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The Living Church

The State Historical Society F

VOL. LVIII MILWAUKEE, WISCONSIN.—FEBRUARY 23, 1918 NO. 17

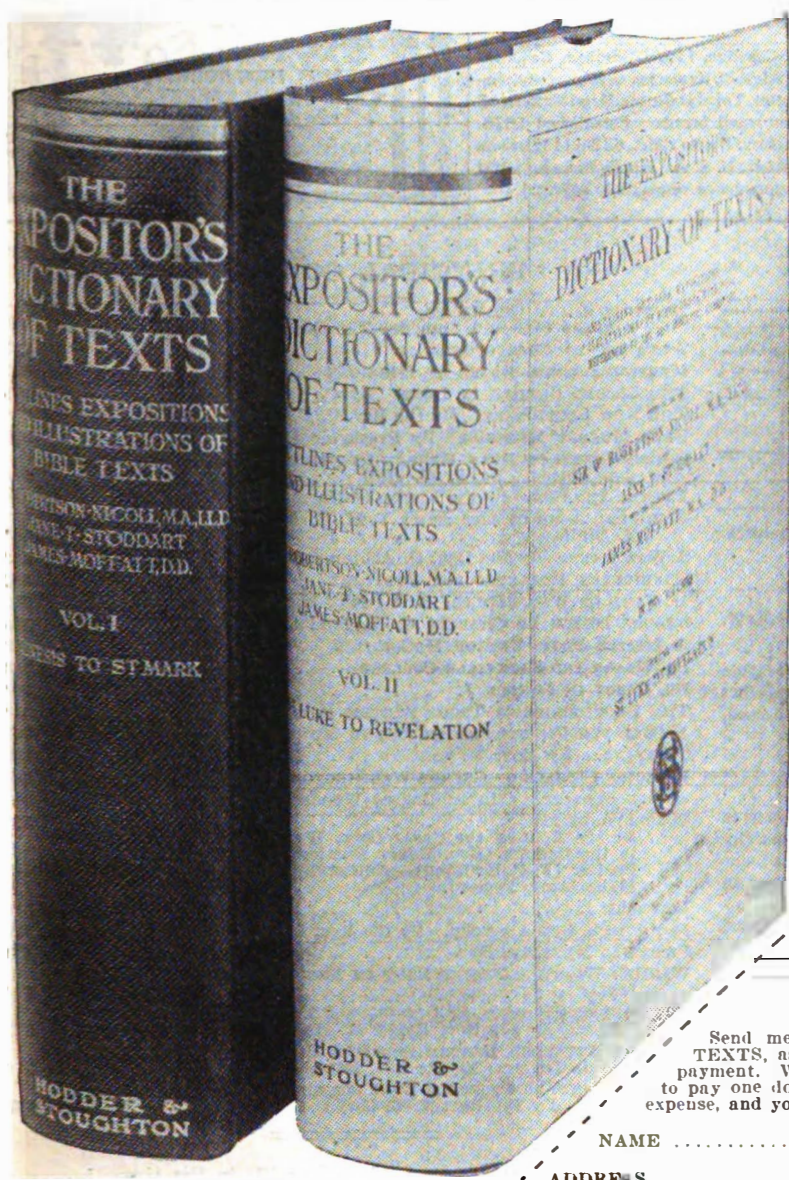
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THE LIVING CHURCH

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WE MUST needs become what He wills in His time, however faulty and imperfect we may be in ourselves, if we persevere.—
Rev. T. T. Carter.

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 23, 1918

NO. 17

EDITORIALS AND COMMENTS

Sin and Sins and Sinners

A WHILE ago we heard much of the call for national preparedness. It seems ages since. The nation slumbered profoundly in its dream of peace. The cry for efficiency fell upon deaf ears. War found us unprepared.

Before the war broke, people in England, at least, were saying that the Church had lost its hold upon the people. Before the war had run its course many months, the chaplains startled the high authorities by declaring that the religion of the Church had left no impression on an appallingly large majority of the officers and men at the front. Here again was a charge of unpreparedness, and most people accepted it as well grounded.

So, no doubt, it was. But much of this criticism, too lightly admitted by ecclesiastics, is really wide of the mark. There is plenty of the machinery of organization and the utmost vigilance in the religious education of the children in England, both in the day schools and in the Sunday schools. Some of that teaching was brilliantly satirized by the late Rev. C. L. Marson in *Huppin and Muppin*, with its sequel, — *And Ard*. There was no lack of instruction given to those English boys, just as, in the United States, there is a loving volume of self-sacrifice exhibited by clergy and teachers and Sunday school workers in instructing the children in the facts of our holy religion. Yet, we are told, the report of the English chaplains is both lamentable and true. Our own have just begun making their reports. Will they prove less sad reading? Will they vindicate the teaching of American homes, American churches, and American schools?

There is one feature in the English educational system from which we do not suffer, and that is the ending of school-days at fourteen years of age. If the English chaplains would pursue their investigations a step further, they would find that other school lessons than those of religion had been equally forgotten and that many a soldier had to rely upon others to write his letters for him, though England spends £70,000,000 a year on education, and proposes to increase her expenditure.

