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**The Living Church**

The State Historical Society

VOL. LVIII

MILWAUKEE, WISCONSIN.—JANUARY 26, 1918

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

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THE OBJECT of our worship is the One God, He who by His commanding word, His arranging wisdom, His mighty power, brought forth from nothing this entire mass of our world, with all its array of elements, bodies, spirits, for the glory of His majesty; whence also the Greeks have bestowed on it the name of cosmos; the eye cannot see Him, though He is (spiritually) visible. He is incomprehensible, though in grace He is manifested. He is beyond our utmost thought, though our human faculties conceive of Him.—Tertullian.



# The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 26, 1918

NO. 13

## EDITORIALS AND COMMENTS

**W**E had hoped to devote a considerable amount of space in this issue to the activities and requirements of the War Commission of the Church, in anticipation of the special offering for its work which all our churches are asked to make on next Sunday. The demoralization of mail, followed by the enforced holidays, has left us, however, without the material which the Commission had promised for the purpose.

### The War and the Church

Our own readers have been kept in constant touch with the war activities of the Church through the letters and articles by Bishop McCormick, Bishop Israel, and others, that have appeared in these columns. Both in France and in our army camps at home the Church is seeking to follow up her sons, give them the sacraments and spiritual counsel, hearten them for whatever may lie before them, and let them know that the Church at home cares for them. There is no attempt to duplicate the social work which the Y. M. C. A. is doing, and the courtesies of that useful organization are abundantly extended to our clergy and Church workers. The spirit of comity existing between these is excellent.

As one branch of our war work, the activities of the Brotherhood of St. Andrew are especially notable. Before the War Commission was appointed the Brotherhood had realized its responsibility and started upon its work. A considerable number of lay workers have been sent to army camps where, supplementing the work of chaplains and Y. M. C. A., they are keeping in touch with Churchmen and doing what they can to minister to them. The excellent preliminary report of the organization, just published, is summarized on another page. The Brotherhood work is a part of that which is supervised and financed by the War Commission.

On Sunday, January 27th, the churches throughout the country will make an offering, and we trust a very great offering, for the support of the War work of the Church as it has been planned and is now being carried through by the Church War Commission.

In these days the sum of half a million dollars does not seem to be a large one. At all events it is not large enough to justify the creation of an elaborate organization throughout the Church in order to collect it. The War Commission has placed the subject before the Church through its literature and now depends upon the leadership of the clergy and the loyalty of the people to respond.

One word as to the purpose of this campaign. No one begrudges a dollar that has been given to the Red Cross. It is for the healing of the bodies of our soldiers and sailors, the alleviation of pain, and for enabling the wounded to take up again their occupations after the war. It is for reestablishing the exiled peoples of France, Belgium, and other countries in their homes. Nor does one begrudge a dollar given to the Y. M. C. A. for the building of huts, for its social work

and moral influence, and for the cheer that it gives the men.

If, however, the Church, with its ministrations and sacraments, has a place in the life and character of those of us who remain at home, how is it possible for us to profit by these blessings if we refuse to do everything in our power to give to the boys and men who are risking their lives for us the same privilege? There has never been a time in their lives when they were in greater need of the ministrations of the Church. The young farmer leaves his wife and children and the quiet of the prairie and steps into the great cantonment. Most of us have no conception of the utter loneliness that may sweep over such a man in the crowd and noise of the camp. There is no moment in the day when he can be alone. Even his prayers must be in public, and it seems as if his inmost thoughts must be heard by the crowd. It is at such a time that the sympathetic and human touch and voice of a chaplain give cheer. These men and boys have days of temptation in camp and in hours of leave. For the time when these are sick in the hospital, or are wounded and depression overwhelms them, surely every man, woman, and child in the Church will count it their privilege to give and give largely that these men may receive spiritual comfort and cheer. These are days of testing, when the Church is to be tested. If she neglects her children in camp and at the Front, what can she expect of her children when they return home?

We add also one counsel. What with storms, mail delays, and enforced holidays, the plan to reach the whole Church on January 27th may not be successful. If any church was unable to do its part on that day, or any individual was not reached, by all means let the following Sunday be devoted to the purpose.

The literature of the War Commission, which has been distributed through the parishes, has informed the readers of THE LIVING CHURCH of the plans and work. This, therefore, is our last word before the end of the campaign. Before you make your gift, think for a moment of your blessings in the Church, and of what your gift will do to bless and help a soldier and sailor at the Front, and then give generously and with a thankful spirit.

**W**HAT should be the attitude of loyal citizens toward shortcomings that may develop from time to time in our government's management of matters pertaining to the war?

Citizens and the Administration

That there would be shortcomings was inevitable from the first. That Congress would begin its long session by investigating was as certain last April as it is this January.

"The President" is the war-making power, war having once been declared and supplies voted. But "the President" is a totality of a thousand individuals, more or less. Each

of these individuals must decide some question of magnitude in the name of the composite individual, "the President". Each of them will loyally make the attempt to carry out the policy whose detail, in some small part, is entrusted to him; each must decide something by himself, must make some contract, must answer or neglect to answer some governmental letters, must make a fragment of the history which America and the world are making to-day. And the success and the failure of each of these many individuals is the success and the failure of "the President". John Smith and Thomas Jones, fragments of the great composite entity, are wholly unknown to the people of the United States; what they do or neglect to do the people glibly—and rightly—attribute, without a moment's hesitation, to "the President".

Thus it was perfectly inevitable from the start that "the President" would do some things well and some things badly; that "he" would fall down badly on some phases of his duty; that the admirable hindsight of a congressional committee, reviewing matters of their own selection months after they had transpired, would be able to point out limitations in "the President's" success and mistakes in his administration.

It is exceedingly important that the American people should view these mistakes in a right perspective. To hold that mistakes should not be pointed out is not only absurd but unpatriotic; and to see only the mistakes and not the splendid successes which "the President" has obtained is not only unpatriotic but absurd.

"The President" must be credited in advance with a certain number of inevitable mistakes. Not only the fallibility of Mr. Wilson, but the greatly varying abilities and temperaments of the vast number of people whose composite acts are those of "the President", make mistakes as certain as the rising of the sun. If "the President" is successful in calling a million men to the colors more rapidly and with less confusion than a like number were ever called before, "he" has been less successful in equipping them. If ships have not been built as rapidly as we had hoped "the President" would build them, "he" has sent troops to France in the ships that there are and has kept open the route for their supplies, on a magnitude that, in view of submarines and other dangers, is positively magnificent.

It is not an evidence of lack of confidence in the executive, much less of waning patriotism in the people at large, when we agree that rigid inquiry into everything connected with the management of the war ought to be made, as it is being made, by Congress and its committees. It involves no lack of patriotism to say, for instance, that we will cooperate to the best of our ability in saving fuel by stopping the fires in factories and stores, while yet we feel that a rigid inquiry should be made to determine whose mistakes made that step necessary and what can be done to make it forever unnecessary again. We want congressional investigations, but we do not want congressional prosecutions. We want full recognition of the mistakes of the government, but we do not want to listen to the croaking of men who travel about the country making speeches about the mistakes, wholly overlooking the successes, which are great enough to make those of us who are not hopeless partisans proud of the way that our country has stood the acid test of the first year of war. We want our speechmakers to obtain for themselves a reasonable perspective before they so much as allude to a single mistake.

"The President" is very much like any other aggregation of fallible individuals. Congregations of devout Churchmen are not models of perfection. Diocesan conventions are fallible. General Conventions leave something to be desired. Bishops have been known to make mistakes.

The composite President is very much like the rest of us. That is why he makes so many mistakes.

**A** CONSIDERABLE number of letters relating to the case of Bishop Jones, both *pro* and *con*, have been received. We had intended that no further discussion of the subject should be permitted in our columns, partly because it would be physically impossible for all of the letters to be printed and partly because the delicacy of the subject, involving personalities as a matter of course, renders

its public discussion distasteful to us. We had felt that the facts had now been printed, that they would all be reviewed by the House of Bishops at its April meeting, and that a further discussion in the meantime would serve no good purpose. Incidentally, the writers in defense of the resigned bishop almost invariably attack the bishops of the commission who performed the delicate and thankless function of examining and advising Bishop Jones, and those who defended the bishops of the commission equally attacked the retiring bishop. The letter-writers evidently view it largely as a campaign of personalities.

But Father Hughson's letter, printed in this issue, states so strongly the contrary position to that assumed by THE LIVING CHURCH that we feel bound in justice to make a place for it. The difficulty, in our judgment, is that Father Hughson proves too much.

Is there never a place in which a man should be advised to resign his post, though no technical charges be preferred against him? When a rector and a parish had proven incompatible to each other, did Father Hughson never advise the rector to resign? Not always, certainly; but never?

Even in the American episcopate one easily recalls several cases of bishops—happily not many—who have retired from their sees on the advice of true and loyal friends; not because the bishops were criminals or heretics, but because there were good reasons why the best interests of the Church were served by episcopal retirement. It would be too personal for us to cite such cases, but no one who has been familiar with American Church history in the past generation can fail to recall at least some of them. True, there was less publicity about these others, because the Church press is rather generous in its silences, and the daily papers did not exploit them so thoroughly. But, recalling such cases, will one say that it is never wise for a bishop's friends to advise him to resign?

Let it be agreed that the commission of bishops have been unhappy in some of the expressions they have used; we recognized that from the start. But the real question is what to do with Bishop Jones; and the issue ought not to be diverted to something else.

A Christian must accept responsibility for his words; nothing is more impressed upon us in Scripture than this. A priest, a bishop, has a responsibility greater in ascending scale than a layman. It is right that the Church should take cognizance of the manner in which her bishops assume this responsibility. "Free speech" is a legal right, subject to marked limitations. But *rights* are matters for civil courts, and *responsibilities* and *duties* are matters for the Church to determine. God does not judge a man by the rights which he possesses but by his fulfilment of his responsibilities.

The one question that interests us as between Bishop Jones and the missionary district of Utah is the well-being of the Church. Is it for the best interests of the Church that Bishop Jones should be sent back to Utah? If so, he ought to be sent back. If not, the advice to resign his jurisdiction was good advice. All the other issues raised are foreign to that which the commission of bishops sought to determine.

And if it shall sometime be held that it is impossible for conditions to arise in the Church which would justify the impartial friends of the incumbent of any office in advising him to resign, we shall then have reached a condition in which the Church is held to exist in order to provide a "living" for its incumbents, instead of the incumbents being bound to serve the Church.

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, January 19th:

Rev. C. O. Tillotson and family, Santa Cruz, Calif. . . . .	\$ 6.00
Miss Elizabeth Knight, Santa Barbara, Calif. . . . .	15.00
Army for January . . . . .	1.16
St. Elizabeth's Mission Sunday School, Floral Park, N. Y. . . . .	15.00
Laura C. Southwick, Stamford, Conn. . . . .	5.00
Church of the Holy Fellowship, Greenwood, S. D. . . . .	12.00
Joseph W. Douglas, Peekskill, N. Y. . . . .	200.00
"K. K." Bloomfield, N. J. . . . .	10.00
Christ Church Sunday School, Troy, N. Y. . . . .	7.25
St. John's Sunday School, Cambridge, Ohio . . . . .	7.38
Candidates' Class, G.F.S., St. Peter's Church, Albany, N. Y. . . . .	3.00



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M. V. B., St. Paul's, Peoria, Ill. †	10.00
Church of the Ascension, Philadelphia, Pa. †	1.50
A memorial, Washington, D. C. **	10.00
Total for the week	\$ 401.71
Previously acknowledged	55,592.00

\$55,993.71

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

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321. St. Paul's Sunday School, Waco, Texas. ....	39.00
322. Christian Service League, St. Simon's Church, Chicago, Illinois .....	36.50
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58. Mrs. Chas. H. Meade, New York City. ....	36.50
62. St. Paul's Sunday School, Wickford, R. I. ....	9.13
63. Mrs. W. G. Bliss, Katonah, N. Y. ....	10.00
67. St. Matthew's Sunday School, Enosburg Falls, Vt. ....	18.00
79. Rev. and Mrs. A. B. Hunter, Raleigh, N. C. ....	36.50
80. Miss Myrtle C. Nosler, Seattle, Wash. ....	36.50
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore. ....	3.00
113. H. H. ....	3.00
275. St. Luke's Sunday School, St. Albans, Vt. ....	11.00

Total for the week ..... \$ 608.26  
Previously acknowledged ..... 17,837.55

\$18,445.81

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

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St. Andrew's Church School, Orient Heights, East Boston, Mass. ....	32.94
St. John Baptist Mission, Big Piney, Wyo. ....	10.00
Araby for January .....	.50
A colored Archdeacon .....	5.00
Emma Knapp, Baltimore, Md. ....	50.00
St. Philip's Parish, Laurel, Md. ....	4.25
St. Ann's Church, Brooklyn, N. Y. ....	231.18
St. Ann's Sunday School, Brooklyn, N. Y. ....	43.46
Miss Alice, Billy, and Bobby Turpin, Centerville, Md. ....	1.31
Woman's Auxillary, Church of the Intercession, Stevens Point, Wisconsin .....	10.00
W. P. Imon, Pine Bluff, Ark. ....	5.00
The Bishop of Chicago. ....	5.00
Church of the Good Shepherd, Dedham, Mass. ....	28.75
St. Elizabeth's Mission Sunday School, Elizabethtown, Pa. ....	3.50
St. Mark's Church, Portland, Ore. ....	2.85
Miss Rachel Harris, Manlius, N. Y. ....	5.00
St. James' Sunday School, Pittston, Pa. ....	7.66
C. M. G., Inwood, N. Y. ....	2.00
Ascension Sunday School, Pittsburgh, Pa. ....	10.00
St. David's Parish, Portland, Ore. ....	5.00
St. Paul's Church, Owego, N. Y. ....	200.00
All Saints' Church Sunday School, Trenton, N. J. * .....	25.98
Mrs. Lawrence T. Phillips, Althelmer, Ark. * .....	10.00
Mrs. T. M. Phillips, Pine Bluff, Ark. * .....	60.00
Mrs. R. E. Lee, Pine Bluff, Ark. * .....	60.00
Daughters of the King, St. Paul's Chapter, Des Moines, Iowa * .....	25.00
St. Paul's Sunday School, Oklahoma City, Okla. * .....	18.07
St. John's Sunday School, Oklahoma City, Okla. * .....	13.48
St. Matthew's Sunday School, Enid, Okla. * .....	8.12
Trinity Sunday School, Guthrie, Okla. * .....	3.60
St. John's Sunday School, Newkirk, Okla. * .....	2.00
St. John's Sunday School, Hobart, Okla. * .....	6.09
St. Philip's Sunday School, Ardmore, Okla. * .....	11.64
Emmanuel Sunday School, Shawnee, Okla. * .....	4.77
Christ Church, El Reno, Okla. * .....	6.00
St. Luke's Sunday School, Chickasha, Okla. * .....	5.00
Two children of Falls, Okla. * .....	1.00
Ascension Sunday School, Pawnee, Okla. * .....	5.00
Grace Sunday School, Ponca City, Okla. * .....	11.40
St. John's Sunday School, Northampton, Mass. * .....	8.00
A friend, Fairbault, Minn. ....	1.00
Christ Church Sunday School, Raleigh, N. C. * .....	20.00
The Boys' Club, St. Paul's Church, Fremont, Ohio * .....	5.00
Cash, Philadelphia, Pa. * .....	5.00

\$997.80

- \* For relief of children.

NOTE—We are asked to say that of the remittance of \$450 credited to Armenian and Syrian Relief Fund from Christ Church S. S., Winnetka, Ill., in the issue of January 19th, \$432.72 is the contribution of the Church and the remainder, \$17.28, is from the Sunday School.

HALIFAX RELIEF FUND

St. Peter's Church, Philadelphia, Pa. ....	\$ 5.00
St. John's Church, Newport, R. I. ....	132.80
St. Andrew's Church School, Orient Heights, East Boston, Mass. ....	3.07
St. Mary's Sunday School, Jefferson, Wis. ....	6.00
St. Andrew's Church, Algonac, Mich. ....	6.31
Isabella Lawrence, Charleston, S. C. ....	10.00
Colonel Alex. M. Davis, Q. M. Corps, New York City .....	10.00
Mrs. J. Ogden Hoffman, Radnor, Pa. ....	100.00
St. Paul's Parish, Burlington, Vt. ....	25.00
St. Paul's Church, Kansas City, Kans. ....	15.16
Joseph W. Douglas, Peekskill, N. Y. ....	25.00

\$338.34

POLISH RELIEF FUND

A communicant of St. Luke's Church, Germantown, Pa. .... \$1.00

SERBIAN RELIEF FUND

St. Ann's Church, Brooklyn, N. Y. .... \$2.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Rev. Dr. C. W. Leffingwell, Pasadena, Calif. ....	\$20.00
Christ Church, Bordentown, N. J. ....	4.09
A memorial, Washington, D. C. ....	5.00
St. John's Church, Frostburg, Md. * .....	25.50

\$54.59

- \* For relief of children.

ANSWERS TO CORRESPONDENTS

M. A. C.—Remittances for the Church Pension Fund should be addressed to Church Pension Fund, 14 Wall street, New York.

A WAR-TIME INTERCESSION

[Compiled by James R. Sharp, and set in the Intercession Form of the Society of the Sacred Mission, together with an adaptation of the Collect of the same Society.]

**I**N union with the intercession of the Glorified Humanity of Christ Jesus; in union with the intercession of the whole Church in peace and strife; we, through the operation of the Holy Spirit, offer our prayers and praises unto Thee, who from above the heavens rulest the hearts of men, guiding their destinies;

That it may please Thee, O Father, to guide and direct the lives of all Thy children at all times, and to prosper every work done to Thy honor and in Thy name; and especially that it may please Thee to grant Thy blessing—

To the President of the United States and all others in authority, giving them grace to act with wisdom, courage, and right judgment;

To all the officers and men of our Army and Navy, who brave toil and danger and risk their lives to make the world safe for democracy;

To all Bishops and other clergy, who, serving as chaplains or otherwise, strive to spread the Gospel of Christ, which alone can make democracy safe for the world;

To all surgeons and nurses who minister to the sick and wounded under the Red Cross, symbol to friend and foe of a common humanity;

To all workers, in whatsoever industry they labor, whose toil contributes aught to the advancement of the great cause we have in hand; and

To all who give of their means, their talents, or their prayers, for the furtherance of any work done in obedience to Thy holy Will and in fulfilment of Thy righteous purposes.

We commend moreover to Thy fatherly care all the sick and wounded, the dying, the prisoners, the bereaved, those who suffer hunger, privation, or exposure—especially the little children—and the souls of the departed.

And now, O Father, not knowing how to pray, but pleading the Passion of Thy Son, we gather up all our needs in the words we learned from Him, saying

OUR FATHER.

Almighty and Eternal God, from whose presence the angels go forth to do Thy Will; Grant unto all who serve at the front, whether by land or sea or air, in camp, and at home, that in obedience to the prompting of Thy Holy Spirit, their service may be for the fulfilment of Thy Will and for the glory of Thy Name, and that overshadowed by Thy protection they may receive at last the crown of life; through Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Spirit ever, one God, world without end. Amen.

THAT WHICH can be commonly seen and handled and conceived is inferior to the eyes by which it is taken in, and the hands by which it is touched, and the faculties by which it is discovered; but that which is infinite is known only to itself. This it is which gives some notion of God, who is yet beyond all our conceptions—our very incapacity of fully grasping Him affords us the idea of what He really is. He is presented to our minds in His transcendent greatness, as at once known and unknown. And this is the crowning guilt of men, that they will not recognize One, of whom they cannot possibly be ignorant.—*Tertullian.*

## SEPTUAGESIMA SUNDAY

By C. F. L.

## SPIRITUAL PREPAREDNESS

**T**HE lights of the Christmas candles have been growing dimmer during Epiphany-tide, and now we enter into the penumbra of approaching Lent. These days are given us to make preparations for the Lenten warfare, by formulating the rule of life, which we expect to put into effect, during the coming forty days.

The epistle tells us that one who is striving for the mastery is temperate in all things; and St. Paul says, "I keep under my body, and bring it into subjection."

The Christian is a soldier, and the duration of the battle is until death; for victory and peace will not come until the end. Hence spiritual preparedness is his duty; for the subtle enemy is ever ready to make an attack, especially so in Lent.

We are bidden to put on the whole armor of God, for we wrestle against "principalities, powers, rulers of the darkness of this world, and against spiritual wickedness in high places." So we must be well equipped for the battle, in which we must "earnestly contend for the faith, which was once delivered to the saints"; that glorious Catholic faith, for which martyrs have died, and of which the world, and some within the fold, would rob us.

In these days we think in terms of military phraseology, for the world is fighting for righteousness; it is a war of Christianity against paganism, of justice against ruthless aggression—a laudable crusade; and we are striving to have our brave men fully equipped.

St. Paul enumerates the different pieces of armor that are necessary for the equipment of the Christian soldier. First, there must be a girdle of truth; for without a definite creed the warfare will be hazy and ineffective. Second, he will need a breastplate of righteousness—that is, holiness; for without it, we are told, no man shall see the Lord. "Be ye holy, for I am holy." Thirdly, his feet must be shod with the preparation of the gospel of peace. Fourth comes the shield of faith—for "without faith it is impossible to please Him"—faith in the Incarnation, the sacraments, and the presence of the Lord among His people, on the battlefield as well as amidst the golden candlesticks of the sanctuary. No fiery dart can pierce the shield of faith, if quickly presented to the enemy. Fifthly, we are told that the head must be protected by the helmet of salvation, of which Isaiah also speaks; but he adds "garments of vengeance for clothing, and zeal for a cloke." Then lastly is the sword of the Spirit, which is the word of God.

The apostle finally recommends praying always, in the Spirit, and watching with all perseverance. Hence a good motto for Lent is: "Knees on the ground, eyes on the Cross, and heart in heaven." Prayer is a mighty force, for by it we can direct happenings thousands of miles from us. When we start a wave of prayer, its ripples enter into the ocean of eternity. It is a part of God's great scheme for this world. We cannot comprehend it, but we are bidden to lift holy hands of prayer to the Great White Throne; and never is intercession so effective as when offered before the altar, in union with the Sacrifice of the Eucharist.

The Christian, thus equipped, must live by some rule; and we are advised to make a clear-cut one, definite, but not too strict, for Lent. Each conscience may decide details for itself. But there are general directions, known to Churchmen, as that Ash Wednesday and Good Friday are entire fasts; and all other days, save Sundays, days of abstinence, with no meat on Wednesday as well as Fridays. Another ancient rule is withdrawing from social functions, and public amusements. The Church does not sanction violations of this precept; and it is a lamentable fact that many communicants have let down the barriers in this respect, without excuse or dispensation. Our Lord withdrew for forty days from human companionship even, and shall His followers mingle with the world's votaries?

Lent calls us to work in the vineyard, as to-day's gospel teaches us. It has been said that there are no eight-hour

days in the spiritual life, and the night will come when no man can work.

"Rest not. The night comes all too soon,  
And that which love at Christ's dear feet would lay,  
Calls for such wealth of tireless zeal,  
That true hearts grudge the briefest holiday."

## THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

## CALENDAR FOR EIGHT DAYS

Septuagesima	II Chron. 28: 27-29; end Amos 8	Matthew 19: 10-end	II Esdras 7: 1-29	Luke 13: 1-30
Monday	II Chron. 30: 1-12	Mark 1: 1-31	Hosea 4: 1-9	I Cor. 1: 1-25
Tuesday	II Chron. 30: 13-31: 1	Mark 1: 32-2: 12	Hosea 5: 1-6: 3	I Cor. 1: 26-2: 16
Wednesday	II Chron. 31: 2-end	Mark 2: 13-3: 12	Hosea 6: 4-7: end	I Cor. 3
Thursday	Isalah 10: 5-27	Mark 3: 13-end	Hosea 8	I Cor. 10
Friday	II Chron. 32: 1-19	Mark 4: 1-34	Exodus 13: 11-16	Hebrews 10: 1-10
Saturday Purification B. V. M.	I Samuel 1: 20-end	Galatians 3: 13-4: 7	Haggai 2: 1-9	I John 3: 1-8
Sexagesima	II Kings 19: 20-end Jeremiah 18: 1-17	Revelation 12	Isalah 30: 8-21	John 4: 1-42

**W**ITH Septuagesima Sunday we make a fresh start in the Church Year. We have been looking back to Christmas; we now look forward to Easter and to Lent as preparation for ourselves, knowing the power of His Resurrection. There is an intensity about the Church's message in collect, epistle, and gospel. "Many are called but few chosen." Mere work does not count; only the spirit of the workman. We may "bear the burden and heat of the day" and even then lose out. Hence the necessity of definiteness of aim and complete self-mastery. The more that is realized the greater our humility and the realization that after all we must throw ourselves on the mercy and goodness of God.

The Old Testament evening lesson in the Prayer Book Lectionary is Jeremiah 22: 13 to end—rather too historical for general use and placed by the New Lectionary in proper historical connection (the first week of Lent—and for the morning Jeremiah 5: 10 to end—very suitable, but given in Year I as alternate for this Sunday and also given in Year II in its historical connection (Sexagesima week).

English and Canadian lectionaries begin Genesis on this Sunday. The New Lectionary gives the story of Joseph as introduction to Lent in Year I, and for to-day Hezekiah's reformation. This is psychologically sound—since example is at least as inspiring as precept—but needs shortening, however; perhaps 29: 1-11, 15-29.

