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The State Historical Society Oct 1919

# The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—FEBRUARY 8, 1919

NO. 15

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

## The Hymnal of the Church

### MUSICAL EDITION

The Commission appointed by the General Convention of 1913 to revise The Hymnal has completed the work.

The Commission has endeavored first of all to select hymns which congregations as well as choristers can sing, with the view to making our communion a singing church. The Commission which revised The Hymnal was composed of:

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Professor of Music  
Yale University

**WALLACE GOODRICH**  
Dean, New England Conservatory  
of Music

**PETER CHRISTIAN LUTKIN**  
Head, Department of Music  
Northwestern University, Chicago  
(Editor of recent Methodist Hymnal)

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Professor of Music  
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**T. TERTIUS NOBLE**  
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formerly Organist of York Minster  
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## THE LIVING CHURCH

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS. . . . .	475
Bolshevism—Mr. Pogram and the Navy—Victory Loan—War Relief . . . . .	
ANSWERS TO CORRESPONDENTS. . . . .	477
TO CHURCH PEOPLE: An Appeal. . . . .	477
DAILY BIBLE READINGS. By the Rev. David L. Ferris. . . . .	478
A GENERAL CONFESSION. By Charles Nevers Holmes. (Poetry.) . . . .	478
THEODORE ROOSEVELT—CHRISTIAN. By the Rev. Harrison F. Rockwell. . . . .	478
BLUE MONDAY MUSINGS. By Presbyter Ignotus. . . . .	479
GENERAL BOARD OF RELIGIOUS EDUCATION IN ANNUAL SESSION. . . . .	480
DEATH OF BISHOP WILLIAMS OF NEBRASKA. (Illus.) . . . . .	481
BISHOP WILLIAMS; AN APPRECIATION. By the Hon. C. S. Montgomery. . . . .	481
THE AMERICAN SOLDIER AND DEATH. By the Rev. George Craig Stewart, D.D. . . . .	482
OVER THE MOUNTAIN HIGH. A Translation. By the Rev. Roland Ringwalt. (Poetry.) . . . . .	483
THE CHANCE OF THE CHURCH. By the Rev. Lyman P. Powell, D.D. . . . .	484
I DO SET MY BOW IN THE CLOUDS. By Zoar. . . . .	484
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. . . . .	485
CORRESPONDENCE. . . . .	486
Americanization (George Clark)—"The Wounded Bell" (Rev. W. B. Daw)—The Red Cross and Public Worship (Rev. G. S. A. Moore)—Alcohol and Influenza (W. E. Enman)—A Help to Missions (Rev. Henry Mesler)—A Mission Prayer Book (Rev. W. M. Purce) . . . . .	
LITTLE CONGREGATIONS. By William C. Allen. . . . .	487
LITERARY. . . . .	488
PERSONAL MENTION, ETC. . . . .	489
ANNUAL CONVENTIONS . . . . .	492
WITH THE WAR COMMISSION . . . . .	493
LETTERS TO BISHOP GREER FROM ENGLISH ARCHBISHOPS. The New York Letter . . . . .	493
DR. MANNING ADDRESSES MASSACHUSETTS CHURCH CLUB. The Boston Letter. By the Rev. Ralph M. Harper. . . . .	495
DR. DEARMER CRITICISES REVISED CHURCH HYMNAL. The Philadelphia Letter. By the Rev. Charles A. Rantz. . . . .	495
SUCCESSFUL MERCER-FARMER MISSIONS OPEN IN CHICAGO. The Chicago Letter. By the Rev. H. B. Gwyn. . . . .	496

THE TRUE idea of democracy is not the government under which we are to get something, but the government under which each man must give the best that is in him for the prosperity and the happiness and the liberty of the whole.—*Bishop Restarick.*

# The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 8, 1919

NO. 15

## EDITORIALS AND COMMENTS

### Bolshevism

**I**N these days when in a mid-western city at a public meeting presided over by the mayor a radical orator feels free to deny the possibility of obtaining justice for the working classes except by force, and urges his hearers to buy guns; and when in other American cities perhaps less suspect meetings are held, attended by literally thousands of people, proclaiming Bolshevism as the only salvation for the world, it is high time that all who long for the preservation and the possible Christianization of our civilization pay the movement serious attention.

It is not time, however, to become hysterical about this seemingly startling growth of an unhealthy thing. It is a time for Christian patriots to use their brains more than their mouths. The worst possible thing for such good people to do is to denounce hysterically all persons and movements looking toward readjustment in the social order and to hurl the name of "Bolshevist" at them without discrimination. For instance, it is absurd to declare that the proposals of the British labor party are Bolshevistic. It is even more absurd to charge the leaders of every strike, no matter how orderly, with being kin to Lenine and Trotzky.

This Bolshevism, so completely subversive of rational government and sane thinking—and therefore of course the enemy of religion—is not a new thing in this country. Bolshevism is at least as old as the throwing of "Big Bill" Haywood out of the socialist party. Bolshevism is just our old friend "direct action" under another name. People and parties which are determined to reconstruct things socially can always be divided into two classes, those who seek to do so by methods sanctioned and legalized in the Constitution—in other words by the ballot—and those who seek to overthrow legally constituted authority and work their will by force. The latter, the Bolshevik alternative, is always the counsel of those who have despaired of remedying wrongs legally. Czarism, commercialism, imperialism, militarism, are its logical parents. In this country most Bolsheviks are immigrants from lands so afflicted, who have not wakened to the fact that in the United States of America the workers of the world can have anything they really want, by the simple expedient of voting for it. They can even change the Constitution itself. They can confiscate the liquor business. They can confiscate anything, overthrow anything, remedy anything. There is therefore no excuse whatever for Bolshevism in this country. Let us think straight. The man who advocates any sort of reform, no matter how radical, by constitutional means, is not a Bolshevik. There is no room for Bolshevism over here, but there is real danger from it. There is plenty of room for radicalism, but, since we are a sane people, absolutely no danger from it.

It is no secret that there are a number of things very radically wrong in our social organism. One does not need to read Rauschenbusch, Bell, or that most interesting Roman Catholic ethical manual lately published by Father Husslein of Fordham, entitled *The World Problem*, to find that out. All over the world labor and laborers, urban and rural, are increasingly demanding two things: first that they shall have a real share in profits, and second that they shall have a real share in managing and determining the policies of industry. This is not a mere demand for wages. It is a demand for industrial democracy. Every sane business man, every thinking priest, knows that this is the case.

To bring about the changes required in meeting these two demands—and labor will continue to make the demands—will require all the brains of all the patriots of this and other lands. In England and in this country labor is now being guided by cool, sane heads, who are seeking social adjustments rationally and constitutionally. In Germany and Russia Bolshevism is the policy. The other nations are being contended for by the Constitutionalists and the Bolsheviks. To avert disaster everything must be done to make it plain, from the example of America and Britain, that the Constitutionalists are right and the Bolsheviks destructive fools.

To this end what may seem to many some very radical social reconstruction must come quickly in America. Let Labor once get the impression that the forces of the Constitution are all on the side of conserving things just as they are, and as sure as the sun rises on the morrow we shall have Bolshevism a danger in America. We must have constitutional radicalism in this land. It must come soon. A prominent bishop said the other day that he thought we needed ten years of conservatism in this country, with no social changes, in order to think things over. We may need them. We cannot have them. We should have been thinking thus during the ten years just ending. We must move more rapidly now, making possibly many and costly mistakes. The necessity is that we must move, in the direction of industrial coöperation and democracy.

The greatest possible service that the Church can render our country and civilization in this day lies not in caring for the returning soldier or boosting the fifth Liberty Loan—although those are both necessary services to render. Her greatest service will be to utter in no uncertain way the message that the selfish motivations, the regarding of labor as a commodity, the working of women in improper ways and the working of children in factories at all, the payment of less than living wages, and the protection of undue profits and privileges at the expense of the common weal, must cease in the name of the Living Christ. By doing this she will

strengthen the state, help to preserve civilization, and bring honor to her Master.

We understand that the Joint Commission on Social Service has appointed a committee to consider the Church's message in the face of the problems of reconstruction and to present the matter adequately to the General Convention this fall. This committee is headed by the Rev. Mr. Melish of Brooklyn, a man well qualified for the position. We are confident that they will devote much time and attention to this vital question, and we commend them to the prayers of our readers. Incidentally, we might suggest that they take into careful consideration the "Definition of Christian Social Service" and the "thirteen points" proposed as a social justice minimum by resolution of the Province of the Mid-West at its 1917 meeting. As a basis for a programme it seems to us useful. At least it is not merely "platitudinously pious". It is definite, concrete, and to the point.

WHAT is the Pogrom Defiance?" inquired Martin Chuzzlewit of the thin gentleman, thinking perhaps it was the sign of a public-house?

"An o-ration, sir," returned his friend.

"Oh, to be sure," cried Martin.

Mr. Pogrom  
and the Navy

"What am I thinking of! It defied—"

"It defied the world, sir," said the other gravely. "Defied the world in general to compete with our country upon any hook; and developed our internal resources for making war upon the universal airth. You would like to know Elijah Pogrom, sir?"

"If you please," said Martin.

No, thank you, we hastily reply. We know him too well already. Even the dictionary knows the Honorable Elijah Pogrom; and just ahead of "pogrom, a riot," defines "pogrom, a scream," as "a self-important American congressman who is prejudiced against England."

This particularly offensive person has been in the background during the past two years, but he has recently appeared in Congress with his truculent spreadeagleism and perfervid appeals for America to rise in her might and build a navy that will sweep England from her place as mistress of the seas. "I am tired," says Congressman Pogrom, "and I know millions of other Americans are tired, of playing second fiddle to some other nation in international politics and commerce because our navy ranks only second, third, or fourth in battle strength. The war has demonstrated beyond question that the biggest navy in the world commands the seas and that a nation might as well have no navy at all under the present arrangement as to have anything but the first navy. We have more money, more shipyards, more material, more men to man our battle fleets than any of them, and will in a few years have the first navy and command the seas. If any nation is to command the seas hereafter it will be the United States!" These blustering words are the actual utterance of a United States Congressman a few weeks ago. They would evoke no comment if they stood alone. We would chortle at the chauvinism and hasten on to the next page. But when the Secretary of the Navy announces a programme calling "for the building of ten first class battleships, six battle cruisers, ten scout cruisers, and one hundred and thirty smaller craft"; when he tells us that such a programme would place the United States on the same footing as Great Britain, with sixty-two first class battleships against her sixty-one; when Admiral Mayo tells the house naval committee that "the United States should seize this opportunity to expand its navy beyond any calculations made thus far"—the opportunity created by the broken, tired condition of other nations!—and admits that "the adoption of such a policy might mean a race between the United States and Britain," we begin to wonder whether or not we have won the war after all. Was this a war to end war? We were assured that this was the intention. We entered it, not to aggrandize America but to save the world from Prussian domination.

We were fighting for a peace that should be not only just but permanent. The League of Nations was, as our President pointed out and has triumphantly maintained,

essential to such a permanent peace. It is not unlikely that we shall have to take our part with the other great nations of the world in maintaining order, for peace at times may have to be coerced. We shall have to maintain a navy and perhaps a citizen army for years. That does not mean, however, that we are to set out to rival Prussian militarists in building up a huge army. It certainly does not mean that we must enter the lists as Great Britain's rival as a naval power. The British have ruled the sea because they had to do so or surrender their national security. The recent war has demonstrated that. Britain's navy was both her security and ours. She is determined, and we believe justly determined, to maintain her preëminence on the sea. America on the other hand needs no such preëminence to secure her national existence. She is mistress of a great domain woven together by railroads, not divided by the seven seas. She is not ambitious of colonial expansion; and she has, besides, the Monroe Doctrine which will be maintained. We have no quarrel with Great Britain now—our friendship is warm and true; but, if we deliberately determine to outbuild her navy, we shall have a quarrel and in the long run a war with Britain.

In 1912 and again in 1913, Mr. Winston Churchill, then first lord of the admiralty, made definite proposals to Germany to declare "a naval holiday"—i.e., in whatever year Germany decided not to build any more warships England would likewise refrain, and in this way "without any negotiations, bargaining, or the slightest restriction upon the sovereign freedom of either power," relief might be obtained. Von Tirpitz would have none of it. He, like the Honorable Elijah Pogrom, was "tired of playing second fiddle", and so the race went on. The great "Navy League" of Germany with its 1,000,000 members, its staff of eloquent lecturers, its periodicals, and its huge mass-meetings became a forcing house for anti-British propaganda. And what was the reaction of all this in England? England continued to build new ships on the ratio of eight for Germany's five down to the day of the fatal catastrophe in 1914.

The time to prevent another world war is not fifty years hence but now. Let the League of Nations be formed, but whether it fails of accomplishment or whether it succeeds, let the two great English-speaking nations pledge their mutual friendship, not in mere words, but in deeds, by continuing as allies not as suspicious rivals, brothers in a "deeper union from whose life shall spring mankind's best hope".

Germany would like nothing better than to sow the seeds of discord between us. Her vicious propaganda does not cease. Let every American be on his guard lest in the ashes of Prussia's defeat the phenix of another ambition for world conquest and dominion be conceived. Let us hear less talk of "second fiddles" and more about "such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

THE United States needs six billion dollars by April 1, 1919. The money has already been spent and must be covered by a popular subscription to the fifth Liberty Loan soon to be launched under the name of "Victory".

The name of the loan is well chosen. We are not paying for a "dead horse", but for a swift and sudden victory which came at least a year before even the War Department expected it. On many hands we have heard rumors that this loan will be a "hard one to put over"; that it must be made "commercially attractive" by bearing a high rate of interest and by being exempt from taxation; that it "should not be offered for popular subscription"; that only banks and very wealthy people should be asked to subscribe; that it cannot be floated upon a wave of popular and patriotic feeling; that the common people are sick to death of loans, and have, moreover, no surplus for investment.

That the loan should be commercially attractive we agree; that it should be a rich man's loan or a banker's loan we indignantly deny. This money is needed by the United States for war expense and this war was the war of all the American people. They will claim their right to subscribe to it just as they subscribed to the previous loans. The Amer

ican people can think. They do not count as wasted all the guns, all the tanks, all the mustard gas that was purchased and on its way to the front when the armistice was signed. Back of the 500,000 American soldiers actually in action on the western front were a million and a half in France straining toward the hour of that projected movement into Lorraine; and back of them were four million more in America ready to go at once; and back of them yet more millions in training. A steady stream of guns and ammunition was on its way to France; five tons of equipment for every American soldier was pouring out of great American plants and into American ships. Germany saw what was coming and quit—quit long before her armies were actually in danger of the certain annihilation which must have overtaken them. That Germany quit when she did is largely due to the gigantic scale of America's preparation for next summer and next fall. That preparation cost us money. Well, we are glad to put up that money; for it saved thousands, perhaps hundreds of thousands, of American lives. Are Americans willing to pay for those lives that were saved? They are! This Victory Loan should be a great patriotic tribute to the thousands who died, a great thanksgiving offering for the thousands who live because the war was ended when it was.

It goes to pay for the guns behind the men behind the men behind the guns. Very well. We shall count it a patriotic privilege to share in a loan equal to the fourth. That one was for Liberty; this one is for VICTORY!

**THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, February 3rd:**

A member of Christ Church, Woodlawn, Chicago, Ill.....	\$ 2.00
St. John's S. S., Clinton, Iowa *.....	6.58
Mrs. Lydia B. Hibbard, Chicago, Ill. †.....	75.00
<b>Total for the week.....</b>	<b>\$ 83.58</b>
Previously acknowledged.....	65,332.49
	<b>\$65,416.07</b>

\* For relief of French war orphans.  
 † \$25 each for Belgian relief, relief in Italy, and Holy Trinity Church, Paris.

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"**

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

622. Miss Dorothy Trayser, New London, Wis.....	\$ 36.50
623. Friends, St. Albans, Vt.....	36.50
624. Mr. Andrew P. Munch, Racine, Wis.....	36.50
11. Miss Sarah Russell, Scranton, Pa.....	36.50
83.. Miss Lillian J. MacRae, Boston, Mass.....	18.25
46. Mr. H. W. Hartman, Lancaster, Pa.....	36.50
59. J. B., Oakland, Calif.....	73.00
67. St. Matthew's S. S., Enosburg Falls, Vt.....	8.00
87. Miss S. K. Cole, Fairbault, Minn.....	36.50
140. Mrs. A. E. Vail, Bloomington, Ill.....	36.50
275. St. Luke's S. S., St. Albans, Vt.....	3.74
300. Miss Marjorie Shutt, Ft. Collins, Colo.....	5.00
321. St. Paul's S. S., Waco, Tex.....	36.50
335. St. Mark's S. S., Johnstown, Pa.....	36.50
<b>Total for the week.....</b>	<b>\$ 436.49</b>
Previously acknowledged.....	42,323.59
	<b>\$42,760.08</b>

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM**

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

48. In loving memory of Wm. P. and Ann J. Allcutt.....	\$ 37.00
Previously acknowledged.....	2,123.17
	<b>\$ 2,260.17</b>

**ARMENIAN AND SYRIAN RELIEF FUND**

St. George's S. S., Schenectady, N. Y.....	\$ 37.71
Communicant, Holy Comforter, Poughkeepsie, N. Y.....	2.00
M. E. R.—In memory, Germantown, Pa.....	5.00
C. M. G.....	2.00
Mrs. W. S. Claiborne, Sewanee, Tenn.....	5.00
A communicant of St. Clement's Church, Philadelphia, Pa..	5.00
St. James' S. S., Hendersonville, N. C.....	16.28
A communicant of the Church in Charlotte, N. C.....	5.00
Mrs. F. C. Saunders, Washington, N. C.....	10.00
A member of St. James' Church, Upper Montclair, N. J.....	40.00
Miss Georgia Matthews, Anniston, Ala.....	2.00
Miss E. M. Breslin, New York City.....	4.00
St. Peter's S. S., Talladega, Ala.....	1.15
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Miss Flora E. Hill, Marquette, Mich.....	10.00
Mrs. Elizabeth Cobhill, Philadelphia, Pa.....	1.00
Ellen Fisher, Chicago, Ill.....	5.00
A Daughter of the King, La Grange, Ill.....	2.00
A. R.....	6.00
C. F. L.....	2.00
E. M. B.....	5.00
St. Andrew's Church School, Milwaukee, Wis.....	14.00
In memory of A. H. B. *.....	5.00
In loving memory of Katherine A. Van Meter *.....	1.00
Miss Mary F. McKelvey, Cincinnati, Ohio *.....	2.00
	<b>213.14</b>

\* For relief of children.

**THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND**

Two parishioners, in recognition of the silver wedding of the Rev. Dr. and Mrs. Stires.....	\$ 25.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Grace Church, Royalton, Minn.....	4.00
	<b>\$ 54.00</b>

**SERBIAN RELIEF FUND**

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 10.00
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**POLISH RELIEF FUND**

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
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In entering Benefactor No. 46 on the list of those caring for Belgian war orphans, we should have noted that this contribution was in honor of Theodore Roosevelt.

**ANSWERS TO CORRESPONDENTS**

J. W. C.—Under some conditions the Church Pension Fund is able to make provision for permanently disabled clergymen, but we know of no organization able to grant assistance in temporary disability.

READER.—The House of Bishops has declared the office of the Benediction of the Blessed Sacrament to be unlawful in this Church. It prevails, however, in a few churches.

**TO CHURCH PEOPLE**

**A**S you have been advised, February 9th has been set aside to raise the \$250,000 needed to conclude the war work of the Church. The War Commission has sent posters to be displayed in conspicuous places in the entrances of churches, and has sent pamphlets with the request that they be placed in the hands of the people.

It is needless for the War Commission to impress upon you the importance of the work of the Church in carrying on the activities during demobilization. As you have doubtless seen in the papers, our men, with the exception of the army of occupation, will be coming home from April to September. While these men are overseas, or in camps in our own country, the Church must prosecute its work with even greater vigor than during the war. Our chaplains are still in the field, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Church Periodical Club, and other agencies through which the War Commission has worked, are dependent on the support of the Church.

From every quarter the War Commission receives commendation for the war work the Church is doing. The credit is not the Commission's. It belongs to the members of our Church who have supported the work, and to the self-sacrificing men and women who have carried it on in the camp, in the cities, on the seas, and in Europe.

Let's make the last war contribution one of our Church's greatest successes.

**THE WAR COMMISSION,  
 HENRY B. WASHBURN, Executive Secretary.**

**NATIONAL PROHIBITION**

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF FOND DU LAC]

THE AMENDMENT to our national constitution prohibiting the manufacture, importation, and sale of alcoholic beverages has been formally adopted. There are many arguments in favor of individual freedom in the use of stimulants to a moderate degree, but whatever sacrifices may be required of the man who enjoyed an occasional glass of beer or wine are entirely over-borne by the benefits derived from the closing of the saloons. The saloon in the economic, moral, and political life of the nation has become intolerable, and we can all thank God for the safeguards which this constitutional enactment throws about the weak, and the protection it will give our boys and young men, such a multitude of whom have been ruined by the saloon in every generation. The enforcement of prohibition will present many and great problems, but law-abiding citizens will, of course, stand by the law with thankful hearts.

To WITHHOLD appreciation, when deserved, is criminal. The last day will reveal the tragedies occasioned by the unsaid word, the lives only half successful because of cowardly silence, or dwarfed, defeated, wrecked even, by the withheld tribute of praise. No person is spoiled by being assured of the love, confidence, or high regard of another, but many are hurt to the quick by the lack of such assurance. There are plenty of critics and detractors who spot the flaws. There is abundant need of the cheery soul who sees the good, and deals out appreciation and kindness with a lavish hand. It is about the most Christian thing we can do. All can do that kind of work. Try it!—Selected.

## DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

## UNDIVIDED ALLEGIANCE TO OUR GOD

**O**UR theme is suggested by a sentence in Isaiah 55, the first lesson appointed for the Fifth Sunday after the Epiphany. "Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him return unto our Lord." It is the Prophet's inspired appeal for an undivided allegiance to our God; for a loyalty which never wavers in its motive, for a service which never divides in its principle. There will be weakness and relapse, but when the tide sets in toward the shore the Bible counts that life loyal in its allegiance. It is a question of what is in the background, more than of specific acts. There is a painting of an Alpine scene, in the foreground of which are pictured the diversified interests of life; in the background, the Jungfrau. Our lives may have many interests; behind all must lie the steady purpose of an undivided allegiance to our God.

This theme is prominent in the Bible. Saul, destroying a part of his enemies and sparing Agag and the best of the flocks, is a typical Old Testament illustration. For it is the everlasting warning: "To obey is better than sacrifice, and to hearken than the fat of rams." In the New Testament, "No man can serve two masters" and "Whosoever shall keep the whole law and yet offend in one point is guilty of all" suffice to suggest the wealth of teaching on this theme.

A significant illustration is found in the book of Exodus. Moses is sent to Pharaoh with the request: "Let my people go." It symbolizes the perennial struggle between the forces of good and evil; between the slavery of sin and the freedom of the land of promise. Pharaoh's various replies suggest the sinuosities of evil influence, and the bondage of habit. It is a picture with three panels. First Pharaoh tried the expedient of "Divided Time". "I will let you go, only ye shall not go very far away." Do not go so far but what you can easily return; leave the way open. Serve God with all your power on Sunday, and return to the flesh-pots of Egypt for the rest of the week. Failing in that attempt, Pharaoh tried "Divided Affections". "Go now, ye that are men, and serve Jehovah." Ye that are men, but leave in bondage all that you hold most dear, all that you possess. Just as long as your affections are divided with a part in Egypt, you will not get very far in your journey toward the promised land. Moses replied that there should be no division of their affections or of their allegiance. As a last resort Pharaoh tried "Divided Interests". "Go ye, serve Jehovah; only let your flocks and your herds be stayed." Material things have a mighty influence; left in Egypt, a divided allegiance is the result. The remedy is to regard our possessions as a stewardship. Write Moses' reply in letters of gold: "There shall not be a hoof left behind!"

