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# The Living Church

VOL. LVIII

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ONLY AS we are true to ourselves can we be true to our friends. God's love must be perfected in us in order that we may love others perfectly.—E. V. H.

# The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 29, 1917

NO. 9

## World Inspiration

**There's a murmur and a rumor in the air;  
There's a light on the horizon, far and fair;  
Past the reddest reek of war  
Breaks a dawn worth fighting for  
As we slay the beast of slaughter in its lair:  
Help to slay the beast of slaughter in its lair.**

**Let the little empires hurry to and fro.  
One-man-rule has killed too many and must go.  
Can the round world safely be  
Partly slave and partly free?**

**Hear the guns of all free nations answer "No!"  
Help the guns of all free nations answer "No!"**

**Through the drumming, drumming, drumming of the guns,  
There's a message and a certainty that runs:  
When all kings are put away  
Till the dawn of Judgment Day**

**It will make the world the safer for our sons:  
Help to make the world the safer for our sons.**

**Never dream we wish our glory to increase.  
No, we go to warfare so that war may cease.  
Let our hearts'-blood wash Man free  
From the stain of tyranny.**

**We would cleanse the world to meet the Prince of Peace:  
Help to cleanse the world to meet the Prince of Peace.**

*Louis Tucker.*

# EDITORIALS AND COMMENTS

## Carry On: A New Year Message

THIS is a message for the New Year. "Carry On" is a new expression, minted in the furnace of the war, and jammed hot into our vocabulary. It may have enjoyed an uninterrupted currency for years in Cockney slang, but it has been redeemed and recoined in Flanders, and approved by the Academicians of camion and trench. It is not a romantic phrase as men count romance. "Forward! Charge!"—those are romantic words. They go at a gallop. But they belong to the past, to days of light brigades of cavalry, to days when the bugle called "Boots and saddles", the days of swinging sabres and plumed hats, and horses neighing for the battle.

"Carry On" is different. Its glory is not the glory of flashing sword; its splendor is not the splendor of clanking sabre and rattling spurs. Yet it has a glory and splendor of its own, the glory of dogged duty, the splendor of determined men. "They're loaded down like pack animals, their shoulders are rounded, they're wearied to death, but they go on and on. They're not heroes, but only very tired men determined to 'carry on'." Thus a writer from the front describes them. But they are heroes. Men who have "the amazing guts to wear their crown of thorns as though it were a cap and bells"; men who slip and slither about in the treacly mud of the trenches and shiver in cold downs, and sleep in verminous dugouts, and face death and the "trip west" calmly and unafraid; men whose splendor is in their souls.

We need not hesitate to call across the water a "Happy New Year" to them. The greeting is not grim irony or idiot tale signifying nothing. They are the Happy Warriors. Every one of them when

"Called upon to face  
This awful moment to which Heaven has joined  
Great issues  
Is happy as a lover."

"If only they hold out!" That is what one hears along the trenches. If only who hold out? "The civilians!" No doubt about the soldiers. They will hold out. No doubt about our American troops. They will "carry on". An Englishman who stood on the pavement in Cockspur street and watched the first contingent of American troops go marching through London, has sent the message back to us: "I have seen a portent. The world is made safe for democracy." He stood in the crowd awaiting them and wondered what new thrill could come from these American troops. The French poilus, swinging by gay and gallant, tossing kisses to the women, ah, they were soldiers! And the Tommies trudging along with jest and rollicking song, the Indians passing "like a splendidly carved frieze"; the Canadians "marching with free and independent swing"; the Scotch, with pipes a-skirlin', each of these bodies of marching men brought a national message, a racial message, singular, clear, unmistakably its own. Now what would the American note be? First came the band, and then Old Glory, and then the men—"solemn, bronzed men, loose of limb, hard and strong, with a curious set expression of purpose about them. And they looked neither to the right nor the left; nor did they look up or smile or apparently take any notice of the cheers we raised. We strained forward to see their faces and we cried out to them our welcome." Anglo-Saxon types, Celtic, Slavic, Latin, yes, and Teuton too—all were there, "yet not one of them that had not something else that marked him A United States-Man." Tramp, Tramp, Tramp, "our present and immediate task is to win the war!" Tramp, Tramp, Tramp! we must hurry on to accomplish it. "For once and all the matter must be settled."

Tramp, Tramp, Tramp! "The world must be made safe for democracy." "And I understood"—says the spectator—"I understood the silence of these grim men. They seemed to epitomize not merely a nation, not merely a flag, but the unbreakable sanctity of human rights and human life. This is no longer a war, it is a crusade!"

Carry on!  
They will.

Those solemn soldiers are the head of our "liberating lance". But we at home, will we "carry on"? They are the *men behind the guns*; we are the *men behind the men behind the guns*. And we must "Carry on!" We do not know *when* the war is going to end. Many are guessing, though they are fewer than they were. No one would care to make a very large wager upon the date. The man who knows doesn't live on our street. We never have met him.

"Positive evidence have I none,  
But my aunt's charwoman's sister's son  
Heard a policeman on his beat  
Say to a housemaid in Downing Street  
That he knew a fellow who had a friend  
Who knew when the war was going to end."

But no one can give his name or address. We do not know *when* it is going to end, but we know *how* it is going to end—provided we "stick it" as the English say, provided we hold fast, stand our ground, provided we carry on.

Our men at home are splendid. Our civilians are putting themselves, their time, their money, their thought, their power, into the cause. And our women? Well, here is a verse that one of my friends wrote the other day, a mother with a son, which tells the story:

"A woman said to me, 'Are you not glad  
Your son is far too young to go to France?'  
'Madame, I envy every youth who goes,  
And every mother of whose flesh they're made.  
You say, 'They may be killed, those tawny lads.'  
Young men die here clad in the garb of peace:  
Grim death respects not time, nor place, nor age.  
But over there those lads in camp and trench  
Have laid youth's doubts aside; a sacred cause  
Thrills every heart; inspires them as they stand  
Together, facing the fierce hordes of hell.  
To fight with brothers for one's brother man,  
To fight that women's tears may cease to flow,  
To fight for safety of a little child,  
Is life indeed. Our soldiers are alive!  
Death comes to all; real life belongs to few.  
Could any mother ask a greater boon  
Than that her boy may live before he dies?"

That is the spirit of our American mother. Behind the Army and Navy is the government and behind the government a hundred million people, a free and united and determined Nation—and behind the Nation is God!

God! HE IS the one King whose throne shall not be overturned. God! HE is the one Great Leader in this war. Mr. Wells is right. "He is our King to whom we must be loyal. He is our Captain. God is no abstraction, nor trick of words. He is as real as a bayonet thrust or an embrace. 'Was it possible for Napoleon to win Waterloo?' asks Victor Hugo. We answer in the negative. Why? On account of Blucher? No: *on account of God!* The principles and elements on which the regular gravitations of the moral order, as of the material order, depend, complained. Streaming blood, overcrowded graveyards, mothers in tears, are formidable pleaders. When the earth is suffering from an excessive burden, there are mysterious groans from the shadow, which the abyss hears. Waterloo is not a battle, but a change of

front of the Universe!" This war is not a mere war. It is a change of front of the Universe too.

The other night a little boy walked along the street holding his father's hand. The night was clear, one of those nights when

"the moon doth with delight  
Look round her when the heavens are bare"

—no, not quite bare, for one clear star was shining. "Daddy," said the little fellow, squeezing his father's hand, "God has hung out His service flag too, hasn't He? He must have a son in the war!" Yes, my son, He has a Son in this war; His only-begotten Son.

And the Body of that Son is none other than His Church. The wounds in the Hands and Feet and Side are clearly seen. The Body has been sadly torn. The Body suffers, but the Body must "carry on". The Church is itself a great army. Every enlisted boy and girl, every enlisted man and woman, has been signed by the sign of the cross "in token that he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world, and the devil: to continue Christ's faithful soldier and servant unto his life's end." If you are baptized you are pledged to "carry on".

Who is the slacker? The man who dodges his duty! The man who goes back on his leader! The man who turns traitor to his cause! Who is the Christian slacker? The enlisted Christian who deserts Christ. Who is the Church slacker? The man or woman who claims exemption from Church service and Church sacraments and Church offerings and Church duties of every sort when the battle is on, the fighting is heaviest, and the need is sorest.

The New Year calls every Christian to renew his solemn vow and covenant to Christ and His Church. The calls, the demands for money, for time, for service, for sacrifice, are legion, but the supreme call is from Jesus Christ. The civil calendar writes Janus upon the first day of the New Year—Janus of the double face:

"I am Janus, oldest of Potentates;  
Forward I look and backward and below,  
I count as god of avenues and gates  
The years that through my portals come and go"

—but the Church writes upon that first day another name, the name above every name—*Jesus*—the name of the Beloved Captain. There it is at the beginning of the year in the gospel for the Feast of the Circumcision, the human name of God displayed upon our New Year's banner. Forward we go into the unknown following that victorious sign. Apollyon may come and straddle the King's highway, breathing threatenings and slaughter. Giant Despair may drag us to the gate of Doubting Castle, and Lord Luxurious, and Sir Having Greedy and my Old Lord Lechery and Mr. Cruelty, and Mr. Liar and Mr. Implacable and all the rest meet us in the way; yes, and Leviathan himself, who "esteemeth iron as straw and brass as rotten wood and who laugheth at the shaking of a spear". They shall all come about as bees, but they shall be "extinct as fire among the thorns, for in the name of the Lord will we destroy them."

Our Church is "carrying on". Every parish and mission is giving its sons and daughters to the cause. Each has its honor roll. Every bishop is visiting camps to minister to soldiers the gifts of eternal life. The War Commission has its volunteer chaplains in almost all of the cantonments. It has also a bishop in France to superintend the work among our own contingent over-seas. Our women are at work on Red Cross supplies and surgical dressings. We are all subscribing to Liberty Loans and the Red Cross, and the Y. M. C. A., and funds innumerable for Armenian sufferers, Belgian sufferers, Serbian sufferers, little French orphans, and poor French blessés. But are we neglecting the Diocesan Home for the Aged? Are we forgetting the Diocesan Home for Children, and the Church House of Mercy, and the House of the Good Shepherd, and the hospitals of the Church, and the missions of the diocese, and the great world-wide work of Church Extension carried on by our General Staff? Are we pressing the battle at home and pressing it on the frontiers where our faithful missionaries are holding the first line trenches?

Carry on! These causes must not suffer. St. Christopher carried the Divine Child upon his shoulder steadily,

pressing deeper and farther into the rushing current, and we must bear these responsibilities. They will prove to be divine too. Carry on!

The Cross must go forward!

England during the war has increased her gifts to missions. So must we. Carry on! The Church must be mobilized. The world must be evangelized. The world must be made safe for democracy and democracy must be saved to God. Carry on!

The Church's sacrifices of prayer and praise, of intercession and petition, must daily ascend, her evangel must sound like a trumpet, her works of mercy continue, her message of the Father's love be proclaimed to the ends of the earth. Every man doing his utmost. Every woman doing her utmost. Every boy, his utmost. Every girl, her utmost.

"Carry on! Carry on!  
Fight the good fight and true  
Believe in your mission, greet life with a cheer;  
There's big work to do and that's why you are here.  
Carry on! Carry on!  
Let the world be the better for you.  
And at last when you die, let this be your cry,  
Carry on, my soul! Carry on!"

GEORGE CRAIG STEWART.

**F**EWER incidents in the annals of the American Church are sadder than the necessity, felt by the bishops of the commission appointed to "advise" Bishop Paul Jones, for suggesting to him that he resign his jurisdiction.

Bishop Jones' offense is that he has repeatedly expressed himself as opposed to his country's policy in entering the war and that he has allied himself with "peace" propaganda societies that are at least a grave embarrassment to his country. It is not necessary to state his case as more serious than this, and we believe that no one has impugned his motives or assumes that he is consciously disloyal.

Bishop Jones' position is that of the socialist party, of which he is understood to be a member; and in thinking of his case it is important that there be no misconception of facts.

(a) He is entirely justified in discovering and classifying the evils in our social and economic order. These evils weigh heavily on all careful thinkers and it is creditable to any bishop that he perceives them so clearly.

(b) He is also justified in promoting what he believes to be a cure for those evils, even though that cure be the ascendancy of a particular political party, if, in such promotion, he draws the line clearly between his rights as a citizen and his duty as a bishop. In choosing the ministry as his vocation, and in accepting a call to the episcopate, he has elected to put spiritual things first. As priest and bishop he is not justified in taking part in any political propaganda such as is calculated to interfere with his priestly and episcopal work. The kingdom of which he is an ambassador is a kingdom that is not of this world.

(c) When his country enters into war it is of the utmost importance that a bishop should be a force for righteousness. To maintain that his country is animated by evil motives, when he cannot prove his charge, is to bear false witness against his neighbor on a colossal scale. To be uninterested in the promotion of international justice and righteousness between nations, at a time when every energy of his own country is pledged to that end, is not to be excused by any plea that he is standing for the correction of evils at home. The Christian religion pledges him to both, and in the awful crisis of the present day it is a crime to prefer peace to justice, or to put any other consideration ahead of that work in which his country is engaged.

Bishop Jones appears, unhappily, to share the common impatience of socialists with the slow steps by which the human race makes its advances and the necessity for solving one problem at a time. The scriptural plan for all evolution and growth is "first the blade, then the ear, then the full corn in the ear." Socialists, as a class, and Bishop Jones apparently with them, are not willing to tolerate the era of the blade or the era of the ear, but demand the full corn in the ear at the very outset. They refuse to protect the field of the growing corn when it is in danger because, forsooth,

they are interested only in the ripened product which they do not yet see. They are oblivious to the enemy that would destroy all that has thus far been secured.

Bishop Jones has failed to see that if a lion suddenly appears in his path and is about to spring, it is better to concentrate his thoughts upon immediately subduing the lion than to plan how best to rid his pantry of mice—although mice are undoubtedly a menace to the comfort of living. Or he has failed to see that if one is afflicted with smallpox and a wart it would be foolish to give all his attention to the wart.

But Bishop Jones is not a heretic, is under no sort of ecclesiastical disability, and remains a Bishop in good standing, though about to be relieved of his jurisdiction, "for the good of the service", as the like necessity is expressed in the army. He has thrown away an opportunity to serve, at a time when Church and State need well-balanced men almost more than they were ever needed before. Herein is the pity of it all, and we can scarcely think of a greater tragedy than that which—no doubt with the best of motives—he has brought into his life, while yet scarcely beyond the flush of young manhood.

As for the Church in Utah it is right that its well-being should be treated as of prior importance by the bishops of the commission rather than that one bishop should be retained in the position to which he had been chosen.

**P**ROHIBITION is soon to be submitted to the people. Brewers have now reached the condition that has long been prophesied for them. For three generations they have defied law, allied themselves with vice, manipulated politics and politicians, blocked every effort at reform, treated reform movements with contempt, and, generally, isolated themselves more and more from respectable society. Years ago we wrote of them as "first aids to Prohibition." They have now brought upon themselves the judgment of the American people, and that judgment is likely to be pronounced in no uncertain terms within the period specified in the act of congress.

Prohibition

What is at stake is not the morality of the act of drinking. To discuss that is to cloud the issue. The question is simply whether the American people shall give up a natural right, such as is of no earthly value and has done much harm, in order to down an enemy that has successfully defied them during these many years. Most of us are undoubtedly ready to vote Aye.

**N**UMEROUS correspondents address to THE LIVING CHURCH complaints of delay in the delivery of the magazine. The efficiency of our mailing department is unimpaired, and this irregularity in the mail finds its beginning not in our office but in the heavy congestion in all forms of transportation. Complaint should be made to the local post office, or to the department at Washington.

Congestion in the Mails

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, December 22nd:

Table listing contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, December 22nd. Includes names and amounts such as Rev. R. Stahley, Wulfert, Fla. \$5.00, Mrs. C. E. Chandler, Portland, Ore. \$15.00, etc.

Summary table for THE LIVING CHURCH WAR RELIEF FUND. Total for the week: \$164.47. Previously acknowledged: \$53,323.96. Total: \$53,488.43.

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

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

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 of particular children, pledging \$36.50 per year for two years.

Table listing benefactors of the "Fatherless Children of France" with names, churches, and amounts. Total for the week: \$261.00. Previously acknowledged: \$16,657.82. Total: \$16,918.82.

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

ARMENIAN AND SYRIAN RELIEF FUND

Table listing benefactors of the Armenian and Syrian Relief Fund with names, churches, and amounts. Total: \$636.04.

\* For relief of children.

SERBIAN RELIEF FUND

Table listing benefactors of the Serbian Relief Fund with names and amounts. Total: \$12.00.

HALIFAX RELIEF FUND

Table listing benefactors of the Halifax Relief Fund with names and amounts. Total: \$1.00.

JERUSALEM RESTORED

Arise! O queenly Zion, that nigh two thousand years
Hast lain, half forgotten, in darkness and in tears;
Exchange for joy thy weeping, let peace thy soul invite.
Put off the weeds of mourning, put on the robe of light.

Of centuries of sorrow, of hatred, scorn and fear,
Of pain and retribution, the end is drawing near;
The scatter'd sons of Jacob are listening to the call,
The day of restoration is dawning for them all.

From earth's remotest regions, the night of doubting spent,
They come, God's chosen people, their homage to present;
And Him they will acknowledge who died the death of shame,
And in the Holy City Messiah King proclaim.

There He shall rule the nations with undisputed sway,
And thro' the Spirit's power turn darkness into day.
Then rise, O queenly Zion, let peace thy soul invite,
Put off the weeds of mourning, put on the robe of light!

RICHARD OSBORNE.

THE SUNDAY AFTER CHRISTMAS

By C. F. L.

THE RESPONSE TO THE CHRIST CHILD

"Long, long ago in Bethlehem,  
The Christ Child came,  
With no one but His mother sweet,  
To warm His little hands and feet,  
And know His name."

**W**HAT has been in the past, and what is to-day, the answer of the world to the upward call of the Christ Child?

Many in the olden days heard and answered that call; for they drank of that Spiritual Rock which followed them, and that Rock was Christ. But others, to whom prevision was vouchsafed, were disobedient to the heavenly summons, as was Balaam, who in an exalted moment cried: "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of Israel." Yet he died fighting against the chosen people of God. David and the prophets worshipped Him in anticipation; and each Jewish matron hoped that she might become the mother of the promised Messiah.

Blessed Mary's humility was so great that, ardently as she must have desired His coming, yet she never dreamed that her "gentle soothings would hush to rest the Incarnate Son of God." St. Joseph responded with alacrity to the call to become the guardian of the Holy Child; and the shepherds, the Wise Men, St. Simeon, and St. Anna answered the summons to worship Him.

This week we celebrate the memory of certain ones who obeyed His call: St. Stephen, St. John, and the Innocents, who unconsciously gave their lives for Him, and now follow the Lamb whithersoever He goeth. After that, a long line of martyrs, confessors, and faithful servants have answered the call. But how is it to-day?

Never has this country known such an age of luxury, worldliness, self-seeking, and desecration of God's holy Day, as at the present time. Thousands devote Sunday to secular, commercial, and social affairs. Is this the response that the Christ Child desires? Christmas has become so secularized that many forget that the primary importance of the day is to worship before the altar, as did the shepherds at the Manger Throne.

But, although a flood of worldliness has seemed to engulf us, yet are not myriads yearning for higher things? Let us glance at the obverse side of the shield. We find the weekly and early Sacrifice offered in parishes that until recently had not dreamed of nor desired such a privilege. There is also an increase in the daily Eucharists, in retreats, and in a more general use of the sacrament of penance. Many, especially women, are entering the religious orders, some even in foreign lands, knowing that "they ride the fastest, who ride alone." Having heard the divine call, like blessed Mary, they, too, say: "Behold the handmaid of the Lord; be it unto me according to thy word."

There are enthusiastic souls, who catch the vision of what the response will be when the three great branches of the Church, the Eastern, the Anglican, and the Roman, all having the same valid orders, and the same sacraments, are once more united, never to be divided. Then will penitent communicants throng the altars of the one, holy, Catholic Church, against which, our Lord Himself has said, the gates of hell will not prevail.

Then, with an onward, irresistible sweep, will she gather into the one fold all those who are without, and the sin of heresy and schism (to be delivered from which we pray in the Litany) will be ended.

This, then, will be the response to the call of the Christ Child, which will bring peace and righteousness to the world.

