

The State Historical Society

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The Living Church

VOL. LVIII MILWAUKEE, WISCONSIN.—FEBRUARY 16, 1918 NO. 16

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MEMORIALS

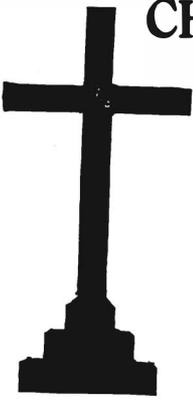
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A Weekly Record of the News, the Work, and the Thought of the Church

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ON A LOWER plane of action, it is the reluctant, not the eager,
 whom we urge by promises of reward. Who would think of
 paying a man to do what he was yearning to do already? For
 instance, no one would hire a hungry man to eat, or a thirsty
 man to drink, or a mother to nurse her own child. Who would
 think of bribing a farmer to dress his own vineyard, or to dig
 about his orchard, or to rebuild his house? So, all the more,
 one who loves God truly asks no other compensation than God
 Himself; for if he should demand something else, it would be
 the prize that he loved, and not God.—*Bernard of Clairvaux.*

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 16, 1918

NO. 16

EDITORIALS AND COMMENTS

Franklin S. Spalding

WHAT a character he was!

Lovable beyond almost any other man, gentle, frank, jovial, unexpected—Franklin Spalding was one of the dearest friends and most earnest supporters of the rights of the downtrodden that ever a man could have.

In his biography,* which has lain on the editorial table an unreasonably long time before adequate attention could be given to it, his life is presented to us through a series of intimate letters, mostly to his mother, with connected paragraphs and comments which frequently appear to the present writer to depict the view rather of the biographer than of the subject.

Franklin Spalding's devotion to his mother was one of the most beautiful features of a beautiful life. Unmarried, the intimacy of soul with soul between himself and his mother, the self-revelation of himself in his letters, were such as a man sometimes gives to a wife who is an intellectual as well as a social comrade, but not often to another person. One wonders what the mother's letters in response must have been! The intimacy of association shows that the son's sparkling wit must have met quick response from his dearest associate, but no gleam of that response shines through the pages of the biography.

If the circulation of this book could be confined to those who knew the real Franklin Spalding, it would be a volume to be prized. But if it must be the final record for posterity of one of the most unique characters in American Church history, it leaves something to be desired. The impression that a stranger would obtain from these pages is that of a hopeless partisan; a "Broad Churchman" of the exclusive school, who looked with contempt upon others than his ecclesiastical associates. Yet the real Spalding, though calling himself a Broad Churchman, was not really, especially in his latter years, such a partisan.† May it be said with some humility that nowhere were his personality and his work more valued than in THE LIVING CHURCH office? "It seems," he writes to his mother after his election as Bishop of Utah, "that my election was a keen disappointment to the Catholic party, though THE LIVING CHURCH comes out handsomely,

* *Franklin Spencer Spalding, Man and Bishop.* By John Howard Melish. New York: The Macmillan Co. Price \$2.25.

† If this be deemed merely an expression of partisanship on the part of the present writer, let the reviewer of this book in *The Public* (August 31, 1917), against whom such an accusation is not likely to be made, be cited. He says:

"It would have been well, we think, if Mr. Melish had not shown so clearly throughout the book his contempt for the sacramental system which Catholics and Anglican Ritualists find true and sustaining. Bishop Spalding was not of them but he was not intolerant about them, and would have been the first to acknowledge that it was no love of 'man-millinery' that made and kept Dr. McGlynn and Dr. Burtzell Catholic priests or Father Stanton and Father Huntington 'Ritualists'."

informed by a young friend of mine who happened to be in Milwaukee at the time. He went to see Mr. — and found him in the dumps because he thought I was a Unitarian, etc., and cheered him with the good news that I believed the creed!" (page 118).

Well, "Mr. —" begs to comment that he supposed he was alone responsible for the editorial position of THE LIVING CHURCH, and has no recollection of the interposition of young friend in framing his judgment, nor does he even recall discussing Bishop Spalding's election with any chance visitor, though it is quite probable that if said visitor called and broached the subject it was discussed—the editorial vacuity of recollection notwithstanding. And if young friend believes that he rescued said editor from "the dumps" and changed the course of THE LIVING CHURCH, the editor now expresses this somewhat tardy appreciation of his service. Be that as it may, during all the years of Bishop Spalding's episcopate, when he was frequently assailed for his views, ecclesiastical and economic, sometimes with good reason, no echo of that criticism ever appeared, so far as we recall, in the editorial columns of THE LIVING CHURCH. "I've begun to take THE LIVING CHURCH again," he writes in 1911, six years after he had been made bishop, "because I do want to read both sides" (page 270). It does not speak very well for his "breadth" that he had been bishop for six years before that desire occurred to him, and even then he seems to have assumed that he and THE LIVING CHURCH were partisans on opposite "sides". It may have been true of him, but it was not true of THE LIVING CHURCH. Perhaps if he had begun a few years earlier he might have learned that THE LIVING CHURCH was able to appreciate him and his work when it was often unappreciated, and when, perhaps, he did not appreciate THE LIVING CHURCH or "want to read both sides".

Oh, *why* must "Broad Churchmen"—the best of them, such as Spalding was—be so painfully partisan, when they try their level best not to be, and really believe they are not? A "Broad Churchmanship" that is intolerant of other Churchmen and devoid of humility, of which we have seen so much in past years, is a contradiction in terms and an effectual barrier to accomplishing a really constructive work that Broad Churchmen might do if they would. Many of them, it should be added, recognize this to-day and are trying to infuse their school of thought with the principle of true "breadth". But this is a development of very recent years indeed.

At any rate it must have been about this time that the Bishop was a welcome guest in the editor's house, and bishop and editor sat long into the night discussing things ecclesiastical and economic. It may have been just before this letter was written, for in it Bishop Spalding writes: "I'm trying to get real good and orthodox by reading Bishop Gore's

'Order and Duty' — he probably means *Orders and Unity*, and the editor recalls observing that the Bishop might find the book suggestive and reassuring — "but his arguments seem to me entirely inconclusive". "I wonder whether father would still feel the same about the episcopate if he had read all the modern books". (Bishop Spalding, senior, will be remembered as author of a book on the subject, *The Church and Its Apostolic Ministry*.) "I simply cannot believe in the high church contention. The evidence is all against the exclusive claims of the Church."

A MAN MAY WELL PRAY that his letters be kept out of the hands of any post-mortem biographer. Bishop Spalding's keen humor led to a continuous series of gentle raillery which runs delightfully through his letters. "I am sending you a copy of my sermon. I suppose you will not care for it because of the socialism, but the sermons they sent me as samples were so tame that I thought I'd try to get something new and preach the Declaration of Independence." And his comments on men and events are frequently delicious. His biographer, however, takes them too seriously, and needs a little more highly developed sense of humor for himself. Occasionally, when Spalding raps with his raillery the fellow-partisans of biographer and himself, the former finds it necessary to add an explanation, as thus: "One of the cleverest of his screeds was 'The Bible for the Twentieth Century', which found its way into print. It was a take-off on the Higher Criticism of the Bible. *Written as a joke, it did not represent Spalding's real convictions.*" But the biographer frequently fails to see that comment after comment in Spalding's letters is due to the same sense of humor and not to be taken literally. So we say that it will be rather a pity if this volume goes beyond the circle of Bishop Spalding's own friends, who will know how to appraise him aright and who will see the twinkle of the Bishop's eye as he wrote many a line whose subtle humor interprets it to his friends.

One does not wonder that, in despair of the old order of things, Bishop Spalding sought refuge in Socialism. He saw the very worst side of the system of Capitalism as it existed and still exists in a state where the commercialism of the Mormon organization is only equalled by the insolence of non-resident capitalists, represented by narrow-minded agents. He threw in his lot with workers and received in consequence the intolerance of petty chieftains who resented any attempt at helping their underlings. "I will be perfectly frank with you," said a railroad official. "You made a speech to our strikers in which you seemed to favor them rather than the company, and therefore we have decided that we will not give you a pass this year." "I wonder why I can't be like Dr. A., the Methodist Superintendent. He just does his work, looks after his ministers, and feels no responsibility for changing anything. They send him the money and all he has to do is to spend it as wisely as possible. He didn't care whether there was a strike at Bingham or not; all he wanted was a committee to see if Church property couldn't be exempted in Utah, because they were beginning to tax rectories. He has a lot easier time than I do, and I guess does more good. Still, there were other Christians who were charged with wanting to turn the world upside down, weren't there?"

The story of how "the storm which was rising because of his lectures on Socialism for the miners and trainmen broke when he attempted to work out his idea in a mining town" is an intensely interesting one. The town was Garfield. The missionary, the Rev. Maxwell W. Rice, had established a useful and successful work among the miners. How the officials of the company interfered to stop the work, and how Bishop Spalding, going direct to the company office and asking for "the man in charge of the religious department", interviewed the general manager, are graphically but all too briefly told. These experiences prepared Bishop Spalding to deliver that remarkable address on *The Church and Democracy* at the Cathedral of St. John the Divine, New York, during the General Convention of 1913. The biographer describes how "the storm of criticism broke" after the address was over, and quotes, no doubt truly, a number of hostile criticisms; but our impression is that nothing in connection

with that convention was more generally commended than that magnificent address, even by many who did not share the preacher's political and economic views. It is unfortunate that it should be made to appear that the Church was represented only or chiefly by those critics who are cited by Mr. Melish.

We cannot fail to see that, as Bishop Spalding's social ardor increased, the comments of his letters are less and less tinged with ecclesiastical criticism. He was growing more and more into real breadth of mind, which made him less and less the partisan Broad Churchman. Perhaps it is not improper to recall that these were the years that succeeded his determination to "take THE LIVING CHURCH again because I do want to read both sides". At any rate, the files of the editor of THE LIVING CHURCH during these years would have afforded some notable contributions to this volume; and on that sad day when, crossing the street to mail letters in a box, Bishop Spalding was knocked down by an automobile and killed, it was a long letter to the editor that he held in his hand at the time, and that came to us later, in its mud-stained envelope, with a brief statement of the fact.

Dear, sweet, lovable Spalding! What a soul he was!

His biography, then, is interesting throughout. It does not really do him justice. The letters printed are bright and *sui generis*, depicting one side of his character. They will delight his friends. They reveal only a part of the man.

God rest his soul! He has escaped sad and anxious days in Church and world by his untimely death. But the Church is richer for his life; and no one has taken his place.

A SERIOUS question has arisen in Oklahoma due to the fact that the prohibition law of the state makes it unlawful to purchase, to import, or to have liquor in one's possession, and makes no exception for its legitimate use for sacramental purposes. The law is being enforced in such wise as to create the greatest difficulty for churches. What the clergy should do about it is a grave question. Some have surreptitiously brought wine into the state, thus becoming law-breakers and assuming certain risks for themselves. Others, not a few, are using an unfermented grape-juice for the sacrament.

Prohibition and Sacramental Wine

Of course the law is the result of a grave misconception of the liquor question. To hold it to be wicked *per se* to drink wine is to indict our Lord for immorality. No Christian can take that position without being false to his religion. Prohibition is tenable as a matter of policy, because of the evils that have grown out of the liquor traffic and the relative uselessness, at least, of liquor as a beverage. But the Church, with her Lord, pronounces wine a thing that is good in itself, and demands that it be legally admissible to use it in the Holy Communion. If we must choose between the absolute Prohibition of the Oklahoma law and no Prohibition at all, our religion compels us to choose the latter.

In the meantime the clergy and laity of Oklahoma have the gravest practical question thrust upon them. A state having made the proper celebration and reception of Holy Communion a penal act, even where it is not first made physically impossible, what shall be done about it?

THE list of assignments on THE LIVING CHURCH Roll of Benefactors of the "Fatherless Children of France" from No. 269 to and including No. 291 has just been received. If there are any who have not heard direct concerning the child assigned and they will advise we will gladly supply what information we have.

The following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, February 16th:

St. Paul's S. S., Bloomsburg, Pa.	\$ 30.00
Anonymous, Lansing, Mich.	5.00
"Marina," New Haven, Conn.	10.00
W. S.	5.00
Wm. J. Winterton, South Boston, Mass.16
Sarah Buckingham, Trinity Church, Newark, Ohio	5.00
Mrs. Isaac Peck, Flushing, N. Y.	5.00
St. Paul's S. S., 23rd St., Washington, D. C. †	17.14
In memoriam Alice M. and George F. Ockford †	5.00
Church of the Good Shepherd S. S., Lakota, N. D. †	2.07
Mrs. John Campbell, Stalwart, Mich. †	10.00
Helen K. Garth, Hannibal, Mo. †	10.00

Emmanuel Church, Athens, Ga. ¶	10.00
In memorial Fr. Craig of St. James' Parish, Cleveland, Ohio	
—February 10, 1917 ¶	6.00
Chapel of the Cross Communion alms, Chapel Hill, N. C. ¶	2.82
In memory of Wm. Woodruff Niles ¶	5.00
Mrs. Richard F. Clinch, Pasadena, Calif. **	25.00
Total for the week	\$ 153.19
Previously acknowledged	56,477.20
	<hr/> \$56,630.39

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For relief of Belgian children.
- ¶ For French relief work through Dr. Watson.
- ** For Belgian relief.

[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.

340. Sorosis Club, Seranton, Iowa.—Iowa Federation of Women's Clubs	\$ 36.50
341. J. H. T., Highlands, N. J. (Two children)	146.00
342. Christ Church S. S., Rochester, N. Y.	36.50
343. Church Home Children, Pittsburgh, Pa.	36.50
344. In memory of F. A. T.	36.50
345. Miss Dorothy E. Harris, New York City	36.50
28. Mrs. F. J. K. Alexander, Hartford, Conn.	18.50
32. Mrs. R. H. Taber, Wallingford, Conn.	36.50
68. St. Paul's S. S., Central City, Colo.	36.50
73. Mrs. Octavius Applegate, Morristown, N. J.	36.50
74. The Misses L. L. and E. G. Ruddle, East Mauch Chunk, Pa.	36.50
84. Good Shepherd French Baby Helpers, Lexington, Ky.	3.00
90. St. Mary's Cathedral Branch Woman's Auxillary, Memphis, Tenn.	33.00
113. H. H.	3.00
129. Mrs. Hannah L. Hamlin, Smethport, Pa.	36.00
132. Mrs. F. S. Hinds, Tucumcari, N. M.	10.00
Total for the week	\$ 578.00
Previously acknowledged	19,364.91
	<hr/> \$19,942.91

[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

Memorial to Mrs. Jennie Emerson (R. W.) Tipson, Ft. Worth, Texas	\$ 2.00
Memorial to Mr. O. L. Carter, Ft. Worth, Tex.	2.00
St. Andrew's S. S., Ft. Worth, Tex.	10.00
All Saints' Church, Winter Park, Fla.	27.00
All Saints' S. S., Winter Park, Fla.	5.00
Additional from St. Paul's Church, Fremont, Ohio	2.00
Emmanuel S. S., East Syracuse, N. Y.	2.50
Rev. C. W. MacWilliams, Hutchinson, Kans.	5.00
Church of the Holy Apostles S. S., Brooklyn, N. Y.	4.75
St. Barnabas' Church, Rumford, Maine	4.00
Church of the Holy Communion, Charleston, S. C.	22.87
Christ Church Parish, Danville, Pa.	15.00
Church School, Parish of the Good Samaritan, Corvallis, Ore.	6.97
W. S.	5.00
St. Paul's Church S. S., Charleston, S. C.	6.00
Christ Church Parish, North Conway, N. H.	20.00
The Bishop of Springfield	14.00
St. Andrew's S. S., Princess Anne, Md.	10.00
St. Matthew's P. E. Church, Wheeling, W. Va.	280.00
St. Paul's S. S., Norwalk, Conn.	6.96
A Group of Children, Trinity Rectory, Santa Barbara, Calif.	13.00
St. Luke's S. S., Minneapolis, Minn.	47.93
St. Andrew's S. S., Stillwater, Okla.	3.00
Indian S. S., Chelsea, Okla.	1.50
St. Luke's S. S., Chickasha, Okla.	1.25
Ascension Church S. S., Pawnee, Okla.	.50
Grace Church, Jamestown, N. D.	8.15
Grace Church S. S., Jamestown, N. D.	3.45
St. Peter's Church, Sycamore, Ill.	3.75
	<hr/> \$530.68

HALIFAX RELIEF FUND

J. C. P., Shippensburg, Pa.	\$ 5.00
Emmanuel Church, Athens, Ga.	10.00
	<hr/> \$15.00

SERBIAN RELIEF FUND

Mrs. L. W. Fiske, Boonville, N. Y.	\$2.00
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WAR COMMISSION FUND *

A Churchwoman, Licking, Mo.	\$2.00
J. W. J.	1.00
	<hr/> \$3.00

* In our issue of last week the amount for this fund was acknowledged as \$4.00, whereas it should have been \$2.00.

AMERICAN RED CROSS

A Layman, Hansford, W. Va.	\$20.00
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ANSWERS TO CORRESPONDENTS

M. M.—The "Feast of Lights" is the Epiphany.

M. M. W.—Payments should be addressed to the Church Pension Fund, 14 Wall street, New York.

LET EVERY ONE that hath a calling be diligent in pursuance of his employment, so as not lightly or without reasonable occasion to neglect it.—*Jeremy Taylor.*

ATTITUDE OF THE RUSSIAN CHURCH

MANY inquiries have been received and much anxiety has been expressed in regard to the failure to hear anything about the attitude of the Russian Church toward the strange events that have been happening in that land. Religion has played so large a part in the lives of the Russian people, and the Church has seemed so strong a factor, that its entire elimination from news reports has been at least perplexing.

No doubt this is an instance of how little complete information has filtered through to us in regard to real conditions in Russia, and there is scarcely a part of the world of which so little can be prophesied, or so little explained as to present conditions, as Russia.

Last week, however, information came through the Associated Press which, in part, cleared up this difficulty. Church and Bolsheviki are at loggerheads, if not at warfare. Lenine is said to have issued a proclamation separating Church and State, confiscating all Church property, furnishings, and paraphernalia, and probably (though the report is not quite clear on this detail) the income of the Church. The decree allows that religious societies may continue to use Church property exclusively for religious services, though the title is vested in the state. Religious freedom is proclaimed so long as religious societies do not interfere with social order or hinder the republic. Religious scruples may not exempt persons from their duties as citizens. The religious oath is canceled and a promise takes its place. Marriage ceremonies and birth registrations are taken over by the civil authorities. Religious teaching in schools is abolished. State assistance will not be given to Church societies, none of which will be allowed to own property, though permitted to borrow from the state for Church services.

A clash between the civil or military authorities and the monks of the Alexander Nevsky monastery has occurred. The authorities claim that the monks offered forcible resistance and incited violence by ringing the bells of the monastery and summoning men to their defense. The monks are declared to have attacked the red guards, and soldiers then shot in self-defence.

Processions of religious-minded Orthodox Churchmen have been held in protest against the seizure of Church property. The largest of these centered at the Kazan Cathedral plaza. It consisted of prelates in full vestments marching along the Nevsky Prospect carrying crosses and ikons, followed by other clergy and laymen chanting psalms.

Tikhon, Patriarch of all Russia and Metropolitan of Moscow, who will be remembered as formerly at the head of the Russian Church in the United States, and a D.D. of Nashotah, has issued a formal anathema threatening those who have attacked the Church with excommunication and calling on the faithful to defend the sacredness of the Church. Great demonstrations on behalf of the Church are said to be in course of arrangement in Petrograd and in Moscow. The clash of the Church with the Bolshevik government approaches an acute stage. An Archbishop (Gommel) and other prelates are said to have been arrested, and the Patriarch, anathematizing those who have assailed them, demands their release. The anathema closes with an appeal to loyal Churchmen throughout Russia to fight and suffer for the sanctity of the Church.

The Metropolitan Tikhon, continues this report, "has been head of the Orthodox Church virtually since the overthrow of the Emperor. Opposing with his might the plan of the Smolny government to remodel the monastery and the entire Church system along sociological rather than religious lines, he is expected to exert tremendous influence among the peasants and soldiers, the great majority of whom are orthodox."

MEN MAY cavil at revelation, fight over doctrine, but there is one thing they dare not malign, and that is holiness. Over and above the four Gospels there is a fifth, each chapter a century of Christian lives and Christian deaths. I believe that is practically the evidence that weighs most with this age.—*Dean Vaughan.*

THE FIRST SUNDAY IN LENT

By C. F. L.

THE LURE OF THE WILDERNESS

CO those striving, though imperfectly, after holiness, there comes, after some great spiritual enrichment, a call to be alone with God. The saints were often impelled to leave the refectory and hasten to the seclusion of their cells, so compelling was the desire to commune with the Master.

The Spirit was not given by measure to Christ: and at His baptism the fullness of power was bestowed upon Him. We read different versions of the account. "He was led up of the Spirit into the wilderness to be tempted of the devil." "Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days tempted of Satan; and was with the wild beasts." And St. Luke says: "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing."

It was a desert which Christ chose for His retreat; and there we picture Him day and night, without food or drink, or human companionship, enwrapped in communion with the Father. As He was surrounded by domestic animals at His Nativity, so now He is environed by the wild beasts, which pass and repass Him unafraid. The avi-fauna of Palestine numbers more than three hundred varieties of birds; and the fauna, too, is varied. David fought with both a lion and a bear; and in that wild garden of nature there must have been gazelles, jerboas, jackals, conies, hyenas, and other denizens of the deserts and woods. In Job we read: "Neither shalt thou be afraid of the beasts of the earth; for thou shalt be in league with the stone of the field; and the beasts of the field shall be at peace with thee."

It is said that the idea of the wilderness was sacred to the Jews. According to Dr. Geikie the Rabbis claim that "from it came the Law, the Tabernacle, the Sanhedrin, the Priesthood, and the Levites". It would be of great interest if we knew what wilderness our Lord chose for this conflict with the powers of evil. That near Jericho was a barren region, rich in limestone rocks, and filled with caverns, where in later days many hermits resorted. Dr. Luckock says that it may have been the more distant desert of Arabia, where both Moses and Elijah passed their forty days of abstinence. No one knew anything of the great fast save what Christ Himself afterwards told to His disciples. In the words of another: "This is the one page which He must have written with His own hand: a personal revelation of what no human eye witnessed."

Solitude encourages spiritual life. Almighty God declares: "I will allure her, and bring her into the wilderness, and speak comfortably to her." And again: "I called him alone and blessed him." The person is to be pitied who is never willing to be alone. Christ valued retreats for Himself, and we read in St. Luke that one time, when multitudes had come to be healed, yet "He withdrew Himself into the wilderness and prayed." Spiritual directors recommend frequent retirement, from even the best of vocations, to gain strength of soul-power for greater service. Hence does holy Church give us her Lent; and the responsibility of how we shall use it rests with each individual. Increased services, daily Eucharists, retreats, and quiet days are calling us to embrace the God-given opportunity to draw nearer to Him.

If Lent be well kept Christians will emerge from their wilderness upon a higher plane than when they entered it, having been ministered to by angels. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Our Lord kept His fast and resisted Satan in His power as Man, not by divine strength; and He scorned to work a miracle for Himself. Then when the ordeal was past holy angels came and ministered to their King, before He went forth to begin His ministry to His people. "Who is this that cometh out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense?" Shall we not then welcome the Lenten retirement?

"The feast of penance! Oh, so bright
With true conversion's heavenly light,
Like sunrise after stormy night!"

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

First Sunday in Lent	Jeremiah 25 : 1-14 II Esdras 1 : 4-end	Revelation 17	Daniel 1	Hebrews 2
Monday	Jeremiah 35	Luke 4 : 1-32	Daniel 2 : 1-23	James 1 : 1-12
Tuesday	Jeremiah 36	Luke 4 : 33-end	Daniel 2 : 24-end	James 1 : 13-end
Wednesday Ember Day	Ezekiel 2 : 1 —3 : 9	Matthew 13 : 44-end	Ezekiel 3 : 10-end	I Timothy 3
Thursday	Jeremiah 18	Luke 5 : 17-end	Daniel 4 : 1-18	James 3
Friday Ember Day	Ezekiel 33 : 1-20	Matthew 16 : 6-20	Ezekiel 34 : 1-16	I Timothy 5
Saturday Ember Day	Ezekiel 34 : 17-end	Matthew 17 : 14-end	Jeremiah 23 : 1-4	Titus 1
Second Sun- day in Lent	II Kings 24 : 5-17 Ezekiel 18	Matthew 23	Daniel 6	Mark 7 : 1-23

WHEN the American Revisers of the English Lectionary (in 1790, I believe) discarded the ancient plan of leading up to the redemption from Egyptian bondage on Easter by the preceding history and substituted prophetic passages for use on the Sundays and week-days of Lent, they were guided by a true instinct in giving large place to the prophets Jeremiah and Ezekiel. What the New Lectionary aims to accomplish is to combine the two methods of treating Lent, the historical and the prophetic. Thus, in Lent of Year I, we have given the experience of Israel in Egypt, leading up naturally to their deliverance on Easter, accompanied by prophetic passages in the evening; and this second year we give the prophets Jeremiah and Ezekiel in their true historical connection, viz., the experience of Judah in getting first into and then out of Exile.