The application is obvious. To each of us is there an Egyptian bondage. Division of time, affections, and interests are the expedients to hold us back from the land of promise. From these conditions One greater than Moses has come to set us free. How far have you traveled toward the land of better things?

Sunday—Exodus 7. The Unheeded Request. "Let my people go."  
Monday—Exodus 8:16-end. Divided Time. "Only ye shall not go very far away."

Tuesday—Exodus 10: 1-11. Divided Affections. "Go now, ye that are men."

Wednesday—Exodus 10: 21-end. Divided Interests. "Only let your flocks and your herds be stayed." "There shall not a hoof be left behind."

Thursday—Exodus 12: 21-36. The Bondage Broken. "So the Egyptians let them have what they asked."

Friday—Matthew 6: 19-end. The Royal Law of Allegiance. "Where thy treasure is, there will thy heart be also."

Saturday—Isaiah 55. The Road to Spiritual Freedom. "Let the wicked and the unrighteous return."

IF ALL MEN were perfect, what should we have to suffer of our neighbor for God? But now God hath thus ordered it, that we may learn to bear one another's burdens: for no one is without fault; no man but hath his burden; no man is sufficient of himself; no man is wise enough of himself, but we ought to bear with one another, comfort one another, help, instruct, and admonish one another.—*Thomas à Kempis.*

## A GENERAL CONFESSION

Almighty Father, we have erred  
And like lost sheep have strayed,  
Our hearts' devices we have loved—  
Thy laws we disobeyed.

We leave undone what we should do,  
And do things we regret,  
There is no health in us—O God,  
Forgive our sins—forget!

Spare those who here confess their faults,  
Repenting what was done,  
According to Thy promises  
Declared in Christ Thy Son.

And grant, O Father, for His sake,  
That we live—cleansed of blame—  
A godly, righteous, sober life  
To glorify Thy Name. AMEN.

CHARLES NEVERS HOLMES.

## THEODORE ROOSEVELT—CHRISTIAN

BY THE REV. HARRISON F. ROCKWELL

**T**HEODORE ROOSEVELT'S death took from the American nation, actually from the eyes of the world, the personification of all for which this republic stands. Eulogists of the late ex-President have been unanimous in describing him as the typical American, "the embodiment of our nation". It has been a matter for rejoicing that men of the strongest political convictions in hostile camps, men whose platforms have trembled with the vigor of Mr. Roosevelt's opposition, men whom we thought of as his bitterest enemies, did, on the day of his burial, so far forget the differences that had been between them and him as to gather in great numbers at what was meant to be a private funeral and pay silent tribute to the now generally admitted greatness of America's American. It was more than an act of tribute, it was one of love. For a true American must find much to love in Mr. Roosevelt.

But there is further cause for thanksgiving, and that is for the religion of the man. If the press has been of one voice in hailing him as "Theodore Roosevelt—American", it is also right to recognize him as Theodore Roosevelt—Christian. If he be acknowledged as the twentieth-century prophet of Americanism, as the apostle of preparedness in connection with the participation of this nation in the world war, the cause is none other than his unshakable belief in that righteousness which Jesus Christ came to preach. *Fear God and Take Your Own Part* is the title of one of his last writings. His was a partnership with God, and he tried to live up in some measure to the immensity of that calling.

The Manchester *Guardian*, that influential English spokesman, has said, in eulogizing Mr. Roosevelt, that "he brought into the world of politics something of the air of the great prairies". True, he had lived on the great, wide plains of the unspoiled West, but he had also breathed deep of that purer air which is inseparable from an experience with God. It was something of this, it was much of this, that he brought into American political life, into the conduct of the affairs of city, state, and nation, by the medium of his own Christian character. His vigorous denunciations of evil in national affairs, his intense devotion to whole-hearted loyalty, his love of justice, of brotherhood among men, a plea for a square deal for every man; his admirable ambition, even at his age, to throw himself into the recent struggle for freedom in whatever capacity he might be assigned; his unconcealed pride in the service flag of the Roosevelt family; his heroic sacrifice in the gift of Quentin's young life; his unflagging zeal, almost up to the hour of his death, in constant preachings of Americanism (the application of Christianity to national life); in all these he stands forth a man of God, not unlike his equally vigorous predecessors of long ago, the prophets of Israel. They, like him, stood out firm for the principles of nationalism, of justice and righteousness in the nation; and he, like them, did so by the guidance and inspiration of their common Master, Almighty God.

Theodore Roosevelt—American: that title we unhesitatingly accord him. It was made possible by the fact that Theodore Roosevelt was a Christian.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

**W**HAT an altogether delightful and auspicious *lapsus linguae* that was of President Wilson's in Manchester the other day, when, addressing an English crowd, he called them "fellow-citizens"! And is there any reason in the world why that prophetic utterance

should not be fulfilled, with no sacrifice on either side?

We may look for an eventual Federation of the World, and we shall have a world citizenship expressed in some form of organic unity. This has been the dream of poets and prophets and statesmen. St. John's vision of the new heaven and the new earth implies something like that; an ordered world society in which each nation shall preserve its individuality and shall make its own peculiar contribution to the common stock, while acknowledging one Lord and one law. Christians mean this when they say the Lord's Prayer: "Thy Kingdom come, Thy will be done on earth as it is in heaven."

The fulfilment of this dream depends, however, upon certain equalities among the nations in advancement of civilization and a certain identity of standards. It would be idle to put into any league of nations the United States, say, and the Kingdom of the Hedjaz upon equal terms, because of the enormous divergency in those fields.

The medieval statesmen had a good phrase which we have disused or used inaccurately: Christendom, which means the fellowship of Christian nations. This carries with it an identity of standards and a not too great remoteness in progress.

Advancement toward the accomplishment of such a vision must be gradual and must begin with more intimate relations among the nations that have in the great war banded themselves together for a common purpose. For my own part, I should think a great good had been accomplished if the alliance whose victory we are celebrating could be perpetuated under peace conditions for the next generation.

But the question arises whether we cannot do something more than that. I belong to the local City Club. When I go to other cities where I have no club membership I find that this City Club of mine has reciprocal relations there with other similar organizations whose privileges become mine upon showing my membership card. Is there any reason why this should not be a figure of a possible interchangeable citizenship between the two greatest and freshest democracies of the world? No one questions that the British empire and the American republic have more in common than the American republic has with any other state. There is identity of language, a common tradition of law (except with regard to the old civil law extant in Louisiana and Florida), a standard of living much the same, a common literature and a common religion, however varying in details.

No American ever feels a foreigner under the Union Jack. No citizen of the British empire has occasion to call himself an alien in America, in any point except that of actual political privilege. I have been a great deal in various quarters of the British empire, and I speak from experience. The divergencies are no greater than those existing between different sections of our own country.

The possibility of a more intimate relationship of this kind was brought home to me some years ago in London by the case of a college friend long resident there as a newspaper correspondent. He was required to pay an income tax and, being registered under that head, received notification as to the polling place where he ought to vote. A little curious as to whether his vote would be challenged, he presented himself, and cast a straight Liberal vote for a member

of Parliament. I believe he has done this ever since: and I know he has never been required to forswear allegiance to America or to undergo any further test as to his legitimate position in England.

In a word, he has not ceased to be an American, while having the privileges of British citizenship during his residence there. Why should not some such arrangement be formally recognized for the man who has not permanently removed himself from the land of his birth? There ought to be a permanent identification with his new home for the permanent resident; but ever more and more men from the British Isles and from the great self-governing Dominions find themselves residents for a period of years under our flag, and it is highly probable that an increasing number of American citizens will be established for business and other purposes under the British flag.

I can see no real objection to a commencement of world citizenship by the creation of dual citizenship among English-speaking people; and I believe that this would do more to keep the peace of the world than any single treaty of alliance, defensive or offensive.

It is good to have many proofs of the true *Entente Cordiale* between us—who speak English and our French brethren, and to find how it touches ecclesiastical regions, as well as political. Here is a recent instance. A British chaplain, curate of Almondbury, Huddersfield, Yorkshire, at a time when the capture of Reims by the Huns seemed almost certain, rescued a bronze crucifix, much disfigured by fire, from the Cathedral, and placed it in Almondbury Church for safekeeping. When Reims was safe, the Vicar of Almondbury wrote to Cardinal Luçon, Archbishop of Reims, telling him of the incident, and asking whether the crucifix might not remain there, mounted in the church above the tablet bearing the names of those parishioners who had fallen in the war, "as a symbol of the common sufferings and common hope of our people." The Cardinal, in a most touching letter, granted the request immediately, writing to Mr. Longford: "Gardez-le et placez-le au dessus des noms de vos brave soldats tombés pour la cause commune de nos deux pays. Je serai heureux et fier de le savoir à cette place d'honneur. Que le divin Crucifié soit propice aux âmes des glorieux morts dont les noms sont inscrits sous son Image."

HERE ARE SOME more excellent school-boy "howlers":

- "A cuckoo is a bird that does not lay its own eggs.
- "Q.—Name six animals peculiar to the Polar regions.  
A.—Three bears and three seals.
- "The Pope lives in a vacuum.
- "A decease is an incurable disease.
- "Magna Carta said that Common Pleas should not be carried about on the King's person.
- "The Sublime Porte is very fine old wine.
- "Rubens is a town in Belgium famous for paint.
- "Translations: '*Leges Romanorum severas erant.*' 'The legs of the Romans were severed.'
- "'*Clara illa Romana civitas.*' 'Clara, that Roman citizeness.'
- "'*Hostis ipsi.*' 'A host in himself.'
- "'*L'encre est seche.*' 'Uncle is dry.'
- "'So woe-begone.' '*Si triste, alles-vous en.*'
- "Bigamy is when a man tries to serve two masters.
- "The law allowing only one wife is called monotomy.
- "The liver is an infernal organ of the body.
- "The priest and Levite passed on the other side because the man had been robbed already.
- "Soldiers live in a fort; where their wives live is called a fortress.
- "A buttress is the wife of a butler.
- "A schoolmaster is called a pedigree.
- "Filigree means a list of your descendants.
- "The wife of a prime minister is called a primate."

## GENERAL BOARD OF RELIGIOUS EDUCATION IN ANNUAL SESSION

**D**ECLARING that the Christian Church is girding itself, as never before, to assist the nation, Dr. Gardner, General Secretary of the Board of Religious Education, opened its annual meeting in New York on January 29th. He urged the necessity of immediately developing expert opinion and expert operation in Religious Education, if the Church is to contribute to the nation-wide movement in education which must soon grip the imagination of a democracy that is fundamentally Christian.

The Board spent two days examining into the conditions of religious education in parishes, Church preparatory schools, Church colleges, and state universities. It voted to gather the information and develop the expert opinion that would make administration in all these fields more effective. As this information and expert opinion must be secured at the earliest moment, the Board voted to raise immediately \$22,000 above the apportionment for the following four objects:

1. To establish "inquiry stations" at one eastern and one western university where the Board will maintain men of ability to study the interests, ideals, and ambitions of students, determine methods of awakening interest in the Christian elements essential to national and individual life, and provide the helpful worship and pastoral care welcomed by students.

2. To establish at Toledo, Ohio, another week-day Church school similar to the one successfully conducted by the Board for three years at Gary, Ind., where an expert teacher is making inquiry into methods by which the Church can teach religion to public school children.

3. To provide a secretary who will carefully develop a policy for advertising our Church preparatory schools, especially in the West, and for the improvement of their administration, their worship, and their courses of sacred studies.

4. To establish a permanent reserve fund of \$5,000, from which money may be temporarily borrowed to protect the credit of the Board.

The vice-president, Robert H. Gardiner, presided. The Rev. R. A. Hiltz, general secretary of the Sunday School Commission in Canada, attended all the meetings and addressed the Board.

In presenting his annual report, Dr. Gardner summarized the principal achievements of the Board during the past year. Continuing his report Dr. Gardner said:

"This meeting is held at a moment when all educational leaders are giving most serious thought to their tasks. In education lies whatever hope there is for mankind, and in religious education the only hope for a mankind that will keep house with the thought of eternity.

"In some way and by terms so vivid and clear that they will appeal and be understood, the Church must remind the nation that all the ideal projects which fill the pages of the newspapers are husks unless they are related to a life eternal. The League of Nations, the new emphasis on community action for the betterment of humanity, the insistent call for an adequate supply of men who are capable of giving expert opinion and expert administration, must all be seen to be clouds that gather and disappear unless they stand for the strengthening and development of a life that has no end."

Dealing with the state of education, he urged that all advance would depend on national movement as illustrated by the Fisher Education Bill, which organizes England to mobilize her youth for education and equip them to meet the future burdens of citizenship.

"In the United States, while we have nothing comparable with the Fisher Act, Representative Baer of North Dakota, acting on the suggestion of Dr. Charles W. Eliot, has introduced a bill to create a new department known as the 'Department of Education and Human Welfare'. This department proposes to coordinate all our national educational activities and especially to encourage educational initiative in every locality. Along with this we must take into account the demand that a sufficient number of young men shall always be in training to provide expert opinion and administration in all the necessary technical processes of industry, agriculture, commerce, and transportation. There is to be a

national enterprise in the educational training of experts. The war has taught the United States that to depend upon private enterprise or local wisdom for the production of such experts is out of date. Nationalization and possibly internationalization of industry and transportation makes critically important the accurate estimate of the nation's future needs for experts and their systematic preparation.

"In the sphere of religious education nationalization has begun in England. While the Fisher Bill was in debate the Archbishops of Canterbury and York discovered that the National Mission of Repentance and Hope had breathed a new spirit into the dry bones of the religious life of England. Some Church people were ready to face familiar facts afresh. As a result, the Archbishops appointed a committee of inquiry into the teaching office of the Church. The report arrived in this country in September. It is the most searching inquiry into the alleged failure of the Church that I have seen. Beginning with the intellectual weakness of the clergy it scrutinizes the failure of the Church in the universities, the lack of spiritual home influences, and the divisions among Christians. It proposes radical reforms and suggests methods of reconstruction in the Church's educational system. The report is a companion statement to the Fisher Education Act. It is the Church saying to the State: 'You cannot act completely without me.' The report dwells impressively upon the large possibilities of cooperation between the Church and the Nation; it outlines in detail the methods of cooperation which the Fisher Act makes available, and it emphasizes that the Church must take the lead in insisting upon the value of general education and stop acquiescing in the false division which leaves general educational processes on the one side and concentrates on specific religious instruction on the other. It calls for a conversion of both Church and State in the whole nation.

"Here in America there is no voice to speak with such authority; there is no group that can nationalize and make corporate and raise on high the contribution that religion must make to education. I see little possibility of a large compelling national movement in religious education in the near future. I think it must wait for a more effective nationalization of our general educational plan. I would submit that the important task for us is to prepare for the larger movement that some day must grip the imagination of a democracy that is fundamentally Christian, and I believe that our immediate task lies along two lines: I believe that we should begin preparation for the accumulation of *expert opinion* and *expert operation* in Religious Education.

"If what I have called 'expert opinion' can be developed, then expert operation will result, for in the very process of developing expert opinion we make possible the effective development of leaders."

Dr. Bradner, director of the Parochial Department, reported a falling off in Church school enrollments of at least ten per cent. This situation was commended for special study. Dr. Bradner also reported that the results of the recent national campaign for teacher training were largely blighted by the epidemic, but in various places work has been taken up anew since the severity of the disease has passed.

A new training guide in the *Christian Nurture Series* will be issued within a few months. New units in the Standard Course on *How to Teach the Life of Christ* and on *Church School Ideals and Character Building* were criticized in preparation for their publication this spring.

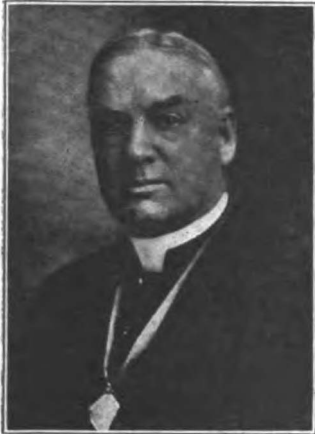
The director reported that in the last three years nine new courses had been installed in the *Christian Nurture Series*, making now, in all, a complete graded system of fourteen courses, all available in print this coming fall. The department spent considerable time in emendation of the senior courses and noted with satisfaction a letter from Mr. Jesse B. Davis, principal of the Central High School, Grand Rapids, Mich., accepting these courses as a satisfactory basis for high school credit to be given for work in Grace Church School.

Because of the pressure of work, Mr. William Fellowes Morgan has resigned as treasurer of the Board. Mr. Archibald Kains, of New York, who was elected to fill the vacancy, is president of the American Foreign Banking Corporation. For years he was active in Church work in San Francisco, and has served in several General Conventions.



## DEATH OF BISHOP WILLIAMS OF NEBRASKA

THE city of Omaha and the diocese of Nebraska were terribly shocked at the news of the sudden death of the Rt. Rev. Arthur Llewellyn Williams, D.D., which occurred at the episcopal residence in Omaha at 12:30 midnight (Wednesday morning), January 29th. The Bishop, who late in the autumn had submitted to an operation for the removal of his tonsils, apparently had fully recovered, and was gradually resuming his arduous duties of administration.



RT. REV. A. L. WILLIAMS, D.D.

Tuesday morning he went as usual to the diocesan office and attended to the business there. In the evening he was apparently in the best of health, and had a meeting with the vestry of St. Andrew's Church, Omaha, at his residence. He retired about 11 o'clock, but within an hour he aroused his sister, Mrs. Griffith, and his daughter, Mrs. Irving Benolken,

and the little maid of the household, who found the Bishop in terrible distress from sudden attack on the heart. His physician responded immediately, but the Bishop became unconscious and did not rally. Mrs. Williams was visiting friends at Schuyler, Neb., and was to have been joined by the Bishop on Sunday. She was hurried to her home by automobile early Wednesday morning.

The body of the Bishop lay in his private chapel at the episcopal residence through Wednesday night, and on Thursday evening was removed to Trinity Cathedral, where it lay in state until Friday morning at 10:30. Throughout the night the diocesan clergy kept vigil.

On Friday morning the Holy Eucharist was celebrated at the Cathedral by the Rev. W. S. Leete, assisted by Canon Collar. At the same hour the Eucharist was celebrated in the Bishop's chapel by Canon Mulligan of Beatrice, assisted by the Rev. Carl M. Worden, secretary of the diocese. At 10:30 the funeral service was held, consisting of the burial office and a requiem celebration. Canon Marsh of Blair read the sentences, and Canon Collar the lesson. Bishop Griswold celebrated, assisted by the Rev. John Williams of Omaha, epistoler, and Bishop Tyler, gospeler. The Rev. W. S. Leete was server, and the Rev. Carl M. Worden master of ceremonies. The pallbearers were the Rev. Messrs. Marcus J. Brown, John Albert Williams, John E. Flockhart, and Charles H. McKnight; and Messrs. Joseph Barker, John S. Hedelund, H. R. Gering, and Milton Darling. The body was taken to Longmont, Colo., for interment, accompanied by Mrs. Benolken and Mrs. Griffith, and representatives of the Standing Committee and Cathedral Chapter.

Arthur Llewellyn Williams was the son of the Rev. Richard J. and Elizabeth Williams; his father was an eminent Presbyterian clergyman. The Bishop was born January 30, 1853, at Owen Sound, Ontario. He received his high school education at Shullsburg, Wis., and collegiate course at Greenwich Academy, Greenwich, R. I. Upon completing his college course he went with his parents to Longmont, Colo., then a town of 500. Here he entered the mercantile business, which he kept for three years. At the close of this period he accepted a position with the Colorado Midland railroad, and eventually became its auditor. He was confirmed by Bishop Spaulding, volunteered to read services at Longmont, and was licensed thereto by the Bishop. He built a small church. On October 18, 1877, he married Miss Adelaide L. Makinster of Charlestown, Mass.

He was graduated from the Western Theological Seminary in 1888, and was made deacon in 1888, and priest in 1889, by Bishop Spaulding. The Bishop of Colorado placed him in charge of the "White River Country" in western Colorado, where he ministered to the scattered families throughout the country. With his own hands he built Christ Church at Meeker, Colo., of which he became rector. From 1890-92 he was rector of St. Paul's Church, Denver. From

here he was called to the rectorship of Christ Church, Woodlawn, Chicago, in 1892, where he served until he was elected Bishop Coadjutor of Nebraska on the first ballot at the diocesan council of May, 1899.

Bishop Williams was consecrated in Trinity Cathedral, Omaha, on the Feast of St. Luke, October 18, 1899. The chief consecrator was Bishop Worthington; the co-consecrators were Bishop Spaulding and Bishop Graves; other bishops assisting were Morrison of Iowa, Nicholson of Milwaukee, Millsbaugh of Kansas, Atwell of West Missouri, and Edsall of North Dakota. On account of the impaired health of Bishop Worthington his Coadjutor gradually took over the administration of the diocese, and upon the death of Bishop Worthington in Mentone, France, on January 7, 1908, Bishop Williams became Bishop of Nebraska.

## BISHOP WILLIAMS: AN APPRECIATION

BY THE HON. C. S. MONTGOMERY

*Chancellor of the Diocese of Nebraska*

IT was my good fortune to become acquainted with Arthur L. Williams immediately after his arrival in Omaha to assume the duties of Bishop Coadjutor of the diocese of Nebraska. This acquaintance soon developed into intimate friendship, and later, in due time after he became Bishop, resulted in official association, continuing until his death, which to most people may seem untimely, but to me appears to be the natural and logical conclusion of the work of a life devoted to the duties and responsibilities which by divine providence were committed to him and which he had well performed and fully completed.

When Bishop Williams assumed his official duties, he found the affairs of the diocese in a rather confused and uncertain condition, which could be reformed and regulated only by careful observation, study, and patient work. Accordingly he quietly and wisely investigated conditions and laid his plans for reform, so that with little friction from year to year changes were made, system in all directions was introduced, and finally order and harmony became the rule of action, so that the diocese of Nebraska stands to-day in the first rank as regards efficiency of administration in every direction.

In his relations with the clergy of the diocese Bishop Williams was always considerate, kind, and generous, but he demanded the best service from each that he was capable of. This demand has been readily and affectionately met by all those who now remain in the diocese.

In his relations with the laymen and women the Bishop was at all times genial, affectionate, and tolerant. His early business experience and knowledge was of great value to him in this connection. He recognized and respected the right of individual and personal opinion. While rigidly adhering to and acting upon and up to his own convictions, he did not permit himself to assume the responsibility of dictating to others. Rather he made it his duty to reconcile differences of opinion between Churchmen to the end that all essential matters should be disposed of amicably and harmoniously, and his success in this direction was complete.

The Bishop was much interested in public affairs, and exceedingly loyal. It was his view that the world war on the part of the Central Powers was conceived, begun, and conducted by the powers of evil, and without the least justification. He was essentially a man of peace, but he believed that evil must be fought, hence he gave his voice and influence in favor of the war on our part. He considered that the United States was fighting to defend righteousness.

Necessarily such a man as our late Bishop was without criticism in his domestic relations. No man could be more considerate or affectionate in word and action than he was at all times and under all circumstances.

Bishop Williams was an excellent speaker, and his compositions whether of sermons or addresses were clear, polished, and conclusive. He always held his audience well in hand. Finally, the Bishop was not especially distinguished in any one direction, but was wonderfully well rounded and efficient. Judged by the results of his labors, he was the peer of any of his contemporaries.