The failure of the Church to reach men does not lie in any neglect of the children. Perhaps we have not made adequate provision for adolescents, but it has not been from lack of effort, nor from any failure to grasp the seriousness of the problem. On both sides of the Atlantic the weak spot is known, and men are setting themselves with prayer and study to mend that breach in our defences. We have various instrumentalities for work among boys. And yet one wonders if the ignorance deplored by the chaplains would be appreciably lessened, if all our various organizations had succeeded in reaching the young. The complaint is that our young men do not know about religion and its functions. They do not look upon the Church as one of the assets of a man's stock in life. Too often they estimate it as a self-improvement

society, or as a kind of Future Life Insurance Company; or, frankly, as a spiritual funk-hole. And that attitude is quite possible to a man who might accurately describe St. Paul's second missionary journey or trace the blood relationship of Korah and Moses.

THE FACT that the Church was founded to carry on the work of redemption would hardly be conjectured from the perusal of many modern sermons. In a violent reaction from a crude Calvinistic presentation of the fact of sin and consequent reprobation, many preachers have gone to the opposite extreme and practically denied sin. If close pressed, they will, of course, acknowledge its existence, yet they will ignore it in their preaching. Sir Oliver Lodge has uttered the dictum that the modern man is not concerned about his sins. If that be the case with the modern man, so much the worse for the modern man. But the saying throws a flood of light upon the reason why the Church does not exert her full influence upon the modern man. If he is not concerned with his sins, why should he seek incorporation into the society of the redeemed by the one baptism for the remission of sins? Or, if his godfathers and godmother saw to his baptism, why should he continue active membership in a society which is concerned about sins? On the other hand, if he feels deeply concerned about his sins, the style of preaching which leaves them out of account will not direct his attention to the Church as an aid to him in his struggles and temptations.

This, then, is the gravamen of the chaplains' charge against the Church, that she has not revealed herself as the refuge and the champion of sinners. Some years ago there was a popular melodrama, which may still be running, called *The Volunteer Organist*. It took its name from a scene in the play. The regular organist could neither be present at the service nor provide a substitute, so the pastor called for a volunteer. An old tramp at length responded, but the sensation caused by his exquisite playing did not equal the sensation caused by his appearance in a church. But why should there be any surprise in the attendance of a tramp at church? It is facile criticism, but untrue, to dismiss the case with the remark that it was a Protestant church. Mayhap they can stand the sinner, but they also like him washed first! But in fact there are few of our own churches, outside "poor parishes", where such an intruder would escape unwelcome notice. As a rule, congregations do not think of themselves as sent to seek and to save the lost. Why? In three "whys", says an old writer, you can reach the unanswerable question, Why? Why do they not know that as congregations they are sent to seek and to save? Because as individuals they do not realize that they are sent to seek and to save. Why? Because they hardly realize that they have need of

salvation for themselves. Why? Because sin is so widely ignored in public preaching. Why? That is the unanswerable question.

Sins are dealt with, rather than sin. We often get admirable courses in Lent on the seven deadly sins. But of sin, as sin, we hear very little. Consequently, people are prone to view the recording angel as keeping a ledger of good and bad acts. If the good deeds outnumber the bad, the soul is saved, and *vice versa*. Much importance is attached to the last act in life. There are many people who like attending the theater, but would shrink from the thought that they might spend their last hour on earth there, because they have a half-formed dread that it would not be good for their souls just before the appearance of the recording angel. Similarly, people are dismayed, if they learn that a soldier son or brother or friend was swearing just before he was killed. This again is a quantitative, not a qualitative, estimate of sin.

SINS ARE A SIGN of the soul's condition in sin. If they are numerous and habitual, they would tend to show a soul deep in sin. But they may possibly be a sign of imperfect instruction in morals. The sinner in act may not be willingly or indifferently setting himself in opposition to God's will that he should be holy. It is this opposition which is the essence of sin.

It is for this reason that original sin is sin in the innocent babe who can do no wrong, baptized or unbaptized. As a human being he has a heritage, and that heritage is man's opposition to the will of God; that is, he is born in a state of sin. The sinfulness of original sin lies not merely in the bias to sinfulness given by the taint of inherited sin, though that is included, but in the attitude of opposition assumed by humanity toward God.

The guilt of original sin is probably less understood among the laity than any other doctrine of the Church. The average man knows only one kind of guilt, that willfully incurred. So he thinks he is protesting against theological narrowness and rigorism when he alleges the innocence of the babe as proof of its lack of guilt. There is this truth in Sir Oliver Lodge's dictum. Just as a wise man is not so much troubled about his symptoms as he is about the disease signified, so a wise Christian is not troubled so much about the individual sins to which he must confess, as about the state of sinfulness into which he has fallen. At least, that is the ideal position, and it is the absence of this condition at the front among the men which the chaplains are really deploring when they complain of the feeble influence the Church has exerted over the lives of the officers and men. But we at home suffer from the same complaint.

What then is the remedy? It would seem to be nothing less than a wholesale revision of our usual methods of handling these three things, sin, sins, and sinners. We must show the heinousness of sin as sin, that is, as rebellion against God. Then sins fall into their subordinate place as symptoms of the diseased condition of the soul. We have treated them as moral issues, or as matters for the confessional, and all that is both true and salutary, and also necessary. But for the soul to regain its health, it must know the danger of the disease which has attacked it. Hence a conviction of sin lies in the forefront of the aims of the new presentation of sin. Appeals to the people for corporate repentance often fail of their effect, not from any lack of power on the part of the preacher, but because the people are probing their memories confusedly for some examples of how the Church has failed to rise to its social obligations. In other words, the people are instinctively looking for examples of acts of sin. It would be easy to convince people that they have not put God and His Kingdom first in their lives, and that for this sin corporate repentance is very much needed. But the sinner must not be left in a hopeless condition of mind. He must have pointed out to him the way of return.