The Sunday morning lesson is the prophet's prediction of the Seventy Years' Captivity of God's people for their sins, together with the prediction, also, that Babylon itself, their conqueror, should be punished for *its* sins (cf. Isaiah 10). Thus the captivity had a limit and discipline; and God's righteous wrath is but the punitive aspect of His love. For the second lesson* we have ventured to seize on the spiritual meaning of Babylon as worked out in a chapter of Revelation, viz., a worldly and corrupt Church, in combination with worldly power itself, to be followed by the victory of the Lamb.

Amongst the writings that belong in the historical course for Lent is the book of Daniel; but for lack of space we have allowed it to overflow into the evening topical course, where the first chapter, the story of the three young men who stuck to the "simple life" in diet, admirably illustrates the thought of the collect and the experience of the Master fasting in the wilderness (gospel). The second lesson is keyed to the gospel story rather than to the first lesson. Having Himself suffered being tempted, our Lord is able to succor them that are tempted. It is, however, not a bad correlative for the Daniel story; and, as giving in condensed form the whole story of the Christ from His birth up to and inclusive of His final triumph, "crowned with glory and honor", it gives the keynote of Lent. It is only as we have fellowship with the suffering Christ (cf. Phil. 3 : 10, 11), and look forward to sharing in His triumph, that we can "keep Lent" to the fullest advantage.

For the week-days, we have given in the evening the Epistle of St. James for its practical teachings, especially on temptation; and in the morning we begin St. Luke's life of our Lord, starting just after the Temptation and going straight on through Lent to the Resurrection on Easter.

* NOTE.—This chapter may be objected to on grounds of delicacy, but is extremely important in its teachings, and the spiritual meaning of Babylon ought to be brought out.

THE VAST majority of Christian people in America have not hitherto known what sacrifice means. If the present emergency, with its appeals that almost deafen the soul, does not bring home to us the need for self-denial, then insensibility is well-nigh an unforgivable sin. Never again, perhaps, in the history of the race will Christ speak so pleadingly to men as He does to-day. If we pass by on the other side, if we cannot see that it is He who is hungry and cold and wounded, then we are indeed a callous and insensible people.—*Rev. D. M. Steele, D.D.*



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I HAVE been interested in the currents of influence which brought about the rejection of conscription in Australia. One American authority attributes that primarily to the politics of the Australian Labor Party, which is unwilling to allow any more voters to leave the country lest attempts should be made to break its dominance. But a letter just received from there says the chief force was the Roman Catholic Church, which openly opposed it. The leaders of that body in Australia are of Irish origin, which perhaps explains.

On the other hand, Cardinal Logue, the Roman Catholic Archbishop of Armagh, in a pastoral letter recently issued, condemns the Sinn Fein agitation explicitly as "ill-considered and utopian", whose object is attainable neither by "an appeal to the potentates of Europe at the peace conference" nor by "hurling an unarmed people against an empire with five millions under arms — a thing which would be ridiculous if it were not so mischievous and fraught with such danger to an ardent, generous, and patriotic people."

"Combined lunacy and traitorism", the leading Roman Catholic paper of Dublin calls it; and Cardinal Logue believes that "whether due to the demoralization of the world by war, or to a fate hanging over unhappy Ireland, blasting her hopes when they seem to brighten," the movement "cannot fail to entail suffering, disorganization, and danger, to the end of disaster, defeat, and collapse, and all in pursuit of a dream no sober man can hope to see realized."

I commend these wise words to the unwise Congresswoman from Montana, who, drying her tears, proposes that the House of Representatives shall dictate Irish independence, without regard to the wishes of a very large body (probably a majority) of the Irish people. As if the British House of Commons should adopt a resolution instructing the Supreme Court at Washington with regard to Porto Rican citizenship, or the government of the Philippines! There are no voters of Porto Rican or Filipino extraction in Britain; but there may be some of Irish stock in Miss Rankin's district.

I note, however, that Cardinal Logue is not unanimously supported. The Roman Catholic Archbishop of Dublin and the Bishop of Killaloe, at least, are known to have Sinn Fein sympathies; and in this country an eloquent Irish-American priest was heard recently in a public speech to demand arms, that every Englishman should be driven into the sea. I wonder if he really meant it, or if it was the *perfervidum ingenium Scotorum* that made him effervesce.

IN THE NEWLY PUBLISHED life of Col. Jerome D. Davis, the famous Congregational missionary to Japan, who had so much to do with founding the Doshisha University, I find an interesting story of his work in Cheyenne, in 1870. It fell to him to minister to an Indian under sentence of death for having killed a white man who had attacked his wife. "He only knew ten or twelve words of English, but by signs we talked a little, until I finally brought a picture of Christ upon the Cross, and with this attempted to make him understand. It was hard to make him realize that he was a sinner. With the engraving I succeeded in making him understand that the Father, the Great Spirit, sent His Son to die for sinners, and that all who believe in Him, repenting of their sins, would go to the home of the Great Spirit. He made a remarkable drawing of the scene of his punishment, himself standing on the gallows, rope about his neck, with one hand pointing up, while Christ was near upon a Cross, and the Great Spirit above."

Truly a singular justification of the Second Council of Nicæa! But how wonderfully the Crucifix is coming back

to its proper place now, through the Great War! Praise God for it. *O Crux ave, spes unica!*

JOAN COWDRAY, an English invalid lady, sends this vivid transcription of her emotions during a German air raid over London:

"A NIGHT RAID

("The Bells' up to date)

"Hear the mutter of the guns! —
Distant guns.

All the city sleeping silent in the radiance of the moon
Stirs and wakes.

O'er a sky as light as noon

Come the Huns —

Come the battle-bringing, lightning-flinging Huns.

And it shudders and it shakes

As the never-sleeping guns

Answer soon.

Hear the rumble and the grumble of the never-sleeping guns!

As they fly in wild procession

You can trace their mad progression

By the mutter or the shouting of the guns.

"See the merry beams of light —

Golden light —

How their sprightly sportiveness illuminates the night!

The excursions and alarms

Of the slender, searching arms,

O'er the azurine expanse,

How they go

In withdrawal and advance

In a swift, ecstatic dance

To and fro.

O'er the night,

Golden-dight,

See their rapture of delight

As they put the stars to flight

With their stabbing and their jabbing,

And the morn is all afright

At their gleaming golden light,

At the swiftly swooping beams that slay the night.

"Hark! the music of the Huns —

Fateful Huns!

Their metallic droning, in the clamor of the guns —

Hear the deep reverberations

And the deafening detonations,

All the grave expostulations

Of the guns.

"The heavens are all aflaming with the ever-bursting shells,

With the frenzied pyromania of the madly-tossing shells,

Leaping higher, higher, higher,

With a desperate desire,

And a resolute endeavor

Now, now to sit or never

By the side of the pale-faced Huns.

Oh, the guns, guns, guns —

What a growl of menace runs

Through their tone.

Yet the ear it fully knows

By the clanging, and the banging,

How the danger ebbs and flows,

Yet the ear distinctly tells

By the whizzing of the shells

How the danger sinks and swells,

In the anger of the guns.

By the sinking or the swelling of the guns —

Of the guns —

It knows the very moment of the fleeing of the Huns,

By the sobbing and the groaning

And the throbbing and the moaning,

And the shrill staccato shrieking of the guns —

By the sinking and the silence of the guns."

THE ARMY SURGEONS of the London Military Hospital, reporting on November 17th, say:

"Kindly people showering cigarettes upon men who are struggling back to health retard their recovery and even do permanent injury. A patient returning to the hospital after a day's leave is often found with an irregular pulse, due to too much cigarette-smoking. This interferes with sleep and leads to a general lowering of vitality. The public should remember that a convalescent soldier is more like a young boy than a grown man in his powers of resisting nicotine."

ARCHBISHOP WILL CONSECRATE NOMINEE TO SEE OF HEREFORD

Reasons for Accepting Choice of Dean Henson

ORDER OF ST. JOHN OF JERUSALEM CELEBRATES CAPTURE OF HOLY CITY

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

AS was to be feared, the Archbishop of Canterbury, in reply to the Bishop of Oxford's public protest, has expressed his determination to proceed to the consecration of Dr. Henson, Dean of Durham, to the see of Hereford. His Grace's attitude, though quite consistent with his past as one trained in theology and ecclesiastical policy under his predecessor in the Primacy, Dr. Tait, simply means that the fight against Dr. Henson being made a bishop must still go on and with more widespread and strenuous and untiring effort.

The Archbishop, in his letter to the Bishop of Oxford, admits that no constitutional rule or usage can force the Archbishop to the solemn act of consecration if he be prepared, by resignation or otherwise, to abide the consequences of declaring himself *in foro conscientiae* unable to proceed, and then he says:

"I should be deliberately prepared to take that course if I found myself called upon at any time to consecrate to the episcopate a man who, in my judgment, is clearly unworthy of that office, or false to the Christian Faith as taught by the Church of England."

Reference is then made to Dr. Henson having been "duly elected" by the Chapter of Hereford, as a fact somewhat in favor of his orthodoxy. Proceeding, his Grace says:

"You call upon me to refuse consecration to Dr. Henson. You rest your protest simply on his public writings. Those extend over many years, during which he has held positions of considerable importance in the Church of England, and has thus been liable to formal proceedings in case of heresy or false teaching. To the best of my belief, no such accusation has ever been formulated against him in such a manner as to enable it to be authoritatively tested."

This is forcibly put and quite true. But then it would suffice to reply that there have been no courts which Churchmen could recognize as having any validity for trying a case of heresy. And now follows the most extraordinary part of his Grace's letter. During the last few weeks he has "read with care" most of Dr. Henson's published books, adding: "I have reread with close attention all the passages to which your protest refers." Taking them, "as in fairness they must be taken," with their full context, "I find opinions expressed with which I definitely disagree. I find in some pages a want of balance and a crudity of abrupt statement which may give satisfaction, or even help, to certain minds or temperaments, but must inevitably be painful, and possibly even dangerous, to others. I find what seem to me to be almost irreconcilable inconsistencies; I find much that seems to me to need explanation, qualification, or restatement." But the result of his Grace's consideration of the whole matter "is that, neither in Dr. Henson's books nor in the careful communications which have taken place between him and myself on the subject, have I found anything which, when it is fairly weighed in its true setting, I can regard as inconsistent with the belief which he firmly asserts in the facts and doctrines of the Faith as set forth in the Creeds." His Grace goes on even to bestow some praise upon Dr. Henson as "a brilliant and powerful teacher of the Christian Faith"; and he would have us rest assured that Dr. Henson believes rightly the Incarnation and Divinity of our Lord Jesus Christ. Referring to the resolution of the Bishops of the Province of Canterbury to which the Bishop of Oxford directed his attention, the Archbishop does not himself find therein "anything which leads me, as one of those who voted for it, to feel that I should be acting inconsistently in proceeding in due course to the consecration of Dr. Henson."

The confirmation of Dr. Henson as Bishop of Hereford is fixed for Wednesday of this week; and, although objections are sure to be made to his being confirmed, the futility of arresting his consecration at this stage of proceedings seems a foregone conclusion under the present vicious system of state patronage. The attitude of some of the leading bishops of the Province, besides the Bishop of Oxford, should cause the Archbishop, one would think, to hesitate in proceeding any further on a course so fraught with disastrous consequences. The Bishops of London, Salisbury, Worcester, and Chelmsford have declared their intention not to take any part in the proposed consecration. And, on the other

hand, the Bishop of Peterborough is the only bishop of the Province who, so far, has signified his opinion that Dr. Henson ought not to be excluded from the episcopate.

The vision of the old Crusaders of the deliverance of Jerusalem from the infidel, which in God's overruling governance of the world has just been so wonderfully fulfilled after the lapse of many centuries, was specially and vividly recalled by the service of thanksgiving for the capture of the Holy City recently held by the Order of St. John of Jerusalem in England at the Grand Priory Church of the order in Clerkenwell, London.

All that remains of this ancient Knights Hospitallers' Church are the choir and crypt and the gatehouse, known as St. John's Gate. His Majesty the King, the sovereign of the order, was represented on this occasion by his Lord Chamberlain. The Duke of Connaught, grand prior of the order, was prevented from attending by illness. The service was preceded by a procession of the knights of the order from the chancery at St. John's Gate to the church. At the head was borne a processional crucifix, and there was also borne in the procession the banner of the old Latin Kingdom of Jerusalem, a yellow cross on a white ground, and the red and white flag of the order. The knights wore their traditional habit—low black capes and black silk mantles adorned on the left breast with the large eight-pointed or Maltese cross. The esquires preceded the Knights of Grace, and these were followed by the Knights of Justice, the director of ceremonies, the almoner, the director of ambulance department, the secretary-general, and the chancellor. Then followed the Bailiff of Eyle, the sub-prior, the three chaplains (including the Archdeacon of London), and finally the prelate of the order, the Archbishop of York, vested in the golden cope of the order, embroidered in red and blue, and cap. The service consisted of appropriate psalms, lessons, and a special prayer, and after the hymn, "Jerusalem the Golden", the *Te Deum* was sung. The choristers were the gentlemen and children of the St. James' Chapel Royal. The Archbishop preached from the text: "If I forget thee, O Jerusalem, let my right hand forget her cunning." No phase of the war, his Grace said, had so deeply stirred the imagination of men as the deliverance of Jerusalem at this time. They, of all others, who belonged to the Order of St. John, had their own special association with the Holy City. Over nine hundred years had passed since there was set up within its gates a hospital for pilgrims, dedicated to St. John (the Baptist), which soon became the central home of the widespread Order of the Hospitallers of St. John of Jerusalem. From the place where they were now assembled their fathers sent forth their alms, their prayers, and their knights, ennobled by devotion to a high ideal. Even now this restored English branch of the order had given proof of its faithfulness to the old ideals and traditions in the Hospital of St. John, "which looked across the valley to the tomb of David and beyond it to the holy places of the Lord".

Mr. Ronald Storrs, C.M.G., who has been appointed Governor of Jerusalem with the rank of Temporary Lieutenant-Colonel, in succession to Borton Pasha, who has resigned through ill-health, is a son of the Dean of Rochester, and is only 36 years of age.

He entered the Egyptian Civil Service in 1906 and five years later was appointed acting Oriental Secretary to the British Agency, Cairo. He is a member of the Commission for the Preservation of the Arab Monuments. Lord Kitchener, when British Agent at Cairo, is said to have formed a very high opinion of him, and strongly recommended him to the Foreign Office for independent administrative work. It is probable (as the London correspondent of the *Yorkshire Post* has been told) that when Palestine is effectually occupied Lieutenant-Colonel Storrs' name will be submitted to the Entente Powers for their approval as Governor of the entire Holy Land.

The Dean and Chapter of St. Paul's have offered a site in the Cathedral for the chapel which it is proposed to erect there in memory of Lord Kitchener. J. G. HALL.

NOMINAL CHRISTIANITY has failed terribly to make men brothers, to preserve world peace. We have seen the results of a civilization which has become marvelously efficient in material ways, but which has given up God as revealed in Christ, as the Supreme Judge and Ruler of Humanity, and it is an ugly and a hateful thing. Christians have largely failed to have real Christianity in their national and personal lives, and the remedy is not to give up what we have of the religion of Jesus Christ, but to deepen and strengthen those ideals and habits of devotion and life which we possess.—*Rt. Rev. E. M. Parker, D.D.*

CONSECRATION OF BISHOP COADJUTOR OF MARQUETTE

THE Rev. Robert Le Roy Harris was consecrated Bishop on Thursday, February 7th, in St. Mark's Church, Toledo, Ohio, of which he had been rector for the past nine years. The occasion drew together a great company of bishops and clergy of prominence in the Middle West, and assumed civic importance in the city of Toledo. The services and incidental social functions were all notable for simple dignity and for that perfection of detail which comes from the loyal coöperation of many devoted workers.

The service of consecration began with an imposing procession in which the various groups were led by crucifers and flag bearers, the Bishop-elect's own son acting as crucifer for the group of bishops. The presenters were Bishop Du Moulin and Bishop Reese, Coadjutors of Ohio and Southern Ohio, and the readers of the various testimonials were the Rev. Carl Ziegler, president of the electing convention of Marquette; Walter Hodge, Esq., warden of St. Mark's



RT. REV. R. LER. HARRIS
Bishop Coadjutor of Marquette

and deputy to the General Convention; the Rev. William F. Peirce, D.D., president of Kenyon College; the Rev. Joseph A. Ten Broeck, chairman of the Marquette Board of Missions; the Rev. Jacob Streihert, Professor of Hebrew at Bexley Hall; the Rev. George Gunnell, rector of Trinity, Toledo, and member of the Standing Committee of Ohio, and the Rt. Rev. Frank Du Moulin, D.D., Bishop Coadjutor of Ohio.

The Presiding Bishop was the celebrant, the Bishop of Michigan City read the epistle, and the Bishop of Ohio was the gospeller. The sermon,

which is reproduced elsewhere in these pages, was preached by the Bishop of Michigan. It was, as the preacher said, a sermon for the times rather than for the day; though a scathingly severe arraignment of the Church in this time of world crisis, the prophetic fervor of the preacher carried conviction to the hearers, and he was listened to with rapt attention by every individual of the great congregation.

The precentor for the Litany was the Most Rev. George Thorneloe, Archbishop of Ontario. The attending presbyters were the Rev. Bates G. Burt and the Rev. Harry St. Clair Hathaway, both former college chums of the candidate, at Kenyon.

The Presiding Bishop was the consecrator, the Bishops of Ohio and Michigan City were the co-consecrators, and the other bishops present took part in the laying on of hands. The Rev. John Ernest Carhartt and the Rev. George P. Atwater were the masters of ceremonies and their careful and efficient direction was evident in the smoothness of the whole service.

The reinforced choir of St. Mark's supplied reverent and beautiful music. The first processional hymn, "God of our fathers," brought to light a vigorous and inspiring new tune composed for the occasion by the organist of the church, Mr. Leon Idoine. The *Sanctus* and *Benedictus Qui Venit* were impressively sung to Gounod's fine setting, and the offertory anthem was a goodly extract from Mendelssohn's St. Paul, closing with "How Lovely Are the Messengers", all beautifully sung. The church was richly decorated throughout its entire length with clusters and festoons of flags of the allied nations, and there was a wealth of floral beauty about the sanctuary. The church was filled to its utmost capacity and demand for places was so great that admission had to be by ticket, including only representatives of the various interested groups. Exquisitely printed service books were provided, containing all the portions of the Prayer Book used, the words of the hymns in full, the names and functions of all the participants, and a fine engraved portrait of the new Bishop.

Following the service a luncheon was served at the Toledo Club to the distinguished guests, the clergy and vestries of the local churches, ministers of the different denominations, and representatives of numerous civic and social organizations, about

two hundred men in all. Provided by the vestry of St. Mark's, it was notable for the elegance of the appointments and the brilliancy of the speaking which followed. Bishop Leonard, the toastmaster, began by calling attention to the fact that the new Bishop was peculiarly his son—educated at the three diocesan schools, confirmed by him, ordained to diaconate and priesthood by him, and both beginning and ending his priestly ministrations in his diocese. The speakers were the president of Kenyon College; Mr. Gustavus Ohlinger, president of the Toledo Commerce Club; Mr. Borton Smith, M.P., sovereign grand commander of the Masonic body; Mr. Ensign Brown of Youngstown, representing the Ohio laity; the Rev. George P. Atwater, representing the Ohio clergy; the Rev. Bates G. Burt, representing the diocese of Marquette; the Rev. H. W. Vincent, pastor of the Ashland Avenue Baptist Church, Toledo; the Presiding Bishop, the Archbishop of Ontario, and Bishops Du Moulin and White. Last of all, the newly consecrated Bishop spoke briefly in acknowledgment and farewell. The speeches were interspersed with college glees and patriotic song, the words of which were printed on the handsome menu cards.

Preceding the consecration service there were celebrations of the Holy Communion by visiting clergy in St. Mark's and Trinity Churches. Morning Prayer was said at St. Mark's by clergy of the diocese of Marquette. On the evening before there was an inspirational service at Trinity, very largely attended. Bishop Leonard presided and striking addresses on Christianity and the War were made by the Metropolitans of the Canadian and American Churches, rarely brought together in any service, but both happily present at this time.

GENERAL PERSHING ASKS FOR MORE CHAPLAINS

GENERAL PERSHING has cabled the Adjutant General at Washington of the pressing need for more chaplains in the army. His cablegram is as follows:

"To the Adjutant General, Washington.

"For the Secretary of War.

"1. In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equalled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the Churches at home.

"2. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the National Army.

"It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct, and enlarge their work into coöperative and useful aid to the troops.

"(Signed) PERSHING."

THREE THOUSAND years ago pyramids could be built without immense cost, though it required the labor of a hundred thousand men for thirty years to complete one of them. What were a hundred thousand human lives in the eyes of a Pharaoh, a Rameses, a Ptolemy? What were they in the view of a Caesar? When an old Roman philosopher said, "I am a man, and nothing human is alien to me," the high-water mark of paganism was reached. It required a lofty exercise of spirit to reach that height. So ample a soul as Aristotle had declared, "We cannot dispense with farmers and mechanics, but these have nothing to do with public affairs, and are not worthy of the name citizen. They are incapable of greatness of soul, because they work for wages and therefore must be of a mercenary spirit." Into a world accustomed to such sentiments as these, Christ came with a totally different conception of the worth of humanity, teaching us that every one of us is potentially great because we are the children of the Heavenly Father. When that idea took root in human thought it had within it the power and potency of all coming freedom.—*The Christian Herald.*

EDUCATIONAL CONDITIONS IN THE CHURCH

It was an enthusiastic meeting of the General Board of Religious Education that was held in New York on Tuesday, Wednesday, and Thursday, January 29th, 30th, and 31st. The attendance was large and there was a considerable number of guests not members. The work of the last five years was reviewed and the enormous growth in the sentiment of the Church toward developing our educational resources was shown to be a matter for congratulation.

Bishop Burleson addressed the Board on the necessity for careful consideration of the whole subject of the Church secondary schools. The startling information that fifteen such schools had given up work during the past year was made. "At present," he said, "there is no plan and Church schools are constantly succumbing to the pressure of financial difficulties. Many loyal Churchmen and women are willing to devote their lives to Church preparatory schools, but they want to be assured that there is some plan by which the schools will be developed and supported." He believed there should be a secretary of the Board to devote his entire time to Church preparatory schools. It was determined by the Board that such a secretary be appointed when the income of the Board would permit. In the meantime, provision was made for traveling expenses of voluntary agents who should make preliminary inquiries and formulate some plan for strengthening the work of the preparatory schools of the Church.

From that beginning the discussion of financial needs in the various departments of the Church's educational work was extended. Dean Bartlett urged that the whole subject be comprehensively dealt with. A committee consisting of the Rev. Dr. William E. Gardner, Bishop Lines, Bishop Reese, Dean Bartlett, and Mr. Theopold was appointed to report at the next meeting of the Board a plan by which the financial needs of the Church's educational work may be dealt with comprehensively as a responsibility of the whole Church.

Collegiate education was the next subject. The Rev. Paul Micou, secretary for that department, showed a clear grasp of the situation in colleges and universities. This was his first report to the Board and it had the result that approval was given to a plan by which the department would make an effort to place the right man, properly equipped, in one college town each year; to establish a system by which students in a given university who are definitely training for service in the Church might be awarded scholarships for their junior and senior years; to raise a fund to make inquiries into the best method of promoting religion in colleges and state universities; this inquiry to cover the kind of courses needed in religion, either within the curriculum or without, and the best methods for student worship and organization, and the peculiar kind of pastoral care which the unique college situation demands.

The Parochial Department presented its work next. Revision of the present standard course in teacher training is to be made during the coming summer, when a new set of training courses will be made available for work in the field. Most of these will be constructed especially for use among Churchmen, but they will be so arranged as to make coöperation possible in the spreading movement for community teacher training. It was shown that about 100,000 children in the Church are now studying the *Christian Nurture Series* prepared under the direction of the Board. It is hoped that by next September textbooks from kindergarten through the high school years will be in print. There will be also a manual on Primary Worship which promises to be of great assistance in the lower grades of Church schools. Good reports were made of the demonstration school at Gary, Ind.