The second lesson is in keeping with the day: "What shall I do to gain eternal life?"; and also leads up to the gospel. Moreover, the idea of following Christ and of regeneration deepens the reformation thought of the first lesson.

The second lesson for the evening is keyed to the same earnestness of the other Scriptures. The question more or less of a speculative character, "Lord, are there few that be saved?" is rebuked with the terrible exhortation: "Agonize to enter in the narrow door." After all is over, many will "seek" to enter, but no power is equal to prying open the door that yields only to faith and penitence.

The Old Testament selection is one of the most striking to be found in the Apocrypha and is not included in the Prayer Book selections. The idea of passing through a straight entrance into true freedom, the very idea our Lord stresses, is illustrated by a narrow river emptying into the fulness of the sea and by a narrow pathway leading into a city "full of all good things". The conclusion (verse 28, 29) is a prophecy of the death of the Messiah.

For week-days, the historical course is continued in the morning and the Gospel according to St. Mark is begun. In the evening, selected passages from I Corinthians are given, touching on true wisdom, necessity of right use of the means of grace, and of personal liberty, right relations to our fellow-members of the Church, and the meaning of love, which is what the all-day laborers in the vineyard lacked.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus



**A**N Australian priest sends this, a report of an address actually delivered in camp there:

**"SOLDIERS AND SWEARING**

"Let any preacher who goes to a soldiers' camp lay fast hold on two precepts. First, it is not safe to abuse people for their sins till you

know your people. Secondly, it is just as well to be sure of your facts, that the sins are really there.

"The padre had better know his soldiers. Or one might better put, he had better get himself known to them. Known in the obvious sense—they must have seen him often about; he must be a familiar object of the camp landscape. They must have had a chance to fire off their little stock of hoary witticisms about him: 'Here's the sky pilot,' *et hoc genus omne*. Of all futile plans the Church could conceive, that of sending one padre one Sunday and another the next to a camp is the silliest. It would be better to send a phonograph. Imagine a new drill sergeant every week!

"Mere familiarity with the look of the padre disposes them to feel him some sort of a friend. Then they will take from him hard knocks about their swearing or their drinking.

"Moreover, it is dangerous to go and rebuke men for habits you have only heard that they do, not heard them do and seen them do. And any padre who knows the soldiers of Australia will feel tempted to language blistering hot at some of the accusations he hears levelled at them in ordinary talk, especially of the goody-goody section of the community. May I say flatly, after much experience of camp, that I have a much higher opinion of the character of the men who have come in than of their critics who have stayed out?

"But there is one thing that makes any decent man almost physically sick in a camp: that is, the language he will overhear. It is not a peculiarity of the soldier; alas, it is Australian. Therefore it may be of interest to outline a sermon that was preached to the soldiers on the subject recently.

"The scene is picturesque. Over two thousand men are gathered under the shade of a clump of gum trees. Many of the men there, theoretically, have a strong objection to church parade, but practically are ready to be interested, especially in the hymns. The only drawbacks are the absence of sufficient hymn books, and the presence of bulldog ants. The energy of the latter is in strong contrast to the slackness of the authorities who should provide the former.

"Perched on a table is the preacher. As he gingerly mounts his eminence, he very earnestly impresses on himself, 'I must not move when I get warmed up.' When Demosthenes said the art of the orator is action, action, action, he had not had practice as camp preacher.

"The Colonel's command comes, 'Parade, sit down.' The men look at the preacher with interest; just as they think it would be good sport if the Adjutant 'got a spill' off his horse, without wishing him any harm! When the preacher begins: 'You know that it is not my way to rail at you, but to-day I want to speak to you very plainly about bad language,' there is a noticeable hush. The expert always likes to hear his pet subject handled!

"In the first place, there is nothing that makes me feel so sad about the narrowness of the minds of my fellow Australians, as to hear you swear. (An audible giggle.) Why, you only have about three words, and two of them stink. (Another appreciative giggle—statement fully admitted.) Look, suppose I put twenty men on the parade ground, each out of hearing of the rest. Put a phonograph by the side of each. Now give each a hit—make him angry—and let the phonograph record what he says. Then put the phonographs down together, and let them repeat it. Why, one phonograph would do for the lot. It's the same thing over and over. When it comes to real abuse, you simply don't know enough to express yourselves; you're too ignorant. (The solemnity of the parade has vanished. But, good people, sticklers for dignity, if the gigglers are becoming self-conscious, if the men will think, is not something gained?)

"I can give you a good proof what a degenerate set we are nowadays. In old English days, the language we speak was wonderfully rich in words of abuse—words that meant something, and good, solid, smashing words that hit like a hammer. And what has happened? We've forgotten them all! They're dropped

out of the language. Your Anglo-Saxon forefathers would blush with shame at you trying to be angry, spluttering out half a dozen words over and over again, and hardly a meaning in one of them. (Here the padre waxed rash.) If it comes to real abuse, I would undertake to beat you easily myself. Don't get angry, if you can help it; but anyhow, if you must talk, call a man a slip-gibbet scratchback, or a blabtale swill-pot, or something that means something. (Notebooks out in several places—especially some young officers. Note made to speak further with the padre. This vein worth working.)

"In India there is a curious habit. If I harm a man, he says: 'Very well, I will come and starve myself to death on your doorstep—then you will be angry.' Does not that look silly? But what do we Australians do? If I harm a man, he says, 'Very well, now I will proceed to talk like a swine and an ape,' and he does, and expects me to be impressed! The only repartee I would feel induced to make is, 'Please use sand.'

"Truly we are a degenerate set. There used to be enchanters in old days who could turn men into filthy beasts. But they had to take all sorts of trouble to do it. Nowadays, all you have to do is to annoy a man, and he will turn himself into a talking beast before your eyes.

"Now, I repeat that challenge about a language parade. Only, there are two kinds of language we must rule out. First, we will make the rule that no man is to repeat himself. (An obvious groan occurred here; the audience evidently felt that that rule extinguished the competition.) Second rule: every word must have a meaning, and some kind of bearing on the situation. And as to kinds of language, we will have none of that which shows a degraded attitude towards the sex that God meant to inspire and ennoble us, nor the language of the latrine. And though a man has a right to his liberty of speech, yet I think his tent-mates have a right to stop merely filthy language as they would object if a man never had a wash. Clean the fellow's teeth for him every time—that will stop him; or hang up a box, and agree to put in a penny a time, and we'll take the money to buy footballs.

"Finally, we will rule out blasphemous language. Surely, gentlemen, it is not worthy of you, to use the name of the Saviour who died for you, as a mere oath, either in anger or in the mere good humored give and take of chaffing and banter. If you soldiers ask me whether it is wrong to swear, I am not prepared to answer. But if you ask me whether, knowing you to be the men you are, I think it worthy of you—for men of manliness and courage to talk like degraded beasts—I have my answer: No. You are too good for it."

I WILL NOT CONSENT to have this lost: anything that will help us remember the great Assassination is worth preserving until the Day of Justice. Louise Marny writes:

**"THE FLOWERS OF MARIE-JOSÉ**

["The place where the Queen of Belgium is caring for 600 orphan children is named after her little daughter: 'The Garden of Marie-José.'"]

"Sweet as the tears of the Virgin,  
Are the Flowers of Marie-José,  
And sacred as those of the mourners,  
Who watched at the Dawn of Day.

"For they are Belgian Children,  
Nameless—who call in vain  
To their martyred and nameless parents,  
Whom the Emperor has slain.

"Daily their upturned faces  
Strain toward their tortured land,  
Praying that God may hear them  
And take their outstretched hand.

"Some day will be Easter morning,  
Flowers of Marie-José!  
Some day the Powers of Darkness  
Will be chained and cast away!

"And we, whom the upturned faces  
Of the Flowers of Marie-José  
Haunt from their wistful places,  
Have thrown ourselves in the fray.

"We've started to forge that chain now,  
Flowers of Marie-José!  
That will hasten the Easter morning  
And cast the great Fiend away."

## NEW YEAR'S LETTER OF THE BISHOP OF LONDON

### Urges Real Representative Council to Carry Out Reforms

#### DEBATE ON HATRED AS A WAR MEASURE

The Living Church News Bureau }  
London, December 31, 1917 }

THE Bishop of London's New Year's Letter, which, as befitting his position as occupant of "the greatest see in Christendom" (according to Lord Acton), is one that attracts most widespread public attention, is devoted to quite a wide range of subjects, and, as regards the War, strikes a characteristic note of tenacity and confidence.

The New Year opens no doubt, he says, amidst many clouds and disappointments, but that does not mean that it opens unhappily. He gives reasons why he thinks the nation should be proud and happy in facing the difficulties which surround it at the New Year, and to smile through its tears in finding itself fronting the most critical four months of its history. Continuing, the Bishop says:

"On the courage, the endurance, and the resource of the British nation until the first million from the United States has reached Europe it is not too much to say the future of the world depends. If we fail now, we had better have not begun the War at all. . . . To fail now is to fail forever. The peace of the world with Germany triumphant is a baseless dream."

But, if the victory is to be ours, we must not leave it to the soldiers and sailors to do all the fighting. This is a war between nations, and in the last resort "it is the nerve and endurance of the nation at home which will settle the matter." The Bishop points out one special way in which the help of the Church must take a practical shape—namely, in the supply of a great increase of chaplains for the front, of which there is need of 100 now. What is wanted is a reserve of 500 priests by Easter, with 500 more to follow. This will mean great sacrifices for incumbents and people alike. And then, the Church at home must "be ready for the return of these millions from the front." We have to face the fact that tens of thousands of our countrymen who now make up the Army "have been untouched until the War by the Church as it has been worked up to now," while thousands even of those who have enrolled themselves as members of the Church "have entirely failed to catch the note of the Prayer Book, which is at once democratic and sacramental." And, as this must involve some corporate action of the Church, we must have a real Representative Council of the Church, strong enough to carry out reforms. In State legislation, the Church must support the Education Bill and the Criminal Law Amendment Bill, and oppose the Divorce Bill.

Turning to his own diocese of London, the Bishop has something to say about the visitation of the diocese which he has just concluded, having taken a whole year. The great object of the visitation has been "to turn the ruridecanal conferences from debating societies on Church questions, which often led to no visible result, into living centers of Church life and work." As a result of the visitation, he was asked to issue some suggestions on the subject of public Baptism, to be found in the *Diocesan Magazine*, "in order to secure a return to the practice outlined in the Prayer Book and to make it impossible for a conscientious vicar to say again that 'my parish is full of baptized heathen.'" After asking his diocese to make the best of the Day of National Prayer on January 6th, though not a day which they would have chosen themselves, being one of the great festivals of the Church, the Bishop concludes his letter thus:

"May the light of the Divine Epiphany illumine the whole year, and, even if it turn out to be another year of war, surround it with the halo of consecration which the world can neither give nor take away."

Sir Arthur Conan Doyle contributed to the *Times* newspaper a fine kind of Christmas message in his letter on "The Uses of Hatred," advocating hatred of Germans (for their savagery to captured British officers in certain enumerated cases) with the same intensity with which he has advocated the evils of divorce and concubinage.

The Bishop of Winchester has found it impossible to leave his letter with the public without some notice or reply. "It is

impossible," writes the Bishop, "for a Christian nation to have the precepts of Christ flatly challenged without any word of firm remonstrance and repudiation on behalf of those who desire to be His disciples." He can do this best if he says, first, how far he goes with Sir Arthur:

"I, too, 'tremble' with indignation (the word has literal truth) when I hear even at second hand of these monstrous doings by Germans to the English officers who fell into their cruel hands. I, too, feel that these things ought in due place and measure to be known. The cards of fact ought to be on the table in a crisis so tremendous as this. I was glad when Lord Bryce's Committee gave us the awful facts of the Belgium invasion in verified shape. I, too, resent with Sir Arthur the way in which pacifists, or some of them, while they underline every British fault or mistake, shut their eyes to or minimize or doubt the authentic records of the brutality which force-worship, encouraged by thinkers and rulers alike, has led Germans to commit and to justify—or to regard as hardly needing justification."

But Sir Arthur Conan Doyle goes far beyond this. He is perfectly definite; he recognizes no limitations. "Hate (he says) has its uses in war, as the Germans have long discovered. It steels the mind and sets the resolution as no other emotion can do." To the Bishop it seems an extraordinary and terrible thing "that we should look German conduct in the face, see it for what it is, denounce it as such, and then imitate it, and preach a gospel of imitation." Has Sir Arthur never considered, asks the Bishop, the simple moral distinction between hatred of sin and hatred of the sinner? Christ denounced the Scribes and Pharisees for the evil they did and taught, but it was from His lips that came the precepts with which Sir Arthur would invite us at this time to part company.

"In our own day President Wilson has known, if any man has, how to make words scorch and lash. I should be surprised if he descended, from the moral level on which he has kept us, to this endorsement of hate. I pray Sir Arthur to reconsider, and his readers to refuse. To abstain from hatred under such circumstances is perhaps as hard a moral duty as any that can face us. But are we to be told that moral duties only hold good until the temptation to transgress them becomes sufficiently strong?"

The Bishop of Winchester adds one reason or interest (in the highest sense) why we should follow the way of duty:

"For if indeed it be true that the moral forces are in the end in God's world the forces that win, and if we are out against the embodied lie that might can dispense with right, then the harm that will come in the end from inoculating our souls with the hateful poison of hate will even for the purpose of the war bring us weakness rather than strength, while it must infect our body politic for its future course and for struggles on behalf of liberty and of justice . . . with the weakness of a terrible disease."

The Hereford *Times*, established in 1882, and one of the largest weekly newspapers published in the Kingdom, circulating largely amongst all parties and classes, comments in part as follows on the nomination to the see of Hereford:

The Nomination  
to Hereford

"The choice of Dr. Hensley Henson, Dean of Durham, to the vacant bishopric of Hereford is a deplorable one from the Church point of view—and, after all, that is the point of view from which his appointment must be regarded. We fear, from Dr. Henson's record, that we have not received the Bishop the diocese most needs. It is many years since he showed any sympathy with that large body of opinion which stands for the maintenance of the Church's traditional faith and practice. In spite of the repressions of recent years, the diocese contains a large number of Church people, both lay and clerical, who are prepared to maintain that standpoint and fight for it."

And the *Hereford Times* also refers to the profound anxiety caused throughout the Church by Dr. Henson's past defiance of episcopal authority, in his notoriously patronizing Protestant schism.

The chapter of the rural deanery of Burford, in the diocese of Hereford, has entered an earnest protest against the nomination, and copies of the resolution have been sent to the Archbishop of Canterbury and the Dean and Chapter of Hereford.

During a thanksgiving service in Witley parish church, Surrey, for the deliverance of Jerusalem, the vicar announced that that was the third occasion on which, within those ancient walls, the people of the parish had rejoiced over the capture of the Holy City. The previous occasions were during the Crusades in the years 1099 and 1229.

J. G. HALL.



## Synod of New York and New Jersey

THE fourth annual meeting of the synod of the Province of New York and New Jersey was in session at Synod Hall on the Cathedral grounds, January 8th, 9th, and 10th, the Bishop of Newark presiding. Owing to the inclement weather, the dearth of fuel, and other war conditions, the attendance of bishops and deputies was somewhat affected. At the conclusion of the session a cordial vote of thanks was tendered the diocese of New York for generous courtesies extended to the officers and members of the synod.

Organization was effected by the reelection of the Ven. Canon Duffield of Garden City as secretary; Mr. A. B. Houghton of Corning, N. Y., as treasurer. The Rev. John Keller was reappointed assistant secretary. An important amendment was adopted, making provision for the next annual synod to meet on the Tuesday after the second Monday in November.

On Tuesday evening, the deputies and ladies accompanying them were entertained at dinner in the undercroft of Synod House, when an address of welcome was made by the Bishop of New York.

An address by the president of the synod, Bishop Lines, was reported in the local newspapers and was read with much interest.

It set forth the need of effort to remove from the Episcopal Church existing "deference to the privileged classes", and to make the Church "worthy of the respect and confidence of the world".

"The Church must champion the cause of the unprivileged people and free itself from the suspicion of alliance with and deference to prosperous and privileged people.

"The Provincial Synod meets this year with our own country involved in the great war, and every interest in the country is affected. The work of the Church must be shaped by this new condition of affairs and the change must be counted permanent for the world will live its life in a new way. We have all learned not to make prophecies concerning the future with confidence, but we may all feel sure, in view of the great social, political, and industrial movements, that we are not going back to live and work and think as we did in that world which came to an end less than four years ago. The war is making a dividing line in the ordering of the world's life, and every institutional and every individual life must be ordered in a new way.

"It is of supreme importance that the Church should recognize this fact and set itself without delay to the performance of its duties of the new time with a special sense of responsibility for the making-over of the new world in a better world than that which has gone. Religious leadership which shall appreciate the days which have come, which shall not be bound slavishly to the past, which shall be discerning and wise as regards the future, is greatly needed."

Adverting to the war, the Bishop referred to its causes and remarked that if it might have been averted for a generation and democracy had gained power so that the great company of people who must suffer most in the war had been able to determine the question rather than rulers and war lords and statesmen, so-called, the calamity would not have come.

"Now the present question is as to the immediate duty," he continued. "Of the duty of loyalty to the Government and the support of it in every possible way there can be no question. The country has been very reluctantly forced into a defensive war and our unpreparedness and reluctance to act are creditable to us rather than a reproach. . . . The way in which the country, made up as it is of many races and kinds of people accustomed to great freedom of speech, has taken its place in the united support of the Government is testimony to the power of the democratic state.

"There may be a long road to travel yet, with demands and sacrifices not appreciated. There will be delays and disappointments, such as the older men remember in the Civil War. The Church as organized Christianity has a great opportunity, not only to hold the people to unswerving loyalty to the Government and patience under delay, but enthusiasm for a great cause, courage in time of disaster if it should come, and faith in the great moral issue involved which nothing can destroy.

"The need and anxiety of the time make the opportunity for the Church, and the Church not awake to the call of the service of the country will not command the respect and confidence of the people. There are cheap ways of displaying what is called patriotism which the Church may disregard, but every parish church ought to be the center of loyal service of the Government and a source of comfort and strength and courage and faith for

all the people who can be ministered unto. New forms of service, new ways of worship, intercession, and remembrance must be found, and out from such a conference as this there ought to go influence strong and effective to be felt by all our parishes and all our people.

"The care of our soldiers, whether in active service abroad or in the military camps at home, is the one pressing obligation of the time. There ought to be efficient war commissions in every diocese and in every parish and mission church to put back of the Government the resources of every community and to keep the people at home in close relation to the young men and young women who have gone for their help in body and soul. We ought to go from this meeting of the provincial synod with increased knowledge of what is to be done, with enthusiasm to bring our dioceses and parishes and people to a definite and sustained action."

Further on in his address the Bishop said:

"We have been accustomed to give place to the consideration of three great subjects at the meeting of the synod: Missions, Social Service, and Religious Education. The military camps make the great fields of social service now, while there is need of careful watching along the lines of industrial standards that they be not lost, that the employment of women and children be not abused, that the disposition on the part of men to make money out of the needs of the Government be exposed and denounced, that such great questions as prison reform, the care of young people about the camps and munition factories, social and industrial obligations, be not overlooked. . . .

"There never was a time when what may properly be called social service should have such serious consideration in the Church as to-day, and there is but one thing for the Church to do—to become the champion of the cause of the unprivileged people, of those who are in the hard places in life, and to throw itself upon the hearts and good-will of such people, free from suspicion and alliances to prosperous and privileged folk.

"We all realize that nationalism with its jealousies and rivalries must yield to a world-wide outlook, and the only hope for it, as far as we can see, is the recognition and practice by nations as well as by individuals of the religion of the Christ. No other basis for great civilization has appeared, and in the endeavor to bring in the Kingdom of Jesus Christ the hope of the world at peace appears to lie. So there never was a time when the appeal for missions had greater meaning, or it was more important to maintain our work and use our opportunities as means permit. Many great projects must wait in the mission field, even as in the Church at home, but we must hold fast to what we have gotten with missionary zeal and enthusiasm and not make a halt or retreat.

"The province of New York and New Jersey contains a large part of the membership and resources of our Church in this country, about one-quarter or one-fifth. Of our 5,895 clergy, we have 1,266, more than one-fifth; of the total number of baptisms reported last year, 62,613, 15,611; of the 52,379 confirmations, 11,793; of the present number of communicants, 1,007,200, 284,439 are in this province. Of the missionary offerings, \$414,012 is credited to us, and we all know this is but a small part of what was contributed in and about New York. Of the great pension fund raised last year of \$8,712,879, \$3,381,355 is credited to this province, more than one-third of the total amount; and of the amount contributed by this province, it is but fair to say that two-thirds was given in the diocese of New York. Of the total offerings of the Church reported last year, \$21,525,250, \$6,155,772 was contributed by this province.

"I am recording these statistics not so much to remind you of what has been done as of our great responsibility for leadership and influence in the Church. It is a fair question to ask whether with 1,266 clergy, making contributions of over \$6,000,000, we ought to be content with the gain in communicants of only about 300. No corporation would be satisfied with such results without the most thorough study of the facts and immediate action. The truth would seem to be that as regards raising money our record is very creditable, but as regards the spiritual side of our work very disappointing. To say that we do about as well as other churches or to find many excuses for lack of progress does not carry us very far. The fact is, we are not awake and we are satisfied with meager accomplishment.

"Nothing is to be feared more than that the Church settle down reconciled to meager results of its work, finding excuses for lack of progress."

This address was followed by a stirring appeal by the Rev. Dr. Robert W. Patton, who spoke on The Church's Great Opportunity. Emphasis was laid upon the methods and success of the Missionary Campaign recently held in several cities. The great

work that remains to be done for the colored population of the country, particularly in the South, was also stressed.

After a corporate Communion in the Cathedral on Wednesday morning, at which Bishop Greer officiated, the synod went into the consideration of Social Service. The report of the Commission was read by the Rev. Augustine Elmendorf, after which there was a discussion on The Duty of the Church in the Military Camps in the Province. The Rev. Cameron J. Davis and the Rev. Karl M. Block were the appointed leaders.

#### Social Service

Bishop Lawrence was presented to the house and spoke for the War Commission. He said that the province, which this synod represented, ought to contribute \$250,000 as half of the \$500,000 which is to be raised by January 27th for War Commission work. He urged that the Church keep a vigilant eye on the welfare of those of its members who enter the national service.

Missions was the subject of consideration on Wednesday afternoon. Archdeacon Longley read the report of the Commission, and the Rev. Dr. John R. Harding presented his report as provincial secretary. Later, Bishop Thomas spoke on missionary subjects and Dr. Rudolph B. Teusler, of St. Luke's Hospital, Tokyo, Japan, spoke on Church Medical Work in the East and kindred matters. At this session, Mr. Walter Kidde reported for the Brotherhood of St. Andrew and spoke of its work among soldiers and sailors, remarking that there were 382 military camps in the United States, 42 being of major size; that 70,000 Churchmen are soldiers or sailors. The Brotherhood has 200 groups organized for work among them, and has touched 12,000 of these men, who "on their return from the war will become a great asset of our Church".

#### Missions

Interesting speeches concerning religious and philanthropic work in camps and other military stations were made by the Rev. Charles K. Gilbert, Mr. James Stewart Mackie, and Archdeacon Holden.

On Wednesday evening, ladies representing various Church organizations for women's work were present and made speeches.

#### Woman's Work

A further hearing was given at the next day's sessions. Ten-minute addresses on the causes of the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the St. Barnabas' Guild for Nurses, the Church Periodical Club, and the Church Mission of Help were heard with sympathetic interest.

Other important matters in Thursday's proceedings were under the head of Education Section. The Rev. Dr. Charles H.

#### Religious Education

Boynton read the report of the provincial commission. The General Board of Religious Education sent a communication and the Rev. Dr. William E. Gardner made an address. An interesting and valuable paper on Preparation for the Ministry was read by the Rev. Dr. H. P. Nichols.

The past, the present, and the future of St. Stephen's College were eloquently set forth in speeches by Mr. A. B. Houghton,

#### St. Stephen's College

Bishop Greer, and Bishop Olmsted. A telegraph message of commendation was received from Bishop Fiske. Four resolutions favoring the best interests of the college were subsequently adopted.

In his speech Mr. Houghton said:

"The Church, as you know, has many burdens and many calls upon her. One must have good reason who comes to her to-day to ask support for any cause. These are not days when money may be carelessly expended. But there are certain reasons, it seems to me, why St. Stephen's is entitled to look to the Church for the recognition it so desperately needs. One practical reason, to put the matter plainly, is that the plant—the grounds and buildings—is altogether too valuable an asset to the Church to be thrown away. I have a horror of waste myself. That, I dare say, is because I am a manufacturer. And not to make use, and full use, of these facilities seems to me almost a crime. There are only two other purely Church colleges to-day in the country. There is none other in this province. And I find it hard, as a business proposition, to understand how we can afford to neglect the splendid possibilities that center about this institution. A better reason, however, is that St. Stephen's has been loyal to the Church. During its sixty years of existence, some five hundred clergymen have received their education and inspiration there. To-day, nearly four hundred men in holy orders owe to St. Stephen's their pre-seminary training. Surely that is a record of actual accomplishment. But, even more, gentlemen, it is a promise and a pledge for the future. To-day, as in the past, the spirit of the Church is dominating the college and its work, and education there is going hand in hand with religion. Whatever may have been the tendency elsewhere, religion at St. Stephen's has never been regarded as a negligible factor in education. Nor has it been permitted to make the intellectual

training there either soft or narrow or cramped. Dr. Finley, Commissioner of Education of the state of New York, bears evidence to the soundness of the course of study, the thoroughness of the instruction, and the high morale of the student body. There is no luxury at St. Stephen's—no waste—no extravagance of living. The essentials are there. That is all. But there, also, are the joy and happiness of honest work and achievement. St. Stephen's has no desire to change this. It has set a standard for itself. And to whatever stature it may grow, it will, I believe, continue to be an institution of plain living and high thinking. I mention these reasons because, in justice to the college, it seems to me, they should be urged. For the purpose I have in mind to-day, however, such reasons are merely subsidiary. If I ask your formal recognition and support of St. Stephen's, it is because I have come to believe that St. Stephen's can perform a certain duty better, perhaps, on the whole, than any other institution now available—a duty which has to do with a boy we often forget.