**IDEALS ARE** the soul of life. The simplest human act is directed to an end; and life, a series of unnumbered acts, must answer to some end, some ideal, mean or generous, seen by the eye of the heart, and pursued consciously or often unconsciously, which gives a unity and a clew to the bewildering mazes of human conduct. The word progress is unmeaning without reference to an ideal. And I would say of ideals that which was said of abstract thoughts by a distinguished scholar and statesman, that they "are the meat and drink of life." They support us, and, still more, they rule us.—*Bishop Westcott.*

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Sunday after Christmas	II Kings 9: 1-13 Isalah 42: 1-16	I John 2: 7-17	Ezekiel 36: 8-28	John 3: 1-21
Monday	II Kings 9: 14-37	I John 2: 18-29	Genesis 17: 1-14	Galatians 3: 7-end
Tuesday Circumcision	Exodus 6: 2-8	Philippians 2: 5-11	Genesis 32: 24-30	Rev. 19: 11-16
Wednesday	II Kings 10: 1-17	I John 3: 1-15	Isalah 41: 1-20	John 3: 25-36
Thursday	II Kings 10: 18-end	I John 3: 16-4: 6	Isalah 42: 1-16	Matthew 12: 1-21
Friday	II Kings 13	I John 4: 7-end	Isalah 43: 14-44: 5	Colossians 2: 1-19
Saturday	II Kings 14: 1-16	I John 5	Isalah 49: 1-23	Luke 3: 15-22
The Epiphany	Isalah 60	John 2: 1-11	Isalah 61: 1-62: 4	Romans 11: 13-end

**C**HIRSTMAS has come and gone; the new year lies before us. It is a felicitous circumstance that there is this breathing space between the festivities growing out of the Nativity and the secular year's beginning. First of all, our Church repeats the wonderful collect for Christmas Day with its prayer that, having been regenerated (after the analogy of the Christ's own birth) by the Holy Spirit, we may by the same Spirit daily be renewed. Indeed, the Christ was conceived by the Holy Spirit in order that all men might be of the number of those "born not of blood, nor of the will of the flesh, nor of man, but of God"; and that He might be "first born among many brethren". Furthermore, "as many as are led by the Spirit of God they are sons of God"; and it is the revealing of these sons that the world needs and waiteth for. Out of their own experience of travail and consciousness of joy that a "man" is born into the world, they are able to bring to the world the message that it was subjected to vanity in hope.

Creation groans with the birth pangs of a new heaven and a new earth wherein dwelleth righteousness and hence peace. (Lessons for December 29th and 31st, P. M., together with the gospel for Christmas Day.) This new birth determined the selection, according to the topical plan for the evenings of the second year, of the Sunday evening lessons, St. John the Evangelist's teaching about New Birth being prefaced by Ezekiel's prophecy of the coming of the time when God's Spirit should dwell in men's hearts, causing them to walk in His statutes, to be saved from all uncleannesses, and to know that He is Jehovah.

The first epistle of this same evangelist is employed daily from December 29th up to Epiphany; and the portion assigned to December 30th, and which accordingly falls on this Sunday, urges the new yet old law of love, exemplified in the Life of the Incarnate One; which means that we love God and our fellowmen; not love the "world" that "passeth away".

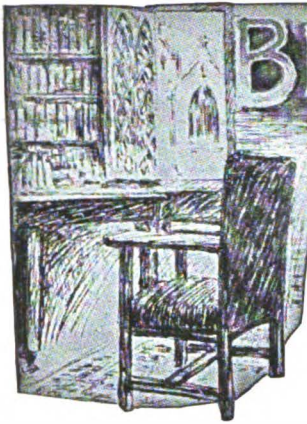
The Old Testament lesson, coming in chronological order as part of the continuation of the Old Testament historical course, is the story of the anointing of Jehu, an officer in the army, to be king over Israel. All kings, good, bad, and indifferent, are types of the True King; to say nothing of the Prophet Elisha, who tried, according to the wisdom that was in him, to guide the destinies of his country; and all defects and limitations of the period are to be regarded as part of the "darkness" past and leading up to the "true light" that "now shineth".

For those who object to history or desire variety, there is given the option of reading from Isaiah God's promise to be with His Church and God's appeal to the blind and deaf among Church members to awake and be witnesses unto Him before an unbelieving world.

**WE ARE** reminded to-day of the great company standing upon Mount Zion, before the throne, worshipping the Lamb with praise and honor and blessing, and the harpers are there harping with their harps—men whose lives have been strung and drawn by the tension of suffering until they have emitted in the blows of martyrdom the song of praise acceptable before God. And to-day they sing a new song. It is the song of infant wailing; an inarticulate cry; the voice of those whose only language is a cry. The new song of Christianity, which Stoic and Epicurean had failed to learn; the dignity, the force, the power of simple suffering.—*W. C. E. Newbolt.*

# BLUE MONDAY MUSINGS

By Presbyter Ignatius



HERE have been few summers, these past ten years, which have not given me the pleasure of a little sojourn at New Sion, high on its hilltop overlooking the distant Berkshires, Monadnock, and Wachuset, in a great circle. A tiny community, eight miles from the railway,

reached only by roads that climb past abandoned farmhouses and through dense forests of "second-growth," it has kept itself from business and from innovation of every sort. Life goes on much as it did a century ago, when good Bishop Whitaker was a baby there. True, there are telephones; and automobiles whirl through the sylvan glades impertinently. But the kindly, old-fashioned ways survive, the ample hospitality, the direct speech, the simple standard of living: nowhere more plainly manifest than in the big, rambling house on the corner, which "Daddy" fills with his friends and mine



HAYMAKING AT NEW SION

from June to September. Lucky guests, lucky host; for hospitality like his blesses him that gives and them that take.

I have written of that charming household heretofore; but, because I dare not hope you will remember, I allow myself the privilege of sketching it once more. "Daddy" is a lawyer in a great city, unspoiled by his profession, with the heart of a child; a lover of children, like most intelligent old bachelors; of a stock which has open-handed generosity for a racial trait always, and with a taste for the stage and for benevolences of an immediate and personal character. As children are always the best people, so stage-children are the loveliest among actors; and "Daddy" is acknowledged patron-in-chief of the children of the stage, whether only aspirants, "infant phenomena," or already having a place and name on the boards. Children will grow up, and so it is not easy to draw a line of exclusion. Once admitted to the benefit of "Daddy's" friendship, years make no difference; and the walls of his summer home are covered with signed photographs of notabilities, some of whom owe their first start to him.

By the end of May, the house is open, the big Reo is

in commission, Kate the housekeeper is "on her job," and the little visitors begin to come. A few stay all summer; others come and go, with a fortnight for the shortest visit. There is music, with a skilled accompanist; a library of fine dramatic and general literature; French conversation, playlets and dances in rehearsal, with a pageant or two for the neighbors; games, outdoors and in; early to bed and late to rise; wonderful, bracing mountain air, country food, fresher and fuller of vitamins (is that the word?) than the city markets afford. Pale cheeks grow brown, slender limbs rounded; there never was such good cheer, such sweet and sunny tempers. Jewish, Roman Catholic, Church, Protestant, all love one another with never a sign of narrow bitterness. Friday is a meatless day, but not as of compulsion. Sunday those who will are taken to hear

Mass in Latin or in English, while the local Congregational chapel opens its doors with delight to the others. Every day a carload starts off for a run of sixty or seventy miles through beautiful, forgotten regions off the main highways, with luncheon at the end and a return by another way. Then an evening of stories on the balcony, whist by the fireplace, or merry dancing (the elders looking on). It is all even better than it sounds. To climb up Shutesbury Hill and reach the highest village in Massachusetts; to spin through old Deerfield, or rejoice in the lovely park round the inn at Northfield; to sit in silent wonder at one of the interminable dinners served so admirably and so pre-war-likely at the Cheshire House in Keene; to study colonial architecture in Royalston and Winchendon and Troy; to wave a hand, in passing, at Amherst boys or Mt. Holyoke girls; to follow the Mohawk Trail; and all this with comrades like little Angèle, or beaming Alice, or big-eyed Helen, or slender Dorette, or golden-haired Margaret; surely, that must be a dull winter day indeed that I cannot brighten by such memories. Long live "Daddy," who counts his children of the heart by scores; and grateful thanks for the *cead mile failte* he has offered so many times to another child-lover.



THE OLD GUIDE-POST.  
AT NEW SION



MT. MONADNOCK

I NOTE WITH INTEREST that Argentina has lately stiffened its Sunday closing law. All wine-shops, etc., must be shut for the full twenty-four hours. Bakeries and groceries may remain open till Sunday noon, provided that they are attended exclusively by their proprietors, and that no clerks or laborers are employed on that day.

Riches have wings and grandeur is a dream.—Cooper.



**MARRIAGE DEFENCE MEMORIAL PREPARED  
IN ENGLAND**

Signed by Anglican, Roman, and Dissenting  
Ecclesiastics, by Lords, Commons,  
and Other Leaders

**BISHOP OF LONDON BEGINS FOOD  
CONSERVATION CAMPAIGN**

The Living Church News Bureau }  
London, November 26, 1917 }

THE following Marriage Defence Memorial has been signed and copies have been sent to the Prime Minister and others:

"We understand that support is being widely invited for a bill which is to be presented in Parliament to effect changes of a very drastic kind in the existing law of marriage in this country.

"Were these proposals to become law they would enable any separation order issued by a magistrate, on whatever grounds, to become *ipso facto* a permanent and legal divorce, provided there had been three years' separation between the parties. Further, the proposed bill would enable any man or woman to apply for a permanent divorce from his or her partner on the mere ground that the couple had been continuously separated for three years, whether by mutual agreement or for any other reason. This would apparently mean that marriage might be during pleasure only.

"We believe that these changes, when their purport is understood, would be reprobated in the strongest way by the men and women of England. We regard them as running counter to the consistent teaching of the Church of Christ from the beginning, and we are anxious to assure those who are rightly indignant at such proposals that the most strenuous opposition will be offered to any attempted legislation of that character. A committee is being formed to secure that this opposition shall be representative and effective, and those who are desirous of supporting the endeavor are requested to communicate with the secretary, Marriage Defence Committee, 8 Dean's-yard, Westminster, S.W. 1."

The signatories, to the number of thirty, include, among others, the Archbishops of Canterbury and York, the Bishops of London, Durham, and Winchester, on behalf of the Church; Cardinal Bourne, who represents the Romanist body; such representative Protestant Dissenters as Messrs. Selbie, Scott Lidgett, Meyer, and Shakespeare; Northumberland, Salisbury, Beauchamp, Selborne, and Parmoor, of the House of Lords; Mr. Laurence Hardy, Mr. Walter Runciman, and Sir Edmund Talbot, members of the House of Commons; General Robertson, Chief of Staff; Dr. Mary Scharlieb, Adeline Duchess of Bedford, and Mrs. Creighton.

The Archbishop of York, in the Upper House of York Convocation, last week, called attention to the new divorce proposals, which, he said, had been supported by a considerable amount of plausible agitation. There were undoubtedly hard cases, but they had to look at the question in its bearing on the whole moral life of the people. Many cases would arise after the war which would put a great strain upon the stability of the family tie; but they ought not to put into the hands of the people a proposal that they might separate for three years and be entirely free to enter into relations with some one else. The basis of national stability must be the continuity of family ties. It is to be regretted that their Lordships of the Upper House of York Convocation took no action against the proposed bill. The Lower House, with manifest interest in the matter, passed a resolution deprecating any attempt to relax the present restrictions.

Convocation of the Province of York was in session last week, as incidentally noticed above. In the Upper House the Archbishop, besides referring to the new divorce proposals, drew attention to the urgent need of saving the food of the nation at this time. The Food Controller had expressed a very great desire that the clergy should do everything they possibly could to encourage this most necessary and vital form of patriotism.

He referred to the proposed special service in connection with the matter to be held in St. Paul's, and suggested that before Christmas a very special appeal should be made to the people in the North. A resolution was passed suggesting Sunday, December 9th, as the day on which the claims of the nation in

regard to food economy should be put specially before the people at all the churches in the Province of York. Passing to Prayer Book Revision, the House agreed to the report of the joint committee of both Houses on the revision of the Lectionary. In the Lower House the proposed new Lectionary was approved. In dealing with the proposed "expurgated" Psalter a long animated debate ensued, and the House happily withheld support of the mischievous recommendation. The prolocutor moved the adoption of the joint committee's report. The retention of the comminatory Psalms was defended by the Rev. Dr. Frere, C.R., Archdeacons Lambert, Sandford, and Derry, and the Dean of Chester (whose eighty-sixth birthday was in Convocation week). The motion was naturally supported by those ecclesiastical Radicals, the Dean of Durham (Dr. Henson) and the Dean of Carlisle (Dr. Rashdall). On the original motion being put to a division, 35 voted against the omission of the comminatory Psalms and 31 for, the attack on these Psalms being defeated.

Sir Arthur Yapp, Director of Food Economy, drew attention in the newspaper press last week to the sermon to be preached by the Bishop of London on the following Sunday morning in St. Paul's, with special reference to the Food Economy Campaign and the inauguration of the League of National Safety for food saving.

He appealed to members of the Government; members of both Houses of Parliament: all Government officials, particularly those employed in the large new War Ministries; municipal authorities; heads of all large institutions and business houses; and the citizens of London in general, to be present at the service, "so that the congregation may be thoroughly representative of the first city of the Empire."

The Bishop of London, in his appeal to the nation for food saving at St. Paul's, yesterday morning, said that what we needed to-day was "a warrior's mind and an athlete's determination." He had come there to ask if the nation at home understood the need. What were the dangers which might lead them at home to fail? First, a want of imagination. "It seems impossible for some people to realize anything which is more than ten yards away from them. If they had seen the desolation in Flanders and France they would know." With a want of imagination there was the danger in the refusal to face facts. While our small island land had advantages, it carried with it one great danger—"we may be starved out." There was yet a third danger: "We may forget that the cause of all the Allies hangs together . . . We have to husband our resources for the sake of the Allies as well as ourselves. If there is only one Front and one Purse there must now be only one Larder and one Baking." This great question was a personal one: "Let us all at least answer it for ourselves, and for our households. If there is going to be a traitor in this country to sell the pass, let it at least not be myself. If there is going to be a traitor in the beleaguered garrison who is going to steal other people's food in addition to his own, let it not be me. . . . If a sufficient number of people from one end of the country to the other will fill in the cards which will be freely distributed in every church and chapel in Great Britain and will keep the resolution they make, by doing so the situation will be saved, and the disgrace of compulsion will be avoided." Each member of the great congregation at St. Paul's received one of the cards mentioned by the Bishop. On one side it bore the following appeal:

"Men and Women of England: Under the providence of God and by His arm that steels the heroic self-sacrifice of our kinsfolk fighting on sea, on land, and in the air, you live in safety. But to you also the call now comes to serve in the cause of humanity. Will you not therefore fill in the attached card, offering yourself as a member of the League of National Safety?"

The Archbishop of York has announced the formation of a new religious community for women within the diocese of York, known as the Community of the Holy Paraclete. Its members desire to give themselves, in devotion to our Lord and in reliance upon the guidance of the Holy Spirit, the Paraclete, to the work of education.

After nearly two years of probation, during which the Archbishop asked Father Frere, C.R., to watch over them and report to him about their fitness for recognition, his Grace has "professed" the first four Sisters, and others will soon, he hopes, be ready to join them. The Community's main work at present is a school for girls at Whitby, in Yorkshire.

J. G. HALL.

No POWER on earth, nor under the earth, can make a man do wrong without his own consent.—I Sharpless.

## How to Introduce Worship into the Church School

By the Rev. THOMAS JENKINS

**N**O one, I take it, would question the need. Unless all signs fail there is a growing consciousness of some long-neglected factor in our attempt at religious education. And increasing reference to the absence of children from "public" worship, and efforts here and there to take the child to church, lead one to think that Church School workers interpret that missing factor as *Worship*.

In this interpretation they are supported by the General Board, and by students of the Church school problem. Little further would need to be said on the matter if the lead of the General Board were being followed. But there is reason to fear it is not, except in isolated places. In *Church Ideals*, for which the Board has laid the Church under long and deep obligation, the way to introduce worship into the school is suggestively worked out. One cannot hope to improve on what is there said as to the way of making a start.

My object here is to tell of an experience, covering a period of five years, in leading the children of the school every Sunday in a worship such as their elders enjoy.

My conviction had been deepening, prior to this effort, and it has grown more rigid since, that the conventional opening exercises do not teach the child the art and practice of worship—not even when a skeleton form of a Prayer Book service forms the portion for the day. My conviction is that nothing short of a complete office rendered with all the accessories and dignity of other worship in the parish, and done in the church building before the altar, will any less answer the needs of the child than the needs of the adult. If it is necessary to maintain a society of musicians with a paid expert leader for the worship of the adults, I wonder why it has been thought for so many years that the children could get along with any slipshod provision. If it were not so serious one might believe the Church had become imbecile on the matter.

In nothing that the Church has ever undertaken has she shown less of heavenly wisdom than in this sphere of religious education. Church schools have suffered much the fate of baptistries. How seldom does one see a font given prominence and dignity in the arrangement of the church building! Any corner will do so long as there is a passageway to it. So any room will do for the children, any musician, any books, any equipment, any teachers, and any kind of "worship".

This condition must change, is changing. And nothing can stay the movement except the abandonment of the school. Sooner or later the parish which refuses conversion will be forced to face failure. And no one wants to fail.

Six years ago I had a school of the usual type of forty pupils. There was nothing extraordinary about it in any one particular. It supported itself, by living within its income. Its equipment therefore was meagre.

I had given the matter a year's study, and had drawn up an outline of studies, which provided that the session should always begin with a service in the church, when I was asked to go to Chicago to spend two or three days at "The World". Having heard of Christ Church School, at Woodlawn, under the care of the Rev. Charles H. Young, I wrote immediately asking whether I might have the privilege of studying the school in action. On my return home I called the officers and teachers together and bared my plans to them, at the same time asking their coöperation in whatever we should do. Of course there were more than one or two meetings, both before and after any change was made. Included in the scheme I had formulated was an item about the duplex envelope system.

The result of my planning and our conferring was that the schedule was adopted and went into effect early in the autumn. And for four years thereafter never a Sunday passed that did not find the school at worship before the altar.

How did we do it? Well, in the first place we lengthened the hour into an hour and a quarter, or more. We began earlier. Some said it would not work. Others have said so

since then in other places. But the cold fact is that it has worked both there and elsewhere.

In the second place we learned what to do, and how to behave when the first "church" Sunday should come. Our purpose was firm, at this point, that the children should be prepared for church life as it is. We therefore fixed the first and third Sundays as days for Morning Prayer; and the second and fourth as the days for the Eucharist. The fifth Sunday was to be given to the Litany and some extra singing. For myself, I did not pretend that it was an ideal arrangement. I claimed for it only that it was practical. And that is all I claim to-day.

In the third place we organized a young choir. And we had the adults' choir-master as ours. From then on in fact he became the parish choir-master. For Morning Prayer we started by substituting Hymn 383 for the *Te Deum*, and I selected a fitting psalm and usually adapted the lessons to the mental compass of the school. Concerning all of this I had previously spoken to the Bishop. But, at the best, I have found Morning Prayer heavy and too mentally taxing, to the child. We certainly need a Children's Service as an enrichment of the Book of Common Prayer. Of course the selection and learning of suitable and moving hymns are not unimportant items. In fact, to teach a child to love Morning Prayer, and then to sustain that devotion steadily, is one of the most difficult of tasks. Of course we had a crucifer and serving boys; also, we had ushers.

The Eucharist was easier for the children. There is more movement and action about it necessarily. The responses are shorter, and easier to learn. Less sustained effort is required. Hence attention is better maintained. About that time there was published a very good order of the service with simple music and hymns. This we used for three years with very little variation. And contrary to anticipation, the children did not tire of it. The time consumed was a trifle longer than for Morning Prayer, but that did not seem to detract in any way. Nor did it deprive us of any time needed for the lessons.

At the close of the service the whole school was marched down the street to the parish house for the lessons. There the atmosphere differed from that of the church building. It was more like a school. Immediately the classes entered the building they began their lessons. At the conclusion of the half-hour lesson period, when time permitted, a short catechising was conducted, and then with little formality a short hymn was sung and the school was dismissed. We had usually been occupied an hour and twenty minutes, but no one seemed tired, nor was there any evidence of restlessness. I cannot say the same thing about the school under the old order. I think everybody was satisfied. I have more than once asked the teachers whether they would like to return to the previous order of things, and not once do I remember one saying that he would. And it is a fine accomplishment to have both teachers and pupils evidence approval and satisfaction.

At the end of four years our forty pupils had increased to something like a hundred and twenty. And the change, what a change it was! Now there was reverence such as had not been known before in that school. And there was a new interest in both the school and the lessons.

When we began this fresh order we also introduced the small duplex envelopes into the school. It became a joy to see the pride the children took in giving regularly and definitely. The income of the school went up fourfold. The children gave more for missions themselves than the whole parish formerly gave. And in addition they supported the school, and we had ample and expensive supplies.

This same order and method I am now following in another school in an entirely different part of the country. And the efforts are bearing the same kind of harvest.