The report of Dr. Gardner, the General Secretary, showed the progress of the past five years. In October, 1912, few dioceses had organized diocesan boards of religious education, and the provincial boards existed only in name. To-day, nearly every diocese has passed a canon providing for a board of religious education, and the eight provincial boards are recognizing opportunities for service, discovering leaders,

and organizing for the work in the future provincial life that is bound to develop as the Church grows and meets enlarged needs.

In 1912 there were only three persons employed by the Church in religious education, outside of educational institutions. To-day, twenty-two persons give full time under the direction of general, provincial, or diocesan boards.

In 1912, there was a variety of Sunday school textbooks and an indecision regarding what should be taught in the schools. To-day, there is a growing unity of devotion to the Christian Nurture idea with its demand for training in Memory, Devotional Life, Christian Service, and instruction in Doctrine, Scripture, and History, and a coöperative effort to win by tested material the right textbooks and properly equipped teachers.

In 1912 there were only two summer schools offering training for Sunday school teachers. Last summer there were twenty, with a total enrollment of over twenty-five hundred teachers.

In 1912 there was no coöperation between the public schools and the agencies for religious education. To-day, in New York, Indiana, Colorado, North Dakota, and many other places there is a recognition by the public school of the educational work done by the Church.

Similarly hopeful was the comparison between work for college students and for candidates for holy orders then and now. Then there was no assured income for the educational work in the Church; now two-thirds of the diocesan conventions are voting over \$15,000 annually for the present purpose, and each year sees progress toward payment of the apportionment of \$32,000 which is needed annually by the General Board. In response to many requests from rectors for topics and study outlines on the religious questions raised by the war, the Board voted to issue a pamphlet entitled *Studies in Religion for War-Times*.

The Department of Theological Education presented its report first through the Rev. Dr. Nichols, who stated that during the year three meetings had been held by the council for devising plans for a better-equipped ministry, and that the matter is well in hand. Dean Bartlett reported on the recruiting and support of candidates for holy orders. He showed that the supply of clergy for the future is endangered. While the Church gains communicants at the rate of 2 per cent. a year, the clergy is increased by less than 1 per cent., and of those a large proportion have been trained outside of our communion. He hopes for better things after the war. When the Civil War ended, a remarkable number of remarkable men entered the ministry. The sober and quickening influence of war should be supplemented by a clear and ringing call for enlistment in the Greatest of All Armies. The Board voted to ask the aid of army chaplains and Churchworkers among the soldiers in presenting the need of recruits for the ministry. The example of England was held up, where a fund of £500,000 is being raised for the education of soldiers who offer themselves for the ministry.

An enjoyable feature of the three days was a dinner at the General Theological Seminary on Wednesday evening, when the members of the Commission on the Revision of the Prayer Book were guests of the General Board. Addresses were informally made afterwards by Mr. Robert H. Gardiner, the Rev. Hugh Birkhead, D.D., Bishop Reese, and Dr. John W. Wood. Bishop Tuttle expressed the enthusiasm and the vigorous purpose behind the Board's meeting in the following message:

"The alarms of war are all abroad and all around at home the busy training of our brave young soldiers goes on. Later that training will tell in their standing fast and making good.

"With them all, collectively and individually, spiritual strength and religious duty and loyalty to Christ are the forces most potent and permanent to win by.

"Let no such society as one for Religious Education, then, lose heart or think itself out of place or out of time or out of tune for these burdened days.

"I wish you good luck in the name of the Lord."

The corporate communion of the meeting was at Calvary Church, Wednesday morning. The Board attended Evening Prayer at the Seminary Wednesday evening.

A Sermon*

By the Rt. Rev. CHARLES D. WILLIAMS, D.D.,
Bishop of Michigan

TAKE a text for the times rather than for the occasion, though I shall apply it to the occasion before I finish.

It is written in the second chapter of the Gospel according to St. Luke, in a part of the 34th and in the 35th verses. "Behold, this child is set for the falling and the rising of many in Israel: and for a sign which shall be spoken against: yea, and a sword shall pierce through thine own soul: that thoughts out of many hearts may be revealed."

So spake the aged Simeon to the Blessed Mother when the Holy Child was presented in the Temple. The prophet is describing the coming of the Christ to the world. It is strange language, sharply in contrast with the angels' song on Bethlehem's plains, "Peace on earth, good will to men." It is more in harmony with those tragic words of the Lord Himself: "Think not that I came to send peace on earth: I came not to send peace but a sword." This is no idyllic picture of the advent of the Prince of Peace and the immediate establishment of His reign of love and good will among men, the setting up of the kingdom of God on earth. It is no pastoral symphony of the shepherd and his flock. That may come later. But the first effect of the advent of the Christ to His world is not "quietness and assurance for ever," but controversy deepening into conflict. We see dimly through the mystical language the earth shaking, humanity in spiritual convulsion, many tottering and falling, others rising and standing upright, the piercing sword a searching experience. And the purpose and end of it all is this, "that the thoughts out of many hearts may be revealed." It is the revelation of judgment. And in the midst of all the turmoil and strife, the shaking earth, the convulsed humanity, the controversy and conflict, stands firm and unmoved the "Sign that is spoken against", the everlasting standard of the battle and the eternal criterion of the judgment, the Christ who is "the same yesterday, to-day, and forever."

The picture is familiar. Its mystical features are to be found scattered throughout Scripture, on the pages of Hebrew prophets and in the apocalyptic passages of the New Testament.

For the coming of the Lord is always a day of judgment. It was so with the first coming in the Incarnation, the life, teaching, and ministry of "the Word made Flesh."

It is so with the perpetual and abiding Presence of the Christ in the world. For the gospel and spirit of Jesus Christ are never an opiate but always a stimulant and a ferment.

It is so with every special focussing and intensification of that Presence which constitutes always a new and resurgent coming of the Lord to the world. For every now and then in history we have a new and fresh advent and a consequent day of judgment.

It shall be so at what is popularly called the Second Advent, really the *n*th advent—for we have already had many and shall have many more advents, each fulfilling partially and progressively the prophecies of old—that final consummation of all history when "the kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

I am convinced that we are living to-day in one of those spiritual crises of history which constitute a coming of the Lord. We are witnessing to-day an advent of Christ and a day of judgment. If a Hebrew prophet were reincarnated to-day he would describe the present world situation in glowing apocalyptic language. He would see the Lord descending upon the clouds. He would hear a voice from the skies, saying, "Yet once more I shake not the earth only but the heavens also, and that word 'yet once more' signifieth the removing of the things that are shaken as of things that are made that the things that cannot be shaken may remain." He would see kings and sovereigns, governments and dynasties, *Kulturs* and civilizations, tottering and falling that amidst their ruins a new sovereignty, a new and celestial civilization, the kingdom of God, might arise. He would see the judgment set and the books opened!—and the Lord upon His throne that He might try the ways of men and of empires.

It is no wonder that in this world situation a pre-millennium and second-adventist madness should seize the minds of many saturated with crude and literalistic interpretations of the glowing poetry of apocalyptic scripture. This madness has run like a pestilence throughout our popular religion to-day. And it is literally a pestilence, for it paralyzes all effort and endeavor to make the world better and set up the kingdom of God on earth. There is nothing to do but to wait passively and expectantly

for the coming of the king and the kingdom from the skies. And yet the voices of the day—aye, the voice of God—fairly shout in the ears of the Church and of the Christian people: "Why stand ye gazing into heaven?" Look to the earth and do what you can to lay amid the wreck of false and effete civilizations the foundations of the celestial civilization, the kingdom of God upon earth, to set up amidst the ruin of things that have been shaken the basis for things that cannot be shaken.

This is the lesson set for the Church to-day; this is the supreme duty laid upon her. Amidst a tottering and changing world stands the eternal Christ, the standard and norm of all judgment, "the same yesterday, to-day, and forever." Nothing can stand permanently which is not according to His mind and spirit. The only sovereignty that can last is His sovereignty. The only kingdom that can finally abide is the Kingdom of God, and that means, as Bishop Gore has phrased it, "all human society reformed and regenerated until it shall be according to the will of God," or as the Lord's Prayer more tersely puts it, "Thy Kingdom come," that is, "Thy will be done on earth as it is in heaven." Surely these are times that try men's souls, and not the souls of men only but the souls of peoples and nations. All human institutions are being subjected to a searching test. They are being "tried so as by fire", and the Church—organized Christianity—is by no means excepted.

It is a day of judgment for the nations. The sword is piercing the souls of many peoples and the thoughts of their hearts are being revealed. The philosophies that lie behind their respective *Kulturs*, upon which their characteristic civilizations are founded, are being brought to light and searched and proved thereby. In the lurid glare of this world-wide conflict the ideals by which they live and which they think worth fighting and dying for are brought out.

On the one side is an interpretation of the universe and of human life, individual and national, which is loudly voiced by the leaders of one race, but which we cannot believe is really accepted by the masses of their peoples. It is the philosophy of crass materialism and brute force, the doctrine of neo-Darwinism carried to its extreme and logical issue. All life is a struggle for existence. The fittest survive and the fittest means the strongest and shrewdest. That law applies to all human life as well as animal life. It is not only intra-special but inter-special, that is, it applies not only to individuals within a race, people, or nation, but to the interrelations of races and peoples and nations. This war is a supreme moment in that struggle. The race that is strongest in brute strength, and the *Kultur* that is shrewdest in its application of the means of modern science to material ends, will dominate and perhaps will alone survive. And that issue will be for the benefit of all humanity and the world in general. In this struggle all respect for treaties and plighted word, all consideration for small nations or even the weak and non-efficient among the peoples, all the beneficent fabric of international law so painfully built up through the centuries—in fact all that we know as Christian civilization—all these must be ruthlessly cast aside or trampled under foot. Might alone makes right.

On the other side, all too feebly and dimly grasped, and doubtless mixed and confused with many lower motives, yet more or less clearly and commonly visible, is another philosophy of the universe, another basis of *Kultur*, national and international. It recognizes and protects the rights of the small and feeble, it makes it the duty of the strong to bear the burdens of the weak, it has respect for treaties and plighted word even if it be to our own hurt; it recognizes the right of each nation and individual, however little, to have a proportional voice in the management of common affairs; it recognizes that crystallization out of the long experience of the ages, the noble structure of international law: it has regard for the spiritual values of a Christian civilization: it has tender solicitude for humanity: and it looks forward hopefully to a final sisterhood and alliance of all free and forward-looking peoples to keep the peace of the world.

In this great struggle these two philosophies are met in the supreme test. And in the piercing light of the conflict the leaders of Teutonic *Kultur* have bared their inmost souls and the peoples of the allied nations are slowly discovering the half-unconscious principles which lay at the very basis of their life, national and international. And we cannot doubt on which side the Final Arbiter and Judge stands. We cannot doubt which philosophy is in closer conformity to God's plan for a kingdom of heaven upon earth.

* Preached in St. Mark's Church, Toledo, Ohio, on February 7th, at the consecration of the Bishop Coadjutor of the diocese of Marquette.

Again the political systems of the world are being tried by this fire.

On the one side is the system of autocracy, the one supreme sovereign, the all-highest, the ruler by divine right, transmitted by heredity, who imposes his authority and will upon submissive subjects, a tyranny though it be in many aspects a parental and benevolent tyranny; for we must all admit that in certain lines of social legislation Germany leads the world. And we must all, particularly we rankly individualistic Anglo-Saxons, sit at her feet and learn from her in this matter, if we can democratize that social legislation.

On the other side stand at least the principle and ideal of democracy, however inadequately it may yet have been realized in our practical political structure and system, the principle of "government of the people, by the people, and for the people", the government that rests upon the consent of the governed, though its real authority comes from that sole source of all lasting authority, the will of everlasting righteousness, the will of God; the government that commends itself to its people by its service of their needs instead of imposing itself upon them with the bare claim of authority or the compulsions of mere force. We cannot doubt where the Christ stands on this issue. It was He who said: "The kings of the Gentiles—the heathen—exercise authority over them and their great ones—their big-bugs—are called benefactors. But so it shall not be among you; but he that will be great among you shall be your minister—*διδάκτος*—and he that will be first shall be your servant—*δοῦλος*. Behold I am among you as he that serveth. For the Son of Man came not to be ministered unto but to minister."

Here is the very fundamental principle of democracy, the supremacy of service. It is reflected in the very nomenclature of democracy. In an autocracy the ruler is sovereign and the people subjects. In a democracy the people are sovereigns and the executives their chief servants.

So it is in the kingdom, for the kingdom of God is essentially a democracy. Height in the hierarchy of that kingdom is measured by the depth of service rendered. The great one is the *διδάκτος* the servant, but the first is the *δοῦλος* the slave.

Even our God rules us by serving us. He does not force His truth on inhospitable minds nor His will on rebellious souls by daily miracles. He does not write His message on the skies in letters of fire or compel obedience by immediate sanction. He does not wither the liar's tongue or the assassin's arm. He woos us by the winsomeness and congruity of His truth and the beauty of His holiness. "Behold, I stand at the door and knock. If any man will open unto me, I will come in unto him and sup with him, and he with Me." That is the attitude and language of the rightful Master of our souls and Lord of our wills.

Again, the economic and social systems of the peoples are on trial. Perhaps that fact is most graphically illustrated in our own case. We entered this war in our characteristic individualism, which is but another name for selfishness, our systemless system of unbridled competition, whose only law is "every man for himself and the devil take the hindmost", with the profit-motive recognized as supreme in every business and the service motive subordinated, if not obliterated, and the optimists hopefully expecting that out of the universal clash of unrestrained individual greeds some rude form of justice and common efficiency would be beaten out.

That system broke down utterly under the first test of this great judgment of war, the test of a supreme common task and need. And government is being forced to assume control in larger and larger measures of business and industry, restraining and regulating the greed of individualism, steadily lifting the motive of common service above the motive of private profit and binding all together in a system of coöperation for the commonweal. And after the war is over we shall never slip back wholly into the depths of our former chaos. Industry and commerce will be progressively socialized; that is, they will approach more and more the standards and ideals of the kingdom of God where service ranks supreme and profit is subordinated, as a means to the end of service, and greed is utterly ruled out. We cannot come out of this tremendous world experience the same as we went into it. I believe a new world shall be born out of these universal travail pangs, a new world "wherein dwelleth" at least a larger "righteousness".

Yes, everywhere civilizations, *Kulturs*, governments, systems, all human institutions and organizations, are being tried by this great conflagration; the old is tottering and falling and the new is rising up and being established in this cataclysm which shakes the whole earth; -the sword is piercing the very soul of mankind and the thoughts of many hearts are being proved and tested. And in the midst stands the eternal Christ, "the same yesterday, to-day, and forever", the Supreme Judge, Arbiter, and Master of mankind. Nothing, I believe, can finally last which does not stand the tests of His mind and spirit.

And in this universal judgment shall the Church, the organi-

zation of religion, escape? Nay, as I see it, "judgment is beginning at the house of God." Never did the Christian Church face a more searching test or a more supreme opportunity than she does to-day. God give us, her appointed leaders, vision to see and wisdom to grasp this crucial crisis. God grant that we may know the day of our visitation. I, for one, feel by no means sure of the outcome for some of us. The Church that is the body of Christ on earth, the Church that mediates and interprets His spirit and mind to the world, the Holy Catholic Church, that shall stand through all this wreck and ruin and only be strengthened thereby—I have no doubts about that. "The gates of hell cannot prevail against that Church." But our particular organizations of the religious and Christian life—the Baptist communion, the Methodist Episcopal body, or even the Protestant Episcopal Church—about these I am not so sure. All depends upon how we meet the crisis, particularly upon how fully and truly we mediate and interpret the spirit and mind of the Christ to the tremendous and crying needs of this present age.

I sometimes think it would be a good thing for all candidates for holy orders and particularly all who are called to the office of leadership in the Church—yes, perhaps for all in the active ministry and all who are already charged with episcopal oversight—I say, I think it might be a good thing for all of us to serve an apprenticeship in the camps and cantonments and in the trenches themselves. For there to-day is the seat of judgment. There are applied the most searching tests to all our notions about the Church and religion, and under that test the unreal withers and the real alone abides. There under the piercing sword, the thoughts of many hearts are revealed, thoughts that dwell everywhere in the hearts of the masses of men even in the peaceful times and fields of our ordinary ministry, but thoughts that are ordinarily concealed from the professional representative of the Church and religion by that natural and indomitable reticence of the average man on the most sacred subjects. But there, under this tremendous experience, in the face of death and in the light of the great tragedy, the human heart is laid open and we behold its inmost needs and its real convictions as regards the Church and religion. And to those needs and convictions we must somehow address and adapt ourselves, whatever be our preconceived notions. For it is a condition and not a theory which confronts us. That is the testimony of all who have had any experience of a ministry at the front. Here is the testing ground and the laboratory where we prove the validity of our message and our mission for the day in which we live. Here we can test the question: "Can the Church make good and can our religion appeal to the average man in this present age?" Let us see what has been found out already by those who have had experience at the front.

First, titles are of no avail. The soldier at the front has a strange lack of discrimination. He cannot readily distinguish between a bishop, priest, or deacon of the apostolic succession and a Y. M. C. A. worker, or even a soldier in the Salvation Army. They all look alike to him. They are simply representatives and ministers of religion. Claims and assertions do not go with him. He does not recognize prescriptive authority. Arguments based on apostolic succession or historic continuity do not appeal. The man at the front is utterly practical and pragmatic; he has but one test: "Does the Church make good to-day? Does the religion she preaches meet and minister to the real needs of an actual human experience? And the average man at home is just like the average man at the front. The thoughts that are patent there are latent here among the masses of men. There those thoughts have simply been revealed, uncovered, by the piercing sword of a searching experience.

It is perfectly evident to all who face the situation squarely that an autocratic Church cannot serve the needs of a democratic age. Authority based on divine right and transmitted by heredity will no longer appeal either in State or Church. You may argue until you are red, white, or blue in the face about apostolic order and primitive faith; you may prove beyond doubt that the lines of historic continuity which connect us with our divine sources and apostolic origins are unbroken, and that therefore our orders and sacraments are regular, genuine, and valid. For my part, I accept heartily all these assertions and the arguments upon which they are based. I believe sincerely in all these claims. But the men of to-day answer: "Well, what of it? Admitted that the channels, the pipe-lines, which connect the Church of to-day with the original springs among the hills of Galilee are unbroken, do they carry down to us the water of life which can cleanse our sins and slake the thirst of our souls? If not, we will look to some nearer and more immediate source, for God is still in His heaven and Christ is still in His world. If the bishop, priest, or deacon of apostolic succession and the Church of apostolic order and primitive faith do not make good, we will find directer access to the fountain of truth and grace in the Y. M. C. A. worker, the tent evangelist, or the Salvation Army soldier. We

judge religion by Christ's rule, by its fruits and not by its roots." It is a condition and not a theory which confronts us, and we must meet it. We must make good.

Again, a divided Church will utterly break down under the terrible proving of this searching test. We are demonstrating that fact in our present religious work in the trenches and at the camps and cantonments. The various denominations are watching each other jealously and persistently nagging the War Administration to secure for each its proportionate quota of army chaplains and to see to it that no one denomination gets ahead of another. We are setting up about the camps and cantonments scores of discordant altars—a Babel, with its confusion of tongues, rather than a Zion, to be a haven of strength and peace. There must be a conventicle of some sort for every group of organized religion, for the "Two-seed-in-the-spirit" Baptists, for those who stand for buttons and those others who stand for hooks and eyes, for the one-foot-washing Dunkards and the two-feet-washing Dunkards. Would it be any wonder if the executives who have large affairs to administer should grow utterly impatient and throw us all out of court? And is it any wonder that the common soldier often turns away from this Babel of shibboleths either in despair or contempt and abandons organized religion altogether? Is there not ample ground for Dr. Newman Smyth's suggestion that we choose and send forth our common representatives for religious work with some common ordination which will invest them with the authority of a united Church? And is there not room also for another suggestion, that the President of the United States appoint a commission on religious work in the Army and Navy, the members of which shall be nominated, say, by the Federation of Churches, and commit to this commission the choosing of workers and the administration of the work?

And what is patent here and now is latent everywhere and always. This is the common attitude of the average man towards our divided Christendom. These thoughts, now revealed by the piercing sword, dwell in many hearts.

Yes, a divided Church is sure to break down under this tremendous test. A divided Church can not speak with any authority in or give any adequate spiritual interpretation to this supreme tragedy of history. A divided Church, rankling with denominational jealousies, can not concentrate on the stupendous task of ministry to the spiritual needs evoked by war or of the new age that shall come after the war. We have already practically handed that task over to the Y. M. C. A. and the Red Cross, which at least partially represent the spirit and mind of Christ and essential Christianity. They alone stand for a united Christianity.

Shall we not learn the lesson of this crisis? Shall we not come out of this test welded into a closer fellowship, less insistent on our peculiar shibboleths, or presenting fewer bristling points of antagonism, but searching more earnestly for our common grounds of essential agreement, exercising the ministry of reconciliation and seeking the "unity of the Spirit in the bond of peace"? Unless we do, our present organization of religion is doomed.

And lastly there is our religion itself, the religion the Church commonly preaches and labels with the name of Christ. That too is being tried so as by fire in this present crisis.

I know of no book more illuminating in the present situation, none better for any person to read, than Donald Hankey's *Student in Arms*. The author has sealed his testimony with his blood. I commend especially two chapters, The Religion of the Inarticulate, and An Englishman Prays. According to our author, Tommy Atkins and his chaplains do not always understand each other. The chaplain often thinks Tommy utterly irreligious and even godless, partly because he is frequently somewhat rough in his speech and manners, partly because the chaplain can not generally scare Tommy into outward expression of fear of death and an approved preparation to meet his God, but chiefly because Tommy does not readily take to Church drill or conform to the conventional practices and observances of outward religion and because he can not or will not use the conventional language of religion.

And to Tommy the chaplain's religion often seems made up wholly of these elements: Church drill, conformity to practices whose value Tommy does not appreciate, assent to doctrinal statements he does not understand, and use of a certain language or lingo which seems to him either cant or unintelligible; and in addition a meagre round of negative and largely sumptuary ethics, not swearing, not drinking, not smoking, not dancing, not playing cards, not going to theaters, in general not enjoying yourself, and in consequence holding yourself superior to and better than those who do these things. In other words, the chaplain's religion sometimes appears to Tommy as Pharisaism *redivivus*, a mixture of formalism and cant, with a dash of hypocrisy and spiritual pride, all of which eventuates in separatism. I am quoting in substance the author.

And yet, Hankey declares, Tommy has a religion deep down in

his heart, though it is a dumb and inarticulate religion. He admires above all the gentleman who has it and is unconscious of it, who does not "put it on"; that is, his crowning grace is humility. He demands above all things reality and sincerity. He hates all shams and hypocrisies. He even has respect and reverence for the strength of manly purity, though he does not always practise it. And supremely he stands for loyalty and service—loyalty and service to a fellow and friend or to a cause—and he will follow loyalty and service unswervingly and unflinchingly up to the limit, the ultimate test of complete sacrifice, that is, to the death.

Now when we think on these things we discover that they are in substance and essence the chief principles of Jesus Christ as set forth in the Sermon on the Mount and in the gospels generally, and also as revealed and incarnated in the character and the person of the Master Himself. And they are leading Tommy whither they led Jesus—to the cross. Yes, Tommy is often blindly, ignorantly, and stumblingly yet really following Christ, and that, too, on the road to Calvary. He has taken up his cross to follow Him. And yet frequently he does not know it. "His eyes are holden that he should not know" that Divine Companion who walks with him along that path of duty and devotion, loyalty and service, up to the ultimate sacrifice. What he needs is to see Jesus as he is. What he needs is to have this inarticulate but real religion of his heart, these secret ideals and aspirations, made vocal and articulate and he will recognize in them the very voice of the Master. Then and then only will he give himself wholeheartedly in outward confession and conformity as well as in inward and secret loyalty.

More than that, as is suggested in the chapter, The Englishman Prays, the ordinary man when he comes suddenly into this supreme experience of war is conscious of a spiritual awakening. Thoughts long hidden in his heart are revealed even to himself by the piercing sword. He is aware of spiritual needs, yearnings, and cravings, hitherto narcotized and smothered by the monotony and commonplaceness of his ordinary experience. He wants some spiritual interpretation of the mystery of life and of death and the awful tragedy that surrounds him. He wants to find some significant meaning, some worthy purpose, some indestructible values, some noble end in it all. Above all he wants God. He gropes after Him if haply he may find Him. The prolific literature inspired by the war, prose and poetry, is abundant testimony to that fact. It is saturated with religious longing and spiritual yearning with some measure of realization. For instance, H. G. Wells' *Invisible King* is a groping apprehension after the Christ and the indwelling spirit, but without the Father, and therefore it ends in the futility of unreality.