"The Church has recently raised a great pension fund. It was a great accomplishment. It had constructive imagination behind it. But it left untouched the fact that, although the cost of living has risen tremendously in the past ten years, clergymen's salaries have not risen in the same proportion, if, indeed, they have risen, on the average, at all. Some, I know personally, are less. Now, one of the uses of a clergyman's salary is the education of his children. And, sometimes, as you know, it proves inadequate. Here and there, in small country parishes, scattered through the states of New Jersey and New York, you will find a promising boy, the son of a clergyman, practically sentenced for life to remain in starved surroundings because no organized means exist to help him. Not always, of course. Some of these boys break through their environment and grow into places of power and importance. And with reason, for they come, gentlemen, of the best stock in the world. But others do not.

"Let me give you a practical illustration of what we are doing to-day for America. Let me contrast two instances. Take, for instance, say, a Greek, who comes here to New York as an emigrant, who, living on a foreign standard, is able to save, who buys, say, a fruit-stand, who marries, who has a son. That son is offered here, in this city, the very best primary and secondary education. He has the use and opportunity of free libraries, free lectures, free museums, free music. And when he is ready, he can, almost without expense to his father, go to college here in New York, and qualify himself, by education, at least, to play a part in our national life. The case is familiar enough. Take, on the other hand, a case not so evident. Take an American by birth and inheritance, who goes into holy orders, who is called to a small parish somewhere in rural New York or New Jersey, who depends entirely upon his salary, who marries and who has a son. That son, as he grows up, will get the educational advantages that village offers. He may even get the advantages of a high school if one is close at hand. But when the boy reaches the age of 16 or 18 years you may find him a clerk in the village dry-goods store, or driving a butcher's cart. That is honorable enough. But, as a net result, America has, for certain purposes and kinds of life, lost an American, and in his place has put a Greek. We do not complain, of course, because the Greek is fortunate. We are glad. That is what America means. But, I ask again, was it necessary to lose that other boy—that American boy—the boy we have tacitly agreed to abandon because that boy's father, doing the Master's work, in some small, isolated community, is unable to send him where the chance of a proper education can be had? Has that boy, I repeat, any claim on us? Has that boy's father any claim on us? I think, gentlemen, that we must answer yes. I think that we, who represent here to-day seven great dioceses, must, in some degree, admit our responsibility. And I submit that the question to put before ourselves is how that claim and that responsibility may be safely met. We cannot afford to make what is merely difficult easy. For that is not helping—that is pauperizing. But we can safely act when we make the impossible possible. For then we really help. And we meet our duty squarely, I believe, and face to face, when we make an education possible for one of those boys when it was not possible before.

"Now, I do not like to think of those boys and do nothing. Something should be done. And because I believe that St. Stephen's is in a position to do more that is essential for them, for less money, than any other institution now available, it has seemed to me not impossible to bring the two together. For, approximately, \$450 a year, St. Stephen's can board and lodge one of those boys comfortably; can, in a Churchly environment and atmosphere, give him a sound classical education; and can, at the same time, make him feel he is a man and not a pauper. Does such a sum of money seem to you excessive for such a purpose? I confess, gentlemen, it does not seem so to me. And so I am going to suggest to you that this synod recommend the establishment, in each of the dioceses of the province, of a series



of St. Stephen's Scholarships, whereby each year each diocese shall, on the nomination of the bishop, send one of these forgotten boys to St. Stephen's. That would mean, beginning the first year with an expenditure of \$450, an annual expense in four years and thereafter of \$1,800 for each diocese. St. Stephen's, for its part, will agree, just as soon as conditions become practicable, to endeavor faithfully to build up its endowment to a point where these scholarships may, quite possibly, cease to be a diocesan expense at all. With such recognition, and for such a purpose, I believe the money can be had. There may be some reason which makes the plan either impracticable or impossible. You may see some objection which I have not seen. In fact, about all I do see is the fact that some of these boys need help, and that we can, if we will, make use of St. Stephen's wisely, I think, and most economically, to give them what they need most—an education."

Bishop Greer said he did not want it said that St. Stephen's College was a place where a man could get a cheap education. It should be a place where men could get the most scholarship. Make it a great, outstanding institution for scholarship; one that the Church may be proud of. St. Stephen's College can stand for the classics. "I will give my hearty support if St. Stephen's is giving a thorough classical scholarship—in which I profoundly believe. Modern education comprehends every conceivable thing. We must have an institution which stands for old-fashioned, well-grounded, well-tested classical education. The tendency to-day is to secularize education. I believe in the mutual advantage and value of the well-tried-out and successfully-proved classical education."

The Provincial Board of Religious Education reported favorably on the summer conference held last year at Hobart College. It also stressed the importance of week-day

Miscellany religious education, and remarked that as public schools are supported by general taxation so Sunday schools must be generously and generally supported by Churchpeople in order that they may be worth while.

Notes of encouragement are found in the religious educational work of the several dioceses, especially in the diocese of Western New York, where they have the first salaried educational secretary.

A representative of the G. B. R. E. declared that education is not a war measure. It is hard to organize it in the face of all that demands our attention. The South and the West pay the apportionment of the East. The province of New York and New Jersey is at the bottom of the list. Sixty per cent. of the apportionment comes from outside this province.

Professor Brown of Princeton proposed the following resolutions, which were unanimously passed without debate, and may be counted as epochal in the life of the synod:

"RESOLVED, That the committee recommend to the synod an organization for Church work among the colleges of the province along the following four lines:

- "1. To hold in line students who are already Churchmen.
- "2. To stimulate the religious life of the college.
- "3. To lead the students to active work in parish life.
- "4. To get the best men into the Church ministry.

"This organization to begin with the appointment of a Provincial Organizing Secretary who shall be assured of his salary for a period of five years, whose duty it shall be to organize definite work with responsible heads in each college, cooperating with existing parishes, societies, and chaplains where there are such and starting new ones where there are not such."

On motion of Bishop Greer the programme committee was requested to provide a place and time for reports from the various Church societies of women in connection with the consideration of Social Service matters.

The Rev. Dr. Edwin A. White read an exhaustive paper on The Future of the Synod, and how it can relieve the General Convention.

At its conclusion the synod voted to have this paper and a memorial on the same subject printed in pamphlet form and distributed, so that they may be considered and acted upon at the November meeting of the synod.

A committee was appointed to arrange for a summer conference at Hobart College, Geneva, N. Y., where several such conferences have been held.

Ordinance 5 was amended by the insertion of words "at least" and the words "or four Churchwomen", so that the Commission on Missions shall hereafter consist of at least one bishop, four presbyters, and four laymen or four Churchwomen.

The synod voted to send a message of greeting to Bishop Brent, now, as Bishop of Western New York, a member of this body.

By consent, Mr. Charles J. Post made an address on the subject of the great increase of postal rates applying to Church periodicals and religious literature, effective July 1st.

After the reading of the minutes, Bishop Courtney said the benediction and the synod stood adjourned.

## CONSECRATION OF MISSIONARY BISHOP OF SALINA

THE consecration of the Rev. John Charles Sage, D.D., took place in St. John's Church, Keokuk, Iowa, on Thursday, January 17th. The services began with the Holy Communion at 7:30, the Rev. W. C. Hengen being the celebrant. Morning Prayer was read at 9:30. The consecration service began promptly at 10:30, the procession entering the church singing Hymn 249. The building was filled to its capacity with a congregation composed of members of St. John's parish and friends of the Bishop-elect. The sanctuary and chancel were very tastefully decorated, the national colors being prominently displayed among red and white flowers having as their background the greens of the Epiphany season's decorations. The ministers of the consecration were as follows:

Consecrator: The Presiding Bishop, Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L.

Co-Consecrators: The Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa; the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago.

Preacher: The Rt. Rev. Irving P. Johnson, D.D., Bishop Coadjutor of Colorado.

Presenting Bishops: The Rt. Rev. Arthur L. Williams, D.D., Bishop of Nebraska; the Rt. Rev. James Wise, D.D., Bishop of Kansas.

Attending Presbyters: The Rev. E. H. Rudd, D.D., the Rev. Charles J. Shutt.

Deputy Registrar: The Rev. Felix H. Pickworth.

Master of Ceremonies: The Rev. George Long.

Bishop Griswold read the epistle, Bishop Morrison read the gospel.

Bishop Johnson took his text from Acts 20:24. The preacher spoke in his usual clear and forceful manner, setting forth the work and office of a Bishop. The sermon is reproduced elsewhere in this issue.

The certificate of election was read by the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa. Certificates and testimonials were read by Dr. D. C. Morrow, the Rev. A. M. Lewis, and Mr. H. W. Upham.

Bishop Williams sang the Litany and Bishop Longley the *Veni Creator Spiritus*. The music of the service was very beautifully rendered by the choir of St. John's, as were the several anthems. The music while artistically sung had the added grace of being well selected. There were no unduly long settings used in any part of the service. There seemed to be just enough to contribute to the dignity and beauty of the service and also to rapidity of movement. The entire service was done within two hours, which speaks well for those having charge of the arrangements.

After the consecration the visiting bishops and clergy were the guests of the vestry of St. John's at a dinner held in the Tiffany room of the new Iowa Hotel. After dinner speeches were made by all the bishops present, and also the Rev. John Dysart, of Dubuque, and the Rev. H. M. Babin, of Dixon, Ill., rectors of parishes where Bishop Sage had been rector.

Speeches were made by Mr. Upham and Mr. G. Collingwood Tucker, senior and junior wardens of St. John's, and several other of the clergy and laymen present. The event was brought to a close by a very graceful impromptu address from the guest of honor, the newly consecrated Bishop of Salina.

Bishop Sage was the recipient of many gifts from friends and former parishes and the clergy of Iowa. Among the number may be mentioned a set of episcopal vestments from St. John's parish, Keokuk, a pectoral cross from a friend and former parishioner at Dubuque, an episcopal ring from the clergy of Iowa, and a traveling bag from St. John's parish, Dubuque.

Bishop Sage will be enthroned at Salina next Sunday. He will be welcomed by Bishop Griswold at this service.

## BISHOP LLOYD IN LIBERIA

A CABLEGRAM from Bishop Lloyd announces his safe arrival at Monrovia, Liberia, and adds, "Interesting reception."

## A Sermon

Preached at the Consecration of the Missionary Bishop of Salina

By the Rt. Rev. IRVING P. JOHNSON, D.D.

Bishop Coadjutor of Colorado

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

**Y**OU are receiving to-day an office which in our eyes has tremendous potential power, and in the eyes of most of our contemporaries is a piece of solemn foolishness. The average Christian to-day, like the Bolsheviki of Russia, deems all external authority as foolishness and his own opinion as infallible.

You are going forth into a district where not one in a hundred of a presumably Christian population has either belief or interest in your office—and where even those who pay an outward respect thereto are not much moved by any expression of authority that you may utter. We are like a small body of constitutionalists, who are clinging to the remains of constitutional ecclesiastical authority, where the bulk of the people are either imperialists, endeavoring to restore a discredited absolute power, or else are factionalists intent upon setting up their own cabal—which when it has gained a momentary control has been as absolute and more unreasonable than the power which it helped to dethrone.

As usual, the small body which calls for the restoration of constitutional authority is acceptable to neither partisan and is viewed with contempt by both. Yet in secular history it has been the winning party. It won out in England after the rule of the tyrants had been superseded by the awful misrule of the saints, who having beheaded the tyranny so befuddled democracy that it, too, lost its head.

It won out in France after the guillotine had disposed of tyrants and their own follies had extinguished patriots.

It will win out in the Kingdom of Heaven when the stupid follies of a religious proletariat have finally exceeded the criminal blunders of a selfish hierarchy. It took the world eighteen centuries to replace the tyranny of the Cæsars with a real constitutional government—only to find that the Cæsars were still fighting for their privileges, and the uneducated peasant was playing into their hands. The Kaiser and the Bolsheviki are still the enemies of constitutional government in the state, as are the Pope and the sects in the Church.

So "bonds and afflictions" await you. "The bonds" of having your hands tied by the parsimony of your own flock—and the "affliction" of seeing imperialists and anarchists well financed and heavily armed by the zealots that support them.

"But none of these things move me, neither count I my life dear unto myself."

For like the overseers in Ephesus whom St. Paul was sending forth you are confronted with the results of the conditions of which he warns them. "For I know that after my departing shall grievous wolves enter in among you, not sparing the flock," and any one who has read the history of bishops from the earliest days until now realizes that a large percentage of the shepherds have been greedy wolves. "Also of yourselves shall men arise, speaking perverse things, to draw disciples after them," which is exactly what the reaction against grievous wolves has been.

The Church has indeed suffered, first from shepherds who have been wolves, and secondly from sheep who have been made bitter and perverse by the fleecing. To keep one's head and one's heart requires a head that is not easily turned and a heart that is not easily soured.

Now to meet this situation demands the wisdom of the serpent—or, in modern phrase, "common sense". How are you going to meet the situation? Do you think that you are going to bind up the Church's wounds by affecting the regalia of a discredited royalty, on the one hand, or by trying to satisfy the insatiable demands of the never satisfied anarchists on the other?

We have only two traditions of the episcopate to guide us and I believe they are both bad—the English and the Italian—and with this further limitation on our part: that, while we have the same spiritual office as the Lord Bishop of England or the Cardinal Bishop of Rome, we have behind us neither the secular power of the one nor the ecclesiastical authority of the other. Manifestly habits which might be tolerated in my Lord Bishop of the Court of St. James or St. Peter (that is, habits that belong to that world in which the Gentiles seek preëminence) have no place in our modest entourage as bishops of the Protestant Episcopal Church. When a man who really rules some one puts on the livery of his authority, he may inspire some sentiments of awe; when a man who rules no one puts them on he arouses sentiments of ridicule.

It is a part of diplomacy that we make not the office which we hold ridiculous. Men may hold us in contempt for our lofty claims; let us see to it that they do not laugh at us for our foolish pretensions. It would seem that unusual symbols of authority, whether those of the street or of the sanctuary, had better be omitted in the interests of diplomacy, for we are living among republicans who have dethroned their tyrant. We shall win neither their respect nor their coöperation by restoring unnecessarily the signs of all authority that is indissolubly associated with cruelty and greed. We can afford to discard the trappings of royalty if we wish to win the suffrages of a reunited people. Of course I do not presume to draw the line of demarcation, but common sense must determine the fitness of our garb and manner. I am very sure that the mere fact that a thing is Roman or Anglican does not mean that it will be in good taste in an American environment.

If this Church is ever to win its way into the heads and hearts of Christian people, it will be because it will have demonstrated that which the constitutionalists must ever demonstrate, that the greatest freedom and the most effective liberty are attained by a system which while clinging to traditional authority is responsive to changing needs. The weakness of such a constitutional party always lies in the fact that part of the constituency is half imperialist and another is nearly all Bolsheviki, while a very small number are loyal to the principle for which we stand and the only principle which could ever win out in the effective unifying of Christendom. In this way the full joy of one's ministry is not that one has been popular nor that one has had transient numerical success, but rather that one has built upon the traditional foundations and that he has done some building that is not hay and stubble.

But to build a church of granite is a very different thing from throwing up a straw stack and requires patience and industry—especially if most of the stones of which your temple is to be constructed crumble in bad weather and will cleave only along the lines of invincible prejudice.

In this building there are some things that you cannot forget:

1. That you are to "testify the gospel of the grace of Christ," not to manufacture a panacea for all human ills. Your foundations are laid. It is the nature of the problem that you cannot relay them. You are pledged to bear witness to the doctrines of this Church which are embodied in Holy Scriptures and in the ancient formularies of the Church.

As to the facts of the Christian Faith, you are bound to be a witness, which means that you will testify to those facts. For one to deny these facts while clad in the livery of the Church and receiving emoluments therefrom is to lack perception of what is honest; is to regard the Bible and your signed statements as scraps of paper; is to undermine the very constitution of the organization in which you have been entrusted to hold office. It was the last warning of Christ to His apostles—that they should be witnesses to the faith, not manufacturers of a cult.

2. It is required in stewards that a man be found faithful. You are to be an example of apostolic simplicity in your life, in your teaching, your contracts, your appointments. There is just one thing to do and that is to do as you say, even to your hindrance. To prate about the rights of your office when you are evading its responsibilities is to commit the error of those who wear the purple. There are no rights with which Christ ever invested men that did not carry with them the responsibilities—and the only charter of your rights is your sense of your responsibility. Now this responsibility is to be found in Christ's life; simplicity rather than pomposity; truthfulness rather than evasion; courage rather than timidity; kindness rather than officiousness; sympathy rather than conventional authority; to avoid ostentation in manner; not to be known as belonging to a class, whether it be capital or labor—for the rich will fail you because of their meanness and the laborer because of his envy. We are to proclaim the Gospel of the common blood, of common prayer, of common interest—and we cannot be common if we belong to a class.

3. Your business is not to divide men's earthly inheritance but to inspire men's lives to be just and merciful, to be fair and unprejudiced, to be true and pure. Just as a university is founded not to deal with politics, not with municipalities nor with classes, but with truth; so the Church if it attempt many tasks will fail in all, but if this one thing it does, to preach Christ and Him

crucified to men, then those who have done this thing will not be ashamed of the results.

There are those who would persuade you to undertake many things. But one thing is needful and that one thing is to go into your work determined not to let men minister unto you, but to minister unto them in the things that Christ proclaims to a world that hates Him and His Gospel and is at enmity with you. And it makes no difference how the world takes it: "None of these things move me, neither count I my reputation dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, to testify to the grace of God."

A bishop is a missionary rather than a potentate; his responsibility is to go to men with the word and the touch of Christ—the word of His mouth, the touch of His hand—rather than to impress them with the dignity of his office. It is a stupid interpretation of the Life of Christ, whether it be English or Italian, which would persuade a man that he reaches the highest expression of his episcopate by being impressive in manner or dress. A bishop like any other man reaches the pinnacle of his glory when he suffers little children to come unto him, and when he does his full duty to the least of these his brethren.

There is no higher task than to know your sheep, to feed them, to bind up their wounds, to keep them in the green pastures besides the waters of life, where the wolf will not devour and the hireling will not fleece. It is a monstrous task, for sheep are silly and those who take care of them become very eccentric, and you like the rest of us are a sinful man, entrusted with a divine task. In trying to be a bishop, never forget that you are just a man, prone to be a fool and entirely dependent upon the grace of God.

### BISHOP HALL ON THE FAMILY

**P**REACHING at St. Paul's, Burlington, on the Sunday after Christmas, concerning the Hallowing of the Family by the Incarnation of the Son of God, the Bishop of Vermont made three applications of the matter:

1. *The wrong of refusing parentage* through selfishness, love of luxurious ease, dislike of pain, or shrinking from the burdens of a family. As with any disregard of God's law evil consequences are brought on transgressors, and not only on individuals but on the community, so surely here. As a consequence of this selfishness and unwillingness to live on moderate means, the old stock is losing control of New England. Have you any right to complain that you are being outvoted by people of other origins and standards, by people of perhaps less education and intelligence, but who are not so cultured as to do violence to laws of nature and of God? Is it not France to-day, with all its valor, paying the penalty for sinful practices and the renunciation of natural duties?

2. *The necessity of preserving the family intact* for the training of children. Marriage exists largely for the family, for the procreation and training of children, as well as for the companionship and mutual comfort of wedded persons. Here comes in the disastrous evil of divorce. Apart from the sin of unfaithfulness to the marriage bond—"for better, for worse; for richer, for poorer; till death us do part," not sin or some new fancy—apart from the wrong of failing to give the comfort and support that were pledged, and the failure in mutual forbearance; apart from the temptations put in another's path by a divorce, even when some sort of justification for it may be pleaded; apart from all this, consider the injury which divorce does to innocent children, with a family divided, a home broken up, the separation from either actual father or mother, with the necessary loss of respect for one or both, with the forfeiture of steady discipline. Ought not people to be ready to bear much—shall I not say, almost anything?—rather than incur this terrible responsibility? Yet this is what is growing more and more common among us, coming to be more and more accepted as a necessary evil, where it is not defended as legitimate, or even approved as a manifestation of progressive wisdom.

Surely, for the sake of the children, as well as for other interests, the Christian law of marriage is to be maintained—the life-long union of one man with one woman to the exclusion of all others on either side. This is just as much a part of the Christian religion, of the revelation of God's mind and will, as the doctrine of the Trinity, the godhead of our Lord Jesus Christ, or His redeeming sacrifice, as

belief in a future life, or the institution of the Sacraments. It is to be taught, insisted on, borne witness to. Marriage is not a contract between two persons that may be dissolved at the pleasure of both, or the insistence of either. It is a state of life, a fellowship, ordained by God, into which men and women enter, from which they cannot free themselves.

We have to be prepared for various assaults on the Christian law of marriage, and to know how to meet them. You must not be surprised if in this, as in other countries, a proposal is made in view of the enormous wastage of life in the war—the loss of the best of our young men—that the law of monogamy should be relaxed, either by explicit allowance for a man to have more wives than one, or by the implicit sanction of unions outside of marriage. Such proposals are not imaginary. They should perhaps be labelled "made in Germany", but they are favored by dreamers in other lands. About them we must be clear that neither could a country expect God's blessing while in any such way it deliberately flouted His ordinance; nor would a country be worth preserving or fighting for which so subordinated moral to material issues. Better be a vassal state of the German Empire, while preserving moral integrity and family life, than break up our homes into Mormon concubinage, with jealousy among wives and hostility between half-brothers and sisters.

3. *The responsibility of parents for the training of their children.* This cannot be devolved on others, whatever assistance may be claimed from schoolteachers and pastors. Parents have brought the children into the world; they are responsible for them before God. This training involves teaching, example, and influence. There are matters of life and morals that can better be taught by parents than by any one else. Parents must give instruction on questions of sex and sexual relations, duties, and dangers. It is for fathers and mothers to teach their boys and girls what they ought to know about their own nature and development, and the temptations to which they will be exposed, the evils into which they may fall, the duties and privileges that await them. It is for parents to insist on their girls dressing modestly; on their children, boys and girls, being kept from spectacles, as from reading, that will familiarize them with evil and blunt the delicacy of their moral sense.

If lessons of seemly behavior, of restrained and kindly manners toward all, are not learned at home, where will they be learned? The family should be the training-ground for citizenship as for Churchmanship. Must we not attribute to the neglect of home-training a large share of the responsibility for dreadful evils which pervade our national life—in selfish disregard of others' interests, in impurity, in indifference to spiritual concerns and to God? Do what we will or can in church and school, it remains true that in ordinary cases it is the general spirit of home, the whole atmosphere which a child breathes, the domestic arrangements by which a child is surrounded, which will educate it. For the sake of the children make your homes centers of refining, religious influence—permeated, quite naturally, not artificially, by the motives and restraints of religion. You will be rewarded by the joy of seeing the development of your children, like that of the Holy Child at Nazareth, who grew and waxed strong in spirit, becoming full of wisdom, and the favor of God was upon Him.

THE POETRY of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety". I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their loveliness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life. Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with a new firmness as you go forward; but look on it with continual and confident expectation to see it open into something greater and truer.—*Phillips Brooks.*



## THE WRONG WAY TO APPROACH THE ENLISTED MAN

BEING THE OBSERVATIONS OF A CAMP SECRETARY OF THE ARMY  
AND NAVY DEPARTMENT OF THE BROTHERHOOD  
OF ST. ANDREW

EVERY clergyman should read what follows. Particularly every clergyman who expects to work in the camps. Laymen will also benefit by it. It is not a man's opinion. It is a presentation of facts. The facts were gathered by one of the Brotherhood of St. Andrew's camp secretaries. No, I will not give his name. Nor will I divulge the cantonments in which he labored. That would not be fair. But let us get to our story.

There is a right way and a wrong way to approach the enlisted man, said the Camp Secretary. Unfortunately, some clergymen adopt the wrong way. I am not referring to clergymen of any particular communion. Some ministers in all communions are guilty of failing to size up the situation.

But I will say this for the Protestant Episcopal chaplains: Army officers prefer to deal with these men. Why? Because they have been accustomed to discipline. If there is anything an army officer hates, it is a "slap-you-on-the-back" sort of individual who ignores the authority of the commanders. Or, if they do not ignore it, they act like privileged characters.

The Protestant Episcopal chaplain approaches a superior with a proper spirit of respect and deference. That is why army officers like to deal with him. And that is why chaplains of the Protestant Episcopal Church are in such demand for army work. Although the authorities at Washington say repeatedly that the Church has more than its quota of chaplains, every commander who is going abroad asks for a Churchman.

Now for the clergyman who makes mistakes. A great outstanding fact is that the men of Uncle Sam's National Army refuse to be patronized. Some clergymen appear to think that when a man puts on a uniform he becomes different from his fellow-mortals. They think that he needs an unusual amount of prayers—and painfully long prayers, at that—and their advice to "leave the scarlet woman alone" offends young soldiers who never strayed in that direction.