It ought not to be thought that this kind of work can be done without serious and sustained effort. It requires careful preparation to begin it, and loyal coöperation on the

part of the officers and teachers to make it succeed. But that it is possible to do it anywhere where there is a resident priest, and worth all the effort it costs, I am entirely convinced.

I should like to commend to anyone contemplating a Children's Eucharist a small and inexpensive booklet containing the Office with music and hymns—all of an excellent character—published by the Parish Press of Fort Wayne, Ind. I know of nothing else comparable with it on the market to-day.

Beyond doubt it is highly important at this juncture to introduce and maintain the use of the *Christian Nurture Series*; but between this and the introduction of worship into the school, if I could do only one, I should choose the latter.

## HOW THE CHURCH PUT VOLUNTARY CHAPLAINS INTO THE OFFICERS' TRAINING CAMPS

**E**ARLY last July 40,000 young men left their homes for the Officers' Training Camps. Probably no finer body of young men was ever called out for any nation's service. They, through their training and character, will, with the West Point officers, give the tone to the great new army—40,000 young men thrown into new surroundings, adjusting themselves to new conditions and habits of thought—and yet the nation did not send a single chaplain for guidance, spiritual leadership, or the Sacraments. This was no fault of the War Department. The fault, if fault there was, was with the Churches, for, under the law of the land, the Secretary of War had no power to send commissioned chaplains to men who were not organized into regiments. The truth is that the Churches have neglected in past years to bring pressure upon Congress to build up the corps of chaplains as they have been building up the corps of surgeons.

The Episcopal Church was, however, quick to meet the emergency. Even before the men arrived at Camp Niagara, Dr. Mockridge, of St. James' Church, Philadelphia, who was once a chaplain, had taken a train for the camp. On meeting the colonel he asked him if there were any chaplains in the camp. The colonel answered: "No, not one, and I want you to be the chaplain." Dr. Mockridge immediately notified his parish, which gave him a leave of absence for three months, and he became the recognized chaplain of Camp Niagara.

Bishop Lawrence discovered the situation at Plattsburg as the camp opened, and asked Dr. Thayer of St. Mark's School to go up and study conditions and report. Dr. Thayer arrived at the camp on the first Saturday, got into touch with the Y. M. C. A. officials, had a celebration of the Holy Communion in the Y. M. C. A. hut the next day, and had from two to three hundred young men at the service. Returning on Sunday night, he reported to the diocesan committee of Massachusetts, who supplied Plattsburg with a chaplain, always a clergyman of force and position, for Saturday and Sunday, for the men were so busy throughout the week that it was not thought worth while to keep one in residence all the time.

Then Bishop Lawrence, who happened to be the chairman of the committee of the General Convention on the Increase of Chaplains, marked on the map the sites of the thirteen Officers' Training Camps throughout the country, and immediately wrote to the Bishop of each diocese, asking him to go out to the camp within forty-eight hours, or send his strongest clergyman there, to study the conditions and get to work. Within three weeks every one of the Officers' Training Camps had upon the ground a strong, efficient spiritual leader of the Episcopal Church, with one exception, and that had the care of a nearby rector.

These times of war should stimulate the Church to quick action. We have but little time to sit down and work out carefully complete plans. The spirit of the Church is practical and it is in that practical spirit that the Church's War Commission is sending, at the invitation of the commandants of the camps throughout the country, voluntary chaplains and strong laymen to guide and sustain in their religious and moral life the boys and men of the Church.

THERE IS nothing either good or bad, but thinking makes it so.—*Shakespeare*.

## THREE BOOKS ON THE WAR

BY THE REV. LYMAN POWELL, D.D.

*President of Hobart College*

**O**NE who has been at the front brings to the books appearing on the war a certain point of view not shared by the usual reviewer. I have lately been going through many of the autumn books upon the war in the light of my recent return from France; and for the readers of THE LIVING CHURCH, among whom, because of my frequent writing for its columns, I have evidences of many kind friends, I wish to single out three books which seem to me to make peculiar appeal to readers who would understand the situation as it is to-day.

The first of these is Baroness Huard's *Home in the Field of Mercy*. When the Huns came down to their surprise at the Marne, von Klück and his staff occupied, ravaged, and defiled her beautiful chateau. I have read her first book about the fiendish consequences of their ten days' sojourn there. I have talked out also the unpublished story with her. I have been there, and I know the story was told with self-restraint. For that matter, most of the stories of the Hunnish outrages in central France are lacking in certain details no one really wants to tell. Even German prisoners have admitted them, and I have one document in my possession which a German officer wrote and signed that proves such treatment in the field of mercy, as Baroness Huard describes it, in her new book telling the story of her hospital there that makes credible the worst stories about our enemy's behavior. This new book is a simple, reliable story of an effort to alleviate conditions. The very alleviation makes more sinister the incidental stories of what had to be alleviated, and among the many veracious stories this veracious book by Baroness Huard deserves a place on every shelf, the more because it can be read in an hour. [\$1.00 net.]

The second book raises the question, Is Alsace-Lorraine to stay under German rule? About nothing is there looser thinking in these days. German agents are everywhere confusing public opinion. It is even said that Alsace-Lorraine is now practically German and ought so to stay. I talked in France with those who have lived there, and I know the immensity of characteristic Teutonic misrepresentation. If some of us who have been "out there" sometimes seem impatient of the wise balancing of some of the pros and cons, it is because we have seen and heard the things that make mere theorizing seem sheer nonsense. If you get first-hand evidence and even see enough for yourself to convince you that trickery, doubledealing, and actual ruin have been perpetrated, you are scarcely likely to be patient with those who amiably and at a safe distance weigh generalizations. Charles Downer Hazen, of Columbia, is now recognized as second to no American historian in treating of Europe in the nineteenth century. In *Alsace-Lorraine Under German Rule* he tells the story of that noble country and answers with a tremendous "No" the question: "Shall Germany keep Alsace-Lorraine?" An Alsatian officer said to me last summer: "We are not German. We do not want to be. We will die first." And in his little book, written in a style which makes him almost lonely among historical writers—so exceptional is he since Lecky and Fiske passed away—Professor Hazen settles the whole question, and you want to add his book at once to your collection, if only because it will never be superseded. There has never been a book like it and will never be. [Henry Holt & Co. \$1.25 net.]

David Jayne Hill, sometime college president and foreign ambassador, speaks with the same authority. He knows, and in his *Rebuilding of Europe* he tells us how we must be getting ready to rebuild the world that Germany has all but destroyed. No sane man can hereafter believe in absolutism. The future belongs to democracy spiritualized. Peace must be based on justice. Democracies must work together. Internationalism must be organized without the help of hare-brained socialists so that every nation will be safe in its own place, and yet all nations work together to keep such gangs as those at Potsdam—yes, and in almost every American town and city—from "running things." Dr. Hill's book, with the two others noted, will fortify any real American for the place he has to fill in fighting for democracy, and he must fight. [Century Co., New York. \$1.50 net.]

## Democracy in Home Life

By JANET E. RUUTZ REES

**D**EMOCRACY is sometimes thought of as government by consent of the governed. We speak as if it were an assured fact in experience. Is it? This can never certainly be asserted as a reality of any nation or community unless it is universal in its operation.

Government enters into every relation of life. If, for the moment, we confine ourselves to its operation in American home life, we find it existent—at least as an ideal; for home comfort in this country is dependent upon relationships set up by intelligent and cultured persons, and not, as in older countries, upon long established precedent and right.

One is often forced to the humorous conclusion that a true democracy exists only in a home nursery where the infant in command is still too young to be whipped into obedience. The nurse may be a despot but the infant has the power of coercion. If it be not satisfied with her method of government its protest is unanswerable. Screams will govern just as riot will rule, and convulsions are to be apprehended and avoided. Democracy is therefore established until the child, when no longer in arms, can be coerced. And the conquest of the child as subject is difficult. I recall the experience of a well-known New York lawyer who passed two nights sitting upon the back nursery stairs of his home, because his twins, a girl and boy of three, objected to the introduction of a new nurse. They would accept no substitute for the old one, and no one dared enter their domain, so violent was their opposition, so unreasonable their determination to allow only an attractive, very young under-housemaid to undress them, and then only at the price of sugar-plums.

It was humiliating for the government of the home, and when finally peace was reestablished and the lawyer could return to his clients, worn out with vigils, he said to me, with a twinkle in his eye: "No more changes in the nursery, let what will happen." Therefore the under-housemaid succeeded the old and experienced nurse, and democracy was firmly established.

I once asked a wealthy friend the secret of the best regulated home life I had ever met. She had in her household at the time two maids, who had been with her twenty-six years; a cook, who was looked upon as unfortunately young after fifteen years' service, and a butler whose term already numbered thirty. I made her acquaintance fifteen years ago and there has been no change, excepting in the loss by death of the eldest of the group. When my admiration led to a request for enlightenment upon so delicate a question as retaining help for over a quarter of a century, she laughed and said: "I had the secret from a friend of my mother's, when I was a young married woman. She had many old servants and she gave me a formula which I never forgot. It was this: '*Never give a command; always make a request.*'"

Here was a truly democratic household. Amusingly so, in fact, for when being left a widow she thought it might be pleasant to give up her established home and let the retainers, who had been made independent under their master's will, have homes of their own, she found it impossible. Her suggestion to them that they were free to live where they liked and could have their own homes raised a chorus of dissent. "What! Leave *you*, madam? Why, master would never forgive us." Therefore, she confided to me laughingly that, not wishing to keep up a city home, she had to build a large house in the country in order to provide a home for the servants. And there, so far as I know and believe, they still are, while she herself travels and returns only at intervals, seeking peace in a less democratic atmosphere.

One is disposed to ask oneself whether such principles prevail in many homes. My mind goes back to the English home of my childhood with its many servants. The image of our faithful nurse who served forty-five years in the family returns to me. Compared with familiar conditions here, how slavish was her lot. We owed her everything,

for seven motherless children looked to her for all the comfort they ever knew. Her fidelity survived the advent of a step-mother and of the young children who later filled her nursery. There, it is true, in her own department, she was ruler. There she was autocratic, whenever the ubiquitous infant was old enough to be slapped, but outside her nursery and ours she was but one among many subordinates.

When twenty-five years of faithful service were completed, we schoolroom children one evening received a rare summons to the dining room and found parents and elders in solemn conclave with an air of expectation. The occasion had not been explained to us. We were told to take places standing behind our step-mother. Then the bell was rung, and there filed in a procession of maids. They also were bidden to stand aside; and then with the last infant of the home in her arms the beloved nurse entered. We called her Sukiesikes. I can recall now her expression of concern about the baby, the close holding of a white knitted shawl about it, her respectful courtesy to my father, and her look of immense surprise when he said with evident emotion: "Susan H., you have been with me twenty-five years of mingled joy and sorrow. You came to nurse the first-born who was taken from us; you shared our grief. We all value you, and here is a token of our regard."

The token put into the hand that was free from holding the child was a gold-cased watch, and my father added: "Within it, Susan, you will find your record."

Susan wept; and naturally her despot, the charge in her arms, objected; and a vivid recollection of the scene includes the hurried exit of heroine and baby and the filing out of the other maids.

"She will like it better to-morrow, and in years to come," said my father, with his smile of bonhomie. "Now, children, off to bed."

Doubtless evidences of an equal fidelity among us here could be found, but an observation of conditions leads to the conviction that in middle-class life, at all events, maiden aunts have played the part of head nurse, and their subserviency to the reigning monarch has been and is very marked. Maiden aunts are valuable everywhere, but nowhere probably so truly indispensable as in New England.

Harmonious relationships, after all, are the key not only to social well-being, but to national and international persistence.

When we reflect upon the guidance that has been given to the race, in its various religions, whether we study them in East or West, North or South, we find in them the eternal differences of autocracy and democracy. Every religion tends toward one or the other, and the teachings of our own revealed religion point unerringly to the dominance of democracy. For what is love but the establishment of harmony between different units in life's complexity. "Love is the fulfilling of the law." And what is the Law? Is it not Justice? How can we, ignorant as we are, understand the one without the other?

"The Law is our *schoolmaster*," but we forget that its object is to "bring us to Christ." In other words, its reign marks the path by which we ascend from the selfish ordering of others for our own benefit to a universal appreciation of their needs. Yes, that is the crucial point; the needs of helpers in the home, the needs of helpers in the nation.

As the needle follows the magnet, the heart follows its loves. They constitute its motives, and the soul that understands love knows well its rich reward. Love understands, love perceives, at first dimly, but year by year more surely, that it alone is real. For love is not only of God, but love is God. And the love of God as manifest in the universe, as declared in the Law of Moses, found final expression in the earthly life of Him who, being with God, was God. He was the culmination, as it were, of creative expression. Through Him only can we fully realize what divine love means, and how it differs from our perfunctory love, our longing for return, our selfish giving of ourselves for our own. To our

shame. be it said, this giving to our own rarely includes those by whom we surround ourselves, those upon whom we depend. *If—and this is indeed a mighty if—if we truly believed what we claim to believe, if indeed “to serve” were the highest possibility in life, we should recognize that in calling our fellows “servants” we are giving them the noblest title in our world.*

How significant of unworthy relationship it is, that they, as a class, have repudiated this title to preëminence: they prefer to be called by a less worthy name—*help*. Our “help” are, in fact, our masters. Without them we are put to inconvenience and loss. But where is the home in which we find love of them the salient quality? Service has become a matter of barter.

In days far removed from ours, days enshrined in the immortal records of early Christianity, the link of martyrdom held the family together in the bonds of love. Could it to-day? The trumpet call of patriotism has sounded, that note which ringing through the land demands sacrifice, even to life itself, from the highest to the lowest. Yes, but it is often the least regarded members of the human family upon whom the sword most surely falls. We may claim democracy for our own, but there is only one true democracy. It has its root in a spiritual perception of relationship. That perception is not merely intellectual, although reason is the noblest possession of our race. It is also emotional, for “out of the heart are the issues of life.” Our actions testify to our affections, which lie deeper than reason, and which we share with the higher subhuman world. “Faithful as a dog,” we say; but “faithful as a master” has never yet become proverbial. Yet it is only in such relationship that the spiritual quality may be found which will bind families together, and which in every home would mean the democratic association of those who govern with those who serve.

#### A REVIEW OF MISSIONARY CONDITIONS

**A** LETTER from the President of the General Board of Missions encouragingly reviews the missionary conditions of the year. Bishop Lloyd writes:

“It is true we have a deficit of \$143,000 in our missionary treasury. But this, I am sure, is but a passing phase—a lack which the Church will care for when she has become adjusted to life under war conditions.

“It must be remembered that heretofore the undesignated legacies have been used to keep down deficits, which was not the case in the year just closed. The Church through General Convention spoke against this unwise policy and hence these legacies have been reserved for strengthening and advancing the work. Under the old policy the deficit would not have occurred; but the Church wants to meet her own obligations. She is no longer content to use up the gifts of the departed in meeting the responsibilities of the living. We can thank God that this day has come.

“You will be pleased to know that the One Day’s Income Plan reached a total of \$132,286.08. Without it we should have had a deficit of alarming proportions. But, heartening as this total is, the most encouraging feature is that over two thousand new contributors were added to the list of the Plan’s friends. The value of this Plan will always consist in enlisting each year new thousands who, by thus consecrating the income of one day as a thankoffering, additional to their usual gifts through the parish, will come to realize what a personal and intimate share each one has in accomplishing that which our Lord entrusted to us as His co-laborers. The devotion and increased interest thus stirred in the hearts of its friends—that is the richness the One Day’s Income Plan brings to the work. The splendid total of the offerings is secondary.

“Let our prayers to our Heavenly Father be filled with thanksgiving for what He has enabled us to do; with intercession that other thousands may be led to grasp the beauty of this service; with supplication for blessing on the work, and on the workers who must be strengthened to carry the Message of the Prince of Peace more vigorously to those who know not the Father, while at the same time we are espousing the cause of righteousness and freedom on the battlefields abroad.

“If we do this, we can enter upon the new year with every confidence that the Church will be found completely faithful and that God will abundantly prosper our handiwork.”

WE CANNOT define God, but our lives can be the mirror of His life; and that is the very purpose of our being.—*Lucy Larcom.*

#### KEBLE AND KEBLE COLLEGE

By ERVING WINSLOW

**T**HE appeal for contributions to the endowment of Keble College, Oxford, is justly made in behalf of the youngest of the sisterhood which shares the great maternity of the University on public grounds—her fine scholarship, her welcome to merit and ambition rather than to wealth and station, and the good service of her sons, especially distinguished and gloriously disproportionate, in the war of her country’s and our own.

May it not be well to touch a wider and a tenderer chord throughout the Church by appealing to the great company who may be roused by the opportunity to testify by gifts, individually small it may be, but which would aggregate surely a large sum, to the dear name of the college which enshrines the memory of the author of the *Christian Year*? This book, for nearly a century in wide circulation, must be in every Church library to-day, in the hands of most clergymen, and in private use by thousands of individuals. To many of its devotees, when it has been read continually in its weekly round and its “occasional” verses, the *Christian Year* is enriched by the spell of association—with the saints’ days, the fasts and feasts, and the joyous and sad events of ordinary life—birth, baptism, confirmation, marriage, sickness, and death.

A true poet in feeling always, in expression John Keble often touched the most delicate and thrilling notes of beauty. No mean critic, Oliver Wendell Holmes, has pronounced the lyric for the Fourth Sunday in Lent, *A Rosebud*, to be one of the most perfect in form and inspiration in the English language. But always there is that wonderful response to the lessons and symbolism of nature which he has imbibed from our Lord Himself, and that clothes the world with ineffable loveliness. Of those who follow in his steps, well may it be said:

“Oh! timely happy, timely wise,  
Hearts that with rising morn arise!  
Eyes that the beam celestial view  
Which evermore makes all things new.”

If in 1826 Keble could write (Preface to Oxford edition): “In times of . . . unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness . . . next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion”, how much more emphatically could the same characterization be made of our day! The madding crowd, the whirl of business and society; public amusement, dress and sports; literature, stripped of the vestments of decency; art for art’s sake—and the devil’s poetry divorced from music; science presuming to create life; minds roaming widely amuck—all the “foundations out of course”, such are the evidences and illustrations of morbid eagerness and unbounded curiosity to-day, without sobriety, faith, or any standard of feeling!

Pontius Pilate is the titular sage of the world, as the heathen faced One who said, “I am the Truth.” Its wisdom, after it has envisaged Him for nineteen centuries, has got no farther than the hopeless query: “What is truth?”

Assuredly not a few, however, have retired to the green pastures and still waters of the *Christian Year* for rest and peace or to gather strength in the oasis for the weary and difficult pilgrimage. There is no more valued possession than a bequeathed copy of the *Christian Year* of 1829, once the property of the sainted William Crosswell, marked profusely with lines of special gratitude by his hand. How often of a Sunday morning there has been a longing that the poet’s lesson from the liturgical round of the *Christian Year* might have inspired the preacher, instead of “topics of the day”, so we “looked to Heaven that takes a text and preacheth patience”, though the sermon, in matter and style, might have been as “apples of gold in pictures of silver”!

The occasion offers two suggestions:

That the reading and regular use of the *Christian Year* should be promoted everywhere through precept and example by priests among their people.

That, as an *ex voto* offering for great benefits and blessings received, its familiar readers should contribute to the fund of which Keble College stands in such need.

## AN UNFORTUNATE BOOK\*

**T**HIS book gives the report of a committee of Russian theologians, published in 1904, to whom, through the Holy Synod, the American Prayer Book had been submitted by Archbishop Tikhon with the question: "If an entire parish, with its minister, should simultaneously leave Anglicanism to join the Orthodox Church in America, then would it be possible to authorize the 'Common Prayer Book' for their liturgical use?"

A question based on a truly remarkable supposition! Had the situation been real and not fictitious, it is hardly likely that it would have been heard of for the first time from the publication of a translation of the report thirteen years after its preparation. It requires no great exercise of Higher Criticism to discern in this report some connection with the case of the Rev. Ingram N. W. Irvine. Dr. Irvine was deposed from the ministry in 1900 by the Bishop of Central Pennsylvania. There were serious irregularities of procedure in the case, for which in the absence at that time of any Appellate Court there was no remedy, though attempts were made to put Bishop Talbot on trial for his share in the proceedings. In 1905 Dr. Irvine was received into the Russian Orthodox Church in New York by Archbishop Tikhon, at that time the representative of the Russian Church in this country, and shortly after he was reordained in spite of protests and remonstrances from our Presiding Bishop and others. The course adopted by the Russian authorities gave grave offence to American Churchmen. As the Presiding Bishop wrote to the Holy Governing Synod: "The public setting at naught both of our discipline and of our orders cannot but have an injurious effect upon the relations of the Holy Orthodox Church with our American Church, and, it is not unreasonable to think, with the whole Anglican communion." It is unfortunate that the sore feeling which these proceedings caused should be revived just at this time.

