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# The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—FEBRUARY 22, 1919

NO. 17

NEW YORK 11 WEST 45th STREET

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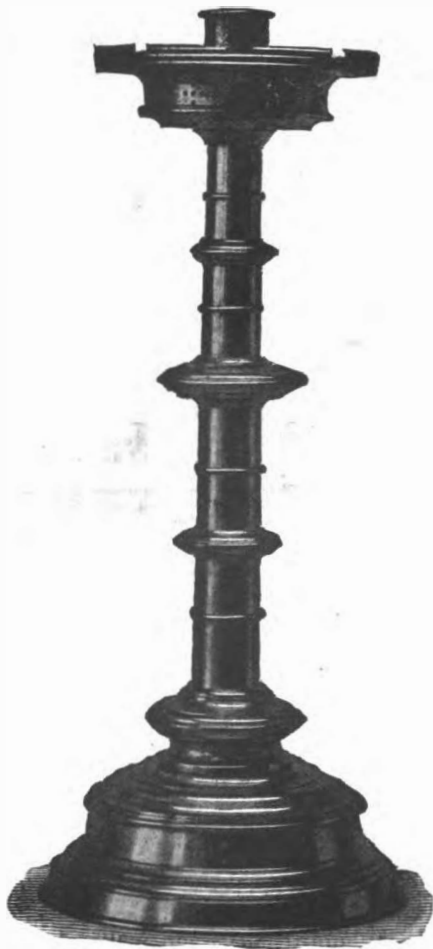
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### THE LIVING CHURCH

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AS THERE IS but one God and Father of us all, whose glory gives light and life to everything that lives, whose presence fills all places, whose power supports all beings, whose providence ruleth all events; so everything that lives, whether in heaven or earth, whether they be thrones or principalities, men or angels, they must all, with one spirit, live wholly to the praise and glory of this one God and Father of them all.—*William Law.*





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VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 22, 1919

NO. 17

## EDITORIALS AND COMMENTS

### Salvation

**T**HERE are religious words that become outworn like old coins; they need to be called in and reminted, stamped anew with the image and superscription of Christ, and sent out into the currency of modern life. One of these words undoubtedly is Salvation, a word that serves as a counter in every religion in the world.

What must I do to be saved? is the tormenting question that lies at the base of all varieties of religious experience. It is a concomitant of the sense of sin. It is also the concomitant of the endless pursuit for happiness which may be called human life's chief concern. It is not confined to Christianity. To utter the word is to cast a spell, is to raise before the mind processions and pageants of the past; men and women making pilgrimages, beating their breasts, imploring their gods and offering their sacrifices, appeasing wrathful divinities, moving painfully through struggles of darkness—all that they may be saved. And we do not wonder at it. The little child afraid in the dark, clinging to its mother, nestling into her arms, is seeking what? Safety—to be safe, to be saved, saved from vague and frightful enemies. To grow up is to become aware of larger regions of darkness in which unseen enemies press the pursuit of the soul. No sooner had the Christian Church stepped out into the streets, no sooner had the great Apostle preached the good news, than a shout went up—What must we do to be saved? It is a primary cry of the race.

No changing times can invalidate that cry. So long as there is sin, so long as man has a conscience to be awakened, so long as by the laws of the eternal men are conscious of a nemesis that pursues the ever-flying, never-escaping criminal, so long will the soul turn this way and that way, to this window and that door, saying, What shall I do to be saved? And Christianity will always have one reply: "Turn round and face God and be united with Him. Repent and be baptized every one of you for the remission of your sins!" To be sure, there is a spurious optimism to-day—a silly and sappy insistence that the answer to this question is denial of both sin and the need of a Saviour. In the stout old days when men whether Puritan or Catholic wrestled for the salvation of their souls, a breed of spiritual giants was born. These men faced sin and its consequences; they sternly took the matter in hand and considered their personal salvation of prime concern. If they rebelled against God there was in them at least something of the grandeur of Milton's Satan. They definitely did rebel. The trouble with us to-day is that we are inclined to "kneel in lowly submission before God, and kick our duty under the bed while God is not looking."

"I remember," said an ex-Methodist, "one of the things that distressed me in that Church was the first question in its Catechism, What is the chief end of man? with its answer, Man's chief end is to save his own soul. I rebelled

against that answer. It seemed to me a small and petty ideal to set out in life with one great goal and that goal, at the end of a long vista, myself redeemed, saved. I rebelled against it as selfish then; I do now. And yet we are bound to admit that there is a very real sense in which, as Cardinal Newman said, there are only two luminously clear, evident, demonstrable persons in the universe—God and myself. The relation between Him and myself spells either His condemnation—or, to use an older and blunter form of the word, damnation—or a state of wholesome companionship, friendship, between us, carrying His approval, that is to say, His salvation. Salvation is not a guarantee of deliverance from hell; salvation is not a trade with a tyrant whereby he lets us off from punishment that we deserve. Salvation is, in a word, health. A man is saved when he is consciously right with God.

There are many differences between Protestantism and Catholicism, but one of the fundamental differences is right here: that Protestantism has over-emphasized individualism. It has talked about the saving of souls rather than the saving of society, the redemption of individual souls rather than the redemption of a world. It has put the center of spiritual gravity on the individual rather than on the group, on society. Jesus Christ never intended that over-emphasis. If He stressed the soul and the value of the human soul, it was only within the larger stress that He laid upon the kingdom of God. We are not unmindful of the validity and value of mysticism, both Catholic and Protestant—of the visions and dreams, and adventures across trackless wastes, by those great mystics who have withdrawn from the crowd, from society, and have steeped themselves in God. They have turned their back on the world. They have said: "What does time matter? What does environment matter? What does poverty matter? What do all these social relationships matter? We enter into the luminous presence of God through meditation, through renunciation, through communion. We have chosen the better part. We are the disciples of Mary." We too believe in prayer, in meditation, in the conscious purging of the soul from fear and love of gain and selfish ambition and bringing the intellect into line with the mind of Christ, in reaffirming the allegiance of the soul to the will of the Absolute God, in drawing from the silent reservoirs, in flooding the waste places of the inner life. But—we believe that mere mysticism is "caviare in general", is moreover, as Professor Royce has pointed out, not the mature form of Christianity. "Mysticism is the childlike, the essentially immature, aspect of the deeper religious life." Our Lord Himself is shown upon the mountain-side in communion with God, or in the garden wrestling with God, or on the cross suffering for God; but in every case taking the power generated and pouring it out into the larger field of

redemption for others, for the race, for the world. Or, to go far back of Christ, when Moses saw the glory of God in the flaming bush and learned the ineffable Name, the thing in question was not merely the salvation of Moses but the salvation of his people from the bondage of Egypt. When Isaiah saw the glory of the Lord above the cherubim he realized that he was a man of unclean lips. His cleansing and dedication were his preparation for taking hold of the social situation of his nation. Salvation meant to the Jews not an individual thing but a national thing, a social thing. The Jew did not sing such hymns as "When the roll is called up yonder, I'll be there", or "We shall rest our weary feet in the crystal waters sweet, over Jordan". His hymns went like this: "God judgeth among the gods; defend the poor and fatherless." "Our feet shall stand within thy gates, O Jerusalem." "He is a father to the fatherless; a judge of the widow is God in His holy habitation." "He is the God that maketh men to be of one mind in an house, and bringeth prisoners out of captivity." Salvation to the Jew was a social thing.

We have heard Protestants defend individualism, saying, Let religion take care of the individual and society will take care of itself. If every man, woman, and child were made perfectly true and honest and just and pure and loving; if everyone were soundly converted; then we should have a perfect society. Bishop Williams has eloquently denied that: "You might have every stone and brick and timber in your building sound and yet have a structure that would come down about your ears. The constituent materials and the superstructure must be put together in the right relation. You might have every child and every man and woman individually saved and yet have an impossible and unrighteous society. You must have a right social architecture. . . . To illustrate, I have gout in my great toe. I call in two physicians. One says, 'I can apply my patent salve or ointment to your toe and cure it in a trice.' I set him down as a quack. The other says, 'Your system is run down and your blood contains too much uric acid. I will treat the diseased member but I will also tone up your system with tonics and purify your blood.' I accept him as the scientific practitioner. Even so each of us is a living member in the body of society." That practitioner would interest St. Paul who says, We are members one of another. We are members of the whole body. If the body suffers, the whole suffers, every individual suffers. Society is not a heap of sand; it is a body. And the Catholic conception of salvation is that of salvation through a body, through the Body of Christ, which has for its goal nothing less than the salvation of the whole body of the human race. It is this which illuminates what otherwise might be considered a bigoted statement, *Extra ecclesiam nulla salus*—outside of the Church there is no salvation.

The new emphasis upon social salvation arises from the fact that there has been developed a new social conscience; that new social conscience makes us sensitively aware of social sins and social responsibilities, and naturally lays new emphasis upon social salvation. It is impossible for us today to pray with composure selfish prayers and to sing with composure selfish hymns, to degrade ourselves, for example, with "that definitely and shamelessly un-Christian song which was recently so popular in revival meetings:

"That will be glory for me, glory for me, glory for me!"

If Protestantism has been shamelessly individualistic, it is ours to see that the Catholic Church presses its divine emphasis upon social salvation. There was a time, and we can remember it, when evangelists used to put the emphasis upon four great social sins that must be avoided if one were to be saved. They were drinking, dancing, card-playing, and going to the theater. But to-day the emphasis is very different from that. We can illustrate it best by a story told by Rauschenbusch:

"A health officer of Toronto came across this interesting example of the old ideas in the new situation. In Canada, if milk is found to be dirty, the cans are emptied and marked with large red labels. Now the farmer may not care about the health of Toronto but he does care about the good opinion of his own neighborhood; and when he comes to the station and finds his friends chuckling over the red labels on his cans it acts as a moral irritant. One day a Mennonite

farmer found his cans labeled thus, and he swore a worldly oath. The Mennonites are a devout people who take the teachings of Christ literally and refuse to swear even in law courts. This farmer was brought before his church and excluded—not, mind you, for introducing dung into the intestines of babies, but for expressing his belief in the damnation of the wicked in an untheological way. He was censured by his church for swearing, but he might have gone on indefinitely defiling the milk supply by unclean methods and remained in good standing." That makes one think of the old days when Luther reproached the pharisees of his time for counting it a greater sin to eat butter on a fast day than to lie or swear or commit fornication.

To be a believer in social salvation and a worker for world redemption one need not be a single-taxer or a socialist or a Tolstoyan. All one needs to be is a Christian. Jesus Christ proclaimed, and does proclaim, the kingdom of God, and the kingdom of God in democratic terms; and His salvation is not satisfied with the saving of the individual. He died and lives to redeem the society in which that individual lives. He will not be content, and His Church will not be content, until society becomes actually Christian, Christian in its motive, Christian in its methods, Christian in its spirit of self-renouncing love; Christian in putting service above gain, service motive above profit motive, wealth of character above wealth of possessions; in putting as paramount faith, righteousness, service—all else is secondary.

IN an oration delivered at Concord in 1875, George William Curtis summed up the seven weary, wasting years of the American Revolution as follows: "From Bunker Hill to Long Island; from Princeton, Trenton, Saratoga; from Brandywine and King's Mountain; through the bloody snow at Valley Forge; through the treachery of Arnold and Lee; through cabals and doubt and poverty and despair; there was one great heart that strengthened the continent—the heart of George Washington."

When Baron Steuben, throwing himself heartily into the American cause, saw those soldiers, ragged, cold, starving, at Valley Forge, he said: "I cannot understand what holds them together." We know what it was; it was the moral power of a great leader.

Some people have said that Washington was not a genius, but only a man of great moral strength. They cannot understand how he has achieved the high eminence on which the world has placed him. How did this character grow to this amazing height? How was this man beatified and canonized as a kind of national saint possessed of all the Christian virtues? The answer is not far to seek. "A great general like Napoleon may be produced in a military school; a great diplomatist like Metternich may be developed in a court; a great philosopher like Hegel may be developed in a university; but a great man like Washington can come only from a Christian home!"

The greatest human factor perhaps in the development of Washington was the character of his mother. There is a familiar anecdote recorded of her which enables us to understand the simple sincerity and genuine heroism she early instilled into his strong and aspiring mind. "At the time when his glory rang through Europe; when excitable enthusiasts were crossing the Atlantic for the single purpose of seeing him; when bad poets all over the world were sacking the dictionaries for hyperboles of panegyric; when the pedants of republicanism were calling him the American Cincinnatus and the American Fabius; she, in her quiet dignity, simply said to the voluble friends who were striving to flatter her mother's pride into an expression of exulting praise, 'that he had been a good son, and she believed he had done his duty as a man'."

A Christian mother! It was from his mother's arms that he was received into the Church in baptism; and she was careful to see that he was brought up to lead a godly and a Christian life. Her last words to him as he left home were: "My son, do not neglect the duty of private prayer."

And then, far back of his mother, lie forces that helped to determine his Christian character. The man who to-day is looking for a Washington memorial will find it in a

thousand different places. He will find it in a great and beautiful city, the capital of the country; he will find it in the yearly holiday known as Washington's Birthday; he will find it in a heaven-kissing hill called Mount Washington; he will find it in a famous obelisk; he will find it in the name of a great state in the far, far west; he will find it in the names of counties and towns scattered throughout the republic, in the streets of nearly every city, in three universities and three colleges named after him; and chiefly in the hearts of his countrymen. But if we are seeking a still older memorial we can find it in the Church. We do not mean St. Paul's, New York, where he went after his first inaugural, where a pew still bears his arms, and where he took his Communion regularly during his first term of office. We do not mean in Christ Church, Philadelphia, where he was a vestryman, nor St. Peter's Church, New Kent, Va., where he was married; but in the old parish church in Sulgrave, England. There we read: "Here lieth buried the body of Lawrence Washington, gentleman, and Amee his wife, 1564"; and on the side, over the shield, the old familiar Stars and Stripes. He belonged to a family of devoted Churchmen; his ancestors included a long array of parish priests—the Reverend George Washington, the Reverend Andrew Washington, the Reverend Robert Washington, the Reverend Lawrence Washington, the Reverend Marmaduke Washington, the Reverend Henry Washington. The blood of a long line of Churchmen was in him. And to-day the members of his family, his descendants and the descendants of his brothers, are to be found among our devoted communicants, vestrymen, Church workers, in Virginia and Maryland, and in the diocese of Washington. Our Bishop of Kyoto has the Washington blood in his veins; the wife of our Bishop of Virginia is a Washington.

Of George Washington, first President of the United States, it may be said as it was of Simon the high priest: "He sought the good of his nation in such wise as that evermore his authority and honor pleased them well. He made peace in the land, and Israel rejoiced with great joy, for every man sat under his own vine and his fig tree, and there was none to fray them: neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days."

**THE** awful sufferings of Russian Christians and of the Russian Church must demand the constant prayers of Christian people throughout the world. The stories of those sufferings at the hands of the bolsheviki are increasingly being told. What the world can do to stop them is a grave question, the prevailing Russian government being a group of assassins and outlaws recognized by civilized nations nowhere.

And a terrible instance of one of our own American shortcomings is illuminated. These outlaws are largely Russian Jews whom we permitted to breed anarchy in the slums of New York. We have long had the problem of the city slum and we have failed to deal with it. We have acquiesced in a twofold condition whereby great hordes of foreigners are unable—sometimes unwilling—to live according to American standards of living, and who, by their degradation no less than by their words, have poisoned the minds of other foreigners against this nation which once had been the ideal of the immigrant. To have civilized and Christianized the American slum twenty years ago would have been to prevent the horrors that are taking place in Russia to-day. So much does the whole world depend upon the conditions that we in America tolerate in our own land. And still we have scarcely tackled the problem of the slum!

Religion and citizenship have here their plain duty set before them.

**THE** chaplains have acquitted themselves with honor in the war. We knew they would. They have been distinguished for their courage, for their downright goodness, and for their common-sense. Many of them have won the D. S.O.,

The Chaplain on His Job

the *croix de guerre*, and other decorations. Not a few have won the palm of martyrdom. They are all to be hon-

ored and praised—but somehow the test of real worth among the chaplains seems to us to come now, when demobilization is on. If ever the *padrè* in the camps had a difficult task he has it now. And he is measuring up to it. The chaplains are fighting might and main to connect the returning soldier and sailor with his parish church. They are reaching out brotherly hands not only to the boy but to his pastor at home. The clergy are receiving letters every day like the following:

"Reverend and Dear Sir: I wish to advise you that . . . . of your Church has been released from active duty in the navy and has returned to the following address . . . . We earnestly suggest that you and your people make every effort possible to tie this man up close to the Church, and to enlist in the service of religion those qualities of service which he has exhibited here.

"You will not find him greatly changed, evangelized, transfigured spiritually. Neither, we think, will you find him debased and deteriorated. He is just the same old fellow, but he is particularly ready now, since everything in his life is in a more or less fluid state, to respond to tactful and wise guidance religiously. We know that he will receive this from you."

"We know he will receive this from you." And the rector answers: "He will!" But he must receive something from others besides the rector. He must find his father going to church, and his employer and his former teacher and his friends in civilian life. He must find *them* neither "debased nor deteriorated". He must find *them* "changed",—yes, and "transfigured spiritually" if he is to be moved and transfigured. He will not be "tied up closer to the Church" and "enlisted in the service of religion and righteousness" if he comes back to a godless, indifferent, apathetic community.

The chaplains are on their job.  
The clergy are on theirs.  
Are the laity on theirs?

**F**EW of the popular songs of the war give promise of immortality; many of them are already well on their way to the limbo of the out-of-date. There is one, however, which so combines tenderness of sentiment and sweetness of melody that one may safely prophesy for it a long and useful life—*Keep the Home Fires Burning*. Even after the "boys come home" we shall go on singing it.

The Victory Loan must be popularized. There will be thousands of speakers for it. Why not start a singing campaign, too? We suggest the following chorus. Perhaps some of our readers will provide the verses:

Keep the loan fires burning  
Till our lads returning  
Shout from coast to Golden Gate,  
"O you Home Sweet Home!"  
Make it your thanksgiving  
For the dead and living;  
Turn your pockets inside-out  
For the Victory Loan!

**THE** following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, February 17th:

J. E. K., Hartford, Conn. . . . .	\$ 5.00
St. Stephen's Church, Lynn, Mass. * . . . .	46.97
St. Mary's Church, Philadelphia, Pa. † . . . .	3.00
Total for the week . . . . .	\$ 54.97
Previously acknowledged . . . . .	65,488.32
	<b>\$65,543.29</b>

\* For relief of French war orphans.  
† For Belgian relief.

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:

628. Archdeacon Abbott Missionary Society, Christ Church S. S., Warren, Ohio. . . . .	\$ 36.50
18. Mrs. F. M. Metcalf, Utica, N. Y. . . . .	36.50
52. Mrs. W. Mason Smith, Dongan Hills, N. Y. . . . .	36.50
57. W. C. Hawley, Pittsburgh, Pa. . . . .	10.00
93. Carolee Cobbs, Montgomery, Ala. . . . .	18.25
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore. . . . .	3.00
205. Grace Church S. S., Merchantville, N. J. . . . .	36.50
294. Trinity S. S., Yazoo City, Miss. . . . .	36.50
347. The Quartette, Toledo, Ohio. . . . .	36.50
349. Rev. and Mrs. Wyndham Brown and Mrs. Algernon Brown, Front Royal, Va. . . . .	36.50
Total for the week . . . . .	\$ 286.75
Previously acknowledged . . . . .	43,101.58
	<b>\$43,388.33</b>

## ARMENIAN AND SYRIAN RELIEF FUND

St. John's Church, Johnstown, N. Y.....	\$ 48.43
Trinity S. S., Nevada City, Calif.....	25.00
W. H. N. and Mrs. N., Corsicana, Tex.....	5.00
A member of the Chapel of the Incarnation, New York City..	5.00
Girls' Senior Class, St. John's S. S., Huntington, N. Y.....	1.00
Anonymous.....	250.00
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.....	1.40
A. F. McCullagh, East Orange, N. J.....	25.00
Church of the Good Shepherd, Dedham, Mass.....	25.93
Sarah C. Cornish, Charleston, S. C.....	5.00
W. F. Hall, Yalaha, Fla.....	5.00
St. Peter's Mission, Park River, N. D.....	10.00
Church of the Holy Innocents, Hoboken, N. J.....	5.00
St. James' Church School, Birmingham, Mich.....	7.00
St. Thomas' Church School, Plymouth, Ind.....	5.73
Trinity Parish, Woodfords, Maine.....	6.80
Joseph Williams Douglas, Peekskill, N. Y.....	100.00
A communicant of the Church in Charlotte, N. C.....	6.00
Some children of the Church in Charlotte, N. C.....	1.50
St. George's S. S., New Orleans, La.....	6.50
St. Stephen's Church, Jacksonville, Fla.....	4.25
St. Stephen's Mission S. S., Peoria, Ill.....	5.00
	\$554.54

## DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

## THE BIOGRAPHY OF TRUTH

HERE is a general idea of service and its results in that part of the Christian Year which is introduced by Septuagesima, and reaches its climax in the Ascension. Its teaching is crystallized by the parable of the Sower, the appointed Gospel for Sexagesima. It gives the biography of truth in a picture of four panels: the impenetrable wayside; the shallow earth; the adulterating thorns; and the good soil. These represent four kinds of hearts.

The most eloquent and persuasive presentation of divine truth avails nothing when it encounters human hearts that are not disposed to receive it. The heart may be too hard for the seed of the Word of God to enter; too shallow and sentimental to hold out in the day of trial; too preoccupied with worldly matters to give more than a divided allegiance to religion.

The seed comes to an abundant harvest only in the hearts of those who are faithful and true, who love their Master, and reckon their allegiance to Him of more value than aught else in the world. We must keep the truth. It is not the amount of knowledge we possess, but the use we make of it that profits us. It is not the number of good sayings we can repeat, but the place we give them in our hearts, that determines our place in the Kingdom of God. Truth in the abstract wins no victories. It is the Word made flesh that realizes the ideal.

Truth and the human heart were made for each other. The ideals of the divine realm take up into themselves the powers of human personality and the relations of social life, as the seed takes up the earth, the air, the sun, and the water. Only we must keep away the birds, clean out the stones, and pull up the weeds if we are to produce a worthy harvest. The seed, which is the Word of God, is the same for all, and the way it is received in the heart and reproduced in the life is man's answer to God's great gift.