We are engaged on no hopeless task. The Son of God came to seek and to save that which is lost, and He has left His Church to carry on that work with all the powers necessary to cope with the situation, as it faces every generation with varying problems. In the midst of all the welter and confusion of war, the Lord God Omnipotent reigneth. And if we would be His faithful and loyal subjects, we must

gird our armor and fight against sin and against all that opposes itself to the Will of our loving King.

DO the laity realize the distress in the families of many of the clergy, owing to the increased cost of living? Few parishes have advanced clerical stipends as that cost has increased, with the result that many of the clergy are simply unable to make both ends meet and are sinking into debt and despondency. It is a most serious condition.

The Cost of Living

The *Continent*, a Presbyterian paper, publishes the following letter from a minister:

"I have resigned my pulpit owing to the high cost of living. With eight children under 18 years of age, and an aged mother to care for as well as wife and myself; with books, papers, etc., to buy; with the necessity of giving to Red Cross, Y. M. C. A., etc., as well as the claims of our church, I found that \$1,500 and house would not stretch over the field. I have accepted a business position paying \$3,000 a year with a fair promise of more, as a share in the net profits. I hope to earn enough to clear up my obligations, arrange for the education of my children, and then return to the active pastorate. I am 38 years of age, in rugged health, and considered a good preacher. Is there anything wrong with our system?"

"During my pastorate here I have taken in 75 new members in a little over two years, but the church did not increase the salary. When they found I was leaving, they asked if \$300 more per year would keep me. I said, No. Had they offered it without being compelled, I would have stayed."

It is not necessary for us to add that very many of our clergy receive less than the salary that this minister found inadequate, and even those who receive a little more than that are very hard pressed in these difficult times.

As it happened, a certain clergyman of the Church sat down on Ash Wednesday and wrote us as follows:

"This seems to be the day and age of appeals. One is forever 'at it' for one cause or another—and what would you when the needs of the time are so great? It was refreshing to find that, in the midst of this turmoil of dollar seeking, Church men and women throughout the country were not blind to the future needs of the aged servants of the Church and their dependents. The splendid response to the appeal for a pension fund bears witness to this. But what about the present? *E.g.*, while living expenses have been mounting by leaps and bounds my salary is the same as it was three years ago, \$1,100 per annum. I am married and have four husky youngsters and I contend that \$1,100 to feed, clothe, and coal them is inadequate. Sometimes help is forthcoming in the matter of clothes—it is not called charity but that's what it is—and coal dealers are long-suffering and patient withal, but isn't it a terrible strain on a man to be unable to meet his obligations!"

"One hears of some rich city church being endowed to the tune of \$100,000. Why do not our wealthy laymen and women endow the country churches so that the country parson may obtain a living wage? A hundred thousand dollars bequeathed to a diocese and used by the Bishop to augment country and small salaries would seem to me to be a better way of leaving money to the Church than the giving of it to some wealthy city church already able to pay its rector four or five thousand a year.

"I am only a perplexed country parson, I suppose only one of others in a like situation, but sometimes, Mr. Editor, the perpetual grind of poverty seems more than one can stand."

Will not the laity think of the matter? Many parishes can do much better than they are doing.

Is *your* parish one of them?

Then, having grappled with the problem in the parishes, it must be solved in missions of the diocese as well.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, February 18th:

Miss Elizabeth Knight, Santa Barbara, Calif.....	\$ 10.00
From a friend, Paynesville, Minn.....	25.00
Anonymous, Albany, N. Y.....	2.00
St. John's Church, Essex, Conn.....	1.00
St. Stephen's Sunday School, Elsmere, N. Y.....	2.00
In memory of the Rev. W. T. Picard, Jackson, N. C.....	10.00
A Churchman, Quakertown, Pa.....	20.00
In memory of James E. Craig, Priest.....	5.00
Church of the Advent, Kennett Square, Pa.....	2.50
B. L. Benham, Hilliard, Fla.....	5.00
Jane W. Knapp, Poultney, Vt. *	5.00
Lorna Shepherd, Hazel Kreiselmeyer, Elizabeth Jones, Jeanette Dixon, Minnie McCallum, and Gladys Weld, Monroe, Mich. †.....	5.50

Church of the Transfiguration School, West Arlington, Baltimore, Md. †	6.76
St. Mary the Virgin Sunday School, Ridgely Park, N. J. †	13.00
"Zillah," N. C. †	100.00
C. M. H. **	1.00
V. D. **	20.00
Bishop Knickerbocker Guild, St. Paul's Church, Mishawaka, Ind. **	10.00
Christ Church Sunday School, Warren, Ohio ††	50.00
Total for the week	\$ 291.76
Previously acknowledged	56,630.39
	\$56,922.15

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For relief of Belgian children.
- § For Belgian relief.
- ** For French relief work through Dr. Watson.
- †† One-third each for Belgian, French, and Italian children.

[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.