It would have seemed natural for our English brethren to ask some questions of American Churchmen before publishing these criticisms on their Prayer Book—professing to have such an extraordinary origin.

The date of the *Observations*, as well as the character of several of the criticisms, raises the very probable suspicion that the reference of the matter to the committee was not made in a wholly impartial spirit. Dr. Irvine had undoubtedly much to complain of in his treatment in the Episcopal Church. This may well have colored his later views of the Prayer Book, according to which he had ministered for over twenty-five years; and these views he not unnaturally may have suggested directly or indirectly to those to whom the examination of the Prayer Book was referred in connection with the wild hope of gaining many converts, even whole congregations, from the Episcopal to the Orthodox Church.

It may be worth while noting that while Dr. Irvine had strenuously contended for the indelibility of orders, which in his mind rendered his deposition in truth invalid and an impertinence; Archbishop Tikhon, on the other hand, defended his action on the ground that the Russian Church did not hold to the Western doctrine of the indelibility of orders, and that, as Dr. Irvine had been deposed by his Bishop, the fresh ordination cast no discredit upon Anglican orders.

Leaving the suspicious origin of the book and coming to its contents, the criticisms are of varying weight and force. It was of course easy, especially for those who had escaped the controversies of the Reformation period, to put the finger on hesitating utterances of the Prayer Book, which were intended to be cautious and not to exclude any who were willing to accept a conciliatory formula. Such a criticism as that the phrase, "this our sacrifice of praise and thanksgiving," is not to be understood in the traditional Eucharistic sense, because the phrase, "a sacrifice of praise and thanksgiving," is (perhaps unhappily) used without special reference to the Eucharist in a collect of thanksgiving among the Forms of Prayer to be used at Sea, seems captious, and hardly likely to have been made without suggestion by one

very familiar with the contents of the Prayer Book. This is only one of several pretty evident instances of promptings to the committee from a Low Church view of the Prayer Book.

The objection that the priestly ministry is described as the ministry of the Word and Sacraments, "putting the Word in the first rank in preference to all other functions," would certainly not be made by any who had New Testament standards in mind. According to general belief, the ministry of the Word might with much advantage be given a more prominent place in practice than it occupies in the Russian Church.

To argue that the omission of exorcism from the baptismal rite implies the "dogmatic view that the children of Christian parents are, as such, already in union with God, so that the baptism is only a manifestation of what grace had previously determined," is in flat contradiction with the baptismal service itself. Such an implication can hardly escape the condemnation of perversity.

Meagre as may be our commendations of the departed, it is passing severe and rash to say that because there are not invocations of the saints, or explicit prayers for the departed, there is an "absence from the Anglican service of any confession of faith in a living and real bond existing between the earthly and heavenly parts of the Church." Were the first generations of Christians in like evil condition?

Dr. Frere has appended some helpful footnotes correcting mistakes (some of which he characterizes as "apparently deliberate") in the *Observations*. Notwithstanding these notes we cannot think the publication to have been well advised, and we doubt if the Alcuin Club with fuller knowledge of the shady and fictitious origin of the book would have undertaken it.

Doubtless it is well that we should see ourselves as others see us, and in considering questions of Revision and Reunion it is important to remember that criticisms and objections have to be weighed that proceed not from one side only.

So far as Reunion is concerned, the book is of little value, since its *Observations* are not concerned with what might be required or allowed for intercommunion between the Anglican and the Orthodox Churches; but with what must be required in the supposititious case of an Episcopal congregation submitting to the Orthodox Church and asking to be allowed to retain the use of its old Prayer Book. The whole book is vitiated by the unreality of the conditions with which it professes to deal.

A. C. A. H.

## SERVICE: THE NEW YEAR'S CALL

BY MARIE J. BOIS

**W**ITH our boys at the front, exposed to death in its most violent and cruel forms; in the vileness of modern warfare, which forces man to burrow and to hide in the very depths of the earth; or to sail upon the seas exposed to the treacherous and pitiless attacks of the hidden enemy; with millions of dead since the beginning of the war; with indescribable misery and destruction in the war-stricken countries; with thousands upon thousands of broken-hearted mothers and widows, orphans, prisoners, slaves, helpless cripples, and the black cloud of war ever spreading upon the earth and threatening our very shores; shall we childishly, foolishly, yea, sinfully (for want of thought at such a time is a crime) toot the Old Year out and toast the New Year in? How could we join the thoughtless throng?

Other thoughts must fill our minds, some too solemn for adequate utterance, and all of them serious, because of the times in which we live. What, then, is the first, the one great call coming to each of us, great or small, rich or poor, young or old, as the New Year silently draws near? Is it not: "Come and serve"? The world is in agony, and in its mighty struggle its call for help is heard above the hellish din of the war. Dare we refuse to hear?

He who refuses to listen to the insistent call of duty is not worthy of freedom, for he is indeed a slave, a mean, contemptible slave to his own unworthy self, a useless Christian, a useless citizen! Has the world need of such spineless, boneless, useless creatures? God grant that each and every one may be brought to the only life worth living, now and ever: a life of service to God and to our fellowmen, a life worthy of Him who gave us the keynote of our own humble daily life: "I am among you as He that serveth!"

\* *Russian Observations upon the American Prayer Book*. Translated by Wilfrid J. Barnes and edited with notes by Walter Howard Frere. Alcuin Club Tracts, XII. London: A. R. Mowbray & Co., 1917.



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## CANTONMENT LIBRARIES

THE effort of the American Library Association to provide libraries for each of our national cantonments is a step in the right direction, reflecting as it does the modern idea of surrounding our soldiers with the best possible influence. A meeting of the committee having charge of this work was held a short time ago at Chillicothe, Ohio, and Pennsylvania's representative, the Hon. Thomas L. Montgomery, State Librarian (a Churchman, by the way), writes as follows with regard to what he found at Chillicothe:

"The camp there is wonderful. We had a full meeting of the Library War Board, a delightful lunch on the hill outside of the town with the librarian, Mr. Stevenson, and then spent the rest of the afternoon in camp. There are eight huts of the Y. M. C. A. in action, all crowded with soldiers off duty—and everything to amuse them from wrestling matches up to movies. A large theater is in course of construction, holding some six thousand people.

"Our library there is a beauty. Mr. Tilton, as I think I told you, has given his services as his part of the work and has designed the buildings and superintended them throughout the cantonments. The men have splendid quarters, good shower baths, and everything as neat as a new pin. The library is 110 by 40 feet with quarters for two workers and a toilet room with shower bath between. At the other end is an open fireplace and there are two big stoves, all the other buildings being utilized for library purposes. The enthusiasm of the committee and the atmosphere of the cantonment made me wish that I could take up one of these libraries myself."

## THE SPREAD OF DISEASE

The dominant note in the new public health is that *things* do not spread disease as much as *persons*. Progressive health officers are therefore turning away from ash cans, backyards, garbage, bad odors and the like, and are devoting more attention to the careless consumptive, the diphtheria and typhoid carrier, and the ignorant mother who feeds her baby anything from beer to garlic sausage. Thus we find Dr. Terry, late of the health department of Jacksonville, Florida, suggesting in his report that six sanitary inspectors be dropped from the pay-roll, and public health nurses substituted.

Another straw in the same current is the abandoning of fumigation after scarlet fever, measles, and diphtheria. Providence, New York, Rochester, and other cities have experimented and found that the incidence of these diseases was no higher in districts where fumigation was omitted, than in the rest of the city. As a consequence the money formerly spent for smoking up harmless chairs, tables, carpets, and walls, ranging from \$1 to \$3 or more per case, is now spent for better supervision and "concurrent disinfection", that is, disinfection of infectious discharges during the course of the disease.

## PLANNING CITIES FROM THEIR BEGINNING

"Sunlight cities must be planned from the start," declares Herbert S. Swan of New York City, in an article which he happily entitled *Planning Sunlight Cities*. "The width and arrangement of streets, the length and breadth of the lot, the type, height, and use of building, the least dimension and orientation of courts and yards, the latitude and the topography of the site—all of these have to be considered in laying out a sunlight town," he says. "If each of these factors is given its proper weight when the town is first planned, a maximum of sunlight will be assured every home and work-place in the community, not to mention the streets, courts, and yards; ignored, then no amount of replanning can ever completely rectify the mistake."

## GUARDING THE PROGRESS OF CIVIC REGENERATION

John Stuart Bryan of Richmond, a delegate to General Convention and a vice-president of the National Municipal League, writes to the Council of the League:

"In spite of the distraction that is caused by the war, I feel that perhaps it is more necessary than ever for the friends of the National Municipal League to address themselves more and more earnestly to the task of making our city governments honest, effective—that is to say, economical—and far-sighted.

"The forces of selfishness are never idle; the enemies of light will take advantage of the war clouds to increase the darkness in which their misdeeds thrive; the betrayer of the ignorant, heartened by the example of New York, will strive with more and greater success to destroy the public servants of courage and intelligence.

"Funds for carrying on the work doubtless will be difficult to secure; interest may be harder to hold, but nothing should be allowed to interfere with the full programme for civic regeneration."

## FIGHTING FOR DEMOCRACY

I wonder if we appreciate what "fighting for democracy" means to those who are really doing the fighting? This paragraph is quoted from the letter of a Philadelphia boy who is fighting in France:

"George wanted to know what could be done to help out 'over here'. I will write and tell of anything I see; but one thing is sure—that there is no fun in fighting to save democracy for a lot of grafting politicians, and nothing would put more 'pep' into me than to know that the people at home were awake to their civic responsibilities. While I believe that eventually we will win out, we have a hard job on our hands and graft is as much of a foe as autocracy."

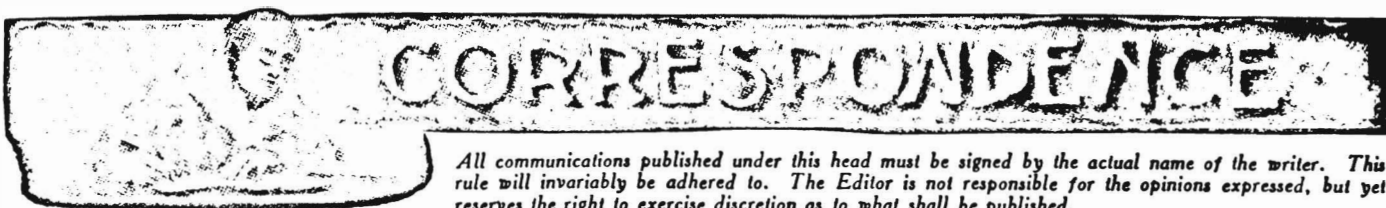
There's the whole thing in a nutshell! There's the challenge to those who are or ought to be on the firing line at home. What was the response at the recent election? What will be the response at the next election?

THE WAR IS COMPLICATING the problem of juvenile crime in England and Germany. Reports indicate that there has been a very great increase of it due to the fact that so many of the fathers are in the trenches. Moreover the growing demand for juvenile labor at comparatively high prices has given boys more money to spend, and lacking experience or control of any substantial kind they spend it in a way which brings them into trouble. Moreover teachers are scarce and in many places shorter school hours give the boys more leisure than they can utilize to advantage.

THE BOSTON SCHOOL OF SOCIAL WORK is planning a course for the special training of policewomen. This new occupation for women created in a number of cities during the last decade calls for something more than the natural aptitude for such work with which many women are endowed. A broad training in social work is needed with a special training for remedial and preventive work with women.

THOSE INTENDING to observe Child Labor Day (January 26th, 27th, or 28th) can get suggestive pamphlets dealing with the various phases of the subject from the National Child Labor Committee, 105 East Twenty-second street, New York City.

THE UNITED STATES GOVERNMENT is setting an excellent example in connection with the cantonments erected for the new army in positively forbidding all billboards, posters, or other advertising signs in or on the reservations.



### REVISION OF THE PSALTER

To the Editor of *The Living Church*:

**B**ISHOP WHITEHEAD, as President of the Joint Commission on Revision and Enrichment of the Prayer Book, asks for such an expression of opinion as would be helpful to the Commission in dealing with the Psalter. Having given for many years much consideration to this portion of our Prayer Book, which, more than any other, has moulded the thought and language of devotion among English-speaking peoples, I would like to offer some suggestions in response to this request.

1. As to the correction of confessed errors in translation, meaningless and obscure passages, misprints, etc., there should be only one opinion. I am assuming that there is no faintest thought of displacing Coverdale's and Cranmer's most rhythmical and musical version of the Great Bible as we have it to-day in our Prayer Book. It has been described as "the translation of a poet, and not of a dictionary," but for what is originally and essentially poetry this is a virtue and not a vice. Moreover, representing as it does the three languages of the Cross, Hebrew, Greek, and Latin, through the Septuagint and the Vulgate of St. Jerome, and as "the finest English rendering of the noblest religious poetry which the world possesses," it has woven itself into the thought and the affection of our people as no other poetry has ever done. The Committee of the Convocation of Canterbury in their report say, in reference to this: "The strength of this feeling has increased as the lapse of successive generations has rooted it more deeply in memory, tradition, and association, and has accumulated sanctity round the very forms of its language. For words are not dead, but alive."

Nevertheless, it is recognized by them, and it should be by us of the American Church, that all this affords no reason for our persistence in reading or singing what the Psalmists and the Holy Spirit who inspired them never meant us to read or sing. Every scholar knows that there are errors in translation. Every intelligent reader knows that there are obscurities, and words and phrases in which, to quote the report, "sense is almost if not wholly lost, and which, however much the fact may be veiled by a mist of association and sentiment, are, as they stand, nonsense." Because of a printer's error both America and England for three hundred years insisted on "strain at a gnat," when every educated person knew that he ought to read "strain out a gnat." Even our own American Commission, in their report to the Convention of 1916, persist in perpetuating a far more serious printer's error in the Proper Preface for Trinity Sunday, by proposing to retain the little word "or" in the phrase, "without any difference or inequality," thus involving us in unintentional heresy. The original Latin of the Preface (*sine differentia discretionis*) shows unmistakably that what was meant was "difference of inequality." Conservatism is an excellent thing in revealed religion, a necessary thing, but it is worse than an absurdity when it is made the instrument of falsehood or obscurantism.

It should go without saying that every really erroneous, misleading, or obscure word or phrase in the Psalter should be corrected. But it also goes without saying that this should be done without marring what Liddon calls "the consummate excellence, the simple and forcible vocabulary, and, still more, the ordered beauty of its rhythm." It is on these lines of combined conservatism and respect for the truth that the Committee of the Convocation of Canterbury appointed by the Archbishop in 1912 and 1913 have acted in their report of last year. (S. P. C. K. 1916, with full text of the Psalter as revised, and explanatory notes; price two shillings and sixpence.)

Another book of value in this connection, which also contains both text and notes, is *The Prayer Book Version Corrected*, by Sir Edward Clarke, M. P., and formerly Solicitor General for England. (Smith, Elder & Co., 1915; price two shillings.) In this work the author had the benefit of the learning of his friend the distinguished Hebrew scholar, Dr. Christian Ginsburg, who was a member of the English Old Testament Committee, and who, sometime before his death, had planned with Sir Edward the present volume. With such leaders—and in respect to the English committee, it is to be hoped, co-workers—it would be indeed strange if our own Commission should not take this opportunity of enabling English-speaking Churchmen all over the world to

put into practice, here as elsewhere, the determination once so vigorously expressed by St. Paul. To his childish Corinthian flock, who were mistaking unintelligible language for religion, he wrote: "I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also." In many places in the Psalter that is not possible for us at present.

2. But there is much besides correction of errors, and elimination of obscurities, that should be done to make this golden treasury of prayer and praise both intelligible and spiritually profitable. The Psalter, as I have already said, is poetry, Hebrew poetry, and should be printed so as to show the characteristic form of its original. For the essential form of Hebrew poetry is neither meter nor rhyme, but parallelism and rhythm. "There is little or no discoverable symmetry of *measure* or concurrence of *sound*, addressed to the *ear*," writes Archbishop Alexander. "There is a symmetry of *sense*, addressed to the intellect." (*Witness of the Psalms*, etc., Lec. VI.) But this essential element is almost lost to the eye, and even largely to the thought, by our absurdly conservative method of putting it in type; a remark which is equally applicable to the way in which the other parts of the Authorized Version are still divided into chapters and verses. What reason other than a blind traditionalism can there be for retaining a method of printing the Psalms which, if applied to English verse, would divide it into paragraphs and sentences just like prose? Professor Moulton, in his *Modern Reader's Bible*, and even the Revisers of both Old and New Testament, have left us without excuse in this respect. Subheadings in the former, such as "God," "The King," "The People," would be of great service in Psalms 2, 20, 24, etc.

3. I have long felt that another most necessary help to the intelligent and devotional use of this Divine Hymnal is the supply of descriptive titles to each Psalm, such as we are accustomed to in every good book of English poetry, and which is practically given to us in our hymnals by their adaptation to different seasons, days, and occasions. By "descriptive titles" I do not mean a sort of table of contents such as we have in our Authorized Version, but one brief phrase such as would enable us to grasp the leading thought of the Psalm, and fix it in the memory. What would we not miss if we took up a volume of Tennyson, or Longfellow, or Matthew Arnold, and there was no title anywhere to tell us what we might expect? St. Augustine seems to have felt this lack in his own day, for he has somewhere said: "As a door bringeth one into the house, so doth the title of the Psalm into the understanding."

The first words of the Latin Vulgate, which we carried over from the old service books as a sort of title, with few exceptions (such as "Venite," "Non nobis, Domine," "De profundis," and "Miserere") convey no meaning to help us. In my book, *Primitive Worship and the Prayer Book*, I have attempted such a list of English titles. Though I have sought help in this attempt everywhere, I found but little anywhere. Professor Moulton's version, and Mr. Spurgeon's *Treasury of David* in seven volumes, a most elaborate and thoughtful exposition of the Psalms, contained more suggestions than I found in all besides. Of the imperfection of my attempt I am fully conscious. I am sure, however, it is not beyond the ability of our own Commission, independently, or conjointly with that of the English Church, to adopt titles which would be of real help to the devout worshipper, both in church and in private.

In this connection it should be remembered that for many centuries in the Church Christian people *had* such an aid in the Antiphons, that is, the brief sentences or versicles said or sung before or after each Psalm, emphasizing some special feature, or illustrating its prophetic character in relation to our Lord. "There can be no doubt," writes Archbishop Alexander, "that in many cases this has been the noblest of all commentaries upon the Psalms for the purpose of worship, and the best means of drawing out their manifold significance." It is of the antiphons also that Archdeacon Freeman says: "Were any of the methods of service, which were laid aside at our Revision, to be selected for restoration, I conceive that the antiphons, with their restricted application to special seasons and to festivals, would possess a weighty claim upon the Church's consideration." (*Prin. of Divine Service*, I. 122.) In view of the facts which I have here stated, is it too much to expect that one or other of these two methods,



by titles or by antiphons, or even both, shall be given the careful thought which they deserve?

4. One other "enrichment", I believe, would be the complete adoption of the plan for using the Psalter as accepted by the Scottish Church in 1915. Without entering into any detailed criticism of the "Table of Proper Psalms for Seasons and Days" recommended by our own Commission in 1916, I consider the Scottish rule in every way its superior. It is not only ingenious, but it is also very simple. While adopting Proper Psalms for every Sunday and chief Holy Day in the Christian Year, it does not leave the daily recitation to the haphazard of the officiating clergyman, as proposed by the American Commission. It provides for a very practical and perfectly simple method of using the whole Psalter on week days, so that the Proper Psalms make no break in the orderly and consecutive recitation, and the Church year is followed instead of the civil year, as at present. There are other minor but important advantages in the Sunday selections, and the general result is, to use the words of the Scottish Committee, that "nearly the whole Psalter is recited once on Sundays in the year; the majority of Psalms twice, and some three times." (The pamphlet containing this *New Distribution of the Psalter* by the Scottish Bishops is published by the Cambridge University Press at fourpence per copy, and will repay careful examination.) On weekdays provision is made for the recitation of the whole Psalter ten times in the year.

5. Another important point concerning which Bishop Whitehead asks for an expression of opinion is the bracketing of certain portions of the imprecatory Psalms, as recommended by the Commission in 1916. On this the English committee make no recommendation, inasmuch as they "do not regard it as within the terms of their reference." What they do say is that "the recitation of certain passages of the Psalter in the worship of the Christian Church does not tend to edification," and that "they respectfully ask his grace the Archbishop of Canterbury to take such steps as he thinks best that the question of the omission of such passages may be considered." In this connection Sir Edward Clarke, in the book to which I have already referred, makes this important statement: "It is interesting to note that none of the imprecatory Psalms, which have been so strangely incorporated in the service of the Church of England, in spite of their discordance with Christian teaching, are to be found in the Jewish Prayer Book." (P. xxi.) If Jews, who for so many centuries have been the persecuted and not the persecutors, have learned this lesson of Christian charity, would it not be well for Christians to leave all such expressions, deserved though they may often be, to men who have abandoned the religion of Christ for that of Thor? WALKER GWYNNE.

