdeacon of East Mississippi and in spite of his eighty-one years visits a chain of missions many miles apart, besides answering all distress calls in his large field. He says he is still young.

THE VENERABLE building of Trinity Church, Pass Christian, has been extensively renovated, painted, and repaired, and was recently reopened for services. The rector, Dr. Logan, who just passed his eighty-first birthday, has spent his entire ministry in the diocese, having but four charges during his long service. He has been rector of Trinity Church, Pass Christian, for many years.

ALL SAINTS' COLLEGE, which was closed on account of influenza, has resumed its sessions.

ON JANUARY 11th, the glad news came that the apportionment for general missions had been overpaid and Mississippi was on the honor roll. By special arrangement, the word "Exceeded" was flashed to Bishop Bratton in France, who had declared should that word come to him he would be the "happiest man in France". It is a great pity that he so soon had to hear of the loss of his home and contents.

**OREGON**

W. T. SUMNER, D.D., Bishop  
Another New Church for Portland—Memorial Service

GRACE MEMORIAL CHURCH, Portland, will erect a \$20,000 church edifice on a site adjoining its present parish house. For this purpose Mrs. Frederick Berry, a communicant, willed \$9,000 on condition that a similar amount be raised. Two teams appointed by the rector, the Rev. O. W. Taylor, are meeting with great success in raising funds. Another \$20,000 church is in course of construction, that of St. Michael and All Angels, which will be a memorial to the late Bishop Scadding.

A ROOSEVELT memorial service was held at St. Stephen's Pro-Cathedral on January 19th. Bishop Sumner preaching. The church was crowded, many admirers of Mr. Roosevelt being present, including city officials and veterans of the Spanish-American war.

THE Oregon Churchman began its twelfth year with a souvenir New Year's number of fifty-six pages, after issuing a Christmas number of the same size the previous month. The February number will be devoted to Brotherhood work.

THE BROTHERHOOD is taking a leading part in Church reconstruction in Oregon. A new chapter has been organized at St. Michael and All Angels', Portland.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Woman's Auxiliary—Clerical Union

THE ANNUAL meeting of the Pittsburgh Branch of the Woman's Auxiliary at Calvary Church, Pittsburgh, Tuesday, January 21st, began with a celebration of the Holy Communion, the Rev. L. B. Whittemore officiating, assisted by the Rev. Dr. Wightman. There was a large attendance of women, and the clergy were present in larger numbers than usual. Bishop Thomas of Wyoming was the principal speaker, and told in a most interesting way of his work among the Arapahoe Indians on the Wind River. At the close of the buffet luncheon in the parish house, Bishop Thomas addressed the Junior leaders, and also spoke to the women assembled for the business meeting. The President read a letter of greeting from Bishop Whitehead at Atlantic City, where he is convalescing, congratulating the auxiliary on the work accomplished in 1918. The report of the treasurer showed an aggregate for apportionment, specials, and missionary boxes amounting to \$9,500, besides \$1,650 for the United Offering. The special work for the year will be to raise \$4,000 to erect a house for Dr. Mary James of Wuchang, China. The officers were reelected with the exception of the educational secretary and correspondent of the Periodical Club; the former, Mrs. H. P. Allen, was chosen as an additional vice-president. These offices will be filled later on, after consultation by the president with Bishop Whitehead upon his return.

THE JANUARY meeting of the Clerical Union was held at the Church rooms, January 20th. A paper by the Rev. Floyd W. Tomkins, Jr., on The Relation of the Clergy to the Services of the Church, was followed by a lively discussion.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop  
Churchmen's Club—Bishop Perry Returns Soon

THE DINNER of the Churchmen's Club of Rhode Island on January 21st, at the Turk's Head Club, Providence, was attended by members from various parts of the diocese, who were deeply stirred by eloquent addresses from the Rev. A. C. Larned, chaplain in the navy, the Rev. S. N. Kent, civilian chaplain to the soldiers around Newport, and Bishop Reese of Southern Ohio. Chaplain Larned told affecting stories of his experiences with the marines in the Chateau-Thierry region, showing how the boys had turned to the chaplains for the sacraments of the Church. He often found in the pockets of those to be buried evidences of religious impulses. In the pocket of one boy was a letter from the Bishop of Connecticut. Chaplain Kent showed how the boys at camp sought the chaplains for advice, and how the officers were sometimes affected by the religious character of the men under them. Bishop Reese's plea was to make democracy safe for the world. The problem is greater now than in the war. The front is here in this country. It is the duty of the Church to see that the spiritual life revived is continued in the young men now suddenly freed of restraint and purpose. Chaplains are needed to sustain and direct them. One question is how to provide for those desiring to enter the ministry, some of whom were giving up salaries larger than they would



obtain after they were ordained. He spoke highly of the self-sacrificing work done by Church chaplains and Brotherhood men during the epidemic, and made an earnest appeal for the fund for the Church War Commission.