## The American Soldier and Death

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

A COUPLE of evenings ago, I spoke at a dinner where the other speaker was a lieutenant of the marines—those “devil-dogs” as the French call them—who went last June to Château-Thierry and faced the horde which was plunging along at the rate of twenty or thirty kilometers a day. The French general, you know, sent to Major Bundy a message something like this, and practically in these words as I remember them: “Regret that I must advise you to join the rear guard of the French and to retreat.” And you remember Major Bundy’s reply: “The marine corps does not know what the word retreat means.” This lieutenant with whom I dined told in modest, quiet, but thrilling words the story of how those marines went up, passing through the retreating French who looked upon them with just a little touch of scorn as if to say, “We’ve been in it four years; you don’t know what you’re up against.” They did not know; but neither did the Germans know what they were up against in meeting those fresh, keen, vigorous crusaders, the vanguard of the great American host. I need not tell the story of the glory of the marines. But that young lieutenant said that he had awakened last Friday morning feeling very happy, and found himself, as he was dressing, smiling and whistling a little tunc. Suddenly he stopped and asked himself: “Why am I so happy this morning?” Then he found that he had been calling the roll, in his own mind, of his dead comrades, going over them with tender affection one by one, and whispering subconsciously their praises.

Now we think with great tenderness of the American soldiers who have made the supreme sacrifice, who have gone up through the great tribulation and washed their robes and made them white in the blood of the Lamb.

I suppose the first question that occurs to anyone when he thinks of the soldier facing death is, How does it feel? Weren’t you terribly afraid? And you know, and I know, that in every healthy, wholesome person there is an instinctive longing for life and therefore instinctive shrinking from death. But we also know two other things; first, that if an impulse be strong enough driving one forward, he will forget himself, forget fear, forget pain, forget everything except his great objective; everybody who has played football knows that. Second, that most soldiers who face death face it in groups. They go over the top together. The nervous period is the waiting and waiting for zero time, for the moment when they are to go. Then of course the mind goes back over the past, and the mind roams forward into the future. Every man going over the top realizes that there are just three alternatives: a certain number will be wounded, a certain number will be killed, and a certain number will come through the engagement miraculously safe. And what does the soldier do? Does he hope that the other fellow will get hit and he will be spared? I never met one who thought that way among all the men I have known. They have all registered the same experience—that as they go over the top they feel: “Well, they may get me but I’ll do my best. Before they get me I will have done all I can do to win the war.” And when they lie sore wounded, and even dying, they will look up at you and smile and say: “Well, I did my bit.” A pal of mine leaned over a boy lying dead in the field and found in his hand a little piece of paper. He opened it, and what do you think it was? It was a letter from his wife at home telling him of the arrival of his little son. His last thought had been of them, and his last joy had been in the thought of the son who would take up his work. Lieutenant Brooks told me of a pal of his, a fair-haired boy, who in his dying moments had scribbled on a piece of paper this message to his mother—“Good-by, mother, don’t worry. I did my best.” And I tell you that these brave American soldiers facing death have to the end maintained their record of unselfishness; the most piercing pain they have had has been the thought of the heartaches of those at home, heartaches they would gladly have borne themselves and pulled into their graves with them.

There are two expressions used by the soldiers for death, and they reflect two attitudes; one is distinctly religious, and the other is pathetically skeptical or agnostic. I am glad to say that the religious phase is the one most commonly used. The skeptical expression is “napoo”, and the religious expression is “gone west”. In the *estaminets*, when a soldier asks for something, he is often told, “*Il n’y en a plus*” (there is no more); but when spoken quickly it generally is “*n’y a plus*”, and this sounded to the British Tommy like “napoo”. And so, if he is rather shy of committing himself to any expression of faith, the soldier says of the man who has died that he has simply ceased to exist—he is “napoo”. But the other expression, “gone west”, is full of the glory of the sunset with the promise of a new day. It lifts the eyes to the brighter glories of the day to come; and then beyond the trackless waste of waters west—yes, beyond New York and Illinois and Kansas, and all the places called “home”, to another home still farther west where many a pioneer has gone before.

“I know not where His islands lift  
Their fringed palms in air.  
I only know I cannot drift  
Beyond His love and care.”

I want to speak to you very simply about the reverent care of the bodies of the dead. Day after day it was my privilege to minister to the wounded, and with special solicitude to those who were in the valley of the shadow. And many a one I saw come back, and many a one I sat with to see him through. Indeed, the last night before I left camp, I went to see a boy in the shock ward. He was dying. I said to him, “Are you afraid, my boy?” He said, “No.” I said to him, “You love the Lord?” He said, “Yes.” “And you’re not afraid to die?” “No, sir; some of us must die.” And then I spoke to him of the Good Shepherd and recited the 23rd Psalm, and held his hand and we said our prayers together.

Now, as soon as one of these boys dies in an evacuation hospital, his effects are taken and a list carefully made of them; this list together with the effects is given to the quartermaster. The body is wrapped in clean linen, and after a few hours is buried. Around each man’s neck are two identification tags. One of these is taken off and placed on a little wooden peg which is lightly nailed to the box in which the body is placed, and when the box is lowered into the grave, that peg is taken off and placed at the head of the grave. The cemeteries—and it was my privilege to lay out two of them—are all arranged in strict accordance with the regulations of the grave registration service. A beautiful slope or hill is usually chosen; the graves are dug from five to six feet deep; if possible they are made separately and not in trenches. The chaplain reads the committal service, says prayers for the departed and for the bereaved, and then taps are blown by the bugler. When it is possible, there is also a firing squad. Upon the bodies as they are lowered is spread the American flag. The chaplain records the location of the grave at six different headquarters: first, the grave registration service, which is under the direction of Colonel Pierce; second, with the adjutant-general; third, with the effects division of the quartermaster; fourth, with the *bureau d’états civil*; fifth with his own organization headquarters; and sixth, in the case of the Red Cross chaplains, with the Red Cross.

One of the most touching things in our burials was the presence, almost invariably, of the French. They always stood at most reverent attention as their comrades in arms were buried. And within a day or two flowers would appear as if by magic upon the graves, placed there by the French poilus who gathered the flowers in the fields and made them into bouquets and put them upon the graves. You have heard, no doubt, about the struggle that went on in the mind of the French Catholic *curé* when it came to the burial of a Protestant Yankee who died in his house. The boy had

been very sick and was taken from a truck train as it passed through this little village in the Vosges. The village priest came to see him and brought little nick-nacks and sweetmeats, but the boy grew worse and one morning died as the *curé* was holding his hand. The villagers brought great wreaths of white flowers which filled the little room of the *curé's* hillside home. Then came the biggest dogmatic problem that had ever faced the simple, gentle priest—where could he dig the grave? The boy was not a Catholic, and no one had ever been buried in the village cemetery who was not a Catholic. The cemetery ran along the priest's garden, separated by a thin stone wall. The villagers were wondering, too, where the grave could be made, when they beheld the *curé* spading up the earth in his garden as close to the stone wall as he could get. The boy had died "*Pour la France*", and should be put as near the holy ground as the venerable man could do it. On the day of the funeral the villagers gathered in the garden and with wet faces consecrated, as best they could, the resting place of the non-Catholic. One great wreath of wild flowers covering the grave had worked in it in purple blooms the words, "*Pour la France*." A rude wooden cross was erected. The *curé* was still troubled because the boy was not in holy ground but he told the villagers he had done his best. Then the villagers a few mornings after that saw a large hole in the priest's gardenwall, right beside the grave of the American soldier. Some surmised that the priest himself had torn down the wall during the night.

Are we going to bring these sacred bodies home to America? I spent a whole morning with Colonel Pierce, the head of the grave registration service, in a tent, with the rain pouring down and the roar of the cannons so heavy that we could hardly talk. And I said to him: "Colonel Pierce, what of this talk that I hear in favor of digging up all our cemeteries that we have made and transporting the bodies of these boys back to America?" He shook his head sadly, and then went on to tell me of the experiences he had had in the Philippines—how congressmen at home had made his life miserable demanding on behalf of their constituents impossible things of this sort. We were perfectly agreed that those who had died in France and been buried there upon battlefields or close behind the lines, should be left there, the dust of their bodies mingling with the sacred dust of the land that they had saved. It would be very distressing if I were to detail many of the reasons that I could give for holding the intense conviction that it would be a mistake to bring those bodies back. It seems to me a pagan sentiment that underlies the desire. These men are not dead, they are alive. Are we Christians, or are we only touched on the surface with a conventional and sentimental Christianity? Their bodies, torn and wounded and already mingling with the dust, served well the spirit while it dwelt in them. But the spirit now is clothed upon with a body celestial—for there are bodies terrestrial and bodies celestial; but the glory of the celestial is one and the glory of the terrestrial is another. I look into the future, and see those sacred places in France covered with flowers, shaded with trees, each grave bearing its cross and its tablet of fame, witnessing forever to what America did and to what these men did for America. Theodore Roosevelt set a good example to this Christian country when he decided that his boy's body should not be troubled any more. I am glad to see that in Pennsylvania and in Louisiana movements are on foot to plant "Victory" oaks along great highways, each one to bear the name of some boy who died in France and who gloriously represented the commonwealth that now honors itself in thus memorializing him. What finer tribute can be paid than that? A living tree that will go on for generations giving refreshment and sweetness and shade and beauty!

"A tree that looks at God all day,  
And lifts her leafy arms to pray.  
A tree that may in summer wear  
A nest of robins in her hair!  
Upon whose bosom snow has lain,  
And intimately lives with rain!"

"I do not know," said this Lieutenant Brooks, the other that they fulfilled the threefold law of the soldier; I know day, "what became of my brave comrades who died. I know that they won over the three great enemies of the soldier—

cowardice, and bragging, and complaining. They were fearless, they were modest, they were cheerful. I do not know what became of them, and that is not my concern. My concern is, How shall I live to be worthy of them?" Noble words those, my Lieutenant, words that we all echo.

"If it be found when the battle clears  
That their death has set me free,  
Then, how can I live for myself  
The years they have bought for me?"

No one knows in detail the life of those who have entered into life. What we do know—we who are Christians—is that the Lord and Giver of Life is the one who is the Resurrection and the Life. We know that our Redeemer liveth. We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day.

They are not dead but alive—with such vitality, with such beauty, with such pure gaiety, with such nobility, that we can only envy them their life and look forward to greeting them when we go up, a little bit belated, but bearing with us the fruits of all that they have won.

"Eternal honor give.  
Hail!—and farewell!  
To those who died  
In the full splendor  
Of heroic pride  
That we might live!"

#### OVER THE MOUNTAIN HIGH FROM THE NORSE OF BJORNSTJERNE BJORNSON

I wonder what do I hope to see  
Over the mountain high.  
Barren the snow that meets the eye,  
Green are the trees that are standing by.  
Gladly I'd pass, but where,  
And who the pass will dare?

Upward the eagle pursues his way  
Over the mountain high.  
He speeds in his young and his forceful day,  
And he eats his fill of his helpless prey,  
And he sinks when day is o'er  
On a far and lonely shore.

Leaf-laden apple that will not sprout  
Over the mountain high,  
Until the summer-time comes about,  
Wait for the time of the shriek and shout,  
To thee the birds will cling,  
Thou knowst not what they sing.

Thou who hast longed for twenty year  
Over the mountain high,  
Who cravest what never cometh near,  
And wastest away through the seasons drear,  
Hear what the birds may trill  
To one who is cheerful still.

Chattering bird, what wouldst thou see  
Over the mountain high?  
Doth a warmer nest lie in store for thee,  
A fairer scene and a taller tree,  
Or dost thou only bring  
Desire, without a wing?

Shall I never, never fare  
Over the mountain high?  
Shall I beat my thoughts 'gainst a wall all bare,  
That stands in its icy horror there,  
Closed till the final blast,  
To be my coffin at last?

Forth will I, oh so far, far, far,  
Over the mountain high,  
Here is the wearing, the vexing bar,  
And rash youth seeks for a guiding star,  
Would climb the towering steep,  
Or sink through fathoms deep.

Sometime, I know, I will scale the brow  
Over the mountain high;  
The door may be standing ajar e'en now,  
Lord, to Thy glorious throne I bow.  
Bar it whatever will,  
I have leave to long for it still.

ROLAND RINGWALT.

## THE CHANCE OF THE CHURCH

BY THE REV. LYMAN P. POWELL, D.D.

**B**ETWEEN speaking appointments in the East I have lately had an opportunity several times before starting on a new mission to talk over with makers of public opinion in New York, resident or visiting, some of the special problems now before the world.

If I quote no one with whom I have talked I shall have possibly more freedom than is exercised by many writing in these days. The first and practically unanimous opinion is that however much the President is needed now at home he is doing things worth while abroad. He is putting the peace spirit in the place of the balance of power. He is ensuring against that reaction which invariably follows strenuous and exhausting effort. He has taken "Enforce" out of the League of Peace by declining to subscribe to any special plan and by personal influence he is winning friends everywhere for the idea, content to let its final expression depend on circumstances and well aware that Clemenceau's protest for the "balance of power" idea is merely the natural desire of those responsible for France's future to protect her against such a fate as she has suffered twice in a half century.

He is in fact saturating the European consciousness with the League idea and inoculating the European body against war. After Napoleon, Metternich seemed to be rendering the same service. He won the Congress of Vienna to agreement to the government of Europe by the principles of Jesus Christ. For a whole generation Metternich exercised an influence somewhat like that Woodrow Wilson now seems to be exercising. But Vienna was followed by a reactionary repose lasting till the revolution of 1848, out of which monarchy emerged claiming divine reinforcement while democracy was so scattered that America became the asylum for its leaders and Bismarck began the upbuilding of a German militarism at last laid low by the centralization of democracy in Europe under one military command to which our American boys proved last summer to be the makeweight for the final victory.

Our President playing his lone hand seems to be another Metternich in diplomatic skill; but he is the spokesman for democracy while Metternich was the embodiment of autocracy. Whatever peace may be determined by the Congress of Versailles Woodrow Wilson's contribution to the permanent establishment of democracy is already beyond all estimation. The world is sure to be a different world because he lives in it these days, and democracy, whose progress Germany had thought to stay, will go marching on.

And yet those who have the right to speak are frankly pointing out the perils imminent. In the Great War something has happened never known before, not even in the Thirty Years' War. The fabric of civilization has been torn beyond our present understanding, perhaps imagination. The rivalries of nations may easily be laid low by the inevitable League of Nations. But the hurt Germany has done the world is not to be repaired offhand. America, Great Britain, France will soon be on the highway to a new prosperity. Belgium with proper help may soon regain her place. But beyond as far as to Manchuria the world body is sick. Bolshevism has paralyzed Russia and is gaining force in Germany. As Napoleon's return from Elba broke up the Congress of Vienna so it will not be altogether strange if the Conference of Versailles has to take note of that anarchistic cloud in the East already larger than a man's hand and ever drawing nearer and growing more portentous.

The conference may conceivably work out the political problems, complicated as they are. It may give us a new map of Europe, finally acceptable to many. But there are other needs which must be met. The economics of production and of distribution must be made democratic. The world will not be safe for democracy unless its industrial as well as civic life is made democratic. One wise man sums up the situation in the phrase: "The cooperative will of the employed. Unless this is begun by evolution, it will come by dire revolution."

Then there is the problem of the Near East. I have just come from an afternoon with a member of the Committee for Relief in the Near East which will be on the

ocean before these words appear. It is high time we stopped talking of Turkey as a sick man. She has always been well enough to make trouble for the world. Under the tutelage of the unspeakable German the Turk has deported 2,000,000 Armenians in four years. Of these only 400,000 are now living, and unless we feed them lavishly this winter many of this remnant will starve to death before another harvest ripens. Countless children have been trekking through Asia Minor for three years. Out of one band of 150 women and children from a single village only 18 are now living. Even since the Armistice of November 11th there has been an incidental massacre of 30,000 Armenians as I write, and the polite Turk, who has learned about as much as the brutal German of the meaning of defeat, is merrily taking his usual advantage of the world's delay and world's discussion of right principles.

Democracy Christianized can meet all issues. The challenge to the Church is imperative and immediate. The preparation for the homecoming of our boys must be in religious hands. Men who have been offering their lives for freedom's cause will have an influence out of all proportion to their numbers. Their vote will determine elections. Their experience overseas will save us all from risking the smallest and most helpless nation anywhere in the hands of the unworthy. Perhaps the sacrifices they have made will keep us in the friendly circle of the rightminded nations which, whatever their historic faults, have met with Christian wrath and Christian fortitude the anti-Christian spirit of which our enemy has been the consummate but futile expression. The duty of the Church of Christ is to assume at once the leadership she may exercise to spiritualize international relationships, to reinforce democracy in its outreach over Europe, to succor the near East, and to save the world from Bolshevism with the same efficiency with which democracy has saved the world from Potsdamnation. The salt has not lost its savor. It need not.

## I DO SET MY BOW IN THE CLOUD

BY ZOAR

**W**HO of us has not stood by the grave of a beloved friend, and watched in anguish the work of those who silently are fulfilling God's sentence, "Dust thou art and to dust shalt thou return"? Though the wonderful words of consolation and promise of our solemn burial-service were still ringing in your ears, the dreadful reality almost threatened to overshadow your whole life, when out of the dark night of anguish and sorrow suddenly shone a bright beam of hope and of love. Truly: *God is love!*

Would I were a poet, to send out the wondrous message which reached our hearts yesterday, as we laid our beloved rector away. After a most impressive, heart-stirring service in the church, with wonderful, exquisitely rendered music which expressed, as mere words could never have done, all the sorrow of our hearts, after the solemn service at the grave; after the pathetic farewell of his invalid wife and the tearful farewells of all who had so truly loved him, only a little group remained, the altar society members who were to arrange the flowers on the grave. As it was drawing toward evening and the ground was cold and damp, they took refuge in the big automobile which had brought them. One lone watcher remained by the grave, trying to realize that every shovelful of earth was *not* wiping away all that remained of her beloved guide and friend. Her eyes, lifted to the glorious sky above, which the setting sun was rendering every minute more beautiful, beheld an unexpected (there had been no rain on that day) and wonderful sight: the fragment of a bright rainbow among the wonderfully tinted clouds. Startled, she called to her friends who came and saw, and, with her, read the comforting message which surely reached every heart present: message of hope and consolation bringing the firm assurance of God's Presence even in this dark hour of sorrow. And though their eyes might be blinded with tears, their seeing hearts read the renewal of God's own promise: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And I will remember my covenant which is between me and you."

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## AMERICANIZATION

**T**HE Federal Bureau of Education believes that though a knowledge of the English language and a common citizenship are of first importance Americanization does not end with them. The use of English, the common language of the country, is a means and not an end. A man may be a good and patriotic citizen even though he knows no English. Like Francis Lieber, his heart may long have learned to throb American pulsations, though his lips may still be refractory in nationalizing themselves. Yet the knowledge of English is essential in enabling the foreign-born to gain clearer impression of our national life and to come into more sympathetic and constructive relations with those of us who have been in America longer and who are supposed to represent its life and ideals.

In an article on What is Americanization, Commissioner Claxton says:

"Americanization is not something which the government or a group of individuals may do for the foreign-born or others. It is what these persons do for themselves when the opportunity is offered and they are shown the way; what they do for the country and the thing called democracy. The function of the government and all other agencies interested in Americanization is to offer the opportunity, make the appeal, and inspire the desire. They can and should attempt nothing more than to reveal in all their fullness the profit and the joy of working together for the common good and the attainment of our high ideals, to create the desire to have a part in the inspiring task, to show the way by which each may do his part best, and to help him set his feet squarely on the way."

Here is what Commissioner Claxton is seeking to promote:

"To give the immigrant better opportunities and facilities to learn of America and understand his duties to America.

"To unite in service for America the different factions among the several racial groups and to minimize in each race the antagonism due to old country conditions.

"To cement the friendships and discourage the enmities existing among the races and to bring them together for America.

"To bring native and foreign-born Americans together in more friendly relations.

"To give native-born Americans a better understanding of foreign-born Americans.

"To develop among employers a greater personal interest in their foreign-born workmen and their families.

"To encourage the foreign-born Americans to assist in the work of Americanization and to develop a more patriotic feeling toward the day's work.

"To develop the school as the centre for Americanization work."

A League for Constructive Immigration is in process of formation. (Sidney L. Gulick, secretary, 105 East Twenty-second street, New York.) Its "fundamental principles" are:

"The United States should so regulate, and, where necessary, restrict immigration as to provide that only so many immigrants of each race or people may be admitted as can be wholesomely Americanized.

"The number of those individuals of each race or people already in the United States who have become Americanized affords the best basis of the measure for the further immigration of that people.

"American standards of living should be protected from the dangerous economic competition of immigrants whether from Europe or from Asia.

"Such provisions for the care of aliens residing among us should be made as will promote their rapid and genuine Americanization and thus maintain intact our democratic institutions and national unity.

"The Federal Government should be empowered by Congress to protect the lives and property of aliens.

"All legislation dealing with immigration and with resident aliens should be based on justice and good-will as well as on economic and political considerations.

"Under suitable provisions and rigid limitations as to numbers and qualifications, naturalization should be given to all who qualify, regardless of race."

The Federal Bureau of Education publishes an *Americanization Bulletin*, about which Commissioner Claxton will be glad to give our readers further information. It is certainly worth knowing more about and reading.

Then there is a National Americanization Committee (with headquarters at 29 West Thirty-ninth street, New York) about which Miss Frances A. Kellor will be only too happy to tell. She and her colleagues have been writing some interesting bulletins and pamphlets on the subject. Another organization which has frequently been mentioned in these columns and which has been doing exceedingly good work is the Immigrant Publication Society of which John Foster Carr is the enthusiastic secretary.

Harvard University has established a course in "Industrial Americanization" under the direction of Professor Charles H. Paull.

Through our efforts for helping the foreign-born to know America and to become good Americans, we may ourselves learn more of our country and become better citizens.

THE *Survey* does well to devote one of its numbers to "T. R., Social Worker," for no man in his generation did more to give due emphasis to the social phases of public questions than Theodore Roosevelt. And when one recalls the long series of conferences held under his auspices in the White House and the work which he did while police commissioner and his sundry personal activities in and out of office, one gets some conception of the contribution he made to the development of a better social order and sounder social conscience in this country. The articles in the *Survey* deal with "his will to righteousness" as housing reformer; as police commissioner; on the east side; for a model city; the White House conference; protector of childhood; Nobel prize winner; industrial peace; the anthracite strike; the Bull Moose leader; the all-round man; a reveille to farmers; the broader civil service.

A MINIMUM WAGE LAW will be urged in every state holding a session of its legislature this winter. This campaign will be in charge of the National Consumers' League, which urges that a living wage for the working women of the post-war world "is an essential factor in reconstruction". A standard minimum wage bill has been prepared by the League (289 Fourth Avenue, New York). The first move in many places will be to have a state minimum wage committee appointed. The Associated Merchants and Manufacturers of New York state have gone on record in favor of such a proceeding.

THE BOY SCOUTS of America celebrate their ninth anniversary in the week February 7th to 13th inclusive. The scouts come to this birthday event with a record of accomplishment of which they may well be proud. The discipline has been helpful, their service has been helpful, and generally the whole movement has been such as to emphasize that the boys can be made happy and contented through discipline and service.

MOLINE, ILL., voted on December 3rd to abandon the commission form of government. The result was due to the action of a disgruntled minority and the indifference of a satisfied majority.



## CORRESPONDENCE

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

### AMERICANIZATION

To the Editor of *The Living Church*:

ONE hears a great deal about Americanization these days, and reads a great deal about it too. Much that one hears and reads is unadulterated, one hundred per cent. pure nonsense; more, fortunately, is inspired by a patriotism that knows what the task is that we face as a nation and as individuals. But almost everybody seems to suffer from a singular confusion of ideas; a confusion of ideas which may wreck many a well-meant plan and weary many a high-souled, dead-in-earnest patriot. Patriotism has been confused with Protestantism and the programme seems to be to attempt to pry the alien loose from the faith of his fathers and attach him to something as nebulous as the Federation of Churches or as 'unreligious' as the Y. M. C. A. I don't think such a programme will be altogether a success. Rather do I fear it will but add to the sum total of paving materials which keep a certain famous highway in excellent repair.

