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5oct19tf

Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—FEBRUARY 15, 1919

NO. 16

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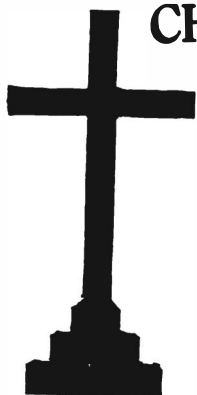
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A Weekly Record of the News, the Work, and the Thought of the Church

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

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publi-
cation office).

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

New York: 11 West Forty-fifth Street.

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

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
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SUBSCRIPTIONS

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

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WELL KNOWS he who uses to consider that our faith and
knowledge thrive by exercise, as well as our limbs and complexion.
Truth is compared in Scripture to a streaming fountain; if her-
waters flow not in a perpetual progression, they sicken into a
muddy pool of conformity and tradition.—*John Milton.*

LET US NOT see in vain the crowns at the race's end, and sit
down in the shades of ease. Let us not keep in vain these sacred
memorials, to be only a reproach to our unprofitable lives. But
let us stretch out ourselves, and pursue to the mark, for the
glorious prize that is set before us.—*John Austin.*

The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 15, 1919

NO. 16

EDITORIALS AND COMMENTS

THE beginning and the end of what is the matter with us in these days," said Thomas Carlyle, "is that we have forgotten God." The voice of that burly prophet thunders along the years accumulating force until an application still

more terribly true is found in the opening of the twentieth century. To the vast mass of men, even to-day after the war, God is not a reality, the one great awful blessed reality in life, but a mere name in the background of their feeling and thought. Other objects fill their hearts and minds and come between them and God.

Religion is rather simply defined. It has many connotations and implications, but the central meaning of religion is the bond between men and God. The godly man is not the man who says I believe this or that, I do this or that, I think this or that. The truly godly man is the man to whom God is no mere name or reminiscence or tradition or opinion or memory of a childish faith, or first article of a creed, or sigh of his heart, or dream of his soul, or poetical fancy that visits him in the twilight, or the sum and nexus of elemental forces, or the symbol x of an unknown quantity in the universe: the godly man is the man to whom God is the one luminous, gracious Reality, the one supreme Master and Companion of life. He "bets his life that there is a God", and lives accordingly.

"He found more jubilee in thinking:
For his one thought was God;
In that thought he abode,
Forever in that thought more deeply sinking."

To find God one must devote one's whole self, not part of oneself. Some men seek God by feeling; they feel God's presence. And others will not be satisfied until they have thought their way through. Still others *will* to believe. Once in a while we come across a man who is sentimentally a believer but mentally a skeptic, who stands at the door of the sanctuary with his heart in and his head out. Writing as an old man, Coleridge said of his youth: "My head is with Spinoza; my heart remains with St. Paul and St. John." And then there is the man who is intellectually convinced of God but whose heart is not converted to God. He believes in God but he has no fellowship with Him. His head is in the sanctuary; his heart and will are left outside. Somebody has finely said that "it doesn't take much of a man to be a Christian, but it takes all there is of him." You have got to devote your whole self.

It is the glory of Christianity that it does not leave men ranging in the dark, seeking to know what God is like. As one thrusts into the sunlight the spectrum that he may break that shaft into its parts and study the very substance of that bewildering and blazing sun which one dare not gaze upon with eyes unveiled, so Christianity passes before the eyes as the living spectrum of the light and the glory of God. In Him is contained more proof that God is, and more informa-

tion of what God is like, than in all other revelations of God to man. Do you want evidence of Christianity? Coleridge bursts out: "Evidence of Christianity! I am weary of the word. Get a man to try it, and you may safely trust to its own evidence."

Christianity offers all men a medium, a way, to God. "Lord, we know not the way, and how can we find God?" Jesus answers: "I am the way and the truth and the life!" With men and women God is central in life or He is on the circumference. Some wait for sickness, some wait for death. Some allow that capacity to shrivel and shrink until the sense of God gradually fades out. But as we are entering this new era we must put Him on the throne, not merely of the universe but of our own personal universe and that of our community. "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you."

FROM committees, municipalities, and territories under Ottoman rule come urgent appeals to our American delegation at the Peace Congress, asking that America shall be "their mandatory country". Even the great European

powers, we learn, are urging the United States to accept the responsibility of looking after Constantinople, the Bosphorus, and the Dardanelles in case they are internationalized. Salvatore Borzilai, a former member of the Italian cabinet and a member of the Italian delegation, urges that "the United States by taking a leading part in the peace conference has undertaken such moral obligations as almost constitute international duties, the fulfilment of which become a point of honor to any member of the society of nations; and therefore should not shrink from this obligation laid upon her by the other powers."

No wonder the "European concert" is willing to confer upon us this responsibility. For long years the Turk has been accustomed to play one Christian Empire against another—England against Russia, France against Italy, Austria against Serbia, Germany against all of them—while he snapped his wily fingers at the "solemn warnings" of prime ministers, and went on slaughtering Christians under the very noses of their excellencies the protesting ambassadors.

The Christian diplomacy of Europe has been nowhere so un-Christian as in its dealings with Turkey. In 1876 Disraeli's government condoned a wholesale massacre of Christians. Gladstone left his theological studies on "Future Retribution" to write a famous and utterly damning pamphlet entitled "The Bulgarian Horrors". "Let the Turks," he said, "now carry away their abuses in the only possible manner by *carrying away themselves*. One and all, bag and baggage, let them clear out." Yet twenty years later Abdul is slaughtering Armenians in the very streets of Constantinople, and Lord Salisbury, in spite of the angered protest of

the aged Gladstone, hesitates and then does nothing. Why? Because he is not sure of Berlin and St. Petersburg. The fate of Turkey was an affair "for the concert of Powers". That concert issued a "solemn warning" on October 8, 1912, "that they would not admit at the end of the conflict (the Balkan war) any modification in the *status quo* in European Turkey". The Balkan states ignored the warning and drove the Turk almost to the vanishing point of Europe. There he remains to-day. Will he put his house in order? He will not. The day after the Treaty of Berlin was signed in 1878, Bismarck sent for the Turkish representatives and said: "Well, gentlemen, you ought to be very much pleased. We have secured you a respite of twenty years. You have that period of grace in which to put your house in order. It is probably the last chance the Ottoman Empire will get; and of one thing I'm pretty sure, you won't take it!"

He was right. They did not take it. They have had their last chance. Now let them clear out, bag and baggage, across the bridge and into Asia. Let the Christian city of Constantinople be internationalized and the Straits of the Bosphorus and the Dardanelles be neutralized. If America be called upon to guarantee, either alone or with Great Britain, the freedom of the Dardanelles and of the city of Constantinople, she should welcome the opportunity. America has been all along the one conspicuous force for enlightenment in Turkey. Through her colleges—notably Roberts College—and schools and hospitals and churches; through her teachers and nurses, her doctors and missionaries, she has won the confidence and affection of the many diversified people of that decrepit empire—even of the Turks themselves.

It is a day of great national opportunity. In 1898 Wilhelm II went in the costume of a crusader to Jerusalem to do homage to the Holy Sepulchre. Two weeks later he was embracing his dear brother the Sultan and proffering to that modern Herod his assurance that "at all times the three hundred million Mohammedans and their Kalif would find the German Emperor their friend". He had an axe to grind and would go to any length of hypocrisy if only he could get to Bagdad by rail. America has no axe to grind. She has no ambition of world conquest. But she has a world-responsibility. We remember hearing Doctor Macdonald of Toronto at a great mass meeting in Chicago when he spoke on America's world responsibility. His words stirred the great audience to tumultuous applause. "A Christian nation! Why not? A nation serviceable! Why not? A missionary nation! Why not? Greece gave the world the idea of a nation of culture, Rome of law and military prowess, Israel of religion, Russia of authority, Germany of industrial organization, Britain of colonizing genius. Why should not America, gathering up all that is best in the life of other nations, give to the world a new national ideal? Why should not America exemplify before the world a nation of loyalty to the standards of service set up by Jesus the Master of all?"

"If any would be great among you," He said, "let him serve!" If any would be great among the nations, let that nation not boast of its area, of its material wealth, of its power in war, of its genius and instinct for culture; if any nation would be great among the nations of the world, let that nation serve, ministering to all! And why should not your nation lead the way? Delivered as you are from the traditions and swaddling clothes of the nations of Europe, delivered as you are from everything that of necessity checks and hampers you, why should not your nation lead the way to the larger notion of service for the world?

"That is the stupendous obligation resting immovably on the people of your republic. Everything that there is in your history, everything there is in your geography, everything there is in your resources, everything there is in your prestige among the nations—all that only combines and conspires to make immovable your obligation to carry the evangel of truth, and a message of peace and good will all over the world.

"Men of this republic, of all these states, will you do it? Will you make your nation do it? Will you write on your stars and stripes this: 'For the good of the world?'"

Here in the challenge of Constantinople is a chance to answer, We will!

IN 1911, Richard Achilles Ballinger, Secretary of the Interior, resigned. He will not easily be forgotten. The Ballinger bills introduced in Congress providing for the sale of valuable public lands to private interests were so notoriously bad that a storm of public indignation swept him out of office. But the Ballinger ghost stalks. "Something is rotten in the state of Denmark!"

The Ghost Stalks

"Angels and Ministers of Grace, defend us!
Thou comest in such questionable shape
That I will speak to thee!"

Legislation is now pending in Congress to trade or give away natural resources of enormous value; resources that belong to all the people, to generations yet unborn, and that are now being offered for the enrichment of the few. One's gorge rises at the thought. "Nature sits like a captive queen among barbarians who are tearing the jewels from her hair." Is it possible that we shall in this new age repeat the follies of the past? Two governments tried to preserve the Falls of Niagara, but the time is rapidly approaching when we shall stand by the dribbling rocks and try to remember how Samson looked when he wore his locks and before he had learned to grind corn for the Philistines. Are we to allow the avarice of the few to imperil the future of the many? Are we to allow predacious politicians to graft not only upon us but upon our children, to waste their forests and gut their mines and drain their water-courses? We acknowledge with shame that there are not only prophets of patriotism in our country but profiteers of patriotism as well, who will not bleed for their country, but who never miss an opportunity to bleed her for their private gain. On the very eve of the Victory Loan a gigantic steal is pending in Congress. The loot is worth while, but the looters should be exposed.

On January 7, 1918, the Senate, after a very brief consideration, passed a bill (S. 2812), dealing with the coal, oil, gas, and phosphate resources now in public ownership. This measure, masquerading as a leasing bill, would surrender, with the title, all control of waste, output, price, and labor conditions. It fosters speculation in oil, gas, and phosphate, and gives no assurance of prompt development. Even the leasing provisions afford no protection to the public against extortion or monopoly. Still worse, it gives title to fraudulent oil claimants, many of whom have already had their claims denied by the courts. Finally, there is a joker which would overthrow the present lease law for coal lands in Alaska, for which we fought so long, and would turn them over forever to private hands.

A bill for the leasing of these same resources was passed by the House on May 25, 1918. This measure (H. R. 3232) is much fairer to the public interests than the indefensible companion bill passed by the Senate.

The two sets of bills are now in conference. The Senate measures, both on minerals and on waterpowers, are worse than the notorious Ballinger bills—more hostile to the public interest and more helpful to corporate monopolies. The House bills are entirely different and vastly better. A bill reported from conference cannot be substantially amended in the House or Senate, but must be accepted or rejected as it stands. The danger is that the bills reported by the conference, both on minerals and on waterpower, may be like the Senate bills, and unlike those of the House, and that in the confusion of the closing hours they may pass. The men who, without regard to party, strive to defeat the passage of the Senate measures, or any measures like them, will deserve well of their country.

The vast natural resources which are still held by the people can be made to supply a sound and solid basis for reconstruction. Properly conserved and administered, they might almost wipe out our gigantic national debt. There is no good reason why they should go to make more millionaires instead of helping our people to pay for the war.

It was said of Blücher that, mounting into the Tower of London, he looked down upon the great city and gave forth this one characteristic utterance: "What a fine place for plunder!" In the same spirit, some so-called Americans would plunder their country. They believe that a golden eagle in the hand is worth a whole forest of birds in the bush. They "love her rocks and rills, her woods and tem-

pled hills," for what they can get out of them in cold, hard dollars. Over against such flesh and blood and over against the ghosts of Blücher or of Bollinger another ghost stalks—an American whose loyalty was limitless, unselfish, and militant. He was ever the friend of conservation. One can hear the click of his teeth as he sets himself against such plans to plunder the common weal. He doesn't turn over in his grave. (Imagine Theodore Roosevelt in a grave!) He calls from out the mist to all true Americans, "Keep your eye on Congress! Step softly and carry a big stick and if any man or group of men try to make off with swag of whatsoever sort, hit 'em! And hit 'em hard!"

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, February 10th:

M. Hambleton	\$ 5.00
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
"Marina," New Haven, Conn.	10.00
Araby for February.	1.25
Edward P. Bailey, Chicago, Ill. *	25.00
Primary Class, St. John's S. S., San Juan, Porto Rico †	4.00
In memory of Mrs. T. S. Ockford ‡	2.00
Total for the week	\$ 72.25
Previously acknowledged	65,416.07
	\$65,488.32

* For relief of French war orphans.
 † For relief of Belgian children.
 ‡ For relief of French and Belgian children.

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:

625. Miss Manta Wright, Dunkirk, N. Y.	\$ 36.50
626. Anonymous, Texarkana, Tex.	36.50
627. Carmi Branch American Fund for French Wounded, Carmi, Ill.	36.50
88. Mrs. Chas. E. Parker, Owego, N. Y. (2 children)	73.00
97. J. E. Haverstick, Philadelphia, Pa.	36.50
101. M. B., Washington, D. C.	36.50
115. Children of Mercy, Gardiner, Maine.	3.00
291. Paul Gant, Shelbyville, Tenn.	36.50
336. Miss Juanita Wood, Eau Claire, Wis.	10.00
351. Miss Martha G. B. Clapp, Cranford, N. J.	36.50
Total for the week	\$ 341.50
Previously acknowledged	42,760.08
	\$43,101.58

ARMENIAN AND SYRIAN RELIEF FUND

In memory of A. D.	\$ 2.00
Edward P. Bailey, Chicago, Ill.	25.00
St. John's Church School, Milwaukee, Wis.	10.00
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In memoriam, Fr. Craig of St. James' Parish, Cleveland, Ohio, February 10, 1917.	5.00
Westover	3.00
Trinity Parish, Natchez, Miss.	300.00
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A. M. Harris, Olympia, Wash.	5.00
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Mrs. M. C. Dyer, Accokeek, Md.	1.00
St. Mary's S. S., Daytona, Fla.	10.00
Mrs. William Ruger, Daytona, Fla.	2.50
Mrs. Harriet R. Longdon, Daytona, Fla.	2.50
St. James' S. S., Griggsville, Ill.	5.00
Rev. William Maltas, Stalwart, Mich.	8.00
Mrs. B. F. Ingram, Pine Bluff, Ark.	5.00
Girls' Class No. 5, All Saints' Church School, Woodlawn, Pa.	2.00
In memory of E. and A. M. B.	5.00
St. Paul's S. S., Manheim, Pa.	18.00
Trinity Mission, Milton, Vt.	3.20
Miss Anne Trigg Robinson, Cookville, Tenn.	5.00
Araby for February.75
St. Peter's Mission, Canton, Ill.	2.35
Order of the Incarnation, Grossmont, Calif.	10.00
Sisters of the Tabernacle, Chattanooga, Tenn.	10.00
Christ Church S. S., Dover, Del.	18.12
Mrs. W. T. Picard, Jackson, N. C.	2.00
Rev. F. J. Chipp, Riverton, Wyo.	5.00
Collegiate Military School, Denver, Colo.	45.00
A member of St. James' Church, Chicago, Ill. *	5.00
Mrs. Jordan S. Thomas, Charlotte, N. C. *	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. *	1.00
	\$ 768.25

* For relief of children.

SERBIAN RELEF FUND

Westover	\$ 2.00
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WHEN WE make nearer approaches to God, we have more use of ourselves.—Benjamin Whichcote.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

THE ENDLESS CHAIN OF CHRISTIAN SERVICE

WITH Septuagesima we enter upon the introspective side of our religious life, and the longing deepens to make it count to the utmost. The appointed gospel is the parable of the "Laborers in the vineyard". Not since our Master uttered the words, "Go ye also into the vineyard," has the compelling sentiment of Christian society so insistently repeated them as in the present.

Life must be computed in terms of service, not wealth or position. Signing the truce removed one danger only to make another more prominent. The impending, ghastly menace to civilization to-day is that our most sacred institutions may be overwhelmed by the red wave of social world revolution. Its appalling form is seen in Russia. A vicious element is seeking to overturn the law, order, justice, and personal liberty which have stabilized society. No nation is free from its peril, no era in the past can furnish its parallel. Forces are at work which must either be guided into wholesome channels or sweep away the orderly achievements of the centuries.

In such a crisis there can be no availing substitute for the Gospel, no leavening power to equal the grace of the sacramental life. Theoretically, we believe it; practically, there is much to be desired. In the last analysis religion is caught, not taught. The insistent demand of the hour is personal service inspired by a religious motive, service of the laity as well as of the clergy. "Go ye also into the vineyard" is addressed to every disciple of Christ.

Religion expands in an endless chain. Scripture furnishes many illustrations. One is St. Andrew, the first follower of Christ, and the first missionary for Christ. Three times we read of him, each time bringing another to Jesus. Not conspicuous as a leader, he knew the value of individual work. Consider the chain. He brought St. Peter, and only God knows what that has meant for civilization, in its far-reaching results, in the thousands converted and the individuals won. And there is St. Philip. Imagination follows the Ethiopian into his African home, and the manner in which the endless chain grew. And St. Stephen's courageous life and heroic death gave St. Paul to the Church. To St. Paul we owe St. Luke, with his two New Testament writings, St. Timothy, and countless others down through the ages. St. John winning Polycarp, and Polycarp inspiring Ironaeus, lead on into Gaul and across the Channel to establish the Church in the British Isles.

The fidelity of the early Christians to this law of personal service accounts for the rapid spread of the Church. It is the challenge of the hour that we do personal service for the Master. Each of us is a link in some chain of Christian endeavor. How strong are you helping to make that chain? As we approach the season of Lent, let us resolve to make it count for Christ and Christian civilization.

Sunday—John 3: 1-21. Our Saviour's work with an individual.

Monday—John 4: 1-42. No one can enter into the spirit of this narrative and be held in bondage to the tyranny of numbers.

Tuesday—John 1: 35-42 and John 12: 20-23. The strength of our message is in proportion to our personal experience: "We have found the Messiah."

Wednesday—Acts 8: 26-40. "And he said, How can I except some one guide me?" "And Philip preached unto him Jesus."

Thursday—Acts 7. "At the feet of a young man named Saul."

Friday—Acts 16: 19-34. "They spake the word of the Lord unto him."

Saturday—Matthew 20: 1-16. "Go ye also into the vineyard."

MY PILOT KNOWS

As moves my fragile bark across the storm-swept sea,
 Great waves beat o'er her side, as north wind blows;
 Deep in the darkness hid lie threatening rocks and shoals;
 But all of these, and more, my Pilot knows.

Sometimes when dark the night, and every light gone out,
 I wonder to what port my frail ship goes;
 Still, though the night be long, and restless all my hours,
 My distant goal, I'm sure, my Pilot knows.

THOMAS CURTIS CLARK.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



IN a recent issue of the *London Times*, Sir Valentine Chirol portrays the ex-Kaiser's character in this fashion:

"Unlike Bismarck, who admitted the existence of certain *imponderabilia* with which even he was bound to reckon, William II refused to believe that there were moral and spiritual forces

in the world which he could not bend to his own will or shatter with his 'mailed fist'. He could never read behind the superficial vanities of cosmopolitan Paris into the great soul of France. Whilst some features of English life appealed to the better instincts he had inherited from the mother in whom, nevertheless, he always resented *die Engländerin*, he loathed and despised British ideals of freedom and the political institutions which embody them. He knew the value of British sea-power, and was doubtless one of the very few Germans who appreciated the importance of Heligoland when he obtained its surrender from Lord Salisbury in 1890. At first he hoped to cast Great Britain for the part of Germany's 'naval Austria', but from a false friend he grew to be our bitter and implacable enemy and built up a fleet that, when *der Tag* came for it, should destroy the British Empire.

"Innumerable were his activities, and he pursued them all with the feverish strenuousness of an unbridled imagination and a brilliant but unbalanced intellect. No man worked harder than he did in a country of hard workers. But, to his undoing and to that of Germany he acknowledged no responsibility to any one but himself. In all things he was a law unto himself. *Voluntas regis suprema lex* was a motto he wrote in the Golden Book presented to him once at Munich, and on the Order of the Day of the first Reichstag he opened he inscribed, with a meaning very different from St. Paul's, the words from 1 Cor. 15: 10, 'By the grace of God, I am what I am.' For William II God was, indeed, little more than a tutelary deity privileged to be 'the ancient ally of my house'. Truth was not in him. As his mother, the Empress Frederick, once bitterly remarked: 'The trouble with Willy is that he has never been able to tell the truth, not even to himself.' With his Machiavellian ancestor, he was convinced that 'the world is governed only by trickery and deceit.' Then, when trickery and deceit had done their work, the last word—*das erlösende Wort*—belonged to him who wielded the mightiest sword. And what sword could have seemed to him mightier in August, 1914, than the German Army with the whole German nation behind it, drilled, equipped, and tutored through and through to war?

"His sword has perished, and he himself survives a fugitive and an outcast, the last, and, history will probably say, the meanest, of the Hohenzollerns. That he has been doomed, or has chosen, to survive the abject humiliation he has brought upon himself as well as the hideous ruin he has brought upon his country and the untold sufferings he has brought upon the whole world, completes the measure of his downfall, unredeemed as his whole conduct throughout the war has been by a single spark of chivalry or humanity."

I NOTE with interest that at the great thanksgiving mass in All Saints', Margaret street, London, a solemn procession encircled the parish, in which a detachment of American marines had place, escorting the Stars and Stripes. Among the statues borne was one of Jeanne d'Arc. The Salvation Army band accompanied the clergy. Religious, choir, incense bearers, etc., and the vicar's warden, the Duke of Newcastle, preceded the vicar and his assistant clergy. The procession ended with the *Te Deum* before an out-of-doors altar in the church courtyard.

A GRACIOUS Belgian lady, whom I have often quoted here, writes me:

"The Bishop of Lille received the Legion of Honor from Clémenceau, who said, as he decorated him, 'My lord, I regret that I can not give you more, because of your noble conduct and the splendid deeds you have wrought during the German occupation. I shall always rejoice to serve you.' 'Well, President,' the Bishop

answered, 'you can serve me by assisting at our *Te Deum*.' 'I will be there, my Lord,' Clémenceau answered; and he kept his word. The Bishop preached a sermon so magnificent, so impassioned, so patriotic, that Clémenceau rose in his place and responded to the Bishop's words. Fancy the enthusiasm, the emotion, the ecstasy! Every one wept, exclaimed, cheered. The organ played the *Marseillaise* at the end."

Who says the Republic is "godless"? *Vive la France!*

THE EDITOR of a famous department in a great daily paper of the East, struck by something he read on this page dated January 4, 1919, introduced his next contribution by this following paragraph:

"In his latest batch of Blue Monday Musings, in which Presbyter Ignotus gets things polemic off his broad chest, the Vatican's demand for a representative at the peace table is compared with hypothetical presuming to like privilege of the Chief Rabbi, the Patriarch of Constantinople, the President of the Y. M. C. A., and General Booth, of the Salvation Army. Nor is the Pope let off with such airy persiflage. Our High Church rector points to its being very unlikely that the victors in the war will reward him for his consistent advocacy of measures in the interest of the Central Powers, and his silence in the presence of colossal crime; having 'made through cowardice the grand refusal' like that other Roman pontiff of whom Dante wrote. He must bear the consequences of that refusal to the uttermost. The American President dramatizes, in the streets of Rome, the democracy which stands for absolute freedom from Church rule and equality in toleration of all religious beliefs. Between his courtesies from ruling king and 'prisoner' Pope, in Italy, he is borne easily on the more than willing tide of the masses of the people in the streets."