And the answer to all these awakened needs and longings in the hearts of men the Church holds, if she will but give it plainly and simply. That answer is the Christ, His revelation, His religion. Not the ecclesiastical Christ of Tradition and convention, with the religion of assent to dogma and conformity to practice, a Christ often as unlike the real Christ, who walked the hills of Galilee and taught in the streets of Jerusalem and still speaks in every heart that is human, as the stained glass figure of a saint in the average church window is unlike any real man you would meet in the streets. Nay! But the answer is this real Christ, the Christ of history whose "words are spirit and life", and the eternal Christ of our own deepest living experience, the Christ we touch and know at our highest moments. Let us present that real Christ to men and the inarticulate religion in many a dumb heart shall find tongue to confess His name and sing His praise. That is what many a man is unconsciously waiting for to-day in the shops and offices and the fields of peaceful industry about us as well as in the camps and trenches of this great war, the revelation of the real Christ which alone can meet and answer the revelation of need in his own heart. For, as Samuel Taylor Coleridge has said, "As the right key fits all the wards of the most complicated lock, so does the revelation of Jesus Christ fit all the manifold needs of our complicated human nature." Christ finds us, finds us at our deepest depths and our highest heights as well as on the common levels of our daily experience.

My brother, you are called to leadership in the Church at a solemn hour, an hour of searching test and supreme opportunity for that Church. The earth is shaking: everywhere things old and venerable are tottering and falling and new things are springing up in their places; the things that can be shaken are removed as things that are made, and the things that can not be shaken shall remain. A new world is being built out of the ruin of an old world, and in the midst stands the unchanged and unchangeable Christ, the Eternal Christ, arbiter and criterion of this great judgment. The Church can not escape the test. She is at the very storm center. She is being tried so as by fire, that "the wood, hay, and stubble we have builded into her structure may be consumed, but the gold, silver, and precious stones may remain.

(Continued on page 536)

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

A MERCIFUL BY-PRODUCT OF THE GREAT WAR

I AM indebted to a Winnipeg, Manitoba, correspondent for the following:

"If such an unspeakable calamity as the present world war can be made to yield one least by-product of good, it would seem to be the part of Christian men and women everywhere to search diligently amongst the ghastly debris and chaos until each grain of good is found and gleaned and saved.

"The following extract from the *Winnipeg Tribune* relates what the war is doing for the prisoners at the Alberta penitentiary:

"Forty men at the Alberta penitentiary were made prospects for military service Monday when they were given examination by the military board. Forty-two were examined and forty placed in A-2, while two more were placed in class B-2, all fit for overseas service. Men who were serving life sentences wept when told they would be considered for military service. One of these has served eleven years of a life sentence and still is in the military age limit."

"Men who are serving life sentences wept when told that they would be considered for military service.' 'One of these has served eleven years of a life sentence and is still in the military age limit'; words these to underscore; to be writ in scarlet; to be put in any guise which will serve best to drive them home to the hearts of men and women everywhere—to those who are working for prison amelioration and those who stand indifferent, apart. Nothing could paint more vividly the anguish of prison life than those few brief words, telling how they wept for joy when told that they would be considered for military service; wept for joy at the privilege of having the gates of death opened to them! We, doubtless, have in America among our penitential men innumerable hosts who would shed these same manly tears, if given the same privilege to come forth, begin all over, and take a man's place in the world again; eager to wash away their record, if need be, in their blood.

"In the world war for liberty, why stop at the prison-gate? Why not let them volunteer into, say 'The Grey Legion', on honor; and, as they make good, draft them (as a promotion) in small numbers into the various battalions?"

BULLETIN ON WAR'S LABOR PROBLEMS

War Service Bulletin No. 5, Labor Problems of Wartime, has just been issued by the Joint Commission on Social Service. Its aim is to call attention to some important matters which have been comparatively ignored amid the pressure of wartime activities of the Church and nation. The experience of England in the early days of the war, which is dealt with somewhat fully in the first part of the bulletin, points a lesson for America. It is essential that the Church at large should be thinking of these problems, and especially that the various Social Service agencies of the Church and their leaders should be cognizant of them.

Of the first four of the Joint Commission's War Service Bulletins it distributed gratis upwards of 16,000 copies. This last bulletin, containing more material than any previous issue, has cost 10 or 11 cents per copy and the Commission is setting that price on it—though this is not intended to interfere with its circulation in cases where the price is not available.

The bulletin is intended primarily to be of an informational character and, for that reason, contains no specific recommendation of action. Our Commission may, however, have occasion to make such recommendation as circumstances demand.

MINNEAPOLIS COORDINATES STREETS AND WAR INDUSTRIES

Better streets in American cities and shorter distances between factories and freight stations may save the lives of American soldiers fighting in European trenches. For that reason, among others, the recently completed industrial center of Minneapolis has national significance.

Months before we declared war, the United States took

stock of its industrial plants in order to find out what might be expected of each one in the making of munitions. An important phase of the inquiry was the question, How much time is consumed in getting materials from a factory to the freight station or stations (sometimes there are a dozen) of the town? Are the streets asphalt roadways or a succession of mudholes? Are they as a rule congested, or is traffic free? How far from mill to station? Is delivery by horse and wagon or by motor truck?

The connection between the ideal conditions in this regard and military preparedness is obvious. Minneapolis has provided the conditions. Grouped around a central freight station serving the nine railroads entering the city are factory sites from which goods can be trucked over short, direct, paved thoroughfares. Thus is worked economy of time, labor, wagons, motor trucks—and possibly soldiers' lives.

THE CONTINUING NEED OF "CHARITY"

Here are some words from the *Deadwood Pioneer Times*, which are important in themselves and significant as showing the thoughtfulness of editors in the smaller communities of the country. The editorial is headed "Charities at Home", and reads as follows:

"There is a prevalent opinion that, because there is no unemployment this year, there is no need for charity. Such an opinion is not justifiable by fact.

"It is true that every able bodied man can have a job at good wages, and many able bodied women too. But it does not do to forget that there is the heritage of many years of unemployment in the land. Poverty, disease, death still exist.

"The tuberculosis father who is not an earner but a burden has not miraculously been cured by the labor demand. The widow, trying to keep her home on a day's work, has not been helped in bringing up her small children by the raise in prices of food and shoes. The feeble-minded are still with us, increasing their feeble-minded progeny with the fecundity of their kind. Undernourished babies of ignorant mothers have not been helped by the increasing cost of milk.

"It's all right to give generously to Uncle Sam and Aunt Red Cross. They need it. But it is not right to make this giving an excuse for neglecting the local needs."

THE PHILADELPHIA YEARLY MEETING of Friends has a social order committee which, according to its chairman, is charged with "studying our responsibility in the social and economic order. Its aim is to help our members apply in business, on our farms, in our homes, and in every other relation of life, the principles of Christ. In carrying out this work, we have an extension committee charged with recommending lists of books on social subjects for our members to read; issuing suitable statements and literature; preparation of matter for the paper of our society, the *Friend*; organizing lecture courses, public meetings, etc. We have also groups organized under the auspices of the Social Order Committee, studying social problems as they relate to business men, to farmers, to investors, and to managers of households."

A SERIES OF COMMUNITY DANCES has been inaugurated by the Women's Auxiliary of the First Kentucky Regiment, especially for the benefit of soldiers who are camped at the fair grounds. These dances will be held in the school house, which is but a short distance away from the camp.

THE REV. T. J. SHANNON, for ten years rector of St. Stephen's Church, Rochester, has been added to the staff of the Church Temperance Society.



CORRESPONDENCE

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

ARCHDEACON DEMBY'S QUALIFICATIONS

To the Editor of *The Living Church*:

BISHOP GAILOR'S letter regarding the Ven. E. Thomas Demby, in *THE LIVING CHURCH* of February 2nd, is very forcible, not only as from the Bishop of Tennessee, but as coming from Archdeacon Demby's own Bishop, who knows him so well.

Our council had letters from most of the colored clergy of the Province of the Southwest, besides unsolicited letters from every section of the country, suggesting him as most acceptable to his people. The emphasis of the many letters was his sound judgment and Christian character.

The following extract from a letter from one of the best of the colored laymen in the Church is a sample:

"Archdeacon Demby is not only esteemed by colored Episcopalians but by colored people in general of the Christian denominations, and is looked upon as one of the very best of our race; they love and respect him because he is a man of his people, concerned in their real advance, and deals with the problems affecting us in a Christian and a sane way. Archdeacon Demby's experience as a priest, teacher, and lecturer qualifies him for any gift of the Church. He is safe and the most unassuming man I ever met among our people."

Also the opinion of a negro Methodist Y. M. C. A. worker: "There are many Methodists of the better type much interested in Dr. Demby's election and the negroes in general are praying for it. He stands high in our Southland."

To this I would like to add that the council of Arkansas knew what they were about when they selected and elected Archdeacon Demby, and I trust the standing committees and bishops of the Church will view it in this light.

I am well assured as to his high Christian character, his absolute devotion to the Prayer Book, and his knowledge of the racial conditions in the Southland.

Faithfully yours,

JAMES R. WINCHESTER,
Bishop of Arkansas.

Little Rock, Ark., February 5th.

HEALTH CONDITIONS AT CAMP GRANT

To the Editor of *The Living Church*:

IN view of the disturbing criticism of the War Department with which our newspapers are filled just now, it might be reassuring to your readers who have boys at Camp Grant to know how far the criticisms apply here. In a word, they scarcely apply at all.

With the exception of two or three weeks in October, when a period of premature cold caught the cantonment in an uncompleted state, the living conditions of the men have been sanitary, clean, and comfortable throughout the Camp. During the extreme weather of the past two months the men have been well clothed and the barracks have been well heated. I have failed to hear a single complaint on either score. Our health conditions have been remarkably good. Up to the first of the year serious sickness was almost negligible. During the holidays we received a large number of new men who came to the Camp for a limited stay, and owing to conditions quite outside the Camp itself they rather spoiled our health record. But at all times our hospital has been doing excellent work. There is plenty of room and the wards are light, clean, and airy, and always well heated. We are fully supplied with Red Cross nurses as well as male attendants, and the medical staff has been diligent and efficient. The patients speak highly both of their care and their food, and I have yet to find the man with a serious objection to his treatment while in the hospital. I can speak positively on these matters, for I visit the hospital several times a week and have personally been in all its departments, and have spoken privately to the men in most of the wards. Relatives who have boys in Camp Grant need have small anxiety about their physical welfare.

This letter is not meant to make light of any shortcomings which may be uncovered in Washington. I am speaking only for Camp Grant, and I repeat that the published criticisms simply do not apply here. Already I have heard some utterly ridiculous stories about this Camp which are being diligently circulated by well-meaning but entirely misinformed people. It is well to remember that any investigation will be used for all it is worth

by the German propagandists and will be marvellously distorted under their handling. One should hear with suspicion any and all of the unsavory rumors which grow so easily with the telling. It is a notorious fact that the launching of such rumors is a favorite German method.

Sincerely yours,

FRANK E. WILSON,
Representing the Church in Camp Grant.
Army Y. M. C. A. Headquarters, January 30th.

THE ENDOWMENT OF SOUTHERN FLORIDA

[ABRIDGED]

To the Editor of *The Living Church*:

WORD has come out of the missionary district of Southern Florida that an attempt will be made to raise sufficient funds for endowment in order that the next General Convention may be petitioned to admit that district to the status of a diocese.

Those who have given much thought to the subject of domestic missions will doubtless rejoice that one of our home bishops has secured this vision, and is partially confident of the result. Bishop Brewer led the way for all domestic missionary bishops. He showed how a missionary district could become an independent diocese. He "planned wisely and acted with courage", as we ask God to cause our military men to plan and act. The result was that Bishop Brewer had a diocese entirely surrounded (as far as the United States was concerned) with missionary districts.

Efforts have been made in the past to concentrate the missionary bishops' minds on the accomplishment of this great thing in their respective fields. But many of the missionary bishops make no attempt to relieve the Board of Missions to the extent of making their district responsible, forever, for their salary.

Now will the Church as a whole help Bishop Mann in his noble attempt? He needs \$26,000 to make good his plans. Surely there are two hundred and sixty people in this Church who would gladly give one hundred dollars each to accomplish this excellent thing!

The call of a home missionary district is free from camouflage; for any one of us can investigate the case. We have given right and left these last twelve months, without investigation, without questioning, trusting in the patriotism of people we never knew. We know Bishop Mann. We know the excellent record of Southern Florida under Bishop Gray and since his resignation. Knowing these things can we refuse to do the thing that needs doing?

Faithfully yours,
Hazleton, Pa., January 31st. A. EDWIN CLATTENBURG.

THE ANTI-BELLUM RECORD OF THE CHURCH WITH THE NEGRO

To the Editor of *The Living Church*:

BEFORE the civil war, the Episcopal Church in the Southern States had thousands of colored communicants, but with Emancipation she lost her hold upon them, such forsaking the Church for the several colored denominations."

Very often we have heard, and seen in print, the substance of the above paragraph. I absolutely question the accuracy of the statement. Many years ago I was led to believe the same thing myself. But, desiring to know the truth, I made a long and wearisome study, in the Episcopal Library of this city, of all the journals of Southern dioceses, from 1840 to 1865. Within the whole range of my investigations I could find only two dioceses, in the South, that had anything like a considerable list of colored communicants, and these were the dioceses of South Carolina and Georgia. As for Virginia, in the period of time above mentioned, I do not think that more than two hundred colored communicants, for the entire state, including, then, West Virginia, were reported in any one year. When the General Convention met in the city of Richmond, in 1859, the late Bishop Johns took several of the visiting bishops to a few of the large colored Baptist churches, and, commenting upon what certainly must have greatly impressed him, he said it would be difficult for the Church to give any good reason why she had failed in substantially reaching the black people.

While no people in the South were kinder and more sympathetic towards the black people, yet, the naked truth was that any

real and aggressive effort of Church extension among the negroes seriously as well as dangerously conflicted with the then domestic institutions at the South. On the 12th of September, 1742, just four years previous to the birth of Absalom Jones, our first negro priest, there was inaugurated, in connection with St. Philip's Church, Charleston, S. C., a "negro school", under the patronage of the Venerable Missionary Society, in London. Colored children were here instructed in spelling, the Prayer Book, and how to read the English Bible. This same society, in London, furnished the means for the purchase of two negro boys, who, being baptized, were given the names "Andrew" and "Harry". Eventually, these same boys became the teachers of the school. But the school was "discontinued" in 1764. The Baptists and Methodists might easily grow and flourish in mental ignorance. Not so with the Church. There could be no real constructive advance aside from mental illumination.

The rector of St. John's, Colletín, in submitting his annual report to the convention, substantially sets forth this contention. He said to the diocesan council of 1834:

"The colored portion of the population has continued to receive as much of my attention as circumstances would admit of. The number of this class of persons attending on the public worship of the Church is generally as large as our gallery can accommodate, and I am persuaded that nothing would be easier than to swell my list of communicants to an almost indefinite extent if I would but invest men of their own color with something of spiritual power, and send them forth as emissaries in our cause amongst their fellows. But in such a constitution of society as our own, to make slaves of the religious instructors of slaves is a proceeding pregnant with mischief, as much to the slaves themselves as to the order and happiness of the community. The extent of influence possessed by such preachers is almost incredible. . . . Every year's experience serves more and more to convince me that anything like the effectual religious training and instruction of this class of people by the regular parochial clergy is *not even to be hoped for.*"

When Emancipation came, we were not dispossessed of the thousands of our colored communicants, *for we never had them.* But we were dispossessed of that which was even more valuable. In every community there were a few, styled by the late Bishop Wilmer "the elect". These colored men and women, who had come into the closest and most sympathetic contact with the very best white people in the South, and who had imbibed from them that which was of more practical value than mere "book learning", were almost unconsciously drawn into "leadership" in the various religious racial bodies that were being formed. Such were conscious of "gifts" not possessed by the masses of their race, and they were most eager to bring those "gifts" into service for the good of their brethren.

When the matter is viewed from this standpoint it can be readily seen why our constructive progress, in organized work among the race, has been, comparatively, so slow. And yet I am not willing to concede the point that ours has been altogether and entirely an insignificant contribution to the best welfare of the black people.

The Church contributed towards the moral and ethical education of the black leaders who laid the foundations in these negro bodies. And secondly, although seemingly small, she instituted real inspirational and constructive life in various groups scattered throughout the South. No man can rightly estimate the direct as well as indirect influence of these several groups upon the masses of the black race. The chief mistake of the Church was that, after the Civil War, she did not advance far enough in her constructive plan. Rightly, she constituted "separate congregations". She ought to have gone a step further and grouped such congregations together under the superintendence of some sympathetic *white* bishop. In a few years, we would have had a number of such groups, each with its own *negro* bishop. What could have easily been done forty years ago cannot be successfully accomplished to-day. Then, black people were eager for white leadership. Such has been the advance during that period that everywhere they are now eager, and impatient, for leadership of their own.

GEORGE F. BRAGG, JR.

Baltimore, Md., February 1st.

"A CRY FROM THE COUNTRY"

To the Editor of *The Living Church*:

THE article by A Country Churchwoman, in your last issue, entitled *A Cry from the Country*, strikes a note which should attract wide attention. It has long been apparent that the Church is suffering from the lack of what an earnest rural Churchmanship could so well provide. The clergy of the cities, immersed in the busy barrenness of overorganized parochialism, lack the scholarship, the time, and the temper which could so well provide the Church of the present with its ripest thinkers and the Church of the future with its finest literature. The

country laity, merely experimented upon by a succession of pastors with one eye on the expected city preferment, get only intermittent and imperfect glimpses of the Church's teaching and practice. Meanwhile, the country churches, which used to be the feeders of the city, sink into indifference, despair, or acquiescence to sectarianism. The religious condition of the country districts is anything but reassuring. A group of Japanese university boys of this city, who spent a summer recently in the country fruit-picking, reported at a discussion club at my house that the irreligion and dulness of the small towns and villages they had visited made on their minds an indelible impression.

Of course, there is no immediate or ready-made remedy, but the Church needs to be alive to the danger. A diocesan map, showing the villages and counties wholly untouched by the missionary work of the Church, would be a useful corrective to the complacency which so often accompanies the recital of the present list of parishes and missions.

Some years ago I suggested the formation of a Guild of Priscilla and Aquila (see Rom. 16:5) which should keep alive the apostolic idea of the Church in the House. It seems to me that if every Church family which finds itself isolated in the country would regard itself provisionally as "the Church" responsible for maintaining services, Sunday school, the study of Missions, and the like until further organization was rendered possible, our general missionaries would soon find rural conditions improving. Moreover, the clergy would soon see in the country parish an attractive and fruitful field. Why should not every bishop at confirmations solemnly warn the candidates as to the possibility of such isolation and insist on such training as would constitute them in emergency the natural missionaries of the Kingdom?

I am, yours very sincerely,

HERBERT H. GOWEN.

University of Washington, Seattle, January 28th.

A SERMON

(Continued from page 533)

But "the foundation abideth ever, which is Jesus Christ, the same yesterday, to-day, and forever."

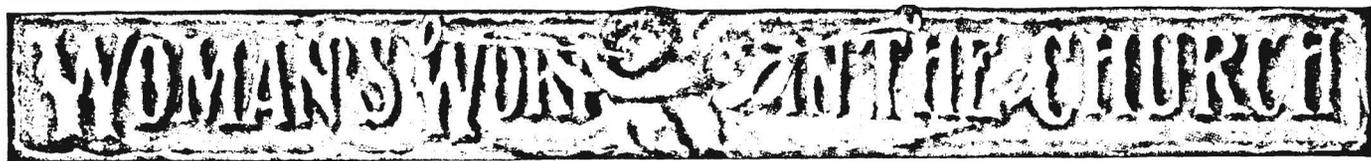
By the piercing sword of this great experience the thoughts of many hearts are being revealed. You will find that the thoughts latent in the hearts of northern Michigan are very like the thoughts patent in the hearts of the men at the front.

You will find that many of your people will not know what a bishop is, but all will know a man and a Christian when they see him. Therefore be a man and a Christian first, and a bishop afterwards.

You will find that many of them do not know what the Church, Holy, Catholic, and Apostolic, is. They will not readily recognize its marks of lineage and descent. And you can not impose its authority upon them by arbitrary assertion thereof. But they will all recognize a Church that meets their deepest spiritual needs. Let the Church you administer prove its claims not by assertion or even argument but by service. For the supremacy of service is the only supremacy men will acknowledge to-day. You will find that your simple folk will not easily discriminate the fine distinctions and shibboleths that set us apart from other Christians but they will readily grasp the great essentials that bind us all together. Therefore let yours be a ministry of reconciliation, seeking the unity of the Spirit in the bond of peace.

And you will find lastly that many who will not understand or accept the smooth religion of mere conventional assents and conformities, which is often preached in the name of Christ, will sometimes respond gladly, even enthusiastically, to the voice of the real Christ and follow Him willingly along His hard way of service even unto sacrifice. Therefore search diligently in your preaching and pastoral ministry for the inarticulate religion often hidden in the heart of the common man, that you may give it tongue and voice and self-understanding in the revelation of Christ Jesus. Set the real Christ before men, in His essential spirit and mind, and you will find many a dumb soul leaping up to bless you and confess Him. I think I know your mind and heart in these matters. God give you grace to fulfill them. God grant you, God grant us all to whom is given the responsibility of leadership in this great hour, God grant us all vision and wisdom that we may know the day of our visitation, that we may meet the test and seize the opportunity now upon us. that we prove ourselves, like the children of Issachar of old, "men with understanding of the times to know what Israel ought to do."

LET ALL the intervals or void spaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness, and neighborhood, and means of spiritual and corporal health; ever remembering so to work in our calling as not to neglect the work of our high calling; but to begin and end the day with God.—*Jeremy Taylor.*



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Ind.

IN the bright lexicon of youth"—so they used to say and I suppose it is still true—"there is no such word as 'fail' ". But although "fail" was not a dictionary word it was a very common reality until the great war put an end to much of it. Now indeed, as one sees the vast body of American woman-kind completely absorbed in creating with their own hands bodily comforts for soldiers, it is realized that the verb "to fail" will soon be classed with obsoletes.

When women who have been practically idle through a long life now painstakingly bend over the intricacies of knitting, determined to conquer or die, we know that there is at the bottom of those brains some stupendous stimulus and resolve which will not admit of failure. It has not been altogether easy for the American woman to make this sudden shift from being mistress of her own time, and spending it in various elegancies and imagined busyness, to become an efficient machine for the winning of the War. One cannot always conquer things smilingly; there are stories of tears shed over garments that have been made wrong and must be ripped, complaints of exacting directresses, gentle ridicule of some of the rules laid down by Red Cross, heart-burnings and rivalries; but these are as nothing in the great, unanimous, industrial drive. That steadfast grind goes on, day-time and night-time, at club, at home, at meeting-place; the knitting needles click, the machines whirr, the button-holes grow incredibly fast under skilled fingers, the stint for the day is accomplished, and the big bundles of well-made garments are sent to headquarters.

A story is passing round about an Auxiliary woman who sews constantly for Red Cross but who never before had made a masculine garment. She was working on some particularly exasperating and complicated one not long ago. Orders had been given on one day for seams to be on the right side, the next day orders were for all seams to be on the wrong side. Patiently she toiled, trying to believe that all orders were just right, altering, adjusting, trying with all her genius to make the garment exactly right. But the awfulness of the undertaking was at last too much for her: she felt that the demands of that garment exceeded the bounds of commonsense and—so it is said—finally, in a burst of revolt and indignation at the total depravity of inanimate things, she hurled the garment into a corner, planted her elbows on the machine, and said: "—the thing"! What this first word was is the subject of some guesswork. The directress alone can tell and she won't. But some adventure the belief, knowing the emphatic and forceful character of this gentlewoman, that this moot word was no other than the superlative degree of lady-like profanity. At any rate the explosion was in the long run beneficial, for she gathered up the garment and completed it perfectly. "You see," she said to the directress, "if this thing had been a woman's garment I would just have puckered up these places that will not come out even and covered it with a bow; but these plain, pitiless, unpromising garments are enough to try the patience of a saint."

A REFERENCE was recently made on this page to the Guild of St. Barnabas for Nurses, many of the members of which are now overseas. Bishop McCormick, whose work in France makes the American Church seem such a real and important factor in war work, has been elected representative of this guild and is asked to aid them in keeping in touch with their home parishes. A letter from Bishop Osborne, retired Bishop of Springfield, gives information of this guild which will be eagerly read at a time when they, too, are in their own consecrated way doing the Church's business abroad. Bishop Osborne, who founded this guild, prepared on the subject, for the Cambridge Conference of Church Workers, a paper which

we are unable to see, but from the *News-Letter*, a little sheet published by the guild, is culled some of its useful and interesting history.