The events of history in its broader view are the sowing of the seed. They are not a series of unrelated occurrences, but part of God's gradual unfolding of His purpose for mankind. It is this which gives perennial interest to the Upper Room and all that precedes it. Even the events of Holy Week cannot be understood apart from the entire sweep of its relations. Like the sowing and reaping of nature's bounty is the growth of the spiritual life, each normal, obeying the laws of their being, and unfolding in God's own good time. He is active in the affairs of men, and no life is well ordered which leaves Him out of its central plan.

You, dear reader, are a sower. See to it that you sow love, kindness, cheerfulness, courage, and hope. Your words, deeds, and influence are the seeds. Wherever you go they drop along the pathway of life to make it beautiful. For the weary, sow heartsease; and for those who have lost courage the roses of faith and hope, until you help to make the desert to blossom as the rose.

Sunday—2 St. Peter 3. God measures life by purpose, not days. Our thousand years may be His single day. He is long-suffering, not slack, and His promise standeth sure.

Monday—St. Matthew 25. The Christian life is a process: lamps kept burning, talents ever in service; mercy constantly exercised; and the harvest abundant.

Tuesday—Isaiah 43. An inspired picture of God's glorious purpose. "I have called thee by name, thou art Mine." As one fully believes this he comes to live above the fog, sun-crowned.

Wednesday—Psalm 139. The all-embracing love of God. One can never pass beyond His love and care. We were created for companionship with Him. That is the purpose which runs all through our lives.

Thursday—Revelation 2: 1-11. Faithfulness and a crown. What higher ideal here than to be faithful! What nobler reward beyond than an eternal crown!

Friday—2 Corinthians 9. To sow bountifully is to reap bountifully in matters of the spirit as well as in nature, for it is God who will increase the fruits of righteousness.

Saturday—St. Mark 4: 1-20. "Blessed are your eyes, for they see; and your ears, for they hear." May your spiritual harvest be an hundredfold!

## THE RUSSIAN CHURCH ASKS PRAYERS IN HER DISTRESS

THE prayers of English Churchmen are implored by the authorities of the Russian Church, and the English archbishops have formally asked for such prayers from Churchmen both in private and in public. The Archbishop of Canterbury has made public the following telegram from Platon, Metropolitan of Odessa, who will be remembered by American Churchmen as the head of the Russian Church in this country at one time:

"I fervently beg your eminence to protect the Orthodox Russian Church. The revolutionary government is subjecting it to cruelties by the side of which the persecutions of the Christians in the first three centuries pale. Many archbishops, hundreds of priests, have been martyred and shot. The churches are profaned and pillaged. December 18th, Antony, Metropolitan, Kiev, was arrested without reasons and taken we know not whither. All my efforts to liberate this innocent martyr led to nothing. I implore your eminence and your body of bishops to save the Metropolitan from the hands of his persecutors and the Church from the frightful agonies which she is enduring."

## THEODORE ROOSEVELT

"When shall we look upon his like again?"  
The whole world echoes the despairing cry!  
No common clay could hold thee, prince of men!  
Thy spirit burst its chains! It could not die!  
Thy soul upborne to worlds beyond our ken  
Lives on!

Though for thy fleshly form we sigh,  
Thy soul still speaks, as did thy mighty pen  
For righteousness! Thou didst exemplify  
The truth incarnate, justice, liberty!  
Equality, fraternity didst teach!  
O flaming torch of immortality,  
True beacon light thou art, whose rays shall reach  
The hearts of men, beyond the halls of fame,  
And unborn millions shall revere thy name!  
MAY L. RESTARICK.

## INSPIRATION FROM RHEIMS AND YPRES

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF WESTERN NEW YORK]

I WISH to establish a link to-day between America and Europe. I hold in my hand a piece of marble which, with another relic of Europe—part of a stone pillar—I wish to present to this diocese with the request that they be inserted in the walls of this central church of Buffalo with suitable inscription. And we will always think of them as binding together in spirit the old and the new. This is a fragment of the shattered altar of the Cathedral at Rheims. I was permitted to take it and now I present it to this diocese; Rheims that speaks of the splendor of its shattered glory, of the whole history of France and of the valor of the French in the defense of the liberties of mankind. And when we speak of Belgium we speak of one of the most heroic, though one of the smallest countries of Europe. This is a piece of one of the pillars of the church hall of Ypres, that was picked up immediately after the pillar had been shattered by a shell, and which comes to us fresh with the marks of the vandalism that destroyed that glorious city. The courage and faith of France and the courage and the endurance of Belgium! Through these stones they speak to us and bid us to be as brave and as true in times of peace as France and Belgium were brave and true in times of war.





# BLUE MONDAY MUSINGS

By Presbyterian Ignobis

**QUOTE** this from the New York *Evening Post* of January 30th:

"Freedom of speech in prayers has been upheld by the Indiana Senate. As the Rev. Dr. W. H. Book, in making the usual invocation, was thanking the Almighty for recent temperance victories, Senator Hagerty tapped angrily on

his desk with a lead pencil. As soon as the minister had said Amen the offended Solon jumped to his feet to denounce the injection of Anti-Saloon League sentiments into prayers 'by paid lobbyists for prohibition'. There was a chorus of protest, and the next senator who succeeded in getting the floor came out strongly for permitting preachers who were invited to open the sessions with prayer to include in their utterances any sentiment they desired. The question came to a vote on a motion that Dr. Book be thanked as an expression of appreciation of his morning's effort. Only two senators voted in the negative to forty-four in the affirmative. The lieutenant-governor promised that while he was in the chair no clergyman's prayers (he said nothing about those of senators) would be interrupted, despite the precedent furnished by a predecessor who halted a prayer for the triumph of the temperance cause."

Truly, the wets, in Indiana as elsewhere, are desperate. And the tragic thing is that some Christians sympathize with them. Well, a "dry" generation will make a difference for the better.

THERE IS ALWAYS ROOM for one more in the Chamber of Horrors. This has just come from Waterloo, Iowa, being a Christmas advertisement by an up-to-date Protestant. (Don't you love the phrase, "Christmas Sunday," for the Fourth Sunday in Advent?)

**"HE NEVER WENT TO CHURCH BEFORE**

"But this Sunday—Christmas Sunday—He was right there.

**"FIRST CONGREGATIONAL CHURCH.**

**TO GET THAT CHRISTMAS FEEL**

"And Hear—Morning

- "1. The greatest sermon ever preached. 10 seconds long—a sermon by an angel.
  - "2. The wonderful story of Max Rosen, probably the world's greatest violinist.
  - "3. Nicholas Vachel Lindsay's poem: 'General William Booth Enters Heaven.'
- "And in the Evening  
 "Music—music for everyone. Christmas music, every line. 5 P. M.  
 "Come out and enjoy both services."

AN UNKNOWN CORRESPONDENT sends this fragment from New York. The Angel must have been from the East Side, since he addresses his interlocutor as "Lady".

"Lady," queried the Angel, 'how are you off for rainbows?'

"Rainbows!" said the Lady, scornfully, 'How could I have a rainbow with my dull life? You have to have sunshine for that!'

"Ah, but, Lady," returned the Angel, 'you also have to have rain!'

"Do you know," he continued, 'what the rainbow colors mean?'

"No," said the Lady. 'What do they mean?'

"The Angel smoothed his long white wings. 'Violet is for Other-people's-sorrows. Indigo is Troubles-of-your-own. True Blue for Honest-purposes, and Green for Happy-memories—'

"And Yellow?" said the Lady, softly. 'I love Yellow.'

"Yellow is the Blessings-we-forget. Orange, splendid glowing Orange, is God's-promise-of-victory, and Red is the Richness-of-life-after-all.'

"The Angel bent to tighten his heel-wings. 'So you see, Lady, you need both sun and rain to make a rainbow.'

"I see," said the Lady. 'What is the sun?'

"The sun is the Love-that-is-in-you.'

"Oh," said the Lady. 'And what is the rain?'

"The rain is the Need-right-around-you.'

"Oh," said the Lady. 'And can I—'

"You certainly can!" said the Angel, smiling, and he vanished."

THIS BY LUCY LYTTLETON has a flavor of its own, hasn't it?

"QUOD SEMPER

"Child

"What wind is this across the roofs so softly makes his way.  
That hardly makes the wires to sing, or soaring smoke to sway?"

"Wind

"I am a weary southern wind that blows the livelong day  
Over the stones of Babylon, Babylon, Babylon,  
The ruined walls of Babylon, all fallen in decay.

"Oh, I have blown o'er Babylon when royal was her state,  
When fifty men in gold and steel kept watch at every gate,  
When merchantmen and boys and maids thronged early by and late  
Under the gates of Babylon, Babylon, Babylon,  
The marble gates of Babylon, when Babylon was great.

"Child

"Good, weary wind, a little while, pray, let your course be stayed  
And tell me of the talk they held, and what the people said,  
The funny folk of Babylon before that they were dead,  
That walked abroad in Babylon, Babylon, Babylon,  
Before the towers of Babylon along the ground were laid.

"Wind

"The folk that walked in Babylon, they talked of wind and rain,  
Of ladies' looks, of learned books, of merchants' loss and gain,  
How such a one loved such a maid that loved him not again  
(For maids were fair in Babylon, Babylon, Babylon);  
Also the poor in Babylon of hunger did complain.

"Child

"But this is what the people say as on their way they go,  
Under my window in the street I heard them down below.

"Wind

"What other should men talk about, five thousand years ago?  
For men they were in Babylon, Babylon, Babylon,  
That now are dust in Babylon I scatter to and fro."

PART OF THE abominable anarchistic propaganda which is going on in America, affecting pseudo-intellectuals and some badly-advised workingmen, is the use of certain cant phrases. "The proletariat" has no existence here as a separate group, any more than "the bourgeoisie". Paderewski has defined the first (in the sense which the word has acquired) as "the people who don't use tooth-brushes"; and perhaps the possession of a Liberty Bond or a savings-bank account makes one a member of the second class. But whenever I find these two words associated with "the economic interpretation of history", I know where I am—and want to get away!

These verses, by Arthur Guitermann, from a recent New York *Tribune*, are suggestive as well as funny:

**"THE BOUR-GEE-OISE**

*"A Washington Square Litany*

"I love the Proletariat;  
I scorn the Bloated Plutocrat  
With all his Parasites and Toys;  
But how I loathe the Bour-gee-oise!

"That Groundling works to pay his way,  
To win his three square meals a day,  
A home, and other sordid joys.  
Oh, how I hate the Bour-gee-oise!

"His taste would make a Zulu blush;  
He dotes on chairs in crimson plush;  
He has no Grasp—no Flair—no Poise;  
Oh, how I loathe the Bour-gee-oise!

"His attitude to Art is low;  
He likes the vulgar movie show;  
And when he laughs he makes a noise.  
Oh, how I loathe the Bour-gee-oise!

"He has no Quest—no Soul to search;  
He sometimes even goes to church  
And takes his wife, his girls, and boys!  
Oh, how I loathe the Bour-gee-oise!

"He lacks my Broad Humanity,  
My Universal Sympathy,  
My Zeal for All that nothing cloy—  
Except, of course, the Bour-gee-oise."

## LATIN SERVICE OPENS CANTERBURY CONVOCATION IN LONDON

IT is so many years since a new convocation met that a great many changes were observable on Wednesday, January 22nd, when both houses assembled in St. Paul's Cathedral, in obedience to the Metropolitan's mandate. Canterbury Convocation is a synod of London, not of Westminster, and is cited to meet in St. Paul's, the Dean's verger always acting as *ostiarium* of the lower house. At 11 o'clock the bishops and clergy, in their convocation habits, with the actuary of the lower house, the Dean and chapter, the gentlemen and children of the choir, and other officials of the Church, met at the west door the Most Reverend President, who was attended by his chaplains (one bearing the archiepiscopal cross), his Vicar-General (in full-bottomed wig), the Principal Registrar of the Province, the Apparitor-General, and his Grace's train-bearer. The Bishop of the diocese also joined the procession, which moved up the church singing in Latin, to the plain-chant, Psalms 24 (*Domini est terra*), 121 (*Levavi oculos*), 122 (*Lactatus sum*), and 126 (*In convertendo*). The Latin Litany was then sung by the Lord Bishop of Salisbury, who is *ex-officio* precentor of the province and a petty canon, and this was followed by the *Veni Creator*.

The preacher was the Dean of Wells, who took for his text the words, "*Ecce Agnus Dei qui tollit peccata mundi*" and "*Laverunt stolas et dealbaverunt eas in sanguine Agni.*" Dr. Armitage Robinson drew out the contrast between the precept laid on us to love not the world with God's love for the world which He has made. The antithesis is reconciled in the Sacrifice of the Lamb of God, who taketh away the sin of the world. This sin is always surging up again, as in the recent terrible war, but the Lamb goes forth ever to make war against the prince of this world. United to His atoning sacrifice, multitudes have loved not their lives unto death, but given them for the healing of the nations and the taking away of the world's sin.

After the sermon *Gloria in Excelsis* was exquisitely rendered by the choir to Weber's music—would not the ancient setting have been more solemn?—and the Archbishop gave the benediction. Afterwards the two houses proceeded to the south choir aisle, where, the prelates alone being seated, the Vicar-General presented to his Grace the King's Writ, which was read by the Registrar, and the Dean of the Province (the Bishop of London) returned the archiepiscopal mandate, certified as duly executed. The Registrar then recognized the Bench of Bishops, of whom but few were present, and read the schedule of contumacy which the Archbishop signed. His Grace then, still in Latin, admonished the clergy to form themselves, under the direction of the Dean of St. Paul's, into a lower house, and to choose a prolector or referendary, to be presented for the Archbishop's approval on February 11th, when convocation meets. The President and his suffragans then withdrew, leaving the Vicar-General (Lord Parmoor) to receive the report of the choice of a prolector by the lower house.

The choice fell on the Right Rev. the Dean of Westminster, who was proposed by the Archdeacon of Leicester, Dr. Stocks, seconded by the Dean of Canterbury. Had Dr. Stocks cared for reelection all would have been pleased. He has proved an admirable prolocutor by his knowledge of the law and traditions of the venerable house, his firmness and courtesy. Bishop Ryle will have to guide that house through troubled waters connected with the final bringing to a head of Prayer Book Revision and the defence of synodical government against the wrong kind of life and liberty reform. But he combines suavity with strength.

All religious services and some of the *formulae* of convocation are still conducted, it will be observed, in the common language of the Western Church. The modern discourse of Latin by the clergy, by academics, and the learned professions, is one of those points in which the Church and the universities of to-day have far out-Protestantized the Reformers, who never contemplated such a revolution. Anything which needlessly widens the differences between the Church of England and the rest of the Western family is to be deprecated.—*Church Times*.

## THE TWENTY-THIRD PSALM

*Dominus regit me*

God is my Shepherd: I shall never want.  
He maketh me to feed in pastures green,  
He leadeth me where waters are serene,  
He saves my soul, and guideth me to take  
The paths of righteousness for his Name's sake.  
Yea, though in death's dark valley I shall be,  
I fear no evil, I am safe with Thee:  
Thy rod and staff console and comfort me.  
A table Thou hast set against my foes,  
Anointed me with oil—my cup o'erflows;  
Thy kindness follows me till life is o'er,  
And I will dwell in Thy house evermore.

CHARLES NEVERS HOLMES.

## WORLD WELFARE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

THE DARKEST days of the world have passed, but time only can remove the harrowing memory of them. It now becomes the task and duty of the victors forever to remove the causes which launched this terrible struggle and filled the earth with distress and sorrow. Our cause has not triumphed until it eradicates root and branch the conditions which led to this frightful holocaust by translating victory into universal liberty, justice, and assurance of peace. Two antithetical and irreconcilable things have been at death-grips: the one, a sacred principle, "the love of liberty more than the love of life": the other, an execrable social heresy, "the love of might more than the love of right". The love of liberty has conquered in war; it now remains for it to triumph in peace.

With this end in view the whole world is interested and deeply concerned in the formation of the League of Nations. This is a matter of vital importance not only to the political world but also to the Church. It may be too early to predict just what form this League will take, but it is essential for its permanency and success that, whatever its form, it shall rest on higher grounds than successful diplomacy of the past or political considerations regarding the future. "We have come to a time when the welfare of the world hinges on something more substantial and assuring than political covenants and diplomatic treaties." The law of God and His rule of good will have a place. Christianity has a voice and it must be heard. That voice has spoken for one nation at the notable gathering of representatives of the English Churches at a recent meeting held in London. To that noble appeal we shall be willing, no doubt, to add our own prayers and approval.

The world has moved many paces forward and many upward. It is now an awakened world facing a new and momentous era. It is a new world of new hopes, higher ideals, and nobler sacrifices. Because many things are new we have much to learn, for we shall need faith and patience and perseverance before we realize the fulness of our brightened hopes.

The new warfare for peace is not so much a reconstruction, to see how much we may be able to salvage out of the world's shattered order and economy: nor a readjustment, so that we may fit a disastrous past into a critical and disordered present, as it must be a moral and spiritual progress for all nations for all time. Progress means living up to the new visions dawning upon the world's consciousness. If this is to be an advancement, then we must break away from sordid ideals and selfish interests which have held us back and held us down. If in this new awakening we are content with mere reconstruction, then it may be no more than repair. If it be only readjustment, then it will fail to be reform. But if it is to be progress, we must do something more than to put a new piece of cloth to an old garment.

This reawakening must rise to the dignity of a regeneration. If it be not to make the world all over, yet it cannot stop short of making it different by making it better. We may have to discard many preconceived social remedies. In fact we have more remedies than cures. Perhaps we have more experiments than sacrifices. At any rate we have had much scientific social service and social efficiency which have failed for want of a soul. If conditions are to change, then there will have to be a change in motives and in systems. But even deeper changes still must come to pass, changes in the nature of nations and of men. We have been absorbed in prosperity; we have come out of our dreams to fight blood and iron; now let us not fear to be moved by justice, love, and sympathy. We have been thinking so much of efficiency and method and results. May we not have thought too little of God and neighbor and needs? Others may be what they are because we are what we are. It is not the world that must become so different, it is we who must interpret life anew. When the hearts of the world work with the minds of the world, and the soul shines through each, then there is hope for the needs of the world.

## MEETING OF THE BOARD OF MISSIONS

**M**ATTERS of great importance demanded the attention of the Board of Missions at the meeting on February 12th.

The treasurer's report showed that the Board had closed its year with a deficit of.....\$123,048.27 which, added to the deficit for 1916-17..... 143,309.20 makes a total deficit of.....\$266,357.47 Nineteen dioceses, nineteen missionary districts, and 3,087 parishes completed their apportionments. Over 6,000 parishes contributed something.

The treasurer expressed great appreciation of the loyal and whole-hearted cooperation of bishops, clergy, and parishioners, as well as individuals and members of the Sunday schools and Woman's Auxiliary, with their splendid gifts. A resolution was unanimously adopted expressing the Board's keen appreciation of the effort made towards meeting the apportionment during the last fiscal year, as well as of the generous contributions through the Auxiliaries, and the offerings of many individuals.

A statement by the Educational Secretary, looking to better organization of the educational work, was received with earnest attention. The President was requested to appoint a committee to consider the suggestions presented.

The report of the committee of twenty concerning plans for the Interchurch World Movement of North America was carefully considered, and it seemed the unanimous opinion that our Church should take as large a part as possible in this movement. The Board realized that it could take no action that would commit the Church, but could commend it to the Church, with hope.

With this in mind, as well as many other important matters, the Board felt compelled to call upon the Church to set apart certain days as periods of intercession, upon which prayer might be made for the welfare of the general boards, especially that they may be given wisdom to develop such new activities as will call forth increased devotion to the propagation of the Gospel. The days assigned were the last Wednesday of March, April, and May. The Board expressed the hope that the bishops would set apart these days.

The consideration of the principles of a canon, suggested by the General Board of Religious Education and others, to provide for an executive board of the General Convention, was referred to a committee for consideration to report to the executive committee at each meeting between now and May, when the Board should make it the special order.

The executive committee of the Continental Domestic Missionary Bishops had requested a meeting with the Board to present certain matters considered in Cheyenne last October. Bishop Thomas, chairman, and Bishop Page and Bishop Burleson, forming the executive committee of the Council, were present. This matter was made the special order. Bishop Thomas presented the subject. Bishop Page and Bishop Burleson followed and expressed the hope that the Board would be able to help the bishops correct the present method of financing the missionary work in the domestic field. The bishops have agreed to have their budgets presented to the executive committee of the council and visé by it, in order that there may be a common budget for the continental domestic missionary field. The Council hoped the Board would be able to underwrite this budget, the bishops agreeing to do everything in their power to secure sums to meet it. One great advantage would be that the bishops would agree upon a policy in which the Board would be asked to cooperate regarding the erection of buildings, the establishment of institutions, the conduct of educational work, the securing of missionaries and their proper compensation, and other matters upon which there seems to be no settled policy.

The Board received this report with profound gratitude. The chair was requested to appoint a committee of three to confer with the executive committee of the bishops, and to bring their report to the May meeting.

It was expected that the Bishop of Porto Rico would be present, but he was unavoidably detained. The Board, however, congratulated him upon the success of his negotiations with the Bishop of Antigua, and assured him that it awaits

with pleasure the information that the islands and parishes of St. Thomas, St. John's, and Santa Cruz have been received under his jurisdiction.

The Acting Bishop of Idaho asked that the Board place at his disposal the salary appropriated for that district, that he might use it to further work within the district. The Bishop of Wyoming made the same request for the acting Bishops of Utah and of Oklahoma. The Board agreed to place this money at the disposal of the Bishops up to October, as it is hoped that then General Convention will elect bishops for all three districts.

At the meeting in February, 1917, a committee was appointed to confer with one appointed by the Woman's Auxiliary to consider matters of organization. The committee reported that it had approved the plan giving the Auxiliary a constitution to be ratified by the Board, recognizing the president of the Board as *ex-officio* president of the Auxiliary, provided that the General Secretary should be nominated by the Auxiliary and appointed by the Board for a term to coincide with that of the President, and agreeing that there should be unified provincial organization. It also approved the plan that the delegates of the Auxiliary at its triennial should elect an executive committee of sixteen members, eight nominated by the provinces and eight by the whole body of delegates, and that there should also be elected a chairman of the executive committee, this committee to meet at the same place as the Board, either immediately before or after. The plan for women representatives to be elected to membership on the Board was approved by the Board, if found to be the wish of the Auxiliary.

On motion of Dr. Mann the following resolution was unanimously adopted:

"Resolved, That it is the sense of the Board of Missions that a nation-wide campaign of missionary information, education, and inspiration should be begun at the first possible moment."

## DEATH OF BISHOP GIBSON

**A** TELEGRAPHIC report tells of the death early this week, at his home in Richmond, of the Rt. Rev. Robert A. Gibson, D.D., sixth Bishop of Virginia. On July 9th next he would have been 73 years old.