The editor-in-chief refused to allow this to be published—apparently for fear of consequences! The editor of another great morning paper in the same city answered frankly that he "didn't dare stir up the Irish question or the Roman Catholics", by printing, even as news or as signed contributions, any opinions at variance with those of the American Irish hierarchy and their subjects.

All the more credit to the papers that are not so cowardly! There are a few such still.

I TAKE THIS POEM, by William Allen Knight, author of *The Song of Our Syrian Guest*, from the *Boston Herald*, to say here part of what I would like to say about the passing of the greatest American of this generation:

"SING WE THE SONG OF THE BOW
"I Samuel 1: 2

"On the hills of Gilboa, father and son
Lay as they fell ere the fight was won;
Father and son in death laid low—
Hear we 'the song of the bow'.

"Saul and Jonathan, king and prince!
Never did they in the battle wince;
Never held back when the foe waxed strong—
Hark to that warrior song!

"Lovely and pleasant in life were they;
Not divided in death, they lay;
How are the mighty fallen! rings
The song their comrade sings.

"They wept for the father, they wept for the son,
Recalling the vallant deeds they had done;
Love that was wonderful, passing strong,
Hallowed the strains of their song.

"Then David, the singer, with words of might
Rallied the people to finish their fight;
Borne on the song, the dead father and son
Still fought till the people won.

"Saul and Jonathan, father and son,
Brave men live till the fight is done!
Theodore, Quentin—can death lay you low?
Sing we the song of the bow!"

National Congress for a League of Nations

A LEAGUE OF NATIONS erected under true conditions is but another phrase for describing the kingdom of God on earth. Not only Churchmen but some broadminded statesmen know this. But emphasis must be laid upon the nature of the conditions with which the consummation of the League is surrounded. Christ's principles must be recognized and His law be made fundamental in the world constitution when it is finally established upon firm foundations.

Believing so firmly in the essential values underneath the proposed League, and the necessity that those values be stated clearly—if not at once, certainly before the final stages are reached—THE LIVING CHURCH has asked its correspondents to report the doings of the National Congress for a League of Nations, which meets in nine sections during February. We shall hope to present the development of constructive thought. This week we present a report of meetings in New York and Boston.

The meeting of the Atlantic Congress was held at the Hotel Astor, New York, on February 5th and 6th.

The New York Section Speaking at this meeting, ex-President Taft said: "We are the greatest power in the world. We have a vast population with the highest average of intelligence in the world, the greatest natural resources. We have shown on the fields of France and Flanders that we have material for an army than which there is no better, and never was any better, and that very fact makes of the highest importance our agreement to contribute our share to any means of enforcing justice."

William Church Osborn, speaking at the afternoon session, said:

"There has been much talk of using economic force to avert war, and there are those who hold that economic causes are alone responsible for wars. But I think there are human values quite aside from any economic consideration which impel men to war. The Turk has been fighting almost from the day he first emerged into European life, and no one can say that economics have formed the mainspring of his motive herein.

"And I think too, it was one of these human values that actuated Germany. I think it was the old-fashioned sin of pride. To be a success, I think that the League of Nations must take account of the hidden motives and recesses in men's minds, these human values that lead men to such warlike outbursts. Unless these things are considered, I believe that the League will have done but half of its work."

And Mr. Gifford Pinchot said:

"The real value of a League of Nations will not be its ability to prevent war so much as its power to promote international harmony. The seed of what it may be was planted when Theodore Roosevelt called for an international convention on conservation."

Dr. Henry Van Dyke strongly supported the league.

"If such a strong and open league had existed in 1914, I doubt whether even the madness of imperial Germany would have dared to defy the certain fate which now, after four years of blood and anguish, has crushed her power and broken her empire to pieces."

The following platform was made public on February 7th:

"The purposes of the war can be effected and the objects of the treaty of peace, about to be drawn, can be achieved only by the creation of a league of free nations to safeguard the peace now won by the Allies and the United States and to maintain the settlement of international differences and disputes by reason, justice, and conciliation rather than by war, and thereby to promote the free, orderly, peaceful development of the world. This league should have behind it the united force of these nations.

"The League to Enforce Peace stands by and upholds the President in his efforts to secure an agreement between the powers, covering the details of organization, the definition of functions, and the formulation of the joint obligations which the great nations would assume for maintaining the authority of such a league and carrying out its purposes.

"We are convinced that the public opinion of the United States is in favor of a league to maintain the peace of the world, and will sustain and justify the President and his colleagues at the Peace Conference in approving, in terms consonant with the Constitution of the United States and the spirit of the American people, the assumption by this country of its proportionate burden, in company with the other great nations, for maintaining the authority of such a league."

The New England Congress for a League of Free Nations was opened in Tremont Temple Friday morning, February 7th, with an attendance so large that every seat was occupied and men were standing wherever regulations permitted. It was a gathering in which there were many women. Over three thousand delegates were present. The Congress closed its two days' sessions on Saturday evening.

The Boston Section

The audience was enthusiastic and applauded vigorously. It cheered the Governor and showed appreciation of the Taft chuckle. Mr. Taft was the principal speaker. Others on the programme were Governor Coolidge, Mayor Peters, and the Rev. Henry van Dyke, D.D. Mr. Taft devoted much of his address to answering the objections advanced in the Senate against the League of Nations. Some of his numerous references to the attitude of the Senators debating the subject were the cause of both applause and laughter.

President Lowell of Harvard presided. He said that the Congress met in a critical epoch. America has been a party to the greatest of wars because she could not keep out. She can no more refuse to take part in making peace. The world has been shattered. Its dismembered parts must be brought together and peace must be maintained. One can hardly suppose it is beyond the wit of mankind to protect itself against its own excesses.

"There is honest difference of opinion," said President Lowell. "We are met together to consider the greatest question that has arisen since the Middle Ages. It is for the public to listen to both sides, make up their minds, and express their convictions with all the vigor that is in them."

Ex-President Taft said: "You will read learned disquisitions from our Senators and others of leagues that have been attempted since the days of Sully, minister to Henry IV. Then it is said with emphasis, 'See what failures and dreams they were.'

"It is true they were not successes as working leagues, but they marked an advance in the minds of men. Now we say that we have reached a juncture in world affairs when a league does become practical and necessary."

Mr. Taft told of the ideas of the proposed league, of providing an international court, then a council of conciliation, provision for the use of economic and military pressure, if needed, and finally a congress of nations.

"We do not believe we have arrived at the millennium," he continued. "We do think that fundamental virtues have been kindled by war, but we know that human weakness still prevails. Therefore we think that there should be applied, if necessary, the use of force in the shape of economic pressure and military pressure, if the occasion required.

"Labor is not content," said the former President. "A violent part of labor is trying to lead the whole element into Bolshevism, but most of the leaders are against it. The more we recognize labor, the more authority we allow it, the stronger the barrier the country will have against Bolshevism."

Resolutions of far-reaching importance were enthusiastically adopted by the Labor section. A part of the preamble follows:

"The necessity for profound social changes and reforms has been brought to light by the war and is now recognized by all men of good will.

"Labor realizes that the establishment of a League of Nations is essential if the human race in future is to avoid paying an awful toll of life in warfare."

And the chief points of these resolutions were:

"The welfare of the workers is inseparable from the consummation of a league of free peoples.

"Such a society of nations is the only guaranty that the sacrifices of the industrial armies and the soldiers in the field shall not have been in vain.

"The delegates to the labor session of the New England Congress for a League of Free Nations call upon the Senators from New England to carry out the wish of the people of New England and vote for the ratification of the League of Nations provisions in the treaty which will shortly come before them."

Two most real results are already realized from this most representative New England Congress. First, there was a recognition of the rights of labor. And the thought was fearlessly expressed that labor in its greater demands upon employers was sanely doing what the Bolsheviks were insanely trying to do. The greater demands of labor were therefore to be welcomed. Second, in spite of the nagging of some New England Senators, and the pettiness of some of New England's newspapers, against the League of Nations, the people of New England were overwhelmingly in favor of the immediate creation of the League of Nations, to enforce a righteous peace.

(Continued on page 513)

The Lay Readers' League

By L. BRADFORD PRINCE

DURING the session of the last General Convention in St. Louis a number of meetings were held by the lay readers present as deputies. Various subjects of mutual interest were discussed and it was the general consensus of opinion that an organization of the lay readers in the United States would be of benefit in very many ways. While their number in the aggregate is quite large yet there had been no opportunity for mutual acquaintance or the discussion of matters connected with their duties, and in fact there had not even been any attempt made to ascertain their numbers, so that very great difference existed in estimates in that regard.

These meetings were presided over by Mr. John W. Macomb, who has represented the diocese of Kansas in several General Conventions, and Mr. Frank Spittle of Oregon acted as secretary.

The various conferences resulted in the determination to form an organization, and a committee was appointed which reported a very simple form of constitution near the close of the Convention. The objects of the organization as stated in this constitution were as follows:

- "1. To aid in the extension of Christ's Church in the United States of America.
- "2. To assist the clergy of the Church by doing duty as lay readers.
- "3. To encourage loyalty to the Church, and reverence for sacred things.
- "4. To publish from time to time such information as may be of assistance to its members in the discharge of their duties.
- "5. To foster fraternal acquaintance and intercourse among the lay readers of the United States."

Just before the close of the session a permanent organization was effected, with the following officers to hold their positions until the time of the next General Convention:

President, L. Bradford Prince, LL.D., Santa Fé, N. M.; First Vice-President, John W. Macomb, Lawrence, Kan.; Second Vice-President, George C. Royall, Goldsboro, N. C.; Secretary and Treasurer, Frank Spittle, Astoria, Oregon; Provincial Vice-Presidents, First, Irving A. Avery, Portland, Maine; Second, A. A. Devoe, Spottswood, N. J.; Third, Dr. Wm. P. Orr, Baltimore, Md.; Fourth, Dr. W. B. Hall, Selma, Ala.; Fifth, W. H. Roddis, Marshfield, Wis.; Sixth, Charles W. Butler, Montana; Seventh, R. B. Bancroft, Hot Springs, Ark.; Eighth, C. M. Gair, Los Angeles, Cal. Executive Council: Spencer W. Hinds, Burlington, Vt.; Turner W. Shacklett, Erie, Pa.; Eugene M. Camp, New York City.

At the final meeting the secretary expressed his fear that he would not be able to continue to act in that position, but consented to withhold his resignation at the time, and the president was authorized to fill the vacancy temporarily in case it should occur. Unfortunately, sickness in the family of the secretary made it necessary for him to decline further service soon after returning home, and the position has been held open until the very best person, who is willing to devote the necessary attention to the business, can be selected. Meanwhile the affairs have been conducted as well as practicable under the direction of the president and other officers. The sudden death of Vice-President Macomb, while attending the Synod of the Southwest, was a serious loss as well as sorrow to the League, to which he was specially devoted. In the spring of 1918 the president experienced a physical breakdown, which required a cessation of all activities for a number of months and necessarily retarded our work.

It was obvious that the first step was to obtain a perfect list of all lay readers in active service, but this proved more difficult than would naturally be imagined. There is no regular system for the appointment and registration of lay readers, each diocese or district having its own practice on the subject, and hence unexpected difficulties and delays were encountered. In some cases names are reported at each annual convention and appear in the journals, but in others no such report is made and the only record of appoint-

ments is kept by the bishop or his secretary. In some localities the addresses form part of the list and in others there is no registry of addresses whatever. In some dioceses the appointments are made to date from Advent, in others from Easter, and in others from the annual convention, or simply from the time of appointment.

The project met with hearty response and in the great majority of cases the interest evinced in its success, by the bishops and others who were consulted, was exceedingly gratifying; but in a number of dioceses there were vacancies in the episcopate or the bishop was temporarily absent or new appointments were soon to be made, so that two or three or as many as five applications had to be made before a list could actually be obtained.

At last, however, the list has been completed with so few exceptions that an estimate cannot vary over ten or twelve from the exact number, and it will create genuine surprise that the number of lay readers exceeds four thousand, being two-thirds as many as the clergy. A list of the distribution by dioceses is here inserted, as matter of general interest:

Alabama	45	Nebraska	36
Alaska	5	Nevada	2
Albany	28	Newark	54
Arizona	25	New Hampshire	45
Arkansas	24	New Jersey	62
Asheville	27	New Mexico	19
Atlanta	26	New York	89
Bethlehem	17	North Carolina	99
California	27	North Dakota	5
Central New York.....	38	North Texas	13
Chicago	48	Ohio	50
Colorado	49	Oklahoma	11
Connecticut	58	Olympia	21
Dallas	62	Oregon	20
Delaware	31	Pennsylvania	97
Duluth	20	Pittsburgh	26
East Carolina	49	Quincy	20
Eastern Oklahoma	12	Rhode Island	54
Easton	1	Sacramento	21
Erie	45	San Joaquin	6
Florida	26	South Carolina	51
Fond du Lac.....	7	South Dakota	3
Georgia	38	Southern Florida	44
Harrisburg	105	Southern Ohio	54
Idaho	17	Southern Virginia	55
Indianapolis	18	Spokane	22
Iowa	31	Springfield	18
Kansas	21	Tennessee	38
Kentucky	35	Texas	25
Lexington	4	Utah	5
Long Island	58	Vermont	24
Los Angeles	24	Washington	34
Louisiana	49	West Missouri	16
Maine	10	West Texas	12
Marquette	28	West Virginia	21
Maryland	67	Western Colorado	5
Massachusetts	112	Western Massachusetts ..	42
Michigan	46	Western Michigan	24
Michigan City	6	Western Nebraska	6
Milwaukee	60	Western New York.....	90
Minnesota	47	Wyoming	37
Mississippi	54	Estimate of Unreported..	71
Missouri	43		
Montana	14	Total	4,160

It had been intended to print a full list of lay readers as soon as it could be obtained, as the first publication of the League; and this was so announced.

Meanwhile, however, the war had become the absorbing subject all over the country, not only monopolizing public attention, but in our case making very material changes in the locations of the members of the League. No body of men in the nation has shown more patriotic spirit than the lay readers of the Church by devoting themselves to war activities of various kinds, at home and abroad, as appeared from lists received and from numerous individual letters

describing the kind of service undertaken and consequent absence from previous fields of labor.

It soon became evident, therefore, that the publication of the full list was not expedient until the conclusion of the war should bring those concerned back to their old residences and duties, or to new ones established; and that for the present it was best to content ourselves with a more modest publication of our membership, and a few matters of immediate importance; and this is the present intention.

A never-ending question with lay readers is the finding of suitable sermons, at once edifying and interesting. Most of those who have served many years find increasing difficulty, and the young man scarcely knows where to look. The older sermons are apt to be too heavy and lengthy, and many of those advertised for lay reading are too much like essays and school books. In seeking to be simple, the authors underestimate the intelligence of the congregation. One of the first duties of the League will naturally be the publication of selected sermons adapted to the age and the people.

An Invitation to the Clergy

To avoid delay, and prepare for this, the suggestion has come from various quarters that clergymen having discourses which they think adapted to the purpose should furnish the League with copies, with leave to use. About every clergyman has certain sermons of which he is justly proud and the extended influence of which he may be willing to promote. All such clergymen are cordially invited to send one or two of such sermons to the League, from which a selection may be made for publication. For this purpose sermons on practical subjects are preferable, not exceeding fifteen minutes in length. It is hoped that this may result in bringing together a large collection of suitable sermons before the triennial meeting of the League at the General Convention, when arrangement for publication can be made. The sermons can be sent to Eugene M. Camp, 52 East Twenty-fifth street, New York City, or to L. B. Prince, Santa Fé, N. M.

UNTO LIFE ETERNAL: AN APPRECIATION

NOT only a great number of Episcopalians in all parts of the country will mourn the death of the Rev. Dr. Charles Martin Niles, but hundreds of persons not affiliated with him in creed will hear of his transition to his eternal home with profound grief.

Dr. Niles knew no distinction between those who were of his flock and those who were not. A broad minded Churchman, he saw beyond the petty contentions of sectarian groups, and glimpsed the divine idea of brotherhood, where there shall be no consideration but Christ, and Christ only. His motto, if not openly voiced, was inwardly that of the great Livingstone: "I am ready to go anywhere so long as it is forward."

The ministry has been augmented by the addition of many young men whom he induced to take orders. How many others have been given new faith in religion through the good counsel of Dr. Niles at opportune moments none will ever know until the records of life are bared at the Judgment Seat.

Had Dr. Niles lived until next Trinity Sunday he would have completed thirty years in the ministry—years preferably spent in the rectorate, for had he wished he might long ago have donned a bishop's robes. He has completed the task his Master set for him. Ascension Church has lost a faithful shepherd and this resort a beloved citizen.

Dr. Niles' unshaken belief in immortality was triumphant answer to that ever-recurring question of Job: "If a man die shall he live again?" To most of us he has only passed on. That is all. Maeterlinck beautifully expresses it in his dialogue between brother and sister gazing upon the flowers that represent souls passed from earth:

"But where are the dead?"

"There are no dead."—*Atlantic City Press.*

ONLY THROUGH character and goodness did Christ win His right to judge human souls. Only by preserving character and goodness can His ministers retain their hold upon the consciences of men. Christ Himself is the ladder on whom we climb to heaven. The Church is the ladder, because it stands for and represents Christ Himself.—*Rev. W. L. Kinsolving.*

NATIONAL CONGRESS FOR A LEAGUE OF NATIONS

(Continued from page 511)

The Newark *Evening News*, in a thoughtful editorial, says:

"The worth of the League, now so strongly assured, is equal to the necessity for it. It is inconceivable that all peoples would be for it if it were not necessary. Because it is necessary it is under way. Before the war its desirability was recognized. The war changed that desirability into necessity.

"The League was here in essence when the score of nations rallied in defense of civilization and passed through the great ordeal that tested them to the marrow and made them think as never before of their common life, their common perils, their common opportunities. In this experience they found new meanings in service and sacrifice and coöperation. It would have been the greatest tragedy of all time if they had drifted apart after coming so close to world unity.

"It would be unreasonable to expect that the completed draft [of the League's programme] will be final; in fact it would be undesirable that it should be final. We are simply venturing upon a new field. We are taking only the first step into the new order of things. The field is blocked with all manner of old precedents, old ideas and viewpoints, old traditions, and these cannot be smashed recklessly. Some may be ready for the junk heap, others must be preserved, at least for a time. We have to feel our way among them cautiously, utilizing what is good, discarding what is obsolete and worn out.

"The new world to be built on this charter is a peoples' world. To build it is a peoples' work. It is something to which they can give themselves as, in times past, the European peoples gave themselves to the building of the great cathedrals, putting themselves—their faith, and hope, and love, and skill of hand—into them, and making them grow from generation to generation until they became living things."

PSALM XX

TO THE CHIEF MUSICIAN

A Psalm of David

The Psalmist-King going out to battle receives the blessings of God's priests.

Jehovah answer thee in troubled days;
The name of Jacob's God on high thee raise;
His help from out His sanctuary send thee;
And strength from out of Zion lend thee;
To all thine offerings grant goodwill;
And take thy sacrifice of fire;

Selah.

Give thee all thy heart's desire,
And all thy counsel well fulfil.

His armies declare their confidence in God and him.

We will our triumph make in thy Salvation's praise,
And in Jehovah's name will we our banners raise.
Jehovah thy petitions fulfil in bounteous ways.

This trust in God is confirmed by victory.

Now I know that Jehovah His own anointed saves,
And sends him from His Heaven the answer that he craves,
With that same saving strength His right hand always gives.

Some trust in mighty chariots, and some in horses proud;
But we our God will mention, and praise His name aloud.
They are bowed down and fallen, yea, fallen to the ground;
But we are all arisen, and upright stand around.

A prayer for salvation and favor.

Save, Jehovah, save us all!
O King, us answer when we call!
DONALD A. FRAZER.

TO LOVE GOD

WHAT DO I love, when I love Thee? Not beauty of bodies, nor the fair harmony of time, nor the brightness of the light, so gladsome to our eyes, nor the sweet melodies of varied songs, nor the fragrant smell of flowers and ointments and spices, not limbs acceptable to the embracements of flesh; none of these I love when I love my God; and yet I love a kind of light and melody and fragrance and meat and embracement of my inner man; where there shineth into my soul what space cannot contain, and there soundeth what time beareth not away, and there smelleth what breathing disperseth not, and there tasteth what eating diminisheth not, and there clingeth what satiety diminisheth not. This is what I love when I love my God.—*St. AUGUSTINE: Confessions.*

What the War Has Done for the Catholic Church in France

By ROLFE POMEROY CRUM

Chaplain in France

FOUR years ago, there were two opposing parties in French politics: the clericals and the anti-clericals. The clericals were looked upon as reactionaries, secretly loving the old régime of royalty and nobility. The anti-clericals claimed democracy as their watchword and flaunted agnosticism and atheism as tokens of their liberality.

There seemed to be a clear cleavage between these two factions, with no possibility of compromise. One's choice had to be absolute, and once the choice was made there must be no looking back. Such things as belonging to the Church party and being liberal or belonging to the anti-clerical party and being religious were unheard-of phenomena. There was a movement within the Church known as Modernism—a movement toward liberality and freedom—but it was nipped in the bud and never came to bloom politically. There was a movement outside of the Church known as Protestantism, but it was feeble and out of touch with the temperament of the overwhelming majority of French people. In the mind of the average Frenchman, one was religiously either a Catholic or an unbeliever, politically either a clerical or an anti-clerical.

Religious quarrels are notoriously bitter, and methods are resorted to which diplomacy would reject. Four years ago—there was no doubt about it—the anti-clerical party had the upper hand, so much so that it had become almost insolent in manner. The Church had been separated from the State and the churches dispossessed of their property. This had been done in a needlessly tactless and unsympathetic way. In some cases, nuns had been turned out on the streets, and in other cases the gendarmes and the friars had actually become embroiled in fist-fights. In the shadow of the Church of the Sacred Heart in Paris—the very heart and soul of Catholicism in France—the anti-clerical council of the city had in 1905 erected a statue and named a street in memory of the Chevalier de LaBarre, a so-called martyr to free-thought, who had been beheaded in the eighteenth century because he refused to take off his hat as an ecclesiastical procession passed by. The anti-clericals thus honored the recalcitrant's memory, less to exalt him as a hero than to irritate their opponents. But this thorn in the side of the Church, deliberately placed there to act as a constant reminder every time the clergy stepped out of the portals, produced less humility than it did resentment—and so the feud continued.

But then came the great war, swallowing up in its consuming flames all lesser quarrels and petty differences. A common foe demanded a united front. Clémenceau became the leading figure of the liberal party and Foch was the great contribution that the Church made to the army. All forgot their differences in the imperative demands of national self-preservation. "I propose," Foch is quoted as having said on assuming command, "to consecrate my armies to the *Sacre Coeur* (Sacred Heart of Jesus)." "Consecrate them to whatsoever you please," was Clémenceau's answer, "so long as you win." And on the basis of that agreement the two factions worked together harmoniously—and, what is much more important, successfully.

It can well be imagined what a convincing argument it is for the Church—and, beyond the Church, for religion—that Foch, the commander of all the allied forces, should have been a devout and fearless Catholic, and that his armies should have won. We who are outside of the Roman Church must not fail to recognize the hand of God in this fact as in so many of the issues of the war, and to be thankful that a religious man was chosen to lead in bringing victory to a holy and righteous cause. Had it been otherwise, had a self-pronounced atheist been chosen, the cause of religion in France and in the rest of the world would have been sore let and hindered. For it is true that the Church in France and religion in France grow or decay, live or die, together. Outside of the Church, religion is inchoate, un-

organized. Liberalism or Free thought in certain quarters may have a religious background at times, but it is nebulous and ephemeral. Protestantism and Unitarianism are and always will be, in their present form, inadequate and unappealing to the French temperament, which, like that of Latin peoples everywhere, loves color and warmth and feeling. Catholicism in France is France's religion; and, with the spiritual strengthening of Catholicism through the present war, religion has become strong.