A CABLE MESSAGE from Bishop Perry gives the hope that he will be back in the diocese early in March.

#### SOUTH DAKOTA

HUGH L. BURLERSON, D.D., Miss. Bp.  
WILLIAM P. REMINGTON, Suffr. Bp.

Bishop Remington Reaches New York—Clergy in Conference—Men's Study Class

WORD HAS been received of the arrival of Suffragan Bishop Remington in New York City. The district is looking forward anxiously to his arrival, which will probably be sometime before March 1st.

A CONFERENCE of the clergy of the central deanery was held in Huron on January 14th, with discussions in regard to local problems. In the evening the men of Grace Church parish prepared and served a supper, after which addresses were made by the Bishop and visiting clergy. One of the subjects discussed was the price of the new Hymnal. It had been expected that this price would make possible having the book in the pews as well as in the choir. The high price caused deep disappointment and the secretary was requested to find out if there would not be a possibility of securing the Hymnals at smaller cost.

DEAN WOODRUFF has started at the Cathedral in Sioux Falls a men's religious study class for discussion of topics of vital Church interest.

#### SOUTHERN VIRGINIA

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

Epidemic at Home for Boys — Southwestern Archdeaconry—Mrs. John Black

THE EPIDEMIC has swept through the Home for Boys at Covington, where the boys and other residents number one hundred. The superintendent handled the situation with wonderful ability. With nearly every boy in bed, six of his force, his wife, and two children in bed at one time, all came through without pneumonia or death. Dr. Ennion G. Williams of the state board of health sent a resident doctor, and three nurses were secured. A splendid Lynchburg woman volunteered to take charge of the junior cottage.

ARCHDEACON RICH has returned to his field after six months in the army camps around Newport News. Special mention is due Mr. Edward W. Hughes for his work as lay reader during the absence of the Archdeacon. There is great need for consecrated women teachers and money to support them.

THE CHURCH at Pocahontas recently suffered a great loss in the death of Mrs. John Black. Among her many good deeds, she took up a neglected boy, fifteen years old, who had never walked, and after two years—part of which time she kept him at the Orthopedic Hospital in Philadelphia—he is beginning to walk.

#### TENNESSEE

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

Pew Rents Abolished

AT THE annual meeting of St. John's Church, Knoxville, January 14th, the pew renting system was abolished by unanimous vote. This action was taken on recommendation of the vestry at the suggestion of the

rector, the Rev. Walter C. Whitaker, D.D.

Despite the work done in Red Cross and other activities, seventy thousand articles having been made by the parish branch, the parish was shown to be in a prosperous condition. All missionary apportionments have been met or exceeded, the net increase of communicants was sixty-three.

#### VERMONT

A. C. A. HALL, D.D., LL.D., Bishop  
Geo. Y. Bliss, D.D., Bp. Coadj.

Bishop Hall's Anniversary

ST. PAUL'S CHURCH, Burlington loses its rector by the appointment of the Rev. George W. Davenport to be executive secretary of the Seamen's Church Institute, which is to undertake a large work throughout the United States. Mr. Davenport succeeded Bishop Bliss as rector of St. Paul's in 1915. He has been specially prominent in connection with war activities, both within and without the parish.

PREPARATIONS have been made for the celebration of the twenty-fifth anniversary of Bishop Hall's consecration in connection with the annual convention of the diocese, February 5th. The Bishop will deliver a charge based on his twenty-five years' experience in Vermont. He will preach and celebrate the Holy Eucharist at St. Paul's Church, the Feast of the Presentation, the actual day of his consecration.

#### WESTERN COLORADO

FRANK HALE TOURRET, Miss. Bp.

Apportionment Exceeded—Prayer League

THE DISTRICT met its apportionment of \$750 by giving over \$1,000.