346. Junior Auxiliary, St. Paul's Church, San Diego, Calif. \$	36.50
347. The Quartette, Toledo, Ohio	36.50
348. W. V.—A memorial	36.50
349. Rev. and Mrs. Wyncham Brown and Mrs. Algernon Brown, Front Royal, Va.	36.50
350. Woman's Auxiliary of St. James' Church, Hendersonville, N. C.	36.50
57. W. C. Hawley, Pittsburgh, Pa.	10.00
109. Rev. and Mrs. Hamilton Lee, Berkeley, Calif.	36.50
115. Children of Mercy, Gardiner, Maine	3.00
123. Keynee Club, Bangor, Maine	9.23
124. Rev. M. Boyer Stewart, Nashotah, Wis.	36.50
156. Mrs. D. C. Meysenburg, St. Louis, Mo. (12 children)	438.00
198. St. John's Branch Girls' Friendly Society, Norristown, Pa.	36.50
240. The Ackleys, New York City (2 children)	73.00
310. St. Luke's Sunday School, Denison, Texas	36.50
Total for the week	\$ 861.73
Previously acknowledged	19,942.91
	\$20,804.64

[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

Bronson Memorial Church School, Peninsula, Ohio	\$ 3.50
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.	1.00
All Saints' Church Sunday School, Minneapolis, Minn.	27.51
St. John's Sunday School, Johnstown, N. Y.	13.52
A communicant of the Church in Charlotte, N. C.	5.00
Holy Nativity Sunday School, Chicago, Ill.	3.50
Chapel of the Good Shepherd, Fitchburg, Mass.	32.43
St. John's Church School, Minneapolis, Minn.	1.00
F. J. H., in memoriam	20.00
Mrs. H. L. Sternberg, Pine Bluff, Ark.	5.00
St. George's Church, Chadwick, N. Y.	7.70
Church of the Transfiguration, West Arlington, Baltimore, Md.	27.95
Church of the Transfiguration Sunday School, West Arlington, Baltimore, Md.	1.80
Mrs. Edgar B. Phelps, Gardiner, Ore.	2.00
M. E. S.	6.00
St. Ignatius Old Syrian Mission, Fitchburg, Mass.	5.00
Additional from St. Paul's Church, Peoria, Ill.	52.47
J. E. K., Hartford, Conn.	5.00
St. James' Church, Ormond Beach, Fla.	18.55
Christ Church Sunday School, Williamsport, Pa.	18.12
St. Mary the Virgin Sunday School, Ridgely Park, N. J.	13.00
Additional from Church of Holy Comforter Sunday School, Kenilworth, Ill.	2.00
A friend, Faribault, Minn.	1.00
	\$273.05

* For relief of children.

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

C. M. H.	\$1.00
A communicant of the Church in Charlotte, N. C.	2.00
	\$3.00

ANSWERS TO CORRESPONDENTS

PERSISTENT READER.—No canon, but universal custom, disapproves reception of Holy Communion more than once on the same day. Priests may frequently be freed from obedience to this custom, as their duties require, but not laymen.

TO BE REAL, and yet trustful—sober, yet full of hope in our views and anticipations of life—is one secret means of conformity to the mind and will of God. And such a temper of soul has the further unspeakable blessing, that it connects our life with the life of our Lord, and forms a bond of sympathy and union with Him.—*Rev. T. T. Carter.*

JESUS CHRIST did not die upon the Cross that we might lead a self-seeking life, whether by indulging our lower appetites, or by wasting intellectual power upon subjects which, however gratifying to ourselves, achieve nothing for the honor of God or for the good of men.—*Rev. H. P. Liddon, D.D.*

MEETING OF THE BOARD OF MISSIONS

THE Board of Missions met in New York on Wednesday, February 6th. As the president is still absent in Liberia, the Bishop of Washington presided, with twenty-five members in attendance.

The Bishop of Kansas presented a carefully prepared plan for the development of work in his diocese, involving an additional appropriation of \$1,540 per annum. It seemed to the Board that this was so important that the appropriation was granted.

A communication was received from the synod of the Province of Sewanee in reference to the mountain work within that province. The Board adopted a resolution assuring the Province that it will do everything possible to strengthen the Church's work among the mountain people of the South. It arranged for a deputation of not more than three persons to visit the centers of such work in the Province of Sewanee.

In the absence of a secretary in the Province of the Pacific, the Bishop of Idaho generously offered his services in any way in which he could be used. The Board accepted his offer with great appreciation.

The Board was gratified to receive a communication from the district of Eastern Oklahoma asking for an increase in their apportionment from \$1,543 to \$1,750.

Mr. Henry Lewis Morris, for seventeen years a most valuable member of the Board, died on January 9th.

Mr. George Wharton Pepper, because of the great pressure of other matters, felt obliged to present his resignation both from the Board and its executive committee. The Board recognized the many calls upon his valuable time and felt it necessary to relieve him from his duties on the executive committee, but unanimously requested him, if possible, to reconsider his resignation from the Board.

Mr. William Fellowes Morgan was elected to succeed Mr. Morris and was also elected to the executive committee to succeed Mr. Pepper.

In the absence of the president the Board felt that there should be some one to act in an executive capacity representing the Board, and Dr. John W. Wood, foreign secretary, was unanimously requested so to act.