The strengthening of Catholicism in France is not by any means due exclusively to the good fortune of having a devout Catholic as the most conspicuous figure of the war, but also to the fact that from the ranks of the clergy have come many of the more humble but none the less real heroes of this struggle. It is not due to the leadership of one man but to the leadership of many who proved themselves worthy in the furnace of affliction. When the trumpet was sounded, the clergy, as did the others, prepared themselves for war. Not only did they enlist as chaplains, but they replaced their black cassocks for the horizon blue of the ordinary poilu. In whatever capacity, they proved themselves brave and loyal sons of France. Commanding officers liked to have priests in their regiment as soldiers as well as chaplains, not only because they could celebrate the Holy Communion and give absolution before going into battle—and it can well be imagined how valuable was such a power—but because in times of depression, by their cheerful and confident faith, they kept up the spirits of the men. And then, when the fight was on, they showed a courage worthy of the courage of the Church's saints whose successors they were. Their fearlessness commanded the respect of all, whether believers or unbelievers. Even those who did not belong to the Church had to admit that the priests were men, in the fullest sense of the term, and not, as some had formerly thought, simply parasites on society. "There must be something in all this which the Church stands for, to give courage and confidence and cheerfulness like that." Such was the thought that passed through the minds of many who had before professed irreligion. "I would like to believe also. I will not scoff hereafter."

Perhaps the most surprising change of attitude is that exhibited by Clémenceau himself. His case, however, is typical of thousands. It only gains prominence because he is so prominent and because he was such a *libre-penseur* in times past. There have recently been signs of an about-face in his attitude toward religion, if not toward the Catholic Church. "Old Tiger", as the French call him, "has now no claws or teeth, but only smiles." Such were the words Clémenceau picturesquely employed in describing his change of heart. When a London audience heard him say that he it was who had placed Foch in his position as commander of the French forces in the field after the anti-clericals had removed him from all command, they were greatly astonished. His latest speeches have been sermons. The day the armistice was signed, *le jour de joie*, November 11th, he spoke in the *Chambre de Députés* of France as having been in the war "the soldier of God". When at another time he told his hearers that each day they must ask themselves whether they had done right in the sight of God, every man asked his neighbor, "Can this be Clémenceau?" The grand old man of France has shown himself young still, because he still has the capacity for changing his outlook upon life. He now personifies as never before so much that is noble and idealistic about the spirit of France.

Not only *in partibus infidelium*, however, has there been a change of attitude, but within the Church itself there has been a counter-reformation. The Church has assumed a more frankly democratic stand and has definitely aligned herself with the liberating forces of government. There is a broadening of outlook, a greater elasticity about the Church in France than is manifested by the Roman Catholic Church

in other countries. The Vatican has not the domination here that it has even in America. With many French chaplains I have talked about the distinctions between the Anglican communion and the Roman Church. "The Pope? Oh! *Il n'est rien!*" would be the inevitable reply. "Your Church and ours are the same in spirit." And there has always been an absolute fraternity of feeling as fellow believers.

A time of national affliction brings men to their knees. It is God's way of teaching the necessity of depending upon His power. The war has filled the churches of France, and from the Church men have gained consolation in sorrow, strength in danger, light in darkness. They have come and come again to the altar, because they got something they needed there. Cynicism has melted away, the scoff has been buried in its hollow tomb, blasphemy has withered on the lips, and men have come to live a life of faith. One going into the churches of France to-day is confronted with a striking contrast to *ante-bellum* conditions. Then it was almost unpatriotic for a man to attend church, and a soldier or employee of the government was eyed with suspicion and in danger of losing his job. Now not only are women there—women in black, the army of prayer—but men in large numbers and soldiers not a few, the gay colors of their uniforms standing out sharply against the sombre surroundings.

After the defeat of 1871, the National Assembly of France voted to erect a great church to the glory of God as an act of penitence. Like Israel of old, it was said, France had wandered away from God and followed the strange gods of the Philistines. Rousseau, Voltaire, Comte, they had set up in the high places, and now God had visited punishment upon them in order to bring them back to the true faith. In token of their humility, the French people built the Church of the Sacred Heart on Montmartre, a building which has cost altogether some forty million francs. May we not expect and may we not hope that, in the day of her victory as in the day of her adversity, France will erect some monument to the Giver of all victory, this time not as an act of humiliation but in token of gratitude?

THE SOUL OF CHRISTIAN UNITY

BY S. ALICE RANLETT

AS in these days we dream of a federation of the nations, there comes again the bright dream of Christian unity.

An English minister, the Rev. J. H. Shakspeare, secretary of the Baptist Union, has recently written on the subject both thoughtfully and hopefully. He is a signatory of the "Second Interim Report toward Christian Unity", and he confesses that he did not end as he began the committee meetings which have been for four years proceeding. He notes the change from the time when the "spirit of the Church was dangerous" until now, when "we are impatient of the man who tries to make difficulties", for "we are disposed to agree".

In the December conference on Christian Unity, which met at Philadelphia, representatives of sixteen religious bodies, including a pastor of the Greek Church, participated and exhibited a "high spirit of brotherhood and a sincere desire for the reunion of Christendom".

The *Continent* (Presbyterian) is thus quoted by the *Boston Transcript*: "Unity on a basis of general liberty is entirely feasible. The secret is not uniformity at all, but common sense enough to realize that where big things unite small things should not separate". In the same admirable and forceful article the *Transcript* asks: "Why not unify at once for a great crusade?"

Why not? Great crusades and great crusaders are with us in these times. Shall we not "seize the day" and in a spirit of unconquerable love approach the problem whose happy solution would bring blessings untold to all men and joy to the heart of the Saviour?

While we send the keenest intellects among our leaders to the council, shall we not also send our most greatly-loving? The loving delight to give; and is not now the time for us to drop the selfish, worrisome fear of giving up, and with

generous zeal think of what we each can give toward Reunion? Negations are dreary and chilling, but affirmations are heartening and inspiring.

Suppose that each Christian body should offer its own most dearly prized holding; there would be cast into the common treasure-chest, perhaps, a special regard for the baptismal ordinance and administration; broad independence in parishes, and liberty in methods of worship; extensive lay sharing in Church affairs; devotion to the cause of missions; perfected system and organization of government; much thought of the things unseen; special concern for personal religion and faith; informal meetings for confession, intercession, exchange of experience, and encouragement to aspiration; insistence upon long-cherished and tested doctrine; disposition to accept with new times new interpretations of the word; the threefold ministry; the laying on of apostolic hands; and devout faith in grace bestowed through the sacraments.

"Give, and it shall be given unto you; good measure."

Wonderful, undreamed-of treasures will come to each of us, and, perhaps, after all, there will be no sorrowful giving up worth consideration! Some, who have grave doubts regarding "book prayers", will find in these a response to the deepest soul needs. Professor Buckman of the Pacific Theological Seminary writes in his thoughtful book on Christian mysticism: "I find that 'book prayers' furnish mystical manna. The Book of Common Prayer, though marred by externalism and institutionalism, is imbued with the spirit of mystical communion wherein lie real strength and grace. The prayers of the ages retain their spiritual fragrance like attar of roses."

And none the less will those have glad surprise who have had too little regard for "extemporaneous" prayer, when they learn how the spontaneous call of the heart rises with power to God. Writes Mr. Buckman: "Nor have all the prayers been uttered that spring from confidence in God that grows out of fresh-felt needs. Wonders may result when the spirit of man rises to meet with the spirit of God."

Those who have looked with sincere suspicion at ritual will learn how, since man is both body and soul, he may through outward form both give and gain reverence and devotion to God. And those who have been indifferent to informal worship and the lay prayer-meeting will have a beautiful surprise when they understand that where earnest souls are met to pray simply, in His Name, God is surely in the midst.

Those who are led to linger much on the things unseen, and those who stress practical good works and charity, will learn that these phases of religion but complete each other. Martha and Mary learning from each other will develop each into a perfected Martha-Mary character for the good of mankind and the glory of God.

Those who especially esteem the ministry of the spoken word will find that God is very near in "the silence". And those who have dwelt much in solitary communion with God will learn new lessons from the interpretation and touch of other minds.

Each has cherished some phase of Christian life or doctrine or manifestation; each needs what the others can give. And, gathering in treasures new and old, many will with deeper realization and happy amazement discover their Lord in the sacrament of His Body and Blood.

A PRAYER FOR CHILDREN

By BISHOP FISKE

BLESSED JESUS, who for our sake didst come down from heaven and become a little child; Make us to be pure and holy like Thyself. Help us to be good and kind and obedient. Guide and guard us and all our relatives and friends. Give Thy holy angels charge over us, to keep us in all our ways: Who livest and reignest, with the Father and the Holy Spirit, ever one God, world without end. Amen.

My God, in everything I see Thy hand; in every passage Thy gracious discipline.—*John Austin.*

Prayer—A Spiritual Force

By the Rev. A. Q. BAILEY

IN many of the miracles of healing performed by our Lord we have a view of prayer "working in the open", so to speak. There is a need on the part of man; there is faith in the power of Christ to heal; there is the appeal of prayer—petition or intercession; there is the answer whereby through the power of God in Christ the petition is granted and the thing prayed for is done. But prayer and its answer, in spite of this apparently simple procedure, seem somehow inseparably bound up with faith: of faith it was many a time said, when His miracles of healing were done, "Thy faith hath saved thee," or words of similar import.

We are separated by a long time from the visible presence of Christ among men, but we also are bidden to pray. "Whatsoever ye shall ask in prayer, believing, ye shall receive." And men have been accustomed to say that faith is a condition which makes possible the operation of the power of God—that only where there is faith can God's power enter in and accomplish His work. Would it not be truer to say that faith is a power of the soul which itself, in its exercise through prayer, accomplishes the objective of the prayer? In other words, prayer is the exercise of a spiritual power which is able to accomplish the will of God for men. And, therefore, he who neglects prayer is neglecting to use one of the greatest forces at his command for the fulfilment of the will of God.

For is the soul of man the only part of his being which is left without the power to accomplish? God has given us physical bodies, and when men try to do what they believe to be the will of God they take for granted the power of the body and use it in His service, accomplishing His work; and they recognize the fact that without the intervention of some one's physical force, without some one's doing something, the will of God will not be done; rather the devil's will will be accomplished. Nor is this to say that the power of man is considered in any absolute sense. In spite of the fact that man does it, all men recognize that behind the power of man as expressed in his physical actions there lies the almighty power of God which, working in man, as in all things, really brings to pass the result which has been reached. God does it, truly, but man's physical power has been the means through which the result has come to pass. The glory of God in it has not been dimmed.

So, also, God has given to man a mind; and by the exercise of his intellectual powers man is able to do things, actually to accomplish certain work, which could not be done otherwise. A savage, far superior in physical ability, could not do it; it takes the keenness of intellect to which civilized man alone has attained, through long training, to work out the solution and to find means to perform the task which he believes to be the will of God. Man, by his intellect, has now done something, has actually brought about the accomplishment of a task which, in human judgment, is the will of God. Nor is the glory of God dimmed. He who has done it would be the first to recognize the fact that behind the powers of his intellect there lies the almighty power of God, through whom alone do our intellectual powers exist, who alone is the source of all things that are done.

So, again, is the power of the will, bending to itself other wills, exercising dominance over other forces within one's own self, driving one in the face of unseen yet powerful forces which would keep one back from the accomplishment of an ideal till the will has triumphed and the thing is done. What has done it? Naught but the power of a determined will. Yet behind it lies the power of an unseen God who maketh us "both to will and to do those things which are good and acceptable unto (His) divine majesty." God's glory dimmed? No, but the will of man has accomplished.

Shall this privilege be denied the highest element in the complex nature of man? Shall the body, shall the mind, shall the will accomplish something, themselves, through the power that is theirs by creation, and the soul, in that high exercise of itself which we call prayer, be able to accomplish

anything only because God hears and Himself does His own will? Nay, the soul is a dominating force in human life working through the power which has been given it to accomplish the will of God for man.

"Some one has been praying," said the British leaders when the tide turned at the first battle of the Marne. What did they mean? Merely that God had heard prayer and answered it and by His power turned back the tide? Perhaps. But is not the real secret of that victory the conquest of the spiritual forces of evil wielding material might by the spiritual forces of men working in opposition to them through the power of prayer? "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places." And we are bidden to "take up the whole armor of God" and to pray "with all prayer and supplications—at all seasons, in the Spirit," and to watch thereunto in all perseverance. (Eph. 6:12, 13, 18—R. V.)

Or the miracle of Verdun? What was it? Deep down in the earth beneath that scarred fortress men went to pray. What did it accomplish? Did it merely keep their courage up in the knowledge of God's protection? Did they only receive strength to do the deeds of super-men? This, truly; but far, far more. The power of the souls of men was working to accomplish what their minds and bodies and the implements of material warfare could not accomplish, the impossible task of holding back the German hosts. The forces of evil were met by the power of the soul for good and were vanquished.

What shall we do then with this power of the soul? Shall we ignore it as a force and recognize it only as an appeal? Shall we not rather use it, to the full? Use it to triumph over the weakness of our own human nature; use it to lift up another who is fallen under the domination of the forces of evil—of sin, sickness, and death; of material hindrances; use it to dethrone the forces of evil in high places in civic and political life; use it to set forward the kingdom of God among men and women about us; use it to do anything which will hasten the coming of the kingdom of God upon earth, which is the sum and substance of our prayers if prayer is rightly used. For we must bear in mind one thing, and it is the fundamental condition of effective and acceptable prayer—God's will and purpose must be our one desire. To this we are consecrated when we become Christians. "Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, As it is in heaven," is our first, our fundamental prayer. All our desire must be subservient to this.

Prayer is not to be used to change God's will but to work in coöperation with God's will; to help Him with our soul as with our body, our mind and our will, to accomplish His purpose in the world. And then, whether there come literal fulfilment of our prayer or not, whether the answer is in the same "figure of speech" in which we express ourselves or in its opposite, we know that our prayer is a force which, like other forces, is indestructible; and that there is no true prayer which does not receive in God's own good time and way—in other words, in the spiritual resultant of the forces which by the grace of God are exercised by the soul—its true answer in spiritual accomplishment, to the honor and glory of God. God's glory is not dimmed—but the soul has accomplished!

WE BOAST our light; but if we look not wisely on the sun itself it smites us into darkness. The light which we have gained was given us not to be ever staring on, but by it to discover onward things more remote from our knowledge.—*John Milton.*

NONE MORE deceive themselves than they who think their religion is true and genuine, though it refines not their spirits and reforms not their lives.—*Benjamin Whichcote.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

PROPOSED FEDERAL HOUSING SYSTEM

AT a conference of civic workers held in Philadelphia some time since, presided over by Lawson Purdy, Esq., president of the National Municipal League, and J. Horace McFarland, president of the National Civic Association, the majority of those present approved the establishment of some kind of a federal agency to deal with housing, town planning, or community planning, in the broad sense of dealing with the entire physical environment of the inhabitants. This agency should be limited to research, experimentation, and dissemination of information, acting as a central agency for the service of state authorities and local committees. It was believed expedient that the proposed new agency should act to make more available for the community, as a social unit, such technical resources as can be supplied by existing independent federal agencies (in which other points of view may be dominant), and should undertake within its own organization direct technical investigation only in parts of its field beyond the scope of existing governmental agencies.

It was also felt that federal action should develop a comprehensive and systematic mechanism to facilitate the financing of housing.

AFTER-WAR SOCIAL SERVICE ORGANIZATION

The General War Commission has put \$25,000 into its budget for the work of the Joint Commission on Social Service. There is a feeling that, now that the war is over, the Social Service programme of the Church ought to be pushed forward. After-war problems may rightly include any constructive work the Commission feels ought to be undertaken. Field Secretary Elmendorf suggests that, having in view the possibility of obtaining all or a considerable part of this money, the work of the Commission should be divided into departments:

1. A Department of Education, including under this department the relations of the Church to industry.
2. A Department of Institutional Work, having reference to the duty of provinces and dioceses in the care of old people, boys' and girls' homes, incurables, cripples, wayward girls (such work as is carried on by the Church Mission of Help), prison reform, the relation of the Church to state and county institutions, etc.
3. The Church and Country Life, rural and farming communities. The relation of the Church to the Y. M. C. A., country boys' work, etc.

PLACES FOR SOLDIERS

"Have you a job for a man who is trained for it?" is the question the Federal Board for Vocational Education is now asking the employers of the United States. "The government will do the training. Will you provide the job?"

It is the intention of the government to assist in placing each disabled soldier and sailor, regardless of his handicap, in suitable civil employment. The men are not to be dealt with from the viewpoint of giving them special "soft jobs"; on the contrary, the employers of America are requested to consider their employment as a business proposition. An effort will be made to place each man in the occupation in which he is most interested, provided it is neither waning nor overcrowded.

How this is to be accomplished is discussed in a monograph, "What the Employers of America Can Do for the Disabled Soldier and Sailor," copies of which may be obtained from the Federal Bureau for Vocational Education, Washington, D. C.

FOODS AS PUBLIC UTILITIES

Should such fundamental foods as bread, meat, eggs, and vegetables be classified as public utilities? Governor Smith

of New York has been asked to promote legislation to that end. The deputy Commissioner of Markets who is urging it says:

"Speaking for Mr. Day as well as for myself, I can say that we believe that making fundamental foods public utilities through an act of the legislature will give the people the right and the opportunity to find out what the costs of production are, will permit them to say whether present prices are justified, and will give them the power to regulate those prices downward if they are too high. Making foods public utilities would work toward better conditions for both the producer and consumer."

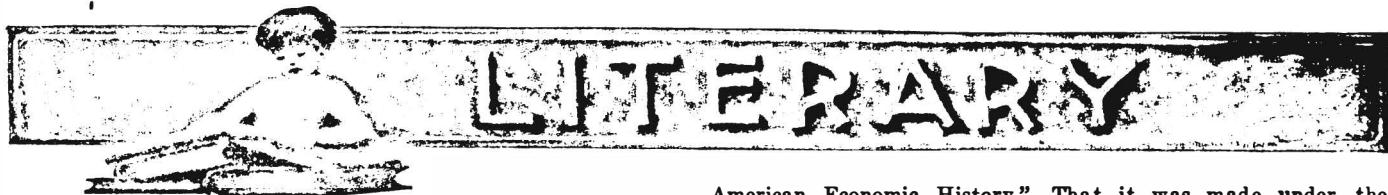
THE SWELLING TIDE of discontent which we witnessed in the western world before the days of the conflict had its root in the condition that the modern community, the modern city, is at bottom an artificial development. All of our talk about leaving the development of our physical environment—the town, the city, the nation—to "natural laws" is sheer nonsense. Their growth and development results from action based upon irrational conceptions; and we attempt to direct their growth by statutory rulings and laws based upon social and economic fallacies. By our feeble remedial measures we have tried to curb the evils; but the restlessness of men within them grows apace. Here is a problem for science—for the expert; but the aims of science and the vision of the expert must be expanded if the aims of a rational life are to be attained.—*Frederick L. Ackerman.*

THE FEDERAL GOVERNMENT is making a drive to have the soldiers continue their government insurance, pointing out that it is a valuable right given to them as part compensation for their splendid service. The Secretary of the Treasury declares that if the soldiers permit the insurance to lapse they will lose that right and will never be able to regain it, but if they keep up the present insurance by the regular payment of premiums they will be able to change it into a standard government policy without medical examination, in the meantime being covered by insurance at low rate.

THE WAR cut out some of the finest of the French people, so France is out to nurse the race of the future, and she is doing it by remodelling her cities and towns. This is one of the most striking developments of the war. In Limoges, for example, six acres of four and five story tenements in the heart of the city have been razed to the ground, at the cost of many millions. The city in the midst of the war laid out new and broader streets and began rebuilding along modern city-planning lines, and now that the war is over the execution of these plans is being accelerated.

THE ILLINOIS LEGISLATURE bids fair to have an active time this year as far as social questions are concerned. Health insurance; the enactment of a programme of social legislation as formulated by the state department of public welfare; the improvement of the status of children born out of wedlock; the enactment of a state-wide housing code and a zoning law; the protection and sound financing of pension funds for public employes; these are among the questions which will come before it for determination.

THE FEDERAL Department of Agriculture has issued a very interesting and carefully illustrated pamphlet dealing with the recreation uses of the national forests. It gives an account of a very interesting development.



SCOTT HOLLAND'S PHILOSOPHY

Creeds and Critics. By Henry Scott Holland. Edited by Christopher Cheshire. Mowbray & Co. London. Morehouse Publishing Co., Milwaukee, American agents. \$2.00 net.

The editor of this volume of the late Scott Holland's contributions to current theological and philosophical discussion has made us his debtor by the charmingly written foreword which introduces the selections from the longer *Commonwealth* articles written by the late Regius Professor of Divinity. Mr. Cheshire shows us Scott Holland the man: a keen and alert observer of men and movements, an eloquent preacher of social righteousness, a modern prophet with clear vision and poetic fire, a philosophical theologian, a many-sided thinker, who was master of many subjects, who could speak with authority on science or philosophy, who read clearly the meaning of modern social and industrial unrest, who held the Catholic faith with passionate affection, and had the power to interpret it in terms of modern thought, and to kindle in others a like warmth of faith, a man whose mind was so fully furnished that he had an unending fund of varied thought whose range was almost disconcerting in its breadth. Scott Holland's monthly contributions to *Commonwealth* were an unceasing flow of brilliant thought; sometimes short paragraphs revealing in a new light some apparently insignificant question; sometimes an essay on a matter of deep and intricate religious and philosophical importance; from which he would leap at a bound to a burning exposition of social and industrial justice; often paragraphs or articles daring in their facetiousness; oftener still, essays full of intellectual sparkle, whose only fault lay in the assumption that the reader knew the main lines of argument as well as the writer and could appreciate the subtlety of thought and the rapid fire of paradox through which the dulness of discussion was lightened. He was the kind of a man who aroused, alarmed, stimulated, set men thinking, sometimes puzzled and confused them.

In Dr. Holland's published writings we have his religious philosophy set forth in sermons of marvelous poetic beauty and winning eloquence, in a style all his own—with a wealth of adjectives, none of which we feel could have been omitted, a heaping up of phrases, each carrying the thought higher, an abundance of metaphor which delights the literary sense and drives home the thought in ways which not only set men thinking but kindle their hearts. During the war two volumes entitled *So As By Fire* gave clear expositions of his social and religious faith in practical application to present day problems. They were stimulating, but, of course, had not the finish and fulness of his earlier books such as *Creed and Character, Logic and Life, Pleas and Claims*.

The present volume is a better revelation of his mind and method. There are book reviews, scientific discussions, Biblical criticism, chapters on nature and miracles—each of which shows how full was his thought and compels our wondering admiration for his versatility and ripe scholarship. At times his style is too pronounced; like Chesterton, his brilliancy wearies us and we long for an occasional lapse into humdrum prose; sometimes his sparkling sentences make thought more difficult and we have to read again to be sure that we have made the leap from thought to thought as he has. Therefore the book is not easy reading. (One who would know Scott Holland at his best, with less mental effort, should read *Personal Studies* or *A Bundle of Memories*.)

This volume, however, is worth serious study, though some of the books and questions it discusses have since passed into the realm of nine-day wonders. It shows us the man himself in his winsome attractiveness and tonic personality. Yet, to go back to the introduction, what one most wishes is that if Scott Holland's biography is written Mr. Cheshire shall write it. He knows so well the man who startled, puzzled, and baffled others, and he has caught so much of his spirit, that his introduction is almost in Dr. Holland's own style, and we could fancy it were Dr. Holland writing, were it not all about Scott Holland himself.

History of Labor in the United States. By John R. Commons and his colleagues. New York. Macmillan Company. Two volumes. \$6.50 per set.