Anyone who knows the history of the United States instead of those old wives' fables taught in the average public school knows that from Carroll to Carrollton to the present day our fellow Christians of the Papal obedience have been as true and loyal patriots as any blue-blooded and sterile descendant of an unlovely and ungodly Puritanism. But the list of names of those cited for valor and of those who have made the supreme sacrifice ought to convince even the editor of the *Menace* that patriotism and Protestantism are not all that stand for love of liberty and devotion to duty. Surely Catholicity (even of the Romish type) may claim an humble share.

Our Lord's brethren after the flesh have always done their share, in many cases much more than their share. One of my childhood's earliest recollections is of a Jewish gentleman who mended my toys and was in general a "Dutch uncle" to all us boys. He drew a pension for services rendered to the Union cause in the war between the States. His case is by no means unique. More than once last summer at the Naval Service Club at Revere I wondered if the old chestnut about the Jewish navy wasn't almost a fact under the Stars and Stripes. Here was a real, a burning patriotism, and it wasn't even Christian.

But the best American I have met in a long, long time is a priest of the Orthodox Church, for seven years pastor of the Greek Church here. With him love of his adopted country was a pure and holy passion flaming up when least expected in the rhapsody of a poet or some concrete act of love and loyalty. (Those who have worked with the new Americans because they love them know what I mean. And those who do not know are infinitely to be pitied for their lack of knowledge.) One day we were together, his Reverence and I, on High Rock when the flag came down for the night. Rigid the padre stood at attention as the huge flag came down; reverently he caught it and folded it as one folds a corporal; bending he kissed the flag as a priest kisses his altar; and silently he gave it to the custodian of the Rock. As the old man went within the tower the patriot's eyes followed him and the patriot's lips murmured: "*Astroia! Astroia!*" Suddenly he turned to me and said: "George, do you know that word '*astroia*'? That is Greek for what our song calls 'star-spangled'. It is what we call our flag in Greece. Every Greek knows two flags and loves them, our flag and the Greek flag. He loves our flag, the Greek does, and so he names it 'star-spangled'. The English flag is English, and the Russian flag is Russian, but our flag is 'star-spangled' because it tells of love from God in Heaven." I knew he loved our country; I knew he preached love of country from the pulpit of the Greek Church and in the Greek school; but I had never heard him speak this way before. He went to the edge of the Rock and looked down upon that ugly huddle of three-deckers and loft buildings which is Lynn, and on out over the harbor to Nahant, and I followed him and looked too, waiting to see that familiar scene with his eyes. Again he spoke, making the while a wide, sweeping gesture with his hand: "See those flags below us now. Fourteen of them. I know for I count them many times. Fourteen flags, and every one is on a school. Fourteen flags that say to every nation: 'Here is one wide open door. Come in. Here is a chance to learn books and trades and life. Here is a chance to be what you want to be, to know what you want to know, to do what you want to do. Fourteen flags, fourteen schools, fourteen doors to freedom, fourteen doors

to life!" There was no stopping him now, and I didn't want him stopped. I knew that the Orthodox mind runs on a belt line—if you love God you must love the country He gave you; if you love the country he gave you, you must love Him who gave it—and I wanted to see his train of thought go by. And it went like a Twentieth Century Limited. On our way down off the Rock he told me that the flags of England, France, Germany, had appeared time and time again to uphold the tyranny of the Turk, or to thwart the nationalist aspirations of the Greek people, but our flag only came in time of trouble and distress, bringing food, clothing, nurses, and doctors, but never soldiers. "Our flag comes," he said, "like the holy angels, to comfort and to heal."

On another occasion, after that memorable Good Friday, he compared our flag to the Sword of God because it went to war only to right wrongs and to set captives free. Again, passing a school house, he likened Old Glory to the "cloven tongues like as of fire"; for the gift of the Holy Ghost was the Wisdom of God, and under our flag were free schools. And somehow at the time it seemed neither far-fetched nor irreverent.

Now, I ask you, Mr. Editor, as man to man, if you don't think that such a man could do more for Americanization than the average Protestant Episcopalian? I think he could. I may be a prejudiced party but my own idea is that a Protestant Episcopalian knows nothing of the Prayer Book beyond the first service in it. If he went deeper he would either become an American Catholic or—if he were honest—he would become a Methodist Episcopalian. But nobody is going to get very far with the Greeks who tries to pry them loose from the Orthodox Church. And nobody is going to help Americanize them through the Orthodox Church without hours of patient study of Greek history and customs and of Orthodox ideals. Then, if this study does not kindle a real love for Orthodoxy in his heart and a real appreciation of what the Church has endured to save the Greeks for themselves, one had best not start at all. The Orthodox are not fools. They know what love of country is. And they are willing to love America provided those who would teach them should not try to mix love of country with that system whose logical end is that hell called Prussia.

GEORGE CLARK.

Lynn, Mass., January 27th.

### "THE WOUNDED BELL"

To the Editor of *The Living Church*:

MAY I be permitted, through your courtesy, to inform those who have read the poem, *The Wounded Bell*, which you published in your issue of January 25th, that the aged and retired author, Father Armstrong, has become almost blind since the poem was written and is now unable to perform any function of his priestly office, except to preach the good tidings of peace? An effort is being made, commended by our Bishop, to obtain a new bell to be a living memorial of his long pastorate in this parish.

May we ask the coöperation of his friends and others who now know, through your courtesy, the story of this "Liberty Bell", when we are about to ring "peace bells" over all the world?

Yours sincerely

W. E. DAW.

The Rectory, Sharon Springs, N. Y., January 25th.

### THE RED CROSS AND PUBLIC WORSHIP

To the Editor of *The Living Church*:

A LETTER from the Rev. Walter Lowrie, of the American Church in Rome, states that "The members of the Red Cross, in particular, show little interest in religion, and no sense of a need for common worship, and the ministrations of the Church."

Permit me to make an explanation of the seeming neglect of religious obligations by the Red Cross workers.

The members of the Red Cross who are doing duty "overseas", or in camp, are working from ten to fifteen hours a day, and in many instances are busy continuously, until exhausted nature demands a respite, or brings a collapse.

Every one has to take his turn for Sunday duty, and in many places the Red Cross workers have to be just as busy on Sundays as other days.

It is not a lack of the sense of the need of religion, or the

lack of religious principles in the personal lives of the workers, but the absolute impossibility for the average Red Cross worker to take time for attendance at religious services, when in the actual work overseas or in camp. They are devoting their entire time for the present to the wonderful work in hand, which work seems quite in accord with the most sacred principles of religion, and are surely doing the work of the Master whose sign they wear. They are certainly a band of men and women who are thoroughly aware that in their present work all personal desires and longings must give way to the "Cause" for which they are working.

As for myself, I have always found opportunity to "make my duty", but realize that in many cases this could not be granted. Please do not judge too harshly, and let the answer be "By their fruits ye shall know them."

Very sincerely yours,  
January 21st.

G. S. A. MOORE,  
On duty at Camp Dodge, Iowa.

### ALCOHOL AND INFLUENZA

To the Editor of *The Living Church*:

IT is not often I fail to find myself in agreement with your very interesting Presbyterian Ignotus, but I am sure he is mistaken when he asserts that "all medical authorities warn against the use of alcohol for influenza." I live in a prohibition town. A few weeks ago when the epidemic was at its height we had what many would call a reign of free rum. Vendors were besieged day and night for whisky, which was recommended by most if not all of the local doctors as the great specific for influenza.

Drunkenness was much in evidence during the epidemic, as whisky was regarded as a preventive as well as a cure. Of course all places of worship were closed.

If newspaper reports are to be relied on, the same condition prevailed in a great many other towns. The *Christian Guardian* of Toronto states that one physician had been prescribing whisky so freely that in the month of December he totalled 1,244 liquor prescriptions, or an average of about forty a day, and one day he actually issued 222. Through the influence of two Methodist preachers the said doctor was prosecuted and fined \$200 and costs, and this seems to be a very light fine for such a case.

I am at one with Presbyterian Ignotus on the temperance question and do not doubt that the death-rate among alcohol cases is vastly greater than among abstainers. While it is perfectly true that many of the most eminent medical authorities strongly condemn the use of alcohol as a remedy, the pity of it is that the rank and file of the profession do not appear to be of that mind.

W. E. ENMAN.

### A HELP TO MISSIONS

To the Editor of *The Living Church*:

THE Board of Missions has a splendid service for a Missionary Day service for Church schools. But the Sunday schools need no fresh incentive for the work of Missions, while our congregations do, and for the most part need it badly. Why not have the Sunday schools teach the congregations?

Bring the Sunday school to morning service in a body and advertise that the Sunday school is coming to Church on a certain Sunday to worship with the congregation. It will bring to church many of the parents who never before have been at service. Use the service of the Board of Missions and have a copy for everybody present. If it lacks authority to be substituted for morning prayer, it can be used nearly in its entirety before the Eucharist, and the teaching value is then twofold. The congregation gets inspiration for Missions from the children, and the children, instructed beforehand, learn to worship at the service of the Holy Communion, which as a whole they are a stranger to. And on the last of the Sundays of the Epiphany season it makes a splendid ending to the season, and a point of beginning for the children for their Lenten mite boxes.

Trinity Parish, Fredonia, N. Y.

HENRY MESIER.

### A MISSION PRAYER BOOK

To the Editor of *The Living Church*:

IN your issue of last week the Rev. S. D. Palmer had a letter about a mission Prayer Book and I notice he says that all that would be needed would be morning and evening prayer, the Psalter, and the table of lessons and the preface. Now I take issue with him on this, as I have had considerable experience in the mission field and know from my own work that this is not enough. The sort of book that is needed is one containing a form which will suffice for both morning and evening prayer, the Baptismal office, the Communion office, selections of Psalms, and about fifty familiar hymns.

In almost every community where a service will be held you will find some Church people and you will find some who will want their children baptized, and some adults will be seeking baptism.

When I was working in the diocese of Springfield as Archdeacon of Cairo, the present secretary of the diocese of Springfield and myself compiled such a book and it was published by the diocese with the approval of Bishop Osborne. We found it most helpful. A missionary can easily carry a number of such books with him and he will be ready for almost any service that he will be called upon to perform. Instead of morning prayer, we always celebrated the Holy Communion. If a service was held where there were no communicants the form which we used for evening prayer could be used for morning prayer, but it was seldom that we were in any place in the morning where there were no communicants. An afternoon service or an evening service was held in other places. I believe that this book, or one similar to it, would prove of far greater help in the mission field than such a one as Mr. Palmer suggests. In my experience the leaflets would be preferable to his suggested book.

Schuyler, Neb., January 27th.

W. M. PURCE,  
General Missionary.

### LITTLE CONGREGATIONS

BY WILLIAM C. ALLEN

ONE of the finest services I ever attended was held on the diminutive porch of a ranch house, 8,000 feet above sea-level in the midst of the Rocky Mountains. The big pine trees swung over our heads in the soft autumnal air and thrust their points into the heart of the deep-blue sky. The nearby patch of corn and berries rustled gentle music and was all the choir we had. Behind it towered a huge wall of glistening granite and heaped up mountains that seemed to speak of the immutability of God. About ten persons were present, including a few from nearby farms. The ministry was simple and poured forth the glad elixir of the Kingdom. It spoke of solace in sorrow, of the holy promises of Jehovah, of hope in Jesus. As it progressed tears coursed down the faces of some of the little flock. Was not the uplift of the hour worth while? Had we not, though small in numbers, been in the presence of the King?

When our Lord ascended into heaven He left a little band, weak, needy, steeped in prayer. Its very helplessness compelled it to supplicate with potent fervor for the continued presence and aid of its vanished Leader. The physical opposition it encountered forced it to absolute dependence upon the spiritual realities alone. Surrounded by enemies and familiar with prison walls it increased in power and numbers.

As a few coals placed together send forth light and heat, so do united Christian hearts glow into a living flame. Those who have dedicated themselves to Jesus rejoice in the fellowship of worship—they long for their neighbors to partake of it. There is no selfishness in the things of Christ. Their minister will not tread a lonely path when he asks others to participate in the golden hour. His people, with tactfulness born of love for their Master, will invite their neighbors to go with them to the house of prayer. Some will refuse, others will accept. Repeated effort in the spiritual realm, as in other things, brings a sure reward.

We love our country with fervid hearts. We are persuaded that without righteousness America will fail of her lofty mission to the world. Each tiny congregation constitutes a rallying place where the thunders of Sinai or the still, small voice may obtain a hearing. Probably the interpretation of the loftier patriotism is best understood by those who with open minds wait on God. But if these gatherings are to be effective they should be rooted in unity and love. Each member then will be personally qualified to contribute to the development of America's finer idealism.

The Holy Spirit gladly comes to where two or three are gathered. It may be out in the countryside where winter winds sweep boisterously, or when summer breezes softly play. It may be in the crowded courts of an apparently God-forgetting city, or where men keep watch far away on the restless sea. It may be in the stillness of the old-time Friends' worship where unuttered heart-melody ascends to the great white throne. It may be in some magnificent cathedral where clouds of incense and high ritual avow fealty to God. He loves all—He accepts all. But probably it is the little groups which, if they only knew it, are favored most of all. The baptism of Christ's healing waters is not always poured most abundantly upon the great assemblies. The little folk are strangely blessed of Him—no man can take away their joy.



### WAR IDEALS

*Dominant Ideas and Corrective Principles.* By Charles Gore, D.D., D.C.L., LL.D., Bishop of Oxford. London: Mowbray & Co. Milwaukee: Morehouse Publishing Co., American agents. \$1.50 net.

Bishop Gore is no prophet of small things. He speaks the truth boldly, though in love. During his visit to this country he paid his audiences the compliment of summoning them to the consideration of great themes pitched to a lofty height. He never stooped to win popular applause; he deliberately set his face against the easy oratorical appeal; he spoke in such fashion that men were obliged to give careful and earnest thought to what he said; there were none of the usual tricks of the public speaker. Consequently he did not catch the crowd. But he did something infinitely better and more lasting: he aroused and stimulated smaller groups; he deepened and quickened and gave expression to the unformed thoughts of the more serious-minded; he voiced the larger ideas which awaited utterance in clear and systematic order; he proved himself a Christian statesman who understood the thoughts, desires, and aspirations of the day and knew how to make them practical and efficacious.

In this little book, the Bishop reveals himself as just this kind of a leader, one who (to use his own fine phrase of years ago) is impelled to action by the questionings of "a permanently troubled conscience" and seeks for a constructive programme through which our penitence for past sins and mistakes may find the means for future correction and atonement.

Much of the book deals only with English Church problems—as, for example, his programme for reforming and remodelling the English school system—but always one sees the working out of large general principles which are applicable, in quite different circumstances, here in America, and he states these principles in such a way as to make them provocative of thought for all who are ready to face the tasks of the new age with frank recognition of past failures.

We know of no episcopal utterances which quite equal the opening chapter of his charge to his clergy at his last summer visitation. This strikes a deep note. It is characterized by a fine humility and a searching eloquence, none the less effective because of its severe restraint. It ranks with some of the splendid utterances of our own President in interpreting the ideas which underlie the world struggle just ended, and it has, at the same time, the note of authority which we would expect from a Church teacher who has the strongest possible faith in the Church and at the same time a real appreciation of the great part the Protestant communions have had in the development of practical Christianity, and as profound an understanding of the elements of truth which are emphasized in the catholic system of the Roman and Orthodox Churches. These chapters, as also the address on religious teaching in the English "public schools", the sermon on the Lordship of Christ and the mission of the Spirit, and the final essay on attempts to hold intercourse with the dead, are characterized by a breadth of sympathy and a definiteness of teaching which make quite an unusual combination.

Critics of Bishop Gore have often faulted him for his excessively dogmatic spirit, forgetful that in such books as *The Religion of the Church* he is giving in condensed form, packed into marvellously concise language, with every word carefully weighed and chosen, the results of many years of thought on the deep things of God. They will, perhaps, like better this book, which shows him feeling toward a sure position in the face of serious questionings in critical days.

The Bishop defines the dominant ideas which the war has brought out as three in number: the idea of liberty for all, and of the equal spiritual worth of all persons; the idea of mutual service as the basis of society, and the idea of fellowship of the nations in a world-wide human community. Then he points out that these are fundamental Christian ideas and makes corporate confession of the shame of the Church that we have so largely left it to others to vindicate and proclaim ideas which ought to have been kept at the heart of all Christian teaching. Finally, he summons the Church to set itself to the task of making men feel afresh that Jesus Christ is the true Prophet of liberty, brotherhood, and catholicity.

GEORGE W. JACOBS & COMPANY report that *The Little Red House in the Hollow* by Amanda B. Hall will shortly be published in England by Hurst & Blackett, Ltd.

### MISCELLANEOUS

*Letters and Leadership.* By Van Wyck Brooks. New York: B. W. Huebsch. \$1.00 net.

The gifts we possess are unique gifts, Mr. Brooks tells us, "but of what avail are these gifts if we have no technique that enables them to find their mark?" That is the thesis of this stimulating little volume, that should be read not only by those interested in letters, but by all leaders—in finance, industry, business generally. At first blush it would not appeal to them because there is no carefully devised, skilfully charted programme. Indeed, it is "all too largely negative"—but the genesis of a programme is here to those who care, for although "we have no American culture" we have "an American spirit", which must be made to function as a national, unifying factor. The war did a lot for us in bringing us to a knowledge of ourselves. Whether we have gotten all out of it that we should is an open question, a serious one indeed. If it is true that "we have typified the universally externalizing influences of modern individualism" it is a fair question to ask if the war has modified that type. There is a very serious doubt if it has. The war ended too soon to be of the maximum effect on this side of the ocean. There is no doubt that the spirit of our allies was fused to a white heat, but ours scarcely became a dull red—if that.

An organized higher life—that is what is demanded of us in Mr. Brooks' judgment. That is what we must demand of ourselves. We must have a literature fully aware of the difficulties of the American situation and able in some sense to meet them. "No true social revolution will ever be possible in America," he tells us, "till a race of artists, profound and sincere, have brought us face to face with our own experience and set working in that experience the leaven of the brightest culture. For it is exalted desires that give their validity to revolution, and exalted desires take form only in exalted souls." C. R. W.

*Certain American Faces.* Sketches from Life. By Charles Lewis Slattery. New York: Dutton & Co. \$1.50.

Dr. Slattery has a genius for friendship. He makes friends, keeps them, understands and appreciates them, loves them. His book is a revelation of himself almost as much as of those of whom he writes. He is something of a hero-worshipper, full of admiration for the best that is in people, affectionately blind to their faults, with a singular facility in discovering the loveable and likeable qualities in men and women of many types.

The volume before us is a series of word pictures of people who were all worth knowing—Harvard celebrities like Prof. Royce and William James, episcopal leaders like Bishop Whipple, Bishop Hare, and Phillips Brooks, teachers like Dr. Nash and Dr. Allen, clergymen like Dr. Huntington—men whose names are full of splendid memories for American Churchmen. The book is sunny and companionable, fragrant with personal charm, full of quick insight.

DR. BENJAMIN BRAWLEY, in his little book of just one hundred pages entitled *Your Negro Neighbor*, preaches a telling and needed sermon on the text, "They ask no favors because they are negroes, but only justice because they are men." In these days when social justice is being stressed it is important that we should bear in mind that our negro citizens are a part of the problem just as much as the rest of us. The brochure abounds in striking thoughts which we all should take to heart, but all of which has a very close connection with its chief object—the negro. Dr. Brawley does not hesitate to declare the negro problem becomes the final test of our democracy, the crux on which all other great social problems have turned. [New York: The Macmillan Co. 60 cts.]

*After the War—What?* is the title under which the President-emeritus of the University of Colorado, James H. Baker, embodies his views on reconstruction problems. In it he expresses the hope that the awakened purpose will not evaporate in enthusiasm or die out after the first burst of energy, but he believes we face the perilous vicissitudes of the time "with reasoned plans and aims", and that "we shall make our dreams come true." Perhaps! but it would be much more to the point if Dr. Baker would outline these plans and give us detailed information concerning the faith which is in him. There are sundry plans being urged upon public attention—but so far there has been no leadership and the situation is slipping away from the possibilities. [Boston: The Stratford Co. \$1.00.]



# Church Kalendar



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

## KALENDAR OF COMING EVENTS

- Feb. 11—Lexington Dioc. Conv., Trinity Church, Covington, Ky.
- " 18—Synod of New England, St. Paul's Church, New Haven, Conn.
- " 25—Synod of Washington, Baltimore, Md.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

- ALASKA**
- Rev. A. R. Hoare (in Eighth Province).
- CHINA**
- HANKOW**
- Miss H. A. Littell (address direct: 147 Park avenue, Yonkers, N. Y.).
- JAPAN**
- TOKYO**
- Rev. C. F. Sweet.
- LIBERIA**
- Rev. Dr. N. H. B. Cassell.
- Miss E. De W. Seaman.
- Ven. T. A. Schofield (in Sixth Province).
- MOUNTAIN WORK**
- Rev. George Hilton.
- NEVADA**
- Rev. S. W. Creasey.
- SALINA**
- Rt. Rev. John C. Sage, D.D.
- WORK AMONG THE NEGROES**
- Mrs. A. B. Hunter (during February).

# Personal Mention

THE Rev. Dr. GEORGE PARKIN ATWATER, rector of the Church of Our Saviour, Akron, Ohio, has been granted leave of absence by his vestry and will spend February in California.

THE Rev. R. Y. BARBER, rector of Grace Church, Chanute, Kansas, has been appointed deputy probation officer of Neosho county. The position was unsought but was due to the interest the rector has manifested in social work.

THE Rev. E. ROBERT BENNETT, rector of St. Philip's (colored) Church, Buffalo, N. Y., has been elected to membership in the Chamber of Commerce. The mayor recently appointed him on the committee of one hundred to welcome the returning soldiers. He is the only negro so honored.

CHAPLAIN ROBERT EVANS BROWNING has been appointed by the war commission of the diocese of Washington as its representative at Camp Meade.

BISHOP LINES instituted the Rev. HENRY B. BRYAN as rector of Grace Church (Van Vorst), Jersey City, N. J., and preached the sermon on Sunday, January 19th. On the evening of the 20th the Bishop and a number of the clergy attended a reception to the new rector.

THE Rev. FREDERICK BURGESS, JR., son of the Bishop of Long Island, has accepted the rectorship of the Church of Zion and St. Timothy, New York City. He has been curate in the parish for more than three years.

THE Rev. DWIGHT F. CAMERON, until recently civilian chaplain at Kelly Field, S. San Antonio, has gone to France to do Y. M. C. A. work. Mail addressed to 930 W. Craig Place, San Antonio, Texas, will be forwarded.

THE Rev. A. PARKER CURTISS, of Oconto, who recently accepted charge at Marshfield, Wis., was taken ill on his way and removed from the train at Green Bay. He convalesced at Oneida and has now returned to Oconto.

THE Rev. LEE MALTBIE DEAN, formerly of Riverside, R. I., will become rector of Christ Church, Marlborough, N. Y., on February 1st. He has been officiating in this parish since the death of its former rector, the Rev. Thomas Davies.

THE Rev. L. CURTIS DENNEY, who was seriously ill with typhoid fever following influenza during the holidays, has made a full recovery and is able to take up his work again.

THE permanent address of the registrar of the diocese of Fond du Lac, the Rev. A. GORDON FOWKES, is the Cathedral Parish House, Fond du Lac, Wis.

THE Rev. GOMER D. GRIFFITHS has accepted the care of St. Mary's Church, Charleroi, and Holy Trinity Mission, Monessen, Pa., and began work in his new field on February 1st.

THE Rev. J. D. HERRON, D.D., held his first service as rector of Christ Church, Xenia, Ohio, on February 2nd.

THE Rev. GEORGE F. HILL, who has been engaged in Y. M. C. A. work at Camp Wadsworth, has accepted the rectorship of Christ Church, Elizabeth City, N. C., and went into residence the first of the year.

THE Rev. ROBERT M. HOGARTH has accepted the rectorship of the Church of the Epiphany, Walnut Hills, Cincinnati, Ohio. The rector emeritus, the Rev. George N. Eastman, has been in charge of the parish.