THE WOMAN'S Auxiliary of St. Paul's Church, Montrose, has started a movement toward Church Unity and the deepening of the spiritual life by forming a Prayer League. There are about fifty members, belonging to various churches.

#### WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

War Work—A Gift—Military Medal

THE SYMPATHY of the diocese goes out to Mrs. McCormick in the death of her father by accident on December 12th. Mr. Tucker was a well-known citizen of Baltimore, and a veteran of the Confederate army. Augustine McCormick has been released from service in the Naval Reserve. Chaplain J. Brian McCormick is with his regiment, now a part of the army of occupation in Germany.

MR. C. J. S. WILLIAMSON, of the Brotherhood of St. Andrew at Camp Custer, has ended his splendid services. The Ford car provided for him by the War Commission has been turned over to Chaplain Ziegler. The Church Club House, formerly the rectory of St. Thomas' Church, was closed January 1st, but the parish continues to extend hospitality to the men.

A MEMORIAL SERVICE in honor of Col. Joseph B. Westnedge and other soldiers who died in the war, was held in the Kalamazoo armory January 1st. Col. Westnedge commanded the 126th Infantry which included many troops from Western Michigan. Prayers were said by the rector, the Rev. B. F. P. Ivins. Addresses were made by Bishop McCormick and Mr. A. P. Johnson.

DURING THE influenza epidemic the Rev. Percy R. Deacon, rector of St. James' Church, Albion, endeared himself to the members of the Student Army Training Corps of the Methodist College by his devo-

tion to them in quarantine and in the hospital.

THE REV. W. J. LOCKTON, rector of St. Thomas' Church, Battle Creek, has been presented with an automobile by Miss E. L. Lundy, and a garage has been built by the vestry on the rectory ground.

THE DEATH of Mrs. F. B. Eaglesfield of Niles, for many years diocesan treasurer, removes one of the oldest and most faithful workers of the Woman's Auxiliary.

PETER FERINGA, son of the Rev. Dr. J. H. Feringa, lately of this diocese, is another of the Western Michigan Church boys to be decorated. He is twenty-two years of age and has been awarded the military medal for bravery in action. He is with the 27th Division.

#### WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Bishop Brent Sails—Orphans Adopt Orphans

BISHOP BRENT sailed for America on the *SS. Celtic* on January 22nd, and will be met in New York by a delegation from the Standing Committee consisting of the Rev. Dr. Sills, the Rev. C. J. Davis, and Mr. Albert C. Walker. He expects to remain in this country about ten days.

THE CHILDREN of the Buffalo Home have adopted two French war orphans and are deeply interested in them, their only regret being that they cannot come to live at the Orphanage with them. The orphanage has the proud distinction of having a 100 per cent. Red Cross sign. Every child is a paid Red Cross member. Only three public schools in the city have an equal record.

THE REV. ALFRED S. PRIDDIS, assistant at St. Luke's, Rochester, has been awarded the Social Service Essay prize of \$40 for his essay on *The Necessity and Duty of the Church to Preach Social Righteousness*. This is the third prize Mr. Priddis has received in an essay competition.

THE CLERGY of Rochester have formed a Church Extension Society and have chosen the Rev. Charles R. Allison, city missionary. He resigned his parish and took up his new work January 1st.

HOBART COLLEGE has resumed its pre-war conditions since the demobilization of its Student Army Training Camp and the classes are filling up very satisfactorily.

ON WEDNESDAY January 8th the Mayor of Buffalo proclaimed a public memorial service for Ex-President Roosevelt at Elmwood Music Hall, several denominational ministers took part but the principal address was made by the Rev. G. F. Williams. Col. Roosevelt and the late Bishop Walker were friends from the days when they met on the prairies of North Dakota and each held the other in high esteem.

#### CANADA

Mortgage Paid — Memorial Services — Social Service Plans

Diocese of Huron

THE PARISH of St. James the Apostle, Wallaceburg, has received a very generous gift. The mortgage of \$1,700 on the rectory was paid by Capt. Steinhoff and his wife, on their sixty-first wedding anniversary.— A VERY SOLEMN service was held in Trinity Church, Galt, on December 29th, in memory of seventy men of the congregation who had given their lives in the great war, out of an honor roll of 450. A number of returned soldiers were present.