Bishop Gibson was a native of Virginia, born in Petersburg in 1846, the son of the late Rev. Churchill J. Gibson, D.D., and Lucy Fitzhugh (Atkinson) Gibson. His father several times represented his diocese in General Convention. The Bishop himself was educated at the Episcopal High School, Hampden-Sydney College, and the Virginia Seminary, being graduated from the latter in 1870. In June of that year he was ordered deacon by Bishop Whittle, who advanced him to the priesthood a year later. The first years of his ministry were passed in Southern Virginia, rebuilding the Church in regions devastated by the Civil War, in which he had taken part as a soldier for the South. In 1872 he became assistant to the rector of St. James' Church, Richmond, and was the first minister in charge of what is now Holy Trinity Church. From 1873 until 1887 he was rector of Trinity Church, Parkersburg, W. Va., and in the latter year accepted the rectorship of Christ Church, Cincinnati, from which he was chosen to the episcopate, as Bishop Coadjutor of Virginia, in 1897. When Bishop Whittle died, in 1902, Bishop Gibson succeeded to charge of the diocese.

God is not better defined to us by our understanding than by our wills and affections: He is not only the Eternal Reason, that Almighty Mind and Wisdom which our understandings converse with; but He is also that Unstained Beauty and Supreme Good which our wills are perpetually catching after: and where-soever we find true beauty, love, and goodness, we may say, here or there is God. And as we cannot understand anything of an intelligible nature, but by some primitive idea we have of God, whereby we are able to guess at the elevation of its being and the pitch of its perfection; so neither do our wills embrace anything without some latent sense of Him, whereby they can taste and discern how near anything comes to that Self-sufficient Good they seek after; and indeed without such an internal sensating faculty as this we should never know when our souls are in conjunction with the Deity, or be able to relish the ineffable sweetness of true happiness.—John Smith.



# National Congress for a League of Nations

## II

**P**ROSPECTS for the tentative formation of the League of Nations seem increasingly bright. Our only living ex-President is touring the country in what is evidently a successful attempt to arouse his audiences to a perception of the bigness of the issue and the necessity of favoring action in America. Meanwhile President Wilson is returning from Versailles with a draft of the proposed "world constitution". A well-known secular editor remarks that the world has finally reached the age of reason! Certainly progress is being made. It remains still to grasp the fruits of the day's action.

There were three thousand delegates to the Great Lakes Congress for the League of Nations, held at the Congress Hotel, Chicago, on February 10th and 11th. Most of the sessions were in the gold room of the hotel, which was in-

### Great Lakes Congress

variably crowded. There were five sessions in all in Chicago, beginning in the afternoon of February 10th, when Bishop Anderson made the invocation. The subject of this afternoon, discussed by such able leaders as Dr. A. Lawrence Lowell, President of Harvard, and Ex-President Taft, was The Plain Necessity for a League of Nations. In the evening, Dr. Henry Van Dyke was one of the chief speakers on American Interests and Ideals and a League of Nations. On Tuesday morning Religion and Social Progress and a League of Nations proved the most exciting of themes. The question arose whether America was a Christian nation, and was raised by resolutions presented by the chairman, Mr. Edgar A. Bancroft. By a vote of 166 to 138 it was decided by the delegates that America is a Christian nation.

One of these resolutions pledged America to "finish the work she has begun, by building a structure that will banish the scourge of war".

Delegate Henderson of Dayton, Ohio, moved an amendment which incorporated the phrase, "with devotion to her historic Christian ideals", declaring American institutions essentially Christian and American ideals Christian.

Rabbi Joseph Rauch of Louisville took vigorous exception to the amendment.

"I yield to none in my admiration for the ethical precepts of Christianity," he declared. "But this question is going to promote discord among a large number who do not subscribe to the tenets of Christianity, and who deny this is fundamentally a Christian nation.

"We must avoid denominationalism, for this is a league, not of religions or dogmas, but of humanity, and its scope must be wide enough to include all humanity."

Others took up the cudgels and the debate became general. The amendment finally prevailed, and the words went in after Professor Shailer Mathews, the chairman, sought to soften the asperity created by suggesting that the resolutions be taken in hand by the committee, "and the meaning expressed in a different way". But that was not done, one delegate shouting: "Why camouflage?"

Tuesday night's closing session was devoted to labor. It was held at Orchestra Hall and Mr. Taft presided. The first speaker was Frank P. Walsh, former joint chairman of the war labor board with Mr. Taft.

"The thought that controls the world to-day," said Mr. Walsh, "is that emanating from labor. This war was not won by loafers, but by toilers, and not in the trenches alone, but behind them, in the nation's workshops and offices. These men who won it say they know democracy and that they have as much contempt for the autocrats of industry as for those of the thrones.

"To say there is fear of the honest workingmen of this country rising up and seizing property honestly earned is to insult the workingmen of the nation."

The resolutions adopted pledge unrestricted support to President Wilson in his advocacy of the League of Nations, and say that no Germany that has not convinced the world of her abandonment of the "unholy doctrine of might" shall be a member.

One was impressed by the sense of earnestness shown by all the speakers. There was no doubt that the importance of the League and its present need had been brought home to the delegates. The seriousness of the speakers was unquestioned, most of it unfortunately, unrelieved by humor except in the case of speeches from the New England delegation. The Western speakers, especially the women, took themselves very seriously.

One was struck, too, by the large proportion of women delegates, about the same number as the men. Woman is no longer a silent sufferer in wars at home or afield. Provincialism and the ancient anti-British prejudice were seen too, at times. Happily most of the old bitterness seemed to have disappeared with the world outlook which the West now shares with the rest of the country.

William Howard Taft was the magnet that packed the Minneapolis Auditorium to overflowing on February 12th for the Northern Congress. "We are going around this country," said Mr. Taft,

### Northern Congress

"to try to tell the people what the League of Nations is. We do not say that it may not prove to be different from that which we say it is. But we do not change our mind as to what we think it ought to be, and we are preparing to be grateful for anything we can get in the nature of a League of Nations, with the hope that hard experience, in so far as that which we do get falls short of that which we believe to be needed, may teach the world the necessity for improving on it and amending."

Dr. Charles R. Brown, Dean of the Yale School of Religion, said: "I feel that this is the greatest moral question before the world at this time. The progress and the welfare of the human race waits upon the efforts to make permanent the moral gains secured by the winning of the war."

Edward A. Filene, director of the Chamber of Commerce of the United States, said the League of Nations was needed to limit the endless burden of rivalry of armaments. With the continuation of taxation necessary for war debts, if taxation is added for increased armies and navies he said that conditions would be produced that make revolutions. And that the nations would prefer war to revolution. "We do not look upon the League of Nations as a Utopian thing. I think we realize that from the business man's standpoint this League of Nations is absolutely needed."

Henry Morgenthau, former ambassador to Turkey, and one of the outstanding figures in the Minneapolis peace congress, says England is unduly worried over the possibility of Germany trying to trick the Allies by renewing the world war suddenly.

This fear is being liberally expressed by English statesmen and the cables have carried articles to the same effect. The doubt as to Germany's intention to respect the armistice has been raised because of the statement that that country has 3,000,000 men under arms and that its military strength is three to two of the Allies.

"There is no fear of Germany attacking any of her recent enemies," Mr. Morgenthau declared, "but there is grave danger that the junkers and militarists may attack this new German government under Ebert if it displays the slightest weakness.

"These militarists who plunged Germany into the war and risked everything on the might of sword, and whose vocation will disappear under a democracy, are almost sure to make another attempt to reassert themselves."

George Grafton Wilson, Professor of International Law at Harvard University, discussed the Monroe Doctrine as it might affect a League of Nations. He said President Wilson, in suggesting the League of Nations, had specifically stated that he was proposing that the nations should, with one accord, adopt the doctrines of Monroe as the doctrines of the world.

## Missionary Conditions in Mexico

From a Letter by the Rt. Rev. HENRY D. AVES, D.D.

**T**HE new year seems prophetically rich for the accomplishment of great things for many people. The desire comes to me to tell something of the general prospects of the Church's work in Mexico for the coming year, and something about the plans and problems before us in our immediate campaign.

Of course, our work has suffered greatly during the years of revolution; and I wish I might say that in Mexico, too, the war is over, and the time for reconstruction fully come. Though that may not yet be said, the conditions are much better than a year ago. The reclaiming by the government of lost territory here and there has returned to us some lost opportunities and opened some new ones; the restraining laws, which have been so great a hindrance to us, are just now, by recommendation of the President himself, in process of favorable amendment; and general prospects, sufficiently reassuring, turn our energies to works of rehabilitation, development, and extension.

The other day I went out with Archdeacon Mellen to visit what remains of one of our near-by missions, San Pedro Martir, an Indian village some twenty miles south of Mexico City. Every house was in ruins and the people scattered. The little Church of San Juan was disfigured and despoiled of all its furniture, with everything that could be burned destroyed. But now, as the "enemy" has been driven farther off into the mountains, the scattered remnants of the people are stealing back to their ruined homes to cultivate their little plots of ground and provide some rude shelter for their families. And we, too, must be resolving what we can do to restore their common home, their church, which will cost not less than \$350. For while these people are glad to give of their work, they are quite unable to do more.

And this leads me to tell how a bit of promising good has come out of this same calamity.

Many of the people who survived the awful tragedy of fire and massacre in San Pedro Martir fled to the near-by town of Tlalpam, in the direction of the city; and there, living as they could, they have been gathering together every Sunday in a private house for worship. And so it has come to pass that through the faithful devotion of these fugitives other people in Tlalpam have been attracted to our Church. And now this fortuitous seed-planting has brought to us the challenging opportunity to develop a permanent mission in Tlalpam. And we are meeting this challenge by leasing for two years (at \$10.60 a month) a house large enough for a chapel to seat forty or fifty people, and serve also as a home for the missionary, who can thus conveniently minister to both the new mission in Tlalpam and the old one (as soon as the church is repaired) at San Pedro Martir.

In this connection let me add that we have the option to buy this house in Tlalpam within one year for \$1,500, another challenging opportunity I covet the ability to meet. For we greatly need this house, both as a permanent place of worship and as a home for our clergyman, the Rev. Daniel Romero; and the property is well located, in fair condition, has a large garden, and is remarkably cheap.

On another day lately, the Archdeacon, the Rev. J. A. Carrion, and I went round to the farther shore of Lake Texcoco to start a new school at Xochitenco.

There are many Indian villages along this shore whose people have, from time immemorial, until quite recently, earned their livelihood by fishing. But lately a large part of the lake has been drained; and these poor people have certainly had a hard time of it, with the drying up of the lake on the one side of them and the raiding of their little crops and homes by revolutionists on the other. In fact the conditions have been so bad that it has been only recently that our missionary has been able to resume his work. And in the meantime there have been no schools for the children. It was therefore a happy lot of people who met us at the little church in Xochitenco; for they knew not only that we were come to establish a school for them, but that one of their

own daughters, Miss Amalia Morales, a graduate of the Hooker School, was to be the teacher.

The problem of where the school could be housed came first, and it was finally solved by deciding that we must use the church. To do this it was necessary to curtain off the chancel, make two new windows, and furnish the room with desks. This would cost about \$100. Then came the greatest problem, how to care for so many scholars; for the people of at least three villages were anxious to send their children. That would mean the need of an assistant teacher and an additional room. The matter of the assistant's salary was disposed of by requiring a daily tuition fee of five centavos (2½ cents) each.

The additional room of five by seven metres is a more serious question, for it will cost, aside from such work as the people can give, about \$200. When I write again I shall hope to be able to say that this additional room has been built, furnished, and paid for.

Nothing is more necessary for the regeneration of Mexico than Christian education; and now that the legal ban is being lifted from Church schools the reopening of old schools and the planting of new ones must be a primary feature of our campaign.

Now I want to tell of a pleasant little incident that will make you better acquainted with your Church sisters, especially of the Woman's Auxiliary in Mexico.

We had gone to Toluca. The congregation met us in the new mission house, where so many homeless, destitute, and starving refugees of our Church have lately been cared for by the Rev. J. L. Perez. After a discourse of welcome by one of the younger women, the president of the "Sociedad Auxiliar de Mujeres" (W. A.) made a very spirited address. She spoke first of a letter from Mrs. Aves (written from her sick-bed) read at the last convocation, in which it was explained how the women of the Auxiliary in the United States work and save for missions; and how the Churchwomen in Mexico could do the same by making lace, drawn-work, and other articles of needlecraft. Then she dwelt on the desire which all should have to emulate this spirit of service. And finally, in a very modest and deprecating way, she presented to their "beloved Bishop" the "very small and unworthy fruits of their labors": a dozen or more very pretty pieces of work, including a drawn-work tea cloth and apron, a centre-piece, a set of doilies, and two pairs of baby shoes crocheted in worsted. It was a simple expression of a very earnest desire to be helpful; a spirit of service that is quite general with our native Churchwomen, and one that needs only to be organized and directed to turn it into a great practical force.

Before the revolution began—some nine years ago—Mrs. Aves went with me through the native field (on long trips by saddle) organizing branches of the Woman's Auxiliary; and many of these branches are still alive, ready to respond to fostering direction. But what shall I do to turn these pieces of fancy work into money for missions? Perhaps you can suggest.

So many things crowding to be told must wait, for I am already too long. But let me tell you briefly of some changes in our working forces.

Mrs. Florence Shults, who did such splendid work for a year and a half at the House of Hope, Nopala, has been obliged to retire. This is a serious loss. But you will be glad to know that the work is still going on under the efficient management of Mrs. Sara Salinas (who has been an active and reliable "mother" to the House of Hope from its beginning), with Miss Chagoyan, a native graduate nurse of remarkable qualifications, in immediate charge of the hospital and dispensary. On my visit a few days ago—an unexpected visit—I found everything as neat as a pin and running like clock work. There were five intern patients, and many coming for treatment and medicines.

(Continued on page 551)

## A Guild of Trinity Cathedral, Cleveland

By MRS. FRANK J. POOL

**C**HILD of the Altar Society" is a name given by the parishioners of Trinity Cathedral, Cleveland, Ohio, to the St. Mary's Guild, a junior branch of the larger group of Churchwomen. It well describes an association of young girls, newly confirmed, brought together in a little band, usually of ten, to be trained in the methods of the Church and to be instructed in her symbolism, that they may grow up in her service and learn intelligently to care for all her needs, even as St. Mary, mother of Christ, ministered to the earthly wants of the Saviour. Its members pass their first year in training; in the second year they are probationers, as aids to the Altar Society, and in their third year of faithful attendance they win the privilege of becoming regular members of the Society.

The Guild had its inception in the mind of Mrs. Frank Peck, a member of Trinity parish, whose daughters had just been confirmed, and who desired for her girls an understanding of the symbolism of the Church and of the practical demands of her services. On the Feast of the Annunciation, 1915, the suggestion for an auxiliary of this character was submitted to the Altar Society, and was gladly accepted. St. Mary's Guild was immediately formed, under the direction of Mrs. Frank Hadley Ginn, and within a few weeks the outlines of work and study had been planned and were being carried out. The girls of the Church had been notified, and twenty-one were enrolled, to meet each Saturday morning in the sacristy of the Cathedral. A special liturgy of admission was written for them by Dean Abbott, and a service was held by him before the high altar, at the first lesson given to the Guild.

It was soon found that twenty-one girls formed too large a class for successful work, and it was divided into two groups, the older girls coming on the first and third Saturdays of the month, and the younger on the second and last.

The members of St. Mary's Guild wear the Blessed Virgin's colors—white lawn Puritan caps edged with blue. The dues of the society are fifty cents a year, and on the first Sunday in May of each year the Guild supplies from these dues the flowers for the altar, "in gratitude for a happy year". From the residue a fund is allowed to accumulate with which to buy something quite worth while for presentation to the Cathedral, as a piece of silver or fine lace or linen.

As the object of the Guild is twofold the earlier part of the morning is devoted to study-work in the sacristy, under the directress. This consists of the cleansing and care of the holy vessels, and of the linens and altar hangings, and the dusting of the sanctuaries; often, the arrangement of the flowers. While the work is going on the directress teaches the girls the names, histories, and meanings of the vessels, the emblematic and correct use of the ecclesiastical colors, and the necessity for reverent and quiet behavior while engaged in the service of the sanctuary. The study is all very practical, and when the girls become proficient they are allowed to make full preparations for a service, two or three together at a time.

At one lesson during the year the senior curate of the Cathedral shows to the class and names the vestments worn by the clergy, explaining their uses, and the order in which they are put on.

The suggestion that they are doing just the same necessary work for our Lord that St. Mary herself did during His lifetime, that is to say, performing the simple, material acts described above, has a great hold upon the girls, and they respond to it with enthusiasm.

After the work in the sacristy, which lasts about an hour, part of the admission service is read by the directress, and the girls are then ready for the instruction in symbolism and Church history.

Trinity Cathedral is very rich in symbolic carvings in stone and wood, and the windows—particularly that over the high altar—are full of illustration and helpful suggestion. So the writer, as instructress in this part of the work, has virtually taken the Cathedral as a textbook, finding therein

the best object-lessons possible. The class is ambulant, following the instructress about, literally from pillar to post, finding everywhere beautiful and correct examples of the symbolism of the Church, and the attributes of the saints, the Fathers, and the martyrs. Regester's excellent little book, *The Worship of the Church*, is used as a manual; a copy is given each girl as her own possession, but it is left in a book-case in the sacristy after each meeting, not to be taken home until after the end of the course. This is to prevent the girls from reading ahead and so possibly losing interest in the lessons by anticipating the subjects of each morning's study.

Briefly outlined, the course of study, based, be it remembered, upon the Cathedral itself as a textbook, is as follows, each numeral indicating a separate lesson, except the last two, which are necessarily many times sub-divided:

I. The symbols of the Holy Trinity, and the individual symbols of Divinity, as the Circle and the Triangle, the Hand of God, The Holy Cross, the *Agnus Dei*, all alluded to as the "super-symbols".

II. The symbolism and representations of the Angels; their names and kinds; their functions and attributes.

III. The Man-Messengers, Leaders and Teachers sent by God, as Noah, Moses, the Kings and Prophets. Their missions, and the attributes by which they may be recognized in Christian art.

The symbolism of the Ark of Noah and the Dove of Peace; the likeness to Noah's Ark of the Ark of the Covenant, which Moses caused to be made to contain the Tables of the Law; the history of these, and the steps which led to the building of King Solomon's Temple, prototype of the Churchly structure of the Christian era. Symbolism of the church plan, exterior and interior.

IV. Christ and the Saints; Early Christian symbolism, and the "Lesser Symbols", as those of Holy Baptism; the symbolism of colors, flowers, and fruit. The attributes of the Virgin, the Apostles, Evangelists, Saints, and Martyrs.

V. An outline of Church History.

With regard to the last topic, a considerable amount of Church history is acquired by study of the great *Te Deum* window over the high altar, which contains over forty characters. In the lower half of the window, below the representations of Christ Enthroned, saints, angels, and arch-angels, are the figures of St. Joseph of Arimathea, St. Alban of England, St. George, the patron saint of that country, St. David of Wales, St. Columba, Gregory the Great, St. Augustine of Canterbury, St. Hilda of Whitby, St. Theodore of Canterbury, St. Margaret of Scotland, St. Etheldreda, the Venerable Bede, St. Anselm, John Wycliffe, Bishop Parker, Bishop Seabury, and Bishop Chase, the latter the first to hold the episcopal office in the diocese of Ohio. The carefully outlined history of each one of these personages, taken chronologically, comprises an accurate and fairly comprehensive study of the Church in the West, from the legendary days of the Search for the Holy Grail to the present time.

This portion of the *Te Deum* window is reserved as the last great object lesson, but the upper half, and the lights of other windows, those of the Nativity, the Resurrection, and the Ascension, and the baptistry, nave, and chapel windows, are frequently consulted during the talks. The instructress does not, it may be remarked, fear repetition as a means of familiarizing the girls with details, as the use of notebooks is not insisted upon, and they are not required actually to memorize any portion of the manual. The simplest terms and forms of language are chosen, and the girls are encouraged to ask questions or to recite what they have learned.

The Cathedral as the field of work is supplemented by a visit of each new group to the Greek church for a study of Byzantine symbolism and ornamentation. Last winter, at the invitation of the owner, a very profitable afternoon was spent in a private library of this city which contains many finely illuminated missals and breviaries, as well as illustrated Church publications of the middle ages, and the sixteenth and seventeenth centuries.

The actual value of this intensive course of training is perhaps inestimable. Instruction in the service of the sanctuary, coming into the lives of the girls at the formative period, has profound influence upon their development as Churchwomen. They find that symbolism is a most fascinating study, and they delight in the revelations of the beauties of Christian art and the great traditions handed down to us through the ages, instinctively guarding them as sacred heritages. It is lovely to see their eager faces alight with interest as they learn the previously unknown—or only half-known—"meanings of things", and begin to speak intelligently of the emblems and forms about them. For the Church there is annually provided a group of possibly ten trained women whose assistance will be invaluable in whatever parish they may be found.

The study of procedure in the sacristy would be about the same in any parish church; that of the symbolism should be adapted to the decoration and ornamentation of the particular church or cathedral in which a similar series of talks might be undertaken. Hardly too much stress can be laid upon the advisability of using the material at hand, and, if such is limited in amount, of supplying what is lacking by pictures, photographs, slides, or blackboard drawings. Christmas and Easter cards are frequently rich in symbols, and nothing is better than good reproductions of the paintings of French and Italian primitives and of the old masters.

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## PRISONERS OF WAR

BY THE REV. FRANK E. WILSON,  
Chaplain 332nd Infantry, A. E. F., Italy

IT was just after noon mess on the Sunday after Christmas at our headquarters in Treviso, Italy, that Mike came breathless into my room. Mike is a very good orderly who is a native-born Greek in spite of his Hibernian nickname. On this occasion he was so excited that his English came with difficulty.

"Chaplain, one of the boys told me there were some Greeks down at the station, and I went down to see them. There are hundreds of them; all Greek soldiers who were prisoners in Germany. They are trying to get home, and they have nothing to eat, and no place to sleep, and they are having a terrible time. I want you to help me get a pass for Venice so I can see the Greek consul and get them some help."

"Your lieutenant is out," I said, "but we can attend to the pass later. If what you say is true we will go first to the Red Cross and see what can be done there."

So Mike and I went to the Red Cross. The captain was over in Padua, they told me, but would be back in the evening. I left word for him to get in touch with me immediately upon his return, and then set out to get a better understanding of the facts in the case.