Bishop Osborne writes that in the early eighties in the course of his work in Boston he came in touch with many nurses, either in visiting hospitals or in association with the Sisters of St. Margaret. These were provided with the ministrations of the Church in the way of early celebrations and special Sundays. But there were other needs to be met, writes the Bishop: "There was help to be given in meeting the difficulties and temptations nurses meet in both hospital and private nursing." Visiting England about this time the Bishop heard of two societies, the Guild of St. Barnabas and that of St. Veronica.

"After consideration of the two guilds and consultation with some Churchwomen of Boston, I drew up a manual of suggestion, advice, and prayer, and a service for use at guild-meeting. These were put before the nurses of the Church and a good number of them enrolled. This was in 1886. I gave the guild the name of St. Barnabas, the 'son of consolation'. I have sometimes wished that another name had been chosen, the use of this name having led persons to think that the American guild is a child or offshoot of the English guild, while it never had any connection with it, although it has the sympathy of those in England who know of its existence. Permission was asked that a prayer for our manual might be used by the English guild. In the English guild only communicants of the Church are admitted. This was our rule at first, but at the request of many nurses the rules were altered to admit any earnest Christian nurse who was graduated from a recognized training school."

The rules are very simple, including cleanliness, honesty, cheerfulness, and freedom from gossip or repeating anything heard in the intimacy of the sickroom, tenderness in handling patients, and religious duties. In order to further the work Bishop Osborne asked several women to become associates to attend to such matters as the nurses could not have time for. All associates have been communicants. It was the duty of the associates by friendly action to meet the loneliness of unemployed nurses. Clergymen of the Church were asked to become clerical associates, to pray for and take interest in the guild, and help establish local branches. Bishop Osborne continues:

"The idea of the guild was simple, and it met so real a need that it was gladly welcomed and from the first spread rapidly and justified its existence by its usefulness. A small monthly paper circulated among its members contributed to this. Some difficulties were to be met, however, and some opposition was to be overcome. Some people were inclined to be very suspicious as to what we were after. Two hospital superintendents sent requests for the manual that they might see what kind of guild their nurses were asked to join. When they found that it did not interfere with their work but might help to a higher standard of living, they made no objection.

"In Boston the associates established a Nurses' Home which after a time passed into the hands of the nurses themselves. Dr. Phillips Brooks took much interest in this home and made an address at the opening. In 1889 when I left Boston the Rev. Charles Brent became chaplain general and held the office for a number of years. Since Bishop Brent gave up the office, the office of chaplain general has always been filled by a bishop of the Church. The guild has grown and become useful beyond all my expectation, and I can only express my thankfulness for this and my gratitude to the many good Churchwomen who have given time, work, and prayer to bring this about."

Late in the year a rumor passed around that the nurses of St. Barnabas who had gone abroad were returning, but this was found to be untrue. Miss Delano, chairman of the Red Cross Nursing Service, denies this report, saying, "The nurses who are already in Europe we hear from frequently. . . . They have all the protection that can be given any one

in Europe, and the only danger we fear is the bombardment of base hospitals." The present corps of officers of the guild is: Chaplain General, the Rt. Rev. Charles S. Burch, D.D.; Honorary Chaplain General, the Rt. Rev. Cortlandt Whitehead, D.D.; Vice-Chaplain General, the Very Rev. Carroll M. Davis; Honorary and Advisory Secretary General, Mrs. William Read Howe; Acting Secretary General, Mrs. E. Bowman Leaf; Treasurer General, Miss Mary E. Stebbins; Missions Department, Mrs. L. Earnest Sunderland. The Rev. Dwight Worden Graham, Jersey City, is the editor of the *News-Letter*.

WHILE THE YEAR is yet young and plans are still being made, the United Offering should have a large place in them. A wider knowledge of this special feature of Churchwoman's work is certainly the one thing needed to increase the number of those who find in the use of their blue boxes a source of constant pleasure as a material expression of their thankfulness to God. Mrs. Mallory Taylor, Macon, Ga., is custodian of the United Offering for the diocese of Atlanta. She has long given to this work not only attention but study. From time to time she has prepared leaflets which have been used by the Board of Missions, and in her own diocese she lets no opportunity pass to stimulate the parish custodians. She has written a little catechism in response to many questions which even well-informed Churchwomen sometimes ask. Whether this may be obtained from Mrs. Taylor we do not know, but the "United Offering Catechism" is here given that the idea may be made known among Churchwomen:

"A UNITED OFFERING CATECHISM

- "What is the meaning of the name United Offering?
 "It is 'United' because the women of our Church all over the world unite in it and it is an 'offering' because no stated sum is required.
 "Who decides the amount each woman should give?
 "It lies between the giver and God.
 "Who are the contributors?
 "The women of the Church.
 "What is it used for?
 "The women missionaries of the Church.
 "What does it do for them?
 "It prepares them for their work, pays their salaries, brings them home when necessary, takes care of them in sickness and until death.
 "What are they called?
 "United Offering Missionaries.
 "Why should the United Offering appeal to women?
 "Because it is woman's work for women. The self-denying of women for self-denying women.
 "How often is it taken up in each diocese?
 "Every six months.
 "Why is it collected so often?
 "For several reasons; it helps the parish custodian to keep track of the boxes and replace those lost or destroyed, it keeps the memory of the mite boxes fresh, so they cannot be forgotten long, and the interest acquired in the bank is much larger than if the offering was only collected once a year.
 "Why do the custodians urge every woman to have and to use a mite box for the offering?
 "Because much more is given—small change being put in it whenever convenient, probably several times a week, and the pleasure is greater as we use the prayer oftener. Also, when we only give one time, every six months, we only give half as much as the box would collect and feel it twice as much. In fact, it hurts the giver so; that she is apt to be discouraged and tempted to stop the whole thing, not remembering the fault is her own.
 "Should the offering be limited to pennies?
 "Certainly not. 'The widow's mite' was limited because it was all that she had.
 "How can we get a just idea of our offering?
 "By dividing the amount by the number of weeks it has been accumulating and comparing the answer with the amount spent during that time on unnecessary things.
 "In what relation do the United Offering contributors stand to the United Offering Missionaries?
 "The United Offering Missionaries are the substitutes of the contributors, doing their work for them, during the direst cold and heat in the mission field. How can we neglect them?
 "When is the diocesan United Offering turned over to the Board of Missions?
 "Every three years, at the Triennial.
 "At what particular meeting is it given?
 "At the Special Communion Service, when it is taken up by the clergymen and offered on the altar.
 "Is there any address or sermon at this meeting?
 "No, only the reading of the names of Auxiliary officers who died since the last Triennial.
 "Is this an unusual service?
 "Yes, there has never been anything like it in the world before.
 "How much was the Offering in St. Louis in 1916?
 "It was over \$52,147.04.

- "If the Offering did not increase what would be the result?
 "The number of women missionaries supported by it could not be increased and many heathen women would not have the Gospel brought to them, with its message of love, sympathy, and help.
 "'Let none whom He hath ransomed fail to greet Him—
 Through thy neglect unfit to see His face.'
 "What is the aim of the United Offering custodians?
 "To place the 'Little Blue Box' in the hands of every woman in the Church, so that all can unite in the Offering.
 "How can we help in this great work?
 "By praying for it and for the custodians, by making it a frequent subject of conversation, and by writing concerning it to friends.
 "In what light should we regard the United Offering?
 "In the light of a God-given privilege, to use and be thankful for."

SOME, INDEED MANY, Churchmen have from time to time seen and used the pamphlet issued quarterly by the Church Prayer League in which the hope has been materially manifested that systematic prayer might be introduced among societies and individuals. Of course it will be said and has been said by many that the Prayer Book covers every human need—and it does. But, in the spiritual development which modestly but truly may be claimed for the Church in the last decade, more intimate personal prayer, specialized and immediate, has seemed to be needed than even those beautiful and time-honored petitions which are always in place. To this end this league was founded—we think—by Mrs. Edwin C. Grace, of Philadelphia, and for seven years she edited the quarterly leaflet which has been sent out from the Order of the Holy Cross. Now, however, this work has been placed in the care of the All Saints' Sisters, Orange Grove, Ilchester, Maryland. This convent was formerly located in Baltimore, where—as also in Philadelphia—these Sisters have special interests. The Sisters feel that in taking up the work of editing and distributing this leaflet they may possibly supply a need which may be the logical outgrowth of the Pilgrimage of Prayer.

For a whole year the Auxiliaries of the land have taught themselves more than ever before the value of prayer. Now the close of that consecrated year has come; but the methods used, the special effort, and consecration, will not pass away, particularly in the face of the portentous and sobering time of stress through which we are passing. This League offers Church people a plan which very few would have time to make for themselves. It arranges in order all the missions of the Church and sets their immediate needs in due succession, so that every one may have a share in the sympathy and coöperation which is due from the Church to its missions. The Prayer League explains that it is not a guild or fraternity and that it imposes no formal obligations. In the preparation of the leaflet the plan is to use seven suggestions, subjects for prayer, arranged under the days of the week. In the present number these subjects are The Missionary District of Anking, Southern Florida, The Work of Religious Communities in the Mission Field, Spokane, Work among the Training Camps, Western Nebraska. Under these general heads are arranged the special needs of each district.

A regular use of this leaflet will not only increase the spiritual interest in these selected places but will give a large increment of knowledge. For individual and Auxiliary use during Lent the leaflet is especially suitable. Twenty-five cents is the price. Address The Church Prayer League.

WE ARE GLAD to print this letter from Fanny E. Stocker, Easton, Pa., regarding one of the Psalms spoken of in a late paragraph which in the Revised Version is headed "For, the Chief Musician. A psalm of David":

"I have just read in the January 5th number of THE LIVING CHURCH some remarks made on the 109th Psalm. That psalm was written long after David's day. It was written long after the return of the Jews, about 536-450 B. C., and is found in all three of the Jewish Psalters, David, Psalms, and Chief Musician. It is difficult for us to understand its use in worship but these Jews had been under the horror of persecution by their heathen enemies for many years. We, knowingly or unknowingly, judge such things under the Light of the Incarnation. Still, we can learn from this psalm not to give way to, nor harbor, feelings of revenge."

LET EVERY ONE that hath a calling be diligent in pursuance of his employment, so as not lightly or without reasonable occasion to neglect it.—*Jeremy Taylor*.

Church Calendar



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

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

CHINA

ANKING

Rev. Amos Goddard.

HANKOW

Miss Helen Hendricks (address direct; 5845 Drexel Ave., Chicago).

Dr. Mary James.

Miss Helen Littell (address direct; 147 Park Ave., Yonkers, N. Y.).

Rev. T. R. Ludlow.

JAPAN

KYOTO

Rev. J. J. Chapman.

NEW MEXICO

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

PHILIPPINE ISLANDS

Miss E. T. Hicks.

SOUTH DAKOTA

Rt. Rev. H. L. Bursleson, D.D.

WESTERN COLORADO

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

WESTERN NEBRASKA

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

WYOMING

Rev. R. H. Balcom (address direct; 187 West Forty-fourth St., New York City).

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

Personal Mention

THE Rev. DOUGLAS H. ATWILL has assumed charge of St. Augustine's Church, St. Louis.

THE Rev. T. M. BAXTER has been appointed priest in charge of St. Ann's Church, Chicago, and began his new work on February 1st.

THE Rev. F. E. BERNARD has been elected rector of Grace Church, Freeport, Ill.

THE Rev. PAUL H. BIRDSALL, rector of Grace Church, Albany, N. Y., delivered the Lectures under the Mary Fitch Page Foundation at Berkeley Divinity School during the week of February 4th.

THE Rev. CHARLES P. BISPHAM has become an assistant at the Church of the Holy Apostles, Philadelphia.

THE Rev. JAMES A. BROWN has retired from the active ministry.

THE Rev. HENRY B. BRYAN should be addressed at Grace Church Rectory, 268 Second street, Jersey City, N. J.

THE Rev. ARTHUR A. BURTON has accepted the rectorship of the Church of the Advent, San Francisco, and will assume charge early in February. He should be addressed at 162 Hickory street, San Francisco.

THE Rev. J. N. BYNUM is in charge of St. John's Church, Wilmington, N. C., for the month of February, after which he expects to take up work as a Y. M. C. A. secretary in one of the camps.

THE Rev. FREDERICK W. CORNELL has joined the clergy staff of the New York City Mission Society and has entered upon his duties as chaplain of the City Hospital, Blackwell's Island.

THE Rev. W. T. DAKIN has been appointed rector of St. John's Church, Savannah, Ga., with oversight of Church work at Fort Scriven.

THE Rev. HERBERT C. DANA has gone to the Memorial Hospital in Pawtucket, R. I., for an operation on the right leg, which was fractured on December 11th.

FRANK D. DEAN, M.D., a postulant for holy orders who has been studying at the Virginia Theological Seminary, is temporarily in charge of the Church of the Good Shepherd, Wilmington, N. C.

THE Rev. JOHN HOWARD DEMING has accepted the call to become rector of St. George's Church, Newport, R. I., and will assume his duties March 1st.

THE Rev. E. H. ECKEL, Jr., has assumed the rectorship of St. Paul's-on-the-Hill, St. Paul, Minn. Mr. Eckel's address is 77 Macalester avenue, St. Paul.

THE Rev. H. P. LEF. GRABAU, rector of Bethesda Church, Saratoga Springs, N. Y., has been granted three months leave of absence by his vestry, to act as a Y. M. C. A. secretary at one of the camps on this side.

THE Rev. WILLIAM H. JORDAN, assisted by a lay reader, Mr. H. V. Mayo, is conducting services at St. Mary's Church, East Providence, R. I., during the incapacity of the rector.

BY an error in the 1918 *Living Church Annual*, the Rev. HENRY LUBECK, D.C.L., does not appear as rector of the Church of Zion and St. Timothy, New York City.

AT the annual elections of the masonic bodies in Fairbanks, Alaska, the Rev. H. H. LUMPKIN was appointed again as chaplain of Tanana Lodge No. 162, F. and A. M., elected King of Fairbanks Chapter Number One, R. A. M., and elected Eminent Commander of Alaska Commandery Number One, "Farthest North."

THE Rev. ROBERT J. PARKER has accepted a call to the rectorship of St. James' Church, Clinton, N. Y., and will enter upon his duties there April 1st.

THE Rev. ROBERT L. STEVENS should now be addressed at 2161 East Cumberland street, Philadelphia, Pa.

THE Rev. W. E. TANNER assumed charge of Trinity Memorial Church, Binghamton, N. Y., on Quinquagesima Sunday.

THE Rev. Dr. GEORGE WALLACE has retired from the Japan Mission after eighteen years in the foreign field. His address during March and April will be in care of Philip B. Wallace, 678 Second street, San Francisco, Cal.

THE Rev. HANS J. WOLNER has resigned the parish of Cloquet, Minn., to take up work in a warmer climate. The resignation takes effect March 1st.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK.—On Sexagesima Sunday at Trinity Church, Elmira, the Rev. JOHN EDENDEN WOOTTON was advanced to the priesthood by the Bishop Coadjutor. The Litany was said by the Rev. Henry E. Hubbard, rector of the parish. The candidate was presented by his brother, the Rev. Ray Wootton. The sermon was preached by Bishop Fiske. The new priest will retain his charge of St. John's Church, Marathon, N. Y.

DIED

GIFFORD.—On February 2nd, at Oxford, N. Y., JOHN HOPKINS GIFFORD, in the 77th year of his age.

LOVERING.—Entered into life eternal on January 21st, in Taunton, Mass., HENRY MORTON LOVERING, in his 78th year.

SIBLEY.—In Los Angeles, Cal., on January 19th, FRANCES L. (Warner) ROBINSON, widow of Benjamin E. SIBLEY, aged 77 years; formerly of Norwich, Conn., where she was an active and much beloved member of Trinity Church. Two children survive her, Frank T. Robinson of Los Angeles and Miss Juliet Warner Robinson of the staff of the Metropolitan Museum of Art, New York, and two brothers, Louis B. Warner of St. Joseph, Mo., and Judge Edgar M. Warner, of Putnam, Conn.

"Grant her, Lord, eternal rest,
With the spirits of the blest."

SHEPPERSON.—Entered into life, December 4, 1917, FANNIE L., daughter of Rev. Wm. L. Johnson, D.D., and widow of Col. Alfred B. SHEPPERSON.

WALLACE.—Entered into rest, on January 12th, in Tokyo, Japan, ELIZABETH BOWLES (Cole) WALLACE, beloved wife of the Rev. Dr. George Wallace, in the 72nd year of her age.

"Eternal light shine upon her, and perpetual peace!"

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED for parish in the middle West. Requirements. Priest; single, moderate Churchman; compensation \$1,000, room and board. Address CURATE, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTED FOR San Luis Obispo, California. Delightful climate. Rectory. Address BENJ. BROOKS, Senior Warden.

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.

PRIEST, EXPERIENCED, GRADUATE IN Divinity, Arts, and Law, excellent reader and extempore preacher, desires parish paying \$1,200. Address ARKMA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY, SEMINARY graduate, sound Churchman, references, desires parish. Address COLUMBA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SEEKING CHANGE, desires parish or mission work. Reasonable stipend. Address B11, care LIVING CHURCH, Milwaukee, Wis.

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

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

POSITIONS WANTED—MISCELLANEOUS

MALE GRADUATE, EXPERIENCED teacher of piano and voice, also choirmaster; desires location where good opening exists for pupils; can play pipe organ; California preferred; communicant. Correspondence solicited. Address DIPLOMA, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE DEACONESS from New York school desires work; middle-aged, willing, faithful; small salary; experienced institutional and parish worker. Address P. R. M., care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

AUSTIN ORGANS.—The medal awarded the Austin Company by the Franklin Institute of Philadelphia was after a thorough study of the mechanical system which called for a high distinction. Their judgment is the judgment of the scientific musician everywhere. AUSTIN ORGAN Co., Hartford, 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.

TRAINING SCHOOL FOR ORGANISTS and choir-masters. Send for booklet and list of professional pupils. **DR. G. EDWARD STUBBS**, St. Agnes' Chapel, 121 West Ninety-first street, New York.

DONATIONS WANTED of used vestments for children's choir. **Rev. OTWAY COLVIN**, Allegan, Mich.

ALTAR AND PROFESSIONAL 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 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.

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.

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**.

PRIESTS' HOSTS: people's plain and stamped wafers (round). **St. EDMUND'S GUILD**, 990 Island avenue, Milwaukee, Wis.

SAIN'T MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

REAL ESTATE—NORTH CAROLINA

FOR THE FIRST TIME IN THIRTY YEARS, I have spent most of the present winter in the North. I have looked down from snowy heights upon the Hudson; have walked Fifth avenue the coldest morning New York has ever known; have seen that wonderful sight, Lake Erie from its shores in Western New York ice-covered beyond all reach of the eye, save a few breaks of blue water—on an errand of love and honor—like Sir Galahad:

"His strength was as the strength of ten,
Because his heart was pure."

In returning South, these things confirm one that for the weak, and probably for all persons, when practicable, it is better to have a home in

a milder climate, where the winters are moderate and the summers cool.

Lands and homes in the mountains of the South. **CHARLES E. LYMAN**, Asheville, North Carolina.

PORTO RICAN LACE

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

LITERARY

FIRST SUNDAY IN LENT, February 22nd.—*George Washington: Christian*, and *How Washington Makes Us Think of the Church*. 35 cents each.

FIFTH SUNDAY IN LENT, St. Patrick's Day. Sing *St. Patrick's Breastplate*. Very fine, simple, impressive. Words and Music fifty cents.

PALM SUNDAY.—The Fall of Jerusalem opens one of the most wonderful topics of Scripture and human history. Get *Some Great Christian Jesus* before Palm Sunday. Richly illustrated, 35 cents.

DR. VAN ALLEN'S FAMOUS LECTURE on Christian Science is one of our most popular publications. Fifteen cents. Address **SECRETARY ANCL**, Keene, N. H.

ANCL IS THE AMERICAN SOCIETY OF CHURCH LITERATURE. 20 directors elected by the members. Membership a dollar a year. Address the **REV. JOHN S. LITTELL**, D.D., Secretary, Keene, N. H. Send for our list. It has things which will help.

FOR MAKING CHRISTIAN CHURCHMEN the one efficient book is *The Making of a Churchman*. Best for Confirmation class and candidates, conversion, instruction, upbuilding. 35 cents net. For sale only by the author, **REV. E. V. SHAYLER**, St. Mark's Church, Seattle.

MAGAZINES

EVERY CHILD'S MAGAZINE, \$1.00 a year; trial copy for two 3-cent stamps. Magazine catalogue free. Address **JAMES SENIOR**, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

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.

RETREATS AND QUIET DAYS

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on March 16th from 5 P. M. to 9 P. M. Those desiring to attend should apply to the **CHAPLAIN, ST. ANDREW'S HOUSE**, 199 Carroll street, Brooklyn.

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 22nd, from

10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the **Rev. Father F. C. Powell**, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the **SECRETARY, ST. ANDREW'S HOUSE**, 199 Carroll street, Brooklyn. The church may be reached by the Court street car from Brooklyn Bridge, Manhattan, or from the Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll.

Father Powell will also preach the Passion in St. Paul's Church on Good Friday from 12 M. to 3 P. M.

NEW YORK CITY.—A retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York City, on Saturday, March 2nd. Conductor, the **Rev. R. H. Weller, D.D.**, Bishop of Fond du Lac. Apply to the **MOTHER SUPERIOR**, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

MEMORIAL

SUSIE BUTLER LAWRENCE

At a meeting of the Woman's Auxillary of St. Paul's Church, Batesville, Arkansas, on January 29, 1918, it was resolved that the women of the Auxillary desire to express their deep sorrow in the loss, on January 8th, of one of their most beloved and faithful co-workers, **Mrs. SUSIE BUTLER LAWRENCE**. And that this expression of affection and esteem be sent to her husband, **Dr. W. B. Lawrence**, and to the Church paper.

The Auxillary feels sincerely grateful for the privilege of close association with her and for the blessed example of her life. No organization ever had a more unselfish and consecrated worker, no parish a more faithful and untiring organist, no Sunday school a more loyal and inspiring teacher, and no associate a truer friend. To every one who knew her and in every activity of the Church her loss is deeply felt, for in truth she was a bearer of the "Cup of Loving Service".

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ANNUAL CONVENTIONS

SUMMARY

CALIFORNIA'S convention week was sunny and progressive. Important changes in the canons were considered and committees appointed.—In VERMONT unsuccessful effort was made to return to the summer date. Clerical salaries were considered.—UTAH'S convocation was silent as to the resignation of Bishop Jones. The Bishop's address summarized the work of his episcopate.

CALIFORNIA

THE SIXTY-EIGHTH convention of this diocese was held during the week beginning January 20th. We cannot in strict accuracy say the sixty-eighth "annual" convention, because in the early days there were at least two years in which no convention was held, and certainly other two years in which two sessions were held; but it is the sixty-eighth convention and for more than sixty years it has been an "annual" gathering.

Perhaps the most marked features of the week were those outside the actual sessions. The missionary meeting on the evening of Tuesday, the first day, has come to be the largest gathering in this diocese within the year. We expect to see about three hundred singers of the various choirs of the region round about, and we expect to see the nave of the Cathedral filled to its capacity, that is, with about fifteen hundred people. This was the experience this year, and the address by the Bishop of San Joaquin helped to deepen and intensify the impression made

by the great mass of people at a missionary meeting. Probably the most notable feature of this service is the rendering of the anthem, *Send Out Thy Light*, by a great choir whose only practising together was when they sang the same anthem a year ago. Its rendition always seems to the writer a triumph for the organist of the Cathedral, who holds them together by the marvellous power of his instrument.

On Thursday evening, without any musical attractions, the service in the interest of the Brotherhood of St. Andrew and of the Daughters of the King again almost filled the great building, and the addresses by the Rev. Edward Morgan, by the Rev. D. Charles Gardner, chaplain of Stanford University, and by the Rev. C. P. Deems, chaplain of the Seamen's Institute, were well fitted to deepen the spiritual impressions of the week.

Friday was the Auxiliary Day, one of the most inspiring seasons of the whole week, as it always is.

Mention must also be made of the Sunday school rally of the Church schools of Alameda county, held in Trinity Church, Oakland, on the afternoon of Sunday, January 20th. Here some 750 children and their friends were crowded into a building intended to seat about 400, and we had all the accompanying "enthusiasm of numbers", as well as all the inconveniences of being most uncomfortably crowded. But we were willing to endure the inconvenience for the sake of the enthusiasm. It is unfortunately too rare an occurrence for us to be crowded in church—but it certainly does happen once in a while.