The Secretary for Latin America announced that a magazine in Spanish was being published in New York to supply the needs of the Latin-American countries. The Board expressed its appreciation of the new venture.

Word was received through the Presiding Bishop of the illness of the Bishop of Honolulu and his need for an extended leave of absence. The Board assured the Presiding Bishop that whatever arrangements he might make would, so far as the Board is concerned, be satisfactory.

There is great need for Christian literature in the vernacular in the mission fields in the Orient. At the last meeting of the Board the Rev. C. H. Patton, D.D., of the Congregational Board, who is also on the American section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference, presented this matter most fully. We have, in the District of Kyoto, a missionary of exceptional ability in this line, and at the request of Bishop Tucker the Rev. Dr. Irving H. Correll was assigned to the work of translation.

The meeting adjourned to meet again in May, when two days have been assigned for the transaction of the large amount of business which demands attention.

THE EXECUTIVE COMMITTEE

The executive committee met at the Church Missions House on the day preceding the Board meeting.

A request was presented from the Bishop of Atlanta and the head of the La Grange Settlement, La Grange, Ga., for an appropriation of \$21,500 further to develop the work of the Settlement. The mill-owners are deeply interested in this work and have volunteered the land and three-fourths of the cost of construction of the desired improvements. The executive committee, while appreciating the value of the work done by the Settlement, regretted exceedingly that owing to the lack of funds it could not make the desired appropriation.

Mrs. Sarah M. Peppers was appointed missionary in the Philippines, under the United Offering of the Woman's Auxiliary.

THE SECOND SUNDAY IN LENT

By C. F. L.

"CLAMAVI IN TOTO CORDE MEO"

THE need of the world is for the Incarnate God. The cry of the world is for God. It is an innate longing for some power and authority greater than ourselves. For centuries these prayer-waves have surged and beat against the eternal shores, like whitecapped waves after a storm. "Oh, that I knew where I might find Him! That I might come even to His seat," cried Job in his anguish. This has been in the past the prayer of countless thousands, whose bodies lie buried beneath the surface of the earth. "My soul is athirst for God; yea, even for the living God; when shall I come to appear before the presence of God?" cried King David, in a moment of ardent aspiration.

In the words of Canon Newbolt: "The heathen, in the longing of the inmost soul for intercourse and communion with what was divine, breathed forth their prayer to the sun and moon and stars, which could not answer them; or they thought in fierce beasts, or strange forms, to find the God whom their soul desired to love."

We have in the collect for to-day a petition to be defended from all adversities which may happen to either body or soul; and the gospel gives us the pathetic incident of a young woman whose body and soul were both seemingly in the enthrallment of an evil spirit. In the perseverance of the mother we see a prayer, full of the earnestness of one whose maternal heart was torn with anguish, and who would take no denial; and whose faith and humility won for her the boon she craved. She pleaded with her whole heart, as did the Psalmist, when he cried: "*Clamavi in toto corde meo.*" St. Mark says that Christ went to the borders of Tyre and Sidon, "and entered into a house, and would have no man know it; but He could not be hid". This, according to Dr. Luckock, was the only time when He appears to have passed into heathen territory: for the account says later that He passed through Sidon. He had come for rest and seclusion after arduous labors; but His fame had preceded Him, and this sorrowful woman hastened into His presence for help. St. Matthew calls her a woman of Canaan, but St. Mark says that she was a Greek, a Syrophenician by nation. She approached Him humbly and, falling at His feet, besought Him for her daughter, who was "grievously vexed with a devil". Undaunted by His silence and by the unkindness of the disciples, she came closer and worshipped Him, saying: "Lord, help me." His reply, that it was not meet to take the children's bread and give to dogs, did not refer to the homeless animals that prowled about the streets, called *Kύνες*, a term of contempt: for He used the word which in the Greek means pet dog, *Kυνάτια*, and such were not excluded from the homes of the Gentiles. Seizing this ray of hope, she said, as it has been paraphrased: "Yes, let the full board be for the Jewish children, but let me be as the pet dog under the table, to partake of the crumbs of mercy that fall from it." Such faith and humility won her cause, for that very hour the evil demon was exorcised by the power of the Great Physician: and when she returned home, "she found the devil gone out, and her daughter laid upon the bed"—absolved, restored, made whole! Must we not believe that Justa and her daughter Bernice (their traditional names) remained forever faithful to the Master, who had brought light and peace to them?

The great lesson for us is the power of intercession. Not to pray for others is spiritual sloth. God expects us to bring down blessings upon the missions, upon those in sickness and peril, and upon the Church—her priests and her people. Do we realize the power of intercession? It is a dynamic force, beyond man's comprehension. But to bring about results we must be on fire with love and earnestness, as was this mother. This wonderful, God-given power for helping others is in the hands of the humblest suppliant, for winged by faith and love it enters heaven: and in answer to our prayers for the tempted, and those in peril, the forms of angelic beings will hover over them, and their widespread white wings will shield them from the fiery darts of Satan's hosts.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Second Sunday in Lent —St. Matthias	II Kings 24: 5-17 Ezekiel 18	Matthew 23	Daniel 6	Mark 7: 1-23
Monday	Jeremiah 24	Luke 7: 1-23	Daniel 7	Romans 1: 1-25
Tuesday	Jeremiah 29	Luke 7: 24-end	Daniel 8	Romans 2: 1-16
Wednesday	Jeremiah 34	Luke 8: 1-21	Daniel 10	Romans 2: 17-end
Thursday	Jeremiah 21	Luke 8: 22-39	Daniel 11: 1-29	Romans 3: 1-18
Friday	Jeremiah 37	Luke 8: 40-end	Daniel 11: 30-end	Romans 3: 19-end
Saturday	Jeremiah 38	Luke 9: 1-27	Daniel 12	Romans 4
Third Sunday in Lent	II Kings 24: 18-25; 21 Baruch 1: 19-2: 15	Luke 21: 5-24	Daniel 9	Heb. 9