You will doubtless recall the confusion of intrigue, both political and military, which resulted a couple of years ago in the hasty descent of King Constantine from the throne of Greece. The climax came when the King delivered over bodily a regiment or more of his own troops to the Bulgarians in

Macedonia. Greece arose in its wrath, and Constantine made a strategic retirement to Switzerland. Well—these Greeks were part of that famous regiment. The Bulgarians were crossing Greek Macedonia to attack the Serbians, and occupied Cavallos on the way, carrying off the entire Greek garrison as "prisoners of war". After a bit Germany was hard-pressed for laborers and the innocent Greeks were handed over like so many chattels to serve the German government in the Krupp factories. For some eighteen months they were held in virtual slavery, fortunately not ill-treated, but detained entirely against their will. It was simply another case of forced deportations. When the armistice was signed they, together with the legitimate prisoners of war, were turned loose to return as best they could to their own people. They clothed themselves with what odds and ends of German uniforms they could acquire, and took up their journey through Germany and on into Austria. Because of the intermittent fighting still going on among the various Balkan factions they could not travel directly through to their homes but were obliged to come by way of Italy, and so it was that they arrived in Treviso that Sunday morning. The advent of several hundred soldiers clad in German uniforms was scarcely regular, to say the least, and the Italians promptly took them into custody and placed them under arrest. They were destitute of everything except German money, which has small value just now in Europe outside of the German frontier. There were eight hundred thirty-six of them—no small party to drop in on you unawares.

My evening service at the Y. M. C. A. was just finished when the Red Cross captain appeared. He asked me to get the help of a dozen American soldiers to unload a supply of goods and distribute them to the Greek prisoners. I briefly stated the situation to my congregation before dismissing them and the volunteers were more than we could use.

Three Red Cross trucks came humming down the road and part of us set to work unloading and opening bales and boxes, while the rest sorted out the Greeks and arranged them in an apparently endless line. I shall never forget the picture of that Sunday night—the gloomy courtyard of the improvised prison, the Italian guard with their picturesque capes and bayoneted rifles, the bustling Red Cross and Y. M. C. A. workers ably assisted by a lot of happy, bantering American soldiers, the jargon of sundry languages, and the long train of expectant Greeks disappearing back into the shadowy recesses and corners of the courtyard.

When everything was ready the procession began. Each man made the rounds, receiving at the first stop a box of crackers, at the next a bar of sweet chocolate, then a package of cigarettes, then a good warm blanket, and finally a large chunk of "bully beef". Everybody helped and there was no confusion. Each Greek said his individual "Thank you" in English or Greek according to his ability, and each one saluted the Red Cross girls who gave them their cigarettes. When it was all done they assembled in the courtyard and gave unanimous expression to their common sentiment. Cheer after cheer after cheer arose. Whatever else they had lost they still retained their voices! Then with a shrewd guess at the souveniring proclivities of the average American they tore buttons and insignia from their caps and produced German coins from their pockets, and the Americans went to their billets no less happy and satisfied than the Greek unfortunates themselves.

The following morning the Y. M. C. A. brought huge tanks of hot cocoa and the chill of these damp Italian winter nights was dissipated for another day.

Mike secured his pass that night and set off bright and early the next day for the Greek consul's office in Venice. A telegram was speeded on its way to the Greek government, and now we have notice that in a few days our guests will ship out from some Adriatic port for the homes from which they were so needlessly snatched.

Indeed, it is distressing to see how the hardships of war have reached to the uttermost corners of Europe! But, to you good people at home who have given with such prodigal generosity to the relief agencies which have made the name of "America" a blessing to all peoples, it will be worth while to know how diligently and cheerfully the Red Cross and the Y. M. C. A. are discharging the duties which fall upon them. May God add to their powers for good!



## Friends Over There

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

MR. BALFOUR had just returned from his visit here, saying "that what is now happening on both sides of the Atlantic represents the drawing together of great and free peoples for mutual protection against the aggression of military despotism". The first of our boys had lately marched down the Strand, and Mr. Kipling was speaking of our altogether proper invasion of England.

My letters were in the hands of our Ambassador, and he was drawing his own inferences—as he always did—as to the value of a closer educational relationship of the English-speaking peoples and welcoming in his honest and engaging manner one come to see what could be done without authority officially to enlist the interest of English education in some sort of reciprocity. English universities were empty. American institutions were pouring over-seas their best. Some boys were sure to be invalided who might wish to take advantage of the chance to regain health in an English or French university center. I hoped the European educators would have special interest in such. They had, and in addition the whole subject of interchange of students invariably was opened.

There were technical difficulties. We had followed German models. The Ph.D. had obtained commercial rating, so that practically every American eager to teach in university or college sought his Ph.D. at home or in the German empire. Neither England nor France had ever "gone in" for it. When Professor Peabody finished his lectures as Exchange Professor at Berlin he went to Oxford seeking a place where institutions cared more to make "men" than to turn out "learned machines".

English, Scotch, and French were aware of these and kindred difficulties. They did not think of them as insurmountable. They were taking the first steps to overcome all difficulties. They thought that conferences between American educators on pilgrimage over there—which was Mr. Page's firm conviction too—and European educators like the recent British and French Commission over here were indicated. That is what is going on informally, and emphasis is given to it by correspondence and magazine writing.

My only significance was that I was probably the first educator to go over there after we entered the war, and to follow the openings which rapidly appeared in frank and free discussion. Colonial reciprocity was easier for England. In talking with Mr. Quinn of the Rhodes Foundation, I heard of Colonel Lascelles. We were promoting the same purpose. A native of New Zealand, he had served in the Boer War, and engaged in educational work in Australia. Wounded at the Dardanelles, with the help of Lord Milner and Lord Selborne he was informally promoting educational reciprocity between England and her self-governing colonies, while his health was coming back. He was more American than English in appearance and in manner. Buoyant, enthusiastic, unafraid, he talked so rapidly that I had to depend on my memory and could not take a single note while we were in close converse. But he was making headway, especially in getting scholarships in English universities for invalided colonials. Before I left England, some thirty scholarships were founded, several colonial governments were recommending action, and I had made a good friend.

The Master of Balliol welcomed me with open arms. He had heard about the purpose of my coming and never asked for letters. Of course Oxford would do its best. But Americans would not forget that Oxford believed in its type, and, while ready to confer the Ph.D., it would not forget the rock whence it was hewn.

As we sat in the very room where Jowett used to growl at the presumptuous, and Woodrow Wilson had "swapped yarns" before he dreamed he would be making history, I had a talk with one of the most interesting men in the whole world. He, too, was lunching with the Master. Half German and half Scotch, Baron von Hügel long ago perceived that Germany was taking a wrong course; and, because he lifted up his voice in protest, there was no longer room for

him in the Kaiser's empire. He was lucky to get out alive. His book on the German Spirit is the best analysis yet made of the subject. Strange more of us have never read it.

Dr. Lyttleton of Eton fame came to London to talk out the matter with me at his club. Shane Leslie says "the Headmaster of Eton has more to do with the soul of England than the Primate of Canterbury." He had been at Eton a quarter of a century. He had a reputation as a cricketer and vegetarian as well as educator. Shelley had once been there. Lord Curzon, Winston Churchill, and Sir John Brodrick had lent lustre to the school. Arthur C. Benson taught there before he entered on his brilliant literary career. The story still is current there that when a boy accused one of his classical teachers of needing a "crib", another boy commented in a verse from Proverbs: "The ass knoweth his master's crib." Dr. Lyttleton could not tell how to bring about a closer educational relationship, but he urged the need and testified to the value of discussion till the right way opened.

Interest everywhere was keen; not merely because of the intrinsic value of discussion, but also because our British kin like us and pray in all sincerity:

"Let love more fervent glow  
As peaceful ages go."

The little time I spent at Belgian headquarters was worth a month of ordinary visiting. Mr. Whitlock saw the point. He knew where Belgium would stand. A Belgian gentlewoman in exquisite tones hoped that America would be interested in the educational upbuilding of Belgium as well as in Belgian salvation from the Hun. I had the great chance to sound out both the King of Belgium and the Cardinal, and I know what they believe. Incidentally I can vouch for the story that Belgians were saying: "There are three great men in Belgium—the King, the Cardinal, and the Minister"—our Mr. Whitlock, who has realized his wish of 1917 to go back first to Brussels with King Albert before coming to America. Incidentally, also, I think I may properly predict in the light of that bright day that Belgium will soon have a new university of which Americans studying abroad will have to take account.

Going down to Paris I made a friend worth while. He was head of a great English business concern which had had branches all over Europe before the war began. He was in fact as much at home in Paris and in Brussels as in London. He looked to me like Robert Browning, and had often been mistaken for King Edward VII. When he found that I was studying educational conditions over there he set aside all his time for me. He knew everybody. He wrote French as well as English, and transliterated all my letters into French. The one acknowledging the hospitality of M. Reinach of *Le Figaro* was such exquisite French that I had to explain in more detail than usual the kindness of my friend. Yes, he hated the Germans, and at last gave me the personal reasons. His four sons and a daughter had given up their lives in patriotic service, and he past his threescore and ten! He helped me because he loved America, believed in America, wanted to do his bit to make Americans understand that Englishmen care for them with heart and soul. No wonder, as the late Mr. Page discovered this before the war, he dared call America "English-led and English-ruled". For it is love that leads and rules and England loves America.

The French love us, too, and have more facility in the expression of their feelings. The French insight is uncanny. They understood without the telling what my purpose was. M. Firmin Roz was willing to represent me in correspondence. Professor Dolleau's letter written after I returned indicated that in France it is only necessary to throw a pebble into the pool to see the ripples reach out to the farthest shore. Our Ambassador and Mr. Frazier were kindness itself. No trouble was too great for them to take to have me meet the proper people. "But you do look like Korniloff, you know," said Mr. Sharpe. I took it as a compliment then; for Kerensky's star was fading and Korniloff seemed to be the

coming man that month in a Russia which has had a coming man every month or oftener of late.

The moment the French see the thing desirable they go after it. Obviously any kind of closer educational relationship between Americans and Frenchmen was desirable. Many had already perceived that and were planning how to create the public opinion which would crystallize in governmental action. France is democratic. Those who govern take their orders there as here from the plain people. Any party eager to lose power in either country has only to turn autocratic. If the war has made clear anything it has made clear the truth of Viviani's words, that "all democracies, in spite of distance and time, are one", and educational friendships across seas are the best safeguards against autocracy.

It was the plain people I came here and there to know in France who made me understand the great advantage for us in educational relationship. French learning is of course unique. The French know things accurately and they know how to generalize in language choice and accurate beyond our ken. Professor Cestre's address in Chicago delivered for an hour in English without a single note or a second's hesitation was a masterpiece. Professor Hazen's historical writing has the same quality because he got his training in France as well as at Johns Hopkins. But the plain people, from whose loins spring the Clémenceaus, the Foches, and the Joffres, have a message for us all. No one has described them accurately. Perhaps Mrs. Atherton and Dorothy Canfield understand them, but they have to write for us in English, which is not as flexible as French.

The French people love us with a love that passeth knowledge. Said one French village woman who had suffered willingly for her dear France: "We are glad your American boys are to come this way. We shall feel so safe with them." My porter at the Hotel Westminster in Paris said: "We understand you Americans. You are so like us." It was a beautiful September morning. A little group of us were with Joffre, our spokesman telling him how much we in America think of him. As he took each by the hand to say good-bye, the old man's eyes were brimming with the tears which joy alone can bring. We realized anew that the best that France can give and the best that we can give must mingle in the training of the generations who will "carry on". It is for educators to make true in years to come those words of Marshal Joffre: "Between America and France there is now a tender bond of human kindness and affection that nothing can break."

#### TO THE HERO-DEAD

These are the young, the strong, the true, the brave,  
Who, waiving their just claim to life's full worth,  
To future generations gladly gave  
The treasures which belonged to them on earth.  
They nobly died that we might worthily live.  
We dare not let their dying count for nought!  
They gave their all to death and we must give  
Our best to life! Their pain and loss have taught  
A lesson to our profit; or the cost  
They paid that earth might be a better place  
For men to live in, will be basely lost  
By us! How then should we have heart to face  
That world that lies beyond death's open door  
Where we shall see our great, loved dead once more!  
J. H. YATES.

#### MISSIONARY CONDITIONS IN MEXICO

(Continued from page 547)

We all deplore the loss of Deaconess Whitaker, who has found it necessary to withdraw from the settlement work of the House of the Sacred Name, Mexico City. But the interruption will be brief, for Deaconess (Muriel Alice) Thayer is to take up the work very shortly.

The Rev. A. H. Mellen, who has done valiant and efficient service as Archdeacon and as treasurer for the Board of Missions, has felt it incumbent on him to respond to a call from the American Bible Society to become its agent for Mexico, and therefore to sever all official relationship with our work. This is a loss difficult to make good. But I am quite certain that Mr. Mellen's friends will need no assurances from me that he has been induced to this decision by a dutiful prompting and desire to do what he believes to be a larger and more important work.

#### THE CHURCH WAR CROSS

By CHAPLAIN FRANCIS M. WETHERILL, U. S. A.

WE have long felt the want for some medallion suitable for all men in the service. The need is obvious among those who have suffered in the hospitals. For this no special military recognition is given; yet the courage of many of these men is greater in their loneliness than the bravery of those who fight.

The Church has satisfied this need by providing a War Cross, tastily designed and executed in oxidized silver, and about the size of a one-franc piece, although thinner, and perforated to reveal four maltese crosses interlined by a larger cross of the same proportions. On the arms of this latter cross are engraved: "Christ died for thee." On the reverse side are etched the words: "The Church War Cross."

I found some handsome royal blue ribbon at the *Au Bon Marché* which looks very well with these crosses, holding them as a pendant, and allowing me to pin them on the coats of worthy men. The brave fellows have been most appreciative. One man lost his legs, or rather part of them, through contracting "trench feet". He certainly was plucky. Another fellow is the cheeriest I have met in the wards—and that is saying a great deal. Word came that his sister died the other day in Philadelphia. He will never be out of pain as long as he lives, in all probability. Another patient has had his legs on a bridge over the bed for seven months, and his days are extremely tedious. Major Kenneth Taylor, the commanding officer, was pleased to learn his endurance was to be rewarded by one of these decorations. The Red Cross chaplain in the officers' hospital, the Rev. J. S. Banks, who has endeared himself to hundreds of our young officers and been much admired by his commanding officer for his enterprise and diligence, a few days ago decorated Major General Rhoads. It was he who had such a truly miraculous escape from an aeroplane when his pilot was killed. The General wears his decoration with pride. Also, one of the nurses who has suffered from an infected hand wears her War Cross conspicuously.

I sent one of these crosses to the father of a boy whom I buried. His letter was so appealing and emitted so much of the Christ-spirit that it seemed proper to reward him with such a suitable souvenir, as that was all that would ever return to him from France as a memento of his gallant lad. The decoration may be a means of binding up a wounded heart.

Thus countless instances of sentiment and heroism are crowned and sanctified, recognized as service for the Church and to the Christ.

The War Commission has again splendidly risen to the occasion with its *Croix d'Eglise*.

#### THE TASK OF A CHRISTIAN NATION

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF INDIANAPOLIS]

THE FUTURE of the nation rests in the keeping of the Christian forces of the nation. As Christians, we cannot engender hate, we dare not advocate revenge. We have fought for truth and justice. We must ourselves be true and just. We have fought for the elimination of force as a deciding factor in the settlement of issues that are bound to arise. We must not, in reliance upon our wealth and power, appeal to force. A League of Nations, solemnly pledged to uphold the right, to protect the weak, to assure peace, is surely, both from a Christian and economic point of view, an end for which we should strive, a consummation which would bring nearer the realization of the Kingdom of God. I cannot regard but with dismay the proposal of the Secretary of the Navy that the United States should have the greatest navy in the world. The danger may seem remote that we should ever use our power in an unworthy cause, but we should be blind to the teachings of history and experience if we did not recognize the temptations that power suggests. By precept and example, we Christians must proclaim the brotherhood of mankind, the unity of the nations, the equal rights of men, because we are the children of the one God, who is the Father of us all.

PRECIOUS, O LORD, in Thy sight is the death of Thy saints, which finishes Thy greatest work, the perfecting of souls: whom Thou esteemest as the jewels of heaven and choicely gatherest them into Thine own treasury.—John Austin.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## "HOME SERVICE" AND "ORGANIZED CHARITY"

**I**N a letter to the *Survey*, Frederic Almy, the vigorous charity organization leader of Buffalo, points out that at the demobilization conference in New York City, on November 29th and 30th, fears were expressed that after the war the Red Cross would extend its home service to civilian families and oust organized charity. He then goes on to say:

"Organized charity is trying just now to lose its name. Could the charity organization societies and the associated charities call themselves Home Service Societies, and amalgamate or ally themselves with the Red Cross Home Service, much as the New York Charity Organization Society does with the Association for Improving the Condition of the Poor?

"I do not myself much care whether the control is from Washington or local if the service is good. In very many communities the Red Cross Home Service is the only intelligent family service, and should persist. Where there is a good charity organization society, I believe the Red Cross is wise enough and well disposed enough to delegate or share control. There are difficulties, but are they insuperable?

"I covet the name home service for organized charity, and I should be willing to have organized charity disappear as a name if it remained in spirit."

"HAS IT NEVER occurred to our awakeners," Van Wyck Brooks asks in his *Letters and Leadership*, published by B. W. Huebsch, "that the only way in which we can absorb their life (that of the hyphenates) is by providing them with a new tree upon which they can engraft themselves, and that the only hope of accomplishing this lies, not in improving their environment, in offering them comfort, in minimizing fatigue and shortening hours of labor—important as all these things are, by the way—but in quickening our own consciousness, in puncturing our own complacency, in rising by force of our own demands upon life to that sphere of joyous activity where we ourselves are able to shed light and communicate warmth?"

GOVERNOR SMITH of New York, who seems to be truly desirous of being a real representative of the people, has reestablished a custom dormant for forty-five years. To meet people on official business and to obtain suggestions of benefit to the city, he will hold meetings in the Governor's Room in the City Hall of New York. It has been two generations since a governor has come down from the state capitol in Albany to occupy this historic room, and it brings the actual government very close to people who might not otherwise have an opportunity of getting close to it.

A BRIEF BUT MOST comprehensive report on mothers' allowances (mothers' pensions as we call them on this side of the line) has been prepared by a group of Canadian social workers, of which the Rev. Peter Bryce was conveyor and J. M. Wyatt, of the Juvenile Court of Toronto, secretary. Those who are interested in this important subject, which is a natural and individual corollary of child labor legislation, will do well to secure and study this report. Although it deals with the Canadian situation it has lessons of import to American workers.

TO-DAY THIRTY-THREE STATES of the Union have mothers' pension laws. Their principal object is to maintain the home for society. While mothers' pensions take the form of straight grants to deserving dependent mothers, in the opinion of the National Child Labor Committee it is not charity. Their justification is that of social insurance. They represent a conception of the state as having a duty toward its citizens.

ONE OF THE beneficial effects of the war is to be found in the completion of the water system for Jerusalem. Six weeks after the British captured that city they had repaired and completed the reservoirs and aqueducts that Pontius Pilate had begun. In other words, the British engineers finished the job nearly two thousand years after its inception, and the Holy City is now getting its water from the same springs and in the same way called for by the specifications laid down by Pilate's engineers.

THE CATHOLIC THEATRE MOVEMENT has been in successful operation for over five years, and the reports of its officers give ample evidence of the need of the movement and of the good it has accomplished. Its purpose is to publish through its weekly bulletin a "white list" of theatrical productions which faithful Catholics may patronize without moral risk.

PROVISION for our negro fellow-citizens and their coöperation should be provided for in every programme for demobilization and for national and community reconstruction. This was the formally expressed opinion at the recent New York conference on demobilization and the responsibility of organized social agencies.

THE REV. DAVID B. COVELL of Christ Church, Washington, has been appointed social secretary of that diocese. The Bishop plans to establish a large community house in Washington where all modern social service activities will have their home. Deaconess Young of New York has been called to assist Mr. Covell.

AMONG THE special pamphlets which the Methodist Federation for Social Service is now distributing are: *The Church and Labor*; *The Religion of Democracy*; *Reconstruction Programme of the British Labor Party*; *Demobilization Report*; *Social Service for Church Women*; *Bibliography of Social Service*.

TWO-THIRDS of the world's railways, nine-tenths of its telephones, and practically all of its telegraph wires are now under public ownership or control, according to statistics recently compiled by Harry Laidler and published as a bulletin by the Public Ownership League of America.

APPROXIMATELY four million soldiers and sailors are now insured with the United States Government for a grand total of almost \$37,000,000,000. The Treasury Department is making an extended effort to have the holders of these policies keep them up after they return to civil life.

The *Survey* is publishing a series of monthly reconstruction numbers, two of which have already appeared. They represent an important, interesting, and helpful contribution to discussion of the sundry difficult and perplexing problems confronting America at the present time.

THE JOINT COMMISSION on Social Service, through a special committee, is seeking to find out what parishes are now employing lay workers and with what results, and also what parishes might wish to employ them if funds and a supply of workers were available.

*Social Service for Churchwomen* is the title of a suggestive leaflet issued by the Methodist Federation for Social Service. It has some practical suggestions as to ways and means of doing things.





## CORRESPONDENCE

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

### THE NEW HYMNAL

To the Editor of *The Living Church*:

**Y**OUR New York correspondent has recently mentioned some unfavorable comment on the new Hymnal by the Rev. Dr. Percy Dearmer, well known as one of the editors of the New English Hymnal. I have not, of course, Dr. Dearmer's exact remarks, but I have other interesting English criticism of great analytical value which agrees pretty closely with what I understand Dr. Dearmer to have said. Our English critics do not appear to understand the reason for the strong emphasis on the subjective side of religion appearing in our American books. We have to have hymns of that character because they reflect our circumstances. Most of our people have no such opportunity to make the service of the Church the center of their religious life as is possible in England. And our religion, such as it is, needs expression. It is true we need the great Catholic objective hymns, but we need to express ourselves as well as echo the ages. Though I did, perhaps, as much work on the new Hymnal as any other member of the Commission, it is not the Hymnal I would have proposed. It is probably not what any other member would have proposed. Possibly several members could have each produced an artistically finer result, but I should not expect the Church to accept such a result as fully as I believe they will take this.

I had no responsibility for the revision movement. I have been throughout simply obeying orders, and I do not feel friendly to our methods of revision. It seems a wild thing for revisers to be named at a breath in a session of our General Convention. In this case only Bishop Doane, our first chairman, had had large experience, and he soon died. The rest of us were so new to hymnology that we have only now after eight years begun to understand much about it.

But if I had opportunity I could point out to Dr. Dearmer and other English critics that it is fair to consider first that portion of the new Hymnal that has already favorably passed his own high standards.