Putting all these things together and coupling with them a week of absolutely unbroken sunshine, we believe we have gathered from our convention week an inspiration that will last well on into the year.

Much of the actual time of convention itself was given to important matters which came up in the report of the committee on canons. These concerned a proposed rearrangement of the missionary work of the diocese, which was referred back for further consideration; an arrangement of certain details of our convention life to conform to the action of the last General Convention; the adoption of a canon bringing the diocese fully into line with the Pension Fund; an enlargement of the membership of the board of directors of the corporation of the diocese, and of the finance committee. These were all important.

One parish, that of St. Philip the Apostle, Fruitvale, Oakland, was admitted into full canonical membership as a parish, it having been entirely self-supporting since January 1, 1914.

A slight ripple was caused by a communication from the delegates elected by one parish, who declined to attend because of arbitrary methods of conducting the affairs of the diocese, and alleged financial extravagance. This communication was referred at once to a committee who made careful investigation of the charges, and in due course reported that in their judgment no foundation existed. We believe the convention of this diocese is an open forum.

In marked contrast to this was the heartiness and unanimity with which the conven-

tion and the House of Churchwomen, in joint session on Wednesday afternoon, adopted a tribute and expression of loyalty to the Bishop.

A preamble and resolution duly adopted and forwarded to the President thanked him for his appeal for Sunday observance, and pledged him cooperation.

Following a motion by the Rev. F. W. Clampett, D.D., a committee was appointed to confer with the clergy of the various denominations in San Francisco, to strengthen work for the spiritual and moral welfare of the soldiers at the Presidio.

A communication from the convocation of Wyoming was referred to the Standing Committee, with power to act. It related to the creation of a ninth province for the Rocky Mountain region.

A communication from the synod of the Province of the Pacific was referred to the War Commission of the Church in the state, with power to act. It urged the appointment of a committee to deliberate upon and devise means for turning to the service of Christ and His Church the great interest and effort now awakened by and used for the relief of the suffering and need caused by this war.

The elections:

The Rev. Mardon D. Wilson was elected secretary for the twenty-third successive year.

The members of the Standing Committee are as before except that Mr. H. C. Wyckoff succeeds Mr. A. C. Kains, removed from the diocese.

Delegates to the Provincial Synod: The Ven. John A. Emery, the Very Rev. J. Wilmer Gresham, D.D., the Rev. Alexander Allen, the Rev. H. E. Montgomery; lay, Mr. John Bakewell, Jr., Professor H. R. Fairclough, Ph.D., Mr. Vincent Neale, Mr. Clifton H. Kroll.

VERMONT

UNDER ADVERSE weather and transportation conditions such as never before experienced, the 128th annual convention of the diocese convened at Rutland on February 6th. There was a small attendance of clergy and a still smaller representation of the laity. This is the first time that the convention has been held in the wintertime. A determined effort was made to return to the summer arrangement, which, however, failed by a narrow margin, it being thought best to try it out for another year, with the understanding that the Bishop and Standing Committee might change the date in case the unusual conditions of the present year promised to be repeated.

The outstanding feature of the convention was the appointment of a commission consisting of the Bishop Coadjutor, the Rev. F. B. Leath, Mr. Charles A. Chapman, and Mr. Heman H. Wheeler, to investigate the salaries and living conditions of the clergy and report to the next convention. The rectories in the diocese came in for some sharp criticism, it being maintained that in some cases they were a liability to the clergy rather than an asset. In the report of the missionary committee it appeared that there are seven clergy receiving stipends of less than \$1,000 a year.

The Social Service Commission, appointed by the General Convention, came in for some sharp criticism for the publication of pamphlets alleged to be subversive of the faith of the Church.

The convention voted to raise \$4,000 for diocesan and the same amount for general missions. The evening meeting was devoted to addresses by various clergymen and laymen on how to raise the missionary apportionment.

UTAH

IN CONNECTION with the opening service of the eleventh convocation of the district, held in St. Mark's Cathedral, Salt Lake City, January 30th and 31st, was held the ordination of the Rev. Stephen Cutter Clark, Jr., to the priesthood, by the Bishop of Nevada. The sermon was preached by the Rev. J. H. Dennis, rector of St. Paul's Church, Salt Lake City, and the candidate was presented by Archdeacon Reese. Dean Fleetwood and Archdeacon Reese joined with Bishop Hunting in the imposition of hands. The offerings at this service were given to the Bishop of Nevada for work in his district.

Convocation was called to order by the Rev. M. J. Hersey, the senior presbyter, who was later the unanimous choice for permanent chairman. The Rev. Hoyt E. Henriques was reelected secretary.

The Bishop's address was read by the secretary. After speaking of the work of the past year, Bishop Jones summarized the work of the entire three years of his episcopate. This showed an entirely new field opened among the coal camps on the D. & R. G., work begun in several preaching stations by the Archdeacon, and promising outlook for the development of the Japanese mission in care of the Rev. Peter C. Aoki. The institutions have grown in popularity and particular emphasis was laid upon the Emery House, which has become self-supporting under the present management. The Bishop Spalding Memorial Fund amounts to over \$11,000, the debt on the Bishop's House has been paid, and bequests amounting to \$5,000 have been added to the permanent funds of the district. "It would be beside the point for me to discuss lines upon which the plans for the future should be laid down or the special needs that confront the work at the present. I can only express the hope that the progress of the past may be continued."

The only allusions made by the Bishop to the state of affairs which led to his resignation are in the following words: "I do not care to criticize the action taken by the Council of Advice. No doubt the council acted according to its best judgment, and time will show the wisdom or folly of that judgment. I regret the necessity of taking leave of the many friends throughout the district whose loyal service has made the work successful; but after all, where I serve the Church is of small importance, so long as I can make my life count in the cause of Christ. I am more concerned at the remarkable conclusions expressed by the Commission of the House of Bishops, which I think must call forth vigorous protests from people who love the Church, no matter what their attitude on the war question may be. Expediency may make necessary the resignation of a bishop at this time, but no expediency can ever justify the degradation of the ideals of the episcopate which these conclusions seem to involve. In the earnest hope that the future of the district may be rich in service and achievement, I bid you God-speed."

The Woman's Auxiliary had its annual session in the afternoon of the 30th, listening to reports of missionary work under its direction. Mrs. W. W. Reese of Salt Lake City was elected president, and the new secretary is Mrs. J. W. Horne of Garfield. Deaconess Phelps gave a most interesting account of work among the women in the interior of China, closing the afternoon.

The secretary of convocation having had all reports printed before the sessions began, the formal reading was dispensed with, as each member had a copy in his hands; and the committees were able to proceed immediately to their work.

The question of the "comity scheme" was touched upon in the Archdeacon's report. The plan is as follows: Five evangelical bodies, viz., Baptist, Congregational, Episcopal, Methodist, and Presbyterian, united to cover the field to better advantage. A preliminary survey was made to show present occupancy and vacant territories and overchurched towns. In all deliberations and in most decisions, it was remembered that there are two distinct types of worship, that represented by the Episcopal Church, and that of the others. Membership is in two houses, the commission being composed of the representatives of the general boards and two ministers of self-supporting churches, while the lower house has four members from each body, being ministers of missions. Thus far the Church has had the advantage in nearly every decision, for two or three fields have been turned over to it for pastoral oversight. But no division of the field is to preclude the holding of occasional services for such members of the churches as may reside in one-church towns, provided that no organized work is undertaken.

The institutions show splendid condition. St. Mark's Hospital treated 3,556 patients during the past year, giving free and charity work valued at \$9,000. However, the institution is sadly overcrowded, needing a new site and a complete new plant in order to hold its own with the later and more modern competitors. St. Mark's does practically all the free work done in the state, outside of purely charity or county hospitals.

Rowland Hall maintains its high standard of scholarship and attendance, although a fifty per cent. increase in tuition and board was made necessary by the advancing cost of supplies.

The Emery House has been full since the opening of the University year, with a long waiting list. Mr. Richard Budelier has brought the house to a self-sustaining basis, and now leaves to accept a commission in the aviation corps.

The out-standing feature of the convocation was a desire to know why certain parishes and missions were habitually falling short of the apportionment. A committee was appointed to stir up more missionary enthusiasm by means of letters and personal interviews.

The *Episcopal News* was ordered into life again under a board composed of the Rev. Messrs. Henriques and Lewis and Mr. Budelier. It will be issued on the last Sunday of each month. Mr. Henriques will act as editor. This is a cooperative effort with the cost pro-rated and assessed against the parishes and missions using its columns.

Delegates to the Provincial Synod: Clerical, Rev. Messrs. Fleetwood, Dennis, Lewis, and Reese; lay, Messrs. Thompson, Reeves, Ritchie, and Shiells. The Bishop's appointees hold over, awaiting action by his successor.

The secretary was authorized to compile a district roll of honor, inscribing thereon the names of all men and women of the Church who had entered the armed service of the United States or any of the hospital units. The printing of the Journal was ordered delayed for two weeks in order that this list might be made complete and incorporated in it.

A MEMORIAL

ON THE Feast of the Purification a brass missal-stand of adjustable pattern was presented at St. Peter's Church, Canton, Ill. (Rev. H. A. Burgess, rector). It is a memorial to Malcolm Herbert Burgess, son of the rector, and was blessed by the general missionary, the Rev. Dr. Davidson.

MASSACHUSETTS LOSES TWO OF ITS OLDER CLERGYMEN

Rev. Henry L. Foote and Rev. Henry W. Winkley—Alumni of Episcopal Theological School at Dinner—Church and Red Cross

The Living Church News Bureau }
Boston, February 11, 1918 }

TWO clergymen have passed away this past week who were known far beyond the diocese of Massachusetts.

The Rev. Henry L. Foote, a spectacular reformer in the West, in later years rector of several Eastern parishes, died on January 31st, at the age of 72 years. He retired several years ago, making his final home in Marblehead, where from 1895 to 1906 he had been rector of St. Michael's Church.

He was born at Roxbury, Conn., on May 2, 1845, a son of the Rev. George L. and Merinna (Tuttle) Foote. His first parish was at Salt Lake City, Utah, where his vigorous and untiring activities brought him a reputation which spread throughout the West. He accepted a call to Boise City, Idaho, remaining there for two years, when he went to a San Francisco church.

He was rector of a Stockton, Cal., parish for four and a half years before going to Carson City, Nev., where from 1876 to 1878 he was rector of St. Peter's Church. His chief activities there were against the gamblers and he succeeded in effecting a marked improvement.

Mr. Foote came East to Clinton in 1878, going from there to Holyoke for eight years before going to St. Michael's in Marblehead in 1895. In 1906 he went to a pastorate at South Groveland and then to Pinehurst, which pastorate he resigned to take up his home in retirement. His wife, the daughter of Bishop Tuttle, survives him.

The Rev. Henry W. Winkley, rector of Calvary Church, Danvers, since March, 1908, died February 4th at his home, having been in feeble health for a long time. He was born in Boston March 22, 1858, was graduated from Harvard University and the Episcopal Theological School and was ordained by Bishop Paddock. He became rector of Grace Church, Newton, 1885. He was in Canada for three years, in Connecticut eight years, and in Maine more than ten years. He was widely known as a conchologist, owning one of the most valuable collections of shells in this country.

SEMINARY ALUMNI DINNER

At the annual mid-winter dinner of the alumni of the Episcopal Theological School Tuesday evening the speaker of the evening was Dr. Arthur C. McGiffert, president of Union Theological Seminary. His subject was The Church and the War. The other speakers were the Rev. William S. Packer of the class of 1901, minister in charge of the Church of the Epiphany, Winchester, and Dean Hodges. Bishop Lawrence as toastmaster gave some interesting information about the moral conditions of the American soldiers abroad, that came to him as head of the War Commission. In six letters from France he is told that moral conditions among our troops are wonderfully good and on the whole better than those of the same men in civil life. General Pershing asks for more chaplains immediately, urging that three be assigned to each regiment, and Bishop Lawrence predicts that in six months 10 per cent. of the clergy in the Episcopal Church will be in service. Wednes-

day morning the alumni had a quiet day in St. John's Chapel led by the Rev. Edward T. Sullivan of the class of 1892. A service of Holy Communion was held at noon.

THE CHURCH AND THE RED CROSS

Red Cross work is by no means confined to the larger Boston parishes, any more than is the perennial expression of the patriotic spirit. It is difficult to imagine how the Cathedral could do more effective service for the Red Cross, because for many years some of the brightest and best women in Old St. Paul's parish had been making garments and dressings for Boston hospitals. They did not have to be recalled from the retired ranks, for at the beginning of the war they were already in active service. The result is that such work at the Cathedral to-day is tremendously effective. So are many other forms of patriotic service.

But the smaller parish must not be overlooked. The Rev. M. Oakman Patton, priest in charge of Emmanuel Church, Braintree, recently turned over a check for \$505.80, the proceeds of a fair and sale.

A thoroughly typical parish in patriotic service in the diocese of Massachusetts is St. John's, Jamaica Plain (Rev. Thomas C. Campbell, rector). St. John's is a real war parish. Fifty men are in the service and two women nurses. Another woman, Mrs. Chapin, is at the head of the Red Cross service of distribution in London. Two of St. John's boys have won the *croix de guerre* through gallantry in the ambulance service. The last boy to win this honor was cited before an entire division of the French army for bravery. He was given the silver cross. This is the first time the silver cross has been awarded to a foreigner. He and his friend, Strakee, of Idaho, took seven French officers to their trench during a battle under a heavy fire all along the road they had to travel. This boy of St. John's is George W. B. Hartwell, a Harvard honor man. St. John's has a Red Cross Auxiliary of 130 women and raises about \$125 each month to furnish material for the work of their hands.

APPRECIATION "OVER THERE" FOR HONOR ROLLS

It would be well for those people who speak slightly of the service flags and honor rolls in parishes to note that the men in actual service do not sneer at this outward sign of each parish's inward remembrance of its boys Over There. St. John's Church, East Boston, has just published this item of news:

"The following letter from one of our men in France is so personal that we do not publish the name of its writer.

"Marvel of marvels, I received your letter on Christmas Day—the day of all days to receive a letter. You have no idea how much it pleases me to know that you placed my name on the honor roll of the men who have left St. John's parish. The prayer for Absent Ones, which was in the leaflet I read, and when every one in my billet had gone to bed and all lights were out, I got down on my knees and repeated that prayer, as it fits the folks at home just as much as us boys who are over here."

FOR CONSERVATION'S SAKE WOMEN ABANDON FAIR

It has been the custom of the Women's Aid to the Episcopal City Mission to hold a fair every year. This year the women feel that the burden of a fair is not consistent with the conservation of food, materials, and

labor. In order that the same amount may be raised, a committee has been appointed to approach those who have either given to the fair or who have been buyers.

LENTEN NOON-DAY SERVICES AT THE CATHEDRAL

The preachers at the 12:10 daily services at the Cathedral in Lent will be: February 18th, Rev. Harry Beal; February 19th-21st, Rev. Edwin J. Van Etten; February 22nd, Rev. William H. van Allen, D.D.; February 25th to March 1st, Rev. Samuel S. Drury, D.D.; March 4th-8th, Rev. Arthur J. Gam-mack; March 11th-15th, Bishop Acheson; March 18th-22nd, Bishop Lawrence; March 25th-28th, Dean Rousmaniere.

MISCELLANY

The Rev. John Higginson Cabot, Ph.D., who is now in England on leave of absence for special war work, writes of his many activities among the soldiers in London. He is well and happy, "though sometimes homesick for the blessed Advent". In a recent German air raid a bomb dropped just outside his window, but providentially did not explode. He preached in Westminster Abbey Quinquagesima morning.

Dr. van Allen made the following announcement at the Advent last week:

"It is a pleasure to announce that the parish has received a gift of \$10,000 from the family of our late dear senior warden, Mr. Francis Welles Hunnewell. This has been invested as a separate endowment, to be called the Hunnewell Fund."

RALPH M. HARPER.

PROTEST AGAINST LECTURES AT DETROIT CATHEDRAL

PROTEST HAS been publicly made by the Rev. C. L. Arnold, rector of St. Stephen's and St. Philip's Church, Detroit, against a series of lectures recently given in St. Paul's Cathedral, Detroit, by Dr. James H. Hyslop, who is well known in connection with the Society for Psychical Research. Mr. Arnold is reported in the Detroit papers as referring to Dr. Hyslop as "a danger to the community" and as saying: "We are in peril of a great revival of spiritualism in Detroit. Hyslop, under the guise of science, promulgated the propaganda in the Cathedral of our diocese, which gave him a much wider authority and endorsement than were deserved. I believe the subject is one of infinite menace. Hyslop gave conclusions instead of facts. It was bald assumption on his part, I believe, that the messages he claimed to have received were from the dead."

THE BURT MEMORIAL

THE CROW FOOT INDIANS in South Dakota have recently begun an interesting memorial in honor of the forty-five years of service of the Rev. Hachaliah Burt. Bishop Burleson writes that an attractive and comfortable cottage is in process of building and on the church grounds, where some day, when its present occupants no longer need it (Mrs. Burt and her sister), it will make a useful building for the general purposes of the mission. This is called the "Burt Memorial", and a very fitting one it is; for the best memorial to those who are gone is to care for the dear ones they leave behind. The cottage will cost \$2,000; of this the Indians have given \$600 and the Bishop hopes that many throughout the Church who knew and loved Mr. Burt will want to have a share in this gracious and kindly act, which was born in the souls of his Dakota children.

CHICAGO CHURCH CLUB COMPILES ROLL OF HONOR

**Similar Scheme for Denominations—
Dean Bell at the Great Lakes
Station — Religious Education
Campaign at Elgin**

The Living Church News Bureau }
Chicago, February 11, 1918 }

To centralize the records of those serving their country from the parishes and institutions of this diocese, the Bishop has written asking the clergy to cooperate with the Church Club in compiling a complete roster, which will be kept for reference at the Church Club rooms. The work is in charge of Mr. George R. Folds. Many lists were sent to Mr. Folds last summer and these are being revised and brought up to date. A record of men distinct from women is being made, the names of the men being filed on a white card and the women's on a blue. The honor roll when revised and completed will be extensive and of great help to Church people here and in New York.

A similar work of centralization is being done by our Protestant brethren, under auspices of the Chicago Inter-Church War Work Committee. There is great need of a war work clearing house of information and suggestion for Protestants. The Inter-Church Committee proposes to advise ministers and churches of Church war work being done; to prevent duplication, friction, and unprofitable efforts; to indicate objects that should receive emphasis; to urge a general cooperation without limiting initiative; to uncover and present new needs; to urge loyal, persistent, and intelligent maintenance of the local Church life and Church institutions.

Mr. Oliver R. Williamson of the *Continent* is chairman and Walter R. Mee executive secretary, with headquarters at Room 405, Association building.

The committee announces that plans are under way to hold an Inter-Church War Work Congress on the afternoon and evening of February 22nd (Washington's Birthday) in the new Y. M. C. A. Auditorium. The congress will be addressed by leaders of national reputation. Registration fee covering cost of supper will be \$1. The minister and one active layman from every Protestant church in Chicago and suburbs will be asked to attend. It will be a delegated body.

DEAN BELL AT GREAT LAKES STATION

On the last day of the first three months of his ministrations as representative of the Church among the 28,000 men at Great Lakes Naval Training Station, Dean Bell of Fond du Lac presented the fourth of a series of confirmation classes to the Bishop of Chicago. The number confirmed in these ninety days, after careful instruction, has been fifty-one. Of these, twelve were baptized by the Dean. Four hundred and sixty-two Churchmen have been seen individually and talked to concerning the compelling love of Jesus and His giving of Himself in prayer and sacraments. Four hundred and two pastors of parishes have been given the correct names of their boys in the service and urged to write them of spiritual things. Three celebrations of the Holy Communion have been held each Sunday, with a short sermon, five minutes long, at each. In addition the Dean has been appointed by special order of the commandant of the station as an "acting chaplain" to assist the regular navy chaplains, who are insufficient in numbers. He has been given charge of a section

of about 3,000 men, for whom he performs all the duties of a government chaplain. He also preaches each Sunday to a congregation of from 1,500 to 2,000 men as a chaplain.

The Dean has the assistance of Mr. H. Lawrence Choate, who resigned a splendid position to assume this work. They will continue at Great Lakes at least for three months more.

RELIGIOUS EDUCATION CAMPAIGN IN ELGIN

Since December a campaign for week-day religious instruction has been carried on in the city of Elgin by all the religious bodies, led by their clergy. The chairman of the general committee in charge is the Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin. A notice was sent from this committee to all the clergy of Elgin asking them to explain the week-day religious education plans to their congregations on Sunday, December 16th. Petitions for circulation were also sent at the same time with the request that as many signatures be obtained as possible and that the signed petitions be returned early in the following week. Six hundred and forty-eight heads of families signed the petition, which read: "We, the undersigned, respectfully petition the Board of Education to authorize the superintendent of schools to permit children in the grades to be dismissed to receive one period of religious instruction each week at such church, synagogue, or other place of moral instruction, as their parents shall designate. We further petition that the school authorities shall give instructions in pure ethics (the accepted moral code, taught without partisan bias), to all children not otherwise provided for." Associated with Mr. Johnson on the general committee were a Roman Catholic priest and Lutheran ministers.

THE HAPPINESS PLAYERS

The House of Happiness, one of our diocesan day nurseries, has a dramatic club of girls and boys who in addition to giving their plays at home have been so successful as to have appeared in several parishes in and around Chicago. Two performances were given at the House of Happiness of *The Christmas Jest*, by Frances Wickes, and of *Where Love Is There Is God Also*, adapted from Tolstoy. The first play was given later at St. Peter's, Lake View, and the second at Christ Church, Winnetka. Both plays were put on at St. Paul's, Kenwood, on Saturday, January 19th. Everywhere the little players were cordially received and most generously treated.

LENTEN NOON-DAY SERVICES

The Church Club began the third season of the Lenten noon-day services under their auspices at the Inter-Ocean building, on Monroe street, near Dearborn, on Ash Wednesday. This year, the able list of preachers includes a layman, Mr. Ted Mercer. As in the past, the work is well organized and will be given that publicity we are accustomed to expect from the Church Club. The speakers are in order, Bishop Johnson, Rev. Dr. James E. Freeman, Bishop Fiske, Rev. Dr. Floyd W. Tomkins, Mr. E. C. Mercer, Very Rev. B. I. Bell, and Bishop Anderson.

SPECIAL PREACHERS AT THE CHURCH OF THE REDEEMER

The special preachers this Lent at the Church of the Redeemer, Hyde Park, at the

Thursday evening services, commencing February 21st, will be the Rev. Dr. J. E. Freeman, Bishop Fiske, the Rev. Dr. Floyd W. Tomkins, Mr. Ted Mercer, and the Rev. C. H. Young.

THE MISSION OF THE HOLY APOSTLES

The Rev. Edward S. White, who has been appointed priest in charge of Chicago's newest mission—the Church of the Holy Apostles—is well known throughout the diocese for the splendid work he has done during the last five years while serving as lay reader, deacon, and priest at Libertyville. A new church building costing \$25,000 has been erected during the past year upon which \$18,000 has been paid, \$2,000 of which was granted by the Board of Missions. The missions at Gray's Lake and at Antioch have



REV. E. S. WHITE

prospered under his care. He began his work at the Holy Apostles on February 1st.

Mr. White, born in 1887 at Saskatchewan, Canada, was educated at the Lake View High School in Chicago, at the Northwestern Academy in Evanston, and at Nashotah House. He is an alumnus of the Western Theological Seminary. He was ordained deacon and priest in St. Luke's, Evanston, in 1913.

The Mission of the Holy Apostles was authorized by Bishop Anderson on January 26, 1917. The names and addresses of upwards of 180 Church families form the basis of the work. It is believed there are many other Church families in the neighborhood.

Mr. and Mrs. White were given a reception by their parishioners on Thursday evening, February 8th.

SISTER FRANCES RETIRES FROM ST. MARY'S HOME

Sister Frances, for so many years in charge of St. Mary's Home for Children, retired from active work there the end of January, a withdrawing that comes as a great loss. St. Mary's Home had its beginning on Michaelmas Day, 1895. In 1903 on the same feast day, the Bishop blessed the present building, so sadly needed then after the first shabby home, though full of happiness because God's little ones prospered by the kindness and care of His servants, the Sisters of St. Mary. The nursery cares for twenty-five children from 2 to 6 years of age. In 1897 the first cottage was put up in Kenosha on Kemper Hall grounds, the beginning of others that have for years given summer refreshment and life to groups of children. In 1914 a gift of \$10,000 made

possible the Domestic Science House that the older girls might receive special training in household departments. This may suggest the permanency of Sister Frances' contribution to Church life. The Bishop writes: "The many friends of Sister Frances, profoundly thankful for her long and faithful service in St. Mary's Home, and full of regret that her increasing age and responsibilities make her retirement necessary, will follow her with affection and sympathy and wish her rest and quiet after her long and arduous labors."