THE first Old Testament lesson Sunday morning records the beginning of the fulfilment of Jeremiah's prophecy of the Seventy Years' captivity, which was the first lesson for last Sunday morning. Jehoiachin came to the throne in 597, during or just before the siege of Jerusalem by Nebuchadrezzar. He was a fatuous youth of eighteen who played at being a king for three months and then was dragged to Babylon at the head of prominent Jews of all classes, who thus constituted the first group of captives referred to later by Jeremiah as "good figs", and among whom apparently were Daniel and Ezekiel.

Once again God did what He said He was going to do. (See first morning lessons for First and Second Sundays after the Epiphany.) Jeremiah's appeal to the example of loyal Rechabites; his pleas for social justice; his holding out the offer of God's pardon; all were rejected with scorn. Truly "the sin of Judah was etched with a pen of iron and upon the horns of their altars." But the cool insolence of a Jehoiakim, throwing the leaves of the prophet's writings into the fire, was not going to stop God's truth from "marching on."

For the second lesson we have given our Lord's denunciation of scribes and Pharisees, ending with the lament over Jerusalem, not without the note of hope which also belonged to Jeremiah: "Ye shall not see me again until ye shall say, Blessed is he that cometh in the name of the Lord." (Compare Matt. 23: 37-39 with Esdras 1: 30-33.)

For the evening lessons, the book of Daniel is continued and the deliverance of Daniel from the lions' den is given, accompanied by our Lord's denunciation of lip service and of man-made traditions and doctrines, setting forth the necessity of purity of heart and deliverance from evil thoughts, rather than ceremonialism.

These lessons, one and all, seem to fit in not only with Lent in general but with the specific Eucharistic teachings of this particular Sunday. They set forth the inevitableness of the penalty of sin; the value and right use of divinely ordained discipline; the hope and promise of deliverance; and the absolute necessity of a pure heart. "This is the will of God, even your sanctification" (epistle). To this supreme end all providence is directed. Whether "adversities which may happen to the body" (collect) are averted, as in the case of Daniel, and the woman of Canaan (gospel), or permitted, as in the case of Judah and Jerusalem, the divine purpose is one and the same. Again, the Gentiles who are the instruments of God's discipline in one lesson are themselves the recipients of God's mercy both in the gospel and the Daniel story.

The week-day selections from Jeremiah belong between the events of this and those of the next Sunday.

To know one's own weakness—to know that this weakness involves sin, and yet to shrink from the needful effort, from cutting off the dangerous occasion—what is this but hypocrisy? To confess one's weakness, and the fall it caused, to seek for absolution and peace, and yet no change to follow—what but the hypocrite's false anodyne?—Rev. T. T. Carter.

BLUE MONDAY MUSINGS

By Presbyterian Ignoramus



NO man is more enthusiastic for Foreign Missions than myself, and because I do believe so earnestly in their necessity and their splendid success, I regret the more certain false ideals that I find sometimes associated with missionary appeals. Let me give one instance. In a recently published work I find this passage quoted with approval from Dr. Cornelius H. Patton's *The Lure of Africa*. It is a description of the visible triumph of Christianity in a certain Natal station:

"The chief was garbed like a city gentleman -- long black coat, starched shirt (!) and all the paraphernalia of civilization, with not a detail omitted, even to the necktie pin. He was a Christian and a highly prosperous man, being the owner of a sugar-cane plantation. The men wore trousers, coats, shirts, collars, and even a few neckties; the women, well-laundered calicoes, and wearing sunbonnets of brilliant hues."

But what has all this New England or Birmingham flummery to do with Christianity? Fancy putting a starched shirt on a chief of the Amazulu and boasting of it! The writer goes on to contrast the dreadful state of the heathen neighbors, unshirted, uncravatted, with never a "necktie pin" in the whole crowd. If they were dirty, as he indicates, it were well to teach them cleanliness; but no greater folly can be imagined than the endeavor to identify the acceptance of the Christian religion with the acceptance of Western costumes. With reverence be it said, our Lord and His Apostles did not wear trousers or long black coats. To turn a Zulu into an imitation American gentleman may be easy, but I am sure it is not desirable. Most excellent blunderers who tried the same thing in the South Seas were responsible for an enormous increase in the death rate from pulmonary and bronchial affections. A Samoan Christian in a lava-lava and a coat of cocoanut oil can praise God far more acceptably, I believe, than if he were garbed in cast-off white man's garments. Surely, if Christianity is the Catholic religion, it must preserve and follow innocent racial and national traditions, whether of costume or custom. It is a comfort to know that the first native Bishop in India keeps to his native dress and has not adopted the preposterous apron, gaiters, and shoestrings hat of his English brethren. I rejoiced to hear the eager, enthusiastic young priest in charge of a Western Indian mission describe the church he is going to build for his red men -- with never a Gothic suggestion about it, but on the lines of a "medicine lodge". The glory and honor of all the nations are to be brought into the City of God.