I have laid the index of the new English Hymnal by the side of ours. I concede the excellence of the new English Hymnal, as I envy the compilers in the perfect freedom they enjoyed to make and follow their own canons of selection. Now what is the result of the comparison? I find that half of our new Hymnal is made up of their own selections. The new English Hymnal is larger than ours, so that half of our Hymnal makes 43 per cent. of theirs. The agreements number about 275.

Now our experience gained by questioning a good many practical men shows that few parishes ever use over 275 hymns. In some cases the lists reaching over several years do not include so many. I cannot call any Hymnal a bad one which contains these hymns unless it has overgrown proportions. Dr. Dearmer's criticism must therefore apply to the other half of our Hymnal.

Of that other half fully 100 must of necessity have appeared in a collection that could be called *The Unanimous Hymnal*. They were all intense favorites in our Church. A collection of such hymns from our former Hymnal would number 375, exactly comparable in bulk with that great artistic success the *Oxford Hymn Book*. The *Oxford Hymn Book* is wonderful, but it does contain some material that would never be used here, whereas the 375 which I mention as *The Unanimous Hymnal*, all in our new book, will be used tremendously without exception. Such a collection would be a greater popular success than the *Oxford Hymn Book* could ever attain among us.

I hope that our clergy and others will take the opportunity to compare the index of the new book with those of several recent American publications, the Presbyterian Hymnal, the Methodist Hymnal, the new American Hymnal, and any others. They will find that only the Methodist Hymnal has fewer correspondences with ours than the English Hymnal has, whereas the Presbyterian Hymnal has more than 350 correspondences. It is the work of an editor of extraordinary erudition.

And just a word about the old book, now in many places about to be set aside. I think the new book has some improvements, but the major part of the improvement could have been effected by simple pruning and re-arrangement. The old book contained about 440 hymns that attain to solid excellence. It is true that we must revise from time to time, we must add, we must lay aside worn-out expressions, just because we are alive. I do not hope the new result I have worked hard to help produce is going to

stop revision processes. They have to come, because they are normal. But I do not like to see the old Hymnal pass away without justice being done to its important excellences.

Faithfully yours,  
G. MOTT WILLIAMS.

### "A MISSION PRAYER BOOK"

To the Editor of *The Living Church*:

**I** HAVE read with much interest the letter with the above heading in your issue of the 8th, commenting on my letter in a former number. I have also received letters of commendation of my suggestion from places as distant as New Orleans and Pennsylvania, and correspondents have kindly sent a copy of each of the *Soldiers' and Sailors' Prayer Book*, of a *Prayer Book Leaflet* published in Tennessee and coming to me from Maryland, and *A Short Service Book* compiled by the Rev. W. M. Purce and the Rev. J. C. White and authorized for use in the diocese of Springfield. The *Leaflet* is in its fourth edition. This publication privately of two such books, and the correspondence mentioned, indicate such a widespread recognition of the need for a book of that sort for general use that I seem justified in asking again for space, to endeavor if possible to coördinate ideas in relation to what is needed.

The Rev. Mr. Purce differs with my proposal chiefly in desiring that the Communion service should be included. I can readily agree with him in this, if it be placed after the Psalter so as not to form a break in the continuity of the morning and evening offices, having seen his book which shows that its inclusion will not make the book too large. I suggested its omission in the interest of brevity and simplicity, believing that in mission points where there are but very few communicants they would probably have their own Prayer Books, and that where non-communicants largely predominate the Holy Communion ought to be celebrated at a time separate from the preaching service. He believes that about fifty hymns should be included. This also I am glad to accept, since his book contains about sixty, well selected, which do not make the book too large and do away with the necessity of carrying separate hymnals. This brings us to substantial agreement as to the contents of his letter. Now to consider the service-books.

With no army experience I yet am sure the army and navy book is excellent for that purpose, but it has considerable matter, such as private prayers, not needed in the mission service. In typography and binding it is just what an authorized book for general use should be, but the preparation of services by separate dioceses of course makes the cheaper form necessary. The other two books have some features in common. They both omit the duplicate chants, both include hymns and selections of Psalms, and both introduce an innovation which I believe the Prayer Book revision committee might well introduce into the Prayer Book for the guidance of strangers and occasional attendants, *viz.*, a rubric directing the congregation when to stand, sit, etc. Here the parallel ends, and they will have to be considered separately, except in regard to the Psalter, which I will consider at the end.

The *Prayer Book Leaflet* needs a larger selection of hymns, and of Psalms, if selections only are to be used. In all other respects it seems to me to fill all needs that can be filled without alteration of the Prayer Book service.

*A Short Service*, Messrs. Purce and White's book, when considered apart from the established liturgy, and assuming that attendants at missions where it is used will never move to or visit at places where the regular service is held, seems to me in every way an admirable service. But because of its many variations from the regular offices it does not fill the two most important specifications of my proposal. It begins the services with a prayer, all kneeling, instead of with the sentences, all standing. It substitutes a collect—a most appropriate one—instead of the Declaration, it provides for the reading of the Psalms congregationally instead of antiphonally, and there are other variations from the liturgy. Now the existence of the Prayer Book Revision Commission is a recognition of the fact that the service might be improved, and I frankly say that I believe that some of these changes, especially the omission of the Declaration of Absolution, which was a "straddle" when it was written into the book, would be improvements, if only they were introduced into the

authorized services. But they make impossible "an abridged mission prayer book authorized by the General Convention", because it is hardly conceivable that the Church will authorize for general use a service which differs so widely from the usual use, especially as the variations go in an opposite direction from what would be preferred in some dioceses. So a well-bound, uniform book, used in such quantities as to make it cheap, is destroyed by such radical changes.

The other object which this would block is the making of the service easier to learn, or to follow. A person using this variant service, and going into a church where the regular liturgy is used, would be worse off than one who had never attended any service. He would not only have to learn, but also to unlearn.

As to the selections of Psalms, I am a very strong believer in the omission from the Prayer Book of many Psalms unsuitable to Christian worship. In making a lectionary much unsuitable matter is left out. Why not in the Psalms? Therefore I would suggest that to Mr. Purce's selection be added enough suitable Psalms to supply one, or, if short, two, for each service in the month, and arrange them in the calendar form. Then the last objection above suggested would be obviated, and so reasonable and desirable a deletion might be allowed by the General Convention.

S. D. PALMER.

Eutaw, Ala., February 11th.

### AUTOCRACY AND FEDERATION

To the Editor of *The Living Church*:

[ABBRIDGED]

**T**HE history of Europe shows that the old world has never risen above the tribal idea. Even when some tribe has overrun large areas and subdued numbers of other tribes it has only kept them under for longer or shorter periods. The tribal ideal has not varied. It was not until 1776 that the fathers of our Constitution put into the world a new ideal, that of federation in place of tribal dominion. Under it it has been found possible for mixed races to live together with the minimum of friction and a large liberty to work out their own destinies.

Our forced entry into the affairs of Europe and the consequent collapse of autocracy opens the way for us to press with great force upon the states of Europe, especially upon all those small states now springing up and desiring to be autonomous, our American idea of federation as opposed to tribal government. And it should not be lost sight of that our ideal of federation is among equals, whether of the size of Rhode Island or of Texas; but we require of each that they should conform in type, there is no union of autocracy and bolshevism.

England and her colonies are no stranger to our ideal and should second our efforts for Europe. In Ireland we have the extreme survival of the tribal theory—how upsetting it is to order and progress is evident to all but Irishmen—and we know that it is fomented and kept alive by the last autocracy, the ecclesiastical autocracy. No one believes that Protestantism alone spells prosperity in Ireland, but we all know that Papalism is the supporter of the tribal idea fostered to an abnormal degree and to their own detriment among the Papal Irish.

That same tribal idea is kept alive in this country by all societies and orders that seek to separate and keep in groups men of any one tribe of Europe. As good Americans we should seek their rapid decline.

A fuller realization of our American ideal of federation must come in matters of faith. We feel the first drawings of it now. We as professing Christians have been drawn together by the necessities of the war and have had to a certain extent to modify our tribal instincts. As we allow our hope for federation to grow on our good American lines we look again at the Constitution framed by the fathers and we see that all must be equal who are federated—each state as a body must come up to a certain standard. There is no union between autocracy and Bolshevism in matters ecclesiastical any more than between states. The constitution of the fathers of the Christian Church sets the basis of federation. Any looser tie is to be deprecated as un-American. We may not be ready for it yet but a constitutional federation is worth working for. We have seen our American ideal as a world saver, and know that it is a wonderful force for good.

W. C. HALL.

### A WELCOME TO OUR NURSES

[CONDENSED]

To the Editor of *The Living Church*:

**P**LACARDS in churches and Church papers announce "Bringing Our Men Home", and the War Commission needs money to take care of them. It is a splendid work and surely money will not be lacking to complete it. But in these large-typed notices I miss something. Not a word is said about "bringing our nurses home".

These women if not on the fighting line have stood just back of it with never-failing, untiring, kindly help. They have given up good positions, many of them large salaries, and like our boys with rich self-denial have given of their best at their country's call. And yet no fuss is made about their return, and they are coming back, some of them nervously and mentally worn out. Why this silence?

It would seem that there ought to be many interested in these brave women, for we have every reason to be proud of the service they have given. I hope some notice may appear before it is too late giving a hearty welcome home to our American nurses.

B. B. VAN HARLINGUE.

Bryn Mawr, Pa., February 4th.

### SEEKING HISTORICAL DATA

To the Editor of *The Living Church*:

**I** DESIRE the following information for an historical work:

Are there to be found pictures of the Rev. Dr. C. F. Crusé? He was born of Danish parents in Philadelphia, June 27, 1794, and died as librarian of the General Theological Seminary, New York, October 5, 1865.

The Rev. Dr. Solomon Halling, a Dane, surgeon in Washington's army, was ordained priest by Bishop J. Madison in 1792 and died as rector at Georgetown, S. C., December 24, 1813. What was his age when he died?

(Signed) Rev. R. ANDERSEN.

Our Saviour's Danish Church, 193-195 Ninth street, Brooklyn.

### AMERICAN SERVICES IN JAPAN

To the Editor of *The Living Church*:

**E**VERY year sees an increasing number of tourists going to the Orient. Church people visiting Japan will be glad to know that they will find English services as follows:

In Tokyo: Holy Trinity Cathedral, Tsukiji; Holy Communion, 8 A. M.; Morning Prayer and Sermon, 11 A. M.; Evening Prayer, 6 P. M.

In Kyoto: St. Mary's Church, Okazaki, near Miyako, Holy Communion, 8 A. M.; Evening Prayer and Sermon, 4 P. M.

Sincerely yours,

JOHN W. WOOD.

New York, February 4th.

### A VISION OF CHRIST

A Vision of the Christ each day  
I see upon my pilgrim-way,  
And if from right I turn aside  
My heart still sees the Crucified.

For when I sin that wondrous Face  
My fault reproaches by its grace;  
So Love restores my soul again  
And calms the sinner's grief and pain.

When flowers on my pathway grow,  
My life with happiness aglow,  
Or when the heavy cross I bear,  
Still shines on me the Vision fair.

Upon the battle-field—I hear—  
The Vision often doth appear;  
The wounded, dying, see its light  
And those who hasten on to fight.

The Vision fair I see in dreams  
And radiance on my pathway gleams;  
So ever on my pilgrim-way  
I see its beauty, night and day.

MARTHA A. KIDDER.

### TRUE CATHOLICISM

LAY THE unity of the Church upon nothing but what is essential to the Church. Seek after as much truth, and purity, and perfection as you can: but not as necessary to the essence of the Church, or any member of it; nor to denominate and specify your faith and religion by. Tolerate no error or sin, so far as not to seek the healing of it: but tolerate all error and sin, consisting with Christian faith and charity, so far as not to unchristian and unchurch men for them. Own no man's errors, or sins, but own every man that owneth Christ, and whom Christ will own, notwithstanding those errors and infirmities that he is guilty of. Bear with those that Christ will bear with; especially learn the master-duty of self-denial: for it is self that is the greatest enemy to catholicism.—*Richard Baxter*.

# Church Calendar



Feb. 23—Sexagesima Sunday.  
 " 28—Friday.  
 March 1—Saturday.  
 " 2—Quinquagesima Sunday.  
 " 5—Ash Wednesday.  
 " 9—First Sunday in Lent.  
 " 12, 14, 15, Ember Days.  
 " 16—Second Sunday in Lent.  
 " 23—Third Sunday in Lent.  
 " 25—Annunciation B. V. M.  
 " 30—Fourth Sunday in Lent.  
 " 31—Monday.

## CALENDAR OF COMING EVENTS

Feb. 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

DEAN ABBOTT of Cleveland, Ohio, spent Sunday, February 9th, in Hamilton, Ontario, where he preached in Christ Cathedral, of which he was formerly Dean.

THE Rev. JOHN C. AMBLER is in temporary charge of Trinity Church, Morgantown, W. Va., during the absence of the Rev. P. N. McDonald, chaplain with the United States forces in France.

THE Rev. B. J. BAXTER should now be addressed at Durand, Mich.

THE Rev. HIRAM R. BENNETT is now in charge of Trinity Church, Asbury Park, N. J.

THE Rev. J. KNOX BODELL, chaplain in the army, has been transferred to the 1st Hawaiian Regiment, Fort Shafter, Honolulu, T. H., and should be addressed accordingly.

TRINITY CHURCH, Martinsburg, W. Va., welcomed its new rector, the Rev. D. BOOGER, and his family, on New Year's Day, and tendered them a gracious reception the following week. Extensive repairs had been made to the rectory.

ON February 2nd, the Rev. ILLBERT BRAYSHAW entered upon his duties as priest in charge of the Church of the Good Shepherd, Parkersburg, and Grace Mission, Tavennersville, W. Va.

THE Rev. JACOB BRITTINGHAM, D.D., rector of St. Luke's Church, Wheeling, W. Va., is recovering from a serious operation at the Ohio Valley General Hospital a few weeks ago. He hopes to be able to resume his work on Ash Wednesday. Meanwhile, his parish is being served by the clergy of the northwestern convocation.

THE Ven. John H. BROWN, rector of Christ Church, Pensacola, Fla., who has been over-

seas since last April, working with the Y. M. C. A., has returned to his parish. All communications for the secretary of the diocese of Florida should be addressed to him at 719 North Barcelona street, Pensacola.

THE Rev. R. S. BROWN, chaplain for eighteen months with Base Hospital Unit No. 9, in France, is returning to the United States, and should be addressed at Calvary Parish House, 104 E. Twenty-second street, New York City.

THE Rev. R. E. BROWNING, who has been in war service, is expected to resume his duties as rector of the Church in Silver City, N. M., early in March.

THE Rev. G. W. R. CADMAN has for the third time been called back to Austin, Texas, as rector of All Saints' Church. He should be addressed in care of the Rt. Rev. G. H. Kinsolving, D. D., 2607 Whittis avenue.

THE Rev. J. T. CARTER, rector of Christ Church, Clarksburg, W. Va., has returned from Camp Meade, where he was an officer in one of the artillery battalions scheduled to go overseas.

THE Rev. EDGAR L. COOK has become rector of All Saints' Church, Bergenfield, N. J., with charge of Dumont.

THE Rev. ROLFE P. CRUM has returned from overseas duty, arriving January 25th on the *Rochambeau*, and is now on the Cathedral staff in Boston, doing special work among returning soldiers and among students at Harvard University.

THE Rev. D. WELLINGTON CURRAN conducted a mission the week of February 9th to 16th in All Saints' Chapel, Benning, diocese of Washington. The mission will be followed by an every-member canvass.

THE Rev. GEORGE F. DEGEN has become locum tenens of the Church of the Ascension, Lakewood, Ohio.

THE address of the Ven. NORVIN C. DUNCAN, Archdeacon of the convocation of Raleigh, is changed to Box 528, Raleigh, N. C.

THE Rev. EDWIN S. FORD is now in charge of the work at Hamburg and Vernon, N. J.

THE Rev. W. E. GLANVILLE, Ph.D., has become rector of the Church of the Holy Innocents, Baltimore.

THE Rev. C. W. HAKES, M.D., of Theresa, N. Y., who has been seriously ill of typhoid fever following influenza, is slowly recovering. During October both Dr. and Mrs. Hakes worked through the epidemic in Watertown, having charge of the emergency hospital there.

THE Rev. JAMES B. HALSEY on account of continued illness has resigned as rector of St. Timothy's parish, Roxborough, Philadelphia, and his resignation has been accepted by the vestry. The Rev. Frederic B. Halsey, who during his father's illness has been acting as priest in charge, will continue until the election of a rector.

ON Sunday, February 2nd, the Rev. K. L. HOULDER was instituted as rector of the church at Deming, N. M., near Camp Cody.

THE Rev. JESSE C. JORALEMON, who resigned the rectorship of Grace Church, Greenville, Jersey City, in December, 1914, to become chaplain at the National Soldiers' Home, Hampton, Va., will again become rector of this parish on March 1st. His mailing address will be 97 Lembeck avenue, Jersey City, N. J.

THE Rev. F. C. LAUDERBURN, for some years vicar of St. Stephen's Church, Boston, is giving courses at the Berkeley Divinity School on Pedagogy and Social Ethics.

THE Rev. BERTON S. LEVERING, a former army chaplain, entered upon the rectorship of St. Luke's Church, Ypsilanti, Mich., on February 1st.

THE Rev. PARKER C. MANZER has become rector of St. Mary's Church, Jersey City, N. J.

THE Rev. RAYMOND W. MASTERS has become rector of St. John's Church, Ramsey, N. J.

AFTER fourteen years' rectorship the Rev. WILLIAM R. MCKIM has resigned St. John's Church, Oneida, and accepted an unanimous call to Trinity Church, Rochester, N. Y. He assumed charge on February 1st. An item in this column of February 8th was, of course, erroneous.

THE Ven. A. H. MELLIEN has resigned as Archdeacon of Mexico and treasurer of that diocese, and becomes agent for all Mexico of the American Bible Society. His address remains as before, Apartado 136 Bis, Asociacion Cristiana de Jovenes, Mexico City, D. F.

THE Rev. FREDERIC CHARLES MEREDITH is at present with the American Expeditionary Forces in Siberia, but expects to return to his missionary duties at Aomori, Japan, in the early spring.

THE Rev. Dr. GEORGE CRAIG STEWART, rector of St. Luke's Church, Evanston, Ill., has been elected president of the alumni association of Northwestern University.

THE Rev. CARL A. H. STRIDSBERG, who has completed his Y. M. C. A. service in France, has returned to his work at Hasbrouck Heights and West Englewood, N. J.

THE Rev. WILSON E. TANNER, rector of Trinity Church, Binghamton, N. Y., is in Atlantic City recovering from a recent illness.

THE Rev. ELBERT B. TAYLOR is chaplain of St. Michael's Home, Mamaroneck, N. Y.

THE Rev. CHARLTON S. TURQUAND has resigned as assistant at St. Paul's parish, Washington, D. C.

THE Rev. ARTHUR J. TORREY has accepted a call to become assistant to the Rev. Dr. McKim at the Church of the Epiphany, Washington, D. C.

THE Rev. BARRETT P. TYLER, formerly rector of the Church of the Redeemer, Morristown, N. J., and chaplain of the 325th Infantry, has been invalided home and is recovering from the severe wounds received in action. His old parish has extended a call to him to resume the rectorship.

THE Rev. WILLIAM H. WATTS, who has been doing Y. M. C. A. work in France, resumes his duties as rector of St. Mary's Church, Haledon, N. J.

THE Rev. LEROY TITUS WEEKS, Ph.D., rector of Trinity parish, Emmetsburg, Iowa, gave an evening of readings from his own poems before the Rotary Club of Council Bluffs, on January 31st, before the Lincoln Club of Cedar Rapids, on February 4th, and before the students of Cornell College on February 7th.

ON Monday, March 10th, the Rev. WILLIAM WILKINSON commences a series of noon-day addresses in St. Paul, Minn.

THE Rev. THEODORE S. WILL is now rector of the Church of Our Saviour, Baltimore, and chaplain of the Church Home.

THE Rev. W. H. WILLARD-JONES becomes rector of St. Alban's Church, Toledo, Ohio, on Sexagesima Sunday, February 23rd, and should be addressed accordingly.

THE Rev. W. H. ZINGLER, newly chosen rector of St. John's Church, Albuquerque, N. M., who has been in war service, held his first service on Sunday, February 18th.

## ORDINATIONS

### DEACON

WEST MISSOURI.—On the Feast of the Conversion of St. Paul, in Christ Church, St. Joseph, Mo., the Bishop ordained to the diaconate Mr. WILLIAM TURTON TRAVIS. The candidate was presented by the rector of the parish, the Rev. C. Hely-Melony, and the sermon was preached by the Rev. Benjamin S. Washburn. The Rev. Mr. Travis has entered on his work as curate in Christ Church, St. Joseph.

### PRIEST

BETHLEHEM.—On Tuesday, February 11th, in St. Stephen's Church, Wilkes-Barre, the Rev. JAMES LAWRENCE WARE was advanced to the priesthood by Bishop Talbot. The candidate was presented by his father, the Rev. James P. Ware. The Litany was said by the Rev. Ralph A. Weatherly, and the sermon was preached by the Bishop. Mr. Ware will continue as curate of St. Stephen's Church, Wilkes-Barre.

## 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

**BRADNER.**—Entered into the higher service of God on Friday, February 14th, at Summit, N. J., EDITH MITCHELL BRADNER, daughter of the late William K. Murray of Flushing, N. Y., and beloved wife of the Rev. Lester Bradner.

**HALL.**—At Wellesley, Mass., on February 8th, of pneumonia, MARGARET SEYMOUR HALL, daughter of the late Rev. Charles Henry Hall, D.D., and Elizabeth Ames Hall of Brooklyn, N. Y. Miss Hall was for years secretary of the Society of Colonial Dames, and long active in the work of the Sunday school of Holy Trinity Church, Brooklyn, where her father was rector for twenty-five years. She is survived by two sisters and a brother. Funeral services were held in Holy Trinity Church on February 11th and interment was in the Moravian cemetery, New Dorp, Staten Island.

**HANFF.**—Entered into rest at Statesville, N. C., February 12th, the Rev. SAMUEL M. HANFF, rector of All Saints' Church, Concord, N. C.

"Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but Life everlasting."

**HOGAN.**—Entered into Paradise, at Tuscaloosa, Ala., on February 8th, CAROLINE ELIZABETH HOGAN, widow of Alexander Perry Hogan, in the eighty-fifth year of her age.