This monumental work is another product of the intensive study of the economic history of the United States begun under the supervision of the Department of Economics and Sociology of the Carnegie Institute and continued under a group of collaborators working on an appropriation made by the Institute, the group being known as "The Board of Research Associates in

American Economic History." That it was made under the leadership of John R. Commons of the University of Wisconsin is an assurance that it has been done with care, discrimination, insight, and sympathy. For no man in America is better qualified for the task by study, interest, and long years of observation and investigation.

We have in these two volumes a real insight into the great movement of labor to find and express itself. As Professor Henry W. Farnam, of Yale, points out in his introductory note, Professor Commons has endeavored to trace the history of movements with their philosophies and ideals, as distinguished from the history of labor organizations or the history of the technical application of labor to the processes of production. Trades-unionism, rather than sabotage or direct action or syndicalism, is the theme, although there are references to the earlier appearances of these phases. In discussing the latter, Dr. Commons says: "As long as the wage-earning class accepts the existing order and merely attempts to secure better wage bargains, its goal must eventually be some form of the 'trade agreement' which recognizes the equal bargaining rights of the organized employers. Its union is not 'class conscious' in the revolutionary sense of socialism, but 'wage-conscious' in the sense of separation from, but partnership with, the employing class. On the other hand, in recent time, a revolutionary unionism has appeared, seeking by means of the strike of all employes regardless of trade differences, by the rejection of both politics and agreements with employers and by concerted damage to the employer's property, to overthrow the capitalist. . . . Syndicalism is 'class-conscious' 'unionism' rather than 'wage conscious', its object is revolution, rather than the existing order, conquest rather than trade agreement, and at the same time anarchism rather than socialism."

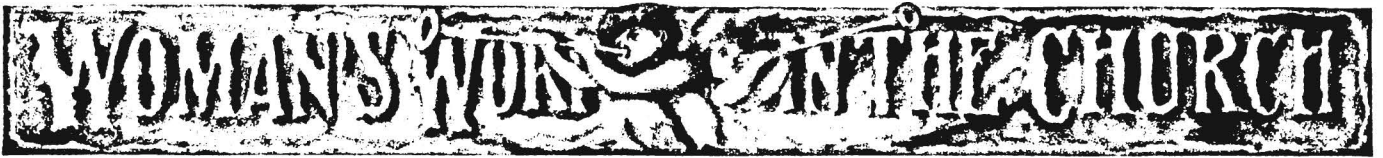
Here we have the distinction in a nut-shell so that we can grasp and understand it, and it is a distinction that students of the subject must constantly bear in mind. Dr. Commons might have put it another way by saying that trades unionism is evolutionary, and syndicalism revolutionary. In his chapter on Historical Interpretation he points out that while each period or decade has its characteristic features, and each has called forth differences both in emphasis and methods of treatment, yet through them all may be seen the evolution, more or less clear, of the economic conditions and the social and political philosophies which, "like streams from difference sources, have formed the labor movement of the twentieth century."

To summarize briefly these two fine volumes: The general plan of the work includes a description of economic, political, and social conditions, and in this respect it is an important contribution to a study of Marx's economic interpretation of history, showing the inadequacy of that theory by taking into account other historical forces, such as the extension of markets and the fluctuations of money and prices. Parallel with economic and other conditions, the volumes include the economic and political philosophies which have either arisen on American soil or been imported and modified, showing the part played by idealistic philosophies in the various labor movements through attempts to put them into practice. In this way socialism, individualism, anarchism, Fourierism, greenbackism, the free land agitation, single tax, coöperation in its various forms, humanitarianism, etc., are brought into relation to the movements of organized labor. The whole makes a moving picture of economic and idealistic forces working toward an explanation of the existing situation of the wage-earning classes of this country. The history of labor is looked upon as the combined evolution of economic conditions, of economic and social philosophies, and of political and economic movements and organizations.

From this general outline one can see the great scope of the work which Dr. Commons and his associates—David J. Saposs, Helen L. Summer, E. B. Mittleman, John B. Andrews, and Selig Perlman—have given us. It has been done well and carefully and we now have in handy and comprehensive form a *vade mecum* which one must have at hand if he is to understand the full force, effect, and meaning of the greatest of present day problems, the adjustment of labor and capital.

They form an integral and important part of a comprehensive plan to lay before the country the outstanding facts of our economic development and its history and constitute a real contribution to the understanding of modern industrialism. The two volumes are heartily and unreservedly commended to all who would take an effective part in the establishment of social justice as the foundation stone of modern society.

CLINTON ROGERS WOODRUFF.



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.

AN experiment along the line of missionary development in a congregation, when such experiment is based on principle and observation, should be interesting. Such an experiment has come under our notice and seems worthy of record. A clerical friend has been trying to proceed with his congregation on the theory that the whole Church is our missionary society and not the women alone. The disbanding of organization within his parish, and the substituting of congregational meetings, has been criticized, pro and con—with more “con” than “pro”. He claims that he has secured better results in a material way and far better ones in an educational.

“It is most foolish to suppose,” he says in accounting for his radical move, “that the Auxiliary, no matter how efficient it may be in a parish, is the *Church Missionary Society*. At best it can be simply a committee of the society, which is the Church itself. The very word ‘Woman’s’ makes it exclusive. It leaves out the men and the children, and it by no means gets hold of all the women in a parish. It is, or ought to be, simply a leaven to leaven the whole lump. By being called or known as the missionary society of the Church, it is detracting from the essential nature and purpose of the Church. We do not call in help—an auxiliary—until the main body proves inadequate, but the Church leans upon an auxiliary when only a small fraction of its members have been called to spread the Gospel. After the Church has succeeded in interesting 100 per cent. of its membership and still finds the task too large, it may look around for help, but it will have to look outside the Church if 100 per cent. of its members are already doing their best.

“The existence of a missionary society *other than the whole Church* detracts from the Church’s purpose. There is grave danger of mistaking a part for the whole. The more societies are organized to do the work of the Church, the sooner some of the Church’s members will atrophy and eventually decay. God punishes disuse wherever it is found, in the Church and out of it. Too many people have the idea that missionary work cannot be done unless it is done in and by the Woman’s Auxiliary. It is easy to see how a conservative mind holds to this belief. I was criticized at the last council of the diocese for not reviving a branch in my parish. When I pointed out that my plan, despite interruption, had sent out the banner box of the diocese, a lady said: ‘Yes, but why didn’t you send it out through an Auxiliary?’ I asked her: ‘What is most important, results or methods?’”

As to the method used, the writer says: “I have finally gotten my parish to the point where I can use the ideas of organization which I have held for a long time. I have combined the members of the Guild and the Auxiliary into one large committee (*not organization nor society*), and to this number I have further added all women not included in these organizations. I am the president *pro tem.*, and have asked the members to elect chairmen of four committees, Spiritual, Educational, Social (Service and Recreation), and Financial. Each chairman selected fifteen members to serve on her committee. These committees will be the leaveners of the parish. They give me a working force of sixty-four women, all deeply interested. I have a similar committee of women who meet at night. These have also elected four chairmen. The total number of women in the parish is 203, of whom eighty-eight are apportioned among the four committees. I am doing the same thing with the men in a modified form. The women are enthusiastic about the plan and have pledged their hearty support. I have told them that if this plan fails I have no other method in reserve and it is their business to see that it does not fail. I have had considerable correspondence with Miss Lindley and Dr. Sturgis and they have enthu-

siastically endorsed the plan, which includes nothing original on my part except the faith and courage to apply it.”

This plan was tried by the same rector in an Indianapolis parish, and one of the features which best commends it was the interest shown by the men. The annual diocesan gift box sent in Lent each year contained a large number of perfectly new garments made by the women of this parish, and \$22 in cash from the men—all of whom are persons of small means. The plan united the interests of the men, women, and children as nothing before had done.

IN OUR LAST LETTER a correspondent expressed the belief that the chief results of the Houses of Churchwomen being established in the various dioceses would be a wiping out of the lines of organization and a blending into one common society—the Church. The plan detailed at the beginning of this letter seems also to trend in that way, to a largeness, a unity, not obtained in any one society. True, there must be specific attention paid to specific objects to get specific results, and the Woman’s Auxiliary is an instance of this. A certain branch of the Auxiliary has considered very sincerely the inclusion of men. We believe that if there could be evening meetings in every parish, in which a programme something in the nature of a Woman’s Auxiliary programme were given to both men and women, there would be a great gain in missionary spirit. There would always have to be a task set, something definite attempted, in a missionary way—that is what has constituted the value of the Auxiliary—but that the Auxiliary is merely a small part of the Church we all know and deplore. If there is a better way, surely it should be welcomed.

Regarding the new Houses of Churchwomen, the following is from the minutes of the diocesan council held in Louisville on January 28th and 29th:

“WHEREAS, The council has adopted an amendment to its canons, constituting a House of Churchwomen; be it

“Resolved, That the Bishop be requested to appoint a committee of five, either members of this council or from those not members of this council, who, in conjunction with the Bishop shall give practical effect to the canon by at least naming tentative officers, pending the organization of the House of Churchwomen.

“Committee: Miss L. L. Robinson, Miss N. H. Winston, Mrs. H. S. Musson, Mrs. Stanley Adams, and the Rev. John S. Douglas.”

“GETTING INTO HOT WATER” is a phrase which will grow to have a very significant change if the Girls’ Friendly Society keeps up its good work of sending hot-water bottles where needed.

In a letter to Miss Maule, G. S. S. A. head of the Missions department, Miss Peters, of the San Juan Mission, New Mexico, wrote she did not know how they could have cared for the sick, during the epidemic, without the 28 hot-water bottles sent by the G. F. S. in Corning.

THE ANNOUNCEMENT of the dramatization of the *Life of Barnum*, written by himself years ago, has sent a smile around a certain family circle. For the autobiography of the great showman has been read by nearly every member of it during the past year. Brought out by chance from a “children’s” bookshelf, its big print and human appeal has met the high approval of us all. It is a great American book, a wonderful tale of achievement, and though strongly tinged with “Barnum” is a veritable text-book of American business thrift.

This book was presented to the head of the family soon after its publication, together with the usual number of circus-tickets given to the proprietor of a good country

newspaper. The manager of the circus commended the book—not needing to commend the tickets. However, the tickets were more appreciated at the time than the book, which now has come into its own and has recorded itself emphatically as a book worth reading.

The story of Jenny Lind's visit to America is one of the great features of the book, but the one which has a touch of interest for Church people deals with the wedding of the famous dwarf, Tom Thumb, to Lavinia Warren. This marriage of probably the two smallest persons in the world took place in Grace Church, New York, February 10, 1863. The Rev. Dr. Taylor, rector, officiated, assisted by the rector of St. John's Church, Bridgeport, Conn. Admission to this great function was by card and the assembly was a distinguished one, including governors, congressmen, and military men. Barnum, who was managing the affair, was offered as high as \$60 for a ticket of admission, but not one was sold. The old showman had a fine sense of propriety and even delicacy in many ways. One indignant pewholder, whose initials were "W. S.," wrote to the rector, demanding to know by what right he was excluded from his own pew. This letter—which has a good ring fifty years later—was the reply:

"A pew in a church is 'property' only in a very restricted and peculiar sense. It is not property as your house or your horse is property. It vests you with no fee in the soil; you cannot use it in any and every way and at all times as your pleasure or caprice may dictate. You cannot put it to any common or unhallowed uses, you cannot remove it, injure, or destroy it. In short, you hold by purchase and may sell the right of the undisturbed possession of that little space within the church edifice and which you call *your pew*, during the hours of divine service. But even that right must be exercised decorously and with a decent regard for time and place or else you may at any time be ignominiously ejected from it.

"I regret to be obliged to add that by the law of custom during those said hours of service (but at no other) you may sleep in your pew; you must, however, do it noiselessly and never to the disturbance of your sleeping neighbors. Now if W. S. were to come to me and say, 'Sir, I would that you would grant me the use of Grace Church for a solemn service', and say that no one be admitted within the doors of the church during the few moments that we expect to be there, it would certainly be my pleasure to comply with your request."

THE LITTLE BLUE BOX

BY MRS. MALLORY TAYLOR

Custodian of the United Offering, Diocese of Atlanta

CUSTODIANS, unfortunately, have to hear many feeble, irrelevant, and silly excuses for not accepting the Little Blue Box. The women do not realize they are making their excuses to God and not to another woman. "I cannot be bothered with a box," and, with a raising of the chin, "I give two dollars a year," as who should say, "Can anyone match such munificence?" But she forgot to divide it by fifty-two and so she lost all the pleasure of giving weekly or daily, and never found out she was donating less than four one-cent postage stamps a week.

Another says: "I have had my box stolen. I know there was a lot of money in it, for it was so heavy. I had been putting all my pennies in it. I was awfully disappointed. Since that, I just give what I happen to have when I am called on." So she lost the pleasure of giving. She took good care of her own money and jewels, but no safeguards were placed around the mite-box containing God's money and it had to pay the penalty.

In a disgusted tone another remarks: "Oh! Mite-boxes! I am so tired of them, I don't know what to do. It's mite-box this and mite-box that; why, to-day even the Salvation Army left one!" Such a sad misapprehension of the Little Blue Box is pitiful. The United Offering is used almost without exception for woman missionaries, whose chief work is for women and children. The Blue Box then does not represent food and clothing, but it stands preëminently for the souls of women and children.

Can you resist its call?

Dare you resist its call?

"'Tis thine to save from peril of perdition
The souls for whom the Lord His life laid down."

THE WARRANTY

BY LOUIS TUCKER

Scene: *Any newspaper office.* Time: *June 1, 1918.* Persons: *Tom, Telegraph clerk; Dick and Hal, Write-up men.*

DICK (entering briskly)—What's the news from the front?

TOM—Bad—or no news, which is worse. Since the French line broke last night they've put nothing definite on the wire. There is a rumor that Foch has no troops available except a handful of American marines. It's a pity they could not have sent us in in force. As it is, being so few, we will lose.

DICK—That's bad. What shall I do first, Hal?

HAL (looking up from his writing)—Take this Hour of Prayer story off my hands. The boss wants it for the Sunday edition.

DICK—I don't know anything about it.

HAL—I know less. I don't believe in prayer.

DICK—I do—but I haven't followed the story. What are the facts?

HAL—Oh, old stuff! Somebody started a movement a month ago for everybody to pray for victory at noon daily. A few towns took it up. Then the President issued a proclamation appointing Thursday, May 30th, day before yesterday, a day of prayer and fasting. He didn't make it a holiday—

TOM—Couldn't; too much war work—

HAL—So nobody kept it except churches and postoffices and things like that, and cranks like the boss. A good many kept it yesterday. A great many kept it to-day. Knocked off work for two or three minutes at noon to pray for victory. See how much good it's done—the line is broken; our men thrown in too few to hold, and Paris practically gone. If Paris goes the French go. They could have stood it in 1914; they can't now; and with France gone the war is gone. Spain will come in on the German side, and Italy and Greece will be cut off and crushed.

DICK—I don't know. Something may happen. When a nation prays—not a church but a nation—it's a big thing.

HAL—Oh, I wrote that up. I don't believe in prayer, but I do know how to write a news story. The President was thinking of Thanksgiving or he would not have chosen the Thursday furthest from Thanksgiving each way—six months before and six months after—and far enough from Thanksgiving we are. The people were thinking of Thanksgiving or they wouldn't have stood for it. We are the only nation in the world that will accept a call to prayer from our chief civil magistrate. All the others will only stand for it from the Head of their Church.

TOM—Lincoln proclaimed a day of fasting and prayer once for the preservation of the Union. Things looked pretty dark then; but the Union stands.

DICK—That's impressive. It must have been impressive, too, to have stores and offices stop at noon for prayer. Why, a great wave of prayer must have followed the sun to-day from sea to sea! Hal, you've got the makings of a fine story. Sure, I'll finish it for you.

HAL—And welcome! What's that coming over the wire?

TOM—"Americans—holding—Huns—at—Château-Thierry."

HAL—Can it be true?

TOM—Don't sound like a rumor. Hear the boys in the other room. They believe it. Wait! Here's more: "Foch, having no other troops available—sent in a small body—of Americans. They were instructed to hold as long as they could—and then retreat. They sent back word—that they did not know how—to retreat. They are still holding."

DICK—Where is Château-Thierry?

HAL—Little town just a few miles from Paris.

DICK—Hal, if this is true, what becomes of your grouch on prayer?

HAL—Oh, it's our men—or else the Huns couldn't bring up their guns.

DICK—They had 'em up yesterday. They've had all day to do it in to-day. Our men are good, but not superhuman. When Paris was saved the first time, Kitchener said somebody must have been praying. Our nation has prayed for three days, as never before.

HAL—My boy is over there. That's why I felt prayer useless and God a myth. But, if this is true—

TOM—Wait! Listen! "The tide has turned—Huns retreat—Americans have advanced from Château-Thierry."

DICK—Hal, old man, if this is true?

HAL—If this is true—Praise God who answers prayer!

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. 18—Synod of New England, St. Paul's Church, New Haven, Conn.
- " 19—Conference of Church Workers, Province of New York and New Jersey, Church of the Redeemer, Brooklyn, N. Y.
- " 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. FREDERICK S. ARNOLD has resigned as curate of Christ Church, Poughkeepsie, N. Y. His address remains for the present at 12 Hancock avenue.

THE Rev. Capt. THOMAS B. BARLOW, chaplain Third Regiment, P. R. M., and rector of St. Matthew's parish, Homestead, Pa., received a commission from the Governor of Pennsylvania to represent the state as honorary delegate to the Atlantic Congress to discuss and promote the cause of a League of Nations.

THE Rev. Dr. WM. ALEXANDER BARR, Dean of Christ Church Cathedral, New Orleans, La., is absent through sickness. The Rev. W. L. Forsyth has accepted charge during Dr. Barr's absence, and entered upon his work on January 26th.

THE Rev. ALFRED A. V. BINNINGTON has accepted a call to the rectorship of Christ Church, Coudersport, Pa. He will be in his work there about the first of March.

THE Rev. ALBERT E. BOWLES is now at the Church of the Transfiguration, Philadelphia, and can be addressed at 3335 Walnut street.

THE Rev. W. CHAPMAN CHARLTON has entered upon his new field at the Church of the Redeemer, Astoria, N. Y.

CHAPLAIN OLIVER F. CRAWFORD, 337th Infantry, has been assigned to the 85th Division, A. E. F., as senior chaplain on the staff of Major-Gen. Chase W. Kennedy.

THE Rev. HENRY M. GREEN has been appointed to the missions in northwest Louisiana, having charge of congregations in Natchitoches, Mansfield, and Minden, with occasional visits to All Saints' Church, Stonewall.

THE Rev. LOUIS T. HARDIN has accepted the rectorship of St. Paul's Church, Plymouth, Wis., with address at 312 E. Main street.

THE Rev. H. M. KELLAM has been appointed vicar of St. Cyprian's Church, Lufkin, Texas, with mission stations at Rusk and Jacksonville.

THE Rev. J. W. LARMOUR may be addressed at Bradshaw, Md., not at Upper Falls, as stated in the 1919 *Annals*. He is no longer in active service, and as rector emeritus should not receive business communications.

THE Rev. Dr. W. K. LLOYD, divisional chaplain, U. S. A., stationed at Camp Travis, San Antonio, and in charge of St. Paul's Military Chapel, has been ordered to Hoboken, N. J., for transport duty.

THE Rev. JAMES SHEERIN has become superintendent of the diocesan Orphans' Home, 168 Convent avenue, New York City, where hereafter he may be addressed.

THE Rev. W. S. SLACK, rector of St. James' Church, Alexandria, La., has recently been appointed divisional chaplain of the Department of the Tennessee, Sons of Confederate Veterans.

THE Rev. CHESTER WOOD, of Lansing, Mich., is spending the winter in Topeka, Kansas, assisting Bishop Wise.

ORDINATIONS

DEACON

NEW YORK.—On Tuesday, February 4th, in the chapel of the General Theological Seminary, by the Bishop of Kansas, Mr. JOHN C. PETRIE, of the senior class, was ordained to the diaconate. The Rev. Ralph B. Pomeroy preached. The candidate was presented by the Rev. Henry S. Whitehead. Dean Fosbroke read the Litany and acted as epistoler at the Holy Eucharist.

PRIESTS

BETHLEHEM.—On Thursday, December 19th, in the Pro-Cathedral Church of the Nativity, South Bethlehem, Pa., the Rev. ARTHUR MURRAY, Jr., was advanced to the priesthood by Bishop Talbot of Bethlehem, acting for the Bishop of Pennsylvania. The Rev. Mr. Murray was presented by Dean J. I. B. Larned of the Cathedral, while the Rev. J. Arthur Glasier preached the sermon. Mr. Murray is curate of the Pro-Cathedral Church and also chaplain of Lehigh University in South Bethlehem. He is a graduate of Yale University (class of 1910) and of the Philadelphia Divinity School (1918). For several years he was an instructor in the University School at Cleveland, Ohio.

KANSAS.—On January 22nd, at the Church of the Good Shepherd, Topeka, the Rev. GEORGE R. HIATT was advanced to the priesthood by Bishop Wise. Dean Kaye presented the candidate and read the Litany. The Rev. Chester Wood preached. Mr. Hiatt was made deacon last June and since then has been a member of the associate mission at Topeka, holding week-day services at Christ Hospital and Sundays at the Church of the Good Shepherd and at Wamego.

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

ADAMS.—Entered into life at her residence in San Antonio, Texas. Mrs. MARY LOUISE ADAMS, last surviving member of the large family of the late General Thomas Ritchey of Somerset, Ohio. Born in Ohio, the greater part of her life was lived in Missouri, where almost all her surviving relatives reside and where she will be mourned by a wide circle of friends. Mrs. Adams was of Maryland ancestry.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

"May she rest in peace, and may light perpetual shine upon her."

HILLS.—Entered into the rest of Paradise at the Norfolk Naval Hospital, January 11th, PEARSON HEATHCOTE HILLS, only son of the Rev. George Heathcote Hills, in his thirtieth year.

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

MATTHEW.—On February 2nd, at Fair Vale, King's County, New Brunswick, Canada, of pneumonia following influenza, ETHEL, daughter of the Rev. P. Owen-Jones, Bryn Mawr, Pa., wife of George MATTHEW, Bronxville, N. Y.

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

MORRILL.—On January 26th, after a brief illness, CHARLOTTE MORRILL, for fifty years connected with Adelphi Academy, Brooklyn, N. Y. Funeral service was held in Trinity Church on January 28th.

MOSELY.—Entered into rest, February 7th, at Evanston, Illinois, CHARLOTTE (Hinsdale) MOSELY, daughter of the late Henry W. Hinsdale.

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

NILES.—Entered into Paradise on Wednesday, January 22d, at noon, the Rev. CHARLES MARTIN NILES, D.D., rector of the Church of the Ascension, Atlantic City, N. J. A requiem was said at 8 o'clock in the chantry of the parish church, by the Rev. Chaplain Edmund Banks Smith, U. S. A., on Saturday, the Feast of the Conversion of St. Paul. The funeral took place in the church at 2 o'clock, the officiants being the Rev. Arthur Lewis, the Ven. Archdeacon Shepherd, representing the Bishop, who was unable to be present, and the Bishop of Pennsylvania. A large representation of the clergy from New York, Philadelphia, and New Jersey were present; interment in Atlantic City cemetery.

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

PIZE.—In New York City on the Feast of the Conversion of St. Paul, of pneumonia following influenza, ELIZABETH ALLISON, eldest daughter of the Rev. Charles T. A. and Ida Allison Pize. Buried from St. James' Church, Goshen, N. Y., Tuesday, January 28th. For the past three years she was Periodical Librarian in Bryson Library, Teachers' College, Columbia University.

"Make her to be numbered with Thy saints in glory everlasting."

RUSSELL.—In Waterbury, Conn., February 4th, GORDON RUSSELL, aged 61, son of the late Francis Thayer Russell, D.D.—for many years rector of St. Margaret's School—and Mary Huntley Sigourney, his wife.

"And I believe in the Communion of Saints."