Summit, N. J., December 15, 1917.

To the Editor of *The Living Church*:

**M**AY I, for one, answer the question the Bishop of Pittsburgh asks in your issue of this week, as to the desirability of revising the Prayer Book version of the Psalter? I think it would be eminently desirable.

If we are allowed by the Standard Bible, appointed to be read in our churches, to substitute recently adopted marginal readings for the original text, should we not have the same liberty in regard to the Psalter which we use so much more than any other single book of the Bible? We are all but too familiar with many passages which are "obscure, unintelligible, or contain obsolete words and phrases," and it would be the greatest relief, and add immensely to the value of the Psalms as vehicles of worship, to have other words or phrases substituted. And I think it clearly comes within the powers of the Commission on the Prayer Book to present a report embodying such proposed changes, as the joint resolution appointing it stated its purpose was for "the revision and enrichment of the Prayer Book," without any reservation in regard to particular parts of the Book.

Personally, I do not approve of the proposition to bracket special passages in the Psalter. If they are wrong translations, by all means let us have the best possible translations substituted for them. But for any committee or commission, or the General Convention itself, to undertake to put some passages of Scripture in brackets, seems to me to discredit their authenticity, contrary to the decision of the whole Church.

Moreover, if we are to do this at all, where shall we stop? There are words and passages all through the Scriptures which do not comport with our modern theological conception, and to put some of these in brackets and not others seems inconsistent. I much prefer the alternative of permitting the use of any Psalm in place of one for the day, if that is not thought edifying. Such disuse by individuals is not the same thing as the whole national Church casting discredit on particular passages or presuming to sit in judgment on them. But I trust a general revision of the Psalter will be undertaken and incorporated in the next report of the Commission to the General Convention.

Philadelphia, December 10th.

G. WOOLSEY HODGE.

THE OLD YEAR AND THE NEW

Up woodland slopes my path has led,  
And this is the garland I weave, to spread  
O'er the icy limbs, and the drooping head,  
Of the dying year.  
There's pale green pine for youth that is fled,  
For hope fulfilled, the sumach red,  
And the bayberry gray when the years have sped,  
And death draws near.

There's a strange new warmth in the noonday sun,  
And a laugh of joy in the streams that run;  
The cry of life that has just begun,  
The year's new born.  
There's a sigh in my heart for a task never done,  
For a goal never reached, for a prize never won,  
For the web of illusion ambition has spun,  
For a hope forsworn.

The gold of to-morrow is heaped in the west,  
A voice whispers low: "Unfulfilment is best,  
For thy soul finds its life in eternal unrest,  
In a truth unrevealed.  
Thou art rich in a treasure that's yet half-possessed,  
In a hope yet unborn, in a creed half-confessed,  
Till Death yields the secret that's locked in his breast  
And vision is sealed."

MARY ALETHEA WOODWARD.

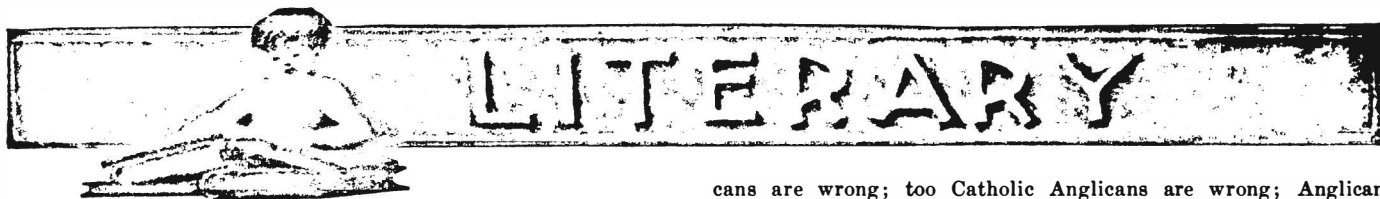
A COSMOPOLITAN HYMN

**I**N the initial article of the December *Spirit of Missions*, Archdeacon Stuck pays his tribute to a hymn beloved by all Christians:

"O Come, All Ye Faithful, is sung at the Christmas festival in one language or another by all the Christian people in the world. The Christians of Japan and China, of the Philippines and India, in all their various tongues; the great Russian Church in the Greek; fifty-one different tongues of Africa; the great Roman Church in the sonorous Latin; fifty-nine different dialects of North American Indian, and I know not how many from Brazil to Peru and the islands of the great ocean; the ubiquitous English—all join that noble summons to rejoice at the Nativity of our Lord. It rolls round the whole world as the sun lights the morning of Christmas Day. Yea, though it be midsummer-day at the Antipodes the chorus swells from Australia and New Zealand, and it bursts forth even from regions where the sun does not penetrate at all at that season, from the Lapps and the Greenlanders, from Herschel Island and Point Barrow. I do not know if there be any other hymn that is sung at one special season so widely translated as this is, and it thrills me to think of the sons of God all over the world joining with one thought and one voice, at one time, yes, and to one tune, in hailing the Birth of the Son of God."

No LOT could seem much more comfortless and destitute than that into which our Lord was born on Christmas Day. Out of all the different conditions which this world affords, He had chosen one of the very poorest; one most remote from any privilege of wealth or rank; one which could least attract attention and respect; one which lacked all that most men seek. And surely in that choice God spake unto us by His Son, and speaks continually. . . . It is not always in our power to choose our place in life; many of us may have to work under circumstances which we would (or think we would) gladly make simpler and plainer if we could. But in whatever state we are, the fact that Christ willed to come among men as He did holds still its deep, persistent lesson for us. It stands with many words of His which cross all easy acquiescence in prosperity and warn us that a man's lot in life may be none the less perilous for being, perhaps, inevitable. Whatsoever our lot may be, we have to follow His example; and if we cannot follow it in the outward setting of our life, we are bound, as we love our own souls and Him who died for them, to follow it with genuine reality in the ordering of our affections, in the discipline of our thoughts and desires, by stern dealing with every form of pride and vanity.—Francis Paget.

MANY OF our prayers are like letters which are insufficiently addressed. They get lost in the Dead Letter Office of Heaven. There is not sufficient direction about them.—Donald Sage Mackay.



### HISTORICAL

*The Celtic Christianity of Cornwall.* By Thomas Taylor, M.A., F. S. A., Longmans, Green & Co. \$1.25.

In these "sketches and studies" the vicar of a Cornwall parish discusses some interesting historical questions concerning a subject of which little is generally known. He begins with a brief enquiry into the nature of the religions which existed in Cornwall before Christianity—that of the Neolithic and Bronze Ages, which have left such wonderful remains as Stonehenge, and that of the early Celts. These people had begun to invade Britain in the fifth century B. C. They were intensely emotional and religious with a leaning toward magic and the mysterious, but what exactly was the religion taught by their priests, the Druids (Mr. Taylor challenges the view of Sir John Rhys that Druidism was pre-Celtic), we do not know. There is, however, according to Mr. Taylor, no evidence to show that they were ever sun or nature worshippers. "During the three centuries that Britain remained a province of the Empire the Romanization of the native religion had free scope, the spread of Christianity striving with indifferent success to keep pace with it." Until 428, the year in which began the Saxon invasion, Cornwall and Wales were integral parts of Great Britain; the inhabitants, though differentiated into kingdoms, were bound together by a common religion and a more or less common language. But then the Britons were driven into the remote districts of Wales and Cornwall, from which latter place there occurred also a great exodus of Brittany. The result was a close connection between Cornish and Bretons, especially in matters of religion. Isolated as they both were, they developed a form of ecclesiastical government which was highly individual. It was not till the beginning of the eighth century that they followed the Roman method for finding the date of Easter, and that they gave up the unique method of tonsure known as "Celtic". Their monasticism, too, was *sui generis*; contrary to the received opinion, it owed nothing to Benedict or Augustine. But the chief interest of Celtic Christianity gathers round the monastery-bishopric and the abbot-bishop who ruled it. Celtic episcopacy was definitely "tribal and monastic" as contrasted with the episcopacy of the Romans and Saxons, which was "territorial and diocesan". The diocesan bishop was unknown in Cornwall till, at the earliest, the time of Egbert (836), and probably not till much later. The monastery-bishoprics were hard to suppress, and Mr. Taylor adduces evidence which makes it probable that they survived until the eleventh century, when Cornwall was included in the great diocese of Exeter. And their traces have not yet disappeared: they survive, as Mr. Taylor shows, in place-names, relics, and so on. "From one end of the country to the other the impress of Celtic Christianity can be clearly traced. It is monastic in character. But it is not a monasticism which has intruded within the confines of parishes already formed, but a monasticism which has occupied the whole territory from the very first." It expresses a fundamental instinct of the Celtic character. At the present time the Cornish are largely Methodists, but their Methodism is in a state of transition: it is moribund. On the other hand, among their nearest kinsmen the Bretons Catholicism is a living and a growing power. Amongst the Cornish either of two alternatives will supervene. "There may be a return to the Catholic faith, Anglican or Roman, of which there are already signs, or there may be recourse to Christian Science, spiritualism, or some occult system which attracts by its novelty and promises to satisfy religious craving."

### THE CHURCH

*Ordered Liberty, or an Englishman's Belief in His Church.* By A. S. Duncan-Jones M. A., Perpetual Curate of St. Mary the Virgin's, Primrose Hill. Longmans, Green & Co., 1917. Price \$1.25.

This book, based on the Hulsean Lectures at Cambridge for 1916-1917, "is simply an attempt to indicate a point of view". This point of view regards the Christian world as out of joint, since much of it has no order, more of it no liberty. Only by ordered liberty can its ills be cured; and this is to be found only in the Church of England. "The principles of Anglicanism are the principles of the Catholic Church". Not that the Church of England concretely expresses these. Extreme Protestant Angli-

cans are wrong; too Catholic Anglicans are wrong; Anglican Bishops are hopelessly inefficient and ineffective. Things are in much of a mess; but, being an English mess, there is something specially promising about it. "We should honor our Mother Church because it is a great experiment, worthy of men who believe in Christ and are proud to be Englishmen. For while our race may be unimaginative as a whole, yet by its stubborn clinging to facts, however awkward, it goes further than more brilliant brains and becomes in the problems of human government the laboratory of the world". "So it is peculiarly its province to offer with faith, but with humility, to the other great branches of the Church a large and liberal conception of Catholicism." "Synthesis, the harmonization of opposites, the product of what its enemies call stupidity, its possessors common sense, is characteristic of the English temper. The spirit of refusing to give up contraries if they seem to be true . . . . is the spirit which guides the Englishman in all walks of life. . . . and it should qualify him to understand and develop Catholic theology. But he must insist that black is to go with white and not mingle into grey" . . . whatever that means. (Most English Churchmen would prefer a different mode of statement even for the identical point of view!) Though these conceptions of the true character of the Anglican communion "are not consciously held by all its members", or even by many of them; yet ordered liberty is ultimately assured, since the salutary ideal does exist in the minds of an elect remnant of meager proportions which includes the Perpetual Curate of Primrose Hill. Practically considered, that seems to be the special point of view which it is the aim of this book to indicate. Some conceptions of Catholicity suggest Constantine's words to the Novationist bishop, "O Acesius, take your little ladder and climb to heaven all by yourself". F. J. K.

*The Episcopal Church: Its Teachings and Worship.* By the Rev. Latta Griswold, M.A. [Gorham 1916, pp. 111, 75 cts.]

Pleasing to the eye, dignified, lucid but not flashing, this handbook is prepossessing from the first. It is not for children or doubters or theologians, but is well designed to meet the needs of the ordinary well-disposed but uninstructed layman.

The setting forth of the doctrines of the Church is carefully catholic, as one would expect from Trinity parish, New York. One rather regrets that the scheme of the book allowed for less than half a page on the Incarnation, as compared with thirty-six pages on the Sacraments. The latter are particularly well expounded.

In the preliminary sketch of the history of the Church, the author shows little of that sureness of touch that marks the rest of the book. The Middle Ages are "Dark" with popes and abuses. Cranmer was the leader of "the zealous reforming Catholic party." "The English Reformation may be said to have been 'settled' by 1552", with the second Prayer Book of Edward VI. The General Convention of 1789 "elected" White and Provoost.

Far the best work of the book is in the Rule of Life. Decidedly do we need an understanding among our people that membership in the Church involves a system of duties not included in a naturalistic morality. Here we have eight good rules, well explained and emphasized, covering about the same matters as the "Precepts of the Church," put in a practical form as resolutions, not precepts. There is reserve with regard to confession, and speaking generally the positions taken are not extreme or irritating. Anyone can see for what a large mass of people the book is admirably suited. B. S.

### PAROCHIAL MISSIONS

*In Praise of Teaching Missions and How to Conduct Them.* By Gerard Sampson, C. R., House of the Resurrection, Mirfield. Wells Gardner, Darton & Co., London. The Young Churchman Co., Milwaukee, Wis., American Agents. 60 cts. net.

In this little book the writer urges the claim of a teaching mission as the goal of many of the clergy who cannot teach a parochial mission but are easily fitted to conduct a mission of this sort. The book has distinct value to those who are seeking to know more of the teaching side of so-called preaching missions. We believe the inspirational element in preaching must, in an effective mission, be supplemented by distinctive teaching, and this book sets forth in a suggestive way the large value of this.

JAMES E. FREEMAN.

# RELIGIOUS EDUCATION

REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

**T**HE present editor appears in the Religious Education Department of THE LIVING CHURCH for the last time. During two years he has written out and put here all he knows on the subject of religious education; and perhaps a little more. Therefore, he has resigned

Valedictory

his position as editor, and retires from this field of service. It is a meadow in which he has rejoiced to gambol, and to indulge in more serious pastimes too. Religious Education is the task to which he has especially dedicated his adult years and his ministry, and it is a rare privilege to be permitted to talk on high and weighty themes to such a large and noble company as THE LIVING CHURCH provides. The editor-in-chief has given him a free hand and a free voice, and he has spoken always without restraining rein or correcting rod. It has been for the writer at least a very happy relationship. And the new friends and correspondents, the valuable suggestions and information, the searching questions and caustic comments from all over the land have added much to the joy of life, and sometimes to the *gaudium certaminis*. Taking it all in all, by and large, the writer does not expect to enjoy the like again, and parts with this company with sincere and enduring regrets, and with happy and abiding memories.

In concluding his work here, the present writer desires to sum up and register some of his fundamental convictions as to Religious Education. In the first

Survey

place, the Christian instruction of all who profess and call themselves Christians is a matter of vital and basic importance. If Christ is to be indeed Lord of the World, if love and justice are to determine the thoughts and words and actions of governments, peoples, communities, of men in all the relations of life; if democracy is to be triumphant and safe and wise; if war is to end and peace forever reign; then, above all things, it is needful that men know and serve God and His Son, our Saviour and Master, and none other.

If men's love is to be as wide as humanity and to support missions everywhere, if it is to be as deep as the lowest sink of the vilest slum, and patient to endure ingratitude and set back until the light shines steadily, if our social service is to be really effective and persevering, then again only by the help of God in Christ, by the true knowledge and service of our Lord and Master, can these Christian ends be attained.

If our parishes are to be adequately supported and developed, if we are to have a loyal and active laity, thoroughly furnished for all good works, and eager to serve in the administrative tasks of the Church, and in her manifold lay ministries, with intelligence and devotion, and with the keenness they give to the affairs of this world, then once more Christian instruction, the knowledge of God and His Christ, is the chief instrument thereto.

If our young men of character and intelligence are to seek holy orders, if they are to realize that the Church calls them to an endless war, if they are to realize that living and working for God and their fellowmen in the ministry is even greater service than dying for humanity in France and Flanders, a service whose claims they gloriously accept and eagerly welcome, then again the training of our youth in the knowledge and love of the Captain of our Salvation becomes of prime importance.

In fine, the Sunday school in all its departments from the Font Roll to the aged adult in the oldest Bible Class, home nurture and Christian instruction by parents and others, teacher training classes, summer normal schools, definite and systematic and thorough catechizing and instruction by the pastor and master, well-planned courses of sacred

studies in our Church schools, together with unremitting and intelligent pastoral care, and strong religious influences brought to bear on our girls and boys in colleges, universities, and technical and professional schools—all these, and like agencies and methods, not forgetting our general, provincial, and diocesan boards of Religious Education, in the light of the promotion of God's glory, of the good of humanity, and of the growth of the Church, as means of hallowing God's name, of doing His will and making His Kingdom to come, are plainly not ecclesiastical vermiform appendices, but of the very life and being of the Church.

As to several of these agencies and methods, the writer wishes to speak more particularly.

The fundamental task and the fundamental problem is at present with the parents. They must realize, as many, oh

The Parents' Fundamental Task

far too many, do not, the sacredness and seriousness of their responsibility for their children; that it is their duty not only to see to the stocking and training of their minds for secular life and citizenship, but also from the cradle to bring them up in the nurture and the knowledge and the love of the Lord. Before birth and after they must regard themselves as embarked on a very grave adventure, and make God and His service the beginning, the middle, and the end of their relations as man and wife, as parents of children. The Church must find ways, and find them speedily, to awaken and train parents as the natural guardians and religious teachers of their children.

Another particular point is that the writer, as a result of observation in Sunday school work as pupil, teacher, superintendent, pastor, and diocesan director, since he was six years old, is convinced that every man and woman who loves our Lord, who loves children, and is willing to prepare the lesson, can teach effectively. But for the best results teacher training, religious pedagogy, is imperative, and the recent manuals and methods are a wonderful improvement over the past, and an effective help in equipping us for our tasks as instructors of youth. Clergy, superintendents, teachers, and leaders in religious education of all degrees and localities, must see to it that parochial and diocesan teachers' classes, summer schools, correspondence courses, etc., are provided everywhere for our teachers, and are well attended and used. Only so can a full equipment and the largest results in inspiration, information, character building, and loyalty to Christ and His Church be attained.

Again. We need a ministry prepared and trained for the tremendous tasks of our era. Some of the present intellectual and theological requirements of the canons are out-

A Ministry Adapted to the Age

worn; others need to be added, especially in the fields of psychology, education, evangelism, social service, and business methods. Otherwise our clergy will not be leaders and efficient, and the Church will decline in usefulness and her growth will be arrested. The theological council of the General Board of Religious Education is composed of specialists in the training of men for ministry, and of men with wide experience of life and pastoral care. They are making a laborious, intelligent, and honest endeavor to provide the Church with standards of theological education to meet present needs. Leaders among the clergy and laity throughout the land must cooperate, must study, discuss, criticize the plans in hand, and make suggestions. Then, when a well-considered schedule of studies is completed, they must help to secure its adoption by the General Convention, and its whole-hearted use throughout the country. Then the Church will be equipped with a ministry prepared in more

adequate measure than now for the service of God and America in the twentieth century.

But there is one thing in the preparation of our clergy no canonical course of studies and examinations can pre-

**Vital Christianity the  
Indispensable Condition**

scribe or procure, and that is that our ministers must be godly and spiritually-minded, Christians to the core, trained in personal religion and devotion, as well as learned and scholarly. That is the task preëminently of our seminaries, one singularly neglected in the very recent past, but now taken in hand in several with wisdom and determination to persevere, so that all alumni may at least approve themselves as devout, devoted, Christian men. The writer is not a graduate of the Virginia Seminary nor ever a student there, but a neighbor for twenty-one years, and acquainted with many of its alumni. For most of the years of its long history it has been giving the Church a self-sacrificing ministry, men of high devotion and transparent godliness, trained in the habits and ways of the personal religious life. The same spirit and the same results should everywhere be the aim of deans and faculties in their dealings with the students, and there is nothing more important in the work or curriculum of our theological schools.

One last word. God, Country, Church, Humanity, all, call us to give our utmost devotion to the work of Religious Education.

And so the writer says,

*Ave atque Vale.*

### THE WAR AND THE CHURCHES

BY THE REV. S. P. DELANY, D.D.

To the Editor of the *Evening Post*:

**I**N your editorial on "Religion After the War," you said that "the war has brought a certain discredit upon Christianity."

Why should the Church be held responsible for bringing on this particular war, or even for not preventing it? Is it your idea that the Church should have insisted that Serbia yield herself to Austrian oppression, or should have ordered Russia to remain neutral rather than hasten to Serbia's defence? Do you mean that Cardinal Mercier should have urged the Belgians to permit the German hosts to overrun their land without opposition or protest, or that the French Bishops should have pleaded with the Government of France to submit calmly while the Germans captured Paris? Or do you maintain that the Archbishop of Canterbury should have rushed into Parliament to dissuade Britain, if possible, from living up to her treaty obligations toward Belgium and France?