THE Rev. C. H. JORDAN has accepted the rectorship of the Church of the Holy Comforter, Crescent City, Florida, and has gone into residence.

THE Rev. HENRY ADAM LINK has been appointed vicar at Marshfield, Wis.

THE Rev. ROBERT N. MACCALLUM will serve as rector of Calvary Church, Americus, Ga., until the Rev. James B. Lawrence returns from France.

THE Rev. WILLIAM R. MCKIM has accepted the rectorship of St. John's Church, Oneida, N. Y., and began his new work on February 2nd.

THE Rev. ALEXANDER McMILLAN, rector emeritus of St. John's Church, Carlisle, Pa., has no connection with Shippensburg, as stated in *The Living Church Annual*, but is still in Carlisle, as he has been for twenty-seven years past.

THE Rev. WILLIAM T. METZ has accepted appointment as priest in charge of St. Gabriel's Mission, on the Northeast Boulevard. After March 1st his address will be 137 Wyoming avenue, Philadelphia.

THE Rev. CHARLES STANLEY MOOK has resigned as Dean of the San Bernardino Convocation and priest in charge of the missions at Beaumont and Banning, diocese of Los Angeles, and has accepted work in Nevada as rector of St. Peter's Church, Carson City, and vicar of missions at Virginia City and Dayton. He will assume charge of the new work about the middle of February.

THE Rev. FRANK H. NELSON, rector of Christ Church, Cincinnati, Ohio, started for New York on January 24th, en route to France, where he will serve for several months in the Y. M. C. A.

ARCHDEACON and MRS. READE of Cincinnati, Ohio are expecting to spend three weeks in Florida during February, as guests of friends.

THE Rev. J. M. ROBESON, senior chaplain of the 30th Division (Old Hickory), has cabled that he expected to arrive in New York some time during January.

THE Rev. CHARLES E. SHAW will assume the rectorate of Christ Church, Geneva, Ohio, on February 9th.

THE Rev. W. WINTHROP SMITH has become assistant at the Cathedral of St. Paul, Erie, Pa.

THE Rev. HENRY S. WHITEHEAD, who was operated upon successfully for appendicitis, on January 13th, has resumed his duties as pastor of the children and evening preacher in the Church of St. Mary the Virgin, New York City.

Pittsburgh, in the astronomical and mathematical departments. He will serve his diaconate as a member of the staff of the Church of St. Mary the Virgin, New York City, continuing his theological studies at the General Seminary.

**DEACON AND PRIEST**

QUINCY.—On the Feast of the Conversion of St. Paul, at the Cathedral of St. John, Quincy, Ill., the Bishop admitted Mr. CARL OSCAR NYBLADH to the diaconate, and the Rev. WILLIAM DWAIN FOLEY to the priesthood. The sermon was preached by the Rev. H. L. Bowen. The Litany was said by the Rev. A. G. Wilson. Mr. Nybladh was presented by the Very Rev. W. O. Cone, and Mr. Foley by the Rev. J. M. D. Davidson, D.D. Mr. Foley will continue in charge of Grace Church, Galesburg, and Mr. Nybladh at St. John's Swedish Church in the same city, where he has been serving as lay reader. Mr. Nybladh is son of the Rev. Carl A. Nybladh, rector of St. Ansgarius' Church, Chicago, and the founder of St. John's, Galesburg.

**PRIEST**

CENTRAL NEW YORK.—On Sunday, January 26th, the Rev. CONDIT NELSON EDDY was advanced to the priesthood in St. John's Church, Elmira Heights, by Bishop Fiske. The candidate was presented by the Rev. Henry Eljah Hubbard, and the sermon was preached by the Very Rev. Norton T. Houser. The Rev. Mr. Eddy has been acting as missionary in charge of St. John's, Elmira Heights, St. Matthew's, Horseheads, and St. John's, Big Flats, and will continue in the same field.

EAST CAROLINA.—The Rev. HOWARD ALLIGOOD was ordained to the priesthood at St. John's Church, Pitt county, North Carolina, by the Bishop of East Carolina, on January 24th. The Rev. Messrs. C. H. Bascom, M. C. Daughtrey, G. F. Hill, and J. H. Gibbone assisted. The sermon was preached by the Rev. G. F. Hill, and the candidate presented by the Rev. M. C. Daughtrey. The newly ordained priest will continue his good work at St. John's, Grifton, and nearby missions.

**CLASSIFIED NOTICES AND ADVERTISING**

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

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

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

**DIED**

BOLLING.—Entered into life eternal at the home of her daughter, Mrs. George Cameron, Jr., in Petersburg, Va., January 1st, NANNIE WEBSTER, beloved wife of the late Robert BOLLING, of Petersburg, Va.

"Jesus, may her deep devotion Stir in me the same emotion."

JOHNSTON.—Entered into rest at her late residence in Brooklyn, N. Y., ELIZABETH PENNELL (Kelly), daughter of the late John W. Kelly of Philadelphia, Pa., and wife of the Rev. Levi JOHNSTON, for thirty-three years priest in charge of St. Mark's Church, Mendham, New Jersey. Prayers were said on Tuesday at her home by the Rev. Andrew Chalmers Wilson. The funeral was held in St. Mark's Church, Mendham, on January 22nd, when a requiem was offered by the Rev. Seth C. Hawley. Interment was in Hilltop cemetery, Mendham.

LONDON.—Entered into life eternal, at her home in Fernandina, Florida, on January 11th, MARY KER, beloved wife of the Rev. John LONDON. She was laid to rest just at the setting of the sun on the Lord's Day, in the beautiful cemetery belonging to St. Peter's Church, Fernandina, Florida, the rector, the Rev. J. W. Bleker, officiating.

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

SILL.—At her home, "The Maples," Cooperstown, N. Y., on Tuesday, January 21st, of pneumonia, FLORENCE VIRGINIA, daughter of the late Levantian Wood and Jedediah Peck SILL. Funeral services were held at Christ Church, Cooperstown, New York, on January 24th.

## ORDINATIONS

### DEACON

NEW YORK.—In the Church of St. Mary the Virgin, New York City, on St. Paul's Day, January 25th, the Bishop of Pittsburgh ordained Mr. STEPHEN DOWNS THAW to the diaconate. The sermon was preached by the Rev. Ralph Pomeroy of the faculty of the General Theological Seminary; the Litany was said by the Rev. Charles Winthrop Pomeroy; the candidate was presented by the Rev. Henry St. Clair Whitehead. Mr. Thaw is a bachelor of arts of Yale University. Formerly a Presbyterian missionary in Syria, he has been for several years a member of the faculty of the University of

SPENCER.—On January 19th, at Saranac Lake, in his 34th year, WILLIAM AMBROSE, son of the late Lieut. Col. William C. SPENCER, U. S. A., and Mrs. Mary M. Spencer, of Cambridge, Mass.

### WANTED

#### POSITIONS OFFERED—CLERICAL

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

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

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

#### POSITIONS WANTED—CLERICAL

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

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

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

#### POSITIONS OFFERED—MISCELLANEOUS

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

**CHURCHWOMAN OF MIDDLE AGE** wanted with experience in housekeeping and management to take charge of Church institution located in Middle West; one with some knowledge of keeping accounts preferred. Address, giving experience and reference, A. L. T., care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

#### POSITIONS WANTED—MISCELLANEOUS

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

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

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

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

**CHURCHWOMAN, FOND OF CHILDREN,** desires position, in any capacity, as housekeeper, etc., in institution; mother's helper, or companion to elderly person. References. Address W. N. J., care LIVING CHURCH, Milwaukee, Wis.

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

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

### WANTED—MISCELLANEOUS

**CLERGY—WIDOW BEREAVED BY FLU** asks for bids for: Hastings' Dictionary of Christ and the Gospels, 2 vols., Scribner's, cost \$12; Hastings' Dictionary of Bible, Scribner's, 5 vols., cost \$32; Hastings' Encyclopedia of Religion and Ethics, Scribner's, morocco, 9 vols., cost \$9 a volume; The New Scharff-Herzog Library of Religious Knowledge, 12 vols.: Scharff History of Church, 8 vols., cost \$3.25 a volume; Young's Analytical Concordance, cost \$6. All as new. Harvard Classics, unpacked, cost \$49.50. Address LIBRARY, care Rev. A. L. MURRAY, S. 19th street, East, Cedar Rapids, Iowa.

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

### PARISH AND CHURCH

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

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

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

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

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

**ST. DUNSTAN'S CHURCH EMBROIDERIES.** Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. MISS HOLLIDAY, 2 Park place, Geneva, New York.

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

### UNLEAVENED BREAD—INCENSE

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

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

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

### CLERICAL OUTFITS

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

### HEALTH RESORTS

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

### BOARDING—ATLANTIC CITY

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

### BOARDING—NEW YORK

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

### FOR RENT—NEW YORK

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

### REAL ESTATE—NORTH CAROLINA

"As with body, so proceed with soul.  
A wisdom were conceivable  
Whence faith had sprung robust above disease,  
Far beyond human help."  
—Browning.  
Lands and homes in the mountains of the South. CHARLES E. LYMAN, Asheville, North Carolina.

### PUBLICATIONS

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

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

### MAGAZINES

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

### NOTICES

#### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

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

GENERAL CONFERENCE FOR CHURCH WORK

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

QUIET DAYS

CHICAGO.—The fourth annual quiet day for business women and others will be held at the Cathedral, Peoria street and Washington boulevard, Chicago, Saturday, February 22nd, from 8 to 4:30. The Rev. Dr. George Craig Stewart will be the conductor. All who desire to attend are requested to notify CHAIRMAN OF QUIET DAY COMMITTEE, 550 Arlington Place, Chicago, Ill.

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

MEMORIALS

WILLIAM R. BUTLER

(Tribute of respect and esteem to the memory of William R. Butler by the vestry of St. Mark's Church, Mauch Chunk, Pa.)

At a meeting of the rector, Church wardens, and vestrymen of St. Mark's Church, Mauch Chunk, Pa., duly convened for this purpose, January 29, 1919, the following resolution was ordered to be spread upon the minutes, and a copy of the same to be conveyed to the family:

Resolved, that in the death of our senior warden, WILLIAM RICHARDS BUTLER, there is in all our hearts a sense of loss that cannot be put into words. He has been more to us than companion, guide, and familiar friend, for in all matters of parochial importance we have been in the habit of looking to him as a counsellor, and have depended upon him for wise leadership. Trained as he had been from childhood days in love and reverence for the Church, and being specially and continually identified with this, his home parish, he seemed to know instinctively what things were best suited to promote its best growth, and establish most surely its venerable foundations. He was not only a constant worshipper, a steady communicant, and an untiring worker, but a man of high education, broad, fearless, far-sighted, and thoroughly abreast with the times; a believer in prosperity, an advocate of cheer, and an exemplar of the true Christian spirit in all the affairs of life. Great for emergencies, and absolutely dependable for all ordinary duties, and routine obligations, he was indeed a tower of strength to us.

Bowing submissively to God's will in removing him from this present scene, we proffer to the family of our beloved warden our heartfelt sympathy, and join with them in thankful remembrances of a noble life.

WALTER C. ROBERTS, Rector.  
DAVID J. PEARSALL, Warden.

RICHARD S. RUDDLE,  
HENRY A. BUTLER,  
IRA G. ROSS,  
CHARLES A. BLAKESLEE,  
OLIVER O. JARRARD,  
I. MONROE CHURCH, Vestrymen.

THOMAS SETTLE

(Minute adopted at a special parish meeting held in St. Mary's, Asheville, N. C., January 26, 1919.)

The rector, vestry, and congregation of St. Mary's parish, Asheville, N. C., desire to place on record this expression of their deep sorrow in the loss of their devoted friend, the Hon. THOMAS SETTLE, who since the organization of the parish in 1914 has been a warden and vestryman, and at all times a wise counsellor.

Mr. Settle enjoyed the confidence, appreciation, and gratitude of the entire congregation. Established as the parish is, for the maintenance and defense of the Catholic faith, and the bringing about, in the widest way possible, of a better understanding of the standards of the Episcopal Church, Mr. Settle from the beginning and until his death was a loyal and zealous upholder of those principles. He had a keen desire that the law of charity should prevail, even among those with whom we differ; and "Live and let live" is a motto with those who stand for fundamental things, and, at the same time, are ready to test the reliability of our parish motto, "The Utmost for the Highest."

In rest and in peace the soul of our friend reposes. May light perpetual shine upon him. Words are but feeble things, yet we offer our tender sympathy to her whom he has left bereft of his gentle presence.

In behalf of the congregation,  
(Signed) CHARLES MERCER HALL, Rector.

(Signed) REGINALD HOWLAND, Warden.

INFORMATION BUREAU

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

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

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

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

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

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

THE LIVING CHURCH

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

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

BROOKLYN:  
Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:  
Scrantom Wetmore & Co.

BUFFALO:  
Otto Ulbrich, 386 Main St.

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

PROVIDENCE:  
T. J. Hayden, 82 Weybosset St.

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

BALTIMORE:

Lycett, 317 North Charles St.

LOUISVILLE:

Grace Church.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

University Press. Sewanee, Tenn.

Tell it in Gath. By Joseph A. Osgoode, A.B.

G. P. Putnam's Sons. New York.

British-American Discords and Concords. A Record of Three Centuries. Compiled by The History Circle. 75 cts. net.

Society for Promoting Christian Knowledge. London, England.

Macmillan Co. New York, American Agents.

Thomas Coram, Churchman, Empire Builder, and Philanthropist. By the Rev. H. F. B. Compston, M.A. \$1.50 net.

Presbyterian Board of Publication. Witherspoon Bldg., Philadelphia, Pa.

Day After Day. A Manual of Devotions for Individual and Family Use. Compiled and Arranged by J. Wilbur Chapman, D.D., for The New Era Committee. 40 cts. net, postpaid; \$35.00 per 100, carriage extra.

Longmans, Green & Co. New York.

A Wreath of Immortelles. By Kate Hope Huntly, Author of *Kami No Michi*, or *The Way of the Gods in Japan*, *The Birthright of Grimaldi*, or, *The Monkey in the Dock*, etc. 90 cts. net.

Princeton University Press. Princeton, N. J.

Crime Prevention. By Arthur Woods. \$1.00 net.

PAMPHLETS

From the Author.

The Church's System. Second in Series on *The Church of To-morrow*. A Message Delivered by Dr. James E. Freeman to the People of St. Mark's Church, of Minneapolis, Minn., Sunday, December 1, 1918.

Society for Promoting Christian Knowledge. London, England.

Laus Deo. Hymns of Peace and Goodwill.

Presbyterian Board of Publication. Philadelphia, Pa.

Memory Work and Promotion Requirements. For the Beginners, Primary, Junior, and Intermediate Departments of the Sunday School for Use with Either Uniform or Graded Lessons. By Park Hays Miller. 5 cts. net.

Christianity and Mormonism. By T. C. Smith, D.D. 5 cts. net.

From the Author.

Representation in Industry. By John D. Rockefeller, Jr. Address before the War Emergency and Reconstruction Conference of the Chamber of Commerce of the United States, Atlantic City, N. J., December 5, 1918.

J. S. Ogilvie Publishing Co. 57 Rose St., New York.

*This and That and That and This.* By the Rev. Charles Josiah Adams, D.D., Author of *Where Is My Dog?* or, *Is Man Alone Immortal?* etc.

Cathedral Church of St. Paul. Boston, Mass.

*Prayers Old and New.* Compiled by Edmund S. Rousmaniere.

Church of the Holy Communion. St. Louis, Mo.  
Church of the Holy Communion, 1869-1919.

*Our Sunday Visitor.* Huntington, Ind.  
*Pope Benedict and the War.*

From the Author.

*The Praise of Britain.* A Sermon delivered by Rev. George McClellan Fiske, S.T.D., Rector Emeritus in St. Stephen's Church, Providence, R. I., Sunday, December 8, 1918.

Justitia Publishing Co. Box 901, Los Angeles, Cal.

*The "Neutrality" of the Pope.* Condemned by Christian Doctrine. By a Belgian Roman Catholic. 20 cts. postpaid.

American Institute of Sacred Literature. Hyde Park, Chicago, Ill.

*Is the Golden Rule Workable Between Nations?* By Ernest DeWitt Burton. War and Religion Pamphlets No. 3. 3 cts net.

## ANNUAL CONVENTIONS

### SUMMARY

FOND DU LAC increased its Standing Committee to eight members. It appointed a committee to prepare for the Bishop's twentieth anniversary.—KENTUCKY completely revised its canons. A House of Churchwomen was provided for.

### FOND DU LAC

ST. PAUL'S CATHEDRAL was the meeting place of the Council of Fond du Lac, held on January 28th. Bishop Weller was celebrant at the opening service, assisted by the Rev. G. T. Story, the Rev. Henry S. Link, and the Rev. J. J. Crawford.

The examination of credentials consumed the greater part of the balance of the morning. At 2 o'clock the sessions were resumed, and during the afternoon elections were held and other business transacted.

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In the evening Bishop Weller gave a reception to the delegates and members of the Cathedral parish at Grafton Hall.

The Rev. Lucius D. Hopkins was re-elected secretary, the Rev. B. P. T. Jenkins, assistant secretary, and Mr. Ernest J. Perry, treasurer.

The Rev. A. G. Fowkes was elected registrar. The membership of the Standing Committee was changed from four clergy and three laymen to five presbyters and three laymen. The following were elected: The Rev. Messrs. Newell D. Stanley, Lucius D. Hopkins, Doane Upjohn, Campbell Gray, and Cuthbert Hinton. Laymen: Maj. Edwin R. Herren, Fred A. Foster, and Gustave B. Horner.

The following were elected deputies to the General Convention: Clerical—The Rev. B. Talbot Rogers, D.D., Racine College; the Rev. Campbell Gray, Rhineland; the Rev. Cuthbert Hinton, Wausau; the Ven. E. Croft Gear, Stevens Point. Lay—W. H. Roddis, Marshfield; Edward O. Brown, Rhineland; Harry Price, Neenah; Louis A. Pradt, Wausau.

Alternates: Clerical—The Rev. Newell D. Stanley, Sheboygan Falls; the Rev. Wm. G. Studwell, Menasha-Neenah; the Rev. George M. Babcock, Marinette; the Rev. Lucius D. Hopkins, Big Suamico. Lay—Messrs. A. W. Sanborn, Ashland; D. T. H. MacKinnon, Neenah; Frederick Spratt, Ripon; T. H. Hannah, Stevens Point.

The same deputies and alternates were elected for the Provincial Synod.

A committee of seven laymen was appointed to arrange suitable observance of

the twentieth anniversary of Bishop Weller's consecration next year.

The change of the time of holding the council from June to January was approved and so established by canon.

This first council held in January was largely attended, there being more laymen present than at any council for many years.

### KENTUCKY

THE ANNUAL dinner given by the Laymen's League in compliment to Bishop Woodcock on the anniversary of his consecration was held this year on January 27th, the evening before the diocesan council. Bishop Woodcock acted as toastmaster and introduced the speakers, S. Thruston Ballard, the Rev. Harris Mallinckrodt, and the Rev. J. G. Minnigerode, D.D.

The diocesan council opened in the Cathedral the following morning with the Holy Eucharist, and at a later celebration the Bishop delivered his address. Tuesday evening the session was in the interest of Religious Education and was presided over by the Rev. Harry S. Musson, president of the diocesan board, who briefly reported upon the work of the past year. He introduced the speakers, Miss Mabel Lee Cooper, a representative of the provincial board, who delivered an address upon the duty of the Church to teach religion. The Rev. James M. Maxon spoke on Church Extension through Christian Training, and Captain Samuel Harris, deacon, and physician on the staff of the Base Hospital at Camp Zachary Taylor, spoke upon Obtaining the Highest Commission.

Tuesday and Wednesday were fully occupied with business sessions. Much time was spent upon the diocesan canons, which were completely revised. Among important changes was that doing away with the old diocesan board of missions and creating instead the Cathedral Chapter of Church Extension, which will have charge and oversight, under the Bishop, of all missionary work. This chapter will consist of twenty members, one half members of the present Cathedral chapter and the remainder consisting of three clergymen, not on the Cathedral staff in a salaried capacity, and four laymen of the diocese, to be elected by the council, the secretary, chancellor, and treasurer being *ex-officio* members.

A canon was adopted providing that annual parish meetings be held on the first Monday in January or as near thereto as possible, when the vestry shall be elected; it being also provided that any congregation so desiring may elect one-third of its vestry for one, two, and three year terms each and that no vestryman be eligible for reelection until at least one year shall have

elapsed. This plan is, however, only permissive and cannot be adopted unless voted upon at an annual parish meeting by at least one-tenth of the communicants. A further qualification was added to that required of legal voters at parish meetings, that candidates for the vestry shall have been regular contributors to parish support.

Probably the most important change was the adoption of a canon creating a House of Churchwomen, which is to consist of three women from each parish and one from each mission, to meet at the same time and place as the diocesan council and act in a consultative capacity to that body, occasionally holding joint sessions with it. Its special task will be to have charge and oversight of all women's work in the diocese and that of the various institutions, especially those having to do with the care of women and children. The canon was unanimously adopted without debate, except for the explanation given by the chairman of the committee on canons, and a statement by one of the diocesan officers of the Woman's Auxiliary that the matter had been fully discussed at the diocesan Auxiliary Board and was unanimously recommended.

The wisdom of the suggestion made two years ago by the board of the Woman's Auxiliary that three women members be added to the committee on General Missions and Apportionment was amply demonstrated. Largely through the efforts of one woman member it was shown that the apportionment to parishes and missions was on an arbitrary and most unfair basis, no two paying on the same basis. So a plan similar to that used by the Board of Missions was suggested, using a sliding scale whereby parishes with current expenses under \$2,000 will be asked to pay 7½%, all under \$3,000, 10%, and all over \$3,000, 15%, which would more than meet the apportionment. At the request of Dean McCready, this report was presented by Miss Nannie Hite Winston, second vice-president of the Auxiliary, to whose work it was due, this being the first time in the history of the diocese that a woman had been heard on the council floor.

Another wise change was the canon providing that the annual council be held during January at Christ Church Cathedral, at a date fixed by the Bishop. It has become more and more apparent that Louisville is the logical place for the council, since 90 per cent. of the communicants and strength is there and the smaller places have not proper facilities. This change was forecasted by your correspondent four years ago at the time of the meeting in Paducah, and it is worthy of note that the most prominent of the "outside" clergy spoke

heartily in favor of the change, as well as one of the city rectors who had had years of experience in the smaller towns. In fact there was not a dissenting voice to the proposition to make the see city and the Cathedral church the permanent place of meeting. As was but right and proper, the new canon also provides that the expenses of clerical delegates from the outlying districts be paid. It was decided to begin a campaign to build up to \$100,000 the Bishop Dudley Memorial Endowment Fund for the episcopate. This is the goal originally set.

The Standing Committee and most of the other boards and committees were reelected. The following were the deputies selected for

the General Convention, all chosen on the first ballot: The Rev. Messrs. James M. Maxon, George C. Abbitt, John S. Douglas, and Richard L. McCready. Lay—Messrs. John J. Saunders, R. W. Covington, Charles S. Grubbs, and Alex. Galt Robinson.

Supplemental deputies, also all elected on the first ballot: The Rev. Messrs. Harris Mallinckrodt, L. E. Johnston, Harry S. Musson, and David C. Wright. Lay—Messrs. E. L. McDonald, R. A. Robinson, A. E. Richards, and William E. Pilcher.

The Council voted to pay \$50 to the Bishop and the four clerical deputies towards their expenses in going to the General Convention.

Chaplain Arthur H. Marshall from Camp Taylor, Louisville, Ky.

Chaplain Frederic O. Musser (unassigned).

The Rev. E. A. Rich from Camp Stuart, Newport News, Va.

Chaplain F. B. Roseboro from U. S. General Hospital No. 18, Waynesville, N. C.

The Rev. Arthur L. Seiter from Camp Lee, Petersburg, Va.