SARGENT.—On January 22nd, in West Somerville, Mass., CHARLES FRANK SARGENT, in his 73rd year. Funeral on January 24th was conducted by the Rev. William Henry Pettus, rector of St. James' Church, where he had been a faithful communicant for thirty-five years.

"The strife is o'er."

TAYLOR.—Entered into life eternal, on Friday, January 24th, at his residence in East Lansdowne, Pa., THOMAS JEFFERSON TAYLOR, priest, in the ninety-fourth year of his age. The Burial Office was said in St. Mary's Church, Burlington, N. J., in the same church in which he was ordered priest in 1860. Interment was made in the family plot in St. Mary's churchyard.

"In the communion of the Catholic Church, in the confidence of a certain faith."

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

TURNER.—In New York City, on January 10th, after prolonged illness, the Rev. THORNTON FLOYD TURNER, rector of St. Peter's Church, Bennington, Vt. The funeral was from Calvary Church, New York City. Interment in the Floyd family burial place at Mastic, L. I.

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

WELLS.—Entered into life eternal on January 25th, at Hartford, Conn., the Rev. EDWARD LIVINGSTON WELLS, husband of Frances Richmond Rose, and son of the late Rev. Edward Livingston Wells, D.D., and Mary H. Hughes Wells. Funeral service at Trinity Church, Southport, Conn., on Tuesday, January 28th.

WILLIAMS.—Entered into rest at Cleveland, Ohio, January 22nd, REBECCA, widow of the late James Hunter WILLIAMS, of Goderich, Canada, and beloved mother of the Rev. E. L. Williams, rector of the Church of the Holy Spirit, Cleveland, in her 79th year. Interment at Goderich, January 25th.

"Blessed are the dead who die in the Lord."

WANTED

POSITIONS OFFERED—CLERICAL

CANADIAN PRIEST, MOST SUCCESSFUL in past work, desires work for God and His Church in milder climate. Will not accept sinecure. Age 35 years, consecrated, cultured, preacher and diligent visitor. Married. Able to drive car or team, but prefers intensive work in city. Address EX-MAGISTER, care LIVING CHURCH, Milwaukee, Wis.

LARGE SOUTHERN PARISH, Catholic. desires an assistant at once. Stipend, \$900 a year, and rectory. Address LANAD, care LIVING CHURCH, Milwaukee, Wis.

THE HOLY TRINITY CHURCH of Mattoon, Illinois, for the purpose of enabling it to make a call, wants names. Address VESTRY, Trinity Church, Mattoon, Ill.

POSITIONS WANTED—CLERICAL

THE REVEREND HEADMASTER OF A Church boarding school for boys desires a change and invites correspondence looking toward an engagement in a similar capacity to take effect after the close of the present school year. First class executive and business manager, and excellent record for both business and scholastic success. Will consider salary or business proposition, or will undertake to utilize school property on a partnership basis with the owner. Boys' or girls' school doing college preparatory work considered. Address HEADMASTER, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, CHURCH OF England, lately returned to the Mother Church from Romanism, desires position as teacher in Church school or as superintendent of institution for children. Highest references. University graduate. Address X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MODERATE CATHOLIC CHURCH- man, desires parish paying \$1,800 per annum (M.A., B.D.; honorable discharge, 8 months' military service). Address FORMER LOCUM TENENS, St. Paul's Parish Church, Chattanooga, Tenn.

WILL BISHOP OR CHURCH let me attempt evangelizing, and winning for the Church immigrants? Have qualifications promising success. Address P. 32, care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL CLERGYMAN, LOYAL Churchman, desires parish or missionary work. Would also consider chaplaincy. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

USEFUL SPHERE SOUGHT by elderly active cleric, where loyal service and good preaching count. Address GERSON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

APPLICATIONS FROM COLLEGE graduates are invited for the following appointments in a Church girls' school, session 1919-20; (1) Teacher of English; (2) Modern languages; (3) Mathematics; (4) Science; (5) Domestic Science; (6) General Preparatory Subjects; (7) Voice and Piano; (8) Piano with Theory and Harmony; (9) Physical Culture. Each applicant should state her age and experience, and enclose a copy of three recent testimonials. No photographs should be enclosed. If able to teach other subjects the fact should be mentioned. Monthly salary required for school year of 8½ months should be stated. No application considered unless all information asked is given. The teachers have board and room furnished in the school buildings, without charge. Address MID-WEST, care LIVING CHURCH, Milwaukee, Wis.

A LIVE, COMPETENT CHURCHWOMAN wanted in March; one in sound health, between forty and sixty years of age; in Southern institution for young, unmarried mothers and their babies. Also, later, an assistant to above, understanding maternity cases and the care of children. Good, not excessive salaries and maintenance. Address, giving references and necessary information, SUPERINTENDENT, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted; Churchman preferred. Fair two-manual organ; mixed choir. Live town offers pupils or business position. Give references, experience, and salary. Address Rev. W. W. SILLIMAN, Malone, N. Y.

HOUSEKEEPER WANTED—Elderly lady, Churchwoman preferred, to keep small apartment in Chicago for widower. No children. Address C. L. GRANGER, 3342 Cullom avenue, Chicago.

GRADUATE NURSE WANTED FOR SMALL infirmary in Church institution. Fair salary. Good home. Address NURSE, care LIVING CHURCH, Milwaukee, Wis.

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.

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.

ORGANIST AND CHOIRMASTER OF St. James', Chicago, retiring in favor of former choirmaster released from Navy, is open for similar appointment elsewhere. Address HUGO GOODWIN, A.A.G.O., 666 Rush street, Chicago.

CANADIAN GENTLEWOMAN DESIRES position as companion to elderly gentlewoman; willing to help with light housework or nursing. References exchanged. Address S. S. J., 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.

EXPERIENCED CHURCHWOMAN DESIRES position as parish worker in or near large Eastern city; references. Address CLERICA, 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

HOW TO TITHE AND WHY STILL FREE—The time during which the pamphlet, *How to Tithe and Why*, will be sent free, postpaid, to pastors in sufficient numbers to supply one copy to every family represented in their congregations, has been extended until July 1st.

We further invite Sunday school teachers and superintendents who are interested in tithing to write us for a very special offer which we are sure will interest the young people and children of the Sunday school.

Please mention THE LIVING CHURCH and your denomination. Address THE LAYMAN COMPANY, 143 N. Wabash avenue, Chicago.

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 MACKBILL, 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; Aims 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.

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.

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

"Bishop Welcome died in the odor of sanctity at the age of eighty-two. He was blind, and content to be blind, for his sister was with him.

"To be blind and to be loved is one of the most strangely exquisite forms of happiness. It is a paradise of darkness. It was from this paradise that Bishop Welcome passed to the other paradise."—VICTOR HUGO (*Les Misérables*).

Homes and lands in the southern mountains. CHARLES E. LYMAN, Asheville, North Carolina.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT camp in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

PUBLICATIONS

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

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

MAGAZINES

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept spe-

cial 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.

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. J. DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DeC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

QUIET DAYS

CHICAGO.—The fourth annual quiet day for business women and others will be held at the Cathedral, Peoria street and Washington boulevard, Chicago, Saturday, February

22nd, from 8 to 4:30. The Rev. Dr. George Craig Stewart will be the conductor. All who desire to attend are requested to notify CHAIRMAN OF QUIET DAY COMMITTEE, 550 Arlington Place, Chicago, Ill.

NEW YORK.—A day of devotion will be held Friday, February 21st, at the Church of the Transfiguration, 1 East Twenty-ninth street, for the New York Altar Guild and their friends. Holy Communion at 9:30 A. M. Addresses at 10, 12, and 3 o'clock. Conductor, Canon Wallace J. Gardner. An invitation is extended to all who may wish to attend.

NEW YORK.—On Washington's Birthday, the Rev. J. Wilson Sutton, vicar of Trinity Chapel, will conduct a quiet day. The exercises will begin at 8 o'clock and close with evening prayer at 4 o'clock. Men and women are invited. Luncheon will be served to those giving ample notice to Miss Gladys W. Barnes, 108 East Twenty-second street.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not available in their local vicinity.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp, for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

BALTIMORE:

Lycett, 317 North Charles St.

LOUISVILLE:

Grace Church.

CHICAGO:

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

ANNUAL CONVENTIONS

SUMMARY

COLORADO deputies will memorialize the House of Bishops as to redistricting the state. Penalties were prescribed by the council for failure in payment of pension premiums.—MARYLAND devoted much time to social service matters. It took steps to secure a city mission for Baltimore.—OLYMPIA planned to build a church and parish house for a Japanese mission in Seattle. It also effected temporary organization of a laymen's league. St. Mark's Church, Seattle, will erect a Cathedral church.—VERMONT celebrated Bishop Hall's anniversary, and amended the canons vitally.—WESTERN NEW YORK held in abeyance the election of a Coadjutor.—NEVADA provided for a Sunday school institute next summer, and adopted minor changes in the canons.

COLORADO

THE ANNUAL COUNCIL, meeting on February 5th, opened with the Holy Communion in St. John's Cathedral, and the council proper assembled in the chapter house at

9:30, Bishop Johnson presiding. Mr. J. M. Kennedy, Jr., was elected secretary, and appointed the Rev. A. G. Harrison assistant. Reports of various committees and diocesan institutions followed. Of particular interest was the report of the Rev. B. W. Bonell, rector of the College of St. John the Evangelist, Greeley, giving an outline of the reestablishment and growth of this institution. The College now has five students, who are being trained for missionary and rural work in the diocese. The chairman of the board of managers of the Church Home for convalescents gave a brief survey of the rapid growth and excellent work of that institution among needy women of the city after their release from the county hospital.

The Bishop read his annual address at noon. He spoke in forceful language of the divorce evil, pointing out that in Denver there was one divorce for every three marriages. He called on clergy and laity to stress the altar more and more as the center of spiritual life and influence. He urged greater attention to the religious education of children, holding up as a warning the fact that while juvenile delinquency was

increasing attendance at Sunday school was decreasing. The address, closing with tributes to the late Bishops Brooke, Funsten, and Williams, and the late Diocesan, Bishop Olmsted, was followed by prayers for missions and for the repose of the souls of those clergy and laity who had gone to their rest since the last meeting.

At the afternoon session officers and committees were elected.

Treasurer: Mr. J. H. Bradbury.

Chancellor: Mr. J. H. Pershing.

Standing Committee: The Rev. Messrs. Henry S. Foster, A. N. Taft, and H. M. St. G. Walters. Messrs. Walter Fairbanks, J. W. Hudston, and T. S. Rattle.

Deputies to General Convention: Clerical—The Rev. Messrs. Fred Ingle, T. A. Schofield, C. H. Shutt, B. W. Bonell. Lay—Messrs. A. Ponsford, J. H. Pershing, A. S. Cuthbertson, and W. H. Clatworthy.

Provisional Deputies: Clerical—The Rev. Messrs. D. Fenn, T. Casady, C. H. Brady, and H. Watts. Lay—Messrs. J. M. Kennedy, E. M. Sparhawk, W. M. Spalding, and R. S. Kent.

The deputies to General Convention were instructed to memorialize the House of

Bishops, with regard to the proposed redistricting of the state, that it was the feeling of the council that the boundaries of the diocese should correspond with those of the state, that the Bishop should have such episcopal assistance as he needed, and that the Board of Missions should appropriate for the diocese funds equal to those now appropriated for the district of Western Colorado.

Important legislation amended the diocesan canons, providing for penalizing parishes and missions not paying pension fund premiums.

Suitable memorials were drawn up and adopted to the late Bishops Olmsted and Williams, and to Mr. E. A. Peters, a member of the board of trustees.

Council adjourned to meet in February, 1920, at Pueblo.

On Thursday, February 6th, the Bishop held a conference of the clergy in the chapter house, following Holy Communion at St. Barnabas' Church. He drew particular attention to the difficulties facing the Church in the matter of the increasing demand for Church Unity. His counsel was that the clergy, while making the widest possible use of their prophetic office, should do nothing that would tend to compromise the sacramental position of the Church. He pointed out that the clergy had no right to extend to outsiders the privileges of the household, and that, therefore, indiscriminate administration of the Holy Communion, for example, was not to be thought of.

Plans were made for the third session of the Colorado clergy summer school at Evergreen early in August.

MARYLAND

ON ACCOUNT of the influenza, Maryland had postponed its convention from last October. It was held in the Memorial Church, Baltimore, on January 29th and 30th, and is regarded as the most harmonious and progressive in the long history of the diocese.

Bishop Murray congratulated the diocese upon the way it has met the exacting demands of the year and expressed satisfaction with the work of both clergy and laity. He seemed to strike the keynote of the convention in the closing words of the address:

"The world-wide new-born spirit of common unity, interest, inspiration, service, and sacrifice in the sphere of patriotism must never be allowed to die, but must be nursed and nourished to riper maturity for perfect accomplishment in piety's realm. Whatever else may come to the birth through the world-travail and agony of the past four and one-half years, the supreme opportunity of Christianity, since the day of its establishment, has already of that accouchment been born. Before the world is set its open door, and no man can shut that door or pass it by, except at his peril. But, whatsoever any individual man may do, the Church must enter, or perish, for there supremely is her present obligation and, in the dutiful discharge of that obligation, her future life. She has proclaimed the right in the past, she must continue to practise it in the present and promote it in the future."

One of the foremost matters to which the convention devoted itself was Social Service. Its sessions were preceded by a mass meeting under the auspices of the Social Service Commission, the subject being The Church and Reconstruction. The special speakers, Professor Vida D. Scudder, Bishop Lines, and the Rev. Dr. Charles P. Tinker, gave the large audience plenty to think about.

Later on the following resolutions were adopted:

"Resolved, That this convention favors the formation of a League of Nations to enforce peace and to secure justice to all nations, large and small.

"Resolved, That this convention place itself on record as endorsing a minimum wage in industry, interpreted as a comfort wage, an amount on which a man can bring up his family in wholesome decency.

"Resolved, That we favor increasing application of the plan of coöperation of employees in the working management of business enterprise and ultimately in the financial management."

Upon the first day of the convention, Dr. Tinker brought home to that body, in a masterly address, the great need of a city mission in Baltimore to do such work as the organization of which he is at the head has long done in New York. The convention was deeply moved and referred the whole matter to a large and representative committee with power to act.

Another need, brought before the convention by the Rev. Roy B. Guild of Louisville, Kentucky, is that of a council of Churches in Baltimore, to avoid, so far as possible, duplication of effort, waste of energy, and the weakness which results from disunion. His proposal was favorably received.

Attention was also given to the question of uniformity in Sunday school organization and work. So strong a case was made out for this by the Rev. Dr. Philip Cook that it was decided to call the clergy together soon for a full and final conference on standardizing religious education in the diocese.

Upon motion of Mr. Joseph Packard it was resolved that the Peace Conference at Paris be requested to rule that the final ratification of peace be proclaimed by prearrangement from the City of Jerusalem, that it be known as the Peace of Jerusalem, and that the day upon which it is proclaimed be made an International Thanksgiving Day, on which all peoples of all countries and beliefs shall offer thanks to God.

The elections resulted as follows:

Treasurer, Blanchard Randall.

Secretary, A. DeR. Sappington, Title Building, Baltimore.

Standing Committee: The Rev. Drs. William Meade Dame, Edward T. Helfenstein, Arthur B. Kinsolving, and Peregrine Wroth. Messrs. Herbert M. Brune, Henry D. Harlan, Joseph Packard, and Charles O. Scull.

Deputies to General Convention: The Rev. Drs. Philip Cook, Edward T. Helfenstein, Arthur B. Kinsolving, and John I. Yellott; Messrs. Edward Guest Gibson, Joseph Packard, Blanchard Randall, and George C. Thomas.

Alternates: The Rev. Drs. Arthur C. Powell, William Page Dame, Peregrine Wroth, and John D. LaMothe; Messrs. John Gleen, Henry Barton Jacobs, Edward N. Rich, and Arthur Thompson.

The next convention will be held at the Church of St. Michael and All Angels, Baltimore.

OLYMPIA

THE CONVENTION was held in St. Mark's Church, Seattle (Rev. E. V. Shayler, rector), on February 4th and 5th.

The Bishop celebrated the Holy Communion and preached. He spoke of the great crisis of the war, its great peril for men and women and "the very ideals of human living: of its crisis as a great spiritual conflict against a deadly German philosophy; of the sudden news of victory and of

the problems to which that victory led—the problems of the returning soldier, of industry, of society, of labor. He said the War was very far from being over. The powers of evil active in Russia and Germany were here in our midst (referring to the great strike of all Seattle labor unions), inspired by the same propaganda working against civilization. Everything was being put to the test, including the Church, by reason of her yielding and worldly ideas and false ideals. The call of God comes to the Church and a challenge to her to put forth the strength she has. The Church needs to come back to the reality of what she really is—not a human institution, but a divine society—God seeking after man and Christ exalted carrying on His work of saving men through the Church.

The Church needs to put forth her strength by going back to the faith of the Gospel. The Church has been using the shield of faith, which is defensive, as offensive, instead of the Sword of the Spirit which is the Word of God—the Gospel. This is not preached, and therefore men lose interest in the Church. The Church is to put on her strength by recovering her lost unity. This will not come by federations or conventions—not by giving and taking—not by giving up, but for giving. The coming General Convention must take action concerning unity or it will meet with condemnation. The Church, by laying hold of the power it possesses, can fulfil its commission and preach the Gospel to all the world.

Later on the Bishop suggested two concrete tasks which he hoped the convention would adopt: The raising of money to build a church and parish house for the Japanese Mission in Seattle and the organization of a laymen's league. The first was referred to the House of Churchwomen, who agreed to place it in the hands of a committee of each house to carry it through; the second was effected by a temporary organization. The League will have representatives in every parish and mission and will undertake definite work each year.

The rector of St. Mark's announced that the parish had resolved upon the erection of a church which, when completed, would be offered to the Bishop and the diocese as a Cathedral. The consent given to the scheme by the Standing Committee was ratified by the convention and the matter of its organization under a Dean and Chapter was referred to the Standing Committee, the Bishop, and the vestry of St. Mark's. The completed Cathedral is expected to cost about \$500,000.

This was a helpful and successful convention, and it is believed that the new Cathedral will send life and purpose into the entire diocese.

The Standing Committee: The Rev. S. H. Morgan, president; the Rev. C. S. Morrison, secretary; the Rev. F. T. Webb, D.D., the Rev. H. Y. Grimes; Messrs. Bernard Pelly, Hastings, Anderson, Kinnie.

Deputies to General Convention: The Rev. W. H. Bliss, Trinity, Seattle; the Rev. S. H. Morgan, St. Paul's, Seattle; the Rev. R. F. Hart, St. John's, Olympia; the Rev. C. S. Morrison, Epiphany, Seattle. Lay: Messrs. E. G. Anderson, St. Paul's, Seattle; G. H. Plummer, Trinity, Seattle; W. B. Coffman, Epiphany, Chehalis; H. B. Wilbur, St. Mark's, Seattle.

VERMONT

THE ANNUAL CONVENTION of the diocese of Vermont, held at St. Paul's School, Burlington, on February 5th and 6th, had for its peculiar feature the celebration of the 25th anniversary of Bishop Hall's consecra-

tion in the same church on the festival of the Purification, 1894. There was a large attendance of clergy and lay people from all parts of the diocese. At the choral Eucharist the collect, epistle, and gospel for the consecration of a bishop were used, and the Bishop delivered a charge (which will be published) with counsels to both clergy and laity based on the experience of these twenty-five years. The Bishop specially commented on the shifting character of the clerical body, and suggested three lessons therefrom, on each of which he dwelt: (1) the need of a sifted, prepared, and devoted clergy; (2) the necessity of adequate stipends; and (3) of a reasonable and worthy field of work. At a luncheon several congratulatory addresses were made, and a generous gift of money was presented to the Bishop as a token of affection and esteem. It had been proposed to raise \$100 for each year of the Bishop's service in Vermont, but more than this was subscribed.

The convention had several other notable features. 1, Amendments in the canons were adopted, making it lawful for any parish to elect its vestrymen by annual rotation; 2, and allowing the election of women to membership on the Social Service Commission (as a woman had last year been appointed by the Bishop on the Board of Religious Education). Following this, Miss Lena C. Ross of Rutland, deputy probation officer of the state, was elected to a vacancy. 3, Resolutions were adopted looking to greater care in the erection or provision of rectories or parsonage houses, and in their repair and adaptation to necessities.

4. With regard to clerical stipends (i) it was resolved that an earnest effort should be made to raise all stipends of less than \$1,500; (ii) a committee of twenty persons (ten laymen, five clergymen, and five women) is to be appointed to raise \$50,000 for a diocesan endowment fund (in addition to those now existing) for increased aid towards the stipends of missions and poor parishes; (iii) a committee of two clergymen and three laymen was appointed to consider the possibility of a central diocesan fund from which all stipends should be paid, as suggested in the Bishop's charge; (iv) and a memorial to the General Convention was adopted, asking the appointment of a committee of clergymen to parochial cures, and their stipends, and to devise some means for remedying the difficulties and anomalies under which the Church now suffers in these respects.

5. The trustees of the episcopal fund, with the Bishop Coadjutor, were instructed to consider and take steps toward the provision of a fund for the care of the Bishop's House, which has hitherto been a personal charge on the Bishop.

6. The Social Service Commission was instructed on behalf of the convention to urge the state legislature to make other provision for *dependent* and unfortunate children instead of sending them along with *delinquents* to a penal institution, or leaving them to the town poor farms.

7. A discriminating report was presented by the special committee, appointed two years ago, on amendments to the constitution and in the Prayer Book. Disapproval was expressed of the proposed new order for the use of the Psalter, which would permit the recitation of only a single Psalm at morning or evening prayer, and of the amendment to the constitution which would allow a suffragan bishop to become the ecclesiastical authority.

8. The deputies to the provincial synod of New England, to be held this month in New Haven, were instructed to invite the synod to hold its meeting for 1920 at Burlington.

9. The trustees of the Aged and Infirm Clergy Fund reported the agreement consummated last year between the diocesan trustees and the Church Pension Fund; but warned the diocese that with increased stipends it would become impossible for the diocesan fund to continue to pay as large a proportion toward the premiums of the clergy as now ($4\frac{1}{2}$ out of the $7\frac{1}{2}\%$ on the stipend), unless its own funds were increased.

This progressive programme for a rural and conservative diocese shows that the Church in New England is not stagnant. Doubtless some of the more radical proposals are due to the difficulty experienced in filling numerous vacancies caused by deaths, the taking up of war work, and other removals among the clergy. As Bishop Hall pointed out in his charge, the diocese has suffered and is now suffering for its failure to raise up a native ministry. Bishop Hopkins laid great stress on this. But Vermont has been unduly dependent upon other dioceses for its supply of clergy. This, the Bishop declared in his Sunday sermon on the Presentation of the First-born, is neither fair to the Church at large nor worthy of ourselves, and is not what is due to Almighty God.

The Bishop Coadjutor presided at the evening session of the first day, which was specially concerned with the missionary work of the diocese. An encouraging feature of the treasurer's report was the fact that the smaller places had generally paid their apportionments for both diocesan and general missions. The failure of several larger parishes may be partly due to the distractions of the past year.

The Standing Committee and most of the officers of the convention were reelected.

Deputies to the General Convention: Clerical—The Rev. Messrs. F. B. Leach, Montpelier; W. C. Bernard, Brattleboro; E. S. Stone, Swanton; A. P. Grint, St. Johnsbury. Lay—Messrs. S. W. Hinds, Burlington; M. C. Webber, Rutland; M. D. Chittenden, Burlington; H. H. Ross, Rutland.

Alternates: Clerical—The Rev. Messrs. W. H. Bamford, Manchester Centre; J. E. McKee, Bennington; R. W. Magoun, Bellows Falls; Jos. Reynolds, Rutland. Lay—Messrs. E. L. Wyman, Manchester Centre; R. B. Denny, Montpelier; F. E. Howe, Bennington; P. F. Blodgett, Montpelier.

WESTERN NEW YORK

THE COUNCIL report is included in the report of Bishop Brent's return, which appears on a later page. No Coadjutor was elected.