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

**STANLEY.**—On February 7th, REBECCA L. STANLEY, widow of the Rev. Augustin O. Stanley and mother of the Rev. James D. Stanley, aged 85 years. Funeral at Christ Church, Indianapolis, on February 10th; burial at Cincinnati.

**SWARTHOUT.**—Suddenly, in Milwaukee, on February 5th, Mr. JOHN HARVEY R. SWARTHOUT, of Wausau, Wis., a member of St. John's Church in that city, and architect of the new church recently erected for the congregation.

**TUNKS.**—On February 9th, of influenza, after four days' illness, at the home of her mother, Mrs. Gustavus Parsons, Columbus, Ohio, ANNE (Parsons) TUNKS, wife of the Rev. Walter P. Tunks, rector of St. Paul's Church, Muskegon, Mich.

## WANTED

## POSITIONS OFFERED—CLERICAL

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

## POSITIONS WANTED—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.

**YOUNG ENGLISH PRIEST,** Cambridge graduate; eight years' clerical and scholastic experience; Catholic; preacher; good voice; healthy and active; at present in Bermuda; wants temporary or permanent work in the States; references; free in May. Address M. A., 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.

**SUCCESSFUL CLERGYMAN, LOYAL** Churchman, desires parish or missionary work; would consider chaplaincy in institute. Address RECTOR, 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.

**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.

**LADY TO PLAY PIANO AND HELP** in home for girls near New York. Room, board, laundry, time for study and practice. Address SISTERS, care LIVING CHURCH, Milwaukee, Wis.

**GOVERNESS AND MOTHER'S HELPER** wanted in family of small children. Address TEDNOW, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

**CHANGE OF POSITION WANTED BY AN** 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.

**CATHOLIC ORGANIST AND CHOIR-**director desires change to wider field in Catholic parish of large city, preferably Philadelphia. Desires pupils in piano, organ, and theory; boy or mixed choir; good references. Salary must be substantial; ready to commence duties after Easter. Address ELTON, care LIVING CHURCH, Milwaukee, Wis.

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

**CHURCHMAN, CHOIRMASTER,** boys', male, and mixed choirs, desires location in live town. Conservatory graduate, experienced piano and voice teacher; warm, sunny climate. Address UNIVERSITY, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED PARISH VISITOR** would like position. Reference to present and past rectors under whom she has worked. Address OGANTE, 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

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

**AUSTIN ORGANS.**—WAR OUTPUT RESTRICTED, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

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

**ORGAN.—IF YOU DESIRE** organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

**S. T. DUNSTAN'S CHURCH EMBROIDERIES.** Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. MISS HOLLIDAY, 2 Park place, Geneva, New York.

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

## UNLEAVENED BREAD—INCENSE

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

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

**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 unque. 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.

## 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.

## WINTER RESORTS—FLORIDA

**S. T. PAUL'S CHURCH,** Key West, Rev. C. R. D. Crittenton, rector. All the services of the Church. Key West, only city in U. S. which has never known a frost. Escape the cold, and "Flu"; live longer, live better.

## REAL ESTATE—NORTH CAROLINA

"Two children in one village, born and bred."  
—Tennyson ("The Ring")

"She gave him mind, the lordliest Proportion, and, above the rest, Dominion."  
—Tennyson.

"Often through the silent nights  
A funeral, with plumes and lights,  
And music, passes by."  
—Tennyson.

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

## FOR SALE—MISCELLANEOUS

**INTERESTING ANTIQUE FOR SALE.**—Small plaster bas-relief of John Wesley in vestments of the Church, under curved glass in oval walnut frame, 12x14 inches. Price \$10. Mrs. W. D. PRATT, 1504 Central avenue, Indianapolis, Ind.



PUBLICATIONS

**THE WALSH TRACTS** are endorsed by all schools of Churchmen. *Departed Souls*, ten cents. *Facts and Principles, Episcopal Church Merits, Why Be a Professing Christian, Why Use Forms*, and other tracts, five cents. CHURCH LITERATURE PRESS, Bible House, New York.

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

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

MAGAZINES

**STAR NEEDLEWORK JOURNAL**, one year for 25 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

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

BROTHERHOOD OF ST. ANDREW, Church House, 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.

A JEWISH OVERTURE TO CHRISTIAN CLERGYMEN

Christian clergymen in the active pastorate may receive a copy of Rabbi H. G. Enelow's recent book, *The War and the Bible*, absolutely without charge by making application addressed to J. M., P. O. Box 202, Noroton Heights, Conn. This offer is made by a group of public-spirited Jews with a desire to promote a still better understanding between American Jews and American Christians.

They hope that this small opportunity for a better acquaintance with the religious sentiments cherished by living, English-speaking Jews will be generally welcomed. They trust that their purpose will not be misunderstood but that information in regard to where pro-

gressive rabbis put the emphasis to-day in the proclamation of the great principles of their religion will add to the respect in which the religion of the Old Testament is already held in the Christian Church.

*The War and the Bible* is the work of one of our most representative religious leaders, H. G. Enelow of Temple Emanu-El, New York City, who has been serving for months at the Paris Headquarters of the "Jewish Welfare Board". It has been selected as a good example of the addresses to which our people listen from their working pastors, covering some one great theme in a connected series of discourses.

THE SECRETARY OF THE COMMITTEE.

QUIET DAYS

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.

NEW YORK.—A quiet day for women will be held at Christ Church, Bronxville, on Saturday, March 15th, beginning with a celebration of the Holy Communion at 9 o'clock, and ending with evensong at 4:30. Rev. W. A. McClen-then, conductor. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

RETREATS

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll street.

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on April 5th from 5 P. M. to 9 P. M. Those desiring to attend should apply to the CHAPLAIN, St. Andrew's House, 199 Carroll street, Brooklyn.

APPEAL

MEMORIAL WINDOW FOR CATHEDRAL, HALIFAX.

The diocesan Women's Cathedral League, an organization of women of the Church of England who devote themselves to work for the Cathedral Church of All Saints, Halifax, are launching a movement having as its object the erection in the Cathedral, at a cost of \$10,000, of a beautiful stained glass window in memory of all Nova Scotians and Prince Edward Islanders who, in the great war now so triumphantly ended, laid down their lives that freedom, truth, and all that blesses and brightens life might live.

The window is to be a memorial to all men from the two provinces who died; not only to those who were members of the Church of England. It is to be erected with the voluntary offerings of all those who desire to give. Purchased with these, it will down through the years to come perpetually exalt the infinite sacrifice by which Peace was purchased—that sacrifice which has indeed made holy ground the battlefields of France and Flanders, and consecrated the waters of the sea to every Canadian worthy of his heritage. Also, since it will not be only a memorial of members of the Church of England, it will testify to and exalt the Christian principles of brotherhood.

The names of all Nova Scotians and Prince Edward Islanders who fell will be inscribed in a vellum book, which will be placed near the window and will be open to all.

The window, the handiwork of a firm of world-wide note, is a masterpiece of artist and craftsman, and will stand behind and immediately overlook that Holy Table which is sacred to the "blest Sacrament of Unity". Here in the Cathedral Church it will serve as a reminder to all who enter of the dignity, the loveliness, and ultimate triumph, not only of the infinite sacrifice of our gallant men, but also of all sacrifice in the cause of right.

The League has sent out letters to representative women, members of the Church of England, in every town in both provinces, and one such woman has been asked to lead in the

movement and to receive subscriptions in her town. However, all who desire to contribute and wish to send in their subscriptions direct are requested to forward these to Mrs. A. H. WHITMAN, 63 Victoria road, Halifax, N. S., and they will be promptly acknowledged.

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.

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Morehouse Publishing Co., 484 Milwaukee St.

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LONDON, ENGLAND:

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

## BOOKS RECEIVED

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

Rev. Jonathan W. Miller. 1109 Main street, Wellsville, Ohio.

*History of the Diocese of Central Pennsylvania 1871-1909 and the Diocese of Harrisburg 1904-1909.* By the Rev. Jonathan W. Miller. With an Introduction by the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania. In two volumes. Special price, \$3.00 per set, carriage additional.

Longmans, Green & Co. New York.

*Treasures of Hope for the Evening of Life.* By the Late Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley S. John, Oxford. \$2.00 net.

Society for Promoting Christian Knowledge, London.

Macmillan Co. New York, American Agents.

*What It Means to Be a Christian.* By Vernon F. Storr, M.A., Rector of Bentley, Hon. Canon of Winchester Cathedral, Examining Chaplain to the Archbishop of Canterbury. \$1.00 net.

*The King's Gateway.* Thoughts in Verse and Prose Concerning Death and the Life Beyond. Collected and Arranged by R. E. Seife. \$1.00 net.

*Conquering and to Conquer.* By Frank Weston, D.D., Bishop of Zanzibar. \$1.00 net.

*Joseph and Asenath.* The Confessions and Prayer of Asenath, Daughter of Pentephres the Priest. Translations of Early Documents Series. By E. W. Brooks. \$1.25 net.

*The Third Book of Maccabees.* By C. W. Emmet, B.D., Vicar of West Hundred, Berks. Translations of Early Documents Series. \$1.50 net.

*Worship and Music.* Suggestions for Clergy and Choirmasters. By George Gardner, M.A., Mus.Bac., Archdeacon of Aston and Chancellor of Birmingham Cathedral. With a Prefatory Note by the Bishop of Oxford. \$1.00 net.

Richard C. Badger. Boston, Mass.

*Saved as by Fire.* By Cecil F. Wiggins, M.A., D.C.L. \$1.25 net.

Macmillan Co. New York.

*The English Village.* A Literary Study 1750-1850. By Julia Patton. \$1.50 net.

*The Coming of the Lord: Will it be Premillennial?* By James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary, Philadelphia, Pa. Author of *The World a Spiritual System: An Outline of Metaphysics, The Basal Beliefs of Christianity, The Psychology of Religion, Can We Believe in Immortality?*, etc. \$1.75 net.

George H. Doran Co. New York.

*The Secret City.* A Novel in Three Parts. By Hugh Walpole. Author of *Fortitude, The Dark Forest, The Duchess of Wroese*, etc. \$1.60 net.

*The German Conspiracy in American Education.* By Gustavus Ohlinger, Captain U. S. A., Author of *Their True Faith and Allegiance*, etc. \$1.25 net.

*The Unknown Wrestler.* By H. A. Cody. Author of *Under Scaled Orders, Rod of the Lone Patrol*, etc. \$1.50 net.

*Why Prohibition?* By Charles Stelzle. \$1.50 net.

Fleming H. Revell Co. New York.

*The One Great Society.* By Frederick Lynch. \$1.25 net.

*The Living Christ and Some Problems of To-day.* By Charles Wood. \$1.25 net.

## PAMPHLETS

From the Author.

*A Charge addressed to the Clergy and Laity at the 129th Annual Convention, February 5, 1919, by the Rt. Rev. A. C. A. Hall, D.D., LL.D., on the Twenty-fifth Anniversary of his Consecration.*

*The Glory and the Responsibility of Victory.* A Sermon Delivered in the Church of the Epiphany, Washington, D. C., on Thanksgiving Day, 1918. By the Rector, Rev. Randolph H. McKim, D.D.

Italian Chamber of Commerce. Chicago, Ill.

*Italy and Jugo-Slavia.* By Alceste De Ambrisi, Member of the Italian Parliament.

Church Missions Publishing Co. Hartford, Conn.  
*Observation Trips to the Church's Outposts.*

George S. Carson. Iowa City, Iowa.

*Intolerance.* Address of Ex-Judge John Campbell, Chief Justice Supreme Court of Colorado, delivered June 11, 1918, Iowa State University.

Library of War Literature. 511 Fifth avenue, New York.

*A Declaration of Interdependence.* Commemoration in London in 1918 of the 4th of July, 1776. Resolutions and Addresses at the Central Hall, Westminster. With an Introduction by George Haven Putnam. 10 cts.

General Assembly of Presbyterian Church. Witherspoon Bldg., Philadelphia, Pa.

*The Historical Significance of Denominationalism.* A Paper read before the Conference on Organic Union Held at the Invitation of the General Assembly of the Presbyterian Church in the U. S. A., Witherspoon Building, Philadelphia, Pa., December 4-5, 1918. By George W. Richards, D.D., Professor of Church History in the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

National Civil Liberties Bureau. 41 Union Square, New York.

*Political Prisoners in Federal Military Prisons.*

## PAPER COVERED BOOKS

Educational Department, Board of Missions. 281 Fourth avenue, New York.

*An Office of Intercession for the Church and Her Mission.* Including Church Extension, Social Service, and Religious Education. 70 cts. net.

## YEAR BOOKS

Christ Episcopal Church. Dayton, Ohio.

*Year Book 1918.*

## ANNUAL CONVENTIONS

## CALIFORNIA

THE QUESTION of electing a Bishop Coadjutor, proposed by Bishop Nichols, was a chief problem when the convention was held in Grace Cathedral, San Francisco, on February 4th, 5th, and 6th. At the same time the House of Churchwomen met in Grace Chapel, now known as Cathedral Hall.

Convention week began with a dinner for the House of Churchwomen at the Bellevue Hotel, and the clerical seminar dinner in Grace Cathedral parish house participated in by fifty of the clergy, on Monday evening. At both the addresses were on timely topics bearing upon post-war problems.

The opening service was the Holy Communion on February 4th, when the Bishop read his address, which opened with a consideration of the Church's part in meeting after-war conditions. "The vital world issue of our day is whether the Church of God can show our generation the things that belong to its peace and guide it into that peace."

Bishop Nichols dealt with two matters for consideration of the convention. Under the title, The House of Churchwomen Progressive, he sketched the history of that

valuable adjunct of diocesan life and activity and said:

"This year our House of Churchwomen holds its fourteenth meeting, and the outstanding fact of all its record is that it has had an attendance of delegates that has tested the capacity of every one of its meeting places, and an interest in its proceedings and a place and influence in our convention week that have in some respects re-infused the whole week with new life and zest, to say nothing of many lines of promotion of the diocese in general. This record has so impressed others that several dioceses and districts and the important Province of the Mid-West have paid it the sincere tribute of imitation. It has well kept pace with the sound, progressive status of womanhood in the Church as in the state. The able address of Mrs. Bulkley, the president, at the last meeting of the House, notes striking aspects of the fact that womanhood finds itself more in evidence in affairs of general public interest than ever before. Fourteen years have well justified the forecast of the House of Churchwomen that it would exhibit the best capacity of our Church womanhood for joint delibera-

tion and action on convention lines for the Church."

Under the head of *An Efficiency Measure*, the Bishop dealt with his request for the election of a Coadjutor. He said:

"Elementary in the peace breathed upon the Church by the great Peace Maker must there ever be peace of mind. That is the Psalmist's familiar maxim: 'Take heed unto the thing that is right, for that shall bring a man peace at the last.' And right efficiency in Church progress should ever have a prior claim on such heedfulness. Peace of mind for a diocese as for an individual dictates keenness of sense for its best possible functioning. Bell metal in the church tower vibrates in the high and exhilarating effectiveness of the chime only when every bell is toned to the best key. And the very notes of harmony we enjoy in our diocese by the blessing of God must be kept in tune by the effectual working in the measure of every part.

"In such a measure for the corporate policy of the diocese the personal equation should have but little place; and yet I feel you will not be unwilling to allow me to take you into my confidence in some of the

heart searchings which have led to the request for a Bishop Coadjutor. That there have been considerations of wishing to ease growing years from growing responsibilities was inevitable, even though there has been from the day of my coming a consideration unbroken and unbearing in all these years. Furthermore, you have responded continually to a real, if unavowed, policy of decentralization of duties not strictly episcopal which I have been able to carry out. By assuming on the part of clergy and laity a distribution of such duties financial and routine, especially in the provision of an archdeacon, who, I believe, has made a real precedent for such an auxiliary office in the American Church, you have very much simplified the office to its directly episcopal purview. And even now, with this human instinct for relief at the rounding of 'three score and ten', I confess that all my life values of what your loyalty and affection mean to me in themselves would be likely to counterbalance that human thought of rest, together with that other very human ambition to die in full harness, and to let things go on awhile as they are.

"But just because the diocese has taught me so much of its possibilities and of your coming up to them with fresh vision and initiative, in what is practically a new generation and under the inspiring challenge of a new world order, I believe I can honestly say that neither the wish for reduced duty nor the counteracting inertia to hold on have prevailed with me, but an out-reaching for guidance into that peace of mind which could only exist with the provision for the diocese now of new and adequate vigor and enterprise in its administration. Twice before something of the same sort has seemed to leave no alternative between 'marking time' or even falling behind, and going forward; in 1895, when the diocese of Los Angeles was given its so fitting separate episcopal oversight, and in 1910, when the same happy provision was made for the district of San Joaquin, each justifying in its respective way the passing over of administration from this episcopate. It is time not so much for the lightening of the laborer as for the fresh inspiring of the work."

The convention organized by the election of the Rev. Mardon D. Wilson as secretary, he having served in that capacity since 1896. Sickness prevented his attendance and the Rev. W. R. H. Hodgkin, the Rev. F. H. Church (who preceded Mr. Wilson as secretary from 1893 to 1896), and Mr. S. J. Taylor were appointed assistant secretaries.

A committee appointed to consider the part of the Bishop's address concerning a Coadjutor later made a report to the joint meeting of the two houses, presenting resolutions that the Bishop be urged to withdraw that portion of his request which refers to the time of his resignation of full ecclesiastical authority; recommending the election of a Coadjutor, but limiting jurisdiction to the missionary work and the institutions of the diocese with the exception of the Church Divinity School. It was also recommended that the Standing Committee be instructed, when requested by the Bishop to take steps to secure the required canonical consents and that the Board of Directors be instructed to decide upon the salaries to be paid Bishop and Bishop Coadjutor. It was suggested also that the time for holding the special convention be on or before ninety days before the meeting of General Convention.

The business of the first day was principally consideration of the report of the committee on canons and the nominations for the various committees.

On the second day the following were elected:

Standing Committee: The Rev. Messrs. W. H. Cambridge, John A. Emery, J. Wilmer Gresham, D.D., Edward L. Parsons, D.D. Lay—Messrs. J. P. Langhorne, L. F. Montague, G. A. Pope, H. C. Wyckoff.

Deputies to General Convention: The Rev. Messrs. Alex. Allen, J. Wilmer Gresham, D.D., Edward L. Parsons, D.D., H. H. Powell, D.D. Lay—Messrs. William H. Crocker, Frederic M. Lee, Louis F. Montague, H. C. Wyckoff.

Alternates: The Rev. Messrs. W. H. Cambridge, F. W. Clampett, D.D., H. E. Montgomery, A. W. N. Porter, Ph.D. Lay—Messrs. A. S. Bacon, E. D. Beylard, James P. Langhorne, George F. Wakefield.

The Bishop appointed Mr. James P. Langhorne as chancellor of the diocese and the Rev. W. A. Brewer as registrar.

Convention week is looked forward to as giving opportunity to renew acquaintances at the pre-convention dinners. That of the laymen was held in the week previous under the leadership of the Brotherhood of St. Andrew, when some two hundred assembled in Grace Cathedral Hall with some of the clergy and listened to stirring addresses concerning the Church's opportunities in post-war times, all being summed up by Bishop Nichols in his usual vigorous and thoughtful manner.

The House of Churchwomen dinner on Monday night was as always a brilliant affair with many excellent addresses. And the clerical seminar dinner departed from its usual custom of no speeches and listened to several addresses, among them that of the Rev. Dr. Clampett, who had recently re-

turned from service in France as chaplain of the "Grizzlies".

The crowning event of the week was the missionary mass meeting in the Cathedral on the evening of the first day, when a union of the choirs of the bay cities brought two hundred vested singers, most of the diocesan clergy, and over a thousand other members of the Church to a service of praise and a stirring address by Bishop Nichols.

The joint meeting of the convention and House of Churchwomen on Wednesday afternoon also filled the Cathedral. After this meeting the Bishop and Mrs. Nichols received at the Church Divinity School the delegates and their friends.

On Thursday evening the annual service of the Daughters of the King, the Brotherhood of St. Andrew, the Girls' Friendly Society, and the Guild of St. Barnabas was held.

Friday was Woman's Auxiliary Day and at the annual service Miss Muriel Alice Thayer was ordered a deaconess and will work at the Cathedral Mission of the Good Samaritan in San Francisco. The Bishop was the celebrant and made the address.

At the afternoon meeting the president, Mrs. Louis F. Montague, was in her usual happy and optimistic mood and the reports of progressive work were up to their usual standard of excellence. Again as last year the members listened to a helpful address by Miss L. M. Soulsby from England.

Saturday was Junior Auxiliary Day. A goodly number gathered in Grace Chapel for reports, and a missionary play was given, followed by a reception in the Divinity School.

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, February 17, 1919 }

DR. SLATTERY AND T. TERTIUS NOBLE PRESENT  
NEW HYMNAL

**A**T a meeting of the Church Club on February 10th, the Rev. Dr. Charles L. Slattery, rector of Grace Church, read a paper on the Church Hymnal about to be published. Recounting the history of the movement, begun in 1910 in Philadelphia, for the preparation under the auspices of the General Convention of a new Hymnal, the several stages of the work of the Commission in selecting words and music were described. The speaker took the position that the new Hymnal would be the authorized Hymnal of the American Church as soon as it was published.

Mr. T. Tertius Noble and a capable quartette of voices illustrated characteristic selections from the new publication. It cannot be truthfully said that there was unanimity of choice; the audience expressed by applause a preference for old and familiar settings. Ultra modern harmonization heard in some of the tunes will tax the capability of the average organist and choir people. If every parish had the service of such accomplished musicians as Mr. Noble and his quartette the satisfactory performance of such compositions might be assured. But it would be unfair to render a verdict on the work of the Commission until the whole book is in our hands and has been seriously studied and used in Church services.

Archdeacon Greig of Worcester, England, was introduced by Mr. Henry L. Hobart,

president of the Church Club. The distinguished visitor made a felicitous speech, referring to his visit to America a few years ago. With quiet humor he said that, in a country he could name, some critics of things liturgical, musical, and ceremonial, were said to be "too precious for words".

AT ZION AND ST. TIMOTHY'S

The Rev. Frederick Burgess, Jr., was instituted rector of the Church of Zion and St. Timothy on Sunday morning, February 16th, by the Bishop of New York. The sermon was preached by the Bishop of Long Island, father of the new rector.

A magnificent bronze altar vase, given by the congregation in memory of Miss Hilda Pelham Marshall, was recently dedicated. Miss Marshall was fifteen years in faithful service as parish visitor.

ORDER OF THE HOLY CROSS

On Wednesday, February 12th, the Rev. James Henry Gorham and the Rev. Alan Griffith Whittemore were professed at a special service in the Chapel of the Order of the Holy Cross, West Park, N. Y. The superior, the Rev. Fr. Hughson, received their vows. The sermon was preached by the Rev. Fr. Burton, S.S.J.E. Eleven members of the order, visiting clergy, friends, and relatives of the two candidates, were present.