Diocese of Montreal

THE REV. S. B. LINDSAY, of St. John the Evangelist, Montreal, has gone to assist at



St. Matthew's, Quebec, for six months. The Rev. Canon Scott, who is now in a London hospital recovering from severe wounds, cabled to Bishop Farthing, asking him to lend Mr. Lindsay to St. Matthew's. It is hoped that Canon Scott, who has done such heroic service with the Canadian troops, may soon be in condition to return to St. Matthew's.

Diocese of Quebec

AT THE memorial service in Trinity Church, Quebec, for the seven members of the congregation who have given their lives in the war, two flags were dedicated.—A CONFERENCE was held in the Cathedral Hall, Quebec, to consider the work of the Council for Social Service, and to introduce Canon Vernon, the new secretary, who was the guest of Dean Shreve.

Diocese of Rupert's Land

THE ANNUAL meeting of St. Michael and All Angels' Church, Winnipeg, took place on January 20th, the Rev. R. E. Park, Curate, presiding. The financial statement showed that all missionary assessments paid in full, the total for extra-parochial objects amounting to about 10 per cent. of the whole income. The new church building fund amounts to \$1,312 cash and \$1,400 in pledges. It was unanimously agreed that the chapel of the new church should be the parish memorial to its members fallen in the Great War, and for this purpose it was decided to raise a special fund of \$1,500. Practically all the young men of military age enlisted at the outbreak of the war. The rector of the parish, the Rev. G. H. Broughall, joined the C. A. M. C. in 1916 but has been serving as a chaplain in France for the past twelve months.

Diocese of Toronto

BISHOP SWEENEY was the preacher at the special service in the Church of St. Mary the Virgin, Toronto, January 5th, to commemorate the forty-second anniversary of the ordination of the Rev. Antony Hart.—CANON VERNON, the organizing secretary of the Social Service Council, met the executive committee in Toronto on January 2nd. One of the matters before the meeting was a report from the Bishop of Huron on the request of the Indians of Walpole Island about the explorations to be undertaken for oil and gas, stating that the Indian Department had promised that the Indians' rights should not be disturbed.

Educational

THE BOARD of trustees of Trinity College, Hartford, Conn., at a meeting on January 18th, accepted the resignation of the Rev. Dr. Flavel S. Luther as president, to take effect on July 1st. He has been president since 1904.

The Magazines

IT IS NOT possible for even the best of magazines to remain always on the same high level, and so we may feel no undue surprise that the American Church Monthly for January is not so brilliant or so thought-provoking at its predecessor. Its best pages are those which contain the editorials, excellent reading as always, inspired by commonsense (an inspiration often sadly lacking in religious literature), and written with a pen of shrewd and caustic wit. The subjects of papal infallibility and the nature of true democracy, communication with the departed and Communion in one kind are briefly touched upon. For example: "How

can we be so foolhardy in the face of such opposition (those microbe-mad, those influenced by Rome, the prohibitionists) as to continue to give Communion in two kinds? What possible authority can we adduce? Have we any authority for continuing to flaunt public opinion? Perhaps not much of an authority in the eyes of the modern world, for it is only the command of our Lord Jesus Christ." And again: "Must we have drives in the Church?" How heartily we agree with the pious belief here expressed: "One of the conspicuous glories of heaven is that there we shall no longer be frantically urged to undertake drives and movements and campaigns." The argument against open Communion is very cogently and clearly summed up by Bishop Hall, who points out that: "Masons do not welcome Odd Fellows to their lodges, though they are 'all working for the same end'. Various labor unions may join in a sympathetic strike, but they do not extend privileges—of voting or of strike-pay—one to another. Nor have we heard of an inter-fraternity and sorority association." Mr. Charles C. Marshall fails to see any other than an irreligious purpose in the proposals of the British Labor Party (it will be remembered that Bishop Brent characterized its programme as "the one great religious utterance of the war") and concludes: "There can be no disagreement with Mr. Henderson

CHURCH GOODS USED VESTMENTS

If you have, or know anyone having vestments that are not in use, we will be glad to open correspondence with a view of disposing of them through our Used Vestment Department. We are having daily calls for vestments from small churches, missions and clergymen about to be ordained, who cannot afford to buy new vestments, but who would be greatly benefited by securing these at reduced prices. There are lots of vestments packed away for various reasons (spoiling) that could be turned into cash and at the same time help someone out. We handle these goods on a commission basis, if desired, repair, photograph (if necessary) advertise, and ship without further expense to you. Our business covers every State in the Union, China, Japan, Philippines, West Indies, Mexico, Cuba, etc., with facilities second to none.