NEVADA

CONVOCATION met in Trinity Church, Reno, from January 26th to 28th. All the clergy and a fair representation of the laity attended. As usual, the Bishop's address told of the work of the past year and outlined plans for 1919. The apportionment for missions was overpaid about 25%. The education fund has carried two young women at the University. An educational campaign in regard to divorce was urged, looking to the adoption by the state of the law of uniform procedure to be put forth by the American Bar Association. The Bishop will present five amendments to existing laws to the legislature now in session:

1. To change the marriage license to include statement of previous marital condition, divorce, etc., all answers to be sworn to before the clerk.

2. Requiring the district court to revoke the license given a minister authorizing him to marry, on his removal from the state

or in case he ceases to engage in ministerial work.

3. To change the date of annual meetings in the law authorizing the incorporation of Episcopal Churches in Nevada.

4. To compel the enumeration of Indian children in the school census that they may enter the public schools.

5. To authorize the marriage of Indians and whites, as is now permitted in 46 states of the 48.

The Bishop urged the clergy and fathers and mothers to present the claims of the ministry to our young men and the need of trained workers to young women, and that the laity should take a larger part in the work of the Church. He also stated that in less than one-half of the missions and preaching stations in Nevada is there a Church school. And in the 390 public school districts of the state all Churches combined have Church schools in not more than fifty places. "Wherever the state finds enough children to have a school and engage a teacher, the Christian forces of Nevada should find a volunteer teacher and give religious instruction."

Consideration was given to the financial situation. "Most religious bodies at home and abroad report larger gifts during the war than before. Something is radically wrong with the Episcopal Church, for ours have been smaller. The prevailing explanation is that so much has been given to the Red Cross and in response to appeals for help abroad that it is not possible to continue contributions on the previous scale. If this be true the answer is that the appeals were made to individuals, and if contributions to the Church are reduced it is the Church and not the individual which makes the gift. The appeal was made that the individual make sacrifices, but often the sacrifice, or some part of it, has been passed over to the Church. I trust you recognize the truth of these statements. On the other hand I stand ready to prove the assertion that the average individual is better off financially to-day than he was two years ago, and therefore better able to make his contributions. Millions of people to-day have an investment in Liberty Bonds who before lived from hand to mouth and just about paid for their necessities and luxuries each month. The gifts for relief have been in millions and the investments in bonds in billions, and we are better off in the ration of billions to millions."

An organization was formed to be known as the Bishop's Tithers, to be made up of those persons in the Church in Nevada who make a practice of tithing their income.

The Rev. Charles S. Mook of Carson was elected secretary and John W. Wright, of Reno, Treasurer.

The Rev. Ross Turman and Mr. George M. Southward of Winnemucca were elected delegates to General Convention.

The Rev. C. S. Mook of Carson and the Hon. C. B. Henderson of Elko, or Senate, Washington, D. C., were elected alternate delegates to General Convention.

It was decided to have a Sunday school institute of several days next summer at some resort, probably on Lake Tahoe.

A resolution of confidence in and appreciation of the work of the Church Pension Fund was unanimously passed.

Minor changes in the canons of the district were adopted.

The Woman's Auxiliary held its annual meeting, at which there were corporate celebration of the Holy Communion and reports of district officers. The officers appointed for 1919 are Mrs. George A. Robison of Sparks, president; Mrs. Fred J. Seibert, Reno, secretary and treasurer; Mrs. John E. Pickard, Reno, United Offering treasurer.

THE NEW YORK LETTER

New York Office of The Living Church
11 West 45th Street
New York, February 10, 1919

DEATH OF REV. E. A. GERNANT

THE Rev. Edwin A. Gernant, rector of St. Paul's Church, East Chester, N. Y., died at his residence in Mount Vernon, on February 7th, aged 63 years. He was a graduate of Franklin and Marshall College, and formerly a minister of the Reformed Church. He was made deacon and was ordained priest in 1891 by Bishop Whitaker. Portions of his ministry were spent in Philadelphia; Ridley Park, Pa.; Overbrook, Pa.; Towanda, Pa.; and Brooklyn, N. Y.

Funeral services were held in the East Chester parish church on Sunday. Interment was made at Leesport, Pa., his birthplace.

A HALF CENTURY MINISTRY

The Rev. Dr. John Floyd Steen celebrated the fiftieth anniversary of his ordination to the priesthood on Sunday, February 9th. On the previous Sunday he celebrated the forty-ninth anniversary of his rectorship of Ascension Memorial Church, West Forty-third street. These anniversaries, together with the silver jubilee of Ascension Church as an independent parish, were duly observed during the week following.

Dr. Steen was born in 1848 in this city; he was educated in the public schools, the College of the City of New York, the University of Pennsylvania, and the Philadelphia Divinity School. He received many messages of congratulation on his anniversaries.

IN TRINITY PARISH

The current issue of the *Trinity Parish Record* has the following announcement:

"In view of the great pressure upon everyone which still continues in this after-war period, it seems wise not to resume this year the united parish services on the Wednesday nights in Lent. A united parish service will, however, be held in Trinity Church on the night of Wednesday in Holy Week as a preparation for the Easter Communion."

Announcement is also made that on Monday night, February 17th, a joint meeting for the neighboring branches of the Woman's Auxiliary in Trinity parish will be held at Trinity Mission House. Trinity, St. Paul's, and St. Luke's branches are expected to attend, and perhaps one or two more. Inspiration is expected through coming together. A special speaker is to be chosen for the occasion.

B. S. A. CONFERENCE

The Brotherhood of St. Andrew, senior and junior, in the metropolitan district, will have its usual conference in the Cathedral on Washington's birthday, Bishop Greer celebrating the Holy Communion at 8 o'clock. Addresses will be made by the Rev. Dr. Manning, Mr. G. Frank Shelby, General Secretary, and Mr. Gordon Reese of Detroit, on the Advance Programme of the Brotherhood for the welfare of returning soldiers and sailors and the junior chapter problem. All men and boys will be welcomed.

HISTORICAL ORGAN-LECTURE RECITALS

The first of a series of four historical organ lecture-recitals was given in the chapel of the Union Theological Seminary in this city on February 4th by Clarence Dickinson, director of music. The subject was The Music of the Jewish Temple. Characteristic excerpts were performed by the Rev. Bernhard Steinberg, cantor; Mr. H.

Besser on the shofar; and by the choir of Temple Bethel. The lecturer accompanied the soloists and chorus on the organ.

The large auditorium failed to accommodate the audience, and many persons were standing throughout the entire performance of two hours. The lecture was dignified and scholarly, and the musicians did their work with becoming demeanor, exemplifying the old adage, *ars est celare artem*. The occasion amply demonstrated that many devout people yet remain who can be interested in the reverent performance of ritual music. The grotesque language, the jargon, and the quips of several wandering speakers recently heard in Church circles in this vicinity on liturgies, the Book of Common Prayer, and Church music, have disturbed reverent minds. But it is ever true that the choicest language—whether of words or of music, or of the graphic arts—is the fittest vehicle for conveying high and ennobling truths.

The three remaining lectures, on Tuesday afternoons in February, will have for their subjects: (1) Liturgical Forms in

use before the third century—Ancient and modern musical settings; (2) Belgium in Musical History; (3) Music in America. The lecturer will have the assistance of recognized vocal and instrumental artists, the choir of the Union Theological Seminary, and The St. Cecilia Club.

PREACHERS IN THE CATHEDRAL

The following clergymen will preach at the Cathedral at the 11 A. M. and 4 P. M. services on approaching dates:

February 16th—The Dean; Bishop McDowell and Secretary Daniels (Inter-Church Emergency Campaign Service).
February 23rd—Archdeacon Craig; the Dean (Children's Service).
March 2nd—The Dean; Rev. Theodore Sedgwick.
March 5th—Bishop Burch.
March 8th—Rev. James Empringham, D.D.; the Dean.
March 16th—The Dean; Rev. Seiden Peabody Delany, D.D.
March 23rd—The Dean; Rev. George K. Van De Water, D.D.
March 30th—Dean Bratenahl; Rev. George A. Oldham.
April 6th—The Dean; Rev. Ernest M. Stires, D.D.
April 13th, 11 A. M.—The Dean.
April 20th, 11 A. M.—Bishop Greer (Easter).
May 4th, 11 A. M.—Rev. Raymond C. Knox.
May 18th, 4 P. M.—Rev. Edward D. Evans.

THE BOSTON LETTER

The Living Church News Bureau
Boston, February 10, 1919

ANOTHER CHAPLAIN CITED FOR BRAVERY

ONE of the five New England men cited for distinguished service last week is the Rev. William E. Patrick, chaplain of the Twenty-third Infantry. The official citation is as follows:

"Chaplain William E. Patrick, Twenty-third Infantry. For extraordinary heroism in action during operations on the Meuse river, France Nov. 1-11, 1918. During this period Chaplain Patrick constantly exposed himself to the enemy fire while giving first aid to the wounded and assisting in their evacuation. Home address, Mrs. Unwa Warren Patrick, wife, 1453 Beacon street, Coolidge Corner, Boston."

Chaplain Patrick has the unique honor of being on three rolls of honor—perhaps more. His wife lives in Brookline and so I think his name is on the honor roll of All Saints'. He was the assistant minister of Grace Church, New Bedford, and so his name is on the honor roll of Grace Church. And as his family home is with his sister in Winthrop, why, his name is on the honor roll of St. John's. This family of Patricks is what I like to think of as ideally American. All the Patricks that I personally know are reticent and most unassuming. They lack all those outwardly aggressive elements of the man who picks a quarrel or wears a chip on his shoulder. And yet there are four Patrick brothers on the honor roll of St. John's Church, Winthrop. George volunteered early in the war with the Canadians and was killed at Vimy Ridge in 1916. As soon as America entered the world war, the other three Patrick brothers without the slightest suggestion of show, quietly took up the gun which George laid down, and sailed for France. William was so anxious to get there in time to do his bit that he volunteered for service with the Y. M. C. A. After showing his mettle in France, he was appointed chaplain of the Twenty-third Infantry.

ROOSEVELT TRAINING

The Rev. Charles W. Findlay, rector of St. Mark's Church, Fall River, has written in his Church *Calendar* a Roosevelt incident

which should be read by all Church parents who question the value of Bible study for themselves and children:

"When I was at Harvard College, the Roosevelt boys were close students of poetry and prose of the highest order. And it was a common experience to enter their rooms and find them buried in the literature of the Elizabethan and Chaucer periods. One day, one of the friends of the boys asked them how it was that they were so fond of poetry, which so few boys really knew how to appreciate. The response came that the father took them into his study every morning together and quoted from memory long selections from Shakespeare, and all the great poets, as well as the Bible. In reference to the latter, I remember my professor in Egyptology ask for a volunteer in the class to give the account of Joseph and his brethren in Egypt. It fitted into the history of one of the foreign dynasties in Egypt. Kermit Roosevelt responded and told the story almost verbatim, and astounded the class. It was the training of the father. Mr. Roosevelt loved his family, and he always found the time, that few men find to-day, to give to the sons, of whom he was so proud."

ADVENT PARISHIONERS TO VISIT POLAND

Dr. van Allen made the following announcement yesterday at the Church of the Advent:

"You will be interested to know that Prof. Robert H. Lord of Harvard, one of our fellow-communicants has been appointed a member of the Peace Conference's commission to visit Poland and report on Polish conditions."

NOTES

The Boston *Globe* contained the following news item Friday:

"Enter the clergyman in the role of a boxing referee! Service men who attended the opening of the new Y. M. C. A. almost gasped when the Rev. William E. Dowty, rector of St. Paul's Church [Malden], stepped into the ring and refereed a fast bout between Al Gerard and Battling Hurley, two bantamweights. The soldiers and sailors say the minister did a great job, too, and were amazed at his knowledge of the game."

Representatives of the theatrical profession attended the funeral last Monday of Nat C. Goodwin, the actor, which was held from the home of his parents, Mr. and Mrs. Nathaniel C. Goodwin, 72 Forest street,

Roxbury. The services were simple, and consisted of the burial ritual of the Church, read by the Rev. Kenneth R. Forbes, rector St. James' Church, Roxbury.

RALPH M. HARPER.

ganist of St. Mark's, who was killed in the war.

RECEPTION AT DIOCESAN CHURCH

A reception was recently given at St. Mary's Diocesan Church to the vicar, the Rev. Dr. Richardson, and Mrs. Richardson, and to the Rev. Samuel B. Booth, who will assist Dr. Richardson as pastor of the congregation. Many of the members of the old Church of the Ascension (now the diocesan church) were present to greet the clergy and Mrs. Richardson. Dr. Richardson and Mr. Booth will assume their duties on March 1st.

INASMUCH MISSION

Last Saturday evening, the workingmen's hotel feature of the Inasmuch Mission, an important adjunct of the work of the mission which has been closed since November 1st, was reopened. The entire plant has been renovated, and much new equipment added. A special effort has been made to furnish more comfortably the "free department", which is for the accommodation of men who cannot afford to pay.

CHARLES A. RANTZ.

DEAN BELL IN PHILADELPHIA DISCUSSES RECONSTRUCTION

And the Church's Task — Working Out Plans for Church Union — Organists' Guild Service — A Reception

The Living Church News Bureau }
Philadelphia, February 10, 1919 }

THE word "reconstruction" is in the air these days and is in danger of being evacuated of all its meaning. Whether we like the word or not, we are already in the midst of the thing for which it stands. The reconstruction is on, and the Church must adjust itself to meet new world conditions, and to function in the midst of a people many of whom could say like the blind man Christ healed: "I was blind, now I see." Such was the theme of an address made by Chaplain Bernard I. Bell of the Great Lakes Naval Training Station to the clergy at their monthly luncheon on February 3rd at the Church House.

Chaplain Bell said: "The ordinary man of the camp is not interested in the Church, but he is not uninterested in God and religion." Then after a word of caution to the effect that a khaki uniform should not be considered as an evidence of spiritual regeneration, he said that many men would come back from the war with quickened spiritual perceptions, and it should be the duty of the parishes to meet returning communicants and baptized members and draw them immediately into the Church's life and work.

To meet the changing conditions of the world, the Chaplain said that the Church should insist on presentation of the old simple truths of Christianity in terms that everyone could understand, and the services should be made more congregational, and less formal, with every trace of sentimentality left out.

PLANS FOR CHURCH UNION

The congress of representatives of leading Protestant Churches for the purpose of bringing these bodies into one great Church may take place in this city next November. The announcement was made after the first meeting of the ad interim committee authorized by the Interchurch Conference on Organic Union two months ago.

Bishop Talbot was chosen chairman of a subcommittee to draw up a plan of organic union, and the Rev. Dr. H. G. Mendenhall of New York was named chairman of a committee on investigations. The Rev. Dr. Peter Ainslie of Baltimore was appointed chairman of the committee on publicity, and Prof. William Williston Walker was chosen chairman of a subcommittee to make a survey of the field.

The ad interim committee will advance in every way possible the proposal for organic union throughout the Churches. Its first work will be to obtain the consent of the supreme governing, or advisory, body of each Church to a council next November, if possible, and in any event not later than 1920.

ORGANISTS' GUILD SERVICE

On February 11th, the Pennsylvania chapter of the American Guild of Organists gave its first public service of the season at St. Mark's Church (Rev. Elliot White, rector). The service was arranged for the combined choirs of St. Mark's, St. Clement's, and St. Peter's Churches, and the choral numbers included a *Requiem* by Lewis A. Wadlow, to the text of Dr. Calvin B. Knerr, in memory of F. Avery Jones, formerly or-

REPORT ON SAVING WORK OF CHICAGO CATHEDRAL SHELTER

What It Does as a "Rescue" Mission — Bishop Anderson Will Go Abroad—Report Confirmed of His Son's Death — Other Gold Stars

The Living Church News Bureau }
Chicago, February 10, 1919 }

THE annual report of the Cathedral Shelter Committee, of which the Rev. E. J. Randall is chairman, will be read with interest. Our rescue mission, by faith, careful management, and the splendid direction of its consecrated leader and superintendent, Mr. Charles L. Monroe, is "making good". The report says: "All of the men who come to the Shelter do not 'make good' all of the time. But it is worth while to help men sick with sin, and discouraged to rise to better things even for a time". The superintendent deals especially with the spiritual side of the work. One is impressed by the sincere love of souls shown in his statement, and by his genuine modesty. The members of the committee well say that Mr. Monroe puts into his work a manly, whole-hearted consecration. He appreciates the condition of the men, and while no man is sent away who needs material help, if such help is possible, every man is put face to face with the Gospel. The entire expenses of the Shelter for 1918 were only \$2,114.45, of which over \$1,000 was contributed by individuals and a few parishes. The balance was provided for by an appropriation from the Board of Missions.

Mr. Monroe says: "The year has been an unusual one in the history of rescue missions. Many with enviable records have been forced to close their doors because of increased expenses and lack of support. The change in the size and the character of the audiences has in some instances misled those who supported certain missions to believe that such work was no longer necessary. I mention this because it was through this dark period of doubt and unrest that our people have so nobly responded to our call for support. As time goes on

in the life of a rescue mission the work advertises itself, but experience shows that the first three or four years is the period in which are presented the greatest financial problems. Of course this is true of any business or Church effort, but it is true in a peculiar sense of rescue missions. Contributors want to 'see!' There occasionally occur such remarkable conversions as those of Jerry McAuley, Sam Hadley, Ted Mercer, and others equally notable, and because of this there are some who feel that a mission has no right to call for support unless it can exhibit at any and all times men who were yesterday notoriously evil but who today, thanks to the mission, would lend prestige, by their presence, to any Christian home. The Cathedral Shelter has seen some remarkable conversions, and I trust that in another year we may hold an anniversary service at which some of these men may give their testimony. Miracles of grace have been wrought. But in appealing to Christians for support, while I might call attention to some especially interesting cases, yet the ground on which I feel we have a right to claim the attention of Christians is the consistent daily preaching of the Gospel to men whom the Church can reach in no other way. If many remarkable conversions occur we have the more to praise God for; but if not so much of the sensational takes place we know that there have been many men brought to Christ, many deterred from going into sin, and hundreds of men strengthened and encouraged by contact with the Christian influences at the mission.

"The most important phase of our work is personal evangelism. Men may frequently be convinced by a sermon that they should become Christians, but there are problems which the sermon does not solve and questions it does not answer. One of the most common problems is presented by the man who wishes to become a Christian but who thinks he has committed the unpardonable sin. And what a joy it is to talk to such a man, and with a few passages of Scripture show him that his soul is as precious in the sight of Jesus as is the soul of the man or woman who has never fallen.

"There seems to be a natural resentment

in most of us against calling a mission a 'Rescue' work. But as I gaze upon the audiences of men, dull of understanding because of years spent in evil, and, as an audience, so unresponsive because most of them have for years fought a losing fight with their besetting sins, and are too much discouraged to make another real effort, I say that, whether we use the word or not, there is certainly no other word which more truthfully describes our work."

BISHOP ANDERSON TO GO ABROAD

It is now generally known in the diocese and the Church that Bishop Anderson expects to go abroad by the end of February with a delegation of the Commission on Faith and Order. The delegates expect to visit Rome and Constantinople to interview representatives of the Roman Catholic and the Holy Orthodox Eastern Churches, and to ask their interest and help in the forthcoming conference soon to be assembled on the mighty question of the reunion of Christendom.

DEATH OF HIS SON

The sad news has come of the death of Lieutenant Patrick Anderson, the only son of Bishop Anderson, in a battle in the air on the French front in the early autumn. Only recently has the Bishop been able to satisfy himself and his family of the facts of the fight and the death of his son. It appears that "Pat" and his fellow-airman engaged twenty-four German planes at one time. Pat fought his way through the crowd of the enemy flyers, and then turned back to help out his companion, who was beset by his foes and in sore need. In trying to help him out "Pat" was brought down by the Germans and his machine was seen falling to earth in flames. It was the kind of death we would expect him to die, and puts this noble boy well at the top of the list of the brave company that went from Chicago and died in the field.

GOLD STARS

In the current issue of *The Parish Record* of St. Paul's, Kenwood (Rev. George H. Thomas, rector), are the photographs of seven men of the parish who "were caught by death". The phrase is one of a young lieutenant of marines, seven times wounded, promoted on the field and from the ranks, holder of the Distinguished Order Cross, who said to the rector of St. Paul's: "You must remember that the men coming back wearing decorations are men who were simply caught doing something brave. The majority did as much. Thousands did things I never would have dared to do. But these men were not caught."

"Seven of St. Paul's young men gave their lives in the war. One of them left the parish before the war and was killed in Mesopotamia, after having been seriously wounded at Gallipoli with the Australians. The names of the other gallant six are: First Lieutenant John D. Thomas, Ensign Orville C. Wetmore, Second Lieutenant David B. Harris, First Lieutenant Edward K. Orr, Second Lieutenant Thomas Burr, Captain H. Eugene Hackett. The seventh picture is of the late Mr. A. Stamford White, late junior warden of St. Paul's, who was closely associated with Mr. Hoover in the national work of food conservation. "His whole time was his country's. He gave all his strength and at last his life to the war." The vestry of St. Paul's has empowered the rector to appoint a Soldier's Memorial Committee to raise a fund for a permanent memorial.

THE DOWN-TOWN CHOIR

The difficulty of maintaining a vested choir of men and boys in our down-town parishes is serious, and is well told by Mr.

Irving C. Hancock, choirmaster and organist of Trinity Church, which has been a down-town church for many years. Mr. Hancock says:

"It takes lots of work, and lots of money to have a great boy choir; and nothing in the world is finer. I am a believer, absolutely, that the boy's voice is the most beautiful, the most impersonal, and, therefore, the best, for the Episcopal service; but first we must have boys to work with. There are two ways to get them, 'off the street', as we do now in Trinity; and through establishing a choir school, as is done in some places. The first is the cheapest, the last is the most expensive and the best. It may be that the time is coming when the down-town church here will be forced to maintain choir schools to keep the boy choir going. They will be forced to house, clothe, and feed say twenty boys (and pay them, too), as they do at Grace and at the Cathedral in New York. The boys are then procured from all over the country. The result is a great choir—not a big one, but all good voices."

SERMONS AT EVANSTON

A series of after-the-war sermons, under the general subject of "A New Heaven and a New Earth", are being preached on Sunday evenings in St. Luke's Church, Evanston, by the rector, the Rev. Dr. Stewart. The services are simple and brief. The following subjects remain:

February 16th—The Church: Progressive? Reactionary?

February 23rd—Is Sectarianism Satisfactory?

March 2nd—The Narrowness of Episcopalians.

March 9th—Prophets, Priests, or Parasites.

March 16th—The Recovery of the Art of Worship.

March 23rd—The True Christian Science.

March 30th—Is Immortality Desirable?

April 6th—Assurances of Life after Death.

April 13th—The Centrality of the Cross.

MORTGAGE CANCELLED

On January 8th the vicar (Rev. Gerald G. Moore) and finance committee of the Church of the Advent, authorized the treasurer to pay \$750 on the church debt, thus cancelling a small mortgage for \$2,250. In the past two years the congregation had paid off \$1,500 on this mortgage, and the last \$750 came from the Christmas offering and the debt fund. On January 1st this fund was \$216, on January 15th it amounted to \$292. The total church debt is now \$3,750.

H. B. GWYN.

PATRIOTIC SERIES BY DR. POWELL

DR. LYMAN P. POWELL, educator, author, lecturer, traveller, was one of the first Americans to study the war's effect on education at home and abroad. Returning a year ago from the war zone, he wrote for various publications and is still writing for *THE LIVING CHURCH*, his impressions of the war and its late developments. He has spoken on the subject to at least 1,250,000 people all over the country. In addition he has, with assistance, begun the publication of a series of books, of which two have already appeared, to promote loyalty, to guarantee the world against war, to develop love of country, and assure the world's rebuilding. These books mark merely the beginning of perhaps the most comprehensive effort ever made to educate through reading an entire nation—young and old—in efficient patriotism, which no study of history or civics alone has ever yet accomplished. Biographies are in preparation, for school children and adults, of the great leaders of democracy. Rand, McNally & Co. are the publishers.