Fr. Gorham is a son of Mr. Edwin S. Gorham of New York City and a graduate of Princeton University and the General Seminary. Fr. Whittemore, a graduate of Williams College and the General Seminary, is a son of the late Rev. Charles Tileson



Whittemore, sometime rector of All Saints' Church, Dorchester, Boston, Mass.

DEATH OF MRS. BRADNER

Mrs. Lester Bradner, prominent in Church work, and in civic and patriotic societies, died in Summit, N. J., on Friday, February 14th. Mrs. Bradner is survived by her husband, the Rev. Lester Bradner, Ph.D., director of the department of parochial education

of the General Board of Religious Education; and also by four children.

NOTES

At the regular monthly meeting of the Church Periodical Club, on February 24th at 11 o'clock in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street, the speaker will be the Bishop of Wyoming.

# MASSACHUSETTS BOARD SENDS OUT A MITE BOX SERVICE

## To Inspire Children's Lenten Work - About Parish Finances - Chaplain Rollins Recovers from Wounds-Notes

The Living Church News Bureau } Boston, February 17, 1919 }

THE Board of Education of the diocese has just met a long-felt need in suggesting some proper form to the simultaneous distribution of the Missionary Mite Boxes on Quinquagesima Sunday. It is understood that the Board of Missions next year will try to devise a similar plan. In the meantime there is no reason why rectors and superintendents should not personally make some such impressive plan as the Massachusetts board is suggesting, so that the mite boxes may be distributed and returned with an adequate ritual.

A dignified and impressive giving out of the mite boxes offers a telling opportunity of starting our boys and girls on their work for missions during Lent with a right spirit and a true motive. This is the form proposed:

"The scholars will go forward to the chancel step, or the altar rail, by classes, as called, each one receiving a mite box at the hand of the rector. The boxes should be conveniently arranged, a package for each class, with the teacher's name affixed, and a scholar's name written on each box. Before delivering the boxes to each class the rector may say:

"Receive these mite boxes in the Name of the Father, and of the Son, and of the Holy Ghost, as from the hand of our Lord Jesus Christ; and for love of him, and of His children who know Him not, strive to fill them with your offerings, diligently earned, praying daily for the growth of Christ's Kingdom. Freely ye have received, freely give."

"The minister will then read the name upon each box and hand it to the scholar with the leaflet of suggestions, and when all have received them the class will return to its place. In large schools, a delegate from each class may go forward and receive the mite boxes from the rector, who may address the body of delegates as follows:

"Receive these mite boxes for the scholars of your class in the Name of the Father, and of the Son, and of the Holy Ghost; as from the hand of our Lord Jesus Christ, and for love of Him and of His children who know Him not, may you all strive to fill them with your offerings, diligently earned, praying daily for the growth of Christ's Kingdom."

The service could be used in place of the usual opening or closing service, with such changes as seem fit.

On Saturday, May 10th, a diocesan service for the Church schools will be held at

the Cathedral, when the Lenten offerings will be presented.

PARISH FINANCES

The current issue of the *Church Militant* contains the most helpful and practical suggestion for the proper handling of parish finances that I have ever seen. At this time of the year when many small parishes are struggling to meet the deficit of last year and lack enthusiasm for this new year's prospects, it will be well to read and re-read the simple, businesslike statement of Mr. Wilkins:

"A parish treasurer who had difficulty in making collections turned in despair recently to another treasurer 'higher up' for information as to how the 'higher up' got in his money. The 'higher up' requested another parish treasurer to answer the question. The latter did so by sending the treasurer who was in trouble a sample lot of the blanks he used with success; and also intimating that the matter of making collections is a business proposition, and that quarterly settlements are out of date.

"The following suggestions may be useful to parish treasurers, but they are not intended for parish officers who do not use the weekly envelope system in connection with an every-member canvass; for such parishes are not entitled to any sympathy.

"First. The pledge cards have on them a request that notification be sent if the pledge is in arrears one month. The pledger signs this request, asking to be notified. The pledge cards also provide a place to indicate whether the pledger desires to pay weekly, monthly, quarterly, or annually.

"Second. When a pledge is in arrears one month a notice is sent which reads: 'In accordance with the request you made when your pledge was signed you are hereby notified that payments due thereunder, including next Sunday, are as follows: Benevolences ..... weeks. Total Amount, \$..... Parish Expenses.....weeks. Amount \$.....'

This is signed and dated with pen. No direct request for payment is made. This requested notice is sufficient; and an envelope addressed to the proper parish officer is enclosed.

"Third. At the beginning of the summer a printed circular letter is sent to pledgers of all excepting small amounts, to the effect that during the summer the attendance and the collections fall off, while the expenses go on, and asking that pledges for the vacation period be paid in advance, as far as possible.

"Fourth. About the first of December a printed slip is attached to all notifications stating that the vestry desires to have in charge of collecting the pledges and all bills paid at the close of the year, which requires that all pledges be paid in full, and asking that as many as possible pay their

pledges in advance for the month of December so that funds may be in hand promptly for this purpose.

"Both of these requests bring good results; and by regular and frequent notification very few of those who do not attend church regularly allow their payments to drift until they are so hopelessly behind, and so embarrassed by the amount due, that there is danger at the end of the year that the amount of the pledge will be reduced or withdrawn altogether.

"This system has proved successful because it applies ordinary business practice, with which everybody is familiar, to Church finances.

"CLARENCE H. WILKINS."

The writer of the above is assistant treasurer of Trinity Church, Newton Centre.

CHAPLAIN ROLLINS RECOVERS

Chaplain Lyman Rollins is reported on last week's casualty list as having been severely wounded, although details were printed weeks ago. In the fierce fighting preceding the signing of the armistice he was wounded in the left arm. Leaving the base hospital after some time, he fell and broke several bones in his hand, and following this accident suffered an attack of influenza. For a time it looked as if he might not return with the regiment, but he now declares himself fully recovered.

NOTES

Dean Rousmaniere made the following announcement yesterday relative to the Rev. Rolfe P. Crum, who contributed an article to THE LIVING CHURCH last week: "We are fortunate to secure the Rev. Rolfe P. Crum, rector of St. Mark's Church, Syracuse, as a member of the staff until June. Mr. Crum has just returned from overseas, where he has been a chaplain in the hospital service. He will make the address at 12:10 on Saturday, the 22nd, in commemoration of Washington. At the night service on February 23rd, he will speak of his work in France."

Bishop Lawrence has so far improved in health that definite arrangements have been made for him to go South. He and Mrs. Lawrence, accordingly, will leave Boston on February 24th, for Aiken, S. C., where they plan to remain until just before Easter. They may be accompanied by other members of the family.

The Alumni of the Episcopal Theological School will hold in St. Paul's Cathedral, Boston, on February 27th, under the leadership of Dean Rousmaniere, a quiet day.

RALPH M. HARPER.

NO SPECIAL COUNCIL IN NEBRASKA

THE STANDING COMMITTEE of the diocese of Nebraska has decided not to call a special council to elect a successor to the late beloved Bishop Williams. The election will take place during the annual council in Omaha on May 21st and 22nd. Canon Marsh, president of the Standing Committee, has been given discretionary powers to call upon neighboring bishops for the performance of necessary rites and functions appertaining to the episcopal office.

DEATH OF REV. S. M. HANFF

THE DEATH is reported on February 12th, at Statesville, N. C., of the Rev. Samuel Merrill Hanff, rector of All Saints' Church, Concord, in that state. He had formerly served as rector of Calvary Church, Wadesboro, and at St. Stephen's Church, Duke, both in North Carolina. He was ordained deacon in 1905 by Bishop Cheshire, who also advanced him to the priesthood in the following year.

# THE PHILADELPHIA LETTER

The Living Church News Bureau }  
Philadelphia, February 17, 1919 }

## THE BISHOP'S LENTEN LECTURES

**I**N accordance with his usual custom, Bishop Rhinelander will deliver a course of five lectures during Lent. The general topic this year is *The Old Church in the New Age: Studies in Reconstruction*. They will all be given at the Diocesan Church at 4:30 P. M., on Thursday afternoons. The dates and subjects are:

- March 6th—The Church and the Home.
- March 13th—The Church and Society.
- March 20th—The Church and Labor.
- March 27th—The Church and Politics.
- April 3rd —The Church and Religion.

## A NOTABLE VISITOR

The Ven. John H. Greig, D.D., Archdeacon of Worcester, England, who comes to this country at the invitation of a number of bishops and prominent priests, will spend the first week of March in Philadelphia. The schedule of his engagements here is as follows:

On the morning of Quinquagesima Sunday he will be the preacher in St. Mary's Church, Locust street, at a special service for the students and faculty of the University of Pennsylvania, and in the evening he will make an address to the student body of Bryn Mawr College. Monday, he will conduct the Pre-Lenten Conference of the clergy at the Diocesan Church, and in the evening will be one of the speakers at a supper for

Church students of the University of Pennsylvania. Tuesday afternoon he will hold a conference for women in Holy Trinity parish house. Thursday he will make an address to the students of the Church Training and Deaconess' House, and the students and faculty of the Divinity School. On Ash Wednesday, Thursday, and Friday he will be the preacher at the noon-day Lenten services at Old Christ Church.

## NEWS OF THE DIOCESAN CHURCH

The Pre-Lenten Conference of the clergy, an annual feature of the diocesan life, will be held this year at the Diocesan Church, beginning with Holy Communion.

At the request of a number of the clergy a short devotional service will be held here every Monday morning during Lent. Bishop Rhinelander will conduct the first service on March 10th. The service will begin at 10:45 and close promptly at 11:15.

## CHARITABLE TRUST FUND

The Church of St. Luke and the Epiphany recently received a gift of \$10,000 from Miss Anne H. Barnes as a memorial to her father, the late William H. Barnes. The sum is to be held in trust, and is to be kept separate from all other funds of the Church. It is stipulated that the income is not to be turned over to charitable institutions or organizations, but is to be used under the direction of the rector of the parish for the relief of cases of illness, distress, or want.

CHARLES A. RANTZ.

# THE CHICAGO LETTER

The Living Church News Bureau }  
Chicago, February 17, 1919 }

## WORKERS OF ST. BARTHOLOMEW'S PARISH

**T**HE Rev. Edward L. Roland, who succeeded the Rev. Harold Schniewind as rector of St. Bartholomew's, Englewood, reports that the parish has made extensive repairs and improvements in its property during the last six months.

A new and complete electric lighting system has been installed, all in conduit and complying absolutely with all ordinance requirements. Hardwood floors were laid in the sanctuary, in the memorial chapel, and throughout the parish rooms. The church has been entirely redecorated, also the parish house. New carpets have been laid in the church.

A beautiful memorial shrine erected in memory of the Rev. Mr. Schniewind has been given by his family.

The parish house has been entirely made over and equipped, the entire basement finished, and a new auditorium seating six hundred also finished. The house has been equipped with stage, curtains, scenery, check rooms, etc.

The church is now one of the most complete in the city. A very pleasing feature in the work now done was the personal service rendered by the men of the parish. The entire electrical and gas installation was done by the men of the church who came in the evenings for several months and worked until completion. This great saving enabled more to be done. The parish now has two chapels, a well-equipped auditorium, guild rooms, choir rooms, kitchen, vestry room, and office.

Notwithstanding the difficulties of a war year, all of this work was done without interfering with war, mission, or other outside work. The finances actually totalled

more than the year before, while the Christmas offering was the largest in the history of the parish, and \$500 more than a year ago.

## MEMORIAL SERVICE AT OAK PARK

Grace Church, Oak Park (Rev. F. R. Godolphin, rector), combined a commemoration of four parishioners killed in action, with the national memorial to Colonel Roosevelt on the 9th of February. Phil. Sheridan Post, G. A. R., paraded for the service, and Red Cross workers in uniform and Boy Scouts had places reserved.

In all 160 men went out from the congregation, and of these Major Rivet, of the regular army, Lietenant Sidney Crowley, Sergeant Herbert Brock, and Private Knowlton Fisk laid down their lives. The congregation stood while the records of these men were recited and while the choir sang the Contakion for the Faithful Departed.

In his sermon the rector referred to Theodore Roosevelt as one who when time had given perspective, would be ranked beside Washington and Lincoln, and further declared his whole-hearted support of universal military training.

Two hundred and twenty-five "fathers and sons" were present at the annual dinner on the evening of Lincoln's birthday held in the parish house of Grace Church.

## MORE GROUND FOR EVANSTON PARISH

St. Luke's parish, Evanston, has just purchased the apartment building to the south of the church on Hinman avenue, thus adding 50 feet to the church frontage. Six apartments in the building yield a good return on the purchase price. The plan is to tear down the apartment as soon as sufficient funds are in hand to warrant beginning the new parish house, for which the

architect is now making sketches. St. Luke's now has a frontage of 161 feet on Hinman avenue and the entire frontage of the block on Lee street, 380 feet, including, besides the rectory, two houses at present rented.

## NOON-DAY SERVICES

The following noon-day speakers will preach this Lent at the services held at the Majestic Theatre, under the auspices of the Church Club of Chicago. We shall miss Bishop Anderson in Holy Week, his customary time at these services. The Bishop will be overseas by then:

- March 5th to 7th—The Rt. Rev. Irving P. Johnson, D.D.
- March 10th to 14th—The Rev. James E. Freeman, D.D.
- March 17th to 21st—The Rt. Rev. Charles Flske, D.D.
- March 24th to 28th—The Rev. Bernard J. Bell.
- March 31st to April 4th—The Very Rev. H. P. Almon Abbott, D.D.
- April 7th to 11th—Dr. Wm. C. Sturgis.
- April 14th to 18th—(Unassigned).

H. B. GWYN.

## CONNECTICUT CHURCH MUSIC SOCIETY

AT THE Berkeley Divinity School, Middletown, Conn., on February 1st, a number of organists and choirmasters of the diocese assembled to organize the Connecticut Church Music Society. The day was spent in conference on different aspects of music in the Church, and the speakers were Dr. Percy Dearmer, Dr. Horatio Parker of the Yale School of Music, and Wallace Goodrich, Dean of the Boston Conservatory.

Dr. Dearmer speaking on Church Music from the Parson's Point of View said:

"Art consists in doing things well, but most choirs prefer to do pretentious things badly, not recognizing that all art is limited by the material at hand. The true artist recognizes his limitations and prefers practicable simplicity to unattainable elaboration. One of the limitations of Church music is that it must give the people what they like, music in their own vernacular. Folk songs are an important basis of good church music, as they have the vernacular background. *Old Hundredth* is an example of a tune with this merit.

"English and American Church music offers nothing that any continental musician pays any attention to. Continental music is brought to England, but no English Church music finds its way across the channel.

"A great field for musical achievement has been offered by the Cathedral foundations, but musical England has been unaffected by its offerings. A movement of reform has been well begun in England, however, with the establishment of two plainsong societies, a committee under the direction of the Bishop of Oxford, and the recent report of the Archbishops, appointing a commission to examine the state of Church music."

Dr. Horatio Parker led the discussion which followed: "A hymn tune," he said, "is the lowest form of musical life. Bach used hymn tunes, but never made any. The congregation should be given music that it needs, not what it wants."

In the afternoon, Dean Goodrich spoke upon the use of the organ, and feared the effect of the moving picture palace on Church music. When a church organist is playing in a picture theatre during the week he is likely to carry the spirit of the theatre into the Sunday service.

A motion was passed by the society memorializing General Convention on Church music, and asking appointment of a commission.

The following were elected officers: Patrons: The Bishop, the Suffragan Bishop,



Dean Ladd, Dr. Percy Dearmer, Dean Wallace Goodrich; honorary president: Dr. Horatio Parker; president, C. C. Brainard of Hartford; secretary, W. R. Cowles of New Haven.

The establishment of a Society like this, with its promise of effective action, is encouraging. Community singing has touched the imagination, and the Church has responded in part; but there is still much to be done. If every diocese should follow the example set by Connecticut, the Church would be greatly benefitted.

#### CHURCH WORK AT GREAT LAKES

DURING THE calendar year 1918 the representatives of the War Commission of the Episcopal Church at Great Lakes, says Chaplain Bell, writing for the *Diocese of Chicago*, came to know and minister to over four thousand of our own boys, in addition to their work for other men.



SERVICE AT THE RACINE AMPHITHEATRE, GREAT LAKES

Of these about one-eighth, 502 to be exact, came from this diocese. It is interesting to notice some facts about these men. 73 per cent. of them, 370, were communicants of the Church before they went to Great Lakes. This percentage is considerably higher than in most other dioceses of the Church, which would seem to show that our men in the diocese are receiving a fairly good pastoral care. Of 110 men baptized but unconfirmed, 49 were confirmed while at Great Lakes, or 45 per cent. Only 17 of the total number of 502 had not been baptized before arrival.

These men came from 85 district parishes and missions. Those sending the most were Christ Church, Waukegan, with 28, St. Luke's Church, Evanston, with 27, St. Peter's Church, Chicago, with 24, Christ Church, Chicago, with 22, and St. Mark's Church, Chicago, with 17. The largest number of men confirmed at Great Lakes from any one parish was from St. Luke's, Evanston. 5. Men from 35 different parishes were presented. The entire number of confirmations from the entire personnel at the station was 324, of which 15 per cent. were from this diocese.

#### DEATH OF MRS. C. R. WOODRUFF

THE SAD NEWS is received of the death of Mrs. Clinton Rogers Woodruff, wife of the editor of the department of Social Service

in THE LIVING CHURCH, which occurred at the Presbyterian Hospital, Philadelphia, from an attack of meningitis on Friday evening, February 7th.

Mrs. Woodruff, with her husband and family was a devoted member of St. Clement's Church, and was also active in many phases of war and benevolent work. She was president of the Eighth Ward School Board, treasurer of the Independence Square Unit of the Red Cross, an active member of St. Martin's House Auxiliary, and treasurer of the Cushman Club for Actresses, of which she was one of the founders. She had been actively identified with the various drives for the sale of Liberty Bonds, and with the movements for the relief of suffering from the war. She was a member of the Serbian and Armenian committees of Philadelphia and was deeply interested in the Lithuanians. With all this, Mrs. Woodruff found time for Church work and was devoted to her parish and to the work

General War-Time Commission. We have acted together. We have been speaking with one voice. We have been ministering with one love. We have been touching soldiers and sailors of our Army and Navy with one spirit. It is indispensable that this unity continue."

Conferences were held in New York City, Boston, Detroit, Chicago, St. Paul, Minneapolis, St. Louis, Pittsburgh, Cleveland, Philadelphia, and Brooklyn. Men of national prominence, intimately associated with the Church's work of Reconstruction, spoke in each of the cities. The Rt. Rev. Wilson R. Stearly, D.D., addressed the conferences in most of the cities.

Through the efficient work of the advance committee, permission had been obtained in Minneapolis for the Interchurch speakers to deliver their message from eleven of the pulpits Sunday morning. Unquestionably the high mark of the tour was reached at Minneapolis through these wonderful gatherings. In the evening in the Hennepin Methodist Church (the fourth service for the day in that church) 2,000 people gathered.

This series ended with Interchurch Sunday, February 16th, postponed one week on account of the celebration of memorial Sunday for ex-President Roosevelt. There was a union service in the Cathedral of St. John the Divine, New York, with the following speakers: The Rt. Rev. David H. Greer, D.D., the Rt. Rev. Charles H. Brent, D.D., Bishop William F. McDowell, D.D., the Rev. William Adams Brown, D.D., and the Hon. Josephus Daniels, Secretary of the Navy.

#### GIVES ROOSEVELT MEMORIAL ADDRESS

BISHOP DARLINGTON of Harrisburg was the speaker at a Roosevelt memorial service on the appropriate Sunday at the North Dutch Reform Church, Newark, N. J. Bishop Darlington was a warm friend of Mr. Roosevelt, from whom he received a letter only shortly before the death of the latter and a check for \$100 to help in the Church work in the coal mining region of Pennsylvania. During the same week Bishop Darlington preached a Victory sermon in the Cathedral in Montreal, where, in connection with the Bishop of Western Michigan, he had given a war message last September. He also preached before the Montreal Synod on the tenth anniversary of the consecration of Bishop Farthing.

#### LABOR AND THE PEACE CONFERENCE

A SERIES of inter-allied labor conferences has resulted in a programme of international minimum standards of protection for labor. Every effort will be made to have this programme included in the terms framed by the Peace Conference. Among the claims insisted upon are: One day's rest in seven; prohibition of child labor; prohibition of night work for women and children and limitation of their working hours; the fundamental right of labor to organize.

It is doubtful if any terms could be more vital to lasting peace than those aimed at stabilizing industrial relations. In the effort to determine the right of these issues the pulpit should offer leadership and the pew should show the way by examples of just dealing. The one cure for industrial unrest is practical Christianity.

The Commission on the Church and Social Service, 105 E. Twenty-second street, New York, is prepared to assist the clergy who wish to preach on these pressing social themes.

of the Church at large. She is survived by her husband and a married daughter. Mrs. Woodruff had been ill for a short time only and her condition had not been considered serious until immediately before the end.

#### INTERCHURCH EMERGENCY CAMPAIGN

THE TOTAL attendance at mass meetings and conferences held from January 20th to February 1st, to introduce the Interchurch Emergency Campaign, is conservatively estimated at 16,000. While attendance varied greatly, the local clergy and prominent laymen were always widely represented, and their enthusiastic support was enlisted. The two fundamental points driven home were, first, the urgency of the opportunity and the critical need of immediate action, and, secondly, the necessity for inter-denominational cooperation.

Perhaps the most thorough-going summary of the purpose of the campaign was given by Dr. Robert E. Speer, Chairman of the General War-Time Commission of the Churches: "It is a time for united and cooperative action such as is represented in this Interchurch Emergency Campaign. Such action is possible. During the war we had over twenty Protestant denominations in the country officially represented on the



MAP SHOWING OUTLINE OF PROPOSED NEW YORK DIOCESES

**REDELINEATION OF NEW YORK DIOCESES**

FOR SOME years a proposition to re-delineate the dioceses in New York has been under consideration. A committee to consider the matter has existed in the diocese of Central New York for seven years. Other dioceses appointed similar committees and a general meeting was held in Syracuse in November last, as reported in THE LIVING CHURCH, when a tentative plan was submitted by the Central New York Committee. This plan was approved and referred to all the bishops of the state for their advice. On January 28th a conference of bishops and committees was held at Albany, when the following plan was decided to be most practicable:

The dioceses of New York and Long Island should remain as at present.