"Great thunder!" I have heard enlisted men say during these dissertations. "Must we stand for this sob stuff? What does that fellow think we are? Beasts? This is an insult to a man's intelligence."

You can offend the men in other ways. Sometimes they are invited to a chicken supper in the parish house, where a nominal fee of ten cents is charged for the supper. The men like to attend these suppers. They like the sweet stuff and the cookies, which they can not obtain at the company mess. They also enjoy eating a meal with the knowledge that they will not have to wash up their mess kit after it is over.

On such an occasion, I have heard the pastor of the local church get up and tell the boys what a fine supper they were getting for ten cents. He assured them that they could not obtain anything like it elsewhere for 25 cents—which was true—and then, with a supreme effort at hospitality, he informed them that if they could not afford to pay a dime they could have their dinner for nothing.

"What the blanketyblank does he take us for? Charity patients?" I have heard enlisted men whisper at the close of such a speech of welcome. "I like the grub, but never again for mine."

Another soldier exclaimed after listening to one of these delicate little speeches: "I'd give a dollar to take the Rev. So-and-So over in the corner and punch his head."

The clergyman who enjoys his own dignity is a much out-of-place man in a military camp. One of these ministers approached a Brotherhood camp secretary, a short time ago. He was very pompous; his dignity fairly radiated from him. Poor fellow, he did not know that some of the soldiers had dubbed him "a big stiff."

"To-day, I shall mess with General So-and-So," he informed the Camp Secretary. "To-morrow, I have promised to mess with Captain Blank."

"Don't you think it might be well to mess with the men?" suggested the Camp Secretary.

"Oh, dear, no," replied the pompous one. "I feel sure the men will have greater respect for me if I mess with their officers."

"If you expect to get into touch with the men, I'd suggest that you mess with them," said the Camp Secretary.

The dignified clergyman was going to preach that night. "How much of an audience do you think I shall have?" he asked. "You know, I always preach to large audiences." "It is difficult to say," replied the Camp Secretary. "Perhaps five will come out to hear you."

The pompous clergyman winced. "Surely, you are joking," he suggested.

"I was never more serious in my life," replied the Camp Secretary. "You know, we cannot compel the men to come and listen to you. But wait," he added, with a twinkle of the eye. "You might lay the matter before the General and have him order a regiment into the Y. M. C. A. building. They will not dare to disobey orders."

The clergyman took the suggestion seriously. "I wonder if it would be good form?" he asked, finally.

"I don't believe it would," commented the Secretary.

The boys have fun with some of the clergy. They love to shock the man who has a "holier than thou" appearance. But sometimes they try their tricks on the wrong man.

A Brotherhood Camp Secretary walked into the barracks of a machine gun battalion—known throughout the British and American armies as a "Suicide Club", owing to the heavy losses of Canadian gunners during the first two years of the war—and approached a group of men around a gun.

They saw him coming, and the profanity that arose beggared description. It was something awful. Every man in the group was contributing his "bit".

The Camp Secretary walked right in among them and, ignoring the bad language, said quietly to the Sergeant: "What is this lever used for?"

He touched the gun, and the profanity ceased. Within two minutes they were explaining the mechanism to him, and a better-mannered crowd of young men would be hard to find. When he left them, the Sergeant apologized for his crew.

"You see, sir," he said, "we have so many of the wrong kind approach us that we like to shock them a little. But you are a gentleman, and I'm sorry we talked as we did."

As a result, two members of that gun crew were present at the celebration of the Holy Communion arranged by that Camp Secretary on the following Sunday.

The boys in the camps want to be treated like men, not mollicoddles. They resent being classed with the scum of the Tenderloin. They do not want to be "preached at". They get restless under the "Throw Out the Life Line" stuff. They do not care for evangelistic meetings. They are men, who are facing the greatest crisis of their lives, and they want to be treated in intelligent man-to-man fashion.

### TO MY SON—SOMEWHERE IN FRANCE

An onrushing tide of emotion to-day  
Is bearing my soul from the present away,  
And longings unspeakable rise in my heart  
To pierce through the clouds which now keep us apart;  
Thy face would I see, and in clasping thy hand  
Would greet my dear boy from a far foreign land.

When stern sense of duty had called thee away,  
Our lips said Godspeed, while our hearts whispered, "Stay";  
And tendrils of love as unseen as the air,  
Yet stronger than steel, ever bore thee in prayer,  
That thou shouldst be kept through all danger and pain  
And brought to our loving home welcome again.

We wait thy return, and for conflict to cease,  
When justice shall reign and the world shall have peace;  
Then strong be thy heart in the face of the foe;  
The flag which floats o'er thee defeat shall not know;  
It tells of our faith while our hopes are with thee,  
A message world-wide, from the land of the free.

L. F. COLE.

WE MUST humble ourselves before God; we must recognize how incapable we are by ourselves of well-doing, how without the help of God all our actions would only be sinful.—*SARONAROLA*.

# Campaigning for Results

By the Rev. A. L. MURRAY

**C**AN we use the parochial mission for results? Can efficiency methods make missions more fruitful? Do the things of the spirit respond to scientific methods of work? These were some of the questions that were discussed in the Northwestern Convocation of the diocese of West Virginia some months ago when startling statistics had been presented as to the growth of the Church in that region.

A convocational committee of four clergy, the Rev. Messrs. R. E. L. Strider (chairman), H. B. Lee, J. H. Clark, and George P. Jung, was elected to "survey" the convocation and offer a plan that would awaken and strengthen the Church in the convocation "more than ever before".

They reported a plan for a simultaneous mission in each of the twenty-one parishes in the convocation. The committee exacted certain conditions. The clergy of the convocation responded loyally, and Bishop Gravatt was heart and soul in the movement. Exhibits 1, 2, 3, and 4 herewith tell their part of the story clearly. The convocation conducted twenty-one missions from December 2nd to 9th inclusive. Each aimed to convict and convert. They did not attempt so-called teaching missions. The other two convocations of the diocese have decided to carry out a similar plan during the year 1918.

The convocational committee insisted on the following conditions: (1) That the rector of the church be present in the parish during the course of the mission; (2) that not more than two services each day be held; (3) that all singing be congregational; (4) that the missionary be, if possible, from outside the diocese; (5) that definite and clear-cut results be expected in response to the distribution at each service of personal decision cards; (6) that the aim of the missionary and of the mission be to convict and convert rather than to instruct; and (7) that the final results of the mission crystallize in an every-member canvass to be carried out by the men of the parish. In most cases these ideas were worked out, and where they prevailed the outcome of this campaign can be no other than one of real spiritual blessing.

The Rev. R. E. L. Strider, rector of St. Matthew's Church, Wheeling, and chairman of the convocation's committee, writes: "I have not yet received a detailed report from any of the twenty parishes that had missions, but from ten I have heard in a general way. The facts in final form will not be available until the convocation meets in January, when the rectors' reports are to be presented. To judge, however, from the information I have up to this time received, I should say unhesitatingly that the missions have been eminently successful in those parishes where two conditions have been met: namely, where the mission was carefully and systematically prepared for, and where the missionary has at all caught the Spirit of the Master, and has had experience in the conduct of missions. These two conditions are of supreme importance; so much so that in those cases where they have not been complied with the missions seem not to have accomplished much, certainly nothing that is tangible.

"At St. Matthew's Church, where the Rev. Wm. Porkess of Pittsburgh was missionary, there were two services each day: a celebration of the Holy Communion for the ladies, with brief meditation at 10:30 in the morning, and an evening service at 7:30, the latter being considered the chief service. The service used was very simple: five hymns from the Mission Hymnal, prayers, announcements, and address. Two especially helpful details of this daily evening service may be noted: (1) requests for prayer, read and incorporated into an extemporaneous prayer by the missionary; and (2) an informal talk based upon some pertinent question and answer directed to the congregation as the missionary walked slowly up and down the center aisle among the people. The prayer requests had the effect of cementing the congregations into a unity of fellowship in the Spirit, whose presence could be distinctly felt; while the confidential talk at the end produced an atmosphere of informality and enabled

the people unhesitatingly to surrender their attention in a manner quite impossible in a more rigid and conventional service."

## EXHIBIT 1

LETTER PREPARED AND PRINTED BY THE COMMITTEE FOR THE USE OF EACH RECTOR IN THE CONVOCATION

"November 15, 1917.

"My Dear Friends:

"You have doubtless heard much recently of the Preaching Mission to be held in our church from December 2nd to 9th inclusive. The Bishop, the Convocation, and your rector lay great stress upon this mission, expecting great things from it. We hope to see large congregations at each service, to have the prayerful and active support of each member and friend of the parish, and to be able to feel when it shall be over that our Church work has been wonderfully stimulated and the zeal of every one of us for the Master taken on fresh inspiration. The Bishop and the Church expect this mission to produce results. We desire to see grow out of it larger confirmation classes, better attendance at the services of the Church, a more adequate financial support given to the parish, a better Sunday school, and a deeper interest in every parish organization. In fact, the mission will have failed unless every one of you, and myself included, shall solemnly recognize our duty more clearly, and reconsecrate ourselves to Christ and the Church. This is to be the keynote of the mission.

"I therefore appeal to you in the name of the Lord to help make this effort a success. Pray for the mission, and for the missionary. Come to the services and bring a friend each time. And, above all, let your heart be open to the message that shall be brought to you. Let him that is athirst come! And whosoever will, let him come and take of the water of life freely!

"And so, may God bless our mission; and may He through it very richly bless every one of you.

Yours faithfully,

## EXHIBIT 2

SUGGESTIONS SENT TO EACH RECTOR

"Preparatory Methods: Announce the mission every Sunday. Call meetings of the vestry, choir, and all parish organizations to enlist their interest and cooperation. Advertise widely through placards and the newspapers. Send to each individual in the parish a form letter from the rector appealing for personal aid and interest. Two weeks or ten days before the mission hold a well-planned prayer service of preparation. Make frequent use of a special prayer to be authorized by the Bishop. Every family and individual in the parish to be visited before the mission begins by committees of the vestry and other organizations. The organization of these committees should not be deferred too long. They should start work ten days or a week before the mission.

"Conducting Methods: Keynote of the mission: Consecration and reconsecration to Christ and the Church. Date December 2nd to 9th inclusive. Use Mission Hymnal if possible. Preaching to be evangelical and hortatory: instruction can come later. Great emphasis to be laid on getting results from the mission. Especial emphasis to be placed at each service on the pledge cards in order to get as many signers as possible. These cards will very largely determine the success of the mission. No special offering the last night. Shop meetings during the day whenever possible.

"Follow-up Methods: An every-member canvass to be carried out by male committees of two each on Sunday afternoon, December 9th. Rector to follow up clues indicated on the pledge cards turned in. Each rector to make a report to the next convocation on specially prepared blanks to be furnished by the committee, of the actual results of the mission.

"Bishop Gravatt has authorized certain prayers to be used at this time which are also reproduced, that all may make use of them, and that from all over the diocese intercessions may ascend continually until the mission for its abundant success."

## EXHIBIT 3

PRAYERS

FOR THE MISSIONER

"O Heavenly Father, the Giver of all wisdom, and the Source of all our strength; Bless, we pray Thee, the missionary who is to come to this parish. Fill him with zeal and devotion; enlighten his understanding with the illumination of the Holy Ghost; be ever with him in the performance of the duties of his ministry here, and may he bring us closer to Thee and to each other; for the sake of Thy only Son, our Saviour Jesus Christ. Amen.

FOR THE UNBAPTIZED

"Have mercy, Thou God and Father of all, upon those who have not been admitted within Thy Covenant of Grace. Draw them by Thy love, that they may seek the water of Life. Give them courage that they may not be kept from Thee by any fear of man, or prejudice of the natural heart, but, yielding themselves up to Thy command, may be admitted to the participation of Thy Divine Nature. Through Jesus Christ our Lord. Amen.

FOR THE MISSION

"O Lord Jesus Christ, the Great Shepherd of the Sheep, who seekest those who are gone astray, bindest up those who are broken, and healest those who are sick; Bless, we beseech Thee, the effort now being made to convert souls unto Thee. Open the deaf ears that they may hear the words which belong unto their salvation; and grant that those whom Thou dost raise to newness of life may through Thy Grace

persevere unto the end and obtain everlasting life, who liveth with the Father and the Holy Ghost, One God, world without end. *Amen.*

"Bless, O Lord, we pray Thee, the mission in our parish. Open our ears to hear; incline our hearts to obey. Give us all a truer repentance, a stronger faith, a deeper love to Thee. Spare all those who cry to Thee, and help us to follow Thee faithfully to the end. Bless the mission to the Glory of Thy name and the Salvation of Souls, for Jesus Christ's sake. *Amen.*"

#### EXHIBIT 4

CONSERVATION REPORT TO BE MADE BEFORE THE JANUARY MEETING OF THE CONVOCATION

#### REPORT OF THE PREACHING MISSION

"Name of Church.....  
 Name of missionary.....  
 Was mission advertised in the newspapers?.....How often?.....  
 Were the placards used?.....How many?.....  
 How many form letters were sent out?.....  
 Was a public preparatory prayer service held?.....When?.....  
 How many attended this service?.....  
 How many families in your parish?.....  
 How many were visited in preparation for the mission?.....  
 How many individuals aided the rector in this visiting?.....  
 Did the vestry help to prepare?.....How?.....  
 How many persons attended each evening service of the mission?  
 Sunday.....Monday.....Tuesday.....Wednesday.....  
 Thursday.....Friday.....Saturday.....Sunday.....  
 Total.....  
 How many personal pledge cards were distributed?.....  
 How many were handed back with signatures?.....  
 How many accepted Jesus Christ?.....  
 How many desired (a) Baptism.....; (b) Confirmation.....  
 (c) To return to the Holy Communion.....; (d) To join some  
 parish organization.....; (e) To subscribe to the.....  
 How many pledged themselves to church attendance?.....  
 How many reconsecrations?.....  
 Have these cards been followed up by personal work?.....  
 Was every individual in the parish canvassed?.....When?.....  
 How many committees made the canvass?.....Male or female?.....  
 What had been the amount of your pledges before the canvass (a) for  
 missions?..... (b) for parish support?.....  
 By how much were these amounts increased by the canvass?.....  
 Was every individual in the parish reached by the canvass?.....  
 Since the mission, has there been any increase in interest on the part  
 of your people?.....Specify.....  
 What is your candid opinion as to the work of the mission?.....  
 (Signed).....  
 Rector."

Prayed for, planned for, and purposefully carried out with the motive of serving Christ, these missions have been campaigns with results.

### A CRY FROM THE COUNTRY

BY A COUNTRY CHURCHWOMAN

**T**HE life of our Lord was spent chiefly in the country and in country villages.

He was born in a village. He lived in Nazareth. He went on the mountain-tops to pray. He led His disciples into a desert place apart for the deepest instructions. He preached, fed the multitudes, chose and ordained the apostles, and commissioned the seventy, all in the country. He was transfigured in the Mount, and crucified without the city. He was betrayed in Gethsemane. His Burial and Resurrection were in a garden, and He ascended from the Mount of Olives.

The Church has always had a mainspring of vitality in the country. The instances are numberless of a special message for the Church from souls retired from the tumult of crowds in the peace of country places.

In England, where the Church has been near to the country people, one gathers a homespun touch of reality that seems often wanting to us. The city atmosphere seems to dominate us, and a country person, depending on the city church for the Sacraments, is likely to feel isolated, even in receiving the Sacraments, lacking the sense of fellowship.

City people are overfed with human material. They must group it together or their brains and hearts would wear out. In the country it is not so; there is time for each individual. This is not to disparage the city church, but rather to say, "What a pity that the city churches are almost the only ones we have!" The Church needs the country, and the country needs the Church. Like the giant in the fable, whenever the Church touches the earth it receives new life and vigor.

The country is drifting toward paganism more rapidly than the city. People are tired of the emotional routine. More and more it leaves them hard. Protestantism is somewhat held in line in cities by outside stimulants.

Wherever the Church is planted and looked after in the country it draws and holds the people to the faith. It fits in

with country instincts, and mellows and cultivates the spirit, where Protestantism jars.

Our soldiers will come squarely against the Catholic faith in Europe. When they come back—perhaps the majority of them to farms and country villages—what will they find? In some places there will be the Roman Church, but most of them will be shy of it. Would not many of them be open to a message from our Church if it were in reach?

Would you say, Impossible? But then we may dream, and many dreams have come true. Sometimes they have come about through the agonies of suffering, and we look for many things from the war.

When the Church was persecuted in Jerusalem it was scattered abroad and it began to spread and grow. Growth is by dividing and rooting, not by accumulating.

And here is the dream. Must we wait for the physical persecution, when there is a cruel persecution upon the faith as a whole?

What if there is a call of Christ to those who will perceive? "Leave the comfort and convenience, the pleasure of congenial social life, the esthetic 'privileges' of the Church, where perhaps you are not greatly needed, and come where you are needed. Be a living epistle where there is none, to show in some degree what the Church is. Be as the plough, breaking up by your mere presence the fallow ground of prejudice and misunderstanding—for without that preparation the sower would sow in vain. But with that preparation, and the sowing, and time and care for growth, there will be an abundant harvest and rejoicing."

What if this call is sounding? We dare not assert it, but we hope it may be laid before the Church, where it may be left to the Holy Spirit and the individual follower of Christ.

In Europe a landed aristocracy, with access to whatever was highest in social culture in the cities, where social life has its most active development, brought back some measure of culture to the country. Here we have no such system, and country life is drained and grows more and more barren.

May there not be established a spiritual aristocracy on the basis that our Lord gave us of love and service, that, by saving country life, will save all?

As it is, we are one-sided, unbalanced, and crippled in our social life.

And what more patriotic for the present pressing emergency? One, too, that may give the opening that is needed? For there are many unorganized resources for Red Cross work in the country, waiting and even longing for leaders. And none could appeal to country people so much as those who have had the spiritual culture and balance of the Church. Country people are peculiarly susceptible to it, and the Church little realizes what a treasure of this kind it holds in trust.

The greater the talents entrusted to one, the more awful the responsibility. Yet how much more readily have Protestants responded to home missionary appeals! God grant the Church may be awake now, if never before.

If those who are in sympathy with this appeal can band together they can make the necessary beginning of faith, according to the promise of "two or three gathered together."

And as the man with the withered hand was commanded to stretch it out to the Healer, so we, the withered hand of the Church, must ourselves first reach out in faith to the Source of life.

Words will count nothing, in themselves. It is the act of faith that will count, and this letter, please God, written after long and agonizing hesitation, in doubt and fear, is a motion toward it. There is in me a feeling that other motions have been made, known to God. But who will band us together consciously?

Perhaps some one will take us in charge, to help us to help ourselves. No one can foresee what may result after the first definite act of union and prayer is made.

The writer has nothing to offer except earnest desire, but ventures to say that correspondence from any deeply interested in this subject will be gratefully received, and exchanges made of letters or addresses. At least it may bring courage and comfort to other isolated Church people, like myself. Address Country Churchwoman, care THE LIVING CHURCH, Milwaukee, Wis.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## MUNICIPAL ORGANIZATION DURING THE WAR

INASMUCH as our country is at war to make the world safe for democracy, and as we are primarily engaged in advancing democratic government to its highest efficiency, we offer to the government the coöperation of our association and its members for any services they may be peculiarly qualified to perform."

This resolution was adopted simultaneously by the National Municipal League, the City Managers' Association, the Governmental Research Conference, the Civic Secretaries' Association, and the Association of State Municipal Leagues at their joint meetings at Detroit a few weeks ago. This resolution repeated the willingness of these organizations to coöperate in immediate war service, as well as in maintaining their national organization and their various local branches intact for important work in placing American cities on a more efficient basis.

There was no suggestion on the part of any member that there be any let-up in the activities of the organizations. In fact, as the secretary of the National Municipal League pointed out, one of the significant features of the past six months has been the steadfastness with which voluntary civic organizations had held their ground. As a matter of fact, steps were taken by the National Municipal League to place its work on a broader and more efficient basis in view of the largely increased demands made upon it since America's entry into the war. One reason for this was the recognition of the fact that the questions of city finance and administration during the next five or six years are destined to be of the most difficult and important kind, and that there will be many additional problems of the utmost difficulty thrust upon the cities for settlement.

An important session dealt with feeding our cities in war time, at which stirring and constructive addresses were made. Another dealt with the war-time experiences of Canadian cities, which proved most illuminating. Running all through the various sessions was the thought that efficient government was not a war-time measure, and that patriotism was not a war product.

## LABOR REGULATION BY COMMISSION

The change to the industrial commission method of administering labor law is among the most important and widely discussed changes in labor legislation in recent years. This change, according to the *American Labor Legislation Review*, is somewhat analogous to developments in the field of public health legislation and still more closely akin to the trend in the regulation of public utilities. The earliest railroad rate laws, for example, attempted to prescribe the exact charges to be made by every carrier for all classes of transportation between all points. But it was soon found that this was not a task for which the legislature had the necessary technical knowledge and that confusion and unfairness resulted. Accordingly legislatures now go no further than to lay down the general principle that rates must be "fair and reasonable", and leave their exact determination to a board or commission. Similarly, it has been found that in the crowded days of a legislative session it is well-nigh impossible for legislators who are largely without industrial experience to enact scientific laws dealing with the technical matters of protective labor legislation. In several progressive industrial states, therefore, the legislature has created an industrial commission to adapt and apply the principles of the statute law to the concrete conditions arising in diverse and rapidly changing productive processes. In their work industrial commissions have tended to stress the active coöperation of the groups affected. In code making they have hammered out rules with the help of employers, employees,

and experts, who have practical first-hand knowledge of the subject considered. These rules go into effect with the advantages of practicality and the consent of representative members of the groups concerned. The factory inspector, by educational work, explanation, and suggestion, may thus become not so much a detective whose interference is resented but a positive coöperating force.

UNDER THE taking caption, *Criticism versus Progress*, the Detroit Bureau of Governmental Research says: "Irresponsible criticism is the principal reward of the public official. Such criticism keeps some good men out of office. It sometimes makes good men in office indifferent to the high requirements of their jobs. However, lots of good things do get done by governments which the public never knows about or appreciates."

THE QUESTION of standardized houses for workmen in the United Kingdom is receiving the serious attention of the British Government. The prospective plans are to construct standardized houses with outlines varying in dimensions and architecture for different localities. Where conditions permit, the cultivation of gardens will be encouraged to increase the production of the country.

ORDINARILY clothing given by charity for the use of the needy is of a nondescript character and in such condition as very few care to use. To overcome this a free dressmaking shop has been established in Chicago under the auspices of the Washington Park Business Women's Association, the object of which will be to make over the clothing for individuals to be helped.

THE LATEST REPORT of the Social Service Commission of the diocese of New York (the Rev. F. S. Leach, 460 Lafayette street, New York City, secretary) is ready for distribution. It deals with Temperance, War Activities, Child Welfare, Illustrated Lectures, Girls' Friendly Society, Moving Pictures, Sunday Observance, Unemployment and the Unemployable.

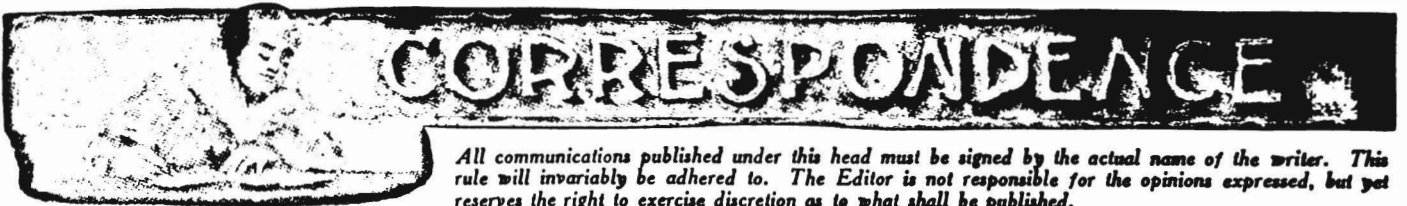
ONE HUNDRED ARGUMENTS in the form of special pieces of advertising copy directed against the saloon and liquor business are being prepared by Charles Stelzle for the Federal Council of Churches. This material may be had without expense on application to the Council at its office in New York at 105 East Twenty-second street.

THE ROMAN CATHOLICS of Detroit have completed an organization known as the "Bureau of Catholic Societies" to take care of Roman Catholic children brought before the Juvenile Court. They will also look after the mothers' pensions and social service work for their communicants generally.

THE NEWLY CHOSEN city manager of East Cleveland, who is a graduate of the Case School of Cleveland, has declared that he will have but one definite policy. He will not play politics, however much politics will be played around him. In his own words, politics and work don't mix.

AN EXTENDED PROGRAMME of social hygiene for soldiers to safeguard their morals and health has been outlined by Surgeon General Gorgas of the United States Army.

SIX DIOCESAN social service commissions now have paid secretaries: Chicago, Long Island, Massachusetts, Newark, New Jersey, and New York.



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 CASE OF BISHOP JONES

To the Editor of *The Living Church*:

It is not my privilege to enjoy a personal acquaintance with the Bishop of Utah. If my information concerning his political, social, and religious beliefs is correct, I fear we should differ on many points. He is against the Government; I support it with whole-hearted enthusiasm. He is a socialist; I have never been able to regard socialism as quite compatible with Christianity. He is a pacifist; I believe this conflict to be a war for righteousness. He is ranked as a Broad Churchman; I am a Catholic.

I say this much merely to indicate that there is between us none of that personal or philosophical sympathy that might induce one man to support the cause of another. But after giving the matter the best thought I can, it appears to me that every man who loves righteousness, and the liberty of the Church of God, should go on record as protesting against the action of the Commission appointed to investigate the differences that have arisen between the Bishop of Utah and certain persons in his jurisdiction.