The Rev. C. H. B. Turner from Lewes, Del.

The Ven. Chas. H. Webb from Camp Hancock, Augusta, Ga.

Chaplain I. H. Webber-Thompson from Camp Sevier, Greenville, S. C.

Chaplain Stanley P. West from Camp Devens, Ayer, Mass.

The American Library Association has kindly offered to forward to Bishop Perry 4,500 Soldiers' and Sailors' Prayer Books and 500 musical Hymnals.

The executive committee accepted the transfer of St. George's Chapel at Wrightstown, N. J., to the War Commission.

MILITARY DISTINCTION

The Commander-in-Chief, in the name of the President, has awarded the Distinguished Service Cross to Chaplain William E. Patrick, Twenty-third Infantry, for extraordinary heroism in action during operations on the Meuse river, France, from November 1st to 11th. During this period Chaplain Patrick constantly exposed himself to the enemy fire, while giving first aid to the wounded and assisting in their evacuation.

WITH THE WAR COMMISSION

Increasing Responsibilities of Chaplains — Distribution of Church War Cross — Movement of Chaplains — Distinguished Service Cross Awarded

New York, January 30, 1919.

THE War Commission has recently received the following official order from General Headquarters, American Expeditionary Forces:

"France, December 24, 1918.

"Bulletin No. 107.

"With the cessation of active hostilities, the responsibilities of the chaplains and their opportunities for increased contact with and influence over soldiers become increasingly important. New agencies have sprung into force to meet new requirements involving increasing activities upon the part of the chaplains.

"By command of General Pershing:

"JAMES W. McANDREW,  
Chief of Staff.

"OFFICIAL:

"ROBERT C. DAVIES,  
"Adjutant General."

At a meeting of the executive committee on January 29th, it was voted that 10,000 more of the Church War Crosses be forwarded to Bishop Perry for distribution overseas.

The executive committee made the following appointments:

The Rev. A. Elliston Cole, civilian chaplain at West Baden, Ind.

The Rev. Herbert B. Gwyn, civilian chaplain at Ft. Sheridan, Ill.

The Rev. Frank M. Johnson, Jr., civilian chaplain at Ft. Bliss, Texas.

The Rev. Raymond H. Kendrick at DeBarkation Hospital No. 5, New York City.

The Ven. Edward J. Owen, civilian chaplain at Camp Lee, Va.

The Rev. T. Carter Page, civilian chaplain at Hilton and Newport News, Va.

The Rev. I. H. Webber-Thompson, civilian chaplain at Panama Canal Zone for four months.

It was voted that \$5,000 per month be set apart for the use of chaplains overseas, each chaplain being allowed a sum not exceeding \$50 a month for work among the soldiers.

The plans for a church building at Hilton, Va., were approved, the building to be at the disposal of these living in a community of ship builders.

The following commissioned and civilian chaplains have received honorable discharges:

Chaplain Samuel B. Booth from Evacuation Hospital No. 9, A. E. F.

Chaplain Edward H. Earle from Camp MacArthur, Waco, Texas.

Chaplain Willis P. Gerhart from Camp Wadsworth, Spartanburg, S. C.

Chaplain F. Victor Hoag from Vancouver Barracks, Washington.

Chaplain Francis G. Ilsley from Camp Upton, Yaphank, L. I.

Chaplain Christopher Keller from Camp Custer, Battle Creek, Mich.

Chaplain Henry E. Kelly from Camp Devens, Ayer, Mass.

Chaplain H. A. Kirchoffer from Camp Devens, Ayer, Mass.

Chaplain Berton S. Levering from Camp Dix, Wrightstown, N. J.

LETTERS TO BISHOP GREER FROM ENGLISH ARCHBISHOPS

Concerning Armenia's Freedom — The War and Church Unity — Co-operation in Services of Coming Lent—Roosevelt Day

New York Office of The Living Church }  
11 West 45th Street }  
New York, February 3, 1919 }

BISHOP GREER has made public the letters sent to him by the Archbishop of Canterbury and the Archbishop of York in reply to the cablegram sent by him on December 21st. The Archbishop of Canterbury writes:

(Copy)

"Old Palace, Canterbury.

"My dear Bishop Greer:

"I have to-day received the telegram you have sent in protest against the possibility of Armenia being, in the coming arrangements, left under Turkish rule. There are very few subjects upon which we can more certainly than on this secure the unanimous and eager support of Christian people generally without distinction of denomination. The Government here is well aware of the strength of public opinion on the subject. It has been voiced, not only by ecclesiastics, though we have voiced it to the best of our power, but also by men like Lord Bryce, and many others.

"I am at once transmitting to the Foreign Office a copy of your telegram together, of course, with a further letter from myself. I presume that the President of the United States is fully aware of the Christian sentiment of America on this subject, and I doubt not that he will himself press the matter upon the attention of the representatives of the Allied Powers. No

honest and capable man will fail to see that the practical question of how the thing is to be done is surrounded with difficulty, but these difficulties have to be overcome, and certainly on my part no effort will be lacking to support those who are working for that end.

"I am, Yours very truly,

"RANDALL CANTUAR."

"December 24th, 1918.

From the Archbishop of York came the following:

"Bishopthorpe, York.

"My dear Bishop:

"Let me acknowledge your telegram, which you sent to me on behalf of 82 of your brother bishops of the American Church on the subject of Armenia. I do not know at all the source of the sinister rumor to which you refer in that telegram or the weight which can be attached to it. But I am quite sure that the liberation of Armenia is one of the terms of peace upon which the Allied Powers will insist; and I have reason to know that quite recently representations have been made to our own Foreign Office urging the necessity of putting this matter in the forefront of the demands which will be made at the Peace Conference. There may be of course details as to exact boundaries and the like which may present difficulties; but in this country I have not heard any suggestions that Armenia should be restored to the control of the Turks, and if there appeared to be any suggestion of this kind I am satisfied that it would provoke a storm of indignation in this country.

"May I add that I hope your own health and that of Mrs. Greer is better than it was when I saw you in New York; and remem-

bering all your kindness to me I pray with a heart of very real friendship that every blessing may be with you in the new year.

"Yours sincerely,  
"30th December, 1918. COSMO EBOR."

#### WAR AIDS CHURCH UNITY

A far-reaching outcome of the world war is the great impetus it has given to the movement for Church unity. Many religious leaders have expressed their belief that this impetus will bring nearer the day when Christians throughout the world will be united in a single universal Church.

"The war," said Dr. William T. Manning, rector of Old Trinity, in the *Evening Sun* of January 31st, "has brought forcibly to both laity and clergy the great ideal of a universal Church. It has made men feel the oneness of Christian fellowship the world over as never before, and the desire for Church fellowship which has grown out of this feeling has given the greatest possible impetus toward Church unity."

Dr. Manning feels that the plan for a world conference on faith and order will be carried forward with prospect of much warmer coöperation than would have been possible before the war.

#### LENT IN NEW YORK

"Protestants and Catholics worked side by side in ministering to the soldiers during the war. They should be willing to do the same during peace."

This statement was made by the Rt. Rev. Dr. David H. Greer, in a recent interview with the *Tribune*.

"One self-evident fact," said Bishop Greer, "is that as the outcome of the war there must be a larger and closer Christian fellowship, or, as I might express it, Church fellowship. People are becoming impatient of denominational barriers. I do not mean that they should be torn down, but they should not be an obstacle in the way of union and fellowship."

Bishop Greer on January 26th celebrated his fifteenth anniversary. He has served thirty-one years in New York. He was rector of St. Bartholomew's Church from 1888 to 1904.

Bishop Greer announced that plans already had been determined on for the joint observance of Lent this year by various Christian bodies. Union meetings will be held throughout Lent in various sections of the city. These meetings will culminate Holy Week, when, each day except Saturday, services will be held in the Cathedral of St. John the Divine, conducted and presided over by clergymen of other religious affiliations.

"A big question is confronting us in the after-the-war period of readjustment," Bishop Greer said. "Some of the best and wisest men of the world have been unable to speak authoritatively on the solution of its problems. I make no claim to especial wisdom. It seems to me, however, that we must pursue the policy of President Wilson in Mexico of 'watchful waiting' and meet each question as it arises.

"Unquestionably we must readjust our moral and religious standards as well as our physical standards of living and methods of business. We must coöperate. The spiritual lessons of the war have been learned no less than the physical lessons.

"As a concrete example of this there was a meeting held in my offices some days ago of what I may term the outstanding representatives of the different Christian denominations. Among those present was the moderator of the Presbytery of New York and representatives of the Baptist, Methodist, Congregational, Dutch Reformed and other Churches. At this meeting was arranged

the joint observance of Lent in the churches of New York. The details will be determined by a committee, probably composed of two members from each denomination. I have already appointed two representatives from the Episcopal Church. These representatives will meet shortly and arrange for united services throughout Lent in different parts of the city.

"The whole theory of these united services will be consummated during Holy Week, when united services will be held at 5 o'clock each day except Saturday in the Cathedral of St. John the Divine. After a brief prayer and song service the daily meeting will be addressed by a clergyman of another denomination.

"The list of speakers has not been entirely decided on, but probably Dr. Charles E. Jefferson (Congregationalist) and Dr. Charles L. Gooddell (Methodist) will be among those to conduct services. This will be a practical and concrete illustration of what I hope will take place all over the world."

"I believe the experiment in New York which I have outlined is a step in the right direction. We must coöperate. It was necessary to do it to gain success in the great struggle on the other side of the Atlantic. I am going to do it here. I hope this coöperation and the removal of denominational obstructions will spread throughout the world. Some people won't like it, but we can't help that."

#### ROOSEVELT MEMORIAL DAY

Many clergymen in the metropolitan district are making preparations for the observance of what is popularly known as "Roosevelt Memorial Day", February 9th. In Old Trinity Church, in connection with the regular Sunday morning mid-day service, appropriate hymns and anthems will be sung and a special sermon preached by an invited preacher.

At the afternoon service (3:30 o'clock), by request of the American Defense Society, the rector will preach. Psalms from the burial office will be sung, an appropriate Scripture lesson will be read, and the hymns and anthems will be of a funeral character.

The service being ended, "taps" will be sounded and the recessional will be "Onward, Christian Soldiers."

In St. Paul's Chapel on the same morning at the conclusion of the regular mid-day celebration, the Rev. Dr. Joseph P. McComas will read a bidding prayer commending the soul of Theodore Roosevelt to the prayers of the people.

At the conclusion of the service "taps" will be sounded and the congregation will sing "Abide with me," one of Colonel Roosevelt's favorite hymns.

The Presidential pew is draped in black.

#### ANNUAL MEETING OF BERKELEY ALUMNI

The Rev. M. K. Bailey was unanimously chosen president to succeed the late Dr. Vibbert, and the Rev. Henry S. Whitehead was elected secretary-treasurer. A vote of congratulation to Charles E. Jackson on the completion of his fiftieth year as Treasurer of the School was unanimously adopted.

Dean Ladd spoke on the present state and future prospects of the School and the Rev. Theodore Sedgwick reported on behalf of the joint committee of trustees and alumni on finance. The Rev. Henry Daniels made an appeal for the scholarship fund in memory of Harold Colthurst Mills, the only theological student of the American Church killed in action in the war.

Dr. Karl Reiland contributed an analysis of the attitude of the soldiers towards re-

ligion and the Churches, based upon his observations at the front.

Other speakers were the Rev. Messrs. W. C. Roberts, S. H. Watkins, H. L. Lonsdale, and Mr. A. H. Lucas, who spoke for the student body.

#### CITY MISSION SOCIETY

The annual meeting of the City Mission Society was held on January 21st, Bishop Burch presiding. Encouraging reports were made, and officers were chosen as follows:

Secretary, Mr. Harry P. Robbins; Treasurer, Mr. Lincoln Cromwell.

#### NOTES

At the meeting of the Church Club on February 10th, the Rev. Dr. Percy Dearmer will make an address on the Liturgy. The Rev. Dr. Slattery will speak on the new Hymnal. T. Tertius Noble, organist of St. Thomas' Church, with the assistance of some of his choristers, will provide illustrations from the new book. Clergy of the diocese have been invited to attend this meeting.

The junior choristers have returned to the Cathedral and sing at the Sunday and week-day service. Dr. Miles Farrow is still suffering from influenza. It is expected that he will soon be able to return to his post.

The patronal festival of St. Paul's Chapel, Trinity parish, was fittingly observed. There was a choral celebration of the Holy Eucharist at noon, which was largely attended. A reception for the clergy and congregation was held the same evening in St. Paul's House.

On the Sunday within the octave the morning service was enriched by procession with banners. A solemn *Te Deum* was sung at the night service.

A special service, under the auspices of the Selgrave Institute, will be held on Washington's Birthday at 10:30 o'clock. Other patriotic societies have been invited.

#### A JOINT BUDGET COMMITTEE

THE BOARD OF MISSIONS, the General Board of Religious Education, and the Commission on Social Service are forming a national committee of men and women from all parts of the Church who can care for providing the budget, thus leaving the Boards free to do the special work for which they were created. In accordance with this purpose a conference was held in New York on January 15th, at which the nucleus of a committee was formed with power to add to its number and to formulate a mode of procedure. There were representatives from ten cities.

The committee will be represented in all the great centers of the country. The members in each center will call to their assistance other men and women that the organization may extend into every parish and mission of the Church.

#### DEATH OF REV. J. C. MITCHENER

THE REV. J. C. MITCHENER died on January 25th at Troy, Alabama, having been ill ever since his ordination to the priesthood on December 21, 1917. He had been rector of the Church of the Holy Cross, Mt. Pleasant, Tenn.

Funeral services were held in the Church of the Advent, Nashville, Tenn., on January 25th, the rector, the Rev. Prentice A. Pugh, officiating. Bishop Gailor was unable to reach Nashville in time for the service. Seven of the Nashville clergy acted as pallbearers. Interment was in Gallatin.

# DR. MANNING ADDRESSES MASSACHUSETTS CHURCH CLUB

*Discussing Forms of Patriotism —  
The War Commission Budget  
—Bishop Lawrence Still Improving*

The Living Church News Bureau }  
Boston, February 3, 1919 }

THE Rev. William T. Manning, D.D., rector of Trinity Church, New York, was the invited speaker last Monday evening at the annual dinner of the Episcopalian Club of the diocese of Massachusetts at the Copley-Plaza. As I accepted the invitation of the Club to be present at the dinner as the representative of THE LIVING CHURCH, I must confess that I was not looking forward with much zest to the speech of Dr. Manning. When I heard him four or five years ago, I was impressed by his intellectual acumen but nothing more. I classified him then as an intellectualist. I have revised my classification! Dr. Manning is now a great spiritual leader. Perhaps my impression of four years ago is all wrong, and yet the fact is that it was my impression. My impression now is that as a result of the world war the deeper springs of Dr. Manning's power have been touched. He is now speaking for a nation. He uses none of the tricks of the orator, unless it be the trick of having something to say and saying it from a warm human heart. His courage and intellectual acumen have by no means suffered, as he has wholeheartedly thrown his life into the new needs of the day.

His address to Massachusetts Churchmen was listened to with the most intense interest. It was in part as follows:

"The worst enemy of mankind to-day," he said, "is the man who would do anything to sow dissension or distrust among the peoples who have been brought together by the terrible experiences of the war. It must be our highest duty to build up the sentiment of fellowship and mutual trust which is to be the foundation of the world's peace.

"We must show our open disapproval of any man who by tongue or pen, because of smallness of mind, ancient grievance, or ulterior motive, shall dare to sow the seeds of distrust. Let us make it known that to do this is as contemptible, as alien, as un-American, as disloyal, in time of peace as it was in time of war. Let us brand it wherever we see it, even though it be coiled and camouflaged in the flag itself.

"This is a great country; and we want it understood that, big as it is, there is room in it for only one flag, one allegiance, and one language. There are those among us who are teaching what they call by the high-sounding name of Internationalism. That was the doctrine spread by German agents which brought about the ruin and downfall of Russia. These men dare to scoff at the word 'patriotism'.

"There is a true internationalism which means nothing but good will towards men everywhere; but it must be founded on and rooted in a deep, whole-souled patriotism and nationalism.

"As we look forward we feel that, as the result of these tremendous four years, the world must be better than ever before. The one thought that is intolerable is that the world should have suffered the crucifixion and that there should be no difference. We must have a cleansed America. There are things that need doing, changes that need

making. There are inequalities and injustices that can be remedied.

"We are all thinking, and with reason, of the menace of what we have come to know as bolshevism; and it is a menace. For, as has been said, it has no frontiers. I do not feel that we need be in panic, but I do feel that we need to be on guard."

"Peace must be fair and just," he said, "and that does not mean a peace which deals softly and sentimentally with wrong and wrong-doers. Forgiveness is the law of God, but the law of God requires repentance before forgiveness. There must be reparation and restitution, and, as far as possible, those responsible for the awful crimes must be brought to the bar of justice, given fair trial, and just punishment. We do not want vengeance; we have no feeling of hate."

### THE WAR COMMISSION

Bishop Lawrence has sent a letter to the clergy of the diocese relative to the war work of the Church. He says: "A year ago, in addition to our duty to the Church War Commission, we had heavy diocesan war responsibilities. I therefore asked for a contribution of \$100,000. The diocese responded generously with \$120,000. That amount has been spent.

"This year the Church War Commission has nationalized all our chaplain and similar work, so that we have no further diocesan fund. Whatever funds may be needed for diocesan war interests in addition to the cash we have in hand will be supplied to us from the central fund of the Church War Commission.

"Hence, the amount asked by the Church War Commission of the diocese this year is \$32,500, which will be sent by the treasurers of the parishes to the treasurer of the Church War Commission, Mr. Arthur E. Newbold, care Messrs. Drexel & Co., Phila-

delphia, Pa. Inasmuch as the missionary apportionment this year was about \$101,400, a fair estimate of the apportionment of your parish would be about one-third of your missionary apportionment."

### BISHOP LAWRENCE STILL IMPROVING

Bishop Lawrence is improving all the time and his physician hopes that he will be able to go South in a few days. Meanwhile the Bishop is preparing his third and final message to the members of the parishes in the diocese.

### IN THE "ADVENT" KALENDAR

Dr. van Allen has written the following helpful suggestion in the *Advent Kalendar*:

"I wonder how many of you are reading missionary literature, so as to be intelligently thinking of world reconstruction. No assurance of lasting world peace can come, apart from the establishment of the Reign of the Prince of Peace here on the earth He redeemed. New campaigns of conquest must be planned, in the interest of a blessed world-domination; but they will be won by weapons of love and wisdom, not by guns and battleships."

### NOTES

Many parishes in the diocese of Massachusetts have increased their rectors' salaries during the past month. The latest that I have heard from is St. Paul's Church, Brockton, the Rev. David B. Matthews, rector. His salary has just been increased \$500.

The Bishop of Western Massachusetts is the announced speaker at the annual diocesan corporate Communion for laymen in the Cathedral on February 22nd at 8:00 A. M. Breakfast will be served to the men immediately after the celebration.

### CONFERENCE FOR CHURCH WORK

The Conference for Church Work, which has been held for the past several years at Cambridge, Mass., and has become known as the Cambridge Conference, will be held this year at Wellesley College, from June 19th to 30th.

RALPH M. HARPER.

# DR. DEARMER CRITICISES REVISED CHURCH HYMNAL

*As Deficient in Poetry and Music—  
Death of Rev. Thomas J. Taylor  
—The Church Extension Fund  
—A Lecture*

The Living Church News Bureau }  
Philadelphia, February 3, 1919 }

QUITE a flurry was stirred up last week by the Rev. Dr. Dearmer's attack in the Bohlen lectures on the music used in the churches. "We have," he said, speaking of the Bible and the Prayer Book, "an unsurpassable prose and the worst poetry. While our hymns are what they are, the best and most intelligent people must go away from us." Had he intended to stir up interest in the new Hymnal, he probably could not have chosen a better method than to declare "the new Hymnal of the Episcopal Church, though blatantly weak, is perhaps no more deficient in poetry and more mawkish and provincial in music than the old Hymnal."

Many defenders of the new Hymnal have come forward, among them Morris Earle, the secretary and treasurer of the joint com-

mission appointed by the General Convention for the revision of the Hymnal. "From a literary standpoint," Mr. Earle is reported to have said, "the selection of hymns was made not alone by the joint commission but 58 committees in as many dioceses and also 58 qualified individuals assisted the commission, so that its action is not only the work of the joint commission but of the American Church at large. This is particularly so in the question of omissions and new hymns, where assistance was rendered by 500 qualified individuals.

"It can safely be said, therefore, that the new Hymnal not only contains the great hymns of the ages, but all the new hymns that passed the committee as being entitled to a place in the Hymnal have been added, and 200 hymns have been omitted. In the old Hymnal there were 679 hymns; in the new one there are 559. This shows the Hymnal has been greatly reduced.

"The new Hymnal will be issued in February. It has received the highest praise from the greatest hymnologist in the country—I refer to the Rev. Dr. Louis F. Benson, of the Presbyterian Church."

Undoubtedly much that Dr. Dearmer said

of the individualistic and often sentimental character of the hymns in the present Hymnal was justified, and congregations need to be awakened to the importance of good music in the services. The criticism, however, has awakened a lively interest in the new Hymnal as probably nothing else would have done.

Dr. Dearmer pleaded also for shorter, more devotional services. "What people need," he said, "is short, separate services, with time to come and go as they wish." He suggested that morning prayer might be shortened by omitting the penitential introduction and printing the rest of the prayers after the collect for grace with the special prayers and thanksgivings.

The Litany, he said, should be so printed as to make clear at a glance that it is in reality two separate services, either one of which might be used without reference to the other.

Referring to the Holy Communion service, Dr. Dearmer said that, excellent as it is, it would be improved by placing the Prayer of Humble Access immediately before reception and omitting the Commandments altogether. Their language, he said, belonged to a former age, and a different theology, and in the interest of truth and of a higher Christian consciousness it had better be omitted.

#### DEATH OF REV. T. J. TAYLOR

The Rev. Thomas J. Taylor died at his home in East Lansdowne on Friday, January 24th at the age of ninety-four. The Rev. Mr. Taylor was a member of the City Mission staff until he was past ninety years old, and his entire ministry was marked by zeal for the missionary work of the Church.

He was made deacon in 1858 by Bishop Doane, and two years later was ordained to the priesthood by Bishop Williams. He served for a time as rector of the Church of the Advent, Kennett Square, and previous to that he had charge of Christ Church, Franklinville, now a part of Philadelphia.

Mr. Taylor was loved and honored by all who knew him, and the burial service in St. Mary's Church, Burlington, N. J., on Wednesday, January 29th, was attended by many of the Pennsylvania clergy.

#### CHURCH EXTENSION FUND

I have just received a notification from the Church Extension Fund that money is needed again for a diocesan project for which no other funds are available. This time it is for the purchase of a rectory for Holy Sacrament Mission, Highland Park. Since this is but the second call for the year 1918-1919 and there are never more than three calls in one year, I am gladly sending the amount of my pledge.

The plan is so eminently business-like, that I have often wondered that it is not more widely known and used by the people of the diocese. I find it ever so satisfactory to give a stated sum, small to be sure, at a definite time, to help supply a definite need. I am sure that Bishop Garland, the chairman of the fund, will gladly welcome new subscribers.

#### LECTURE ON LIFE OF BISHOP COMPTON

An interesting lecture will be given in the Church House on Monday evening, February 10th, on the life of Henry Compton, Lord Bishop of London from 1675 to 1713. Trinity Church, New York, was established under Bishop Compton, and through him a provision was inserted in the charter granted to William Penn for Church services in Pennsylvania. Charles P. Kieth will give the lecture.

CHARLES A. RANTZ.