CENTRAL SUPPLY CO. GARY & FRONT STS. WHEATON, ILL.

MANDEL ENGRAVING COMPANY. CAMBER BLDG. MILWAUKEE.

CHURCH BELLS SCHOOL. Ask for Catalogue and Special Donation Plan No. 69. ESTABLISHED 1888. THE C. S. BELL CO. HILLSBORO, OHIO.

MENEELY & CO. WATERLIET (West Troy), N. Y. THE OLD CHURCH MENEELY CHIME BELL CO. FOUNDRY & OTHER BELLS.

MENEELY BELL CO. TROY, N.Y. AND 196 BROADWAY, N.Y. CITY BELLS.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1, for the dying; 11, for the repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body". 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer, MR. T. E. SMITH, Jr., Akron, Ohio.

Memorial Bells. A SPECIALTY Have Supplied 32,000. McShane's CHURCH CHIME Bells PEAL. McSHANE BELL FOUNDRY CO. Baltimore, Md., U. S. A. ESTABLISHED 1856.

What 15c will bring You from the Nation's Capital. Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these stressful, epoch-making days. The little matter of 15c in stamps or coin will bring you the Pathfinder 25 weeks on trial. The Pathfinder is an illustrated weekly, published at the Nation's center, for the Nation; a paper that prints all the news of the world and tells the truth and only the truth; now in its 26th year. This paper fills the bill without emptying the purse; it costs but \$1 a year. If you want to keep posted on what is going on in the world, at the least expense of time or money, this is your means. If you want a paper in your home which is sincere, reliable, entertaining, wholesome, the Pathfinder is yours. If you would appreciate a paper which puts everything clearly, fairly, brief—here it is. Send 15c to show that you might like such a paper, and we will send the Pathfinder on probation 25 weeks. The 15c does not repay us, but we are glad to invest in new friends. The Pathfinder, Box 91, Washington, D. C.

GROUP OR WHOOPING COUGH. 120 YEARS OF SUCCESSFUL USE. RELIEVES PROMPTLY AND SAFELY. ALSO FOR BRONCHITIS, LUMBAGO, RHEUMATISM. W. EDWARDS & SON 157 QUEEN VICTORIA ST. LONDON, ENG. ROCHE'S HERBAL EMBROGATION FOR ALL DRUGGISTS OR E. FOUGERA & CO. INC. 90-92 BEEKMAN ST. N.Y.

as to the existence of wrongs. The contention is that his remedies are as old as time, that they are pagan, not Christian, and involve elements that are as essentially predatory as those which have characterized organized society in the past. Essential Christianity permits of no dallying with the issue. She asserts that God through her presents the way and man shall not find another." Until the exponents of an "essential Christianity" of this kind put forth a more practical programme based upon a rather closer acquaintance with historical fact, we fear they are not likely to prove formidable rivals to Mr. Henderson in the attempt to establish a new social order. "The Survival of the Fittest" is a searching study by Dr. G. P. Atwater of Church Unity. "If the hearts of the churches are set on unity they should make themselves fit for survival. When separate religious units, enriched and efficient in all functions of religion, do approach the higher ground of a common purpose, inspired by a common faith, and, under the discipline of a divine order, serve the real needs of our democracy and provide for the satisfying of the undying thirst of men for God, they will blend together, as converging roads, into a great highway, along which the people of our land may march to the nobler triumphs of a redeemed nation." Bishop Irving Johnson writes on the Mission of the American Episcopate, Mr. Richardson Wright puts forward an amusing but at the same time thoughtful exegesis of the expression "The zeal of thy house", and the one woman contributor gives a well-informed account of the essential differences between the doctrines of Karma and of the Christian Forgiveness of Sins.

#### A MODEL OF THE PAST

A MODEL MASTER in the distant past was Boaz, a man of great wealth. He did not hold himself too high to walk in his fields and mingle with his workmen. He was not only pious, but generous, gallant, and humane. He greeted his reapers as a God-fearing man, and conducted himself in an upright and becoming manner. His religion was in deed and in truth. He saluted his servants with: "The Lord be with you." He did not come to find fault and exercise authority, but with a prayer that the Lord might prosper them, and give them health and strength, and preserve them from disaster. But he also came to inspect and direct and look well after his business affairs. An employer can do much to encourage his workmen. It is a bitter thing for the poor not only to gain their scanty living by hard toil, but especially to suffer reproach because of their humble lot. The men in lowliest stations should receive most encouragement and praise. What the poor are really in need of is opportunity and sympathy. They want a chance and they want a friend.—*Selected.*