The position in which the Church now finds herself is that one of her bishops, a man against whom no charge either civil or ecclesiastical has been laid, has been pilloried before the world by an Act of Attainder, and advertised as one who is unfit to continue to exercise his office as a bishop in the Church of God.

The Commission has not left us in doubt as to the grounds of its action. It has frankly set forth in the public press certain principles by which its course has been guided.

It is declared that in a "time of excited condition of public opinion" when "the Church in the United States is practically a unit" regarding the morality of certain acts of the civil government, "it is neither right" (mark that word), "nor wise for a trusted bishop to declare and maintain" the contrary. The use of the word "right" would seem to postulate to all intents and purposes the infallibility not only of the Protestant Episcopal Church, but of the administration at Washington.

The Commission declares further that when "the Government thinks that by vigorous prosecution of the present war against Germany the 'sound and lasting' peace desired may be secured", no expression to the contrary should "come from an episcopal representative of this Church".

The statements leave no room for opening the query as to whether the civil authority be right or wrong. What it does simply must not be questioned. It may be taking a position clean contrary to the moral law of God, as it does in relation to divorce. But let the right and wrong of it be what they may, given the conditions of supposed unanimity and of popular excitement, etc., which the Commission describes, and a servile submission of the bishops is demanded to the views and policies of the authority in power for the time being.

It is difficult to imagine a more intolerable set of propositions, and if our bishops, missionary or otherwise, should agree to them, on that day they would place their necks under the yoke of a moral and intellectual serfdom which would forfeit them the respect of all honest men.

Surely never in the history of the Church have such limitations been laid down for her bishops; and, mark you, they are not promulgated for the missionary episcopate only, as your editorial writer has assumed. They are set forth without one word that would imply such a narrow application.

In every age of the Church's history, her bishops, without assuming to have perfect judgment, have, as their consciences from time to time dictated, used the prestige of their high office as a lever to move men and rulers to maintain righteousness and morality, and to secure the protection of the poor, the oppressed, and the outcast. The Church's martyrology shows not a few names of noble bishops who gladly gave up their lives rather than keep silence in the face of wrong and injustice perpetrated by the civil authority. Even when their judgment of facts proved to be in error, they have nevertheless been honored for the spirit of courage and self-sacrifice with which they stood for what they believed to be right.

But the Commission would have none of this. It would make things much easier. According to the document it has set forth, any "episcopal representative of this Church" whose conscience would compel him to protest against the action of the civil

authority, even in matters touching public morals, must keep his lips closed or quietly resign his see; for, continues the Commission, "such an episcopal proclamation should be preceded by the withdrawal of the maker from his position of episcopal leadership".

Let this principle be accepted and the House of Bishops would soon be transformed into a group of cringing court prelates, well worthy of the French episcopate in the days of the Grand Monarch.

The Commission, in the conclusion of its report, weakly begs that its action be not regarded as a precedent; such, it declares, would be "dangerous"; and it pleads that, although there are no canonical charges against the Bishop of Utah, its course "seems necessary at this time of an excited condition of public opinion". In short, it acknowledges that it is sacrificing a fellow-bishop, who is following his conscience, solely to satisfy the clamor of "an excited public opinion". It does not pretend to make the slightest show of any other ground for its action. The Commission surely would have displayed a judicial temper more worthy of the grave responsibility laid upon it, had it waited before pronouncing condemnation until this "excited public opinion" had in some degree subsided.

Unhappily, Bishop Jones acceded to the recommendation of the Commission and has resigned. Would that he had been better advised! The Commission regards it as "abundantly manifest" that his usefulness in Utah is at an end. After examining the method of its judgment on other points, one is not encouraged to put much confidence in its judgment on this; but be that as it may, if Bishop Jones had peremptorily refused to resign, and demanded a fair and open investigation on the merits of his case, he would have inaugurated a work of far-reaching usefulness to the Church at large.

Regarding the case as a mere personal issue, his action showed a humility which all men must admire. But the issue is not a personal one. It is bigger than any one man or any one diocese. It presents a strange and sinister mingling of papalism and erastianism which the strong hand of common justice should instantly crush out of existence.

The Church is to be congratulated that there still remains an opportunity of righting this wrong and of showing that the policy of the Commission is not the policy of the Church. The House of Bishops meets in April to consider Bishop Jones' resignation. It is a consummation devoutly to be wished and devoutly to be prayed for, that the bishops will decline to accept a resignation forced under such conditions and on such grounds.

SHIRLEY C. HUGHSON, O.H.C.

Holy Cross, West Park, N. Y., January 15th.

### A PROPHETIC WRITER OF 1858

To the Editor of *The Living Church*:

THE large-minded and large-hearted way in which President Wilson deals with the Russian question in his last state-paper — that great exposition of American aims and purposes in carrying on the war — makes it apposite to call attention to a prevision of the future relations of the United States and Russia, written and published sixty years ago, which is in remarkable agreement with the position taken by the President to-day. The following is a paragraph from an article in the *American Quarterly Church Review* for October, 1858:

"In fact to all Americans Russia in her progress and in all her movements is most interesting. The United States and Russia are the first-born nationalities of the new class — the eldest of the giant races. Each of us with a territory ten times the size of France, with a population which in a hundred years must be two hundred millions, each homogeneous in race and undivided in territory, we are to all interests the two nations of the world, the two mightiest powers, even now, in our undeveloped and infantile states; and so matched, in territory, population, and expectation, or rather certainty, of growth and progress, we are by the strange providence of God, so placed as nations that strife and contest between us is hardly possible — hardly can the smallest jealousy come into being between us. In fact, with the huge population and extended territory of Russia, her best interests lie in calling to her aid our mechanical and engineering genius and our financial abilities, and employing them in organizing her industry, and developing

her resources. This has begun already, and must increase. It must go on both with respect to State work and private industry. *Citizens of the United States must take there ultimately the position the Germans have had since the time of Peter the Great.* It is therefore very likely that our acquaintance with Russia will extend, and our relations be more cordial every year. This seems to be, in reference to Russia and the United States, the leading of Providence. It may be that the way is opening for the reunion of the Church of the East with that of the West, . . . and the natural cordiality of the United States and Russia may be leading onward towards it."

The article from which the above is quoted was written by the late Rev. Dr. William Adams of Nashotah. In another article continuing the subject, printed in the number for July, 1859, after briefly summing up the conclusions previously arrived at, he resumed as follows:

"And there came upon us the deepest element of sadness: the historical conviction that in Europe and Asia, from the time of the first Hebrew Monarchy, there has never a grand idea emerged, a conviction or persuasion that tends to lift man from the earth, that has not in its propagation been baptized or drowned in blood. We felt as if this must be so—as if every upward rising in Europe towards a higher and loftier Christianity must be followed by blood-shedding, war, and commotion in the old European mode.

"And then we looked eastward upon the millions of Russia, as likely in such a case to play once again the old part which the Gothic races played of old. The ablest European statesmen have the same feeling as to that race. They believe, too, in the existence of a mightier and more volcanic power. They are convinced that in Germany and Italy, especially, there are huge masses of educated population thoroughly imbued with the most destructive and radical principles in religion and politics [Remember this was written in 1858!], who are kept from turning the European world into a living hell of massacre, rapine, and lust, only by the standing armies of the continental despoils, which amount to millions."

The article from which I am quoting now occupies forty-six pages of the *Review*. It concludes in this way:

"On the East of this torn and mangled Europe lies Oriental Christendom, by Hildebrand [Pope Gregory VII] ruled out of the Church, and yet existing still. First in his days, as the Greek Church; next, in our days as the great Russian-Sclavonic Church and race; a Church whereinto Latinism has never penetrated; wherein the liturgies, the services, the whole train of ecclesiastical thought, are derived from the best days of the Oriental Church. This people, so mysteriously kept apart from Europe, we believe to have a high historic destiny before them.

"Next, westward of Europe lies this new world, the new home of a new race. In it, by the providence of God, the Church has been planted as in primitive days, State-free and Pope-free. . . . If this our argument be true, there is a new era arising upon the world. . . . May we not hope that our country has its work to do in the great drama of history, the mighty maze of His doings with the children of men, and that its work may be [to assist in] preparing the world for the universal reign, by means of the American Catholic Church existing here, of a triumphant and perfect Christianity?"

To my mind, the knowledge and foresight shown in these quotations from articles published sixty years ago is most remarkable. One thing I think must strike every thoughtful mind which follows carefully the spiritual development of the war; and that is the increasing moral earnestness, and clearer illumination of the righteous motive in place of the selfish motive for the cause in which we are enlisted. The war, as we see it, is taking on more and more the character of a crusade for a righteous peace, and our loved ones whom we, who cannot go ourselves, have sent to "do their bit" are living in our hearts as crusaders for the right. President Wilson in his last pronouncement has given voice and form to this aspect of our part in it; and in nothing more than in his plea for sympathetic dealing with Russia in its present crisis. In sending this just now to THE LIVING CHURCH, I wish to emphasize Dr. Adams' sentence in the first quotation: "Citizens of the United States must take there [in Russia] the position the Germans have had since Peter the Great." The Germans hope to enslave them; it is for us to help them to be free.

JOHN H. EGAR.

Milwaukee, January 11th.

THE RANK OF CHAPLAINS

To the Editor of *The Living Church*:

I AM interested in Mr. Arthur Mellish's letter concerning the rank of chaplains in the American army. It is to be regretted that Mr. Mellish's experience with chaplains has been so unfortunate that he thinks "envy seeks a lodgment in the padre's

heart" and that the question of rank enters either the heart or mind of the man worthy of being padre. The rank and uniform are welcomed as one step more in the nearness between the padre and the wounded under his care, between him and his as yet unhurt fellowmen, equally of course whether officers or enlisted men. For it is only to one of an experience perhaps as unusual as it is unpleasant that "the rank is despised by the men and politely tolerated by the officers." In most cases it is recognized as a fundamental help in the strengthening of a bond that means always comfort, courage, inspiration, and, in more cases than the padre will talk about, the saving of a life as directly as the curing of a soul. Perhaps one of the compensating features of the war is that it will bring to all America, even to the chaplains whom Mr. Mellish knows, the vision of Christianity that already has come to the real workers for it.

MARY COLLISON TAYLOR.

Washington, D. C., January 11th.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

REVISION OF THE PSALTER

To the Editor of *The Living Church*:

THE page on Woman's Work in your issue of January 5th refers to Bishop Whitehead's desire for the expression of Churchpeople as to the revision of the Psalter. I am glad it reads "psalter" instead of *Psalms*.

Brought up, as I was, on the King James Version, I still find myself using it and quoting it—and, reading my Psalter for years in my French Prayer Book, I find the three mutually enlightening, and my little remembrance of Latin also helps the comparison.

As for the knowledge of their history, why don't the clergy instruct their people on this as on other similar points? We are very fortunate here in having one of our brainiest women as teacher of a large class at noon every Sunday, from October to May, in Trinity parish house, and thither many of us hurry after our own parish services, and meet also many sectarian women from the surrounding meetinghouses. Two years ago this winter she pumped us full of facts about the Psalms, as well as their spiritual treasures. And, familiar as I am with my Bible, I gained very much new information, comfort, and insight into many vexed questions, even if my childhood's conception of "Selah" as a glorified "Amen" was shattered.

There are books innumerable on the subject. It is not by chance that Mother Church provides for a daily reading of the Psalms, twelve times each year. The older I grow the more I love them, and I owe to A. C. Benson my renewed joy in Psalm 119. If revision means excision, then let us heartily vote "No".

LOUISE A. CHAPMAN.

Boston, First Sunday after Epiphany, 1918.

REBUILDING HALIFAX

HALIFAX is bravely at work trying to rebuild the city and to repair the wreck that was caused by the explosion a few weeks ago. There is a movement to induce the government to give reimbursement for actual losses, since it was due to the fact that the port was being used for naval and munitions shipment that the disaster occurred. It is uncertain, however, whether the government will accept this responsibility.

In the meanwhile the chief problem of the Church, in addition to meeting the needs of those not easily reached by the General Relief Fund, is that of providing for present revenue. The need of ministerial work is greater than ever before, and the clergy were never so busy. In the case of the churches whose people were in the devastated area, and in some measure of those in the less damaged district, the present income has largely vanished. As the people get on their feet again subscriptions will no doubt come in; but for the time being the problem is likely to be a serious one. Meanwhile, the attitude of some people whose conception of the clergy is that their sole duty is to hold services and to preach on Sunday is likely to be that we need a smaller clerical force. The opposite is in reality the case. The opportunities presented by the hospitals and by the shelter places of the refugees and by the homes of the people are tremendous. Moreover, we may take it for granted that the communion which stands by the people and helps and encourages them most in their time of need is likely to win out in more ways than, perhaps, at present we think.



## Church Calendar



Jan. 27—Septuagesima Sunday.  
 " 31—Thursday.  
 Feb. 1—Friday.  
 " 2—Saturday. Purification B. V. M.  
 " 3—Sexagesima Sunday.  
 " 10—Quinquagesima Sunday.  
 " 13—Ash Wednesday.  
 " 17—First Sunday in Lent.  
 " 20, 22, 23—Ember Days.  
 " 24—Second Sunday in Lent. St. Matthias.  
 " 28—Thursday.

### CALENDAR OF COMING EVENTS

Jan. 30—Utah Dist. Conv., St. Mark's Cathedral, Salt Lake City.  
 Feb. 5—Special Conv., Dioc. of Olympia, Trinity Church, Seattle, Wash.  
 " 5—South Carolina Dioc. Conv.  
 " 6—Vermont Dioc. Conv., Trinity Church, Rutland.  
 " 7—Consecration of the Bishop Coadjutor of Marquette, St. Mark's Church, Toledo, Ohio.

### MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

#### ALASKA

Miss E. L. Jackson (In Eighth Province).

#### CHINA

#### ANKING

Rev. Amos Goddard.

#### HANKOW

Deaconess Edith Hart.  
 Miss Helen Hendricks (address direct; 5845 Drexel Ave., Chicago).  
 Dr. Mary James.  
 Miss Helen Littell (address direct; 147 Park Ave., Yonkers, N. Y.).

#### JAPAN

#### KYOTO

Rev. J. J. Chapman.

#### NEW MEXICO

Rt. Rev. F. B. Howden, D.D.

#### PHILIPPINE ISLANDS

Miss E. T. Hicks.

#### SOUTH DAKOTA

Rt. Rev. H. L. Burseson, D.D.

#### WESTERN COLORADO

Rt. Rev. F. H. Touret, D.D.

#### WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D.

#### WYOMING

Rev. R. H. Balcom (address direct; 137 West Forty-fourth St., New York City).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to Dr. JOHN W. WOOD, 281 Fourth avenue, New York City.

## Personal Mention

THE Rev. CLARENCE ERNEST BALL has entered upon his duties as locum-tenens of the Pro-Cathedral Church of the Nativity, South Bethlehem, Pa.

THE Rev. R. Y. BARBER has assumed charge of Grace Church, Chanute, Kans., and should be so addressed.

THE Rev. CYRUS TOWNSEND BRADY, LL.D., will be the preacher at a patriotic service to be held at Trinity Church, Bridgeport, Conn., on the morning of January 27th.

THE Rev. THOMAS N. BRINCEFIELD has accepted work in Gates and Hertford counties, North Carolina.

THE Rev. FRANK H. CHURCH will devote the most of his time to the *Pacific Churchman* and the bureau of information and supply at the diocesan house, San Francisco, supplying vacant parishes and missions as he may be needed.

THE Rev. W. E. COUPER has resigned the superintendency of the Crocker Old People's Home, San Francisco, and is officiating at the Church of St. Mary the Virgin in the absence of the Rev. Arch Perrin, whose leave of absence is for recuperation.

THE Rev. HUNTER DAVIDSON, new rector of Christ Church parish, Stevensville, Md., has entered upon his work.

THE Rev. ARTHUR DUMPER has accepted a call to Trinity Church, Newark, N. J.

THE Rev. R. E. GRIBBIN held his last service at St. John's Church, Wilmington, N. C., on Epiphany Day and left on January 8th to take up his duties as volunteer chaplain under the Church War Commission at Camp Sevier, Greenville, S. C.

THE Rev. JULIAN D. HAMLIN, rector of Trinity Church, Bethlehem, Pa., has resigned his charge and has been appointed by the Bishop of Pennsylvania to army work at Camp Meade, Md.

THE Rev. L. T. HARDIN has returned to his parish at Clinton, N. C.

THE Rev. G. I. HILLER has accepted a call to become civilian chaplain to Camp Gordon in the diocese of Atlanta, to have charge of St. Mary's Mission, Atlanta, and to act as secretary to Bishop Mikell.

THE Rev. JOHN D. KENNEDY has resigned the rectorship of St. Mark's Church, Eastern Parkway, Brooklyn, N. Y.

THE Rev. RALPH W. KENYON, D.D., is supplying at St. Mark's Church, Eastern Parkway, Brooklyn, N. Y.

THE Very Rev. RICHARD L. MCCREADY has been elected president of the Louisville Ministerial Association.

THE Rev. D. G. MACKINNON was instituted as rector of Christ Church, New Bern, N. C., by Bishop Darst on the First Sunday after Epiphany.

THE Very Rev. ROBERT K. MASSIE, D.D., Dean of Christ Church Cathedral, Lexington, Ky., after a lengthened period of rest has returned to his duties restored to health.

THE Rev. Dr. ERNEST DEF. MIEL, rector of Trinity Church, Hartford, who has been in France in Red Cross work for approximately six months, is expected home sometime after January 25th, according to recent advices from Washington.

THE Rev. JONATHAN W. MILLER has been granted an indefinite leave of absence from his parish in Wellsville, Ohio, to recuperate from a severely broken-down nervous condition. His address for the present will be care of Mrs. E. Russell Cover, Augusta Springs, Va. Later he will go to Battle Creek Sanitarium for treatment.

THE Rev. ROY IRVING MURRAY has been appointed priest in charge of St. Paul's Church, Rome, Italy, during the absence in the United States of the Rev. Walter Lowrie.

THE Rev. LOUIS A. PARKER has resigned care of the Church of St. Ambrose at Chicago Heights, Ill., and will enter the army. The congregation gave him an Elgin service watch at his departure.

THE Rev. CLARENCE R. QUINN left for Springfield, Mass., recently, where he will enter training for work overseas as a Y. M. C. A. secretary. He will have charge of ten Y. M. C. A. camps along the first reserve line of the Allies on the French front.

THE Rev. E. LESLIE ROLLS has entered upon his new field of labor at Blaine and Sedro-Woolley, Wash., and should be addressed at the latter place.

THE Rev. H. H. D. STERRETT, rector of All Souls' Memorial Church, Washington, D. C., has become chaplain, with rank of first lieutenant, in the Twenty-sixth Regiment Engineers, now at Camp Dix. The vestry have granted him leave of absence and appointed the associate rector, his father, acting rector during his absence.

THE Rev. SYDNEY SWEET has accepted a second call to St. Paul's Church, Columbus, Ohio. He will also act as voluntary chaplain at the Columbus barracks.

THE Rev. L. B. THOMAS is acting as locum-tenens of Trinity parish, Oakland, Cal.

THE Rev. WALTER S. TROWBRIDGE, Archdeacon of New Mexico, has accepted the rectorship of the Church of the Holy Faith, Santa Fé, and is now in residence at the rectory.

THE Rev. G. R. UNDERHILL is returning from Sagada to become assistant priest at Trinity Church, Bridgeport, Conn.

THE Rev. BASIL WALTON is temporarily in charge of Aurora, Bonnerston, and Edward in Beaufort county, North Carolina.

THE Rev. ALFRED J. WILDER has resigned his charges at Gallipolis and Pomeroy, Ohio, and accepted work in the diocese of Marquette.

THE Rev. JAMES WILLIAMS is now in charge of Holy Cross Church, Brooklyn, N. Y.

THE Rev. PAUL ZIEGLER, historiographer and registrar of the diocese of Michigan and one of its oldest clergy, is dangerously ill with pneumonia.

### DEGREES CONFERRED

WESTERN THEOLOGICAL SEMINARY. — The trustees of the Western Theological Seminary, in annual session January 16th, conferred the degree of Doctor of Divinity upon two of its alumni, *honoris causa*: The Rt. Rev. HARRY TUNIS MOORE and the Rt. Rev. JOHN CHARLES SAGE.

### ORDINATIONS

#### DEACONS AND PRIESTS

NEW YORK.—A very large congregation assembled in the Cathedral of St. John the Divine on Sunday morning, January 13th, when Bishop Greer ordered four deacons and ordained six priests. The sermon was preached by the Very Rev. Dr. Fosbroke, Dean of the General Theological Seminary. The new names on the clergy list are: Deacons, the Rev. ACTON GRISCOM, the Rev. LEONARD TWINEM, the Rev. LEIGHTON WILLIAMS, D.D., the Rev. GUSTAVE J. D'ANCHISE; priests, the Rev. HAROLD A. E. MCCLEAN, the Rev. ALBERT J. M. WILSON, the Rev. LINDLEY H. MILLER, the Rev. KENNETH R. BUCHANAN, the Rev. HAROLD O. BOON, and the Rev. KENNETH I. RICE (for the Bishop of Oklahoma).

#### PRIEST

NEW HAMPSHIRE.—On the Feast of the Epiphany in Christ Church, Exeter, the Rev. WILLIAM E. SOULE was ordained to the priesthood by Bishop Parker. The Bishop preached the sermon and the rector of the parish, the Rev. Victor M. Houghton, presented the candidate. Mr. Soule, who is registrar of the alumni of the Academy at Exeter, will maintain services at the Church of the Redeemer, Rochester, and also have charge of the rural work in forty-five towns.

RHODE ISLAND.—The Rev. FRANK THURSTON HALLETT was ordained priest in St. Stephen's Church, Providence, on the Third Sunday in Advent, the Bishop of Rhode Island officiating. The rector, the Rev. George McClellan Fiske, D.D., presented the candidate and the Rev. Herbert McKenzie Denslow, D.D., preached.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

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, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 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. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

### DIED

GRABAU.—Entered into life eternal, HELEN DICKINSON, wife of the Rev. H. P. LeF. GRABAU, on January 15, 1918, at Saratoga Springs, N. Y., in the fifty-ninth year of her age.

Grant her, O Lord, eternal rest.

LONG.—Suddenly at Lake Delaware, Delhi, N. Y., on Wednesday, January 16th, the Rev. WILLIAM A. LONG, rector of St. James' Chapel, Lake Delaware; and formerly of Gloucestershire, Eng., in his 73rd year. Funeral services were held at the Church of the Transfiguration, New York, on Saturday, January 19th. Interment at Kensico.

**RIPPEY.**—Mrs. ANNA RIPPEY, age 73 years, 5 months, 9 days, wife of the late Rev. John Newton Rippey, entered into rest on January 9, 1918, at the residence of her daughter in Chicago, Mrs. W. C. Webster.

So has ended a beautiful life on earth—a life adorned by every domestic grace.

**STEELE.**—On Tuesday, January 8th, at her home in Waterbury, Conn., SARAH MERRIMAN STEELE, in the seventy-seventh year of her age.

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

**WATKINS.**—On Thursday, January 10th, at the Waterbury Hospital, Waterbury, Conn., ROGER SHERMAN WATKINS, in the fifty-third year of his age.

"Remember him, O God, for good."

**WANTED**

**POSITIONS WANTED—CLERICAL**

**ITALIAN-FRENCH PRIEST** of Fond du Lac diocese, formerly Old Catholic, desires Italian or French work. Speaks English very satisfactorily. In orders seventeen years. Thorough Catholic, gifted with common-sense, energy, and patience; of unblamable character. Amenable to episcopal discipline; married, with children. References. Address Rev. L. LOPS, Brussels, Wis.

**YOUNG, UNMARRIED PRIEST** desires work, temporary or permanent, in the East. Experienced social worker and lecturer on social topics. Would act as locum-tenens. Living salary required. Address Y.X.Z., care LIVING CHURCH, Milwaukee, Wis.

**YOUNG PRIEST**, assistant in New York, desires to correspond with bishop or vestry seeking rector. Faithful service guaranteed; good record. Extempore preacher. References. Address EXCELSIOR, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, CATHOLIC, UNIVERSITY**, Seminary graduate, desires curacy in or near Eastern city. Sings service; thoroughly trained; very successful. References. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST** in charge city parish, 1,000 communicants, desires correspondence with bishop or vestry seeking rector. Address GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

**ASSISTANT IN LARGE**, bustling, city parish, desires rectorship. Highest references. Address H.M.A., care LIVING CHURCH, Milwaukee, Wis.

**PREACHER FOR PREACHING MISSION.** Write for booklet. Rev. J. ATWOOD STANFIELD, 281 Fourth avenue, New York.

**POSITIONS OFFERED—MISCELLANEOUS**

**MOTHER'S HELPER.** Apply 421 Henderson avenue, New Brighton, Staten Island, New York.

**POSITIONS WANTED—MISCELLANEOUS**

**LADY ORGANIST** and choir director desires position in Episcopal Church. Has had five years' experience as assistant organist in large city church with choir of fifty voices. Address WATD, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS, FREE IN JANUARY, SEEKS** new field of active, progressive work; moderate stipend; city parish or mission. References; experience. Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED** as institution housekeeper, housemother, nursery director, companion, or domestic science teacher, by domestic science graduate. Address D.S.G., care LIVING CHURCH, Milwaukee, Wis.