The diocese of Albany should consist of the counties of Columbia, Rensselaer, Washington, Greene, Albany, Schenectady, Saratoga, Warren, Clinton, and Essex, excepting the towns of St. Armand and North Elba.

The diocese of Utica: The counties of Oneida, Herkimer, Hamilton, Fulton, Montgomery, Schoharie, Otsego, and Delaware, excepting the parish of Christ Church, Deposit.

The diocese of Syracuse: The counties of Oswego, Onondaga, Madison, Cortland, Chenango, Broome, Tioga, Chemung, Tompkins, and Cayuga, together with the parish of Christ Church, Deposit.

The diocese of Rochester: The counties of Monroe, Wayne, Livingston, Ontario, Yates, Seneca, Schuyler, and Steuben.

The diocese of Buffalo: The counties of Niagara, Erie, Orleans, Genesee, Wyoming, Chautauqua, Cattaraugus, and Allegany.

The diocese of Watertown: The counties of Lewis, Jefferson, St. Lawrence, and Franklin, together with the towns of St. Armand and North Elba of Essex county.

By this plan the diocese of Western New York would be divided into two and in the diocese of Rochester would be included one county now in Central New York. The northern part of the diocese of Albany would be joined to the northern part of the diocese of Central New York, and the western counties of the diocese of Albany would be included in the proposed new diocese of Utica.

The estimated communicant strength would be as follows: Albany, 17,000;

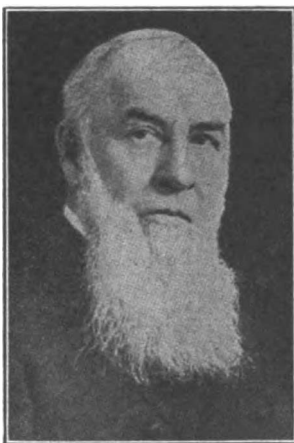
Utica, 11,000; Syracuse, 15,000; Rochester, 14,000; Buffalo, 20,000; Watertown, 6,000. Parishes and missions would be divided thus: Albany, 92; Utica, 79; Syracuse, 91; Rochester, 77; Buffalo, 96; Watertown, 56.

Printed official statements of the action taken are now going out to the proper authorities, in order that the matter may be brought before the spring conventions. It is hoped that it will be possible to bring the proposed changes before the next General Convention. In the meantime committees are being appointed to consider the proper distribution of funds, and other legal and canonical questions.

Correspondence on the subject of redelineation is solicited and should be addressed to the Rev. Theodore J. Dewees, Christ Church Rectory, Binghamton, N. Y.

**JUDGE W. J. TURNER DEAD**

MILWAUKEE CHURCHMEN learn with deep sorrow of the death of Judge W. J. Turner, senior warden of St. James' Church, which occurred on Saturday, February 15th, at



JUDGE W. J. TURNER

the age of 70 years. Judge Turner had been vestryman and warden of that parish for a whole generation and was intimately associated with every phase of its activities during many years. As a judge in the circuit court he was also among the most prominent citizens, while he had a leading place in the masonic fraternity. Indeed few citizens would be so generally mourned in the city as Judge Turner. The burial service was held at St. James' Church on Tuesday.

**MEMORIALS AND GIFTS**

THE CHURCH OF THE INCARNATION, Brooklyn, N. Y., has been presented by Mrs. E. E. Tucker with a heavy brass old Latin processional cross.

ON FEBRUARY 10th, in Grace Church, Elmira, N. Y., there was unveiled a tablet to the memory of Mrs. Jessie Brown Jaggard, matron of nurses, who died while on duty with the Canadian Army Medical Corps in Lemnos. This tablet, erected by the officers and nurses of Units 1 and 3 of the Canadian Medical Corps, is of brass, and is bordered with maple leaves and the arms of the corps.

THE CHURCH OF THE ANNUNCIATION, Glendale, L. I., has received during the past two months the following gifts and memorials from parishioners and friends. A sterling silver chalice and paten, a silver corpus for the altar cross, a brass door for the tabernacle, a sanctus bell, a sanctuary lamp, a brass missal stand, a rood-beam, a new white burse and veil, side curtains for the altar, a linen alb, amice, and girdle. Last year the debt on the Church property was reduced by \$1,500.

**THE CHURCHMANSHIP OF STOCKINGS**

"MOTHER," said a seven-year-old boy of St. John's Church School, Winthrop, Mass., speaking out of a clear sky with that omniscient power of observation which has perplexed wise parents of all ages, "we boys do not wear white stockings in our Church school."

Naturally astonished Mother (a Congregationalist, who, like all good mothers, likes to see her boy dressed in spotless white as the outward and visible sign of the inner and spiritual freshness of his heart): "Why?"

Matter-of-fact Boy (temperamentally detesting white, who has a mind which practically understands the law of the concept of necessity, that necessity is the mother of invention): "We use black stockings in our Episcopal Church school, for the white stockings would get dirty as we kneel down to pray!"

**CENTRAL NEW YORK**

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

Clericus Learn Government Plan for Combatting Disease—Centenary of Bishop F. D. Huntington—Parish Canvass

IN ORDER to be fully informed about the government plan for combatting venereal disease, in which the clergy have been asked to cooperate, the Binghamton clericus secured Dr. Frederick W. Sears of the State Health Department to present the subject at their meeting on February 12th, each clergyman being requested to bring a physician from his parish with him. Dr. Sears presented the facts, that the government has learned by dealing in the army with a large cross section of the life of the whole country, as to the astonishing prevalence of venereal disease. There was three times as much disease among drafted men as in the regular army, and during the war this was the greatest non-efficiency cause of any, not excepting wounds. He said that the clergy could best assist by creating public sentiment, especially against licensed prostitution, by teaching continency, by urging stricter marriage laws, by promoting athletic clubs and public recreation, and by securing health committees to be a source of propaganda.



THE *Post Standard* of Syracuse, in its editorial columns, recently called attention to the birthday of Bishop Frederic Dan Huntington, May 28, 1819, and urged that the centenary be observed in that city and in the diocese which he served so long and faithfully.

A REMARKABLE every-member canvass was held in Grace Church, Cortland (Rev. Arthur H. Beaty, rector), on February 2nd. The Rev. Franklin J. Clark, secretary of the Forward Movement of the Board of Missions, had preached on January 19th in the morning and held a conference with the congregation at the close of the evening service. Mr. Clark aroused so much enthusiasm that a men's dinner was held in the parish house January 31st. The guild prepared for sixty-five and one hundred and twenty-five were present. Mr. Clark gave the principal address, and other speakers were Mr. Paul Paine, the Rev. O. D. Smith, and Senator Lusk, who suggested that if the canvass succeeded, the rector's salary be made \$2,000 instead of \$1,200. Thirty-six men received Holy Communion in a body Sunday morning and after lunch went out; to report at the evening service. When the men went out there were 120 pledges, a parish income of \$2,000, and almost nothing for missions. When they returned there were 275 pledges, with many more to be seen, an income of \$4,500, and \$650 pledged for missions. Thus the Church's income increased 150 per cent., and is more than double what it ever has been. The rector's salary has been raised to \$2,000. A men's discussion group on missions has been formed and will meet every Sunday. A club of one hundred men is being organized.

ST. MARK'S CHURCH, Clark Mills (Rev. W. J. Willson, rector), is showing marked progress, having recently become self-supporting, following an every-member canvass. The rector's salary has been increased one-third, and a vested choir organized.

ON JANUARY 27th, Sister Hilary, formerly Miss Grace Neal Dolson, Ph.D., Professor of Philosophy at Wells College, Aurora, took her final vows as a member of the Sisters of St. Mary, at their convent at Peekskill, N. Y., where she has been since 1916.

**CONNECTICUT**

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

Social Service Conference—New Parish Plant Planned at Westville—Need of Home for Aged—Memorial Chapel

THE USUAL mid-winter conference of the diocesan Commission on Social Service will be held at Middletown on March 3rd and 4th in cooperation with the Federation of Churches.

PLANS UNDER consideration by St. James' parish, Westville, New Haven (Rev. John Frederick Sexton, rector), contemplate an entirely new parish plant which the growth of this suburban parish is making imperative. The first unit will be the church, to be followed later by rectory and parish house.

THERE SEEMS to be considerable need in the diocese for a home for old men and old married couples. At the last diocesan convention a committee was appointed, and a questionnaire has just been sent out. There is talk of turning the old Glebe House at Woodbury into such a home.

THE MORNING CHAPEL of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), begun in the days when Bishop Perry of Rhode Island was rector,

and only partially completed—but far enough to be used for early celebrations and week-day services—if present plans do not fail will be finally completed along plans drawn by Goodhue of New York in time to be dedicated next All Saints' as a memorial to the world peace.

**ERIE**

ROGERS ISRAEL, D.D., Bishop  
Return of Bishop Israel

BISHOP ISRAEL held his first service since returning from France in the Cathedral at Erie, February 16th. On Monday the congregation and the community in general were given an opportunity to meet him at a reception in the chapter house. The Bishop is in the best of health and the experiences through which he has passed have apparently done him no harm. He was met at New York by the treasurer of the diocese, Mr. Turner W. Shacklett, a "self-appointed" reception committee. The Rev. Dr. Aigner had also gone to meet the *Espagne*, on which the Bishop sailed, but was unable to await the ship's delayed arrival.

**HARRISBURG**

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

AN INDEBTEDNESS amounting to a little over \$6,000 has been an annoyance to St. Luke's Church, Altoona (Rev. G. R. Bishop, rector), for some time. Recently it was determined to extinguish it, and a parish meeting was held on February 6th, at which the Bishop was present, as well as the rector and the Rev. M. DuP. Maynard. The meeting was held in the new parish house,

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which provides a place of clean recreation and entertainment for the local population as well as for returning soldiers. After a supper served by the young women of the parish, \$730 more than the entire debt was quickly raised.

**MARQUETTE**

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

**A Restatement and Correction**

ST. AGNES' GUILD of the Church of the Ascension, Ontonagon (Rev. Percival C. Bailey, minister-in-charge), has recently paid off a parish debt of a little over \$300—the only incumbrance which has stood against the parish. Last week's reference to a debt of \$1,100 was not justified.

**MICHIGAN**

CHARLES D. WILLIAMS, D.D., LL.D., Bishop  
Parish Anniversary

ST. PAUL'S CHURCH, Saginaw, celebrated its sixty-fifth anniversary on January 25th to 27th. The festival began on Saturday with Holy Communion, while on Sunday there was an appropriate sermon by Archdeacon Jermin of Bay City, and in the evening a reception was held at the home of the rector, the Rev. Paul R. H. Reinhardt. On Monday a dinner was given at the Auditorium, followed by the concluding service at the church, when the Rev. E. J. M. Nutter preached. The offering at that service was given to the parish endowment fund.

**MINNESOTA**

FRANK A. MCELWAIN, D.D., Bishop  
Church School Institute—Memorial Services

TWO IMPORTANT resolutions were passed at the institute of the Church School Association in St. Paul's Church, Minneapolis, February 6th. The first changed the date of the annual meeting to coincide with that of the diocesan council and the other recommended appointment of a paid Church school secretary. Papers were read by the Rev. E. M. Cross, the Rev. F. L. Palmer, and others. At the evening session addresses were made by Miss Kathrene Sleppy and the Rev. G. S. Keller. Mr. W. T. White of Linden Mills was elected president and Miss Yardley and the Rev. E. R. Todd secretaries.

IN ALMOST every church in Minneapolis and St. Paul, fathers and sons' dinners were held during the week of February 9th to 15th. Large numbers and splendid speeches were the features of all these gatherings.

IN THE different churches where special services were held in memory of the late Theodore Roosevelt on February 9th, the congregations were composed largely of men and boys, and in a number of instances the Boy Scouts took a prominent part.

**NEBRASKA**

**Americanization — Diocesan Journal Includes History by Rev. John A. Williams**

THE SOCIAL SERVICE COMMISSION has been laying plans to help in the Americanization of the nation. For this work Omaha presents relatively as large a field as any other city in the great middle west.

THE JOURNAL of the fifty-first council has been sent out. It is especially interesting because it contains an historical sermon by Bishop Beecher, and also an historical review of the growth and development of the Church in Nebraska from 1868 to 1918, by the Rev. John Albert Williams, historiographer of the diocese. This historical review covers 63 pages of the Journal.

**NEW MEXICO**

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

**Influenza, Snow, and Cold at San Juan Mission**

AT THE San Juan Indian Mission, the prevalence of influenza among the Indians has greatly increased the hospital work. In addition, the unusual amount of snow, with extreme cold, has added difficulties. There being no bridge across the river between the mission hospital and the town of Farmington, it has been difficult, when there has been so much snow and ice, to get needed supplies. The lady missionaries deserve praise for these heroic efforts.

**OHIO**

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

**Cathedral Notes**

THE FATHER AND SON DINNER, held in Trinity Cathedral Parish House on Lincoln's birthday, was one of the most enjoyable and largely attended ever held in Cleveland.

The speaker was the Rev. Wm. Torrence Stuchell, D.D., the boys of the Cathedral being represented by Donald Horton.

FOR SEVERAL YEARS, throughout the winter season, a social hour has been held at the conclusion of the vesper service in the Cathedral at Cleveland on Sunday afternoons. At these social hours in the Brotherhood rooms in the parish house light refreshments are served, and the congregation have opportunity to fraternize. The social hour is controlled by different women's organizations. During February the Girls' Friendly Society have charge.

**OREGON**

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

**New Dean Chosen—Bishop Sumner Will Address Northwest Congress — Brotherhood Propaganda**

THE REV. ROBERT S. GILL has been chosen Dean of the Pro-Cathedral of St. Stephen the Martyr. He has been conducting the services since the first of the year, and will enter upon his parochial duties as soon as his war service is completed. Dean Gill was rector of St. Paul's Church, Salem, five years, resigning last July to take up welfare work in the Spruce Production Division, where he held the rank of first lieutenant. His institution will take place soon.

BISHOP SUMNER will be one of the speakers at the Northwest Congress, of the League of Nations meeting in Portland. The Bishop also recently gave a Roosevelt memorial address at Camp Lewis, American Lake, and before the legislature at Salem.

THE BROTHERHOOD OF ST. ANDREW is endeavoring to organize a chapter in each parish and mission in the diocese. It is taking the lead in welcoming returning soldiers.

**RHODE ISLAND**

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

**Return of Bishop Perry—Brotherhood Election—Services**

BISHOP PERRY has engaged passage on the *Adriatic*, advertised to sail from England on February 19th.

THE DIOCESAN assembly of the Brotherhood of St. Andrew at a recent meeting elected as president for the ensuing year Mr. Charles Hewitt Smith. Mr. H. F. Harbach, the new secretary and treasurer, is a member of the National Council.

SERVICES for the deaf are now conducted twice a month, the second and fourth Sun-

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days, in the beautiful side chapel of Grace Church, Providence. The missionary to the deaf, the Rev. George H. Hefflon, has secured the help of lay readers, which enables him to have more frequent services than formerly at the places in the province under his charge.

IN APPRECIATION of what has been accomplished at St. John's Chapel, Ashton, as evidenced at its fiftieth anniversary recently celebrated, generous supporters of the parish are to give to the chapel a new Austin organ, to be in place for the services on Whitsunday. The parish has been ministered to for the last twenty-five years by the Rev. William Pressey.

AT THE Tuesday evening services during Lent at St. John's Church, Providence (Rev. J. F. Scott, rector), addresses will be given by the following prominent ministers of the city: The Rev. A. B. Cohoe of the First Baptist Church, the Rev. Arthur H. Bradford of the Central Congregational Church, the Rev. R. D. Hollington of the Matthewson Street Methodist Church, the Rev. A. M. Krom of the Beneficent Church, the Rev. C. M. Gallup of the Central Baptist Church, and the Rev. J. E. McConnell of the Union Congregational Church.

**SOUTHERN VIRGINIA**

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

Lenten Services—Southwest Convocation—Colored Chapel Freed of Debt

THE RECTOR of Christ Church, Roanoke, with a body of men from his congregation, has worked up a plan for Lenten services in one of the down-town theatres. Prominent clergy of the Church and other communions have been engaged to speak. This is the first attempt to hold such services.

REPORT from the southwest convocation states that the Summer school for Sunday school workers will be held in June at Wytheville. The diocesan board hopes to develop a similar school to be held in the city of Petersburg this coming summer.

THE CHAPEL OF THE GOOD SHEPHERD (colored), Lynchburg, built about ten years ago, has been greatly encumbered by debt. At a meeting a short time ago of representatives of the three parishes of Lynchburg the greater portion of the debt was pledged to be paid at an early date.

**WASHINGTON**

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

Diocesan House — "Billy" Sunday — Guild of Servers and Lay Readers

AT THE house-warming given February 8th at Trinity Diocesan House by the Navy League, an address of welcome was made by the Hon. David Jayne Hill, formerly U. S. Ambassador to Germany. Dr. Hill spoke of the great work accomplished by the Church in upbuilding the morale of the troops, a work to be continued here among the returning and discharged soldiers. The Bishop, responding, said he had been deeply gratified to hear from Bishop Brent, and indeed from all sides, of the good work of the chaplains. He also said that the work at Trinity would extend to the civilian population.

THE SERVICE inaugurating the work at Trinity Church as the diocesan centre occurred Sunday, February 9th. The clergy of the Cathedral staff cooperated with the rector, the Rev. David R. Covell, and the service was of popular character, with music rendered by the Cathedral choir. The flags of the allies were unfurled one by one

from the balcony which runs around three sides of the church; and a Chinese flag was unfurled by a member of a Sunday school class of Chinese boys. The preacher was the Rev. Dr. Ernest M. Stires, who spoke of his experiences under the Y. M. C. A. in France, telling many first-hand stories of the spirit and bravery of our men and of the high courage among the soldiers and people of the war-devastated countries.

"BILLY" SUNDAY and his company made a one-night stand in Washington on February 10th. "Billy" kept the attention of the crowded Y. M. C. A. hut during an address of slam-bang patriotism and highly decorated comment on current events. In a prayer notable for its speed, length, and lack of variety, "Billy" informed the Lord of nearly every person who had been kind to him during his campaign in Washington last year, and thanked the Lord for the thousands brought to salvation by hitting the sawdust trail. Washington hasn't noticed the difference, however.

THE THIRD annual service of the Washington Guild of Altar Servers and Lay Readers was held at the Church of the Ascension on February 12th. The preacher was the Rev. J. W. Austin.

THE ANNUAL meeting of the Washington Auxiliary Committee on Virginia Mountain Missions was held on February 12th at the residence of Dr. William C. Rives. The speakers were the Ven. Archdeacon Neve and the Rev. W. Roy Mason, who gave a sympathetic and humorous account of difficulties in work among the mountaineers, and made clear the importance of the work and its good hope for the future. Several Washington parishes send yearly barrels of clothing and other contributions to the Virginia missions.

A SPECIAL EFFORT is being made by the people of the Chapel of the Nativity, under the leadership of the Rev. Enoch M. Thompson, to pay off the debt of \$1,675 before Easter.

THE REV. SEBASTIAN DABOVITCH, Serb-Archimandrite, gave addresses on Serbia on February 9th, in St. Thomas' Church and Epiphany Church. He is a member of the North American committee for the World Conference on Faith and Order, and representative in the United States of Demetrius, Archbishop of Belgrade.

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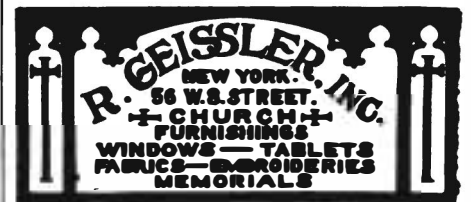
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**WEST VIRGINIA**

Wm. L. GRAVATT, D.D., Bishop

**Northwestern Convocation — Diocesan Hospitals**

THE WINTER MEETING of the northwestern convocation was held in Christ Church, Clarksburg, on January 29th and 30th. The Holy Eucharist was celebrated on Thursday, after which there was a business session. In the afternoon, the Rev. F. C. Price read a paper on The Church and Reconstruction, treating his subject along the lines of evangelistic effort, social service, and religious education. The paper provoked lively and instructive discussion. At evensong the Rev. W. M. Cleaveland of Weston and the Rev. R. E. L. Strider of Wheeling presented general and diocesan missions with special reference to post-war conditions. Friday morning was given over to reports and routine. The meeting adjourned at noon to convene in summer session in the Church of the Good Shepherd, Parkersburg.

THE DIOCESAN hospitals, the Sheltering Arms at Hansford and the Reynolds Memorial at Glendale, rendered excellent service in caring for the sick during the recent epidemic. The former institution, ministering mostly to miners in the New River coal fields, is soon to be enlarged again, to meet increased patronage.

ALL PARISHES in the diocese are manned, and only three mission fields are vacant at the present time.

**RECLAMATION**

"BREAK UP your fallow ground, and sow not among thorns."

This was the call to a nation to make larger use of its opportunities and to use finer discretion in the choice of the soil in which to sow those large principles of life that produce ultimately the best and most enduring results. The implication contained in the admonition is that the nation had been unmindful of the value of its ground and hence had failed in making the best use of it and, again, its sowing had been without discrimination or good judgment with the result that thorns had destroyed its product.

Some one once said: "There are stops in our organ that we have never drawn, and that may contain our divinest harmonies." This is only another way of saying that some of the best things in life we fail to achieve because we misuse or fail to use the opportunities that lie nearest at hand. To know a thing is a distinct advantage, but to know how to use and get the largest results out of our knowledge is infinitely more important. The man who understands values has a large advantage, but the man who knows how to use and employ values is the man who ultimately comes to success. This has its wide application to our whole system of education. We are beginning to learn what the purpose of education is, and some day we may progress so far as to relate education to the practical needs of our system of living.

A fine dictum for our time is the word of the Master: "Let nothing be lost." All this has its application to the things of character. There is doubtless a way of making the crooked tree straight as well as of making the crooked life splendid and useful. Here, let us say, the finest Christian sympathy is demanded as well as the most infinite patience and the largest spirit of hopefulness. There is fallow ground all about

us, unused soil, and a lot of this, through the greatest carelessness in the method of sowing, is unproductive. Sowing among thorns is a profitless thing. If the ground is to yield its full harvest, the thorns must be removed. The thorns in our human life are the vices and sins that are all too prolific. As we conceive our great task it is a work of reclamation and redemption; the reclamation and redemption of men and things is the big work that lies immediately ahead. We are going to make the world a fit place in which to live, but we shall make it fit only as we make it better, and we shall make it better through a finer and saner use of the materials with which we have to do.—REV. J. E. FREEMAN, D.D., in the *Minneapolis Tribune*.

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