BISHOP BRENT RETURNS TO NEW YORK

Diocesan Council Does Not Elect Coadjutor—The Bishop's Reception

BISHOP BRENT arrived in New York, February 2nd, on board the S. S. *Celtic*, and was met by three members of the Standing Committee from Western New York, who expected to escort the Bishop to his diocese; but he left almost immediately for Washington and arrived in Buffalo on Tuesday noon, where he had office hours in Trinity parish house.

Bishop Brent's first public appearance in his diocese was to address two women's clubs of the city at the Twentieth Century Club on Wednesday morning. He spoke on his work as chaplain general and urged that the women of Buffalo be among those to protest against bringing home the bodies of those who lie on the other side. He expressed himself as rather doubtful on the prohibition law and praised the morale of the American soldiers and the work the women of America had done for the war.

On Thursday Bishop Brent was formally welcomed to the diocese and presented with the pastoral staff by the president of the Standing Committee in St. Paul's Church, after which followed the adjourned meeting of the council.

Bishop Brent delivered his message to the diocese at this morning service.

Although it was thought that a Coadjutor would be elected at the afternoon session, that plan was given up, as Bishop Brent holds out hope that he may return before many months. Also the matter of the re-delimitation of the dioceses of New York state has come up again, which would make a separate diocese of Rochester, and therefore Rochester feels it should have the right to select its own Bishop independent of the votes of the western part of the diocese. For those reasons the Standing Committee requested the Bishop to withdraw his request of last May for a Coadjutor. In reply to the request Bishop Brent announced that the question would be held in abeyance for the present. In this manner he is able to hold the matter open so that in the event of his continued stay in Europe, illness, or any other occasion the diocese may proceed to elect a Coadjutor without the necessity of gaining the consents from the Church at large again.

The council voted to raise the endowment fund of the episcopate to \$200,000, also to ask the parishes to raise their apportionments for missions 25%.

On Friday Bishop Brent celebrated the Holy Communion in St. Andrew's Church, which, as a mission, was the work he had in charge the first year of his ministry. Later in the day he went to Rochester, where he was tendered a luncheon by the Chamber of Commerce and preached in Christ Church that same evening. On Saturday he returned to Buffalo and visited his home at Chippewa, Ontario. He preached in Trinity Church on Sunday morning. Sunday afternoon he addressed a meeting of the Federation of Charities in one of the theatres, and at night preached and confirmed a class at the Church of the Holy Communion (Rev. Charles H. Smith, D.D., rector), and on Monday returned to Washington, where he remains until he sails again for France, about the 12th.

Bishop Brent was accompanied by his chaplain, the Rev. R. B. Ogilby, who was formerly with him in the Philippines and has been with him in France.

Thursday evening a civic meeting was held in Elmwood Music Hall, when the vested choirs of the city sang, one of the

city councilmen and one of the Presbyterian ministers of the city extended welcomes to Bishop Brent from the city and the denominational bodies. Bishop Brent replied with an address on international affairs.

CHAPLAIN LINLEY INJURED IN FRANCE

THE REV. PHILIP HENRY LINLEY, divisional chaplain of the 32nd Division (Michigan and Wisconsin state troops), had his right arm splintered through an automobile accident near the Rhine. He is being treated at Base Hospital 115, Vichy, France, under the care of Dr. Sullivan of Buffalo. To avoid the cold of the northern climate it may be a few months before he is returned. It is expected that when the bone is formed he will have complete use of his arm.

CONFERENCE ON COUNTRY LIFE

THE FIRST National Country Life Conference was held in Baltimore, Maryland, January 6th and 7th, at the call of the Committee on Country Life of the Federal Council of the Churches of Christ. About 175 persons came from thirty states, representing twenty-five national organizations and five federal bureaus. This was the first attempt to assemble representatives of all agencies engaged in improving rural social conditions. The work was done in committees whose reports included the best thought of acknowledged leaders, and form the most constructive statement of the needs of country life and means for their attainment since the report of President Roosevelt's Country Life Commission.

It was felt that the country church had advanced in the last ten years but not so rapidly as the development of the economic side of rural life, which has had great impetus under the federal farm loan act and the extension of the country farm bureaus.

It seems clear that churches of the old type, where the membership is less than 200 or comprised chiefly of people in the upper age classes, are declining, largely because the population is static or diminishing. However, surveys in the more prosperous states show that after the population has become accustomed to modern machinery, better roads, consolidated schools, and other reorganizing factors, the country churches, though diminished in number, take on new strength, are better attended, and render a larger service.

A tendency has been for Holy Rollers, Pentecostal Nazarenes, and other separatist religious societies to increase where country churches have declined.

Two great handicaps to a strong religious life in the certain areas are poverty and ill-health. Farmers who acquire wealth leave their farms in the hands of tenants. In some sections new and crude people come into the community. Standards of morality are lowered and poverty increases at the very time that the land is providing great wealth. Chiefly, however, the moral and ethical development is conditioned by retarded health and economic circumstances. Many sections are innocent of health propaganda. Physicians have not settled, for the diminished population of a modern farming region gives no support. In wide areas soil pollution is general and certain diseases, which lower the morale of the people, prevail there at all times. It is impossible to expect a moral improvement until better health prevails. Villages are scarcely more fortunate, as they have the standards of the open country.

These problems suggest the value of the community council movement and the

significance of the plan for strengthening strong country churches, known variously as the "demonstration parish plan", or the "rural liberty church plan".

The committee on morals and religion urged that all denominational bodies be urged to strengthen those country churches which have (a) over 200 members, (b) an undivided field, (c) a strong community lead, (d) aggressive and competent leadership, and (e) a missionary or social purpose. It recommended that seasonal needs be recognized in the division of the Sunday school year, that the rich rural material of the Old Testament be more largely applied, that parent classes consider child welfare and cooperate with the public health service in the problem of sex hygiene, and that lessons and texts suitable for training rural Sunday schools be prepared.

DEATH OF GEN. J. M. WILSON

ONE OF Washington's most distinguished and beloved citizens, Brig. Gen. John Moulder Wilson, U. S. A., retired, died at his home late in the evening of Saturday, February 1st. General Wilson was chief of engineers of the army during the Spanish war; at one time commandant of West



BRIG.-GEN. JOHN M. WILSON

Point Military Academy; and military aid to President Cleveland during both of his administrations. Prominent in Church affairs, he was one of the incorporators of Washington Cathedral Foundation. The General was eighty-one years old and had been in failing health for some time. His sister-in-law, Miss Leila Waller, who had been his companion and housekeeper for a number of years, died two weeks ago.

General Wilson was the son of Joseph T. Wilson, Commissioner of the General Land Office, and was born in Washington, October 8, 1837. During his boyhood, he was a page in the Senate; then went to the state of Washington, where he won a competitive appointment to West Point; was graduated from there in 1860; and served with distinction through the Civil War, taking part in the Battle of Bull Run in July, 1861, and receiving the medal of honor from Congress for bravery at Malvern Hill.

In 1885 he returned to Washington with the rank of colonel, to be superintendent of public buildings and grounds. In this capacity, he had charge of the erection of many monuments in Washington, and patriotic memorials throughout the country; among them one to mark the birthplace of George Washington, the statue of President Garfield, the Army Medical Museum and Library; the monument at Washington's headquarters, Newburgh, N. Y.; and memorial tablets to mark the position of each command of the regular army at the battle of Gettysburg. In 1888 he devised the sys-

tem of underground electric communications between government offices in Washington; and on April 4, 1888, completed the building of the Washington Monument. He increased the water supply of the city of Washington, and erected fishways at Great Falls in the Potomac River in 1889. He then became superintendent of the Military Academy at West Point, remaining until 1893.

In 1894 he took charge of repairing Ford's Theater (where President Lincoln was shot) and of the erection of the new government printing office. In 1897 he was made chief of engineers of the army, serving in this way until his retirement in 1901. General Wilson married Miss Augusta Waller in 1861. She died in Washington in 1902.

The General was for many years a member of St. Thomas' Church, and was a vestryman for ten years. He was one of the incorporators of Washington Cathedral named in its charter granted in 1893, and a member of the Cathedral chapter since that time. He was an invaluable member of its building committee, and was also a faithful member of the committee of the trustees on the National Cathedral School for Girls. In 1907 General Wilson broke the ground for the foundation of the Cathedral structure.

The General was president of the board of trade in 1906-'07, and chairman of the inaugural committee 1904-'05 when President Roosevelt was inaugurated. For fifteen years he was a member of the board of managers of the National Geographic Society.

The funeral was held at St. Thomas' Church on February 4th, the Bishop officiating, assisted by the Very Rev. Dr. G. C. F. Bratenahl, the Rev. Dr. C. Ernest Smith, and the Rev. Alan S. Hawkesworth. Interment was at West Point.

SYNOD OF NEW ENGLAND

THE PROVISIONAL PROGRAMME of the fourth Synod of New England, to be held in St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), on February 18th and 19th, offers at 11:30 A. M. a quiet hour for the Bishops of the Province at St. Paul's parish house, to be conducted by Bishop Hall. In the afternoon business meeting committees will report and elections be held. At 6:30 P. M., the Church Club of Connecticut will entertain the synod at dinner at the Lawn Club. The speakers will be the Rev. Henry B. Washburn, D.D., chairman of the executive committee of the War Commission, and the Rev. Bernard I. Bell, representing the Church on the chaplains' staff at the Great Lakes. On Wednesday, following Holy Communion at St. Paul's Church, a second business session at 9:30 will hear the report of the Commission on Religious Education, and business sessions will fill the morning. The Commission on Social Service reports at 3 P. M., and at 8 P. M. a public meeting at St. Paul's Church will be addressed by the Rev. Dr. E. deF. Miel and Mr. Percy Knapp of the Brotherhood of St. Andrew.

ARMENIAN AND SYRIAN RELIEF FROM THE SUNDAY SCHOOLS

THE CHURCH SCHOOLS have been cooperating with the American Committee for Armenian and Syrian Relief to raise \$2,000,000 for the starving orphans in Bible lands. The money is now coming in in a steady stream, but it will take the full help of every school to reach the quota.

Many schools have given generously, but thousands have as yet had no part in this

work. Every school should do its part if possible, for the sake of the meaning to the children themselves as well as bread and clothing to the starving across the seas.

Every school should make sure that offerings are sent promptly. Money to aid the starving should not be left idle.

ARCHDEACON OF WORCESTER VISITS AMERICA

THE VEN. J. H. GREIG, D.D., Archdeacon of Worcester, England, is visiting this country to preach and conduct missions and retreats. He accompanied the Bishop of Worcester at the last General Convention. At that time his rare qualities as a spiritual leader became known to a few of the American clergy and the hope was expressed that he might come to this country again. On the signing of the armistice he accepted a definite invitation, and begins his work in the diocese of Washington on Sunday, February 16th, remaining there until the 22nd.

The rest of his itinerary is:

February 23rd to 28th—New York City.
 March 2nd to 8th—Diocese of Pennsylvania.
 March 9th to 14th—Grace Church, Providence.
 March 16th to 19th—Groton, Mass.
 March 21st to 25th—Amsterdam, N. Y.
 March 27th—Springfield, Mass.
 March 30th to April 6th—Fitchburg, Mass.
 April 7th to 11th—Cathedral, Boston.
 April 13th to 19th—Trinity Church, New York.

The Rev. A. J. Gammack is acting as the Archdeacon's secretary.

BURIAL OF THE REV. J. R. MATTHEWS

THE BODY of the Rev. John R. Matthews, formerly archdeacon of Southern Ohio, was buried in Zanesville, Ohio, on Wednesday, February 5th. The remains were brought from Saltville, Va., where Mr. Matthews died two weeks earlier after a few days' illness. Archdeacon Dodshon officiated, assisted by the Rev. Robert Strider, rector of St. Matthew's Church, Wheeling, W. Va. The last rites were said in St. Andrew's Mission, which was built mainly through the efforts of the late archdeacon. Burial was made in the family vault.

DR. DEARMER RETURNS TO ENGLAND

THE REV. PERCY DEARMER, D.D., who has spent the last six months as Professor of Theology at the Berkeley Divinity School, Middletown, Conn., sailed for England on Saturday to take up an important academic position in London. His last duty before leaving was the delivery of the Mary Fitch Page Lectures in the Chapel of the Divinity School. The general subject was the work of the Holy Spirit. The lectures were rarely stimulating, and especially timely at this period, when the imagination is so touched by the militant and virile potentialities of the Christian religion, potentialities which, the lecturer pointed out, have been lost sight of in the individualistic emphasis of the Reformation period and the succeeding dryness of the eighteenth and the sentimentalism of the nineteenth century. The last lecture drew a notable and striking picture of the Happy Warrior, the true Christian, dowered with the Spirit's gifts of wisdom and fortitude, and showing the fruits of the Spirit in His fidelity, trustworthiness, benevolence, hilarity, and true Christian love or charity.

During his too brief stay Dr. Dearmer has been much in demand as a public speaker, and recently delivered the Bohlen Lectures

in Philadelphia, besides speaking at the General Seminary in New York, the Philadelphia and Cambridge Schools, at Smith and Mt. Holyoke Colleges, and at various clerical meetings and parish churches.

His unexpectedly early departure has disappointed a great many people, as is shown by the overwhelming number of invitations to lecture and preach that he received too late to accept. His lectures on theology have not only the admiration, but also the genuine affection of his students. "There goes a man who has made me over," a student remarked, as Dr. Dearmer left the class room for the last time.

The Page lectures will shortly be published in book form, and will be a distinct contribution to the neglected and meagre theology of the Holy Spirit.

EDUCATION IN THE PROVINCE OF SEWANEE

IMPORTANT PROGRESSIVE steps in religious education, especially in the Province of Sewanee, were reported in the meeting of the executive committee of the Provincial Board of Religious Education, held on January 15th in the parish house of St. Philip's Cathedral, Atlanta.

Reports of the plans made by the General Board disclosed the initiation of an educational campaign, whose goal is the efficient equipment of all the Church's educational forces. The provincial board is cooperating actively with the wider plans of the General Board, so far as they relate to the Province, and is also undertaking a campaign of its own.

The Rev. Gardiner L. Tucker, field secretary, gave a brief survey of educational progress in the Church.

The Province of Sewanee has a complete educational system of its own. The most important movement in the provincial field is that to secure \$1,000,000 endowment for the University of the South. The project is good. A similar movement for the Porter Military Academy has been temporarily postponed, while that for St. Mary's School, Raleigh, has steadily gone on in spite of many difficulties.

The plan of diocesan cooperation, adopted by the Provincial Board a year ago, looks to building up an educational organization for genuine "team work". The most important feature is the corps of diocesan field workers, to be appointed by the diocesan boards and maintained by them to give about one month's work in the year, each, in their own diocese. Seven diocesan boards have appointed such workers.

A schedule of field work was worked out at this meeting, according to which members of the board were commissioned to visit the diocesan councils and present the cause of religious education.

The financial report showed the work of the provincial board seriously crippled by the failure of all but two dioceses to pay the apportionment requested. Upon motion, the apportionment for 1919 was fixed at an amount equal to the amount asked by the General Board.

CHANGES IN HUTCHINS HYMNAL

THE HUTCHINS HYMNAL proved fittest to survive of the musical editions of the Hymnal of 1892, and to-day is used in about 90 per cent. of the parishes and missions in the American Church. Because many of these cannot afford to meet the serious expense of buying new hymnals and discarding the old; and because many hymns dear to them are omitted from the revision; the

publishers of the Hutchins Hymnal announce its proposed adaptation to the revised book, with changes making its use possible both with the revision and with existing editions of the present book.

These changes will not be made until it is finally known whether the approaching General Convention will make further changes in the proposed book. In the meantime, the Parish Choir, Boston, Mass., publishers of the Hutchins Hymnal, invite suggestions as to their own plan.

BISHOP GORE ON HIS VISIT TO AMERICA

WRITING IN the *Oxford Diocesan Magazine*, Bishop Gore comments on his recent visit to the United States:

"I have to thank you all very heartily for your prayers for my visit to America and my safe return: and I have specially to thank the Bishop of Buckingham for administering the diocese in my absence to its great advantage. I enjoyed my visit abundantly. The American hospitality and enthusiasm, and their zeal for being 'addressed', are overwhelming. Only the plague of influenza which 'shut' certain cities kept me from being killed. I had an admirable companion, courier, chaplain, secretary, in Mr. Brocklebank, of the Church of the Holy Redeemer, Clerkenwell; and I had the fullest opportunity of talking to all classes of people on 'the moral aims of the war'. I could write pages about my experiences, but I forbear, for I was in America just about long enough (two months) to obtain that perilous condition of certitude about the problems of another country which besets the tourist."

American Churchmen can have only gratitude to Bishop Gore for what he did during his visit. But if the "influenza" were allowed personality we should all certainly rejoice to wreak vengeance for the untimeliness of its coming.

MEMORIALS AND GIFTS

A BRONZE TABLET recording fifty-eight men in the nation's service was dedicated at Christ Church, Greenville, S. C., on January 12th, by the rector, the Rev. Frank A. Juhan.

THE CONGREGATION of All Saints' parish, Longwoods, Md. (Rev. R. B. Whipple, rector), has placed a large cross monument over the grave of the late Rev. W. Y. Beavin, rector of the parish for nearly forty years.

AT THE Church of Zion and St. Timothy, New York City, there was dedicated a heavy bronze altar vase, given by the congregation in memory of Miss Hilda Pelham Marshall, parish visitor for fifteen years.

ON THE afternoon of the Feast of the Purification more than 250 persons were present at the dedication of the Mollie Fancher memorial room in St. Giles' Hospital for Crippled Children, Brooklyn, N. Y. Bishop Burgess presided. Hymns were sung by Mrs. Juliet G. Mosher and Dr. Burr B. Mosher paid a short tribute to Miss Fancher's memory.

GRACE CHURCH, Elizabeth, N. J. (Rev. Harold J. Sweeney, rector), has received an episcopal seat given in memory of Elizabeth Clynych by her son; Eucharistic lights given by the rector in memory of a classmate, the Rev. Walter Handley, who was killed in France; and a processional cross given by Mrs. Annie Kilsby in honor of the confirmation of her three sons.

ALBANY

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

Churchman's League—United Lenten Services—Improvements

THE CHURCHMAN'S LEAGUE of Troy and vicinity met in St. Mark's guild hall, Green Island, Troy (Rev. R. Augustus Forde, rector), on January 20th, with 136 delegates present. The next meeting will be held immediately after Easter. The speaker of the evening, Lieut. Muir of the Canadian Black Watch, gave an account of his four years at the front. The rector expressed sympathy of the league in the recent loss by influenza of the Lieutenant's wife.

THE REV. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, was requested to conduct church service in the Union Chapel, Latham's Corners, on January 26th, taking part of his choir with him. A hearty service was largely attended by the scattered Church people and others.

AT THE annual meeting of the trustees of the Church Home, Troy. Mr. Walter Millhouse was elected a trustee in place of the late Mr. William M. Sanford. All of the Troy parishes are now represented on the board of trustees, which was confined for more than fifty years to representatives of the four original Troy parishes. The president was authorized to publish a new constitution and by-laws, several changes having been authorized at recent meetings.

WHEN THE archdeaconry of the Susquehanna met recently in St. Paul's Church, Sidney (Rev. E. R. Ladbrook, rector), the Rev. Henry C. Staunton was special preacher at the evening service, and on the following day conducted a quiet hour for the women. An interesting paper on Modern Christologies, was read in the afternoon by the Rev. Miles L. Yates. The Ven. Yale Lyon presided at all meetings and administered the Holy Communion on the second day.

THE CLERICUS of Albany and Troy met in the Mary Warren Free Institute of the Church of the Holy Cross, Troy (Rev. Edward W. Babcock, rector), on February 3rd. The Rev. Creighton R. Storey presided. The Rev. Robert C. Masterton provoked lively discussion with a timely paper on God and Democracy. The next meeting will be held in All Saints' guild house, Albany, and the essayist will be the Rev. E. W. Babcock.

THE REV. G. H. P. GROUT, rector of St. Luke's Church, Catskill, conducts a weekly Bible class of informal character, as a direct outgrowth of the Advent Call.

THE ALBANY clergy have selected Thursday night for the weekly union Lenten services in All Saints' Cathedral. The clergy have all promised to attend every service, and the Bishop also plans to be present. Prominent preachers have been invited. The coal shortage last year was responsible for the movement, but the arrangement was so satisfactory that it was deemed advisable to try it again.

SPEAKING OF the offering taken up in churches February 9th, the Rev. George Carleton Wadsworth said: "The War Commission has not been as widely advertised as the Y. M. C. A., the K. of C., or the Salvation Army, but it has done a most remarkable work. Chaplains have been equipped, volunteer chaplains have been supported on both sides of the Atlantic, Brotherhood workers have been helped, and every effort has been made to present this Church to those who have never known her ministry before. Churchmen have been searched for in hospital and dressing station, prayers

have been said with the dying, and the Holy Communion has been administered in dug-out and stable. The result of this splendid ministry of service is seen in the large number of men baptized, confirmed, and admitted to the Holy Communion, during the past year."

IMPORTANT IMPROVEMENTS have been made to the rectory property of St. Luke's Church, Catskill (Rev. G. H. P. Grout, rector). The old ceiling in the living room was removed and a new one, lower by twenty inches, was placed. At the same time the arch was removed, the walls were murescoed, and a floor of Georgia pine, matching the hall and dining room, was put down. The rector has added two windows at the east end of the room, and had the fireplace rebuilt.

CENTRAL NEW YORK

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

D. S. C. Awarded Posthumously to Brother of Rev. L. E. Ward

FIRST SERGEANT WILLIAM H. WARD of Co. M, 108th U. S. Infantry, who was killed at the battle of Duck Valley on September 29th, has been awarded the distinguished service cross by the Commander-in-Chief. Sergeant Ward was a brother of the Rev. Lewis E. Ward, rector of Emmanuel Church, Elmira, N. Y. When the captain of the company was wounded and the lieutenant was killed, he took command, and in leading the men in a charge on the Hindenburg line was killed by a machine-gun bullet. He had been seriously wounded before, but after having his wound dressed had returned to the fight. The Commander said the award was made for "extraordinary bravery in the line of duty while under fire". He is buried at the little French village of St. Emptie.

CONNECTICUT

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

Conference on Religious Education—Knights of Washington

DR. GARNER, general secretary of the General Board of Religious Education, held a conference on Thursday afternoon and evening, February 8th, in St. Paul's parish house, New Haven, with schools of New Haven and vicinity which are using the *Christian Nurture Series*.

A REGIMENTAL MEETING of the Knights of Washington was held at Christ Church parish house, New Haven, on the 10th inst. The national convention of the order is to be held on Washington's birthday.

BECAUSE of unfavorable health conditions the Bishop postponed the annual convention to May 14th. If it seems desirable, he may still appoint an earlier date.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Institution of Rev. C. E. Snowden

BISHOP GARRETT and Bishop Coadjutor Moore were both present at the institution of the Rev. C. E. Snowden as rector of the Church of the Incarnation, Dallas. Bishop Moore preached the sermon and Bishop Garrett pronounced the benediction. It was the first time that Bishop Moore had used the service of institution as Bishop. Bishop Garrett is now entirely blind, and quite feeble physically, but fully retains his mental powers.

EASTON

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

Repairs at Church Hill Parish—Parish Goes "Over the Top"—Cathedral Closed

CHURCH HILL PARISH (Rev. D. I. Hobbs, rector), in a special offering has liquidated an indebtedness for repairs amounting to about \$1,200. The old church, one of the oldest on the Eastern Shore, needed extensive repairs, and the rector made a special appeal which met with generous response.

ST. PAUL'S PARISH, Centreville (Rev. J. D. Cummins, rector), has completed an every-member canvass which secured pledges of beyond the \$4,000 asked. This has been the banner parish in its missionary appropriation and the canvass showed a generous increase over the amount pledged last year.