MR. FRANCIS A. LEWIS, appointed Fuel Administrator of Philadelphia, has recommended that many of the churches close up or combine during the time of coal shortage; and it is reported that when various ministerial associations, religious bodies, and individuals demanded that the saloons and breweries be closed first, Mr. Lewis denounced this as "unchristian conduct". I wonder why. Did you ever realize that it takes approximately a pound of coal to brew a pint of beer? Meanwhile, the great coal producers agree that alcoholic drink is responsible for slowing down the production of coal from 5 per cent. to 40 per cent., and demand a bone-dry nation. Why not? Speaking of conservation, have you noticed that the German Government has shut all the breweries, in order to save barley for food purposes, both for men and horses? What about our barley? In this connection I quote the words of Lord Davenport, when Food Controller, last year: "The bald fact is, that the barley, sugar, and other ingredients used in brewing are required for food. In fact, I may say it is really a question of Bread vs. Beer."

THIS IS POWERFUL, is it not? It is by J. H. Knight-Adkin, a captain in the Gloucestershire Regiment.

"THE LOOM"

"Riding back from Caudebec through autumn night and rain,
Through colonnades of Norway pine that fringe the Norman Seine,
I heard a wild-boar grouting, I heard a lone stag bray,
And—I heard the muffled mutter of the great guns far away.

"The clitter-cloak of the horse's hoofs along the forest trail,
The sawing of a withered branch that felt the rising gale,
The creak and groan of leather — and over, under all,
That never-ending murmur with its half-heard rise and fall.

"Then, as a wan and watery moon gleamed thro' the driving rain,
The forest turned upon itself like a woman in her pain.
The shadows gathered shape and form, and, monstrous, in the gloom
Of groves that knew the Elder Gods, I saw and heard — The Loom.

"Its whirring wheel from earth to sky bore warp and woof of weald,
Its distaff wove the dooms of men, its phantom spindle veered,
While the wandering wind that walks the world came walling thro' the trees
And the hair upon my head stood up, the horse flinched 'neath my knees.

"For I knew the Gods behind the Gods, the Gods of an older day,
The Norns who were ere Odin was, whom Ragnarok cannot slay:
And I was the child of an ordered world and followed the Nazarene,
But their spindle-song sang, 'Christ is dead with all that He seemed to mean.'

"And the old fierce Gods have come again, the Gods of pride and might,
Whose lips are slow and feeble to bless, but whose hands are heavy
to smite,
Who, desperate, rule the world for a while in dread by fear of the sword,
With the hopeless fates behind their power and doom at their council board.

"The White Christ walls in Nibelhelm and never shall rise again,
His Saints are dumb and in their stead ride the 'Choosers of the Stain'!
And my heart grew cold within my breast as the shapeless shuttle whirled,
For ever the whisper of distant guns was their songs' over-word.

"But, as I shook in the saddle there, I signed myself with the sign,
And a new heart grew within my breast and my blood warmed us
with wine,
I tightened my knees on the saddle-flaps and straightened my back
and called:
'For all the weight and woe of your weald I am not yet appalled.

"'For I have been in the Ditches of Death and I have seen men die,
Your warp and woof may darken the earth but they cannot hide the sky,
Ye may grind men's bones and rive their flesh and pound their works
into dust,
But Christ on the Cross of Calvary is the sword our souls shall trust!"

"The black boughs swung against the sky, a sudden rain-squall blurred
The half-seen vistas of the pines — at speaking of the Word
The Sight had passed — and as I rode I saw by Mailleale
A road-side Calvary stand clear against the dawning day."

IT IS INTERESTING to note the language of Canadian papers in commenting upon the Premier's stoppage of the importation of liquor into Canada, and his promise to prohibit its local manufacture soon. "A big and bold thing," says the *Toronto Globe*; probably the permanent end of the main "cause of riotous living, of national waste, and of social demoralization and misery", says the *Montreal Mail and Empire*; "the greatest step ever undertaken in social reform in this country", says the *Ottawa Citizen*. All the nine provinces except Quebec are already as "dry" as provincial legislation can make them, and Quebec has been conquered by the prohibition forces so fast that by next summer the only notable "wet" spots would be Montreal and Sherbrooke — even Quebec City having voted to oust the saloon. Outside the Dominion, Newfoundland went "dry" a year ago.

CONFIRMATION OF DEAN HENSON TO THE SEE OF HEREFORD

Objection to His Consecration Continues

A COUNCIL FOR THE DEFENSE OF MARRIAGE

The Living Church News Bureau
London, January 28, 1918

THE confirmation of Dr. Hensley Henson, Dean of Durham, to the see of Hereford took place last Wednesday at the historic Church of St. Mary-le-Bow, Cheapside (*Sancta Maria de Arcubus*, as Old Bow Church was officially called in ancient days), where from time immemorial the confirmation of a bishop-elect in the ecclesiastical Province of Canterbury has been held. Lord Parmoor, acting on behalf of the Archbishop and Metropolitan as vicar-general of the province, presided.