#### DOG STOPS MEN FIGHTING

THREE MEN in Brooklyn, neighbors and friends, were sent to St. Catharine's Hospital the other day suffering with dog bites, and were attended by the surgeon. The men had been sitting in the backyard of the residence of one of them and got into an argument which turned into a free-for-all fight. The dog of one of the men, who was lying asleep, said to himself: "Is not this a pretty picture? Men have no right to make brutes of themselves; much less friends who have no reason for a difference. But since they really want to fight so badly, I will teach them how to do the trick." And so he rushed in and began to bite them terribly, not sparing his master. Stung with pain,

they turned from knocking each other to fight the dog; but he was too much for them, and cleaned out the crowd. Completely vanquished, the men made a break for a high fence and climbed upon that, but the dog chewed the calves of their legs till they pulled themselves up out of his reach atop to the fence. The dog then went back to his corner as though saying to himself: "Now I guess they are cured. It will be a good while before they will disturb the peace of this neighborhood again, or disgrace my backyard." And they were cured, sure enough. All the fight was gnawed out of them.—*Christian Herald.*

#### THEOLOGICAL SEMINARIES

Connecticut

### Berkeley Divinity School

Middletown, Connecticut

Address Rev. WILLIAM PALMER LADD, Dean.

New York

### General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September. Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Ohio

### BEXLEY HALL

GAMBIER, OHIO

The Divinity School of Kenyon College

Full theological course leading to the degree of Bachelor of Divinity. For information address the Dean.

Virginia

### The Protestant Episcopal Theological Seminary in Virginia

The ninety-sixth session opened Wednesday, September 18, 1918. Special students admitted. For catalogues and other information, address THE DEAN, Theological Seminary, Alexandria, Va.

#### COLLEGES AND SCHOOLS FOR BOYS

Indiana

### Howe School

A thorough preparatory school for a limited number of well-bred boys. For catalogue address Rev. J. H. MCKENZIE, D.D., L.H.D., Rector, Box K, Howe, Ind.

Minnesota

### SHATTUCK SCHOOL

College Preparatory with Military Drill. C. W. NEWHALL, Headmaster, Box J, Fairbault, Minn.

New Jersey

### FREEHOLD MILITARY SCHOOL

For 65 select young boys. Just enough of the Military training to inculcate habits of obedience, promptness, orderliness, and self reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch." MAJOR CHARLES M. DUNCAN, Box 11, Freehold, N. J.

#### COLLEGES AND SCHOOLS FOR BOYS

Tennessee

**Sewanee Military Academy** Sewanee, Tennessee. 2,300 feet elevation in the Cumberland Mountains. Ideal health conditions. Broadest certificate privileges. Highest Rating War Department. Best moral and social influences. Owned and controlled by the twenty Southern Dioceses of the Episcopal Church. For Catalogue Address the Superintendent.

#### SCHOOL FOR NURSES

New Jersey

### CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly.

Apply to

SUPERINTENDENT.

#### COLLEGES AND SCHOOLS FOR GIRLS

Illinois

### ST. MARY'S KNOXVILLE ILLINOIS

A CHURCH SCHOOL, JUNIOR COLLEGE Rev. C. W. Leffingwell, D.D., Rector and Founder (1868).

Miss E. P. Howard (1892), Principal

### ST. MARTHA'S

A SCHOOL FOR YOUNG GIRLS

Unique and beautiful Home for Girls under fourteen. EMMA PEASE HOWARD, Principal and Founder (1910).

Iowa

### Saint Katherine's School

Davenport, Iowa

Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi. School recommended by Eastern Colleges.

Address

The Sister Superior

New York

### Saint Mary's School

Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

### Cathedral School of Saint Mary

Garden City, Long Island, N. Y.

A school for girls, 19 miles from New York. College preparatory and general courses. Music, Art, and Domestic Science. Catalogue on request.

Miss MIRIAM A. BYTEL, Principal

Wisconsin

### MILWAUKEE-DOWNER SEMINARY

MILWAUKEE, WIS. On campus of Milwaukee-Downer College. An accredited college preparatory school for girls and finishing school for those not entering college. Music, Art, Domestic Science, Athletics. Catalogue E.