AFTER MUCH effort to secure a suitable Dean, the Cathedral at Easton will be closed until spring, when further steps will be taken. The Bishop is ministering to the congregation as occasion demands and regular services are maintained at Christ Church.

RURAL PARISHES are feeling the cessation of war. During the war these parishes lost heavily by numerous removals to the munition centers, where work was plentiful. Now these families are returning, much to the help of the churches.

THE OFFICIAL BAN placed on churches during the epidemic has at last been lifted. None of the clergy were stricken, and all remained at their posts.

ERIE

ROGERS ISRAEL, D.D., Bishop

Reception for Bishop Israel—Missionary Addresses

ON WEDNESDAY, January 15th, the chapter of St. Paul's Cathedral, Erie, gave a dinner to the congregation to discuss a reception for Bishop Israel upon his return from France, as well as important parochial matters. The dining hall was made beautiful with the flag of the Republic, and those of the allied nations, presented to the Cathedral by a generous donor. Covers were laid for over three hundred and the large hall was full when the Dean asked the blessing.

It was decided to invite to the Bishop's reception all the clergy of the diocese, the ministers of other communions in the city, and all civic and social organizations. Funds were then asked to pay a debt of \$7,000, and to make some necessary improvements. At once \$12,000 was given, which was later increased to \$15,000, and may finally reach \$20,000, which will place the Cathedral property in splendid condition.

THE BISHOP OF SALINA visited Erie on January 24th, and gave an excellent resumé of his work and the plans for his district. He addressed the Woman's Auxiliary in the afternoon, and a joint meeting of the local churches in the evening at the Cathedral. His description of the problem of converting an American empire, of which seventy out of every one hundred were pagan, on an allowance by the Board of Missions of one cent's help annually for each of his present communicants, lacked nothing in vivid portrayal.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Counsel Postponed—New Organ at Alexandria—Lake Charles Church to Be Restored

THE BISHOP, after a conference with members of the Standing Committee resident in New Orleans, has decided to post-

pone the meeting of the diocesan council to some future date, on account of the prevalence of influenza, and the probability of diminished attendance. The new date has not yet been set.

ST. JAMES' CHURCH, Alexandria (Rev. W. S. Slack, rector), is rejoicing in the fact that a splendid pipe organ has been ordered. It is the donation of Mr. E. J. Hardtner in memory of his beloved wife, and will be a two-manual instrument. The order has been placed with M. P. Möller of Hagerstown, Md., and it is hoped to have the organ installed by Easter.

WORK on the restoration of the Church of the Good Shepherd, Lake Charles, destroyed almost completely by the tornado of August 6th, has been begun. This was the only stone building in Lake Charles, and was thought to be the most secure of any building in the city. Several members of the congregation, when the storm came up, tried to take refuge in it, but the key could not be found. Had they done so there is little question but their lives would have been lost, as the church was almost completely demolished.

THE NINETY-SIXTH anniversary of the birth of the nestor among the clergy of the diocese, the Rev. Alexander Gordon Bakewell, was appropriately observed at Trinity Chapel, New Orleans. Mr. Bakewell is perhaps the best known clergyman in New Orleans, and is in great demand for the marriages and funerals of the children and grandchildren of former parishioners.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

A Rector's Quarter Century Mark

THE TWENTY-FIFTH anniversary of the rectorship of the Rev. Robert W. Plant at Christ Church, Gardiner, and the one hundredth anniversary of the laying of the cornerstone of this church were celebrated with appropriate ceremonies at Gardiner on Sunday and Monday, February 2nd and 3rd. On Sunday morning, the anniversary service was held in Christ Church, where for nineteen years the Rt. Rev. George Burgess, D.D., the Bishop of Maine from 1848 to 1866, had been rector. The sermon was preached by the Rt. Rev. Paul Jones. The Bishop of the diocese preached at an evening missionary service, showing how Christ Church, Gardiner, had carried out the missionary ideal under the rectorship of Mr. Plant. Bishop Jones gave a short address on missionary work in general. In connection with this celebration, the diocesan branch of the Woman's Auxiliary held its quarterly meeting, opened with a Communion service on Monday morning, the Bishop of the diocese being the celebrant and giving a meditation. Before the business was taken up, a short history of Christ Church was given by Miss Marguerite Ogden, second vice-president of the Auxiliary. Noon-day prayers were read by the Rev. Mr. Plant, and Bishop Jones gave an address on our Church among the Mormons. On Monday evening, in the parish house, a reception given to Mr. and Mrs. Plant by the wardens and vestry was largely attended, not only by members of the parish, but also by many prominent people of Gardiner. Mr. Robert H. Gardiner presided, calling on several persons who paid glowing tributes to the work of Mr. Plant. Mrs. Laura E. Richards read a poem, *The Elder Who's Good to the Poor*, and the Hon. Harold E. Cook presented the rector with a purse as a token of appreciation. Bishop Brewster spoke of Mr. Plant's work in the diocese, and in the Church at large, dwelling particularly on his large vision.

MARQUETTE

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

Debt Raised—Community Memorial Service

THE CHURCH of the Ascension, Ontonagon (Rev. Percy Bailey, rector), has just paid off a long-standing debt of \$1,100. A number of improvements are now being planned.

ON JANUARY 29th Bishop Harris, accompanied by the General Missionary, the Rev. William Poyseor, visited Sidnaw and dedicated a service flag with thirty-seven blue and two gold stars. As it was a community memorial service, the public schools were closed and the entire population heard the Bishop's address. Memorial services were held subsequently at Ralph and Greenland by the Rev. Mr. Poyseor in memory of three boys who made the supreme sacrifice in France.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

New Organ at Mt. Savage

ST. GEORGE'S CHURCH, Mt. Savage, Maryland (Rev. Charles E. Crusoe, rector), has recently installed a two-manual pipe organ of the M. P. Möller make. Prof. Ingham Lord and St. George's vested choir of thirty-three voices rendered a sacred concert on the afternoon of January 26th, when the large church was crowded to the doors with a congregation representing every faith in the city. The small debt of \$600 will be paid off before Easter, when the dedicatory service will be held. The rector has presented sixty persons for confirmation in less than one year. The following memorials and gifts have been presented within the past month. A set of eucharistic linen valued at \$100, the work of one of the ladies of the parish; oak hymn board, brass and oak credence table, a red dossal, brass alms basin and rest. The chancel has been considerably enlarged to make room for the organ and more choristers. Of two Bible classes in the Sunday school one has an enrollment of seventy-three and the other thirty-six, the latter only two weeks old.

MISSOURI

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

Bishop Tuttle Commemorative Church—Fiftieth Anniversary

THE NAME of Griswold Hall has been formally changed to the Arthur Brittain Memorial Hall. By appointment of Bishop Tuttle, the Rev. J. Boyd Cox has been made chaplain to succeed the late Rev. Arthur Brittain.

THE WORK for St. Mary's, the Bishop Tuttle Commemorative Church, has been under the direction of a committee headed by Bishop Johnson. The new site was dedicated at the time of the General Convention; the cornerstone of the parish house was laid by Bishop Tuttle on March 17, 1918. The first service in the building, held on October 6th, was conducted by Bishop Johnson, assisted by the Rev. L. H. White. Bishop Tuttle dedicated a number of memorials on December 8th. Among them is a communion service, the gift of Mrs. Samuel Rockwell, Jr., of Cleveland, Ohio, in memory of her parents, Spilman Palmer Taft and Helen Wells Taft, who were members of the Church in Utah, fifty-one years ago, under Bishop Tuttle's charge. Many other gifts were set apart at the same time. The parish house is of tapestry brick, trimmed with Bedford stone. It has a slate roof, leaded glass windows, and handsome paneled oak doors with wrought iron lanterns

over each. It sets well back on the lot facing Ridge avenue, allowing plenty of space for the church to be erected when the growth of the congregation demands it. The parish house consists of two stories and basement, all conveniently arranged for services and for community center work.

THE CHURCH OF THE HOLY COMMUNION (Rev. John Boden, rector), has just observed its fiftieth anniversary by a week of special services and gatherings. On January 19th Bishop Tuttle was the special preacher, and on January 26th, Bishop Wise, a former rector.

ST. PAUL'S CHURCH, St. Louis, reduced its debt by \$1,000 as a part of its Christmas observance.

THE MISSION of the Prince of Peace, Baden, of which Sister Miriam is the resident missionary, has finished paying for its building. Title is now safely lodged in the parochial trust fund of the diocese.

THE INTERIOR of Christ Church, Rolla, has been refurnished and redecorated. The walls and ceiling are paneled, the pews varnished, and a hardwood chancel floor is installed. The outside has been painted, the cellar enlarged, a new chimney built, and a new furnace installed.

ST. GEORGE'S CHAPEL (Rev. B. T. Kemerer, vicar) will be organized as an independent parish, following action at a meeting on January 23rd. St. George's has had a long and honorable history, but for the past twelve years it has been known as a chapel of the Cathedral parish. During that period the finances have been underwritten by the Cathedral and there has accumulated about \$9,000 of indebtedness. For the past two years the chapel has more than paid its own way. The Cathedral proposed to cancel this obligation by the payment of \$1,000 per year for six years, with interest. The members, meeting to consider organizing a parish, subscribed more than the \$6,000 and thus took care of this obligation at once. The Rev. B. T. Kemerer was elected vicar on December 20, 1906. On January 26th special services were held in celebration of the step taken. Bishop Tuttle was the preacher. It was also a celebration of his eighty-second birthday.

NEWARK

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

Church Club

A SPECIAL MEETING of the Church Club of the diocese was held in Trinity House, Newark, on February 3rd. Representatives from many parishes were present. Addresses in the interest of the diocesan allotment for work among soldiers and sailors were made by the Rev. Bernard Iddings Bell, chaplain at the Great Lakes Naval Training Station, Bishop Stearly, and Mr. Benjamin F. Finney, of the Brotherhood of St. Andrew.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Service of Thanksgiving

A SERVICE OF THANKSGIVING for victory with intercessions for a righteous peace was held in Trinity Church, Seattle, on January 26th, the congregation and choir of St. Clement's participating. Bishop Keator preached, and appealed for a national turning to God as the only hope for successful work at the Peace Conference. He referred to the proposed League of Nations as a daring and brave attempt to banish war.

PITTSBURGH

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

Sunday School Conferences

UNDER THE auspices of the diocesan Board of Religious Education, local conferences have been held at Uniontown, Greenburg, Jeanette, All Saints' Church, North Side, and St. Peter's Church, Pittsburgh. The Rev. W. F. Shero had for his subject a General Introduction to Religious Education. The Organization of the Sunday School was presented by the Rev. Rudolph E. Schulz. The Rev. William Porkess and the Rev. R. M. Meade led in a conference on Courses 1-11 of the *Christian Nurture Series*. The Place, Value, and Method of Teaching the Church Catechism formed the subject of the third conference, led by the Rev. Messrs. W. N. Clapp, G. W. Lamb, and H. L. Drew. The purpose has been to show the need and aim of the Sunday school.

SOUTH CAROLINA

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

Parish House Planned—Charleston Again under Quarantine

THE VESTRY of Grace Church, Charleston, plan to enlarge and remodel the parish house as a memorial to the men who served in the great war, two of whom lost their lives.

OWING to the recurrence of the influenza in Charleston, the board of health on January 22nd put the city under quarantine for the second time. The Churches are permitted to hold one service on Sunday morning. Under the former quarantine church services were classed as non-essential and forbidden.

SOUTHERN OHIO

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

Britain Day—Church Workers to the Orient—Cincinnati City Mission

THE CHURCH of the ADVENT, Walnut Hills, Cincinnati, was crowded with members of the Sons of St. George, the Caledonian Society, the Burns Club, Clan Sutherland, and the Order of Americans of British Ancestry on the evening of January 26th, in postponed commemoration of Britain Day. A special musical service was rendered. The address of the Rev. George C. Dunlop, the rector, was read by Archdeacon Reade, as its author was confined to his home with influenza.

SISTER OLIVIA MARY of the Community of the Transfiguration is en route to the Hawaiian Islands to take charge of the Priory School. Accompanying her were Sister Edith Constance, returning to St. Liola's School, Wuhu, China, and Sister Constance Anna, a trained nurse. Mother Eva Mary went with them as far as Honolulu and will return with Sister Helen Veronica, who is leaving China for a rest. Under the leadership of Mrs. S. B. Purves, the women of Southern Ohio are endeavoring to raise \$2,000 to build a wall around the compound of St. Lioba's School. Half has been secured.

THE ANNUAL report of the Cincinnati City Mission shows work done in twenty public institutions at an expense of less than \$3,000. Deaconess Emma Drant gives her whole time to work among women, while three clergymen and several volunteer lay workers are regularly engaged. The Federation of Churches has chosen the superintendent of the mission as its representative in all the hospitals of the city.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Cathedral Plans to Pay Indebtedness—Laymen's Committee—City-Wide Canvass—Missions of Northwestern Deanery

AT THE annual meeting of the Cathedral parish of All Saints', Spokane (Very Rev. W. C. Hicks, D.D., Dean), a budget of \$13,774.66 was adopted. This sum is about twice that of last year and is intended to wipe out the parish indebtedness. The meeting was preceded by a dinner to Dean Hicks, who has been engaged in Red Cross work in France. About two hundred persons were present.

JUST BEFORE Christmas a "laymen's committee" was organized in Spokane, and it promises to be of great benefit to the Church. This committee, representative of all parishes and missions in the city, was formed at the request of Bishop Page under the leadership of Mr. W. D. Vincent. It meets each Monday noon for luncheon to promote better acquaintance, create an esprit de corps, and promote better Church work. All members attend evensong at some church each Sunday.

IN SPOKANE, a city-wide canvass for men and money is being undertaken.

DEAN SEVERANCE of the Northwestern Deanery has several missions under his charge. At Oroville, where he lives, the work is now at a disadvantage on account of the influenza, but at Republic the prospect is encouraging, ours being the only Church aside from the Roman Catholics to hold regular services. Services are held regularly at Loomis, where we have obtained ground, and at Chesaw negotiations are under way to take over the property of the Methodists, as we are the only Church holding services there.

ST. PAUL'S PARISH, Walla Walla (Rev. Bertram A. Warren, rector), has recently paid in full the heavy debt on the organ. At Walla Walla much work planned for September and October had to be postponed until January on account of the influenza. A Junior Auxiliary and a guild for young women in college and town have been added to the parish activities.

TEXAS

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

In St. Paul's, Waco

IN ST. PAUL'S PARISH, Waco (Rev. W. P. Witsell, rector), there is now unusual activity. Immediately following observance of the Advent Call, the largest congregational meeting in the history of the parish was held. Committees meeting and planning for two or three weeks had excellent recommendations, which have since been in process of realization. Notable among the general resolutions passed were one proposing a thorough and effective system of selective service, whereby each and every member assumes specific duties for which they are best qualified; and another providing for a thorough canvass of the parish for subscriptions to meet the budget of expenses. In consequence of the former resolution there is greater and finer activity in St. Paul's than at any previous time; and, in accordance with the other, a financial campaign carried on by thirty-four men and women resulted in an increase of over fifty per cent. The rector continues his work in Camp MacArthur, visiting the men personally and preaching in the "Y" buildings; and the parish house sociables for the soldiers are well attended.

WASHINGTON

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

A New Chapel—Sunday School Institute

A SMALL CHAPEL added to the Church of the Ascension is connected with the west vestibule by a cloister, the stone and architecture corresponding with that of the church. Back of the chapel is a committee room and rector's study. The building is a gift from the Masons, Knights Templar, and members of the Scottish Rite, as a memorial to the late Alison Nailor. The rector of the Church of the Ascension is the Rev. Dr. J. H. Nelms.

THE ANNUAL CONVENTION of the Sunday School Institute will be held in the Church of the Epiphany on February 19th. At 11 o'clock at a public meeting, the Ven. J. H. Greig, Archdeacon of Worcester, England, will speak on the Devotional and Spiritual Aspects of the Teacher's Task. At noon there will be mid-day prayer, immediately followed by the business session, opened by a greeting from the Bishop of Washington. At 2:30 P. M. there will be a general conference on the Church Bible Class, and the Stranger in the City. At a second business session Canon DeVries will conduct a question-box. A Sunday school exhibit will be on view during the luncheon hour and in the evening, with experienced demonstrators in charge. At 8 P. M. a public meeting will be held in Epiphany parish hall, the Bishop presiding. The speaker will be the Bishop Coadjutor of Newark, on Citizenship, Religion, and Education.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

An Aggressive Worcester Parish

ALL SAINTS' CHURCH, Worcester (Rev. Lewis G. Morris, D.D., rector), in the heart of conservative New England, has voted that all pews be free and unassigned after January 5th. The resolution was passed at a parish meeting held on December 30th. The finances are in excellent condition as the result of an every-member canvass following "A Mission for Missions" conducted by Dr. Robert W. Patton. Over one hundred visitors took part in the canvass and about nine hundred calls were made. As a result, the number of contributors to parish support was increased from 465 to 907; the estimated budget of \$20,500 for parish expenses was more than covered, and the missionary apportionments of \$4,000 were overpledged by about \$2,600. In addition, several parishioners have guaranteed the salary of a curate to work in China.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Debt Cancelled

THE VESTRY of Grace Church, Lockport, on February 2nd, commemorated the tenth anniversary of the Rev. Henry F. Zwicker by paying off the indebtedness of \$700. In his sermon Mr. Zwicker recommended that pew rents be abolished, the wrecked spire replaced, and a new rectory provided.

WEST TEXAS

WILLIAM THEODORE CAPERS, D.D., Bp.

Conference of Clergy—Contract for Organ

THE CONFERENCE of the clergy in San Antonio on January 22nd and 23rd, launched an aggressive campaign to bring the mission field of the diocese to a self-supporting basis. The conference was opened by a charge to the clergy read by the altar lights during a driving rainstorm, which cut off the electric current. On Wednesday morning the con-

ference was called to order by the Bishop, who presented a plan for instruction of the laity, during the Lenten season, upon the use and meaning of the Blessed Sacrament. The plan was adopted by a motion, requesting the Bishop to embody it in a pastoral. Dr. W. B. Stevens presented a resolution making provision for an every-member canvass in each parish and mission now receiving an appropriation, and raising to a parochial status those missions which pledge sufficient support to enable them to continue their work independently of the Mission Board. This resolution was passed by a rising vote. In the evening the speakers were mayor of Corpus Christi, who spoke on the Obligations of the Layman, the Rev. L. B. Richards, and the Rev. A. W. S. Garden, provincial secretary.

At the close of the conference, the archdeacon made appointments for the canvass of the mission field, and undertook the visitation of all members of St. Luke's Church, San Antonio. By personal appeals the pledged support of this work was increased fifty per cent. in three days' time, and this parish rendered independent of the mission board. The archdeacon purposes to visit each communicant of the dependent missions as rapidly as possible, and in some instances will conduct preaching missions during his visitation.

THE VESTRY of St. Mark's parish, San Antonio (Rev. W. Bertrand Stevens, Ph.D., rector), has awarded a contract for a new \$9,000 three-manual pipe organ to the Austin Organ Company. The specifications include chimes.

A QUIET DAY for women was conducted at St. Philip's Church Uvalde (Rev. Goodrich R. Fenner, rector), on January 25th, by the Rev. W. Bertrand Stevens, Ph.D.

PLANS FOR a summer institute at Port Lavaca are being matured by the Rev. A. J. Gayner Banks, and the clergy of the Gonzales convocation, for presentation at a meeting late in February.

THE TEACHER training classes under the direction of the diocesan Board of Religious Education at St. Mark's parish house, San Antonio, are being largely attended, and create great interest. A department of religious education has been instituted in the *Church News*, the diocesan newspaper.

The Magazines

THE CHURCH LEAGUE OF THE ISOLATED, now in its second year, presents in the *Isolated Churchman*, published at Nampa, Idaho, an interesting summary of the work accomplished in seeking out those who, remote from the Church's active centers, may be kept in touch with her by means of reading matter and an occasional letter. One of the conclusions reached by the secretary in the January number is that we need to eradicate the idea that the Church does not appeal to people in country districts. "To the Church's slower process of growth in the country belongs her method of teaching through 'living epistles'." In places where we have small missions or isolated members it is common to hear that none are so charitable, or so true in every way to Christian ideals."

SETTLEMENT OF NATIONAL DEBTS

A MOST INTERESTING situation prevails concerning the position of the United States in its relation to the financial affairs of the allied nations. The position of the United States as a creditor nation was brought

about by the exigencies of war. The Allies were in urgent need of vast quantities of products and supplies, which the United States was called upon to furnish. At the same time, the United States has bought back about \$3,000,000 worth of securities formerly owned by Europeans. While its exports have been greatly increased, its imports have diminished. The United States has lent to other nations approximately \$10,000,000,000. The interest payments

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will amount to about \$500,000,000 annually, a sum approximately equal to the average annual trade balance in favor of the United States, before the war.

There is no question as to the financial integrity of any of the debtor nations, or of their desire to satisfy their obligations. There is, however, no little conjecture as to the manner in which the interest payments are to be made. There are three methods by which payments may be met. These methods are payment in gold, in products, or in securities. It is generally understood that the payment of the annual interest of \$500,000,000 in gold is not feasible, because the total annual gold production of the world exclusive of the United States, is less than \$400,000,000. Even though it were possible to make payments in gold it would not be a good thing for the United States to accept such payments, for the reason that it would advance the prices of all commodities in this country, greatly increasing the cost of living. Incidentally it would be the means of checking exports, for the reason that, with higher costs of production, it would be impossible for goods produced in the United States to compete successfully with those of other nations in the markets of the world. About one-third of the world's monetary gold is already held by the United States.

Nor is it considered wise for the United States to accept payment in goods, even if this were practicable. The nations of Europe will be busily engaged in work of reconstruction for some time to come. While they will naturally make a great effort to increase their external trade, it seems improbable that their shipment of goods to the United States will be of sufficient volume even to offset the rapidly increasing exports of the United States, particularly in view of the fact that the productive capacity of its industries has been greatly augmented during the last four years.

It seems to be a general opinion among bankers that the most practical way in which the interest payments of other nations to the United States may be met is for the United States to purchase the obligations of the debtor nations. It is believed that the welfare of other nations, as well as that of the United States would be best served by the further extension of credit by the United States to the debtor nations in the shape of long-term loans. The export trade of the United States can apparently grow in no other way. It is thus seen that the greater the service which the United States can render the rest of the world the larger will be its own share of prosperity. The war has put the United States in a position to furnish capital and products to other nations, and still it has an ample amount of both for its own industries, while various other nations are yet in great need of capital and supplies. The United States cannot well prosper while its neighbors are in need. It is not an act of philanthropy alone which should impel the United States to extend the helping hand, but it is daily becoming more evident, to thoughtful people, that the more quickly the war-ridden nations of Europe are helped to their feet the better it will be for the entire world.—*Christian Science Monitor.*

PRINCE BECOMES PRIEST

A STRANGE bit of history comes to light in connection with the recent ordination to the priesthood of the Rev. Dr. William Edward De Claybrook.

His grandfather, a Maori chieftain, was for forty years the native ruler of New Zealand. After a battle against the English

forces he was captured and banished to Manchester, England, where he remained for eight years. The father of the Rev. Dr. De Claybrook, whose native name, De Barro Arroyo, in English means "the muddy brook", was for nine years tribal ruler of the island. Then he, too, was taken prisoner in a revolt against the English and sent to the island of St. Helena, where he died.

The English government did not desire any more revolutions, so the chieftain's family was banished from New Zealand. The heir apparent, young De Claybrook, was brought to this country by a missionary of the London Missionary Society. He was educated at the University of California, and then went to England, where he was made a superintendent of foreign missionaries. He served in this capacity for some time, and on returning to America became a Baptist minister. For four years he was pastor of a Baptist Church at Denver, which had the largest colored congregation west of the Mississippi.

In 1900 he was asked by the government to act as official interpreter in the courts of Manila. After serving in this capacity for eight years he was transferred to the Pekin mission as interpreter in Chinese. In 1908 he received the degree of doctor in divinity from the University of China, at Shanghai.

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