FAREWELL RECEPTION AT LA GRANGE

The Rev. L. W. S. Stryker began his new work as rector of St. John's Church, Youngstown, on February 1st. On January 29th a farewell reception was given to Mr. and Mrs. Stryker by their old parishioners at Emmanuel Church, La Grange, where Mr. Stryker has served for the last four years and endeared himself to his people and also to the citizens by his keen interest in civic affairs and in the general welfare of the community. By Mr. Stryker's efforts the Ministerial Association was revived and in his study its meetings were regularly held. Besides our own clergy, some ministers of the local congregations were present at the farewell. The senior warden presented Mr. and Mrs. Stryker a Vietrola in the name of the parish and of many friends outside.

H. B. GWYN.

COUNTRY MISSIONS IN HAITI

ON SATURDAY, January 19th, the Rev. A. R. Llwyd, late rector of St. Luke's Church, Hot Springs, Ark., and now appointed, as Bishop Colmore's commissary, Archdeacon for Haiti, sailed from New York for Port au Prince. Archdeacon Llwyd goes to a field which to many of our Church people is practically unknown. The following letter received three days after the Archdeacon sailed presents an interesting account of the conditions that may welcome him outside the city. It is written by Mrs. Battiste, who, as a girl with the Sisters in Baltimore, is now secretary of the Haiti branch of the Woman's Auxiliary, and wife of the Rev. A. Battiste, in charge of the district of Leogâne. The date is January 11th.

"Just now everything seems to have come to a standstill in the life of the Church. The war has paralyzed nearly every branch of operation. Being entirely out of the way of contact, the people feel the effects of the war but not the stimulating motive making it necessary to act.

"We began our round of Christmas visits on Christmas Eve, arriving in Leogâne in time for the midnight celebration; and really we had such a cold wave, we could have believed ourselves up North! The church was so packed that there was no kneeling room.

"Christmas morning we were at Bigonie; on St. Stephen's at Dufort; on St. John's at Deslandes; on Sunday it was Mitton Citronnier, Monday the farthest point, Asile Citronnier, where it began to rain, making the roads slippery and nearly impassable, and some places so dangerous that we had to get down and be dragged up the mountains by our guides, putting our feet in the footsteps of the horses that had preceded us and all that in the bitterest of cold weather. We were so cold we had no heart to admire the beautiful scenery laid out before us and to give more than a passing glance at the orange and shaddock trees laden with their golden fruit, wasted for means of transportation on the crest of those mountains. New Year's Day we were

at the real Oranger, still wet and cold. But weather makes no difference to those sturdy mountaineers; they simply drink a cup of coffee and go on their way rejoicing. The day after New Year's we were at Petit Boucau, and still it rained, but the next day saw us, still in the rain, on our way to the city of Leogâne, and on the Epiphany our little congregation at Thor kept their Christmas, for which they had been preparing for weeks and weeks. The place was crowded, and we will soon have to build a chapel for them."

WAR ACTIVITIES OF THE CHURCH OF ENGLAND

The issue of the *Churchman's Year Book*. Mowbray's Annual for 1918, brings again to the attention of Churchmen the details relating to the work of the Church of England in its various activities and, to some extent, of allied Churches as well. The various articles relating to Church work in connection with the war are quite naturally, of the most interest. Under the head Church Work in the Army one learns that in October, 1917, there were approximately 776 Church clergy serving as chaplains in France and 316 in other foreign areas, while there were about 750 serving among troops in England. There were also a large number of clergy ministering to the forces in addition to their parochial and other work. Church work is also being done on a considerable scale among munition workers, and by November, 1917, between 40 and 50 helpers had been provided for that work. Under the head of Military Distinction awarded the Church of England chaplains in the European War the information is given that in the year ending November, 1916, there had been distributed among the clergy two V. C., four Distinguished Service Order, eight Companion of the Order of St. Michael and St. George, and 42 Military Crosses. During the year November, 1916, to November, 1917, there were added to these one Companion of the Order of St. Michael and St. George, 12 Distinguished Service Order, 32 Military Crosses, one bar for Military Cross, while it is also stated that "more than fifty chaplains have been mentioned in despatches during the same period." Under the head National Service of the Clergy during the War it is stated that "in most dioceses nearly all the clergy placed themselves at the Bishop's disposal, with the result that within a few weeks there were hardly any who were not doing some kind of war work." Apart from chaplains, etc., 5,666 clergy had volunteered for special work. In the navy there are chaplains for all battleships, first and second-class cruisers, depot ships, torpedo boats, destroyers, and submarines, while for light cruiser squadrons there are two or more chaplains for duty in each squadron. Chaplains have also been sent to the larger air stations and at smaller stations the vicar of the parish is generally recognized as an officiating minister. Special provision is made for the men of trawlers, mine sweepers, and other small auxiliary crafts through various naval chaplains, etc. There is at least one celebration of the Holy Communion every Sunday on board ships carrying a chaplain and on some ships there is a daily celebration.

FIRE AT THE BLUE RIDGE INDUSTRIAL SCHOOL

ON THE night of January 31st the recitation hall of the Blue Ridge Industrial School, Dyke, Greene county, Va., was totally destroyed by fire, with a loss of

\$6,000. The insurance was \$4,000. The building contained five large class rooms, assembly room, and library.

The work of the institution is seriously crippled and many classes will be suspended. It is imperative that a new building be erected at once. The old building, wooden and inadequate, was one of the first erected. The new building will be of native stone or of brick and large enough to meet the needs of the school. At least \$25,000 will be required.

The Blue Ridge Industrial School, started about seven years ago, is an outgrowth of the mission work carried on under Archdeacon F. W. Neve for the mountain people in Virginia.

It began in a log cabin and to-day has an enrollment of 107 pupils, boys and girls, and property valued at \$45,000. It has already accomplished a great work, and the future reveals unlimited possibilities. It is a Church institution, with the Rev. George P. Mayo as rector.

DEATH OF REV. H. M. SHERMAN

THE REV. HENRY MARTYN SHERMAN died at his home in Bridgeport, Conn., on February 4th. He had been rector of St. Paul's parish in that city before his retirement in 1903.

The Rev. Henry Martyn Sherman was born on the twenty-sixth day of June 1838. In his boyhood his parents moved to Westport, where he attended the Westport Academy under Nehemiah Adams. A student and graduate of Berkeley Divinity School, he was ordained deacon by Bishop John Williams of Connecticut in 1864 and priest in 1865, and his entire ministry was spent in Connecticut. Missionary and then rector of Calvary Church, Colchester, where he built a church, he was also chaplain in the famous Oramel Whittlesey Music Vale Seminary, near that place. In 1870 he became rector of Trinity Church, Tariffville, where he built a brownstone church. He became rector of Trinity Church, Torrington, in 1876, serving also as Archdeacon of Litchfield, holding that office until 1890, when he entered upon the rectorship of St. Paul's Church, Bridgeport, and later was Archdeacon of Fairfield. He represented the diocese in the General Convention of 1886, was a member of the Standing Committee from 1892 to 1898, its secretary for the larger portion of that time, and was also for many years an examining chaplain. He was twice elected general missionary of the diocese of Massachusetts, but each time declined.

In Masonry he attained the Knight Templar degree and several times was grand chaplain of different branches of the order. He was also an active member of several fraternal orders.

Owing to ill-health he resigned St. Paul's parish in 1903 and retired from the active ministry at that time.

In 1898 he was married to Maria Louisa, daughter of John D. Baker, who died in 1892. There were two daughters of this marriage, Margaret Lydia and Mary Benson, wife of Joseph V. Meeks. There are three grandchildren, Carroll Louis, Sherman Joseph, and Louisa Benson Meeks. In 1899 he was married to Mary Eliza, daughter of William H. Perry. Her death occurred in 1913.

The funeral services were held in St. Paul's Church, Bridgeport, on Thursday, February 7th. Amongst those taking part in the services were the Rev. J. Chauncey Linsley, the Rev. Matthew G. Thompson, representing the Standing Committee, and the Rev. Kenneth MacKenzie. The committal service was taken by Bishop Brewster.

RESPONSE OF ONE PARISH TO THE FOOD CONSERVATION MOVEMENT

THE FOLLOWING report has just been received from the diocese of Bethlehem with reference to one parish's response to the seven weeks' food conservation campaign (November 4th to December 31st):

"St. James' Church, Pittston, coöperated in the food-saving campaign during seven weeks of November and December. The average number of families reporting weekly was twenty-five. Weekly reports were made to the Food Conservation Department at Washington.

FAMILIES	MEATLESS MEALS
Total for 7 weeks.....	1,692
100 persons.....	6,768
	1,000 pounds
	1 nice steer
WHEATLESS MEALS	WASTELESS MEALS
814	3,675
3,256	14,700 clean plates
651 loaves or	\$150, estimating waste
2 barrels of flour	at 1 cent a plate

For the nation, 100 x 1,000,000—2,000,000 barrels, 1,000,000,000 pounds, \$150,000,000.
For one year, 7 3-7 x 7—15,000,000 barrels, 7,500,000,000 pounds, \$1,114,000,000.

This is the modern miracle of "feeding the multitude", including the parable of gathering up the fragments.

Moral: Let no man complain about his own sacrifices and loss of wages or property or ease and comfort until he has laid upon the altar of national sacrifice as much as the least of the men who this wintry day stand in the trenches of Flanders or face the gales and horrors of the sea. Amen.

This is one of a number of similar reports from the Church at large.

ASSYRIAN SOLICITORS AGAIN

ANOTHER VALIANT SOLICITOR for relief of Assyrians finds himself in trouble. A circular issued by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America states that one Atto Eshiya, of Persia, who bore letters of introduction from exalted personages, has been so unfortunate as to be arrested in Trenton, N. J., as a fraudulent beggar and, according to the same authority, is now out on bail. It appears that this gentleman recently set forth a story that relief funds for West Persia were being mismanaged and suggested that the logical person to handle such funds was himself. The American Committee on Armenian and Syrian relief adds once more the old, old warning: "Beware of solicitors. This committee pays no commissions and authorizes no collectors other than well-known treasurers."

CONSECRATION OF ST. PHILIP'S CHURCH, JOPLIN, MO.

THE CONSECRATION of St. Philip's Church, Joplin, Mo., on January 30th brought together the most notable ecclesiastical gathering ever convened in southwest Missouri. In addition to the guests of honor and the neighboring clergy there were visitors from all the adjacent parishes and missions in both Missouri and Kansas, most of which look upon St. Philip's as a "mother" church.

The presence of the Presiding Bishop added much to the services; and among the guests of honor were the Bishop of Arkansas and the Rev. Charles A. Weed, a former rector, during whose rectorate the church was erected.

The day began with celebrations of the Holy Eucharist, the rector, the Rev. Henry N. Hyde, celebrating at 7 o'clock, the Bishop

of Arkansas at 7:45, and the Rev. Charles A. Weed at 8:30.

The service of consecration was carried out with great dignity and impressiveness. Immediately after the processional, the Bishop of the diocese was met at the doors by the rector, wardens, and vestrymen of the parish accompanied by the diocesan clergy present. After a short service of benediction the procession advanced to the chancel, where the instrument of donation was read by the senior warden, Mr. W. F. Eves. The Bishop then proceeded to the various parts of the church building for the blessing of them. The rector read the sentence of consecration.

The Bishop of Arkansas and the Rev. F. H. Weichlein, his chaplain, read morning prayer and at its conclusion there was a festal procession. It was a most inspiring sight, the long procession filling almost two aisles.

Immediately Bishop Partridge proceeded to the Holy Eucharist, for which Bishop Winchester was the epistoler and Bishop Tuttle the gospeller. The Rev. C. A. Weed acted as chaplain for Bishop Partridge and the Rev. J. H. Harvey for Bishop Tuttle.

The sermon by Bishop Tuttle was a magnificent plea for the things that are unseen.

Following the services there was a luncheon at the Connor Hotel, at which two hundred guests were seated, and after the luncheon informal speeches, with Bishop Partridge as toastmaster. The speakers were Bishop Tuttle, Bishop Winchester, the Rev. Mr. Weed, and the rector.

The day brings to a happy consummation the hopes of the small handful of Church people who ventured to begin services in 1874, when services were held once a month for the even dozen persons at that time connected with the Church, of whom two are still connected with St. Philip's. The congregation continued as a mission until 1890, and in 1891 was admitted as a parish in union with the newly formed diocese of West Missouri. Prior to that time a small frame building had been built which still stands and is used as a parish house, though enlarged from its earliest form.

The Rev. C. A. Weed became rector in 1902 and his rectorate extended to 1913. During that period the membership grew rapidly and the new church building was erected. For it the ground was broken in 1906; the cornerstone laid in 1908; and the building completed and opened for service in 1911. The building, of late English Gothic architecture and true to type, contains many handsome memorials and is particularly notable for its stained glass.

The present rector, the Rev. Henry Neal Hyde, came to St. Philip's in January, 1916, and because of his energetic work the church was presented for consecration. The effort to raise the indebtedness was put through within a few weeks.

DEATH OF REV. W. A. COALE

ON THURSDAY, January 31st, the Rev. William Alexander Coale, rector emeritus of St. Stephen's parish, North Sassafras, Md., passed into life eternal. He was attended to the end by his wife Elizabeth, his eldest son William and wife, and his rector, the Rev. Edmund Burk.

Mr. Coale enjoyed a unique experience in his ministry, having been baptized, confirmed, and ordained to the diaconate and priesthood, and having served as assistant and afterwards as rector in the same church, St. Luke's, Baltimore. He was confirmed and ordained by Bishop Whittingham and served his diaconate in 1868-9 as assistant to Dr. Rankin at St. Luke's. In 1869 he was called to the rectorship of St. Michael's,

Geneseo, N. Y., where he served with wonderful success until 1890, when he was called to succeed Dr. Rankin at St. Luke's, Baltimore. In 1900 he was called to North Sassafras parish, where he served faithfully until 1916, when failing health demanded his resignation and he was elected rector emeritus. He is survived by his wife, Elizabeth Freeman, and four sons. He was laid to rest Monday, February 4th, in St. Stephen's cemetery, Farleville, the services being held in St. Stephen's Chapel, Cecilton.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Parishes Hold Joint Services—A Plan for Reorganization

ALL PARISHES in Mobile have united in their Sunday evening services, to help in the conservation of fuel. All the choirs unite, and services are to be held at each church in turn.

CHRIST CHURCH, Mobile (Rev. Louis Tucker, rector), will be reorganized under a plan suggested by the rector and ratified by a special committee. The new system, to be installed at once, will be based upon "ten points of a first-class parish".

ALBANY

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

Churchman's League—A War Mission—Parish Semi-Centennial

THE CHURCHMAN'S LEAGUE of Troy and vicinity held its mid-winter meeting in the parish house of the Free Church of the Ascension on February 4th, with the newly-elected president, Mr. Louis S. Crandall, in the chair. The largest representation was from Christ Church, Troy, which has held this distinction with few exceptions for several years. The Rev. James Caird conducted brief devotional exercises, after which came routine business. After informal addresses by members of different clubs affiliated with the League, Lieutenant J. F. Meredith of the British recruiting station in Albany, who is son of an English priest and son-in-law of a Canadian bishop, told of his personal experiences in France, both at the Somme and at Vimy Ridge. The League then adjourned to the parish hall on the second floor, where a buffet luncheon was served by the men's union of the Church of the Ascension.

TO BRING to the people of the community a clearer understanding of the real cause of the Great War, a parochial mission will be held in St. Mark's Church, Green Island, Troy (Rev. R. Augustus Forde, rector), during the week of February 18th. The "mission" will be conducted by the rector himself. The main theme will be The Cause of the War Sin. Services will be held in the church every evening, there will be daily celebration of the Holy Communion, while a children's service will be held each day at 4:30. Sunday afternoon, February 24th, a service for men only will be conducted. The Rev. Mr. Forde is a veteran of the Boer War.

THE CLERICAL CLUB of Albany and Troy met with the Rev. Creighton R. Storey in Trinity House, Albany, on February 4th. An interesting paper, entitled Rupert Brooke and Allan Seiger, was read by the Rev. Tage Tiesen. Lively discussion followed, in which several of the clergy participated.

THE REV. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, observed the fifth anniversary of his rectorship Sunday, February 4th. Large congregations marked the two morning services, there being as many communions made at these two serv-

ices as at Easter. During the five years, important material improvements have been made, the debt has been almost entirely eliminated, and the number of regular weekly contributors materially increased. The parish has continued to hold its own numerically in a greatly over-churched neighborhood in a city which has shown no sign of increased population in many years.

ON FEBRUARY 14TH, the Free Church of the Ascension, Troy, observed the fiftieth anniversary of its organization. Ascension Church was originally known as St. John's Free Mission, which was formed February 14, 1868, and known by this name until 1871, when the present title was chosen. The Rev. George H. Walsh, D.D., presided at the first meeting of the mission, and at its close forty persons signified their intention of becoming members. The first service was held the following Sunday at the home of Miss Sarah Green. Permission was soon given for the use of the Ida Hill Cotton Mill and this place was used until business required all the space available. The mission then moved to No. 326 Congress street, not far from the present site of St. Francis' Roman Catholic Church. At the suggestion of his niece, afterward wife of the first and only rector of the parish, the late Mr. F. W. Farnum, wealthy and enthusiastic Churchman of Troy, decided to build a church for the rapidly growing congregation. The cornerstone was laid, therefore, with appropriate ceremonies, by the late Rt. Rev. William Crosswell Doane, D.D., Bishop of Albany, October 19, 1869. The church was about a year in building, and on February 18, 1871, only a little more than two years from the time of the organization of St. John's Free Mission, the Free Church of the Ascension was consecrated by the Bishop, in the presence of a large congregation and eighteen of the diocesan clergy. Of these only one, the present rector, the Rev. James Caird, remains alive. A graduate of Kenyon College and the Philadelphia Divinity School, he was "loaned" by the Bishop of Pennsylvania for one year, coming to Troy as assistant to the Rev. Dr. Walsh, rector of St. John's Church. In addition to his duties in the mother parish he was given charge of the mission on Ida Hill. On October 5, 1870, he became minister in charge of the rapidly developing work, and on January 1, 1873, he was able to announce that the parish had become independent and self-supporting. Mr. Caird immediately became rector and has continued in that office ever since. His record is, indeed, a remarkable one in the American Church. He is now in his forty-eighth year in the parish, forty-five of which he has spent as its regularly constituted and legal head. The forty communicants of 1868 have since become between three and four hundred. In 1872 Mr. Farnum built the Farnum Institute directly across the street from the church, as a parish school. It is now used as a parish house.

CENTRAL NEW YORK

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

Girls' Friendly Society—Personal Religion—Missionary Mass Meeting—Local Fuel Administrator Closes All Churches

A MASS MEETING of all Syracuse branches of the G. F. S. was held on February 4th at Lockwood Memorial House, St. Paul's parish. After supper at a business meeting Miss Alma Schilling, head of the Girls' Patriotic League, urged War Relief Work. Archdeacon Hegeman spoke on Diocesan Missions. The branches presented their accumulated offerings for missions, part of

which this year is for General Missions. In addition the members undertook a scholarship for a girl in the Philippines. Miss Mary Wilson was elected president and Mrs. Ethel B. Mosner secretary.

A SUCCESSFUL series of conferences on Personal Religion came to a close on Friday, February 8th, at St. George's Church, Utica. They were conducted by Bishop Fiske and were held on Friday evening of each week beginning with the first Friday in January.

A PRE-LENTEN quiet day was held for the clergy of the Syracuse clerical club at Grace Church, Syracuse (Rev. H. G. Coddington, D.D., rector), on Monday, February 3rd. The conductor was the Rev. John Keble Burleson, D.D. The day began with the Holy Communion and the five meditations which followed dealt with the Devotional Life of the Priest.

THE FOURTH in the series of missionary mass meetings under the auspices of the clerical club of Syracuse was held at the Church of the Saviour, Syracuse (Rev. Karl Schwartz, Ph.D., rector), on January 31st. The speaker was the Bishop of South Dakota. The subject for this service was the Missionary Problem of the Middle West and the offering was given for the missionary work in South Dakota.

THE FUEL ADMINISTRATOR at Endicott has ordered that all the churches be closed indefinitely. The schoolhouse has been placed at the disposal of the various religious bodies. The rector has an early celebration in one of the rooms. A separate room has been assigned for the use of each of the Sunday schools and a union service is being held morning and evening for all the religious bodies together. Bishop Fiske was the preacher at the union service last Sunday evening. Perhaps one of the good things accomplished by the coal shortage will be to emphasize afresh the evils of the divisions in the Body of Christ.

CONNECTICUT

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

Economy in Services—Social Service Conference—G. T. S. Alumni—Rally at Plainfield

FOR THE PRESENT, on account of the coal shortage, all week-day services of Christ Church, Hartford, are being held in the new parish house. A very dignified and convenient chapel has been fitted up in the west entry on the main floor. St. John's Church, Hartford, will continue for the same reason to hold all services in the parish house until the first of March.

THE SEVENTH annual Social Service conference of the diocese was held at Berkeley Divinity School, Middletown, on February 7th, Bishop Acheson presiding at the morning session and Bishop Brewster in the afternoon. There were two stated speakers in the morning. The Rev. John N. Lewis made an earnest and stirring report of his work as a voluntary chaplain at Camp Devens, and Mr. Robert Scoville, Federal Food Administrator, presented The Food Situation, and also spoke at some length on Fuel Conservation. In the afternoon the principal speaker was Mr. Frederick J. Kingsbury, who spoke on Social Service in Industry. It was a big subject handled masterly by an expert. A special feature of this conference was the opportunity given for asking questions and voluntary speaking.

THE CONNECTICUT alumni of the General Theological Seminary met at the Hotel Taft, New Haven, on January 31st. Both Bishops of the diocese had been invited as guests,

but were unable to attend. Their kind letters of interest and good wishes were greatly appreciated. The invited speaker, the Dean of the Seminary, Dr. Fosbrooke, gave an intimate and interesting account of certain phases of seminary life. He spoke of the need for a broader curriculum with greater opportunity for students to elect special lines of work. He also emphasized the fact that the common life the men lead one with another constitutes no small part of their preparation for the ministry, and expressed the hope that there might be developed in the student body a true social consciousness making itself felt for good in the solution of student problems. Three members of the faculty of the Berkeley Divinity School, alumni of the General Theological Seminary, were present. The acting Dean, the Rev. Professor Ladd, brought cordial greetings. At the business meeting it was decided to continue the day of devotion and reunion at Kent School in September. The Rev. Philip C. Pearson was chosen president and the Rev. Frank S. Morehouse secretary-treasurer.

ST. PAUL'S MISSION, Plainfield (Rev. John D. Hull, minister in charge), held a unique rally and roll-call on the evening of Monday, February 4th, to signalize the completion of five years of successful growth and to launch a go-forward movement for the next five years. Every member who was not hindered by reasonable excuse sat down to a supper in the room under the church; the supper being provided by the different organizations supplemented by a loaf of cake and a loaf of bread from each family. Archdeacon Brown was the guest of honor. After supper the toasts and speeches were in the form of reports of work done in the year, at the conclusion of which each person was made the object of an every-member canvass, and it is expected that the finances will show marked improvement. The Church in this mission has received many useful and helpful gifts during the year, including a pulpit and lectern from Christ Church, Watertown; a sterling silver flagon from Mrs. Annie McLean Buckingham; a silver chalice from Deaconess Sanford; a new choir-stall, credence table, altar books, flag-pole, national and service flags, etc. The priest in charge is not content with the prosperous growth of the mission under his care, but finds time between whiles to hunt up and visit the scattered and much neglected folk in the surrounding towns and hillsides. Given a Ford auto his usefulness would be doubled.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Consecration of St. Paul's Church, Duluth

ON FEBRUARY 3RD, St. Paul's Church, Duluth, was consecrated by the Bishop of the diocese. The Rev. George Craig Stewart, D.D., was the preacher.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Institution Service

ST. STEPHEN'S CHURCH, Goldsboro, was the scene of an impressive ceremony on Sexagesima Sunday, when the Bishop instituted the Rev. J. H. Gibbony, Jr., as rector. A national flag was recently dedicated and placed in the choir of this church and a service flag with twenty-two names has been presented by the guild.