## SUCCESSFUL MERCER-FARMER MISSIONS OPEN IN CHICAGO

*For Three-Months' Campaign — Large Bequest to Western Theological Seminary—Elgin Parish Cancels Debt — Pew Rents Abolished*

The Living Church News Bureau }  
Chicago, February 3, 1919 }

**C**ED MERCER and Tom Farmer are so well known throughout the American Church for their effective missions held for all kinds of people that we eagerly look forward to their visits to Chicago. Some of our laymen, mostly Brotherhood men, first heard Mr. Mercer and Mr. Farmer at the convention meeting of 1917, and were so impressed by their appeal that they induced them to come to Chicago shortly afterward, where they compelled the attention of all who heard them.

The mission form of service is not so common as it should be in the Church, but these two good men have known how to use it and popularize it. It is just such teams of able, nonest, consecrated laymen that we need in large numbers to help in the reconstruction work the Church is trying to carry on. We need them to supplement the work of the clergy, need them in the small parishes as well as in the large, need them in the rural and suburban places as well as in the crowded sections of town and city.

Mr. Mercer and Mr. Farmer are here for nearly three months, and will have pretty well covered the three sides of the city by the time they finish, besides ministering to some large suburban parishes. Reports have reached us that their January meetings have been particularly telling and effective. Dr. George Craig Stewart says of the meetings held at St. Luke's, Evanston: "They were very, very successful, about 5,500 being addressed during the week, 1,700 of whom were at the university. Three hundred more were high school boys, and several hundred came from the Mark Manufacturing Company."

Dr. John Henry Hopkins, speaking of the meetings at the Church of the Redeemer from January 23rd to 26th, said: "They were a great success, intense interest was manifested, and the congregations were large. The parish house was filled on Thursday evening with high school boys, when Mr. Mercer gave a masterly and impressive talk on 'sex'. Men came from the Bridewell as well as from Hyde Park on Friday night to the meeting for men. The largest crowds attended the meeting on the following night, and heard a wonderful talk on the dangers of young women to-day. Mr. Mercer is a nephew of Chester A. Arthur, and is a thorough gentleman. Both are devout men of God, earnest Christians. Mercer is an unusually able speaker. Farmer is very effective because of his earnestness and wide experience. As a team they have a larger knowledge of and contact with American life than any other men before the American Church to-day. Their visit is something superlative."

Mercer-Farmer services were held last week at Emmanuel, La Grange; are being held at St. Barnabas', West Side, from February 4th to 9th; will be held at St. Peter's, North Side, from February 10th to 23rd; at St. Paul's, Kenwood, from February 23rd to March 2nd; at Christ Church, Woodlawn, March 2nd to 9th. We append a typical weekly programme of these services, under

the general subject, The Hun in the Heart: Tuesday—Gassed by the Enemy. (Meeting open to all.)

Wednesday—The Eyes of the Blind. A Miracle for Modern Parents. (Everybody invited.)

Thursday—The Hun and the Maiden. The Young Woman's Most Dangerous Enemy. (For girls and women of 16 or over.)

Friday—Over the Top with Your Boy. (For Fathers and Sons—and all "boys" over 15.)

Saturday—Live Wires and Power House. (Meeting open to everybody.)

Sunday morning—Victory or Defeat. By Ted Mercer.

Sunday evening—Called to the Colors. By Tom Farmer.

#### LARGE BEQUEST TO THE SEMINARY

To some, the story of a prayer connected with a gift of over \$100,000 will seem visionary—a clear case of false induction. To others it will seem as it did to Margaret Murdock. The first part of the story was told in March, 1916. Let it now be retold with the sequel:

At the evening service in the seminary chapel on February 1, 1916, the Dean addressed the faculty and students: "Daily at the altar for more than ten years the prayer has been offered that 'God would move the hearts of His people to supply, from the wealth He has given them in trust, whatsoever is needful for the maintenance and upbuilding of this seminary'. That prayer has been heard and answered in the funds necessary for such maintenance and for some increase in our endowments, year by year. But the support, after all, has been meagre and confined to very few subscribers. It seems as though the magnitude of the purpose for which this institution stands, compared with what it has received, must indicate that our prayers are not functioning properly. To-morrow a luncheon is to be given at a hotel down town to which many wealthy Churchmen have accepted an invitation. The seminary and its need of large endowments is the chief matter to be brought before their attention. Some great good should come out of that meeting, and I believe it will—whatever may be the attitude of those present—if we do our part. This is God's work and He expects to be consulted with regard to it. And so I ask you all to be here at the early Eucharist to-morrow morning, and put all your heart into the seminary prayer with special thought of this coming meeting."

Never was there more concentrated prayer in the seminary chapel than on that morning. The meeting down town was educationally valuable, and there was some talk in hundreds of thousands of dollars. There was one challenging pledge of \$5,000 if \$50,000 were raised, another of \$10,000 if \$200,000 were raised; but at that point a committee was appointed to determine what had best be done for the seminary. One pledge of \$1,000 a year for five years was made at the time, as well as several smaller ones. (At the end of the five years that \$1,000 pledge was more than capitalized.) But, near the close of the meeting, when disappointment was being keenly felt by some, and considerable relief by others, a messenger came in with a letter for the chairman. Opening it, he found a check for \$2,500 with the following note:

"Towards the endowment of the Western Theological Seminary on this the one hun-



dredth anniversary of my father's birth, I hereby subscribe \$2,500, knowing of no way in which better to pay my respects to a good man."

The particular significance of this gift seemed to lie in the fact that the donor had never been a contributor to the seminary funds. He said to the Dean a few days later: "I feel the force of the circumstances which you mention. I believe, with you, that it was an answer to prayer. I know very little about the seminary, and I had no intention of giving anything until the impulse came."

The Dean a few days later writing to Miss Margaret Murdock of Charleston, S. C., related the coincidence of the unlooked-for subscription. Her letter in reply contained these words:

"Your letter has impressed me very much. I have sent it to others to whom it may do good. It is like some of the things in Daniel. The dear Lord is very near to us. I feel it more and more. Your seminary shall be remembered when I die."

Miss Murdock died in October, 1917. In her will she made the seminary the residuary legatee; and the residuary portion of her estate was 87 per cent. of its entirety. It has come into the possession of trustees, and is conservatively valued at \$110,000—all in income-bearing securities.

This bequest, together with other donations of \$59,000 this year, has put the seminary out of the jeopardy in which it has lived for thirty-four years.

At their annual meeting at the seminary on January 15th the trustees were greatly rejoiced at the excellent condition of the institution in every respect. It is one of a few theological schools that have weathered the war without breaking down in some directions.

#### PARISH ANNIVERSARY AT ELGIN

The Church of the Redeemer, Elgin (Rev. James Madison Johnson, rector), will celebrate the sixty-first anniversary of its organization on February 17th. This celebration will mark the completion of a two-months' campaign to cancel the entire Church debt of \$9,000. The campaign was inaugurated by a parish supper at which Bishop Griswold introduced William W. Newell, D.D., a Church financial specialist, whose appeal brought pledges in the one evening of \$6,800. A strenuous follow-up campaign by the men of the parish has raised the balance. The campaign has not only raised the debt but has roused the parish to an enthusiasm and unity of effort never before known in its history. The debt-raising campaign was the culmination of three years of intensive effort. A small Sunday school room was enlarged into a parish house in 1915. In this work 112 men did \$3,500 worth of work themselves. In 1916 the church was gutted by fire, three weeks after it had been entirely redecorated. In 1917 the parish spent \$18,000 utilizing what was left in the construction of a new and much larger building. The financial drive just completed leaves the parish free from all debt.

#### FEW RENTALS ABOLISHED AT LA GRANGE

At a recent meeting of the vestry of Emmanuel Church, La Grange, the rector, the Rev. Irvine Goddard, suggested that the system of rented pews be abolished. The suggestion was heartily concurred in and at the annual meeting of the parish on January 20th the recommendation of rector and vestry was enthusiastically received by the people, who voted that there be free pews in the parish after May 1st. Reports of various organizations showed the parish finances in satisfactory condition. Mr.

William Ripley Dorr, until recently leader of the Sixth Regiment Band at Great Lakes, has been appointed choirmaster and organist at Emmanuel Church, and began his work there on February 2nd.

#### IMPROVEMENT FUND AT STREATOR

The congregation of Christ Church, Streator (Rev. James E. Foster, rector), has undertaken to raise \$3,000 to install a new heating plant and make other necessary repairs and improvements. The heating plant refused to work, by some strange perversity, during Christmas week, and all services for that period had to be cancelled. At an enthusiastic meeting on January 17th, \$1,915 was pledged toward the \$3,000 needed.

#### ANNUAL MEETING OF WOMAN'S AUXILIARY

The Woman's Auxiliary of the diocese held its annual meeting at St. Timothy's Church on January 30th. The attendance was nearly four hundred. There was a devotional service in the church at 1:30 P. M., after which came the business meeting, followed by a musical programme and refreshments.

Bishop Anderson made an address outlining conditions in the diocese.

Mrs. Van Schaick, chairman of the nominating committee, read the following names as officers for 1919:

President: Mrs. Edwin J. Randall.  
 Vice-presidents: Mrs. Frederick Greeley, Mrs. Herman Butler, Mrs. Nathan Corwith.  
 Vice-presidents, southern district: Mrs. Robert H. Lawrence.  
 Vice-president, northern district: Mrs. J. W. Burt.  
 Vice-president, western district: Mrs. Edward E. Morrell.  
 Corresponding secretary: Mrs. Edward P. Bailey.  
 Recording secretary: Mrs. A. W. Hobart.  
 Treasurer: Mrs. George O. Clinch.

#### CHURCH CLUB WELCOMES PRESIDENT HOME

On January 25th, the members of the Church Club gave a luncheon to their president, Mr. Angus S. Hibbard, who was welcomed back then, after having spent six months in France in the work of the American Red Cross. Mr. Hibbard received a most affectionate greeting, and gave a stirring account of his experiences at the French front, making special emphasis of religious and Red Cross work. The club is planning a pre-Lenten luncheon next month, when the programme of the noon-day services will be announced.

#### PLAINSONG SOCIETY

Canon C. W. Douglas, Mus. D., who was in Chicago last week, met the newly organized Plain-song Society of the Church of the Redeemer, Hyde Park. The members of the society attended a corporate celebration of the Holy Eucharist on Friday, January 24th, when Canon Douglas celebrated.

H. B. GWYN.

#### DEATH OF REV. E. L. WELLS

THE REV. EDWARD LIVINGSTON WELLS, a non-parochial priest of the diocese of Connecticut, residing in Hartford, died on January 25th after a brief illness of pneumonia.

Mr. Wells was the son of the late Rev. Edward Livingston Wells, D.D., formerly rector of Trinity Church, Southport, Conn. Born in New Haven 57 years ago, he was graduated from the Yale Law School in 1886 and engaged in the practice of law in Bridgeport until he decided to enter the ministry. Studying theology in Salem, Ohio, he was ordered deacon in 1898 by Bishop Brewster of Connecticut and in the

following year was advanced to the priesthood by Bishop Leonard of Ohio. He was successively rector of the Church of Our Saviour, Salem, Ohio, from 1898 to 1900; of the Church of the Good Shepherd, Oriskany Falls, N. Y., 1900-1901; assistant at Calvary Church, Pittsburgh, Pa., 1901-03; rector of St. Luke's Church, Bridgeport, Conn., 1903-09; rector of Christ Church, Guilford, 1909-1916. In the latter year he became a non-parochial priest, although up to the time of his death engaged in the active work of his ministry. He was formerly a member of the state house of representatives and had served as a state auditor, and was a state chaplain of the Sons of the American Revolution.

Mr. Wells is survived by his wife, who was a Miss Rose of Essex, Conn., by his mother, Mrs. Mary Wells of New Haven, two sisters, Mrs. Robert Curtis of New Haven and Mrs. Mary Hertz of Southport, and two brothers residing in New York City. The funeral services were held in Trinity Church, Southport, on January 28th, and interment was made in the family plot in the local cemetery.

#### DEATH OF REV. C. M. NILES, D.D.

THE REV. CHARLES MARTIN NILES, D.D., rector of Ascension Church, Atlantic City, N. J., died on January 22nd, at the rectory, following a long period of ill health.

Dr. Niles was born near Rutland, Vermont, and was the son of Captain Erwin Niles, of the Tenth Vermont Volunteer Infantry, who was killed in the battle of Cold Harbor, and of Flora Wright, of Rutland. He was a graduate of St. Stephen's College and the General Theological Seminary, and was given his degree of Doctor of Divinity by the University of Vermont. Later he took a course in Christ Church College in Oxford, England. He served as rector of Trinity Church, Rutland, Vt.; St. Paul's Church, Ossining, N. Y.; Trinity Church, Columbus, S. C.; and prior to accepting the call to Ascension Church was Archdeacon of Western Florida.

He went to Atlantic City in October, 1909, to succeed the Rev. John Hardenbrook Townshend, who is now serving St. John's Church, Camden, N. J.

Dr. Niles was twice married. His first wife was Mary Webster Parker, daughter of Dr. Parker, of Poughkeepsie, N. Y. One son was born to them. He is the Rev. C. E. Niles, rector at Jordanville, N. Y. His second wife was Mary Frances Doyle, of Wilmington, N. C., by whom he also had a son, Charles Martin Niles. Both the latter and his first son survive him.

Dr. Niles was ordained a deacon on Trinity Sunday, 1888, and the following June was ordained priest by Bishop Littlejohn at Garden City, L. I. Had he survived until next Trinity Sunday he would have completed his thirtieth year in the ministry.

Dr. Niles was always interested in the young men of the churches he served. The Rev. A. S. Lewis, whom he called to this city as his assistant, was a choir boy in one of his former charges, and eight other young men turned to the ministry as a result of the interest which Dr. Niles displayed in them.

#### THE CHURCH SUPERINTENDS DEMOBILIZATION

AN ATTEMPT to bind men discharged from the navy more closely to the home churches has been inaugurated at Great Lakes Naval Training Station. Mr. George C. Murdock has been sent by the Brotherhood of St. Andrew to this station to see what

can be done along this line. He has met with enthusiastic assistance from the senior chaplain, Captain Frank Thompson, U. S. N., a priest of the Church, and from the War Commission's Chaplains. At the request of Chaplains Thompson, Bell, and Mr. Murdock planned and inaugurated a method of handling men released from active service, who often number from six to eight hundred a day.

As each man leaves his name and address are taken, together with the church he says he is connected with. In case he is going to a new place to settle, as many of them are, his denomination is recorded instead of his particular church. To each man is also given a card, reading as follows:

"My Dear Son:

"You are soon going back home. When you get there, line up with the forces in your country which stand for the betterment of life and the good of the community. Among these forces is your Church. You need it, and it needs you.

"Your friend,

"FRANK THOMPSON,  
Chaplain U. S. Navy."

Then yeomen appointed for the purpose send to the church mentioned by each man a letter suggesting that "you and your lay people make every effort possible to tie this man up close to the Church and to enlist in the service of religion and righteousness those qualities of service which he has exhibited here. You will not find him greatly changed, evangelized, transfigured spiritually. Neither, we think, will you find him debased and deteriorated. He is just the same old fellow, but he is particularly ready now, since everything in his life is in a more or less fluid state, to respond to tactful and wise guidance religiously. We know that he will receive this from you."

This service is rendered, under the supervision of Mr. Murdock, for men of all faiths. It is believed that nowhere is this phase of the chaplain's work handled with greater comprehensiveness. It is made possible by the cooperation of our own Church's representatives. The senior chaplain has expressed himself as greatly pleased with the work, and appreciative responses are not lacking from pastors who are thus enabled to find their returning men.

#### PROVINCIAL CHURCH WORKERS WILL MEET

THERE WILL be an important conference of Church workers in the Province of New York and New Jersey, on February 19th, under the auspices of the Commission on Missions. The subjects to be discussed are: Work in the Rural Districts, Work Among Foreign Peoples, and Missionary Organization. The conference will be held in the Church of the Redeemer, Fourth avenue and Pacific street, Brooklyn, N. Y. Bishop Burgess will preside.

#### BEQUESTS

BY THE WILL of Agnes Lathers of New York City, who died on Christmas Day, the Cathedral of St. John the Divine, New York City, will receive \$1,000; the Cathedral of St. Peter and St. Paul, Washington, D. C., \$1,000; Trinity Church, New Rochelle, N. Y., \$1,000; the Domestic and Foreign Missionary Society, \$5,000; Church Periodical Club, \$2,000; General Clergy Relief Fund, \$3,000; Church Temperance Society, \$2,000; St. Luke's Home for Aged Women, \$1,000; Abby House Day Nursery, \$5,000; Free Church Home for Incurables, \$5,000; and St. Luke's Hospital, \$5,000.

#### MEMORIALS AND GIFTS

ST. JOHN'S CHURCH, Savannah, Ga., has ordered a set of candlesticks for the altar to replace the gas standards now in use.

IN HONOR of Bishop Harding's consecration, which took place in Trinity Church, Washington, D. C., on January 25, 1909, Eucharistic lights were placed on the altar for the first time on January 26th.

A SILK SERVICE flag made by Mrs. W. B. Fox of material given by the Woman's Auxiliary and a national flag given by the Sunday school were dedicated at a memorial service in St. Peter's Church, Pittsburg, Kansas, January 13th, in memory of two members of the congregation who gave up their lives in the service of their country.

ALL SAINTS' MEMORIAL CHURCH, Providence, R. I., is to be the recipient of four memorial windows uniform with those already in the church. One, to be given by St. Andrew's chapter of the parish guild, in memory of the heroes of the war, is The Crucifixion. Another, The Annunciation, will be in memory of Louise Foster Waterman. One, in memory of Elizabeth More Erickson will picture The Baptism of our Lord, and Our Lord Blessing Little Children is the subject of the fourth, in memory of Samuel Anthony Hayard.

#### ASHEVILLE

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

About Rev. L. F. Anthony

THE REV. LEE FRONTIS ANTHONY, whose death was reported last week, had been more or less unwell all the fall and his weakened vitality made him an easy prey to the dread scourge. There was no priest near and at his request one of the lady teachers at the school read the prayers of the Church just before he passed away. His mother and sister arriving at Blowing Rock Saturday night in the midst of a raging snowstorm were unable to continue their journey until the following morning. They reached Valle Crucis just an hour after his death. Mr. Anthony was a young man of singularly loveable disposition, and his passing away is a sad loss to the people of the mountains, for whom he had a real love.

#### CENTRAL NEW YORK

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

Every-Member Canvass—Notes of the Parishes

AS THE result of a recent every-member canvass, St. Peter's Church, Bainbridge (Rev. Rudolph W. Nickel, rector), reports an increase of forty per cent. in pledges. The salary of the rector has been increased thirty-five per cent.

THE CONVOCATION of the third district, meeting in Emmanuel Church, Elmira, on January 14th and 15th, heartily endorsed the valuable work of the deaf mute missionary, the Rev. Harry van Allen, and urged the annual offering for this work as a vital obligation.

SEVERAL MISSIONARY fields in the diocese report a deficit in receipts for diocesan work. This is attributed to the new date of ending the fiscal year, the interruption of services by the influenza, and the many appeals for war work and charities.

WORK AMONG the three hundred Greek families in Fulton is being undertaken by the Rev. George T. Gruman, rector of Zion Church.

MR. F. H. PYKE, council member of the Brotherhood from this diocese, has issued a suggestive plan for intensive work, en-

dorsed by both Bishops. The plan contemplates creation of a diocesan service group composed of one layman from each parish, who is to act as chairman of a parish group. The latter group is expected to undertake a local campaign for Church attendance, obtain pledges for stated Communions, and form groups to study practical Christianity. Two books written by Bishop Fiske are among those suggested for study.

MISS JEANNETTE WARREN ZIEGLER, field secretary of the Girls' Friendly Society, is visiting several branches within the diocese, giving information and arousing much interest as to war work done by the Welcome Corps, the Commendation System, the Holiday houses, and the lodges for girls in cities.

AS THE result of a recent every-member canvass, St. James' Church, Clinton (Rev. Robert P. Parker, rector), has cancelled its indebtedness of about \$900.

MEMBERS of the Church in the Seventeenth ward of Syracuse have not been able to attend services regularly or to keep their children in Sunday school because of the distance from any church. They believe that a new parish can be established there, and have arranged for neighborhood services until suitable quarters can be found. The Rev. Dr. Wm. DeLancey Wilson is officiating.

THE PROPERTY of St. Luke's Church, Utica, including the church, rectory, and parish house, has been purchased by a factory and will be used as a social club for their employees. Possession will not be given for one year, during which the officers of St. Luke's expect to procure another site and build.

THE CHURCH OF THE REDEEMER, Watertown (Rev. D. D. Waugh, rector), has recently completed a rectory on the lot adjoining the church.

A BRANCH of the Girls' Friendly Society has been organized in St. Mark's Church, Clark Mills (Rev. W. J. Willson, missionary), with twenty-seven members and four associates.

NEW HEATING SYSTEMS have been placed in St. Matthew's Church, Horseheads, and St. Andrew's Church, Trenton.

#### CONNECTICUT

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

Archdeaconry—Letter from Dean Ladd—Proposed Action for Cathedral Parish

A MEETING for the women of the New Haven archdeaconry will be held in St. Thomas' Church, New Haven (Rev. William A. Beardsley, rector), on the afternoon of the 13th. Addresses will be given by Mrs. E. C. Acheson, president of the diocesan branch of the Woman's Auxiliary; by Miss Bessie L. Franklin, diocesan treasurer of the United Offering, and by Miss Sophia G. Palmer, chairman of the Junior department of the Woman's Auxiliary.

THE SUBJECT of the Mary Fitch Page Lectures for 1919 given at the Berkeley Divinity School by the Rev. Percy Dearmer, D.D., on the 3rd, 4th, and 5th, insts. was The Fruits of the Spirit.

DEAN LADD of the Berkeley Divinity School has sent to the clergy a circular letter concerning young men now coming back from the army who are seriously considering the ministry, and others who have a real vocation for the ministry. The school would like to assist any young man who has gifts of character and leadership and otherwise gives promise of usefulness in the ministry, and it is ready to take in returning

soldiers at once rather than wait until next fall. The Summer School of Theology, already announced, should make special appeal to men returning from military service, and will help to shorten their time of preparation for the ministry.

AT THE recent annual meeting of Christ Church, Hartford (Rev. Samuel R. Coilladay, rector), it was voted to call a special parish meeting at an early date, to act on the invitation extended by the trustees of the Cathedral Church of the diocese to make Christ Church the Cathedral.

CUBA

H. B. HULSE, D.D., Miss. Bp.

Death of Mrs. Myers

NOT ONLY the members of the Cathedral congregation but also the whole community of Americans in Cuba who knew her were terribly shocked at the news of the death of Mrs. G. B. Myers, wife of Dean Myers, in Greenwood, Miss., on January 22nd. She had been in perfect health and had been called to the sick bed of her mother in Greenwood. On the train she contracted the prevalent disease of influenza and this developing into pneumonia she died almost immediately on her arrival. Her loss will be felt everywhere, in church and in society. In both which she was a great power, through her personal attractions and her ability. She left two little children.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Clerical Brotherhood Considers New Hymnal

AT A MEETING of the Clerical Brotherhood of Delaware, held in Wilmington, January 15th, a resolution was passed calling attention to the fact that the price of the New Hymnal, fixed at \$1.50 per copy unless 100 are ordered, is a discrimination against the small parishes, which, unable to use so many, would find it a hardship to pay fifty per cent. more for each book used. The suggestion is made that the price be fixed at \$1.00 if ordered in quantities of fifteen or more, in the belief that the lower price will conduce to a wider use of the Hymnal and its earlier introduction. It is believed that the Hymnal Corporation is as desirous of promoting the use of the Hymnal in small parishes as in large ones, and that the change in price will induce that result.

GEORGIA

F. F. REESE, D.D., Bishop

Need of a Native Ministry—Death of Son of Rev. S. B. French—Doubled Apportionment—Labor Bureau in Colored Parish

BISHOP REESE remarked recently before the Savannah clericus, in an address on Securing Men for the Ministry, that in the ten years of his episcopate he had not ordained one native Georgian. He pleaded with the clergy to look out for likely men, as the apostles did in choosing the deacons, and also by sermons to arouse young men to the importance of the ministry. At this meeting a protest was made and filed with the board of health against the influenza ban, which closes the churches of the city for the third time.