**YOUNG WOMAN** of refinement, ability, and experience, desires position as private secretary. Address Miss B, care EDWIN S. GORHAM, 11 West 45th street, New York City.

**ORGANIST, MUS. BAC., A. A. G. O.,** Boy trainer, open for engagement. Good references. Address P. C., 30 Erie avenue, Niagara Falls, Ontario.

**ORGANIST-CHOIRMASTER** desires change. Boy choir. Highest testimonials. Address RELIABLE, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—A family of four manual church organs, just recently completed, have brought such universal commendation from fraternity and layman that the preeminence of this firm is again emphasized. Unqualified

enthusiasm of Austin tone and mechanicals by the world's greatest virtuoso now touring America settle the conviction that Austin organs are the last word in beauty of voices and ease of control. A generous amount of organ literature, including all possible details, on request. AUSTIN ORGAN Co., Hartford, Conn.

**HALL ORGANS. — THREE- AND FOUR-** manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. The HALL ORGAN COMPANY, New Haven, Conn.

**ALTAR, CREDENCE, BISHOP'S CHAIR,** Clergy Chair, Communion Rail, Choir Front, Chancel Front, Lectern, four Prayer Desks, for sale. In oak, mission finish. Excellent condition. Price \$288. Pieces sold separately, if desired. Address 826 SOUTH 60th street, Philadelphia.

**HOLY CROSS PRAYER KALENDAR FOR** 1918. An arrangement of intercession topics for every day in the year. Illustrated. Price 35 cents. Limited number printed. Orders should be sent now. Address HOLY CROSS TRACTS, West Park, N. Y.

**ALTAR AND PROCESSIONAL CROSSES,** solid brass, hand-finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**PORTABLE IRON CHURCH** for sale, cost \$1,200; complete with windows, doors, vestibule, etc., seats 150; reason for selling building new church; price \$500, F.O.B. Chillicothe. Address ARCHDEACON DODSHON, Zanesville, Ohio.

**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 profit.

**HYMNS FOR CHURCH** School and Church, new edition with National Anthems, seventieth thousand, 111 hymns with music. \$10 per 100. PARISH PRESS, Ft. Wayne, Ind.

**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.

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

**PRIEST, COMMENCING** duties in western mission, appeals for vestments. Address VESTMENTS, care LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD—INCENSE**

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

**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 light weight 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.

**BOARDING—ATLANTIC CITY**

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address, 133 South Illinois avenue, Atlantic City, N. J.

**BOARDING—NEW YORK**

**HOLY CROSS HOUSE,** 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

**REAL ESTATE—NORTH CAROLINA**

I did not see you go;  
There was snow on the ground,  
And it was cold;  
And since that time  
No word from you has come,  
What shall I do?  
What can I do but wait?  
I cannot wait!  
O, send across the snow  
Some thought to me,  
On thought's swift, subtle wings,  
That I may know  
Love throbs, and breathing life  
Yet throbs, for me!

Lands in the South—titles, values, transfers. Address CHARLES E. LYMAN, Asheville, North Carolina.

**PORTO RICAN LACE**

**PORTO RICAN LACE** and embroidery. Enquire of the REV. F. A. SAYLOR, St. Andrew's Mission School, Mayaguez, Porto Rico.

**MAGAZINES**

**NEEDLECRAFT:** 12 months for 35 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 Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

**THE ORDER OF THE DAUGHTERS OF THE KING**

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service. The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish. Handbooks at the office of the Order, Room 84, Bible House, New York City.

**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.

**THE CHURCH MISSION OF HELP**

The annual service of the Church Mission of Help will be held in Trinity Church, New York, on Sunday, February 3rd, at 3:30 P. M. The preacher will be the Rev. John Mockridge, D.D., rector of St. James' Church, Philadelphia. The offering will be devoted to the work of the society.

## RETREATS AND QUIET DAYS

BOSTON, MASS.—During the year 1918, a day of retreat will be arranged every month for men at the Mission House of St. John the Evangelist, 33 Bowdoin street, and for women at St. Anne's House, 44 Temple street. The January retreat for men will be on January 26th and for women on January 31st. Conductor, the Rev. Father Powell, S.S.J.E. For men's retreats address the Rev. Father Superior, S.S.J.E., 33 Bowdoin street, and for the women's retreats, address the Rev. Mother, O.S.A., 44 Temple street, Boston, Mass.

ELIZABETH, N. J.—There will be a day of devotion for women, under the auspices of the Woman's Auxillary of Christ Church, on Thursday, February 7, 1918. Conductor, the Rev. Father Hughson, O.H.C. The Elizabeth and Plainfield districts are specially invited. Women from any diocese wishing to attend will please address MISS CAROLINE S. SIMPSON, 64 Parker road, Elizabeth, N. J.

ORANGE, N. J.—The Very Rev. F. L. Vernon, D.D., will conduct a quiet day for women at All Saints' Church, Orange, N. J., on Wednesday, February 6th. All desiring to attend are requested to notify the SISTERS OF THE HOLY NATIVITY, care All Saints' Church, Orange, N. J.

NEW YORK.—The Rev. Dr. Barry will conduct a quiet day, for the Associates of the Sisters of the Holy Nativity and other women, on February 5th, at the Mission House of the Church of St. Mary the Virgin. Apply to the SISTER IN CHARGE, 133 West Forty-sixth street.

NEW YORK.—A day of devotion will be held Thursday, February 7th, at the Church of the Transfiguration, 1 East Twenty-ninth street, New York, for the Altar Guild of the City Mission Society and their friends. Holy Communion at 9:30 A. M. Addresses at 10:25, 12, and 3 o'clock. Conductor, the Very Rev. Frank L. Vernon, D.D., Dean of the Cathedral Church of St. Luke, Portland, Maine. An invitation is extended to all who may wish to attend.

NEW YORK.—A quiet day for laymen will be held in the Church of St. Mary the Virgin, New York City, on February 22nd. Apply to the Conductor, the Rev. J. G. H. BARRY, D.D., 144 West Forty-seventh street, New York City.

## MEMORIALS

CHARLES J. SNIFFEN

We, clergymen of the diocese of Western Massachusetts, assembled on the occasion of the funeral services of the Venerable CHARLES J. SNIFFEN, Archdeacon of the diocese, take this opportunity to place on record our high appreciation of our brother as a friend and a man of God.

St. Faith's House at Heath and the Ascension Farm School at South Lee owe their origin to him and memorials of his work are to be found throughout the diocese in churches built and in missions begun and organized. We feel that within the diocese no work in recent years has equalled his in evangelical effectiveness. His ministry was chiefly among those in remote and desolate regions to whom he brought the message and services of the Church, and who except for his consecrated efforts would have been untouched by our Church or any other. Wanderers were reclaimed, homes were made happy, and communities were blessed by his words, his example, his presence, and his helpful ministrations. The missionary methods which he devised and followed, with conspicuous success, gave distinction to the diocese and were adopted by missionary leaders elsewhere.

Our brother had a peculiar genius for friendship. Always a welcome visitor in our rectories, he formed a bond between our scattered homes, to which he brought courage and sympathetic understanding. Gifted with a keen sense of humor, and an understanding of human nature, he was always loyal to his associates, by whom he was greatly beloved. It was due to personal devotion to him as much as to confidence in his judgment that he was repeatedly elected as clerical deputy to the General Convention and led the clerical delegation from this diocese.

With the Heavenly Father whom he served with a pure heart and utter devotion, we leave our friend and fellow-priest. To his widow we extend a sympathy made keen by the sense of our own bereavement. His memory we will cherish, and his life and example will continue to stimulate and encourage us throughout our ministry.

ARTHUR J. GAMMACK,  
JOHN B. WHITEMAN,  
JOSEPH R. LYONS.

Committee on Resolutions.

St. Paul's Church, Stockbridge, Massachusetts,  
January 8th.

RICHARD W. WITHINGTON

Mr. WITHINGTON, one of the communicants of St. Ignatius' parish, New York, at its organization in 1871, was chosen a vestryman in 1882, and elected clerk of the vestry the same year. This office he held from that time to the day of his death.

Two characteristic features of his life stand out in the thought of all who were privileged to know him well.

First, the unfeigned piety of his devout Christian life, illustrated both in his regular attendance upon the Church's services and his deep interest in whatever made for the welfare of the parish. For many years, and until this very holiday season in which he was taken from us, Mr. Withington always provided the evergreens for Christmas decoration, and personally superintended their arrangement in the church, though often it involved his working almost all night long on Christmas Eve.

The second conspicuous characteristic of his life was his transparent personal goodness. *Integer vitae, scelerisque purus*, might worthily be written on his tomb. No one could fail to appreciate his gentle kindness, and gracious speech, his fine courtesy and winning hospitality. Old folk and little children, as well as his own contemporaries, yielded readily to the charm of his manner, and recognized the perfect gentleman.

Mr. Withington was called away by God on December 17th last, and his fellow-vestrymen desire to put on record their deep sorrow in losing him, and their gratitude to God for letting them know so admirable a Christian gentleman.

THE RECTOR, CHURCH WARDENS, AND  
VESTRYMEN, St. Ignatius' Church.  
CLARENCE B. HARTOUGH,  
Clerk of the Vestry.

## CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

The prices here given are for any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

## HUTCHINS' HYMNAL

EDITION A. Cloth bound, size 7 x 4 $\frac{1}{2}$  inches. Price, 1.00; by mail 1.13.  
EDITION B. Cloth bound, larger page and type, size, 7 $\frac{1}{2}$  x 5 $\frac{1}{2}$ . Price, 1.50; by mail 1.68.

## LEATHER BOUND

EDITION A. French Seal, red edge. Price, 2.25; by mail 2.38.  
EDITION A. Morocco, red or black, gilt edges. Price, 5.00; by mail 5.13.  
EDITION B. French Seal, red edge. Price 2.50; by mail 2.68.  
EDITION B. Morocco, red or black, gilt edges. Price, 5.00; by mail 5.18.  
ORGAN EDITION. Large type, size 12 x 8 $\frac{1}{2}$  inches, red or black leather. Price 5.00; by mail 5.45.

## HUTCHINS' CHANT AND SERVICE BOOK

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing, Music for the Communion Service, Burial Office, etc. Cloth. Price, .75; by mail .83.

Same, Organ Edition. Large type, size 12 x 4 $\frac{1}{2}$  inches, leather. Price, 3.00; by mail 3.25.

## THE NEW MISSION HYMNAL

## WORDS AND MUSIC EDITION

In full cloth, stamped in ink. \$25 per 100. Single copies .35.  
In extra cloth, stamped in gold. \$50 per 100. Single copies .60.

## WORDS ONLY EDITION

In limp cloth. \$10 per 100. Single copies 15c.  
*The above 100 rates do not include transportation.*  
Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

## SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."  
—*Church Helper*.

THE YOUNG CHURCHMAN CO.,  
484 MILWAUKEE STREET, MILWAUKEE, WIS.

## INFORMATION AND PURCHASING BUREAU

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

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

## BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

Federal Council of the Churches of Christ in America. 105 E. 22nd St., New York.

The Manual of Inter-Church Work. Introduction by Mr. Fred B. Smith. Edited by Rev. Roy B. Guild.

George W. Jacobs & Co. Philadelphia, Pa.

Church Year Sermons for Children. By Phillips E. Osgood, Vicar of the Chapel of the Mediator, Philadelphia. \$1.25 net.

## Educational

THE VIRGINIA EPISCOPAL SCHOOL, near Lynchburg, opened after the Christmas vacation with seventy-nine scholars present. Twenty-five applicants had to be declined for lack of room. Every nook and corner of the school is full and the scholars are starting in with vigor and enthusiasm. The new chapel, now well under way, will fill a great need. It is of colonial architecture, matching the present large building, and will seat about 200. The temporary gymnasium has been completed and especially during this prolonged bad weather the boys spend much time in it. A new bridge spanning the ravine makes the approach to the school much more delightful. Also an athletic field is under construction.

THE CHRISTMAS season in college towns is not always easy to keep, owing to the withdrawal of the students who go to their homes to spend the holidays; yet this year at King Hall, the Church House for Women Students at the State University of Oklahoma, a pretty ceremony occurred on the last night before their departure. The girls gathered in the spacious east parlor under the columns to present their gift to their beloved house-mother, Miss E. A. Roscoe; then squatting, Indian fashion, in a circle around the student gift-bag, each drew her Christmas token amid shouts of merriment. This was followed by carol singing led by the chaplain in the west parlor until nearly midnight. On Christmas morning the altar in the little chapel adjoining the Hall was a beautiful sight with its lights and flowers, the latter all gifts of thoughtful students. The last fiscal year was the most successful in the history of the Church House. It earned and paid on its taxes, improvements, interest, and principal of debt \$842 more than was so earned and paid two years before, despite the high prices, and while maintaining the same scale of charges to its guests.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis., opened on January 8th with excellent enrollment and prospects for a second term as happily successful as the first, under the successful management of Dr. Smythe. Approximately five hundred former students of the school are in the national service.



# THE NEW YORK LETTER

New York Office of The Living Church }  
11. West 45th Street }  
New York, January 21, 1918 }

### COMING OF THE ARCHBISHOP OF YORK

THE Most Rev. Cosmo Gordon Lang, Archbishop of York, will visit the United States in March as the guest of the War Commission of the Church. It will be his first visit and the second time that an English Archbishop has come to this country. He is expected to speak in the Cathedral of St. John the Divine on March 3rd.

The present Archbishop of York is the eighty-ninth to hold this position in the Church of England. In the House of Lords, in precedence, he is outranked only by the King, the Archbishop of Canterbury, and the Lord High Chancellor. He is the son of a Presbyterian clergyman, his father having been moderator of the Presbyterian Church of Scotland. Formerly Bishop of Stepney, and preacher at St. Paul's Cathedral, London, he became Archbishop of York in 1908.

The Archbishop will visit Boston, Cleveland, Chicago, Philadelphia, St. Louis, Baltimore, and Washington, where he will preach on Easter Day. He will speak at the noon-day services at Trinity Church in New York during all the week of his arrival.

### FIRST YEAR OF WORK

The Institute of Applied Christianity, an important educational plan in which New York men are leading, has just closed its initial year with a record of about 1,000 men taking some part of the instruction.

Laymen of the Church in New York have led in the plans and the institute is founded upon a decade of successful work

by the Seabury Society, but Baptist, Methodist, Presbyterian, Lutheran, Reformed, Congregational, and Disciples laymen have had part in the student body. Announcement is now made of a second year, with Christian guilds in Manhattan, Brooklyn, and Newark.

These Christian guilds are composed of men of New York churches who give, outside of business or profession, personal work in Sunday schools, Bible classes, men's clubs, boys' clubs, civic societies—in short, are servants of the public good.

### DAY OF INTERCESSION AT THE MISSIONS HOUSE

To strengthen the missions of the Church in this time of bewildering opportunity, Friday, February 1st, will be observed as a day of intercession at the Church Missions House. Though business will go forward without interruption, prayers and intercessions will be offered in the chapel throughout the day for the propagation of the Gospel, the welfare of the workers, and the safe return of Bishop Lloyd. Beginning at 9 o'clock there will be a celebration of the Holy Communion, after which intercessions will be continued until 5 o'clock by various members of the office force. At noonday prayers there will be a short address. Visitors will be welcomed at this service.

### CHURCH PERIODICAL CLUB

The Rt. Rev. Frank H. Touret, Bishop of Western Colorado, will be the principal speaker at the meeting of the Church Periodical Club on Monday morning, January 28th, in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street, Manhattan.

Trinity parish hall on January 9th and heard talks by Archdeacon Dennen and the Rev. Frederick W. Fitts. After the addresses doughnuts and coffee were served.

### GUILD OF ST. VINCENT

The annual festival of the Guild of St. Vincent of the Church of the Advent, Boston, will be held in the Advent at 4 P. M. on January 27th. Invitation is given to the clergy and especially to all acolytes, in the diocese who can come.

### PHILLIPS BROOKS ANNIVERSARY

Wednesday, January 23rd, the twenty-fifth anniversary of the death of Phillips Brooks, was observed by a service in Trinity Church. The address was given by the Rev. Leighton Parks, D.D., the friend and neighbor of Phillips Brooks for many years.

### FUEL RATIONS

Practically every church in the diocese is living on half rations so far as coal consumption is concerned. On account of the critical coal shortage, either the church or parish house is closed in practically every parish and in parishes where neither church nor parish house is closed both are used less. Some parishes are rather relieved in the closing of their parish houses. I suspect that some rectors will find in the coal shortage a spiritual come-back: Instead of spurring on numerous organizations in the parish house they can specialize on religion in the church!

Church attendance for the past two weeks has been appreciably affected by the absence of coal and the overabundant presence of cold.

### MISSIONARY APPORTIONMENTS

The new missionary apportionments have just been sent to each parish in the diocese. Bishop Lawrence sounds a significant note relative to giving in a letter to the clergy and people of the diocese.

"War experience has shown people that when there is a call for money for a good cause, full knowledge of the facts and good organization will bring large response. People are ready to give if they are convinced that the cause is worth while and the work well administered.

"The churches in this diocese have been learning this before the war. The figures which appear in the committee's annual letter show how the people have responded to the missionary call with increasing gifts, and now that we enter the tenth year I am confident that the diocese will give the same good accounting of herself for the whole decade as she has for the past nine years."  
RALPH M. HARPER.

### ARMY WORK OF B. S. A.

A PAMPHLET lately issued by the Brotherhood of St. Andrew in the interest of its department of Army and Navy Work shows the large amount of activity that has already been given by that organization to its work in our army camps. A card catalogue of upwards of 12,000 Churchmen who are serving the colors has been collected as the basis for work, while Brotherhood representatives have been sent to a number of the camps, many of whom are serving through the courtesy of the Y. M. C. A. in connection with the activities of the latter. A statement as to work of the Church in each of the camps is given in this pamphlet and a table showing the representation of the Church, either through its clergy or through the Brotherhood, at the various camps, is a useful appendix.

## NEW NAVAL SERVICE CLUB BEING PREPARED IN BOSTON

Will Provide Attractive Resort for Sailors—The War Fund—Weather and Fuel—Apportionment

The Living Church News Bureau }  
Boston, January 21, 1918 }

THE work of altering and fitting up the building for the new Naval Service Club on Beacon street is progressing, and Bishop Lawrence and the committee are hoping that the club will be ready to open its doors within a few weeks. The clubhouse will provide a most attractive resort for men on shore leave.

Everything possible is being done to give the place a comfortable and homelike atmosphere. The first floor will contain office, reception-room, large living-room, buffet, writing-tables, games, fireplaces, easy-chairs, and many things ministering to the sailor's comfort. There is to be a dormitory of fifty beds on the second floor. Societies as well as individuals are being asked to aid in this enterprise by fitting out certain of the rooms or by contributing separate articles of furniture.

### RAISING THE WAR FUND

The Episcopalian Club of Massachusetts has been asked by the Bishop to assist him in raising the fund for the work of the War Commission. Mr. J. Grafton Minot has been appointed chairman of the committee of the club for this purpose. In a letter to

Mr. Minot Bishop Lawrence has sent a message to the diocese:

"The war call of the Church to the people of this diocese is as follows:

"Towards the general fund for equipment of chaplains, for voluntary chaplains, lay workers, work in France, etc., all of which is for the Church outside of the diocese, at least .....	\$50,000
"To equip all Massachusetts chaplains and to sustain the upkeep, to place voluntary chaplains at Camp Devens and at other points in the diocese where needed, etc. ....	20,000
"Rent, renovation, furniture, billiard tables, 60 beds, etc., for the Naval Service Club, corner Beacon and Somerset streets, Boston. .	\$20,000
"Maintenance of Club for one year .....	10,000
	<hr/>
	\$30,000
"Deducting \$10,000 given by persons having special interest in the Club .....	10,000
	<hr/>
	20,000

"Total war call to the people of the diocese to be raised by January 27, 1918 .....

\$90,000

"The work on the Naval Club building is being done by the contractors at cost. "Such generous gifts have already come in as gives me confidence of the completion of the whole amount."

### BOYS' CLUBS

Over 350 boys, representing the Church Boys' Clubs of Greater Boston, gathered in

## FAMOUS PHILADELPHIA CHURCH KEEPS FIFTIETH ANNIVERSARY

**Bishop Stearly at the Church of the Holy Apostles — To Strengthen West Philadelphia Mission — Bishop Rhinelander Lectures — Educational Day Observed at Church House**

The Living Church News Bureau }  
Philadelphia, January 21, 1918 }

THE Church of the Holy Apostles and her chapels are celebrating the fiftieth anniversary of the founding of the parish this week. The *Monthly Message*, the organ of the parish, is largely devoted to the services, addresses, and social functions of the week. The chief speaker, the Rt. Rev. Wilson R. Stearly, D.D., a former rector, will preach on Sunday evening next. Monday until Thursday evenings, entertainments will be given by the parish church and the chapels. On Friday evening a reception will be given to all members of the parish by the clergy, vestry, advisory boards, and their wives. On Saturday evening a service preparatory to Holy Communion will be conducted in the parish church, and on Sunday morning a corporate Communion of the entire parish will be held in the mother church.

The parish of the Holy Apostles has had an interesting history. Its guiding hand almost from the beginning was the late George C. Thomas. His earnest interest in missions led him to devote all the time he could to the parish and its Sunday school, developing chiefly the missionary idea. For this reason the parish stood in the lead in missionary offerings, and doubtless found its inspiration for the great parish work it accomplished in the missionary idea. Organized under the influence of the late Bishop Phillips Brooks, Dr. Appleton, Mr. John Bohlen, and Mr. Charles Gibbons, it held its first meeting as a Sunday school in Tabor Presbyterian Church, in 1867. On December 21st of that year Mr. George C. Thomas was elected a vestryman, and continued in that connection until his death. Extensions of the work of the parish were made as seemed needed, first, at the Chapel of the Holy Communion, still further south in the city; then at the Chapel of St. Simon the Cyrenian, for colored people who were gathering in increasing numbers in the southern part of the city, and finally at the Chapel of the Mediator, in West Philadelphia. This last chapel promises to be, under the wise guidance of the rector, Dr. Toop, and the vicar, Mr. Osgood, one of the most important and influential centers of Church work in the diocese. Each chapel has a very substantial and commodious church property, and at the present time there is being erected at the Mediator a most handsome church building.

The record of acts performed in the church and chapels during the past fifty years is as follows: Baptisms, 3,074; confirmations, 2,294; marriages, 901; and burials, 2,295.

### CONVOCATION OF WEST PHILADELPHIA

The winter session of the convocation of West Philadelphia was held in St. Philip's Church, Thursday, January 10th. The only question of interest in the business session was the strengthening of the mission at Elmwood. Near this point is Hog Island, on which the Government is erecting a large shipbuilding plant, to employ about thirty thousand men. It is

quite likely that Elmwood, or a point very near, will be selected as a site for the homes for all these families. Some of the denominations have already made extensive preparations for the spiritual care of the people. In a strong address Bishop Garland set forth conditions there and made an appeal for a hearty response to a letter which, he said, may go out any day, calling upon the parishes to make liberal offerings for this work.

### LECTURES BY BISHOP RHINELANDER

Bishop Rhinelander has announced that he will deliver four lectures on Religion in Wartime, Thursdays, January 24th, 31st, February 7th, 14th, in St. James' Church, Twenty-second and Walnut streets. The subjects will be *The Lord of Hosts vs. the War God*; *Devil's Work*; *War in Heaven*; and *Democracy Made Safe in Christ's Commonwealth*. As these lectures will be delivered in the evening at 8 o'clock, the Bishop has made provision for men who may be in business and unable to return from their homes in time to hear the lectures, by providing supper at 6:30 in the parish house, for which a nominal fee will be charged.

### EDUCATIONAL DAY

The diocesan Educational Day was observed in the Church House on Wednesday

of last week, with Holy Communion followed by breakfast in the City Club. The Mission Study class leaders were the Rev. Edwin S. Lane, Mrs. Henry A. Pilsbry, Mrs. Ralph Morth, Dr. William H. Jefferys, and Miss Evans. After an intermission, conferences were held, the leaders being Mrs. William W. Arnett, the Rev. F. E. Seymour, and Mrs. Pilsbry. The Bishop spoke on *When the Boys Come Home*.

### A BEQUEST

In the will of Dr. Remington, who died recently, provision is made for the donation of land at Long Port and a church building to the Church in the diocese of New Jersey.

### AN UNAPPROACHABLE RECORD

No more heroic or stimulating record has come to light anywhere, declares the *North-western Christian Advocate*, than that presented by a little French-speaking church in Philadelphia—the Church of St. Sauveur, down in the heart of the city. Every male member of the congregation between the ages of 17 and 50 is in the service of either the French or American Governments. The members left behind have assumed the support of four French orphans. In addition, this little society has made splendid gifts to Belgian relief, Red Cross, and Armenian relief. Thus do we catch some idea of the spirit that makes France immortal. A nation that begets children like that does not die.

EDWARD JAMES MCHENRY.