GOOD REPORTS have been coming in concerning the offering on Septuagesima for the Church War Commission. At St. James', Wilmington, whose rector, the Rev. W. H. Milton, D.D., is a member of the Commission, the offering amounted to \$1,200.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

Post-Conciliar Events

THURSDAY EVENING, January 24th, following the diocesan council, a special conference was held at the Bishop's residence with the diocesan Board of Missions and clergy from the western end of the diocese in charge of mission chapels. Reports were given and practical plans and suggestions discussed. The following morning, St. Paul's Day, was observed as the thirteenth anniversary of the consecration of Bishop Woodcock. At Holy Communion in the Cathedral the Bishop was celebrant, assisted by Dean McCready, after which the Bishop conducted a quiet hour for the clergy. The usual dinner held in compliment to the Bishop by the Laymen's League was at the moment given up because of present war conditions.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Chilled Churches—Colored Church in Lexington—Deaths

COLD WEATHER, scarce coal, and low pressure of gas have greatly affected Church services in this diocese. Several of the Bishop's appointments have been postponed by request of the congregations, on account of travelling conditions and the difficulty of making church buildings comfortable. In several places, for like reasons, services have been cancelled or held in private houses, Sunday school being held in rectories where possible. With more moderate weather conditions have been relieved somewhat.

AT ST. ANDREW'S (colored) Church, Lexington, Bishop Burton recently dedicated an American flag, the gift of Captain Fred Herschler, which Judge Lyman Chelkley, acting lay reader at St. Andrew's, presented. Miss Curry Breckinridge spoke on the Red Cross, telling of her thrilling experience at the French front. Interest in St. Andrew's Church is spreading, through Judge Chalkley, to the members of his University Bible Class (mostly students in his University Law Department), which meets Sundays at the Cathedral parish house. The class is raising funds with which to purchase some necessary article for the church.

DEATH has entered the ranks of our diocesan communicants in recent weeks, removing from active work Miss R. Ford Heath, once a missionary to Japan, who died at Massie Hospital, Paris, Ky.; Miss Annie Douglas Gray, who was instrumental in founding the House of Mercy, Lexington; a strong, active believer in the Second Coming of Christ, whose correspondence on the subject brought her in touch with leading clergymen of the English Church and the late Bishop George Howard Wilkinson of the Scottish Church, in whose memoirs reference is made to her letters; Mrs. Ella Adair Ardrey, who died at Paris, Ky.; and Mrs. John T. Shelby, wife of the chancellor of the diocese, who died at Lexington.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop.

Every-Member Canvass at Bay City

THE EVERY-MEMBER canvass at Grace Church, Bay City (Rev. O. E. Newton, rector), was attended with gratifying results. Forty-seven new pledges for the support of the parish and seventy-two new ones for missions were received. Two years ago only three persons gave for missions. Now every envelope on the plate has money in both ends. The Sunday school during the same period has increased over 200 per cent.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Educational Days—Lenten Preparation

LAST WEEK two very helpful "educational days" were conducted in Minneapolis and St. Paul under the auspices of the Woman's Auxiliary. Instruction was given by Mrs. Herbert Theopold, Mrs. Robert Williams, Miss Mary Smith, and Miss Yardley. At the evening sessions for Sunday school teachers special emphasis was laid upon relating the schools more closely to the general work of the Church and making the "Sunday" school more of a "Church" school, whose activities would not be confined to Sunday.

AT THE monthly meeting of the Twin City clericus, in St. Matthew's Church, Minneapolis (Rev. John Bagot, rector), Bishop McElwain conducted the pre-Lenten meditation and gave in outline the work done at the recent meeting of the G. B. R. E. in New York City.

DURING THE period of the war there will be no service in the evening at St. Mark's, Minneapolis. The afternoon service will be continued with full choir and special emphasis will be placed upon the music. Dr. Freeman will continue his series of addresses on great events and characters of the Old Testament.

IN HIS Lenten letter to his people the rector of Gethsemane Church, Minneapolis, the Rev. Stanley S. Kilbourne, says among other things: "Lent comes now as an opportunity for doing these (such as Red Cross work) and not leaving the other things undone (Church work, attendance, prayers, meditations). Lent is always a time of extraordinary devotion and never before in our lives have we had to make such an effort as will be necessary this year to keep the season properly."

MISSOURI

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

Woman's Auxiliary—Fuel Conservation—Debt Reduction

THE DIOCESAN branch of the Woman's Auxiliary met on February 1st at St. Philip's Church, St. Louis (Rev. E. J. Cleveland, rector). The weather was very cold and the difficulty of going about was great, but the attendance was unusually good; and Miss Fredericks, who has returned from the Alaskan field, and Dr. Patton, on behalf of the Colored Commission, made most satisfying addresses. The effect of Dr. Patton's talk was very evident in the increased offering for the colored work. Of the nearly \$1,000 offered in pledges that day, \$542 was for the Church Institute for Colored Work.

BISHOP JOHNSON issued a letter to his portion of the field a few weeks ago in which the suggestion was made that several small congregations in a town would conserve fuel, in this our war necessity, by uniting and heating only one of their several churches. After suggesting that the congregations agree among themselves as to the division of the time for their several services in the morning, he concludes by saying:

"On Sunday evening, could not the clergy and choirs and people of the three congregations assemble and meet together under the one roof for a united, interdenominational service of Christian worship? Let the three congregations pool the expenses for fuel and janitor service.

"If some such arrangement as I have suggested above seems suited to any community

in which you minister as a member of my staff, I shall be glad if you and your congregation find a way to enter into it. I do not insist upon it, of course. If in any community the Episcopal church seems better adapted or better located for the suggested coöperative use than any other building, I shall be glad if you feel moved to exercise the Canon of Christian Courtesy in the matter of offering the building to meet the unusual conditions of these unusual times."

After signing the letter he adds:

"After printing this letter, I submitted it to Bishop Tuttle for any comment or criticism. His reply is: 'The above is heartily approved by me!'"

Most of our local churches have heartily endorsed the war measure. Nearly all have either cut out the evening service altogether or are holding all services in the parish house or Sunday school room.

THE USUAL downtown noon-day services are to be held in Lent. There will be no services on Saturdays and the Garrick Theater will be used. Bishop Tuttle, Dean Bell, Canon Schaad of Quincy, Bishop I. P. Johnson of Colorado, Bishop Thurston, and Dr. Patton are among the speakers.

ST. GEORGE'S CHAPEL (Rev. B. T. Kemerer, vicar) is rejoicing over the first step toward wiping out the debt incurred twenty-seven years ago in putting up the present building. At a meeting called by the general committee it was shown that the deficit in revenue was probably the smallest this year that it had been for several years and pledges were made for immediate payment that brought in a little over \$5,000. Some who were not there have made further subscriptions and it is hoped to have a second \$5,000 very shortly.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Quarterly Meetings at Billings

ST. LUKE'S PARISH, Billings, has instituted a new system of quarterly rather than annual business meetings, with which social features are combined. The meetings have grown in interest and attendance, and at the last meeting about 50 per cent. of the parish was represented.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Healthy Growth—Convocation Considers Movement for Church Unity

THE HEALTHY condition of Trinity Church, Asbury Park (Rev. F. H. Richey, rector), was set forth in a parochial sermon on the last Sunday morning in January. For the two years ending December 31st the parish has received gifts totaling \$5,300. Income has increased \$2,000 and \$11,000 has been paid on the debt. Eight thousand dollars has been secured by the certificate fund and \$2,200 has been paid on notes. One hundred new members have been added.

THE CONVOCATION of New Brunswick met in Christ Church, New Brunswick (Rev. Herbert Parrish, rector), on February 5th. When the session for business was organized, Archdeacon Shepherd, presiding, read his report for the year, showing that despite war conditions and an unusually severe winter, the missionary work had progressed. In the afternoon the session was addressed by the Rev. Archibald H. Bradshaw on the necessity during this war crisis of laying stress upon parochial and missionary obligations. The convocation was greatly interested in a statement by the rector, amplified by a visit-

ing Dutch Reformed minister, the Rev. John A. Ingram, of a movement, made by the two leading Presbyterian Churches, the First Dutch Reformed congregation, and Christ Episcopal Church, toward a working basis of unity. During the winter these four churches have been holding union services in the evenings, and a committee appointed from the governing bodies of these four churches will submit articles suggesting a way whereby these different branches of Christianity might be brought together. The movement has the sympathy of Bishop Matthews.

OHIO

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

Cathedral Notes

THE SOCIAL HOUR following choral evening is a most helpful part of the Cathedral work. A light lunch is served in the parish house by the Girls' Friendly Society for all who wish to participate. Its very informal character leads to closer acquaintance and no other service affords such unique opportunity of creating and cementing social and friendly interest.

IN RESPONSE to the call for workers, thirty Girls' Friendly Society members have pledged themselves to go to the Surgical Headquarters every Friday evening. It is hoped that Friday may become the regular Girls' Friendly Society night there for all the branches in Cleveland.

NINETY MEMBERS of Trinity Cathedral have responded to their country's call and are in some form or other engaged in active service, a large proportion being officers. A subcommittee of the Educational Committee keeps in touch with all of them through correspondence. This prayer has been proposed for members who are in the service:

"O God, the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, the members of this congregation now in military and naval service; and grant them protection from all harm, deliverance from all temptation, and, if it be Thy will, a safe return; through Jesus Christ our Lord. Amen.

OREGON

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

Gift to Bishop Sumner—Parochial Missions

AS ONE way of expressing the interest of the Churchpeople in Bishop Sumner's wedding, \$1,500 for missionary work in the diocese has been raised by a committee of Portland laity and clergy, and telegraphed to the Bishop. This gift will be supplemented by an additional sum. That it brought joy to the Bishop's heart was apparent from his message of appreciation.

AFTER CONDUCTING two successful missions at the Pro-Cathedral and St. David's Church, Portland, the Rev. J. Attwood Stansfield began one at Grace Church, Astoria, on January 28th. Later he goes to Salem and Oregon City.

THE STAFF of the Good Samaritan Hospital, Portland, attained one hundred per cent. efficiency in the recent Red Cross drive, with a showing of \$230 for 199 persons.

PITTSBURGH

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

Sermonettes—Rebuilt Interior

THE PITTSBURGH *Gazette-Times* will publish, for the fifth year, on the Sundays of Lent and Easter Day, a series of seven ser-

monettes by the Rev. William Porkess, rector of Grace Church, Pittsburgh, the series being on Modern Studies in Camouflage.

TRINITY CHAPEL, Sharpsburg, whose work is under supervision of the rector of St. John's parish in the see city, now has a very attractive interior, recently rebuilt, chiefly with memorials, at an expense of about \$2,000.

SOUTH CAROLINA

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

Soldiers Building Church

THE FIRST church built by the soldiers at any army camp is now being completed at Camp Wadsworth, Spartanburg. Funds were provided by Colonel Cornelius Vanderbilt's 102nd Engineers. The building is furnished with its proper appointments, the altar having the tabernacle for the reservation of the Blessed Sacrament for use in hospital work. On Sundays it is planned to have a sung Eucharist in addition to the early celebration. The Rev. Horace R. Fell, of St. Alban's Church Highbridge, New York City, is chaplain of the engineers.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Improvements at Daytona

ST. MARY'S CHURCH, Daytona (Rev. Robert McKay, D.D., rector), has just completed an addition to its building, affording an added seating capacity of about 150. The chancel has been entirely rebuilt and enlarged, and the furniture, of oak, hand-carved, is of pleasing design. The electric lighting system has been renewed, and the entire building reroofed. The money to pay for the improvements has all been subscribed, and a service of benediction was held by Bishop Mann on Sunday, January 20th.

SOUTHERN OHIO

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

Elmer Van Fleet Dies at Sea

THE REV. J. B. VAN FLEET, rector of St. Stephen's Church, Cincinnati, has received word from the War Department that his son Elmer died of scarlet fever on shipboard en route to France. Young Van Fleet was graduated with highest honors from the University of Cincinnati last June, and had

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been awarded the Rhodes scholarship from Ohio. On graduation he at once offered himself in the officers' reserve corps, but on account of his youth was not accepted. He then enlisted in the signal corps and spent the summer in preparation. In October he was called to Camp Sherman, soon received warrant as a non-commissioned officer, and sailed for France the first of the year. One of the brightest students ever graduated from his university, he was also a leader in athletics and a power for good. When at Camp Sherman he was the right-hand man of Chaplain Flinchbaugh and brought to the chapel a dozen men each time. At home in his father's parish he exerted the same influence.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Fire Loss at Brandon—Churches Forced toward Unity

ST. THOMAS' CHURCH, Brandon, has had a serious misfortune in the loss by fire of a business block belonging to the parish, from which an annual income of \$680 was derived. There was insurance to the amount of \$6,000. It is understood that the parish is to rebuild.

WAR CONDITIONS and the fuel shortage have brought about a movement for unification of the Protestant Churches in Vermont. The heads of the Methodist, Baptist, and Congregational Churches recently held a meeting in Burlington at which it was recommended that there be one church only in towns whose population is under one thousand.

WASHINGTON

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

Patriotism Produces Queer Distinctions

ALTHOUGH the churches have in large part been closed by order of the fuel administrator, the public schools remain open. Places of amusement, now opened on Sundays in many cases as an innovation, remain undisturbed. The Washington Star says in a cartoon that patriotism produces queer distinctions.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

A Form of Social Service

DURING THE recent coal shortage, which has not yet passed away, the Rev. David C. Huntington, rector of St. Paul's Church, Grand Rapids, has been supplying fuel to his own church by organizing parties of wood choppers, who visited with their tools the woods around the city. The coal thus released by the church is available for the factories, and a profitable bit of social service is rendered.

CANADA

Synod of Montreal—Consecration of Bishop of Nova Scotia—Prayer Book Revision

Diocese of Montreal

THE DIOCESAN SYNOD opened with the usual service in Christ Church Cathedral, February 5th.—A FINE Victor Baloptycon lantern and equipment has been presented to the rector of All Saints', Montreal, the Rev. J. Lee, by the branches of the parish Woman's Auxilliary.

Diocese of Nova Scotia

THE SERVICE for the consecration of Canon White, Bishop-elect of Newfoundland, was held in All Saints' Cathedral, Halifax, on

the Feast of the Purification. The service was conducted by Archbishop Worrell, assisted by several of the Canadian Bishops.

Diocese of Ontario

BISHOP BIDWELL was the preacher at the service in St. George's Cathedral, Kingston, on January 6th, the day appointed for intercession and thanksgiving. Many of the men at the Holy Communion were in uniform. The Bishop was in Toronto the second week in January, attending the meeting of the Committee of the General Synod for the Revision of the Prayer Book.

Diocese of Quebec

THE FIRE which took place in the library of Bishop's College, Lennoxville, has not caused such serious damage as was feared at first. With the thermometer standing at 40 degrees below zero the firemen had hard work to get control of the fire, but they succeeded in limiting it to a small extent.

Diocese of Rupert's Land

THERE WAS a good attendance on the services in the Memorial Week of Prayer, observed by six of the city churches in Winnipeg, in the beginning of the year.—THE FIRST clergyman to enlist in Manitoba, the Rev. Albert Woods, formerly rector of St. Margaret's, Winnipeg, has been awarded the D.S.O.—THE PRIMATE, Archbishop Matheson, was in Toronto the second week in January and preached in the Church of the Redeemer, January 13th.—THE RECTOR of St. Patrick's Church, Winnipeg, has returned from overseas.—THE new rector of St. Thomas' Church, Weston, the Rev. W. A. Wallace, was inducted to the parish, January 13th, by Archdeacon Thomas.

Diocese of Toronto

THE BISHOP, at the general ordination in St. Alban's Cathedral, Toronto, admitted one candidate to the priesthood and one to the diaconate. The preacher was the Rev. Canon O'Meara, principal of Wycliffe College, Toronto.

MANY pulpits in Toronto churches on January 13th were filled by visiting bishops who had come to attend the Committee on the Revision of the Prayer Book. The Primate was the guest of Bishop and Mrs. Sweeny.—ARCHDEACON ARMITAGE of Halifax, preaching in St. Paul's, on the morning of the 13th, gave a vivid description of the catastrophe in Halifax recently, of which he was a witness.—THE JANUARY meeting of the diocesan branch of the Woman's Auxilliary was held in St. Simon's parish, January 10th. Miss Cooke, from Japan, gave an interesting account of her work there.

The Magazines

THREE YEARS of the world war have passed. They have been a time of test and trial for men and institutions, and for none more than missions and the missionary idea. Both those who believe in them and those who are still to be convinced will be interested in a rapid survey of the world's missions to-day, to see how they have stood up under the test. *Men and Missions* for

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February presents an accurate story from each of the important mission fields, written by authors who were themselves on the spot during the last few years and who are thus able to speak with authority. Many photographs add to the interest of this survey. There is also a wealth of short timely items on a variety of subjects.

SOME SPIRITUAL GAINS Arising Out of the War is the title of a short article in the *American Church Monthly* for January. The writer, the Rev. Hamilton Schuyler, points out the well-known fact that "the call to devotion and self-sacrifice which the war brings is now finding an echo in many hearts which previously were concerned mainly with thoughts of their own personal comfort and security". He quotes instances—a man, hitherto "an idler and dilettante", now an officer in the national army, confessing: "I am ashamed of the selfish life I have been living and I welcome the opportunity which the war has brought of doing something to justify my existence." Again, a "society butterfly, whose pastor had long sought unsuccessfully to interest her in some department of parochial work", now, in her desire for "something real to do", has become an active worker in the G. F. S. These cases could, of course, be multiplied indefinitely; those of us who have been in touch with the belligerent countries have known many to whom, like Rupert Brooke, the war has come with healing in its wings, rousing them for the first time from sloth and self-indulgence. Amidst the cruelty, the misery, the widespread immorality that result from war, these real compensations make us return humble thanks to Almighty God. But, nevertheless, to the Churchman these thoughts must bring some misgiving. Why is it that these society butterflies, these dilettantes, these newly awakened souls, have never felt the stirring call to service in that most glorious of all causes, the cause of the Church Militant? They have nobly responded to their country's call to arms; to the summons of the Church they have been dead. Whose is the fault? The question, in the phrase of our French Allies, gives furiously to think. Of other contributions to the same number, the Rev. Henry S. Whitehead's article on Sunday School Opportunities deserves mention. In it, amongst much practical advice, he gives the often-needed warning that Sunday school should not be allowed to take the place of the services of the Church. The Sunday school may give the children ideas of God and religion, but it will not make them regular Churchmen with a love for the parish church cultivated by early associations therewith. Dr. Jenks continues his series on *The Use and Abuse of Church History*, and the Rev. Arthur R. Kelley of Quebec gives an account of *Prayer-Book Revision in Canada*. The work is still in process of completion, General Synod having issued its scheme for revision in 1915. This scheme and its amendments have to be authorized by the Provincial Synods also before they can be adopted. This cannot be done till 1921. Meanwhile, each diocesan bishop has the right to authorize the permissive use of parts of the book in his own diocese, and this has largely been done. In this way the practical results of the proposed changes can be estimated. Articles borrowed from the English magazines include *The Value of the Crucifix* by the editor of the *English Church Review*, *Survival and Immortality* by the Dean of St. Paul's from the *Hibbert*, and a sermon by the Rev. Douglas Maclean on *The City of God*, published in the *Church Times*. It is announced that, beginning with the March number, the *American Church Monthly* will be edited by

the Rev. Seldon P. Delany, D.D. Edwin S. Gorham will be the publisher.

CHRISTIANITY AND THE CHURCH is the title of an article by Miss Picton-Tuberville in the *Nineteenth Century* for December. Miss Picton-Tuberville, it will be remembered, is a frequent contributor to the English reviews, and has lately collaborated with Canon Streeter in a book on the position of women in the Church, a subject on which she takes a very radical position. Her opinions are, however, worth consideration, even if it is impossible for us to agree with her conclusions, for she is indubitably a devoted daughter of the Church and gifted with keen intelligence. She represents—it cannot be denied—a considerable section of lay opinion. The official Church should take cognizance of what she says—for instance: "Many Church men and women, through no fault of their own, have drifted from the real life of the Church. The mass of the people are not only untouched by its influence, but we cannot ignore the fact that they think of it with something almost approaching contempt. We try to take comfort in the thought that the world is ever at enmity with the Church of Christ, yet somehow this does not satisfy. The Church is not persecuted, it is simply regarded as weak and ineffective. Why? Because there is a growing conviction that the Church stands for what it does not really believe, holds and tenaciously holds positions which are not tenable." This is the indictment: that there is much truth in it, many thoughtful priests would agree, especially those who have come into close contact with the souls of men in the fighting line, where pretence and convention are dead. The chaplain authors of *Papers from Picardy*, of *Thoughts on Religion from the Front*, of *As Tommy Sees Us*, and Donald Hankey himself, confirm this view. But Miss Picton-Tuberville's conclusions are more debatable. "Certain ideas about the episcopacy and the priesthood" must be "cleared up"—in this connection she quotes a good deal from Bishop Lightfoot; accepted lines of thought must be tested; the "soul of the people" must be preferred to the Church's organization. The Church must be "democratized". "Every member of the Church after the war will, we believe, have a larger share in studying and thinking out these things, and just as a higher conception of the destiny of mankind is found in a democracy than in a state governed by the few, so there will be a greater and wider conception of the Church's mission when all her children recognize their share in its fulfilment. Need we fear such a consummation? Let it be remembered that true democracy owes its very breath of life to Christian thought and teaching; it is too much taken for granted that the past is revered and followed only by those who are called 'traditionalists'. Many who are now working for a new order of things are following more closely the traditions of the early days of the Church than those who faithlessly see in every living movement a discarding of the teaching of the past." The perennially absorbing topic of Russia is treated in two contributions to this issue: *Some Russian Realities* expresses a point of view not likely to commend itself to many Americans, namely that "the Russian State was brought to its present maturity during generations. Men who were many of them quacks, some of them traitors, with the help of Germany, cut it down in a few months." Apparently the writer, Mr. Leslie Urquhart, considers the Czar the ideal ruler for Russia, indeed he says as much by describing him as an ideal and symbol of Russian nationhood. Professor Simpson, on the other hand, makes a really valuable addition to our knowledge

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of Russian foreign policy in his study of the memoirs of M. Peter Sabouroff, Ambassador to Constantinople and later to Berlin of Alexander II. The story of the "intricate and prolonged negotiations" with Bismarck, in which he worked for a complete understanding between Germany and Russia, make fascinating reading. A further instalment will be given by Professor Simpson in the next number of the *Nineteenth*. A good many misconceptions commonly held as to the life of the war correspondent are removed by a businesslike description by Mr. Perry Robinson, the correspondent in France of the *London Times*. There are seven accredited correspondents with the British forces, two of them being Americans, the rest representing between them eight English newspapers. Their movements are absolutely unrestricted, though they are always accompanied by officers detailed for the purpose. At the time of an attack they divide the sections of the Front between them by lot, and afterwards pool their stories. Truth is always aimed at, so far as the censor will permit. The principles laid down by him are (1) that nothing must be said which will give information or encouragement to the enemy, or (2) that will depress their own men, or (3) that criticizes the conduct of military operations. In the support of these the correspondents loyally cooperate.

LOVE OFF TO THE WAR

It will not matter much that I shall go
From out the haunts of youth, the charms of home,
To dwell in stranger land; no more to know
The kiss of wife and babe; long months to roam
Beneath embattled skies, in muck and mire,
Starved, rain-drenched, and fighting demon fire.

It will not matter much that I shall fall
Within a hostile land, where terror rides;
That I shall no more hear stern duty's call;
Most sweet shall be my rest, where peace abides.
With me it shall be well if truth prevails,
But dire shall be my dreams, if justice fails.

It matters not that I in death shall lie;
It matters much that *Freedom shall not die.*
THOMAS CURTIS CLARK.

DEAD LETTERS

TWICE A YEAR, in Washington, they hold a curious auction. It is called the Dead Letter Sale, but in reality it is the sale of packages that have been sent to the Dead Letter Office because of deficient postage or wrong directions.

After these packages have been held for a certain length of time, in order to give senders or owners an opportunity to claim them, they are sold at public auction.

It is often a strange and pathetic collection. Most of the articles are cheap enough, although valuable things are not lacking; but who can estimate the intrinsic value of some of those lost gifts—the time, and sacrifice, and love they represent? How many disappointed hearts must have watched in vain for them! How many lives were robbed of a happiness that rightfully belonged to them, because of the sender's carelessness or ignorance!

Is there not a parable lurking somewhere about this strange auction? How many lives are there to-day that hold the possibility of gifts for other lives, yet through carelessness or ignorance or indifference are robbing both themselves and others? The woman whose love is spent upon some valuable pet when there are little children all about her starving for that love; the

girl whose taste and skill are spent in a score of useless ways when they might be putting so much beauty into beauty-starved lives; the men whose business ability is all spent on making money, and none of it on making men and women; the young people of quick minds and brilliant possibilities, who are unwilling to undergo the discipline necessary to develop their talents—these and scores of others every day are carelessly making "dead letters" of gifts for which eager eyes and hearts are longing.

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