Possibly the great crime of the Church in your eyes was in allowing Germany to force this war upon the world. It is difficult to see why the Church should be blamed for this action of Germany, when we bear in mind the fact that the Prussian rulers of Germany had long since given up all allegiance to the Church, or, indeed, to any form of historic Christianity. Though nominally Lutheran Christians, they are not really Christians at all in any sense which you or I would acknowledge. They believe only in the religion of *Kultur*, the chief moral dogma of which is that whatever tends to make the state more powerful must be right. Moreover, a large section of German scholarship, under Prussian leadership, has for many years been doing its utmost to destroy the Christian religion. If Martin Luther were to rise from the dead to-day, he would most certainly refuse to acknowledge the modern Prussians as his disciples; he would flee from Berlin and take refuge in the arms of the Pope. . . .

I do not mean by this that historic Christianity is opposed to war. It is only in isolated groups of abnormal and rationalistic Christians that pacifists will be found to predominate. The ancient and historic Church has never condemned the kind of war that is waged for a just and righteous cause. Private judgment may interpret otherwise the teachings of Christ; but the Church is surely the most authoritative interpreter of the teachings of her Founder. There is nothing in the official teachings of any considerable section of the Christian Church that would condemn Serbia or Russia, Belgium or France or Italy, Great Britain or the

United States, for taking up arms in defence of the liberties of mankind, against the insolent aggressions of the Prussianized government of Germany.—*New York Evening Post.*

### ANOTHER YEAR

BY WILLIAM C. ALLEN

**T**HE experiences of every year may be compared to those associated with ascending the wonderful cañons of the mighty West. Those deep valleys—the Spanish word "cañon" means "tube in the mountain"—penetrate the rugged wilderness of rocks and woodland and often afford the only route whereby the summit of some splendid peak may finally be reached. The brave traveler sets out for his destination just as we at the beginning of each twelve-months with renewed courage consider the coming year.

These cañons, like the succeeding weeks in the lives of many of us, afford an ever-shifting scene. Sometimes they are arid; no gushing waters are near to refresh the weary. Again, they may be the only outlets for the limpid springs of water that merge into living streams at the traveler's tired feet. Obstacles unexpectedly frustrate his intent. Huge boulders may intervene. Sometimes a lovely spot of green mosses and dainty wildflowers allures to an hour's repose. Many a halt is necessary wherein to accumulate fresh strength for the upward march. Gigantic precipices tower on every side. Sometimes all view of the outer world is cut off. Only a blue ribbon of God's beautiful sky is above. There seems no way of escape. But just when the adamantine rocks crowd most relentlessly there opens out an unexpected turn. At last the summit is attained. The things that obstructed seem in retrospect very small. Heaven is above and the world lies below. In the quiet of the rare upper atmosphere the traveler is very close to God.

So to the Christian are the passing years. The incidents of life may crowd never so hard, the water springs may temporarily cease to flow, the flowerlets of joy may not be seen because we think of our feet bruised and torn. The cruel, hard walls of circumstances may at times seem to enclose it hopelessly. But we continue the material and spiritual struggle. We consider the end—the sun-bathed splendor of the upper world.

Every year takes the child of faith valorously upward toward his beautiful Heaven. Each succeeding twelve-month finds the child of God one year nearer to the celestial joy.

### DEAD SAVIOURS

I heard the winds of December  
Whistle and blow,  
And I thought of the brave lads sleeping  
Under the snow.  
And there, as I stood in sorrow,  
I dreamed of spring,  
When the winds shall blow from the southland  
And birds shall sing.  
I said, Then earth will be happy,  
And peace will bide,  
Because the lads in the trenches  
So bravely died.

THOMAS CURTIS CLARK.

### THE FAITH ONCE DELIVERED

God is God!  
Through eons past,  
Through those unnumbered  
Yet to come,  
One truth remains,  
God is God!  
Though devils rage and woe on woe beset!  
Though consternations sweep from pole to pole—  
Through arching skies and ocean's deep—  
Though mountains rock and cataclysms roll,  
And agonies unspeakable confound,  
Though sun and moon and primal planets fall,  
Hold fast! Unfathomable are His ways!  
But God Almighty, still, is over all!

ANNAH ROBINSON WATSON.



SKINNER.—Entered into life eternal December 7th, at the Medico-Chirurgical Hospital, Philadelphia, WILLIAM BENJAMIN SKINNER, age 19 years, a faithful acolyte of St. Mark's Church, Hammonton, N. J.

Rest eternal grant to him, O Lord, and let light perpetual shine upon him.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST OR DEACON wanted as assistant curate, unmarried, under 30, for old established parish in Eastern city. Staff of four; progressive work among the young and non-church goers. Catholic religion the essential thing. Rector offers and asks first-class references. Stipend \$600 with board and lodging. Address STEWARD, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

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

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

PARISH WANTED BY PRIEST HIGHLY educated, exceptionally good preacher, hard worker, successful. Married—no children. Small salary sufficient. Address ENERGY, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CANADIAN PRIEST, finding winters too severe and long in the North, desires parish farther south. Unmarried. In orders nine years. Successful. Address C. R. P., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED. DESIRES EASTERN church work, parish or mission, with rectory and fair stipend. Address G 46, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, SUCCESSFUL PARISH builder, will supply. Address C. W., care LIVING CHURCH, Milwaukee, Wis.

PREACHER FOR PREACHING MISSION. Write for booklet. Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.

POSITIONS OFFERED—MISCELLANEOUS

COMPETENT AND REVERENTIAL organist and choirmaster for mixed Episcopal choir in parish containing 650 communicants and cultured, refined congregation in city of 50,000. Church has new \$9,000 three-manual Austin organ and paid quartet. Good salary for organist; exact amount to be fixed in correspondence. Address RECTOR ST. PAUL'S CHURCH, Waco, Texas.

POSITIONS WANTED—MISCELLANEOUS

BY YOUNG MAN, thirty-one years old, as organist and choirmaster. Twelve years' experience in Episcopal Church. Reputation as one of the best choir and choral directors in South. Pupil of Dr. G. Edward Stubbs, Walter Henry Hall, J. Warren Andrews, New York; Clarence Eddy, Chicago. References gladly given. Address L.R.C., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Churchman. Single. Ten years former, eleven present, position. Nearly six hundred recitals. Boy choir, three-manual organ, moderate salary. First-rate references. Address Box 552 care LIVING CHURCH, Milwaukee Wis.

POSITION WANTED AS ORGANIST and choirmaster; experienced trainer of boys' and mixed voices. Excellent testimonials from highest sources. Would like to teach. Churchman. Address F. E. C., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS JOSEPHINE, formerly of the diocese of Quincy, at present at Trinity Church, Chicago, will consider other work after January 1st; parochial or missionary preferred; Red Cross instructor. Address 2730 PRAIRIE AVENUE, Chicago.

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

ORGANIST HOLDING good position desires change, preferably near New York. First-class practical man. References unexcelled. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Boy voice expert. Excellent references. Address O. C., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—A family of four manual church organs, just recently completed, have brought such universal commendation from fraternity and layman that the preëminence of this firm is again emphasized. Unqualified enthusiasm of Austin tone and mechanicals by the world's greatest virtuoso now touring America settle the conviction that Austin organs are the last word in beauty of voices and ease of control. A generous amount of organ literature, including all possible details, on request. AUSTIN ORGAN Co., Hartford, Conn.

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

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

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

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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

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

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

KNEELING DESK.—New and unused, oak, best workmanship, weight 110 lbs., \$28. Address S. 133, care LIVING CHURCH, Milwaukee, Wis.

FLORENTINE CHRISTMAS CARDS, \$1.00 doz. assorted; little carved Bambino frames, 35 cents each. Box 4243, Germantown, Pa.

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.

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CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc.

Chaplains' outfits at competitive prices. Write for particulars of extra light weight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

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

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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.

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

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THE QUI-SI-SANA, GREEN COVE SPRINGS, Florida. \$5.00 to \$8.00 per day. Write for particulars. Mrs. M. MARTIN.

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LADY PARTNER WANTED WITH \$2,000, in small paying hotel. The very best credentials given and required. Address Box 732, Jacksonville, Fla.

PORTO RICAN LACE

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

REAL ESTATE—NORTH CAROLINA

Character remains. These wintry winds That howl about our ship Pass like zephyrs of the West. Our hearts shall anchor us, and woes gone by Sound like the distant ringing of the bell O'er dangers past.

Lands in the Southern mountains. CHARLES E. LYMAN, Asheville, North Carolina.

LITERARY

S. T. LUKE, HIS LIFE, CHARACTER, and Teaching. Being brief spiritual readings for Advent and Lent, by McVEIGH HARRISON, O.H.C. On sale at St. Andrew's Post Office, Tennessee. One dollar the copy, postpaid. Suitable for Christmas gift. Orders now being taken.

MAGAZINES

FREE NEW MAGAZINE CATALOGUE; best prices, clubs. Ask for it from JAMES SENIOR, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual



By J. O. Johnston, D.D., Chancellor of Lincoln Cathedral, Sometime Principal of Cuddesdon College. \$1.25 net.

Macmillan Co. New York.

*A Theology for the Social Gospel.* By Walter Rauschenbusch. \$1.50 net.

*African Missionary Heroes and Heroines.* By H. K. W. Kumm. Author of *From Hausland to Egypt, The Lands of Ethiopia, Tribes of the Nile Valley, The National Economy of Nubia, The Sudan.* \$1.25 net.

*Immortality. An Essay in Discovery.* Co-ordinating Scientific, Psychical, and Biblical Research. By B. H. Streeter. A. Clutton-Brock, C. W. Emmet, J. A. Hadfield and The Author of *Pro Christo Et Ecclesia.* \$2.25 net.

*The Church and the Man.* By Donald Hankey, Author of *A Student in Arms,* etc. With a Foreword by C. H. S. Matthews. 60 cts. net.

Standard Press. Cincinnati, Ohio.

*How to Fill the Pews.* By Ernest Eugene Elliott, Author of *Making Good in the Local Church, The Problem of Lay Leadership, Hints that Help in Business,* etc. \$1.50 postpaid.

PAMPHLETS

*Calvary Protestant Episcopal Church.* Shady Ave. and Walnut St., Philadelphia, Pa.

*Calvary Brotherhood in War Time.*

*War Commission of the Episcopal Church.* 14 Wall St., New York.

*The War Call of the Church.* Bulletin No. 1.

*Nature Cure Publishing Co.* 525 S. Ashland Blvd., Chicago, Ill.

*How I Became Acquainted with Nature Cure.* By Henry Lindlahr, M.D. 30 cts. net.

**NEW YORK CHURCHES ARE STRUCK BY COAL FAMINE**

**Many Congregations Occupy Chapels for Week-day Service—Census of General Theological Seminary—Trustees Elected**

New York Office of The Living Church }  
11 West 45th Street }  
New York, December 24, 1917 }

Many Churches in New York are sharing the coal famine which is so severe throughout the country, and have fitted up small chapels in their parish houses, in which all week-day services will be held.

GENERAL THEOLOGICAL SEMINARY

The catalogue number of *The Bulletin* of the General Theological Seminary, Chelsea Square, New City City, has just been published. The census of this institution (the largest in the whole Anglican communion devoted exclusively to theological learning) shows that there are eleven professors, three instructors, one lecturer, and two tutors on the faculty, and five officers of administration.

Of the student body there are five fellows (all in orders), four special students (three in orders), 27 seniors, 12 middlers, and 23 juniors. The students (82) represent 40 dioceses and 38 universities and colleges.

Under the direction of the faculty, 106

clergymen and one layman are studying for the degree of bachelor in divinity.

It is announced that the 1918 Paddock Lectures will be given by the Rev. Loring Woart Batten, D.D., of the Seminary faculty. The General Theological Seminary was founded one hundred years ago last October. Because of conditions due to the war the formal observance of the centennial anniversary has been postponed.

The annual election of three trustees of the Seminary by the alumni has been held under the direction of the executive committee of the associate alumni.

The Rt. Rev. Dr. Philip M. Rhinelander, Bishop of Pennsylvania; the Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, N. Y.; and Dr. Ralph Adams Cram, of Boston, have been chosen to take office on January 1st.

CHURCH CONSECRATION AT LIBERTY

Postponed one week, the consecration of the Church of the Holy Communion, Liberty, N. Y., is now announced to take place on December 27th. Bishop Burch officiates, assisted by the Ven. Archdeacon Pott.

WOMAN'S AUXILIARY

The Rev. Royal H. Balcom will be the principal speaker at the meeting of the New York branch of the Woman's Auxiliary, on Thursday, January 3rd, at 10:30 A.M., in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street.

**BOSTON CHURCHES SEEK TO MAINTAIN CHRISTMAS SPIRIT**

**Festive Customs of the City—Annual Report of the City Mission—Evening Services at the Cathedral**

The Living Church News Bureau }  
Boston, December 24, 1917 }

CHRISTMAS Eve finds the Massachusetts churches filled with the spirit of expectancy—an expectancy of great joy. This does not mean that the Church has forgotten her boys in the service of the nation, at home or abroad. Thousands of bountiful and delicious packages of eatables have already been sent to our boys. There is hardly a parish in Massachusetts which has failed to send weighty boxes, and during the Christmas season, upon the recom-

mendation of our Bishop and the diocesan Board of Education, practically all of the churches and Sunday schools in the diocese will take a Christmas offering for the starving Armenians and Syrians.

Many beautiful customs have been started by individual parishes in Boston for the celebration of Christmas. The Church of the Advent on this very evening is now probably following its long custom of singing Christmas carols to the happy on the streets of Beacon Hill, to the sad in nearby streets, which are not so comfortable, and to the depressed in the Charles Street Jail.

Another appreciated custom is that of the first Christmas celebration of the Holy Communion at St. Paul's Cathedral at 12:30 A. M. on Christmas morning. Dean Rousmaniere ever covets the privilege of cele-

brating this first Christmas Communion at the Cathedral. The Cathedral is not the only Boston church which has this midnight celebration. Its service, however, is more widely known and better attended.

The Rev. Harry Beal, rector of Grace Church, New Bedford, has written quite a terse Christmas message to his congregation, which brings one back, amid all the surface joy, to the deeper and realer appreciation of Christmas.

"This year let us keep Christmas without Christ in it, if the great war has not shown us how much mankind needs Him to bring peace and good-will and if we will still suppose that by merely human means God's kingdom will come. But let us keep this tide with Christ, if the times are bringing us closer to God for help and comfort, and if personal life and national life and human fellowship are illumined and made just and holy only in Jesus.

"That is why for many centuries the historic Church has considered Christmas a time of great obligation, especially for communicants. God's love, God's gift, God's peace, shining once in the face of the Christ-child at Bethlehem, are here again with us, as we draw near with faith, with one another, about God's board."

ANNUAL REPORT OF THE CITY MISSION

During the past week the Episcopal City Mission, which is now incorporated in the archdeaconry of Boston, has made the following report of the year's work—the work of twenty paid workers and of perhaps a thousand volunteer workers:

"We have one thousand children and young people under our special training in our five churches, both by instruction and by play.

"We had forty-four special paid workers, besides volunteers, in our summer work. We had over seven hundred children daily in our playrooms under thirty-six teachers. We took one thousand children to the beach in daily excursions. Twelve boys and twelve girls from a mission church camped every week at the Mothers' Rest Shelters for seven weeks.

"We gave a week's vacation this year to 410 women and 630 children in this beautiful house. We also welcomed 200 mothers more for the day.

"Notwithstanding the war, our Charlestown and East Boston houses for sailors together reach nearly two hundred men a day, with friendship and moral protection.

"Our Church Rescue Mission not only puts fallen men on their feet by redeeming them from intemperance, but sells twelve hundred meals a day at the lowest possible cost.

"We have a missionary to prisoners, who is doing splendid work in behalf of a large class of men who need friendly counsel and aid.

"We have just employed another missionary whose one business it is to help organize boys' clubs in all our churches, and to reach boys personally and by athletic leadership.

"We have two more missionaries in the shape of two automobiles which carry our workers upon their errands of good-will and multiply their opportunities of helpfulness."

THE CATHEDRAL'S EVENING SERVICE

The Cathedral Church of St. Paul has a real evening service each of the fifty-two Sundays in the year! Six or seven hundred, and often a thousand, people attend, heartily sing, reverently listen, and because their hearts have been quickened to live better, rise up after the benediction and face the hard battle of life with a new, irresistible courage.

One point about these services which is profoundly appreciated by representative



men and women in the Cathedral evening congregation is the wholesome congregational singing. There are no sensational leaders of singing, no heartless anthems. About twenty-five men are vested and form the choir. If they sing an anthem, it is short. Usually a short solo is sung—not the sort that suggests a platform and a would-be actor, but rather a musical priest and a reverent prayer.

The Cathedral has exercised much freedom in printing special leaflets, containing timely hymns and songs. Its special patriotic service leaflet has been generously loaned to many parishes. The Cathedral has published, too, a booklet, containing new national poems adapted to some familiar Church tune.

During the past week the Cathedral printed a special card 6 by 8 inches containing patriotic hymns and songs and refrains. The most appreciated new patriotic song on the card is *The Unfurling of the Flag*. The words were written by Miss Clara Endicott Sears, and the music by Mr. Denmore, both Boston people. Many Episcopal churches besides the Cathedral are now using this new national song at their evening services.

This song can never be misunderstood. Both words and music touch the deepest that's in a man's soul. . . . And this is one of the secrets of the wide ministry of the Cathedral evening services—there is no sensational singing.

RALPH M. HARPER.

"When the Lord turned again the captivity of Sion: then were we like unto them that dream.

"Then was our mouth filled with laughter: and our tongue with joy.

"Then said they among the heathen: The Lord hath done great things for them.

"Yea, the Lord hath done great things for us already: whereof we rejoice."

"Then shall be said or sung Psalm 122, *Laetatus sum*.

"Then shall be said or sung *Te Deum laudamus*."

CHRISTMAS GIVING

Preparations for Christmas seem not to have been much affected by the war. The stores have been crowded, and the merchants report large business. The atmosphere has, however, been filled with a somewhat different spirit. The soldier is the chief object of Christmas buying, and the Red Cross and other auxiliaries are receiving much attention. Many parish Sunday schools have decided to dispense with the usual giving to the children, and with the consent of the children themselves are donating the proceeds to some war need.

COAL SHORTAGE

Many of the churches in this city face, in common with the entire country, a serious condition on account of lack of coal. Some of the parishes have already been forced to curtail their work and services, and it is predicted that others will be compelled to do the same. Among the denominations already some congregations are conducting services in private dwellings.

EDWARD JAMES MCHENRY.

## PHILADELPHIA ORGANIST IS KILLED AT BATTLE FRONT

### Death of F. Avery Jones—Dedication Services—Christmas Observance

The Living Church News Bureau }  
Philadelphia, December 24, 1917 }

WORD was received here a few days since that Mr. F. Avery Jones, for nine years organist and choir director of St. Mark's Church, Sixteenth and Locust streets, had been killed while serving in the British army. Mr. Jones, who was a subject of Great Britain, enlisted in the service of his country very early in the conflict. He had been wounded twice, dying from the second. On Wednesday morning in St. Mark's Church, requiem was said and a memorial service held for Mr. Jones. The celebrant was the Rev. Elliot White; deacon, the Rev. S. N. Craven, and sub-deacon, the Rev. Carl R. Shoemaker. The choral service was rendered by members of the Musical Art Club of this city and some personal friends. Mr. Jones leaves a father, a retired priest of the Church, in England. The musical work of Mr. Jones was highly esteemed by the musical fraternity here, and attracted musical lovers to the services of the parish from far and near. Several resolutions of respect were adopted by those present at the service.

DEDICATION SERVICES

The new memorial chancel and reredos which has been constructed in St. Stephen's Church was dedicated last Sunday night by the rector, the Rev. Carl E. Grammer. A special song service was directed by Mr. Henry Gordon Thunder. The chancel and reredos are the gift of Miss Anna J. Megee in memory of Miss Fannie S. Megee, eldest daughter of James Megee, for many years a vestryman of the parish. Miss Megee was the first president of the Woman's Auxiliary of the parish. In order to accommodate the improvements several changes were made in the nave of the church, and the chancel platform was raised three steps. On the raised chancel have been placed a new marble pulpit, lectern, marble seats, and prayer desks.

A new parish house for the Church of St. James the Less was dedicated last week by Suffragan Bishop Garland. It was erected as a memorial by Mrs. H. Wilson Caterwood, to her daughter Mrs. Alfred Tucker. The ground was donated by Mrs. Elizabeth Dobson Riddle and her niece, Mrs. Sarah Fiske Sheppard. The building is Gothic in style, two-storied, and includes a residence for the rector, an assembly room with a

capacity of 350 persons, committee rooms, and gymnasium. The old parish house is to be demolished to provide a larger churchyard.