## CHICAGO POLITICIANS BAR NEEDED JAIL IMPROVEMENTS

**Moral and Physical Dirt Abound —  
Letter from Chaplain McCallum  
—St. Mary's Home**

The Living Church News Bureau }  
Chicago, January 21, 1918 }

IN the last edition of the *Cathedral and City Missions*, edited by Dean Pond, there is a strong statement on overcrowding in the Cook County Jail and the many evils that result. A new city jail is urgently needed, and until the public knows of the dire need of new space to relieve the inexcusable crowding in the present quarters the shocking abuses will no doubt continue. How long, O Lord, how long, will we allow our city and county administrations to play their dirty game of politics at the cost of human lives and souls? The following paragraph may arouse many in Chicago and in other cities to a sense of need and to action:

"It was interesting to note that not a single prominent Chicago newspaper furthered the proposition for a new city jail at the last municipal election in Chicago. Those who wrote editorials on the subject rather took the idea that the problem of finding the right kind of an architect was the important problem. The most important problem is the problem of the men who have been in that place for months without air or sunshine or proper places for rest, work, and recreation. We wish that the writers of these editorials might have talked with two men whom one of our clergy talked with last month. The first was forty years of age and had severe heart troubles after lying in our dirty jail for seven months when he hadn't even been indicted. Why? Because he was poor and had no friends who could

bail him out. The other, a young man of twenty-five, was a gentleman type, an alien, who had been arrested as a spy. He did not mind his lack of freedom nor his jail food one-half as much as he minded being herded with the worst diseased criminals that Chicago side streets and dark alleys can produce. His proper complaints were met with the answer that there were no other accommodations for him in the overcrowded place. It seems that those who have never been inside of the jail continue to preach that the present jail arrangements can be tolerated longer. But those who are going in and out of the jail constantly are persuaded that it is not proper to teach murderers not to murder by means that in themselves are murderous. Your writer knows a cold, unpleasant building where a number of Chicago newspaper editors can get the treatment and the facts that will enable them to write their editorials regarding the Cook County Jail from another point of view."

### ON BOARD THE "LEVIATHAN"

Mr. George M. Chandler, vestryman at St. Elizabeth's, Glencoe, received a letter from the Rev. A. A. McCallum, rector of this parish, and at present chaplain of the 149th Field Artillery, now in France, describing his voyage overseas with his regiment. The transport was the U. S. S. *Leviathan*, late the German liner *Vaterland*. The letter was written about November 2nd. Mr. McCallum says:

"This is a most interesting voyage—quite ideal except for the fact that we have to live in the dark from sunset to sunrise and observe a whole lot of precautionary measures. The United States is not taking any German scares seriously—we are running now right in the face of danger, not caring

a snap of the finger for the enemy ships afloat. The boys feel very confident and I fear will be disappointed if we are not attacked. We are surely daring the foe, and taking all precautionary measures in case we are attacked. I'm ship's librarian and doing what I can. The men desire to read most of their spare time. . . . Services to-day were arranged by courtesy of the commander, who is an Episcopalian (the captain scarcely ever leaves the bridge). The other chaplain took the 'aft' in the morning, I took the 'fore' in the afternoon. We were packed in like sardines, sang without accompaniment—just sang, and it was fine. Then I had them squat on the deck for the sermon. They were quite enthusiastic over it."

Mr. McCallum in speaking of his stay in the East, before embarking, said:

"Some thoughts come to me which I am going to pass along and you can make whatever use of them you please. Inasmuch as troops are always moving across the sea, would it not be advisable to sing in the church, 'For those in peril on the sea', more or less regularly, especially if it is known that some of your boys are sailing? As a balance thanksgiving should be also used for a safe voyage. The rector of Trinity Church, New York, used to say that most people must have perished at sea, so many asked for prayers but never gave thanks. Also on the first Sunday of the month at 11 o'clock some special prayer should be used for those serving their country, and their names read in the prayer. To pray for them by name is to tie up the religious life of the community with the national life. I do not think the list would be too long; if so, then the names of those in foreign service would keep it within limits to begin with. And in case of death suitable prayers should be used and the names inserted making the prayer personal and definite. My whole intention is to bring into very close touch the religious life of the whole community and make it more real."

ST. MARY'S HOME

When last spring the diocesan Social Service Commission met at St. Mary's Home, Sister Frances gave an interesting talk on the work there, especially of the newly organized School of Domestic Science at the Home, where girls might learn to be good housekeepers and homemakers by taking a thorough course in cooking, sewing, and the domestic arts. The school has been very successful from the beginning, but the war has seemed to cut the supply of girls to one-half of the number taking the courses last year. The school is meant to be self-sustaining. The cost of tuition is nominal and ranges from \$15 a month per pupil, which is spent for food and supplies. The school is a modern three-story building, well heated, all rooms being outside. The bedrooms are on the third floor and accommodate two girls in each room with separate beds. There are large sitting and music rooms on the second floor, and a spacious dining room, kitchen, and laundry on the first floor. Sister Ethel Mary is in charge of the school, assisted by Miss Swanson, a graduate of the Lewis Technical Institute. The girls take their turns of two weeks' courses in each department. There are accommodations for eighteen pupils, and this number has been reduced, making it unprofitable to give commercial and other courses at present. The ambition of the management is to make the school self-supporting and to increase its usefulness.

DAUGHTERS OF THE KING

The local assembly of the Daughters of the King took place at the Church of the

Redeemer on Thursday, January 17th. There was a business meeting at 4 o'clock, followed by conference on the work of the order. The president, Mrs. E. E. Wade, began the conference with a talk on Responsibility; Mrs. Laura Sullivan spoke on Bible Study; Mrs. F. H. Spencer on Finances; Mrs. Charles E. Finch on Junior Work; Dr. Mary S. S. Johnstone on Service; and Mrs. W. W. Wilson on Devotions. The visiting members were entertained at supper by the members of the chapter of the Church of the Redeemer. The evening service was at 8, with a sermon by the rector, Dr. Hopkins. The last week of the Epiphany season was set apart for an offering by the members to the self-denial fund. The Rev. F. G. Budlong will conduct a quiet day for women under the auspices of the order at St. Peter's Church, on Thursday, February 28th.

REV. E. L. ROLAND GOES TO ST. BARTHOLOMEW'S

The Rev. Edward L. Roland, rector of St. Paul's Church, St. Paul, has accepted a call to St. Bartholomew's, Englewood, and begins his work there on Sunday, February 3rd. The Rev. E. L. Roland is a graduate of the Western Theological Seminary. He was formerly at St. Margaret's, Chicago. He was Archdeacon of Cairo, and examining chaplain of the diocese of Springfield, and has been delegate to two General Conventions.

H. B. GWYN.

BISHOP FAWCETT IN ST. LOUIS

BISHOP FAWCETT spent Sunday, the Epiphany, in St. Louis, celebrating the Holy Communion at 9 o'clock at the Church of the Holy Communion, where also he preached at 11. The rector, the Rev. John Boden, is one of those who have been ordained by Bishop Fawcett. On Sunday afternoon the Bishop was the guest of honor at an informal tea at the Church of the Ascension, where men from most of the parishes of the city, with the rector and parishioners, gathered to meet him. Bishop Fawcett spoke briefly to them on his experiences as a chaplain in the United States army. The guests remained for evening service, at which the Bishop preached. In his sermon he compared the necessary preparation of a good recruit in the United States army with the necessary preparation of a recruit in Christ's army—the Army of the Church—emphasizing especially the importance of humility, obedience, and service in both cases. Bishop Fawcett addressed the city clergy on Monday at noon and a mass-meeting of men and women in the evening at the parish house of the Church of the Holy Communion, where he spoke again on his observations and experiences as a chaplain in the army.

A DEACON, NOT A PRIEST

A RECENT ITEM in regard to the Rev. John B. Diman, said to have made his submission to the Roman communion, was in error in describing him as a priest. It is stated that he is in deacon's orders.

THE CHURCH IN CAMP SHERMAN

THE WORK of the Church at Camp Sherman was begun on the initiative of Bishop Vincent, who requested the Rev. F. L. Flinchbaugh to take charge as resident chaplain. A small portable church, used for mission purposes in the diocese, was erected on private property, practically in the heart of the camp, which shortly afterwards was taken over by the Government as a military reservation for the development of a camp community. There has been erected here a

Red Cross community house at a cost of \$85,000, and hostess houses also are being built. It soon became evident that the portable church was altogether inadequate to meet the needs of the work in camp, especially in view of the new community development adjacent. Plans were therefore drawn and a structure erected by the Government contractor. It consists of an auditorium, a social hall, and rooms for the chaplain and his wife, the Rev. and Mrs. T. W. Attridge, the Rev. Mr. Flinchbaugh having retired. That the men appreciate the service provided is shown by their enthusiastic comments. A joint commission for maintenance, with representatives from both Ohio dioceses, was formed and undertook to raise \$25,000, of which \$15,000 is to construct and furnish the church and hall. The remainder will be used for running expenses and to make good an offer of \$4,000 to St. Paul's Church, Chillicothe, if a like amount were raised by the parish, to enlarge the parish house and afford entertainment for the men visiting town. The chaplain's salary is provided by the General War Commission.

DEATH OF DR. R. N. LAWRENCE

TRINITY CHURCH, Lincoln, Ill., and the diocese of Springfield have suffered severe loss by the death of Dr. Reuben Neal Lawrence, who was for nearly twenty-five years senior warden of the parish and lay reader for almost half a century. He died of pneumonia after a short illness on January 8th and was buried from the church on the 10th, the rector, the Rev. John C. White, officiating. A member of the Grand Army of the Republic, he had been wounded twice during the Civil War. He was grand prelate of the Knights Templar of the state, of whom a large number attended his funeral.

SERVICE FLAGS

A SERVICE FLAG of thirteen stars has been presented to St. Barnabas' Church, DeLand, Fla., by Mrs. R. M. Bond. This parish was the first in the district to send any of its young men to the front, Mr. Vernon Hays joining the Canadian contingent in the early stage of the war.

A NEW YEAR'S MESSAGE

BISHOP WOODCOCK at the request of the Louisville Courier Journal issued a timely and appropriate New Year's message:

"We are entering upon the New Year. None of us has gone this way heretofore. Let us go forward with hope. To go forward with hope means to go forward in faith. No faith means no God. No God means no hope.

"With faith, and hope, and God, we shall have few uncertainties, and diminished perplexities. With faith and hope we are not free from cares and duties and responsibilities, but we are set free to meet and fulfill them.

"Without faith, and hope, and without God in our resources, we are the prey to fear and misgiving. We have no outlook—no perspective—to carry us through the shadows. Faith and hope, which lead to success, are more important than success itself. These are permanent and reserve powers which link up and associate all our aims and all our ideals with all our belief and all our trust in our God.

"We go into this New Year—a year of grave portent to all the world—without knowing what a day may bring forth. We shall need all our faith and all our courage and all our hope and all our patriotism.



Never before have we had so much to fill our hearts and minds with distrust and apprehension. Never before have we been called to so great service and sacrifice. Shall we be able for these things? We only ask the question, for we do not question the faith and courage of the men and women of America. With splendid loyalty men and women are meeting the insistent demands. The world is filled with bravery and heroism.

"Great demands have been made upon us, and greater needs, no doubt, are in store for us, but we must have faith and strength enough to meet them. We cannot falter in any service for our beloved country.

"This is the darkest, the most momentous, hour of the war. We, who cannot go, have just as great duties to perform as those who go to uphold our cause. All are asked to go, and to serve, and to suffer. The least we can do is to go—and to do—our utmost. Not our bit, but our best. If America, and the right of humanity, are worth anything to us they are worth all our cause demands and far more."

#### ANNUAL CONVOCATION OF SOUTHERN FLORIDA

MARKED BY an unusually large attendance both of clergy and laity, the twenty-sixth annual convocation of the missionary district of Southern Florida was held in St. Luke's Cathedral, Orlando, on January 8th to 10th.

For the opening evening service on Tuesday the clergy were vested, entering in long procession after the choir. The large silk flag, presented to the Cathedral last summer, was carried in the procession, the crucifer leading the way. Evening Prayer was said by the Rev. James H. Davet and the Rev. F. E. Alleyne, the Bishop's annual address to his clergy and laity being given in place of a sermon. At the close of this service, formal organization of convocation was made and a committee on credentials appointed.

The Rev. Gilbert A. Ottmann was appointed secretary with the Rev. William B. Curtis of Lakeland as his assistant.

On Wednesday the Holy Communion was celebrated twice, the second service being the corporate Communion for the Woman's Auxiliary. Following this service, convocation assembled in business session.

A motion carried that an offering be taken throughout this district on Quinquagesima Sunday for the diocesan endowment fund, and that either the Thanksgiving Day offering or that of Christmas Day be for St. Luke's Hospital, Orlando.

An interesting report was given by the chancellor, the Hon. L. C. Massey, who has served for almost twenty-five years in this office.

Mid-day prayers for missions were offered by the Rev. G. A. Ottmann, and after some discussion and consideration of minor matters, recess for luncheon was taken.

An interesting address by the Rev. L. G. Wood took an early place in the afternoon. Mr. Wood explained with convincing proof the results obtained through the "every-member canvass" and duplex envelope system, advising a diocesan movement, similar to that now being tried in Mississippi. After this address, convocation passed a unanimous vote in favor of working out a diocesan "forward movement" through such canvass. Mr. Wood offered to come if possible to aid in this work, advising the diocesan movement be held in connection with the next meeting of convocation. The arrangement of time and detail was left to the Bishop, Mr. Wood, and the Rev. Dr. Patton.

From 8 to 10 p. m. Wednesday oppor-

tunity for pleasant social intercourse was given through the reception at Bishopstead, where Bishop and Mrs. Mann greeted all.

The report of the committee on the state of the Church showed encouraging advance in improvements and additions to church property.

Convocation gave hearty endorsement to plans for raising the \$26,000 needful to complete the endowment fund which shall enable this district to become a diocese, the desire of the clergy being to accomplish this fund in time for action at the next session of General Convention.

A telegram was sent to Bishop Gray conveying the affectionate greeting and hearty good wishes of convocation.

The council of advice and the chief officers of the district were reappointed.

#### DEATH OF MRS. ALBION W. KNIGHT

MRS. ALBION W. KNIGHT, wife of Bishop Knight, Vice-Chancellor of the University of the South, died suddenly in Jacksonville, Fla., on January 12th, and was buried there on January 15th. Simultaneously with the service in Jacksonville, memorial services were conducted in All Saints' Chapel, Sewanee.

Mrs. Knight, who had been an invalid for many years, had gone to Jacksonville with the Bishop only a few days previously, being called there by the serious illness of her sister. Bishop Knight had just returned to Sewanee when the news came that his wife had been stricken. Mrs. Knight was Miss Elise Hallows of Florida.

The funeral services were held in St. John's Church, Jacksonville, by Bishop Weed, assisted by Bishop Gailor and Bishop Reese. Other clergy present were the Rev. Dr. V. W. Shields, the Rev. I. H. Webber-Thompson, and the Rev. Milton R. Worsham. The committal was in Evergreen cemetery, Jacksonville.

#### DIOCESE OF NEWARK LOSES TWO PRIESTS

THE REV. WILLIAM A. LONG died suddenly at Lake Delaware, Delhi, N. Y., on Wednesday, January 16th, in the seventy-third year of his age.

Mr. Long came from Gloucestershire, England, and settled in Passaic, N. J., and became a vestryman of St. John's parish. In 1897 he was ordered deacon by Bishop Starkey and ten years later he was ordained priest by Bishop Lines. Portions of his ministry were spent at mission stations in Passaic and Bergen counties, particularly at Hawthorne, Clifton, Hasbrouck Heights, Ridgefield Park, Ridgefield, Montvale, Oradell, East Rutherford, and Lyndhurst. He was also curate at the Church of the Holy Communion, Paterson, N. J., and for a time in charge of St. Philip's Church, Newark. In recent years Mr. Long has been in charge of St. James' Church, Lake Delaware.

Funeral services were held in the Church of the Transfiguration, New York City, on Monday morning, January 21st.

The Rev. JAMES WILLIAM JACKSON, also on the clergy list of the diocese of Newark, died on Saturday morning, January 19th, after a surgical operation.

Mr. Jackson was graduated from St. Stephen's College with the degree of B.A. in 1899. As a candidate for holy orders from the diocese of Pennsylvania he entered the General Theological Seminary and was graduated in 1902. The same year he was ordered deacon by Bishop Mackay-Smith, and in the following year was ordained priest by Bishop Whitaker.

In March, 1904, Mr. Jackson was received into the diocese of Newark and became mis-

sionary at Allendale, where he had served as lay reader and deacon in the Church of the Epiphany. Later he developed the mission services at Ramsey and the handsome St. John's Church was built. At the time of his death, Mr. Jackson was in charge of these two mission stations.

Funeral services were held in the Church of the Epiphany, Allendale, N. J., on Tuesday, January 22nd.

#### BEQUESTS

THE WILL of Israel Dingfelder, a Jewish citizen of Louisville, recently probated, leaves about \$12,000 to various local charitable organizations of various creeds and denominations. Three local Church institutions, the Orphanage of the Good Shepherd (for boys), the Protestant Episcopal Orphan Asylum (for girls), and the Home of the Innocents (for infants and young children) are beneficiaries to the extent of \$150 each.

#### MEMORIALS AND GIFTS

A SILK national flag, a service flag with twenty-one stars, and an honor roll have recently been presented to St. George's Church, Brooklyn, N. Y. (Rev. Charles G. Clark, rector).

AN OAK and brass pulpit was recently dedicated by Bishop Faber in St. John's Church, Butte, Mont. It is the gift of Mr. and Mrs. A. J. Davis, in memory of Grace Theah Davis.

AT THE midnight Eucharist at St. Elisabeth's Church, Floral Park, L. I. (Rev. G. Wharton McMullin, priest in charge), a service flag was unfurled. The new altar, a gift from St. George's Church, Hempstead, was used for the first time.

ST. MARK'S-IN-THE-BOUWERIE, New York, has given the money to purchase, equip, and maintain an ambulance at the Italian front for one year. The ambulance bears the name of St. Mark's-in-the-Bouwerie and is a gift to St. Mark's Cathedral, Venice.

ST. MARTIN'S CHURCH, Providence, R. I. (Rev. Arthur L. Washburn, rector), added another memorial to the already large number for a new building by dedicating a tablet to the memory of the late Professor Alpheus Spring Packard of Brown University, on Sunday, January 13th.

MR. JOHN ESTIN COOKE KELLER writes that we are in error in stating on January 12th that he had given the illuminated cross over the portal of the Church of the Good Shepherd, Lexington, Ky. Mr. Keller erected the memorial window, but the cross is the gift of Miss Mary Rogers, a devoted member of the parish.

CHRIST CHURCH, Rochdale, Mass. (Rev. E. W. Foulkes, rector), has received a carved oak lectern and a brass pulpit rest with silk hangings, given by the Friday Club on its thirtieth anniversary. This club is composed of young ladies of the parish who give their savings for church furniture.

THE NEW organ in course of construction for some time at St. Stephen's Church, Providence, R. I., which was used at Christmas, was solemnly blessed by the Bishop on Sunday afternoon, January 13th, in the presence of a large congregation. Bishop Perry also preached the sermon. The rector, the Rev. George McC. Fiske, D.D., sang Evensong, and the Rev. Messrs. C. E. Jones and C. J. Harriman, curates of the parish, assisted in the service, which opened with the *Star-Spangled Banner* and ended with a solemn *Te Deum*. The echo organ is built over the chancel and is dedicated

to the memory of the late William Conrad Rhodes, who for thirty-five years was the beloved choirmaster of the church. The organ has four manuals with forty-eight stops, the console being located opposite the organ chamber on the north side of the chancel, with electric-key action.

**ALBANY**

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

**G. F. S. Entertains Soldiers—Roll of Honor—Conservation**

THE GUILD HOUSE of St. Paul's Church, Troy (Rev. Edgar A. Enos, D.D., rector), was the scene of an attractive gathering Monday evening, January 14th, when the associates and members of the parish branch of the Girls' Friendly Society entertained in honor of fifty soldiers from the Government Arsenal at Watervliet. The men were entertained with readings, interspersed with dancing. The rector and the men's guild were also guests.

THE ROLL OF HONOR in the vestibule of St. John's Church, Ogdensburg (Rev. D. Charles White, rector), now contains the names of sixty men and two women. The men are all in active service, some on this side and some abroad. Both of the women, trained nurses, are serving in France. This is one of the best parochial records in the diocese.

THE VESTRY of Trinity Church, Gouverneur (Rev. William H. Braithwaite, rector), recently increased substantially the rector's salary.

TO CONSERVE COAL, the afternoon service has been abandoned in Christ Church, Troy, the parochial organizations are meeting in the chapel or in the homes of the members, while the Red Cross unit is meeting Wednesday afternoons at the county courthouse. The early Communion is held as usual in the chapel and the 10:45 service is still held in the church. It is estimated that about 50 per cent. of the church's coal supply will thus be saved for another year.

**ATLANTA**

HENRY J. MIBELL, D.D., Bishop  
Improvements—"Feast of Lights"

RECENT IMPROVEMENTS in the sanctuary of St. Stephen's Church, Milledgeville, have added greatly to its beauty and dignity. The floor has been newly stained and finished, arched paneling put in back of the altar to serve as a simple but effective reredos, and the altar itself enriched with a tabernacle and two gradines. On the upper gradine stand the six brass candlesticks of beautiful design lately given as a memorial to one who was for many years a member of the parish. The inscription reads:

"In loving memory of  
ANNE V. DU BIGNON,  
Given by her granddaughters."

THE SERVICE called the "Feast of Lights" was held in the Church of the Incarnation, Atlanta (Rev. Israel H. Noe, rector), on the First Sunday after Epiphany. This was the first time this unique service was ever held in the city.

**CONNECTICUT**

CHAUNCEY B. BREWSTER, D.D., Bishop  
E. C. ACHESON, D.D., Suffr. Bp.

**Social Service Conference—Trinity College—Joint Services to Save Fuel**

THE ANNUAL conference under the auspices of the diocesan Commission on Social Service will be held at the Berkeley Divinity School, Middletown, Thursday, February 7th. This is the day of the last of the Mary Fitch Page lectures for the current

year and will afford an opportunity to hear one of these lectures.

THE 1917-18 number of the Trinity College catalogue, just issued, shows the exact extent to which the undergraduate enrollment has been reduced by the war. According to the catalogue there are only 166 students in the college; the customary size of the undergraduate body is from 240 to 250 men. The senior class has been hit hardest of all. The number of men receiving bachelor's degrees from Trinity during the past few years has ranged from forty to fifty; this year the class contains only seventeen men. Two new courses have been added to the English department—one in general American literature, and the other in American poetry. This increases the number of courses offered by the English department to twelve.

CHRIST CHURCH, West Haven (Rev. Floyd S. Kenyon, rector), has issued a neat twelve-page folder dedicated to the young men of the parish in the service of our country. It contains three pages of short prayers, a short Litany, an honor roll, and four pages of national hymns.

THE CHURCHES in Meriden, following the suggestion of the Fuel Conservator, have for the present closed the local church buildings and are holding their services in their parish houses. On Sunday evenings the churches of the different denominations uniting with those of our own communion are holding joint-services in the town-hall, the preachers being prominent outside clergy. Bishop Brewster was the preacher at this service on Sunday evening, January 13th.

THE MEN of St. Andrew's Church, Thompsonville (Rev. Dan. Ross Judd, rector), adopted a unique method by which to meet at least for the present the coal shortage. The church having but a small amount of coal on hand and much difficulty being experienced in securing an additional supply, the men of the congregation on Sunday morning, January 13th, when they went to church, each carried a hod of coal. This, but a slight loss to the individual, added at least a ton of coal to the church's coal supply.

AN INCREASING number of churches in the diocese are closing their buildings for the winter months and holding Sunday and week-day services in parish houses.

THE TOTAL contributed by the diocese for the fiscal year ending December 31st last towards the apportionment of \$574 levied for the work of the Joint Commission on Social Service was \$454.68. The amount contributed the previous year was \$348.90.

MEMBERS of the Trinity College Battalion are now equipped with uniforms of distinctive style, green-gray in color, and modeled after the English style, although without belts. The hat is similar to the regulation dress barrack cap of the United States army officers, and the puttees are regulation olive drab spirals.

ST. PAUL'S PARISH, Southington, has recently made extensive repairs and improvements. The church, rectory, and parish house have been painted, a new roof and ceiling provided for the rectory kitchen. The Brotherhood room has been renovated and a new entrance made to it; and there is a new stairway from the vestry room to the basement. More than one hundred feet of sewer, connecting the parish house, has been constructed, and approaches have been made for a complete work within. The total cost of this work has been approximately \$900, and it was contributed by 152

persons solicited personally by the energetic priest in charge, the Rev. William D. Williams. The twenty-fifth anniversary fund of \$1,000 is on the way to completion, and will make with the other amounts already contributed by deceased and living members of the parish a modest endowment for parish support of \$3,200.

THE FEBRUARY meeting of the clericus of the Hartford archdeaconry will be held in the parish of the Good Shepherd, Hartford; the paper will be by Professor Stanley L. Calpin of Trinity College, and the subject will be Mediaeval Ideas of Heaven and Hell.

THE ANNUAL service of St. Vincent's Guild of Acolytes of Christ Church, New Haven, was held on the evening of St. Vincent's Day, January 22nd. The preacher was the Very Rev. Frank L. Vernon, D.D.

**EASTON**

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.  
Southern Convocation—Rev. J. A. Brown Asks Retirement

THE WINTER MEETING of the Southern convocation was held in St. Peter's Church, Salisbury (Rev. Herbert D. Cone, rector), Tuesday and Wednesday, January 8th and 9th. The sermon Tuesday night was by the Rev. Louis L. Williams. At the Holy Eucharist the following day the appointed preacher being absent, the sermon was preached by Dean Potter. In the afternoon a business session was followed by a discussion on Attendance at Evening Prayer on Sundays. All Hallows Church, Snow Hill, was chosen for the May meeting, during the meeting of the Worcester County Woman's Auxiliary. At night the sermon was preached by the Rev. J. A. Brown.