THE REV. S. B. FRENCH, vicar of St. Jude's Church, Brunswick, has been bereaved in the death of his only son.

CHRIST CHURCH, Savannah, nearly doubled its apportionment to General Missions in contributing \$2,000.

THE REV. J. H. BROWN, of St. Augustine's Church, Savannah, has started a labor

bureau in connection with his mission, to provide colored help where needed.

BISHOP REESE is making visitations in South Carolina for Bishop Guerry, who is still overseas with the Y. M. C. A.

AT THE annual meeting of Christ Church, Savannah, it was unanimously decided to discontinue pew rents after this year.

KANSAS

JAMES WISE, D.D., Bishop

Memorial Service at Chanute—Conference and Retreat for the Clergy

AT ST. PETER'S CHURCH, Pittsburg (Rev. J. H. Harvey, rector), a memorial service was held on the first Sunday after Epiphany, for two men had given their lives for their country, Lieutenant Gilbert M. Lewis and Corporal Ben. Fuller. Also a service flag was dedicated with 31 stars, along with the national colors. On that day also was started the educational campaign for the every-member canvass, which had been postponed so many times owing to the epidemic and the inability of the Archdeacon to come that it was hard to convince the people it was really to begin. The Rev. R. Y. Barber helped with the work. It was the first time the canvass had ever been made. Pittsburg is a very busy place of 20,000 people. A state normal there has one thousand students from all over the state. Besides, there are 20,000 people scattered all over the county in the coal mines, representing about all the nations of Europe. The community ought to be served by an expert and the problem for Americanization put up to the national Church. Opportunities are on so vast a scale that they depress rather than encourage the local parish.

AT GRACE CHURCH, Chanute (Rev. R. Y. Barber, rector), the vestry at its last meeting made a substantial increase in the rector's salary.

BISHOP WISE has arranged a conference and retreat for the clergy the last week in February. The Rev. E. M. Cross, rector of the Church of St. John the Evangelist, St. Paul, Minn., will conduct the retreat.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

New Parish House—Anniversary Services

EXTENSIVE PLANS for enlargement of the work of St. Bartholomew's Church, Brooklyn, have been announced by its rector, the Rev. Frank M. Townley. Two lots lying east of the church have been purchased and a new parish house will be erected solely as a community center. It will be equipped with a gymnasium, reading room, and shower baths. The old parish house will be remodelled for parish purposes. The expenditure will be more than \$60,000. The new parish building, to be called St. Bartholomew's Memorial Home, will be dedicated to the memory of four men who lost their lives in the service.

SERVICES WERE held on January 23rd in Calvary Church, Brooklyn, to mark the seventieth anniversary of the church and the twenty-fifth of the ordination of the rector, the Rev. John Williams. John T. Bladen delivered the historical address and there were speeches by the rector and the Rev. John Howard Melish. At the conclusion of the addresses and benediction by the Rev. Dr. William Sheafe Chase the congregation repaired to the Sunday school rooms, where refreshments were served and dancing was enjoyed. A mahogany clock with a silver dial and chimes was presented

to Mr. Williams by the vestry, in recognition of his silver jubilee as a minister. The presentation speech was made by Albert E. Disney. Mrs. Williams received a bouquet, and Mrs. Disney, the oldest member of the church, a basket of flowers.

MARQUETTE

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

Memorial Service

A MEMORIAL service was held in St. James' Church, Sault Ste. Marie (Rev. S. H. Alling, rector), in honor of Major Charles Mathews, who died in France as a result of shell shock. The Knights of Pythias, the Elks, and the Maccabees were present. Major Mathews is seventh from the parish to give his life in the service of his country.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Annual Reports

PARISH REPORTS for 1918 show the diocese harmonious and active. Few changes have taken place among the clergy. The death of the Rev. W. F. Bachman made vacant St. Alban's Church, Indiana Harbor. This vacancy has been filled by the Rev. L. E. Morris, who entered on his duties on January 19th. In anticipation of his coming the people had newly furnished the priest's apartments, and on January 21st gave a reception to the new incumbent. Some two hundred parishioners and eight of the diocesan clergy were present.

TRINITY CHURCH, Logansport, has united all interests, elected a strong vestry, and called the Rev. George H. Richardson, Ph.D., to the rectorship. He will enter on his duties the last of February.

CHRIST CHURCH, Gary, has during the past year raised and disbursed \$8,000, relieving itself of much of its burden of debt.

MILWAUKEE

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

Death of Charles F. Hibbard—And of Clarence E. Day

CHARLES F. HIBBARD, one of the most valued members of the Cathedral congregation and of the chapter, passed to his rest after a long illness on Wednesday of last week. Mr. Hibbard was a graduate of Racine College and a trustee both of that institution and also of Nashotah House. He had given much service to the Cathedral during a long term of years and had hosts of friends both in the Church and outside. His loss to the Church militant will be keenly felt. Mr. Hibbard is survived by two sons and a daughter. Mrs. Wm. K. Winkler. The burial service was held at the Cathedral on Saturday, conducted by Bishop Webb and Dean Lathrop.

ALL SAINTS' CATHEDRAL, Milwaukee, suffered severe loss when Mr. Clarence Eugene Day was killed in action in France on November 5th, six days prior to the signing of the armistice. Mr. Day had been affiliated with the Cathedral since childhood and was a faithful communicant. He had been a member of the Servers' Guild for fourteen years and was on the executive committee of that guild. He was a member of the state militia for a number of years, served in the Mexican campaign, and after honorable discharge enlisted in the marine corps in May, 1918. On the Sunday in the octave of the Ascension, May 12th, he acted as thurifer at the Cathedral and left for camp the next day.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop

**Summary of War Work—Woman's Auxiliary—  
Sunday School Institute**

IN CONJUNCTION with the dioceses of Pennsylvania and Newark, the diocesan war council has built, paid for, and maintained St. George's Church and Club House at Camp Dix, with a resident chaplain and a number of voluntary chaplains and other workers at cost of \$60,000. The Rev. Karl M. Block has resigned recently as civilian chaplain to become rector of All Saints' Church, Norristown, in the diocese of Pennsylvania.

IN CONJUNCTION with the diocese of Pennsylvania and the General War Commission, our council has built and paid for an \$11,000 chaplain's building at Wissahickon Barracks' Cape May, and given the naval chaplain the assistance of a priest.

THE RECTOR of St. Bernard's, Bernardsville, the Rev. Thomas Conover, gave three months' devoted work at the beginning of last year as chaplain at Camp Vail and since then, the rector of Rumsen, the Rev. W. D. Dale, has held regular services. There is no church building, but the Holy Communion has been celebrated in the Y. M. C. A. hut, and the sick men have been visited.

WHILE NO regular services have been maintained at Fort Hancock, a recreation house has been opened at Highlands, the rent having been provided for by people of St. George's, Rumsen. In addition, the diocesan war council has finished the interior of St. Andrew's parish house at Highlands so as to provide a center among girls of that neighborhood engaged in war work.

THE RECTOR of St. James' Church, Piscataway, the Rev. Dr. Gifford, has maintained a regular Sunday celebration of the Holy Communion at the different Y. M. C. A. huts at the Raritan River Ordnance Depot, besides giving much time to visiting among the men.

THE RECTOR of the Church of the Advent, Cape May, the Rev. P. S. Howe, with the assistance of the civilian chaplain at Wissahickon Barracks, has maintained regular Sunday celebrations of the Holy Communion and ministered to the men during the week at the reconstruction hospital. He has also, with other interested people, maintained a club house for the sailors.

THE LOWER DIVISION of the Woman's Auxiliary met in St. Paul's Church, Camden, on January 29th. The principal speaker was Deaconess Goodwin. The Bishop outlined plans for the annual meeting at Atlantic City during the diocesan convention.

THE SUNDAY SCHOOL INSTITUTE of the Camden district also met recently in St. Paul's Church, Camden, the principal speakers being the Rev. Messrs. L. W. Caley, C. S. Lewis, and E. S. Pearce.

**NEW MEXICO**

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

**Missions in Big Bend District**

THE REV. CLARENCE STUART McCLELLAN, Jr., has recently been appointed head of the missionary district of the "Big Bend" in West Texas. This missionary field, perhaps the largest in the United States, covers an area of 32,000 square miles and is three times the size of Belgium and larger than Ireland and South Carolina together. It extends for hundreds of miles along the Southern Pacific railroad immediately north of the Rio Grande. All through this territory are detachments of troops and one

large camp of over 2,500 men at Marfa, where the Rev. Mr. McClellan has his home in the rectory of St. Paul's Church. Mr. McClellan has recently inaugurated a movement for a new community center for Marfa where soldiers will find a club for dancing, pool, and reading. A theatrical society will also be formed. At Alpine, another station on this vast field, plans are out for a new church to be erected this spring. Mr. McClellan visits Fort Stockton, Fort Davis, Sierra Blanca, Van Horn, Pecos, Marathon Sanderson, Langtry, and many other places, where he has established monthly services and is carrying on systematic instruction.

**PITTSBURGH**

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

**Conference on School Standard of Excellence**

JANUARY 27th a great conference of rectors and superintendents of diocesan Church schools was held in Calvary parish house, Pittsburgh, to discuss the standard of excellence adopted by the diocesan Board of Religious Education. The Rev. William Porkess presided. An address of welcome was given by the rector of Calvary Church. The standard of excellence consists of ten phases. Ten-minute addresses were made by the Rev. Messrs. R. N. Meade, R. E. Schulz, Geo. W. Lamb, and Lewis B. Whittemore. Mr. E. J. Edsall was the lay speaker to whom were assigned the ten different phases of the standard. An outline of the Church school banner contest was presented.

**RHODE ISLAND**

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

**Missionary Campaign for Next Fall—Service for Acolytes**

THERE HAS always been a missionary spirit in the diocese, active enough to overtop its apportionment. At a conference held in St. John's parish house, Providence, on January 29th, a scheme for a missionary campaign was presented by the Rev. L. G. Wood and the Rev. R. W. Patton, D.D., and it was resolved to take it up in the fall. It was Dr. Patton's first appearance in Rhode Island, and by his wonderful gift of oratory, coupled with his zeal for missions, he made a deep impression, deepened still further the next day at the annual meeting of the diocesan Auxiliary in All Saints' Church, Providence. There he made an address for the Church institutions for negroes, presenting the world idea held by the Church for missions—as the one way to make the world safe for democracy. At this meeting Miss Helen Littell spoke of the Church General Hospital at Wuchang, and Mrs. Walter Hughson of hospital work among the mountain whites of North Carolina.


IN COÖPERATION with the guild of servers, St. Vincent's Guild of St. Stephen's Church, Providence, commemorated its thirty-fourth anniversary on Sunday evening, January 26th. The Rev. Frank Damrosch of Trinity Church, Bristol, preached the sermon, in which he compared the boys' organizations with the army, for they were enlisted to fight the battle of life with spiritual weapons. After the sermon there was a solemn procession, with crosses and banners and candles, and Maunder's Te Deum was sung before the altar.

**SOUTHERN FLORIDA**

CAMBRON MANN, D.D., Miss. Bp.


**The Greek Epiphany**

THE GREEK EPIPHANY, which falls this year on January 19th, was celebrated at Tarpon Springs, Florida, with unusual cere-



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mony. The Rev. T. J. Lacey of the Church of the Redeemer, Brooklyn, N. Y., was appointed by Bishop Parker to represent the Anglican and Eastern Church Association. He bore a beautifully engrossed letter of greeting and was given a place in the church and in the public procession, and was appointed to read the gospel in English at the service. The local Episcopal Church omitted its service that the congregation might unite with the Greeks for the great celebration.

**SOUTHERN OHIO**

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

**Bishop Vincent May Soon Sail for Europe—  
Rev. G. H. Hills Loses Son in Service**

BISHOP VINCENT returned from a trip to New York in connection with the Commission on Faith and Order in time to celebrate the thirtieth anniversary of his consecration on St. Paul's Day. The Bishop celebrated Holy Communion at St. Paul's Cathedral with Bishop Reese, the Coadjutor, as epistoler, and Bishop Matthews of New Jersey as gospeler and preacher. After the service a luncheon was given by the Cincinnati clericus in honor of the Diocesan at the Queen City club, and he was presented with a suit-case of walrus hide handsomely fitted. On the following evening a parish supper was given at the Cathedral in honor of Bishop Matthews, the former Dean. Bishop Vincent will probably sail early in March for Europe as a member of a delegation of the Commission on Faith and Order, possibly visiting Rome, Moscow, and other points after a preliminary visit to London.

THE REV. GEORGE HEATHCOTE HILLS, rector of Grace Church, Avondale, Cincinnati, has returned from six month's duty as a Y. M. C. A. Secretary in France. The *Times-Stars* says, in an eulogistic article: "A black band on the sleeve of the Cincinnati rector is emblem of a personal sacrifice greater than his period of service. His son, Pierson Heathcote Hills, 29, died two weeks ago at Norfolk, Va., where he was in training with the United States Naval Reserve. Mr. Hills arrived in this country on the *Rochambeau*. His first assignment overseas was as chaplain of Hospital No. 45. He went to France with the 339th artillery and returned with the same regiment. Previously to his departure from France he visited many former scenes of conflict as the guest of General Dawes."

**SPRINGFIELD**

GRANVILLE H. SHERWOOD, D.D., Bishop

**Diocesan Finances**

THE REPORT of the treasurer of the diocese to the board of finance at a meeting on January 21st at the Bishop's house shows the diocese to have had the best year financially it has had in many years past. In spite of the large demands on the people for war work, the epidemic, the absence in war service of several of the clergy and a large number of men, more money was paid in than for many years before, and more parishes and missions paid up in full their quotas. Thirty-four out of fifty-four parishes and missions paid assessments in full and a number cleaned up arrears.

The total diocesan assessment was \$7,819.50, and the total paid was \$6,813.67. The total amount of the assignments to diocesan missions for support of their missionaries was \$6,193, of which \$5,438.04 was paid. Seventeen out of twenty-six having paid in full. Total receipts for diocesan assessment fund were \$12,903.87, including interest \$1,922.85. The diocese is free from

debt and looks forward with confidence and hope. It is slowly but surely climbing up to a place of honor among the dioceses which pay their apportionment to general missions.

**TENNESSEE**

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

**Eastern Relief—Convocation**

THE REV. GEORGE O. WATTS of Columbia and the Rev. H. F. Keller of Fayetteville were at the head of their respective county organizations in the drive for the Relief of the Armenians in the Near East. Both of their counties went "over the top".

THE CONVOCATION of Nashville met at St. Paul's Church, Franklin, on February 4th and 5th. The programme provided for discussion of Pastoral Visiting, Literal Interpretation of the Bible, and The War and Reconstruction.

THE BISHOP made the principal address recently at a conference of the colored educational interests of the South, held at the Tuskegee (Ala.) Institute.

**WASHINGTON**

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

**Bishop Harding's Anniversary—Diocesan Social Center—The Cathedral—War Commission**

THE ANNIVERSARY SERVICE of St. Paul's Church was held on January 26th, and observance was made of the tenth anniversary of the Bishop's consecration. Bishop Harding said that with the exception of one year when he was curate of Trinity Church, Geneva, N. Y., all his ministry had been spent in churches bearing the name of St. Paul; four years as curate of St. Paul's, Baltimore; twenty-two years as rector of St. Paul's, Washington; and ten years as Bishop, whose particular care was the Washington Cathedral of St. Peter and St. Paul. He said that the two outstanding features of his episcopate were the progress of the Cathedral in the perfecting of its organization and in the structure of the fabric, which had gone forward beyond his dreams and the deepening sense among the churches of the diocese of their responsibility of the cause of missions; all rural and suburban parishes having the year met their apportionment, and city parishes having done more than ever before. Bishop Talbot also made an address.

THE CHURCHMAN'S LEAGUE met on January 27th in Trinity parish hall, so that the members might see the improvements in the building and the room to be used as the diocesan social service center. A paper was read by Admiral Charles H. Stockton on the problems of the "after war" period. The Rev. Mr. Covell, secretary of the diocesan social service board, spoke on the Soldiers' Challenge and the Church's Answer—A Venture in Christian Social Service, and outlined the proposed work at Trinity. The parish hall is now ready for its work as the diocesan social service center. The entire building has been painted by a detachment of marines through the courtesy of Major General George Barnett, the only expense being the cost of the paint. The heating apparatus has been repaired; three small rooms have been thrown into one, which has been made comfortable with rugs, curtains, reading tables, and easy chairs. The basement has been fitted up as a dormitory for enlisted men on duty or on leave, and the second floor made into a large audience chamber where lectures, plays, and dances may be given. The formal opening of the diocesan social center will take place on February 8th, when a reception will be

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given by a branch of the Navy League, which will cooperate in carrying on the work among soldiers and sailors.

A MEETING of the New York committee of the Washington Cathedral Association was held at the home of Mr. Archibald D. Russell in New York City on January 21st. The Rev. Dr. William T. Manning, Bishop Harding, and Dean Bratenahl were the speakers. Mr. Frederick Partington gave an illustrated lecture showing the relation of the Cathedral to the capitol city plan originated by Washington, and its association with the cathedrals of the old world. Dr. Manning said that the American people could participate in no more fitting thank offering to God for the outcome of the war, and no more appropriate memorial to the American lives spent in the struggle, than the completion of the National Cathedral at Washington.

"We cannot think of the National Cathedral," said Dr. Manning, "without thinking of the relation of such a building to the life of our country. We think of the glorious site on which the building is rising, looking out over Washington as the temple looked out over the Holy City. It is a symbol to us and to all men of what religion must be to the life of our land. It is a symbol of the fact that democracy can be safe for ourselves and the world only when it is developed in the fellowship of Jesus Christ."

"The National Cathedral," Bishop Harding said, "can be completed in five years, because the call of the hour is for the kind of work the Cathedral can do. In its contribution toward reconstruction the principles, teachings, and example of our Lord will have a part. Besides we shall have an organization of living men to promote the worship of Almighty God, religious education, social betterment, and missionary work in our own land and throughout the world."

Dean Bratenahl announced that the amount of subscriptions, donations, and gifts received since the Cathedral was undertaken totalled \$2,508,000; and that sum represented all sorts and conditions of people and contributions in all amounts.

THE DIOCESAN war commission has issued a statement that in addition to Washington's share of \$6,000 in the \$250,000 fund needed by the Church War Commission the diocese has obligations of its own. First comes its share in the maintenance of Epiphany Chapel, Camp Meade, which is now, and will be for a long time to come, a demobilization center; and then there is the urgent necessity of sustaining the work for the soldiers and sailors passing through Washington from demobilization camps. For these special duties, the commission needs \$2,000.

THE VEN. J. H. GRIEG, Archdeacon of Worcester, who will come to this country in February for missions in various cities, has the following appointments for his week in Washington:

- February 16th—11 A. M., Washington Cathedral.
- 8 P. M., the Church of the Epiphany.
- February 17th—Quiet day for the clergy in Washington Cathedral.
- February 18th—1 P. M., Clericus.
- February 19th—11 A. M., Sunday School Institute, Church of the Epiphany.
- 4 P. M., Virginia Theological Seminary.
- February 20th—Quiet day for women, St. John's Church.
- February 21st—Quiet day for all Church workers, Trinity Church.

AT THE annual joint missionary meeting of the Sunday School Institute and the Woman's Auxiliary, in Epiphany parish hall on January 21st, the speaker was the

Rev. Dr. N. H. B. Cassell, President of the College of Liberia, Monrovia, West Africa. Dr. Cassell told of the college and his hopes for its future.

THE COLORED clergy and laity have formed an organization to be known as The Episcopal League. The first meeting was held at St. Mary's Chapel on January 28th, the Bishop making an address.

THE COMMITTEE on increased powers of the third Provincial Synod met at the Bishop's House on January 28th. Bishop Harding and Bishop Garland were present,

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besides a number of the clergy. Proposed memorials to General Convention from the first and second provinces were discussed, and a committee appointed to prepare a report for the meeting of the Synod in Baltimore on February 21st. The committee on various races of the Province of Washington met immediately afterwards.

THE ANNUAL meeting of the contributors to the Epiphany Church Home was held on January 6th. Dr. McKim, the president, submitted his report. Twenty ladies are at present in the home. A legacy of \$1,500 has been left the institution by Miss Emma Janney.

**WESTERN MASSACHUSETTS**  
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**Woman's Auxiliary**

THE DIOCESAN branch of the Woman's Auxiliary met in Christ Church, Springfield, on January 17th. Bishop Davies administered the Holy Communion and preached. After a recess, the business meeting was presided over by Mrs. Edgar A. Fisher, of Worcester.

The treasurer's report showed that all pledges had been met. The president urged a larger current expense fund that she had in mind for a long time. Mrs. Fisher is president for the ensuing year.

The meeting was closed with an address by Miss Grace Lindley, general secretary of the Auxiliary. The Advent Call was the main topic of the address, also of Mrs. Bartlett's report.

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**G. F. S. Bulletin**

THE FEBRUARY *Bulletin* of the diocesan Girls' Friendly Society is enlightening—a long list of friendly deeds.

**CANADA**

Deanery of Hamilton—Great Memorial Window in Halifax—A Pastoral on Church Unity

**Diocese of Athabasca**

BISHOP ROBINS has gone to England.

**Diocese of Niagara**

AT THE meeting on January 13th of the clergy of the deanery of Hamilton, Canon Daw in the chair, Canon Vernon, the General Secretary of the Council of Social Service, gave a brief address on the work of the Council. Bishop Clarke was present. Canon Vernon preached in St. Thomas' and in St. Peter's, Hamilton, the previous day.—

THE WEST HAMILTON men's club was organized for the present year at a meeting held in the parish hall of Holy Trinity Church, Hamilton. Special arrangements are being made to interest soldiers in the club.

**Diocese of Nova Scotia**

AT THE annual meeting of the Woman's Cathedral League, in Halifax, results for the year were declared satisfactory. Dean Llwyd spoke of the significance of the great memorial window in All Saints' Cathedral, Halifax, in memory of the hundreds of Nova Scotia boys who have been content to die that the Empire may live. For one thing it will stand for the Catholic principle of universal brotherhood, the Dean said, since it is not to be a memorial to men who were members of the Church of England only, but to all the men from the province who died.

**Diocese of Ottawa**

SPEAKING at the last meeting of the Ministerial Association of Ottawa, Bishop Roper told of the work of the Federal War Service Commission, of which he is chairman. He outlined the work being done by the repatriation committee in helping families returning from England.—AT ST. LUKE'S Church, Ottawa, all branches of work show marked increase. The building is overcrowded and operations for a new church will quite likely be commenced this year. A new organ and pulpit have been installed.

**Diocese of Toronto**

BISHOP SWEENEY issued a pastoral letter in connection with the Octave of Prayer for Unity from January 18th to 25th, asking his clergy to try to arouse "a deeper interest in this most important subject." He spoke of "the almost universal longing for unity amongst Christians, which is one of the most hopeful signs of the times".—FUNDS are being raised in St. Matthew's Church, Toronto, to place an oak reredos in the church in memory of Canon Farncomb, a former rector.—THE JANUARY meeting of the Sunday School Association of the deanery of Toronto was held on the 20th in St. Philip's Church. A round table conference was conducted by the Rev. M. S. Mason. Miss Frances Withers, of the Church Missions House, New York, was invited to address the meeting.—IN THE religious census recently made in Toronto, the Anglicans still lead in the point of numbers, being 145,343, the Presbyterians coming next with 96,403.—AT THE induction to the rectorship of the Church of the Epiphany, Toronto, of the Rev. Canon Hague, the preacher was Canon Dixon. Canon Hague was at one time assistant at St. George's, Montreal.

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HOLY BAPTISM. PLATE 25.

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