THANKSGIVING FOR JERUSALEM

The letter from Bishop Rhinelander authorizing a special thanksgiving service for the fall of Jerusalem into the hands of the Christians, was in the hands of the clergy on Friday last. The service was to precede the celebration on Christmas day, and consisted of the following sentences said by the priest standing before the altar:

## DEAN DE WITT ADDRESSES THE CHICAGO CHURCH CLUB

### On Lack of Candidates for the Ministry—Club Institutes Campaign for Seminary—War Notes—Miscellany

The Living Church News Bureau }  
Chicago, December 24, 1917 }

THE Church Club has been thought very brave in undertaking at this time to raise a fund of \$50,000 to meet the needs of the Western Theological Seminary. This sum is needed, according to Dean DeWitt, to free the Seminary from an annual interest charge of \$1,700 for a mortgage indebtedness and a bank indebtedness amounting to \$34,500. Money is needed to meet the disparity between the endowment income and the current expenses. And the Dean says, "Twenty virile, cultured, heroic Christian Chicago young men intellectually prepared for the Seminary are the prime need." The facts were stated during luncheon at the Morrison Hotel on Thursday, December 20th, at which Mr. Angus Hibbard presided. Mr. Hibbard, who led the Pension Fund Campaign with such marked success in our diocese, made a strong plea for the Seminary.

Dean DeWitt spoke rather discouragingly of the state of education of men for the ministry throughout the country. He said that all religious bodies are concerned about the serious lack of candidates for the ministry at a time when the Church needs men most. Our own Church is in sad condition, for the number of men being trained in our seminaries is not sufficient to fill up the

places being made by the deaths of our clergy. Unless vigorous steps are taken at once to get the best kind of men and money to support them, the Church will have to close up many more of her churches, and will have barely enough men to hold the line. The Dean was emphatic in his criticism of the laity for their lack of interest in the ministry, in failing to give the best of their sons for holy orders, and to support the Church's educational institutions. He said the Church at large has been putting the weakest men into the missions where she should put her strongest, and has been following this emergency policy ever since the days of the Civil War. He appealed for a better understanding by our laity of this serious situation in the Church, and an intelligent and generous and prompt support of their own Seminary, which is in one of the most strategic points in the land.

Mr. W. R. Stirling, who commended the Dean for what he had done in the Seminary in the face of great difficulties, supported the Dean in his assertion of the criminal neglect of the Seminary by the people of the diocese, and asked that his brother laymen inform themselves of the facts of this crisis in the Church's educational institutions.

In the discussion that followed these speeches, it was interesting to note the general opinion of the laymen present. There was criticism of the failure of the Church to attract men to her services and to hold them. The criticism was kindly, but the language used indicated a lack of knowledge of conditions in the Church, her

efforts to adapt herself to the present-day problems, and an ignorance, too, of the eternal truths that the Church teaches. Which suggests the query whether the man in the street is not as much at fault as the clergy. It may be that the Church Club, by its bold venture for the Seminary, at a time which seems sadly unpropitious, may educate both laity and clergy, and convert them from their indifference, and, in some cases, antagonism, to an ardent and intelligent support of our seminaries.

#### SOME WAR NOTES

Waterman Hall has gained the 100 per cent. mark for its efficiency and in the amount of work done for the Red Cross.

Every member of the school, the family at the rectory, the faculty, and entire student body, is registered under the DeKalb County Red Cross Association. They have been at work since the first week in October and the statement of the contributions and work is gratifying. A \$50 Liberty Bond was purchased and many articles have been completed.

At the present time the registration of the women servants of the school is being made, with the hope that every one will be added to the list of members.

The sad tale of losses of the men of our parishes at the front is already being told. Sergeant Henry Alfred Brock, a member of Grace Church, Oak Park, who was with the Fifth Battalion, Canadian Contingent, was killed in France on November 11th. He enlisted in the Canadian army January 1, 1915, and was serving in the trenches of Flanders by July. After a year there he returned to England for further training and a little later went back to France, where he gave his life. The last letter received before the official notice of his death spoke of his having that Sunday attended the Church parade, and having received the Holy Communion. He was confirmed in Grace Church and was a choir boy there.

#### MISCELLANY

A celebration of the Holy Communion will be the opening service of the Church school at Trinity Church, Highland Park, on the third Sunday of each month. It will be known as the Young People's Eucharist. The Rev. Dr. P. C. Wolcott, rector, states "the purpose is to train the pupils of the school in the service, so they will come to know and appreciate it before they are confirmed."

St. Mary's Mission House has now a delivery station of the Public Library. Applications for membership cards are received, and books are delivered and collected.

The speaker at the meeting of the Round Table on December 17th was the Rev. F. C. Grant. His subject was The Problem of Millenarianism. H. B. GWYN.

#### RAISING MONEY FOR MISSIONS IN WAR TIME

Fifteen City Parishes and As Many Others in Smaller Towns Hold Joint Canvass in Central New York and Pledge \$40,000 Increase

IT IS POSSIBLE to raise money for missions in war time. This was demonstrated beyond question by the missionary campaign conducted in the diocese of Central New York by the Rev. R. W. Patton, D.D., and the Rev. Lewis G. Wood at the close of November. The complete returns are now nearly all in, and it is possible to give some account of the enterprise.

The campaign aimed at being diocese-wide, and it had been Bishop Fiske's inten-

tion to have a church educational week in five centers, one for each of the convocation districts; but this plan had to be modified because in several districts the men who had been relied upon to carry it through were engaged in war work and in their absence the others felt it best to postpone action. While, however, the plan for a diocesan canvass was not actually accomplished, work centered in three cities and from these it will be carried later, if possible, into the rest of the diocese. Already the clergy of the fifth district are planning for extending the mission and will take up the matter at their January meeting.

The three cities which entered the campaign were Rome, Utica, and Syracuse. Both in Utica and Syracuse there was a special effort to include near-by towns and villages in the educational week, and delegations were in attendance at some of the meetings and at the men's dinner, despite the handicap of distance. In all, there were fifteen parishes directly cooperating, seven each in Syracuse and Utica, and Zion Church, Rome; but in Utica the parishes at New Hartford, Whitesboro, Deerfield, and New York Mills, and All Saints' mission, New Hartford, joined in the campaign as far as practicable, and in Syracuse delegations attended from Baldwinsville, Fayetteville, Manlius, Memphis, Skaneateles, Warner, Marcellus, East Onondaga, and East Syracuse, as well as from St. Philip's colored mission—a total of thirty.

The war did, of course, affect the canvass to some extent. In Syracuse, for example, the chairman of the central committee, Mr. S. H. Cook, was called to Washington almost immediately after the organization had been effected, and was absent during most of the campaign. He had able assistants, however, and the work moved smoothly, in his absence, under Mr. Whitwell, the vice-chairman. The secretary-treasurer of the central committee was Mr. W. P. Baker, editor of the *Post-Standard*. In Utica the Rev. Dr. Applegate was chairman and the Rev. F. C. Smith secretary, with Mr. W. F. Roberts in charge of the men who acted as canvassers and Mrs. J. M. Ross and Mrs. J. B. Murray in charge of the women. So efficient was the preparation that in one Utica parish, Calvary Church, there was practically a double parochial campaign, the first a house-to-house visitation to extend personal invitations to attend the educational meetings, and the second the regular every-member canvass. In this parish there was a total gain of over \$4,000 in pledges and the rector, the Rev. E. H. Caley, is to have a curate to assist him in a work which has long been large enough to demand such help.

Zion Church, Rome, is also to have a curate to assist the rector in the administration of the parish and to care for proposed advance work, and the Rev. K. G. Heyne has already been called and accepted. In this parish the Rev. L. G. Wood conducted the "mission for missions" in the week previous to the Utica campaign. There is but one parish in the city, of which the Rev. E. S. Pearce is rector. The mission was successful beyond the hope of the most optimistic. At the Thursday night dinner four hundred attended. The every-member canvass showed an increase for missions from about \$460 to \$2,640, or 473%. In addition there was an increase of 33% in envelope pledges for parish support, and this despite the fact that the parish had been well canvassed before and the work done so successfully that the rector's salary had recently been increased.

In Syracuse the Rev. Dr. Patton was the "missioner" and the services were held in St. Paul's Church. At the simple "war supper" served Thursday night in the

Y. M. C. A. gymnasium, over five hundred men were seated. The addresses were made by Bishop Fiske, Dr. W. C. Sturgis, and the Rev. Dr. Patton. At the preliminary services of Sunday, November 18th, the speakers in the various churches were Dr. Sturgis, the Rev. L. G. Wood, Dr. John W. Wood, and the Rev. Messrs. Betticher, Gray, Harding, and Goddard. Bishop Fiske, Dr. Harding, the provincial secretary, and the clergy of the city were present at the services throughout the week, and apart from the financial success of the canvass lasting benefits are expected in the splendid cooperation of the parishes and the enlistment of leading laymen in the work. Already a group of the clergy are planning for a joint series of missionary lectures for Epiphany. Some of the results, financially, were as follows:

St. Paul's: Though an every-member canvass had twice been held, increased envelope pledges from \$4,906 to \$9,261, with one hundred present subscribers yet to be heard from. It is not possible to give percentages of increase for missions, as the parish has had single envelopes under a budget system, with a percentage of all receipts regularly appropriated and more than meeting missionary apportionments. The results are especially notable because of the change from this plan already proving successful in a down-town church with pew rentals.

Trinity: The rector is at Spartanburg as chaplain, and the Rev. C. A. Roth is locum tenens. That circumstance would hardly have made the time propitious for a canvass, yet there was an increase for missions from \$450 to \$1,800, and in pledges for parish support (over and above pew rentals) from \$4,878 to \$6,721.

Other figures are equally remarkable, with special circumstances requiring explanation. St. Mark's, which had successfully completed in June last a campaign for a \$12,000 debt, nevertheless increased 33% for parish support and 150% for missions—the latter figures jumping from \$439 to \$1,108. Grace Church, which has just been raising funds for a parish house which had been opened only a month before, collected \$1,060 towards the debt still remaining on the building, increased its missionary pledges 100% and those for parish support 35%. All Saints', pledging \$312 for missions, increased to nearly \$1,000 (220%), and also increased 45% for parish support. Calvary had an increase of \$1,440 (122%) for parish support and of \$643 (192%) for missions. From the neighboring towns Skaneateles (already twice canvassed) had an increase of \$300, for missions, and other parishes reported equally encouraging figures.

The Utica week of education and enthusiasm will also have lasting effects on the Church life of the city. Here the "missioner" was the Rev. L. G. Wood. Both he and Dr. Patton have singularly attractive personalities and they won all who heard them. Bishop Olmsted gave his cordial support to the movement, as had his Coadjutor in Syracuse, and the clergy were particularly effective in the work of preparation. A notable feature was the excellent newspaper reporting of the services. The speakers at the preliminary Sunday services were Dr. Patton, the Rev. Messrs. Hall and Mitchell, and Mr. George C. Thomas, a Baltimore layman and vestryman of Bishop Fiske's former parish of St. Michael and All Angels. Mr. Thomas had been chairman of the central committee which carried through a city-wide campaign in Baltimore, and the fact that he was willing, though a busy professional man, to travel five hundred miles to make a missionary address gave added importance to the week's campaign for the leading laymen of the city. The meetings

were held throughout the week in the New Century Auditorium and the dinner for men on Thursday evening at the Y. W. C. A. gymnasium, with five hundred men present and the Rev. L. G. Wood, Dr. John W. Wood, and the Rev. E. S. Pearce as the speakers. The parishes report the following gains:

	Increase for Parish support.	Increase for Missions.	Total.
Grace Church . . . . .	\$4,336	\$2,297	\$6,633
Calvary . . . . .	2,964	1,099	4,063
St. Luke's . . . . .	918	652	1,570
St. Andrew's . . . . .	705	205	910
Holy Cross . . . . .	778	142	920
St. George's . . . . .	52	243	295
Trinity * . . . . .	209	110	319

\* Including Deerfield and All Saints' Chapel.

Trinity had completed a very efficient canvass only a few months before, St. George's had recently had a canvass, and Holy Cross had just erected a new parish house, or the figures would have been larger. Near-by parishes (Whiteboro, etc.) also sent good reports.

Returns are not complete, but so far as results can be figured for the three-city campaign the total increase for missions and parish support will be over \$40,000 in annual envelope pledges. Because some parishes had other than duplex envelopes in use, it is impossible to figure accurately the relative increase, but approximately the seven parishes of Syracuse gained \$11,040 for Church support and \$5,194 for missions, and the seven Utica parishes gained for parochial support \$9,955 and for missions \$4,747. This at a time when in both cities there had been numerous "drives" for the Red Cross, the Y. M. C. A. army work, etc. The campaign has showed that Churchmen are acquiring the habit of giving and only need information about the Church's work to quicken in them a desire to give for its support as generously as they give to other things.

WAR'S HUNGER

"TO FEED the hungry, to care for the unfortunate, to save from despair those who have been crushed under the burdens of this world, has been throughout the Christian era the great work of the Church, a work second only, to the teaching of Christianity itself."

So runs a letter from John Moffat, chairman of the American section of the Committee for Relief of Belgian Prisoners in Germany.

"Blessed indeed is such work when it is done for those whose shortcomings have brought them to poverty and disgrace. How even more sacred is it when done for those who have been reduced to the utmost privation and sorrow through no fault of their own, but through an unselfish and heroic devotion to duty.

"Such is the fate of the Belgian prisoners in Germany. Having sacrificed everything they hold dear, having risked life itself in the cause of liberty, they are reduced to abject poverty and the verge of despair from which they can be rescued only by the loving kindness and charity of their brothers in a more fortunate land.

"To the churches of America these brave soldiers languishing in bondage hold out supplicating arms."

But the people of Poland seem to be suffering a far severer fate than those of Belgium. They are isolated from relief, and at the mercy of the merciless. There for every hundred births there are two hundred and forty deaths. Thirty thousand Poles have been hanged for their refusal to enlist under German banners. There are no more children under seven in Poland. The newly born children die almost at once,

for their mothers "have nothing to give them but their tears." Eleven million people are entirely dependent upon charity, and German charity provides for no one. Only money can buy food. The rate of army casualties resulting in death on the Western front averages 1.1 per cent. In Poland the death rate is 9.8 per cent. The number of Poles perished from starvation, disease, and exposure since the beginning of the war surpasses the total losses in killed of all the belligerent armies combined.

In Poland 22,000 villages have been wiped out of existence, 200 towns razed to the ground; the loss of property exceeds \$16,000,000,000; 500,000 women have met woman's greatest tragedy. Poland has given more soldiers to the allied arms than either Belgium or Serbia. 1,300,000 to the Russian army, 40,000 volunteers and 23,000 drafted men to the United States army, 9,000 to the French, and 8,000 to the Canadian army.

And Poland is very hungry. There are those who say that it is to the advantage of the German military power that the Poles be exterminated. But it could not be to the world's advantage.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. William Proctor Remington, Suffragan Bishop-elect of South Dakota, as follows:

Time: Thursday, January 10, 1918.

Place: St. Paul's Church, Minneapolis, Minn.

Consecrators: The Presiding Bishop, the Bishop of Minnesota, the Bishop of North Dakota.

Preacher: The Bishop of Wyoming.

Presenters: The Bishop of Rhode Island, the Bishop of South Dakota.

Attending Presbyters: The Rev. James E. Freeman, D.D., the Rev. Edward M. Cross. Master of Ceremonies: The Rev. Frederick D. Tyner.

He has also taken order for the ordination and consecration of the Rev. John Charles Sage, D.D., Bishop-elect of the missionary district of Salina, as follows:

Time: Thursday, January 17, 1918.

Place: St. John's Church, Keokuk, Iowa.

Consecrators: The Presiding Bishop, the Bishop of Iowa, The Suffragan Bishop of Chicago.

Preacher: The Bishop Coadjutor of Colorado.

Presenters: The Bishop of Nebraska, the Bishop of Kansas.

Attending Presbyters: The Rev. Dr. B. F. Fleetwood, and the Rev. Dr. E. H. Rudd.

Master of Ceremonies: The Rev. George Long.

PAROCHIAL MISSIONS

THE REV. C. R. QUINN conducted a six-day mission in St. James' Church, Fort Edward, N. Y., beginning with the Second Sunday in Advent. There was a splendid attendance throughout, both of choir and congregation.

ON DECEMBER 12th, 13th, and 14th, the Bishop Coadjutor of Colorado held a splendid mission in Trinity parish, Trinidad, Colo., and on the following evening the rector, the Rev. D. R. Ottman, presented a class of seventeen for Confirmation, the majority being men or boys.

THE REV. NEIL E. STANLEY, of the faculty of Seabury Divinity School, Faribault, conducted a very successful eight-days' mission at Trinity Church, Litchfield, Minn., from

December 2nd to 9th. This parish has been without a rector for some months, but regular services are being maintained, with the Rev. George E. Platt, rector of Benson, acting as priest in charge. An every-member canvass is being planned for the early part of next year.

THE CHURCH in the city of Indianapolis conducted an Advent mission beginning with the Second Sunday in Advent and continuing through the following Friday. The first service was held in each church, but the others, were union in character. Despite the extremely cold weather which marked the week the attendances were excellent. The following schedule was carried out:

Sunday, December 9th—All churches. Subject: "Christ's Advent and I."

December 10th—All Saints' Cathedral. Rev. Lewis Brown, Ph.D.: The Church and I."

December 11th—Christ Church. Very Rev. John White: "The Bible and I."

December 12th—St. George's Church. Rev. James D. Stanley: "The Creed and I."

December 13th.—St. Matthew's Church. Rev. George G. Burbank: "The Ministry and I."

December 14th—St. Paul's Church. Rev. George E. Young: "The Sacraments and I."

The subjects and their presentation were designed to impress upon the individual Christian his close relationship to each great reality, and the consequent duties and privileges.

LAST WEEK a successful "wartime preaching mission" was held in Calvary Church, Rochester, Minn. (Rev. Arthur H. Wurtele, rector). The missioner was the Rev. William P. Remington, chaplain of the University of Minnesota Base Hospital No. 26 and Suffragan Bishop-elect of South Dakota. The mission afforded the people of Rochester an opportunity to meet the chaplain of the hospital, with which the physicians of the Mayo Clinic are associated. During the mission the hospital corps received orders for active service, and one of the most impressive services was held on the eve of the departure of the Rochester unit. A service flag containing twenty-seven stars was blessed by Chaplain Remington and while the congregation sang "The Son of God goes forth to war" the flag was hoisted into its position on the cantoris side of the choir. On the opposite side a large American flag was placed in position while the congregation sang the *Star-Spangled Banner*. On the service flag of Calvary Church each star is marked with the name of an enlisted man. There is a star for each of the famous surgeons, the Mayo brothers, and for Dr. E. Starr Judd, who is a communicant of the church.

CHINESE CHURCHMAN'S VIEW OF AMERICA

THE FOLLOWING extract from a letter to a friend in China from a Chinese Churchman who has come to the United States for study is suggestive:

"What a nation is America! Full of good and full of vices. What a tempting place for the young men of China who come to study in this place! It is my sincere hope that they will get the best out of America and put themselves in the way of Christian influence. Before I came to America, I thought the Church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation, yet full of pagans! You may think that I make too bold a statement, yet the fact is there."

### TRAINING SCHOOL FOR NURSES NEEDED AT TOKYO

MISS TSUDA, the principal of the Girls' English School at Tokyo, says that a well-equipped and organized training school for nurses is one of the most urgently needed institutions in the far east. She explains that the status of trained nurses in Japan, with the exception of those from St. Luke's and the Red Cross Hospitals, is deplorable.

Almost all nurses are from the servant class, ignorant and uneducated. They are constantly exposed to the most immoral surroundings and temptations, and something should be done to elevate the whole standard of nursing in the country. This could be done through a properly organized training school conducted on American lines, and a magnificent opportunity is offered for constructive Christian mission work. With a model training school under Christian protection and influence, young women of a much higher class will gladly enter the profession. The work already done by St. Luke's proves this true, and the experiment has commanded wide approval throughout Japan. This success should be followed up as promptly as possible. From such a school, educated girls from good families who have completed their training should go out as leaders and head nurses to other hospitals in Japan and Korea. Miss Tsuda is very emphatic in saying that there is no greater need in Japan, and offers to send many of the girls from her school for training in St. Luke's, if the nurses' school is organized.

Dr. Rudolph B. Teusler, head of St. Luke's Hospital, adds that Miss Tsuda is unquestionably right, and that one of the most important developments of the new St. Luke's should be a model training school for 150 nurses. He himself now needs three American trained nurses for St. Luke's. In connection with the Training School for Nurses, medical social service work will also be inaugurated.

### DEATH OF REV. W. B. HOOPER

THE DEATH of the Rev. William Berrian Hooper is reported from Charlottesville, Va. It occurred at the home of his daughter, Mrs. William A. Kepner, at the University of Virginia, after a life of 69 years. Mr. Hooper was the son of William Woart and Elizabeth Berrian Hooper, and the grandson of the Rev. William Berrian, for fifty years rector of Trinity Church, New York City.