THE REV. J. A. BROWN, rector of Stepney and Spring Hill parishes, who has labored in the diocese during the past six years, has asked to be retired, from January 1st. Mr. Brown has been actively engaged in the sacred ministry during the past fifty-three years.

**KENTUCKY**

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.  
Following Up the Missionary Campaign—Debt Reduced—Woman's Auxiliary

REPORTS FROM the every-member canvass following the Missionary Campaign conducted by the Rev. Dr. R. W. Patton, the first week in December, are still incomplete. Owing to unprecedented weather conditions it has not yet been possible to visit all of the homes, but nevertheless all churches entering the campaign report progress and encouragement.

ST. PAUL'S CHURCH, Louisville (Rev. David Cody Wright, rector), has succeeded in paying off \$2,000 more of the bonded debt. The good news was announced at an informal social gathering of the members of that congregation held during Christmas week. One of the \$1,000 bonds was given by Mr. and Mrs. George Clarke and the other by the congregation.

A FEATURE of the Christmastide celebration at Christ Church Cathedral was the tree given on New Year's Day by the men's club for "overlooked children". This excellent charitable work is now becoming an annual event, this being the fourth consecutive year in which the club has carried it on. A New Year's reception held in the Cathedral House by the men's club and Girls' Friendly Society was attended by many soldiers from Camp Zachary Taylor.

THE DIOCESAN BOARD of the Woman's Auxiliary met in the Cathedral House on January 10th. The custodian of the United Offering reported that fund to be \$829.14.

The offering for St. Agnes' School, Kyoto, at the close of the Pilgrimage of Prayer, was \$143.34. The correspondent of the Church Periodical Club reported a large number of books sent to Boone Library, Wuchang, as the result of the "book shower" in November, and two boxes of acceptable literature had been sent to one of the Southern army camps. It was unanimously decided to abolish "Section B" by automatically graduating the members into the Woman's Auxiliary to which it was felt that all girls over 21 should belong, Section 3 of the Junior department being provided for those between 16 and 21. In spite of many demands upon time, strength, and means, the proposal to omit the united meetings on Friday afternoons during Lent was strongly vetoed, these meetings and united Lenten work having been a feature of the Auxiliary for the past fourteen years. Arrangements were made for the annual meeting at the Cathedral on January 22nd, the day preceding the opening of the annual council. Funds for diocesan and traveling expenses and educational work were merged into one and steps taken to increase it by assessing each parochial branch. It was further decided that all parishes that assume their assessment and fail to meet it should be deprived of representation at the annual meeting. This, however, does not apply to the smaller branches in mission chapels, a voluntary contribution of any amount being all that is required of them.

THE CLASS on the Bible in the Prayer Book taught by Miss L. L. Robinson in connection with the diocesan School of Religious Instruction having been brought to a close, two normal classes on the subject of this year's work, Missions in the Bible, are being led by Miss Robinson. It is the aim of the educational secretary to have two representatives from each parish branch who will lead or promote classes in their parishes during Lent.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop. Lectures by the Rev. Capt. Pullinger—Financial Campaign—Diocese Overpays Apportionment

AT THE December meeting of the Michigan Church Club a lecture was delivered by the Rev. Captain G. F. Pullinger, who for two years was chaplain of the Canadian Infantry. Mr. Pullinger was recommended for bravery when he led back the men of his troop when they were cut off and their officers were all killed or wounded, bringing back his commanding officer on his shoulders. He spoke also at the January meeting of the Detroit clericus, making a most interesting and helpful talk on A Chaplain in the Trenches. The new president of the clericus is the Rev. Frederick Hewitt, and the secretary-treasurer is the Rev. Robert W. Bagnall.

ST. JOSEPH'S CHURCH, Detroit (Rev. Paul Faude, rector), has just completed a successful financial campaign in which it raised over \$65,000. At the same time this parish has splendidly responded to the various war appeals.

A LETTER from Bishop Williams to the churches of the diocese announces that the diocese has overpaid its apportionment for general missions to the extent of \$1,000.

#### MONTANA

WILLIAM FREDERICK FABER, D.D., Bishop. The Episcopate Fund—Extension Work—Gift to War Commission

AT THE June diocesan convention it was voted to suspend the assessment of 50 cents

per communicant for the episcopate fund, since the endowment has already passed the \$100,000 mark, and instead take up a voluntary offering throughout the diocese, some time during February, in memory of Bishop Brewer, who began his work in Montana in February, 1881.

A PLAN IS being matured through a picked committee of five to raise within the next sixty days \$5,000 for extension work. One of the features of this extension is the setting aside of \$500 for articles with a newspaper syndicate, whose published inserts in various Montana papers reach several hundred thousand readers in the rural communities, where the Church is not represented or is weak.

BISHOP FABER recently received a check of \$25 through some devoted women in the town of Ekalaka, many miles off the railroad. No clergyman has ever been to the city, but an insurance man, one of the vestrymen of St. Luke's, Billings, had sown the seed through his enthusiasm for the Church. Accompanying the gift was a note to the following effect: "Four women here a year ago organized a guild to try to keep alive the feeling that we are still members of the Episcopal Church, although without opportunity for attending services. Use the enclosed \$25 for Church work among our soldier boys." The money was sent to Bishop Perry of the Church War Commission and one day a mission will surely be established at this point.

TWO LOTS have been purchased by the guild of the little mission at Baker, and with the nucleus of a building fund in hand, a chapel is not far distant.

A MEN'S CLUB has been organized in the parish of Incarnation, Great Falls, and the Hon. E. K. Cheadle, a vestryman of St. James' Church, Lewistown, was the first invited speaker. The club has a membership of sixty.

#### NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp. Death of Mrs. Turman

A GREAT SORROW has come to the Church in Nevada in the sudden death of Amy S. Mott Turman, wife of the Rev. Ross Turman, vicar of St. Mary's Church, Winnemucca. Children and parents were in the parish hall for the Sunday school Christmas tree. Presents were being distributed when Mrs. Turman was suddenly stricken and died in a few moments. She was entering into the joyous occasion heartily. The whole community grieves, for she had endeared herself to all. May she rest in peace and light perpetual shine upon her.

#### NEW HAMPSHIRE

EDW. MELVILLE PARKER, D.D., D.C.L., Bishop. Service Flag Dedication

A SERVICE flag with one hundred stars was dedicated by Bishop Parker, assisted by the Rev. W. Stanley Emery, vice-rector, at St. Paul's Church, Concord, the Bishop's church, on the afternoon of Sunday, January 13th. The stars represent men from the mother church and its various chapels.

#### OHIO

WM. A. LEONARD, D.D., Bishop. FRANK DU MOULIN, D.D., LL.D., Bp. Coadj. Visit of Archbishop of York—Paul Shimon—Composition of Boards of Missions

THE ARCHBISHOP of York is to be in Cleveland on Friday, March 15th. He comes in the interest of the Church in the war, and the bishops, clergy, and laity are

making ready to accord him a welcome and hearing befitting the greatness of the man, his cause, and his office.

ON SUNDAY, January 13th, Mr. Paul Shimon spoke twice in Cleveland at the Cathedral in the morning and at Grace Church, Newburg, in the evening. The Dean of the Cathedral, the Rev. Dr. Abbott, in announcing to his people the coming of Mr. Shimon, said: "He is a layman, though a full graduate of the General Theological Seminary and a graduate of the Columbia University of New York, and for the past fourteen years has been at Urmi in Persia, carrying on missionary work and business. He has been deputed by his Beatitude Mar Shimun, the head of the Syrian Church, to bring aid to his countrymen from England and the United States. He is a member of the Syrian National Committee of Urmi, and before he left was Commissioner in the Barenduz district, in the Urmi plain, for the restoration of plundered Christian property. Though the Commission was under the authority of the Russian Consul and the Persian Governor, the Persians placed all obstacles in the way of adjudication by the Commission, and the property of the Christians, as to the proof of which no doubt existed, could not be wrested from the Moslems who, in their numerical strength, had entered into possession." On account of the blizzard that prevailed that day, Mr. Shimon's audiences were small, but his story of the persecution, suffering, and needs of his people was vividly told, and secured gratifying aid.

THE SECRETARY of the Board of Missions of the diocese has recently been in correspondence with the boards of missions of some twenty-five other dioceses, requesting information as to who and how many persons compose their boards, their methods of missionary operations, whether or not these methods are generally satisfactory, and if not how they could be improved upon. The answers indicate that the average number of persons composing these diocesan boards of missions is about ten, that in the minds of the writers,—secretaries and others officially connected with the boards—the number is too large, that the bishop, or bishops if there are more than one in the diocese, together with three or four wisely selected clergymen and laymen, could do the work better and with less expenditure of time and money. The Board of Missions of the diocese of Ohio is composed of twenty-six clergymen and laymen, that number being provided for by the canons, and thus when there is a full attendance it meets at the expenditure of twenty-six days and more than \$100. The feeling is now quite unanimous in the diocese that the canon should be so changed as to effect a large reduction in this number, and in all probability it will be at the next convention.

AT THE January meeting of the Cleveland clericus, Monday the 7th, the Rev. Joseph Groves read a paper of the highest value on The Companionship of Silence. Each of the more than twenty clergymen present expressed himself in terms of commendation, several stating that it was the most unanimously accepted utterance heard in the clericus for some time.

AFTER some two weeks of intensive preparation, St. Andrew's, Youngstown (Rev. Alfred Izon, rector), which became a parish less than a year ago, had an every-member canvass on the afternoon of Sunday, November 25th. The workers went out two and two in the usual way. The treasurer has just issued a summary of the results showing a 47 per cent. increase for parish



expenses and 225 per cent. for missions. A by-product of the canvass was nearly \$100 each for the Red Cross and Armenian and Syrian Relief.

**OKLAHOMA.**

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Consecration of Trinity Church, Guthrie

ON THE FEAST of the Epiphany, the people of Trinity Church, Guthrie, rejoiced in the consecration of their new and attractive brick and stone edifice, but recently freed from debt. It is a pretty Gothic building, well located, and stands as a symbol of the faithful rectorship extending over many years of the Rev. A. B. Nicholas, now retired. The Bishop preached. Among the clergy present were the Rev. Messrs. Foster, Pettit, Sturges, and Nicholas.

**PITTSBURGH**

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

Diocesan War Committee — Parish Loses Three Officers by Death

A DIOCESAN COMMITTEE has been formed, consisting of seven clergymen and eleven laymen, to cooperate with the Church War Commission in raising that part of the \$500,000 fund apportioned to the diocese. The Rev. E. S. Travers is chairman, the Rev. Dr. H. A. Flint, secretary, and Mr. Henry Chalfant, treasurer. The committee has set \$23,000 as the goal for the diocese and is engaged in laying plans for a great ingathering from every parish and mission on Sunday, January 27th.

ST. PETER'S CHURCH, Pittsburgh, has been bereaved in the last two or three months by the death of its senior and junior wardens, Messrs. Harvey Childs, Jr., and Samuel R. Patterson, and that of another vestryman, Mr. George N. Munro. Mr. Childs was senior warden for fifteen years and Mr. Patterson, junior warden for thirteen years. Mr. Munro was the oldest member of the congregation, having reached the ripe age of 84 years.

**RHODE ISLAND**

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

Churchman's Club — Clerical Club — Woman's Auxiliary

THE CHURCHMAN'S CLUB of Rhode Island held a dinner at the Turk's-Head Club in Providence on Thursday evening, January 10th, at which the campaign for the War Commission Fund was started. The speakers were the Bishop of Rhode Island and the Rev. Philemon F. Sturges, who has lately returned from a tour of duty as volunteer chaplain at Camp Devens. The Bishop spoke of the value of the spiritual work of the Church amongst the soldiers and sailors, and of the aims of the War Commission, while Mr. Sturges emphasized the value of the work of the volunteer chaplains. Mr. William A. Vial, president of the club, said that is was up to the members to see that their parishes raised their quota.

THE CLERICAL CLUB of the diocese held a meeting at the Bishop McVicker House on January 7th. The Rev. Dr. J. Empringham of the Church Temperance Society was the speaker.

THE DIOCESAN Woman's Auxiliary held its quarterly meeting in St. John's Church, Providence, on Thursday, January 10th. Holy Communion was celebrated by the Rev. J. Frank Scott, the rector, who also made an address of welcome. The speakers were the Rev. W. M. M. Thomas of Brazil and the Rev. Royal H. Balcom of Wyoming.

**SOUTHERN OHIO**

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

Blizzard Works Hardship — New Rectory at Cambridge—Organ at Zanesville—Proposed University Chapel

THE BLIZZARD of January 12th and 13th crippled travel in and about Cincinnati in a way new in the memory of man. On Sunday many churches had to abandon services because of the coal and gas shortage. The street cars stopped running shortly after noon Sunday. All church congregations were warned of this fact and services were shortened accordingly. At the Cathedral the morning services were held in the Sunday school room and the evening service was abandoned. Dean Purves omitted the sermon at the morning service. At Christ Church the activities of the fine parish house must be curtailed as there is only coal enough to keep the pipes from freezing. The Woman's Auxiliary of the Cincinnati convocation has postponed its meeting, and many other plans have met a similar fate. Most of the schools are closed, and there is a great deal of suffering. The river supply of coal is inaccessible as the Ohio is frozen throughout its entire length. Only a great rise of temperature will give relief, but even this is dreaded as a flood would undoubtedly follow. If the Church had a large mission house similar to those in other cities, housing the Foreigners' Home, the day nursery, and other similar work, great good could be accomplished.

ST. JOHN'S CHURCH, Cambridge (Rev. R. Mark Laurenson, rector), has recently purchased a desirable rectory property, costing \$4,000. Over \$2,000 has already been subscribed by the parishioners.

THE NEW organ presented by Mrs. Schultz to St. James' Church, Zanesville, was used for the first time at the midnight service on Christmas Eve, having been dedicated the previous Sunday by the rector, the Rev. H. L. Hadley.

THE NEW church at Athens is rapidly nearing completion. The grading is being done by the rector, the Rev. Dr. Stires, assisted by several of the university students.

THE DIOCESAN authorities have taken an option on a valuable piece of property in North Columbus costing \$30,000, for a university chapel. This work has recently been placed in charge of the Rev. Frederic C. F. Randolph, and a reception was given him on Thursday evening, January 3rd.

FAREWELL RECEPTIONS were given to the Rev. L. D. Vaughan of Dresden and the Rev. James A. Miller of Lancaster by their parishioners. The former has gone to Sandusky, Mich., and the latter to the Cathedral at Michigan City, Ind.

**SOUTHERN VIRGINIA**

A. M. RANDOLPH, D.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.  
A. C. THOMSON, D.D., Suffr. Bp.

Religious Education

THE CONVOCATIONAL Board of Religious Education met in Lynchburg on Friday, the 11th. The Board devoted most of the time to discussing arrangements for the June summer school in Lynchburg. The Lynchburg local committee are making preparations for this school and together with this board are making timely provision as to faculty and place of meeting, to make this the best of summer schools of Southwest Virginia.

BISHOP TUCKER has designated two of the diocesan clergymen to serve as voluntary chaplains, one at Camp Lee and the other at Hampton and Newport News. The Rev.

T. Carter Page, of Bedford, volunteered for work in the army Y. M. C. A., but it is not certain that proper arrangements can be made for this move.

**SPRINGFIELD**

GRANVILLE H. SHERWOOD, D.D., Bishop

Church Work Hindered by Cold — Woman's Auxiliary—Orphanage

THE BLIZZARD and the extreme cold weather have interfered greatly with church attendance and all Church work throughout the diocese. In many places no services could be held on January 6th and 13th. The Bishop was unable to make his appointments on January 13th, there being no train service, and was fortunate in being at home instead of snowed up on the road.

A SERIES of instructions lasting four days was given in St. Paul's Church, Springfield, to the study class teachers of the diocesan Woman's Auxiliary by the president of the Auxiliary, Mrs. H. S. Dorsey of Alton, January 8th to 11th. The subject of the instructions was Bishop Rhinelander's book, *The Gospel of the Kingdom*. The series opened with the Holy Communion and a quiet hour conducted by the Rev. F. D. Butler.

THE LARGEST Christmas offerings ever made for the Orphanage of the Holy Child in Springfield are reported from many parishes and missions and the canon requiring the offering seems to have been more generally obeyed than ever. There seems to be an awakening of interest in this only charitable institution in the diocese. The Orphanage is filling an important place and doing a blessed work for orphan girls, of whom there are now fifteen under the excellent care of Sister Geraldine. The institution has a splendid two-story brick building in the heart of Springfield and some small endowment. There is room for twenty girls from 5 to 18 years.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

War-time Economy

EMMANUEL CHURCH, Hastings (Rev. D. R. Blaske, rector), has discontinued the Sunday evening services, as a measure of war-time economy, and morning services are held in the chapel. The Protestant bodies are holding union services in the Methodist auditorium. A silk flag, the gift of Mr. and Mrs. John Goodyear, was recently dedicated by the rector.

**WESTERN NEW YORK**

Standing Committee Visit Church Home

THE MEMBERS of the Standing Committee were the guests of Mrs. Oliver Jenkins at dinner at the Church home, Buffalo, on Thursday evening, January 10th. The dinner was provided by Mrs. Jenkins, but specially prepared and served by the girls of the home. A meeting of the Standing Committee was held at the same time, and through Mrs. Jenkins' hospitality an opportunity was given to inspect the home. The committee has appointed the Rev. Nathan W. Stanton to act as temporary archdeacon of Buffalo until the Bishop shall appoint one at the regular meeting in the spring.

**WEST TEXAS**

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Camp Chaplains — Luncheon to General Ruckman—Teacher Training—Rectory Dedicated at Kenedy

TWO CAMP chaplains are now at work in San Antonio, the Rev. Lee W. Heaton and

the Rev. Dwight Cameron. Chaplain Cameron is working at Kelly Field, the Aviation Camp. His salary is being paid by the Church of the Transfiguration, New York City, where he served as curate. With the clergy of the city coöperating, a distinct advance is being made in caring for the approximately 125,000 soldiers in and near San Antonio.

A SERVICE FLAG has recently been dedicated in St. Mark's Church, San Antonio, with eighty stars on it—two of them in gold for men who have given their lives for their country.

ON WEDNESDAY, January 2nd, a luncheon was tendered General J. W. Ruckman by all the clergy of the city, as a testimonial to his vigorous and high-minded stand on vice conditions. Bishop Capers presided and addresses of appreciation were made by clergymen representing all religious bodies in the city.

ANNOUNCEMENT has been made of the San Antonio Teacher Training School, which will be held for a period of fifteen weeks, with sessions in the parish house of St. Mark's Church. The courses will include one on Child Study and Pedagogy by Miss Edna McNeil, one on The Christian Year, with the Rev. Leonard B. Richards as instructor, and one on Christian Missions, with the Rev. W. B. Stevens, Ph.D., as instructor.

SOME MONTHS ago Bishop Capers organized an associate mission with Kenedy as the center, including Beeville, Karnes City, and Runge, and placed the Rev. U. B. Bowden in charge. On January 4th the Bishop visited Karnes City and discussed the building of a church with the members of the congregation after Evening Prayer. On Saturday he was given a reception at Kenedy. On Sunday, January 6th, he preached and celebrated the Holy Communion. Then assisted by the priest in charge he dedicated the Hutcheson Memorial rectory, erected with money left for the purpose by the late Rev. Dr. Hutcheson. The lot on which the property stands was purchased with funds raised by Mr. Percy Harriman, and the property is free from all encumbrances.

CANADA

Diocese of Edmonton

MUCH REGRET is felt in the diocese at the resignation of the rector of St. Faith's parish, Edmonton, because of ill health. Canon Boyd, the rector, was the first head of the Edmonton mission.—BISHOP GRAY during his tour in eastern Canada addressed a number of meetings, one of which was the great boys' meeting in Old St. Paul's, Halifax, before the terrible disaster to that city.

The Magazines

BOOK REVIEWS occupy a considerable portion of the *Contemporary Review* for December, the most important being an appreciation of Lord Morley's *Recollections*, by Professor G. P. Gooch, and the Rev. H. R. Mackintosh's paper, "Critical rather than expository", on Professor Pringle-Pattison's Gifford Lectures. The former volume is described as "a fascinating record of a long, strenuous, and useful career". "The veteran author's hand," says the reviewer, "has lost nothing of its cunning, his memory nothing of its clearness, his affections nothing of their warmth, his faith in reason nothing of its ardor." Mill, Meredith, Leslie

Stephen, Henry Sidgwick, Matthew Arnold, Mazzini, Victor Hugo, were among his friends, as well as the great men with whom his political interests brought him into intimacy, Gladstone, Chamberlain, Asquith, and a host of others. Truly is Lord Morley justified in the reason he gives for writing his memoirs, "*Diu multumque vixi*". Mr. Mackintosh's criticism of *The Idea of God*

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This year YOU must pay an Income Tax

Don't feel that the new income tax does not apply to you—you may be pretty sure it does.

Single persons with incomes of \$83.33 or more a month (\$1,000.00 or more a year) and married persons with incomes of \$166.66 or more a month (\$2,000.00 or more a year) must file a statement of this income with the Government. It is only the income above \$1,000 and \$2,000 which is taxed.

This statement must be filed on a form which the Internal Revenue Representative in your community has. To locate him, ask your employer, the Postmaster, or any Banker.

Get the necessary form at once. Your statement must be filed before March 1st and you must not neglect it—for two reasons:

First: it is your patriotic duty in helping to win the war.

Second: there are severe penalties to be visited upon you if you do.

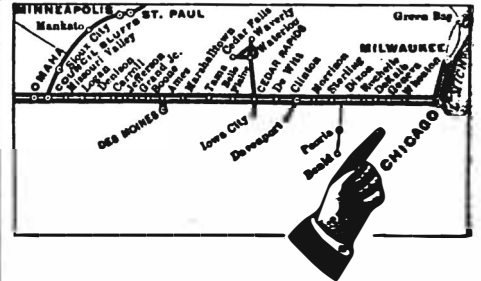
This announcement is published by THE LIVING CHURCH to help the Government collect these taxes—and thus aid in winning the war.

NOTICE OF REMOVAL

Owing to unusual conditions brought on by the present European disturbances which make it practically impossible to secure many materials needed for Church and Clerical Supplies, the resulting increases in prices of available materials, and the difficulty in securing some items manufactured for us, we have removed our stock to the factory at

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where special attention will be given to mail orders intrusted to us.



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in the Light of Recent Philosophy is hardly to be condensed, as is necessary here, into a paragraph. Professor Pringle-Pattison's lectures are, he says, "a lofty and impressive statement of the Idealism which is most in harmony with the fundamental convictions of religious faith, and, in its final outcome, betrays a definite sympathy with Christianity itself. Those who are engaged in revising their ultimate beliefs in the light of present perplexities may well give attention to so helpful and practised an argument. If they desire, by clearing their minds of dead matter, to understand what is spiritually relevant in modern speculation, and to impart width and freedom to apologetic thought and even to the systematic exposition of vital religious truth, they could do nothing better than digest carefully the system of philosophical theology which Professor Pringle-Pattison has set forth with so much insight and lucidity and such unusual literary charm." Some of his opinions are succinctly quoted. That man at his noblest is the index of God is his fundamental article of faith: he accepts teleology as cosmic principle, meaning that the idea of purpose, when examined, becomes the idea of a systematic and intelligent whole, thus tending to pass into that of value and satisfaction. His ultimate conception of God is not that of a pre-existent Creator but that of the eternal Redeemer of the world. "Behind all this stands the argued view that man is organic to the world, and conversely the world is organic to man, completing itself in him, and manifestly coming to life and expression in his experience. Things are to be interpreted by mind, not mind by things." From this Mr. Mackintosh proceeds to examine the course of the general argument. "Is it consistent with the ethical Theism in which it culminates? How far is Professor Pringle-Pattison's view of God and the Absolute capable of being combined with belief in the divine Fatherhood? And, Can his statements as to the relations of Reality and the Time-process be harmonized with faith in divine Revelation?" Mr. Mackintosh's answer to these questions, reached after a careful examination, is that "in both cases his thought exhibits two distinct and even disparate strains, one of which (the former) can, whereas the other cannot, be reconciled with what we may broadly call the faith of the New Testament". Other contributions include an appreciative notice of *My Four Years in Germany*, "a document that will prove of great importance to the historian, bearing throughout its pages the stamp of a judicial mind"; a study entitled *The New Orientation in Germany*, by Mr. W. H. Dawson, than whom who knows more of the country of which he writes? (It is interesting to note that he thinks parliamentary government will not come in Germany in English forms: rather, the Germans will go for their model to their own old and well-tried system of municipal government); and a most instructive, though brief account, of the working of the Whitley Report, that scheme of industrial reconstruction adopted by the War Cabinet in England. Its basis is the important one of the joint control by both employers and employed in industry, by means of the establishment in every organized trade of industrial councils of both masters and men that shall have the whole conduct of the industry under constant review. The adoption of this scheme by the British Government is of epoch-making importance, recognizing as it does the present-day claim of labor, not for better conditions merely, but for a share in control. It is a claim that will have to be reckoned with in this country also.

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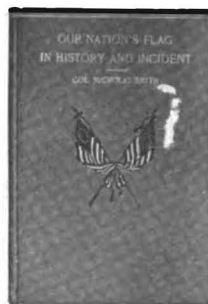
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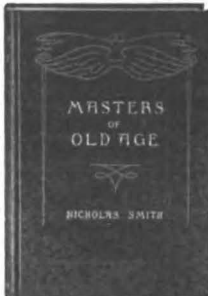
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