Graduated from Columbia University in 1869 and from the General Theological Seminary in 1872, he received his orders in that year and the following at the hands of Bishop Littlejohn and Bishop Howe. He served as assistant at Holy Trinity Church, Brooklyn, in his early ministry, and afterward was rector of the Church of the Good Shepherd, Milford, and Trinity Church, Mt. Vernon, N. Y. He officiated in Trinity parish, New York, for a time, and was rector of the Church of Our Merciful Saviour, Philadelphia, St. Michael's Church, Brooklyn, and St. Michael and All Angels', Seaford, New York. At the time of his death he was rector of the Church of the Prince of Peace at Gettysburg, Pa.

He leaves a brother, the Rev. Joseph Hooper, rector emeritus of Epiphany Church, Durham, Conn.

### DEATH OF THE REV. DR. HOUGHTON

THE REV. DR. JOHN HENRY HOUGHTON, beloved rector for twenty-five years of St. Mark's Church, Denver, died a week ago at Cherrylin, Englewood, Colo., to which place

he had retired a short time ago and where he was in charge of St. George's Church.

Dr. Houghton was graduated from St. Stephen's College in 1869, and in 1872 was made deacon by Bishop Doane, by whom he was advanced to the priesthood two years later. He was rector of St. Paul's Church, Salem, N. Y., from the time of his ordination to the priesthood until 1892. In the latter ten years of this service he was also headmaster of the Rexleigh School at Salem. In 1892 he became rector of St. Mark's Church, Denver, which he served from then until the present year. Dr. Houghton did a wonderful work in his Denver parish, which became known as the "Children's Church" on account of the large number of young people who were attracted by his ministrations.

### ARCHDEACON DEMBY ACCEPTS

AFTER THE ELECTION of Archdeacon Demby as Suffragan Bishop for colored work in the diocese of Arkansas, Bishop Winchester spent a day with him in conference. In a letter to Bishop Winchester he said:

"Believing the election to be a call from God to do harder and more aggressive work among my people, I accept the election, subject to the canonical requirements of the General Church. May I ask you and all concerned to remember me in your prayers, especially at the Holy Communion?"

### MEMORIALS AND GIFTS

THE LADIES' AID SOCIETY of St. Peter's Church, Brushton, N. Y., have presented to the church a handsome purple altar cloth which was first used at the celebration on December 2nd. A few days later a complete set of purple Eucharistic vestments was presented to the church by one of its members.

### ALBANY

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

St. George's Parish, Schenectady—A New National Hymn

THE PARISH of St. George's, Schenectady, has an honor roll of seventy-five, who have enlisted in the national service, including one woman nurse, who is at the front. St. George's also gave the first victim of the great war from the city of Schenectady, William H. Hartmann, who died "somewhere in France" about three weeks ago. Two other young men, who enlisted early in the war, in the Canadian contingent, Messrs. E. R. Gregson and E. Campbell Close, were wounded on one of the French battlefields, at the very beginning of the war, but have fully recovered and are both again in active service on the western front. A service flag of seventy-five stars was unfurled with appropriate ceremonies at a recent service. One of the stars is red, in grateful and loving memory of him who has already made the supreme sacrifice.

ST. GEORGE'S CHURCH is foremost among the churches of this ancient city in this time of stress and heart-searching, and its members are being constantly appointed to places of responsibility and trust. Recently the mayor appointed the rector chairman of a committee on "Halifax Relief." The committee held its first meeting in St. George's parish house, when permanent officers were elected and it was decided to raise \$4,000 to rebuild one of the destroyed houses of the workmen of Halifax, to which all of Schenectady's citizens were asked to contribute. Schenectady now challenges her sister

cities in the state and throughout the country to "go and do likewise."

AT A GREAT patriotic service in St. George's on Thanksgiving Day, both processional and recessional hymns had been written by the rector, the Rev. B. W. Rogers Tayler, D.D., and set to well-known music.

AT A SERVICE held on December 16th in St. Ann's Church, Amsterdam (Rev. E. T. Carroll, D.D., rector), a new national hymn written by Washington Gladden and set to the tune *Materna* was sung before the sermon. The hymn, dedicated to America and Her Allies, follows:

"O land of lands, my Fatherland,  
The beautiful, the free,  
All lands and shores to freedom dear  
Are ever dear to thee;  
"All sons of Freedom hail thy name,  
And wait thy word of might,  
While round the world the lists are joined  
For liberty and light.

"Hail, sons of France, old comrades dear!  
Hail Britons brave and true!  
Hail Belgian martyrs ringed with flame!  
Slavs fired with visions new!  
"Italian lovers maled with light!  
Dark brothers from Japan!  
From East to West all lands are kin  
Who live for God and man.

"Here endeth war! Our bands are sworn!  
Now dawns the better hour,  
When lust of blood shall cease to rule,  
When Peace shall come with power;  
"We front the fiend that rends our race  
And fills our homes with gloom;  
We break his scepter, spurn his crown,  
And nail him in his tomb!

"Now, hands all round, our troth we plight  
To rid the world of lies,  
To fill all hearts with truth and trust  
And willing sacrifice;  
"To free all lands from hate and spite  
And fear from strand to strand:  
To make all nations neighbors and  
The world one Fatherland."

### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Teachers' Institute—Board of Christian Education

THE SUNDAY SCHOOL TEACHERS' INSTITUTE of the convocation of Oakland met in the parish house of St. Peter's Church, Oakland, on Monday evening, December 10th. The evening was devoted to an illustrated lecture on Asilomar, the Pacific Coast headquarters for the summer conference of the Laymen's Missionary Movement. The Rev. W. R. H. Hodgkin made the principal address, being followed by Mrs. Kate M. Bulkley, the president of the House of Churchwomen, and Miss Josephine Clennell, a teacher in St. Peter's Sunday school. Definite plans were made for a Sunday school rally on the Second Sunday after Epiphany and committees were appointed to make necessary arrangements.

THE BOARD OF CHRISTIAN EDUCATION met on Wednesday afternoon, December 12th. The Daily Bible Readings, it was reported, are now in regular use by almost 1,000 persons. It is also hoped that the G. B. R. E. will be able to take over this work. The Board has been able to convince the diocese that necessary money for the work of the Board should be provided by the diocese officially, and the Board should not be left to shift for itself. Teacher Training could not receive full discussion; but answers were prepared to a questionnaire sent out by the G. B. R. E. Family reasons compel Miss Fiedler to give up for a time her work as educational secretary, and it is hoped that the Rev. Dr. Powell may take up this work in connection with his work as diocesan field superintendent, which he has temporarily relinquished.

CONNECTICUT

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

**Choir Asks Salary in Thrift Stamps—Overpaid Apportionments—Bishop Brewster to the Soldiers and Sailors**

THE PLACE of the Epiphany meeting of the Hartford archdeaconry has been changed to Christ Church, Hartford, January 10th.

THE BOYS of St. John's Church choir, Hartford, have petitioned the choirmaster asking that they may be given their monthly salaries in thrift stamps. This unusual request was presented to the musical director by the boys themselves after a short conference in which several of the older choristers made patriotic appeals, which were warmly seconded by the younger members. A vote was then taken and the action was unanimous. There are twenty-one boys in St. John's choir from ten to fifteen years of age.

CONNECTICUT ranks once again amongst those dioceses which have overrun their apportionment for General Missions. The amount apportioned for the thirteen months ending November 1st was \$57,445, while \$63,313.27 in contributions has been sent in.

MR. ROBERT H. GARDINER will give an address in Christ Church parish house, Hartford, at the annual meeting of the Society of the Companions of the Holy Cross on January 8th. His subject will be The World Conference and the Octave of Prayer for Unity.

THE BISHOP has written a letter to such members of the Church in Connecticut as are at present in military or naval service and is asking the rectors of the different parishes from which the men have gone to forward a copy to each man who has gone into the service. The letter is as follows:

"My dear friend:

"It may have been hard for you this year to think of Christmas. The war has changed everything for you. But the Nation is behind you and we are proud of you. Hard though it be, it is a high honor to be serving in such a cause, a contest on behalf of freedom and humanity, a war to end war and bring to the world forever that righteous peace and good will the first Christmas anthem proclaimed.

"You are not merely 'doing your bit'. You are giving your all. You want to be all a man ought to be, straight and strong against whatever weakens and demeans manhood, unashamed before God and men. You can best serve your country as you serve the great Captain who has chosen you to be His soldier. When you find yourself hard-pressed, He will stand by you and put power into you.

"We at home are thinking of you and praying for you. Be strong and of a good courage. Fight as a good soldier of Jesus Christ.

"Be assured of my thought and sympathy and earnest good wishes."

A CONNECTICUT CHURCHMAN, writing from the front in France to his rector, strikes the right note when he says: "We have learned and are still learning that a man must be physically fit to do the work he will be called upon to do, and in order to be physically fit he must be clean morally. So we are not only taught to obey our superiors in rank, and this applies to the highest in command as well as the lowest private, but we are instructed emphatically to obey the right laws of living. To disobey here, a man not only endangers his life but also those surrounding him. And so our best word of advice to those who intend to follow us is 'obey' and start now."

THE DIOCESAN Board of Religious Education will hold a conference for the Church schools of the diocese in Christ Church parish, Hartford, on St. Paul's day. The conference will open with an exhibit of religious material and other matter helpful to the Church school. In the evening there will be stated addresses on The Practical Working of the Christian Nurture Lessons, and The Personal Touch in Christian Education, each subject handled by a leader in religious education.

THE TOTAL amount contributed by the diocese towards the apportionment of the General Board of Religious Education for 1916-17 is \$745.22, as against \$277.66 contributed for the previous fiscal year and \$413.94 given for the three years, 1914-16.

MANY OF THE Church schools are practicing some measure of self-denial in respect to their customary Christmas entertainments, in view of existing needs. In several instances in place of receiving the children are giving to relieve the world suffering among children in this and other lands.

THE ANNUAL pledges of the diocesan branch of the Woman's Auxiliary amount to \$3,400, and include seventeen items covering missionary work in this and in foreign lands.

WHEN THE diocesan Sunday school banner came to St. John's Church, Bridgeport, last spring the earnest devotion of a faithful Churchwoman and her appreciation of the scholars' work lead her to present to the Sunday School Auxiliary of the diocese a new diocesan Auxiliary banner. The banner, made in New York, is an exquisite work of art, and according to precedent will go yearly to the school making the largest Lenten offering. It is hoped to have this banner on exhibition at the January conference of the diocesan Board of Religious Education.

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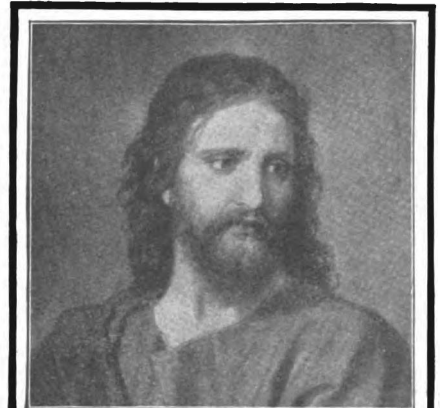
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**ERIE**

ROGERS ISRAEL, D.D., Bishop

**Cathedral Notes**

BISHOP VINCENT of Southern Ohio, who was born in Erie, came to the Cathedral on November 11th, and took the autumn confirmations for Bishop Israel.

THE DAY before Thanksgiving, Bishop Israel cabled to the Dean from "somewhere in France": "Thanksgiving blessing for the Cathedral congregation and the diocese."

THE CATHEDRAL Brotherhood chapter is arranging to obtain land and open three new missions in this rapidly growing city.

**GEORGIA**

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

**Private Oratory**

THE RT. REV. E. W. OSBORNE, D.D., retired Bishop of Springfield, now resident in Savannah, has had an oratory built on his premises. The clergy of Savannah were invited to meet with him for an early celebration at the opening service on December 18th. Bishop Osborne was celebrant and the Rev. W. T. Dakin served. Afterward the clergy broke their fast with the Bishop in his residence adjoining.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

**Diocesan Intercession Services**

"THE PRESENT universal simultaneous visitation of suffering and sorrow upon the human race has created a common spontaneous desire to wait upon our God," writes the Bishop to the clergy and laity of the diocese, "and pray for the speedy removal of the thorn in the body of the universe, or for the divine courage and grace of endurance to the end. I, therefore, call upon the people of the diocese of Maryland, as the door of a new year opens, to come across its threshold together for special intercessions, and a deeper consecration . . . in the memorial observance of the Holy Communion." He appoints two services in Baltimore on the Feast of the Circumcision: one for laymen to be held in Grace and St. Peter's Church at eight o'clock A. M., and one for women to be held in St. Paul's Church at eleven o'clock. The officiating clergy at both services will be the Bishop, the Cathedral Canons, the president of the Standing Committee, the four Archdeacons, and the rector of the parish, but all clergy of the diocese are requested to attend with their vestments. If distance or duty prevents the attendance of any clergy, they are asked to open their own parish churches for a similar service at eleven o'clock, thus making the observance diocese-wide. "In the meantime," writes the Bishop, "let us all pray that on this occasion it may be given us, as never before in our lives, that we may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same."

**MINNESOTA**

FRANK A. McELWAIN, D.D., Bishop

Parish House Community Center—Churchmen's Army Units

A LARGE and well-planned parish house, added this year to the equipment of Calvary Church, Rochester (Rev. Arthur H. Würtele, rector), is known as the Margaret Breckenridge Memorial, in memory of the first communicant of the local church, Mrs. Margaret Logan Breckenridge. Recently the building has become a community center where city patriotic societies as well as

parish organizations meet daily. In a large room in the basement modern machinery has been installed to expedite work. On Mondays the Mayo Clinic Red Cross Unit, consisting of the wives of the staff doctors, uses the room. On Tuesday Calvary Church Unit holds an all-day meeting. On other days other religious organizations use it; Wednesdays the Universalists, Thursdays the Baptists, Friday the "Christian", and on Saturdays the Presbyterian ladies are found there working for the Red Cross. This cooperation of Christian forces is made possible by the central location and convenient arrangement of the parish house.

FIFTY-SIX of the men of St. Paul's Church, Minneapolis, are now in the service of their country.

FROM ST. MARY'S parish, St. Paul, twenty men have responded to the "call to the colors."

AT THE Christmas convocation of the University of Minnesota the Rev. William P. Remington of St. Paul's Church, Minneapolis, presented the University of Minnesota Base Hospital Unit with colors. The presentation was made on behalf of

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Mrs. Charles Horton of Winona, and the colors were accepted on behalf of the unit by Major A. A. Law, a member of St. Mark's Church, Minneapolis. On Sunday, December 16th, the members of the hospital unit attended St. Paul's Church for divine service. The sermon was preached by the rector.

ON ADVENT Sunday a service flag bearing twenty-three stars was dedicated at the Church of the Ascension, Stillwater (Rev. F. E. Palmer, rector).

SEVENTEEN graduates of Shattuck School, Faribault, will enter the Reserve Officers' Training Camps on January 5th.

**MISSISSIPPI**

THEO. D. BRATTON, D.D., LL.D., Bishop

Death of Mrs. G. C. Harris—Opening of "Episcopal Hut"

THE DEATH of Mrs. Helen S. J. Harris, which occurred in Mont Helena on November 19th, closed a long life of service to the Church. She was the wife of the late Rev. George Carroll Harris, D.D., prominent in the Church of the past generation, and she shared fully in his labors. Mrs. Harris lived a romantic life as well as a full one. During the Civil War she raised and fully equipped a company of soldiers which, under the name of the Helen Johnston Guards, served with gallantry throughout the war. She is survived by her son, George C. Harris, and by her daughter, Mrs. Frank Thompson, wife of the Church's senior chaplain in the United States Navy, who is on duty at the Great Lakes Training Station.

THE "EPISCOPAL HUT" was opened at Camp Shelby on the Third Sunday in Advent with celebration of the Holy Communion. Regular administration of the Sacraments will now be given to the Church boys in camp. The Bishop asks that any letters relative to Churchmen in Camp Shelby be addressed to the Rev. W. S. Simpson-Atmore, D.D., Hattiesburg, Miss. Dr. Atmore is in charge of the Hut and has been appointed civilian chaplain of the Camp by the War Commission of the Church.

**NEWARK**

EDWIN S. LINES, D.D., Bishop  
WILSON E. STEARLY, D.D., Bp. Coadj.

Large Trust Fund for the Diocese

THE CURRENT issue of the *Newark Churchman* has this information in its leading article:

"The Bishops have the great privilege of announcing to the diocese the creation of a trust of a permanent character by a member of the diocese who has been a very generous benefactor of it through many years. The trust provides that the diocese have each year \$15,000, to be paid in quarterly portions to the treasurer of the diocese under direction of the finance committee.

"The Board of Missions and Church Extension will receive one-third of the \$15,000, one-half of which sum, \$2,500, will go for Church extension in the diocese, for assistance in the erection of church buildings, for the purchase of property for Church purposes, etc. The other half, \$2,500, with the approval of the Bishops, will go for increasing inadequate salaries of the missionary clergy.

"A second third, \$5,000, will go annually to the Cathedral Chapter for its work, which it will be remembered includes missionary, social, educational, and charitable undertakings in the diocese, as well as the activities which may be centered in and about the Cathedral Church.

"The remaining third, 5,000 annually, will be divided among various diocesan interests.

The hospitals, St. Barnabas and Christ Hospital; the diocesan Board of Religious Education, the Newark City Mission, which is now an Essex County Mission, to public institutions, the Loaning Fund of the Church Extension Fund, will receive annually each \$250.

"The diocesan Social Service work and Bonnie Brae Farm will receive annually \$500 each.

"The fund for the support of the episcopate in the diocese will receive annually \$1,250.

"The fund which the Bishops may use for diocesan needs, at their discretion, will receive annually \$1,500.

"Such gifts as are here named will be a very great help to the forms of work for which they are intended and will stimulate the life of the diocese in many marked ways. With great thankfulness we record the creation of this trust."

**OHIO**

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

War Commission—An Appeal for the Church at Home

THE JOINT WAR COMMISSION of Ohio met at Trinity Church, Columbus, Friday, December 14th. Representing the diocese of Southern Ohio were Bishop Vincent, Bishop Reese, the Rev. Frederick L. Flinchbaugh, Mr. Mortimer Mathews, and Mr. W. O. Frohock; representing the diocese of Ohio was the Rev. Robert W. Woodroofe. Permanent organization was effected and Bishop Leonard is president; Bishop Reese, chairman; the Rev. Mr. Woodroofe, recording secretary; the Rev. Mr. Flinchbaugh, executive secretary, and Mr. Mathews, treasurer. The Rev. Thomas Wilkinson Attridge was made chaplain and will at once go into residence at Camp Sherman, Chillicothe. The Commission will have oversight of the work of the Episcopal Church, wherever there is such, at all the military camps in the state, and will cooperate with the War Commission of the general Church. The two dioceses will raise \$25,000 to complete the chapel now being erected at Camp Sherman, and to maintain the work there, and elsewhere here in the state. The Ohio members of the Commission met at the Cathedral in Cleveland on December 20th and projected plans for financing the Commission.

THE REV. WILLIAM E. HULL, who has been in charge of Grace Mission, Willoughby, a year six months as lay reader and senior in the seminary and six months as a deacon, has just sent out to his people a letter in which the year's work is reviewed in terms of encouragement. In outlining plans and expressing hopes for the new year, he makes an appeal deserving the attention of the whole Church. He says: "The demands upon us for the support of our country in this world conflict are imperative and supreme, but the source and spring from which have flowed the best and most uplifting influences of society must not be neglected or allowed to be overgrown and choked by other interests. The Red Cross, the Y. M. C. A., the needs of our soldier boys, and of the nation must not be permitted to blind our vision to the needs of the religious life. Wherever you are, whatever doing, do not forget that you have a soul that demands expression, and the stimulus of communion with God."

"I KNOW that an afflicted life looks very like the way that leads to the kingdom. . . . Let the Cross of the Lord Jesus have your submissive and resolute Amen."— S. Rutherford.

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The pictures this year are taken from scenes in the Old Testament, and as far as possible the texts are drawn from the same source.

We have sought this year to draw out some of the Attributes of God, and to set forth God as the basis and crown of our life. Let us try to gain a truer and fuller knowledge and realization of God Himself, His Majesty, His Love, His Authority, His Patience, His Humility, His Generosity, His Fulness, His Restfulness, His Attractiveness, His Mercy, and His Splendor.

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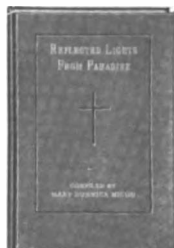
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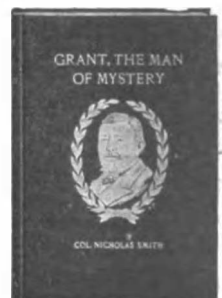
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