The ceremony of Confirmation, in the present melancholy state of bondage of Holy Church to the State as riveted by Bench and Bar, has again been shown to be in essence but a mere legal formality, evacuated of all serious meaning and utility for Churchmen objecting to a bishop-elect on doctrinal grounds, or on account of other disqualification from a spiritual point of view.

Objections to Dr. Henson being episcopally confirmed were lodged with the vicar-general in chambers at the vestry before the proceedings in the church began, by a firm of solicitors representing two residents in the diocese of Hereford, the Rev. Dr. Hermitage Day, of the Cathedral city of Hereford, the accomplished antiquary and writer, and perhaps the best-known priest in the diocese, and John Riley, Esq., D.L., J.P., of Putley Court, Herefordshire. The objections, almost identical in terms in both documents, dealt with Dr. Henson's published views concerning our Saviour's Virgin Birth and Resurrection, and on the value of Holy Scripture. Dr. Day also objected that the Bishop-elect was "not a prudent and discreet man, and was not and could not be at all useful and necessary to the Cathedral Church of Hereford". Lord Parmoor's decision was the same as he gave (when he was Sir Arthur Cripps) at the confirmation of the present Bishop of Oxford to the see of Worcester in 1902, and which was regrettably upheld in that contested case by the King's Bench Division of the High Court. In the *Hampdon mandamus* case in 1848 the old Court of King's Bench was equally divided on the rights of objectors on doctrinal grounds to be heard at confirmations of bishops-elect. His duties, said Lord Parmoor, were of a ministerial nature, and he was not entitled to consider objections of the kind raised. Any steps which were then taken ministerially had no effect whatever, he added, on any steps which might be taken and which might be desired to be taken outside or in any other way.

The confirmation, in the present restricted and cold, dry form prescribed by law in the Gore case, was then proceeded with in the church. The solemn petition in the Litany—which forms the religious part of the ceremony—that we may be delivered from "all false doctrine, heresy, and schism", must have sounded strangely in the ears of some of those who were present on this occasion.

The Archbishop of Canterbury's decision to proceed to the consecration of Dr. Henson as Bishop of Hereford, despite the acute controversy and most grave issues at stake, has not caused the opposition to collapse, as was confidently and somewhat cynically asserted in some quarters that it would. On the contrary, the vast movement of influential dissent and protestation has gathered momentum and increased support; more bishops have signified to their metropolitan that they can take no part in the consecration. But, alas! there has been one conspicuous desertion from the ranks of Dr. Henson's opponents, and from a most unexpected direction. The Archbishop's reply to the Bishop of Oxford's strong protest and Dr. Henson's mere general disavowal of the truth of the charges made against him, have had an extraordinarily curious effect upon the Bishop of Oxford himself, and he has withdrawn his protest in a letter to the Archbishop. This prelate's *volteface* is as mystifying as it was unthought of. The Bishop of Winchester and the Bishop of Exeter have both declared their intention to take no part in Dr. Henson's consecration. The Bishop of Birmingham has arrayed himself on the side of Dr. Henson, although he has been memorialized by the two Archdeacons and about 140 of the clergy of the diocese not to take part in the consecration.

Lord Halifax has informed the Archbishop of Canterbury that the English Church Union is about to transmit to him a memorial signed by a large number of Churchmen and Churchwomen, in relation to the nomination of Dr. Henson to the see of Hereford. The petitioners are "compelled to inform your Grace that we are constrained to reconsider our whole position in regard

to the conditions under which it appears the Church of England is now governed, and to the continuance of those relations with the State, which have made such a nomination to the episcopate possible".

Arising out of this controversy, and in view also of the anxieties aroused by previous ecclesiastical nominations and appointments by the State, the Central Church Committee for Defence (of Establishment), at a meeting last week, passed a resolution recording its conviction that the Prime Minister should constitute at once a consultative committee of Churchmen to advise him in the exercise of Crown ecclesiastical patronage. Never before has the Central Church Defence Committee taken such a step as this.

A notable meeting has been held in London to form a large and national Representative Council for the Defence of Marriage and to elect an executive committee. The meeting was called by the Archbishop of Canterbury, but, in his absence, the chair was taken by the Duke of Northumberland.

Among those who supported the Duke on the platform were the secretaries of the English Church Union, the Churchmen's Society, and the Church Reform League; Lord Parmoor, Monsignor Brown, and Mrs. Boland, representing confederations belonging to the Roman Church body; Dr. J. Scott Lidgett and Sir Robert Perks, representative Protestant Dissenters, and the Right Hon. Walter Runciman, M.P. The composition of supporters in the body of the hall was also remarkably representative of the religious forces of the nation.

A soldiers' Prayer Book for the Serbian Army has been compiled by Father Velimirovic from the authorized manuals of the Orthodox Eastern Church.

The S. P. C. K. has not only undertaken the publication, but has made itself responsible for the cost of the beautifully printed book, which contains reproductions of some well-known icons and pictures. The cost of the first edition of 10,000 copies will be about £500. The books will be sent as a free gift to the Serbs at Saloniki, Corfu, and other parts of the Mediterranean area. A specimen copy will be sent to all who subscribe to the cost of production.

J. G. HALL.

FATHER AND SON

One of our widowed and most devoted clergymen lost his boy last month, who was shot in the trenches in the German attack at Cambrai, France.

"Your brave son was killed and interred at the front"—
Was all that the message said.

My poor, shocked heart must bear the whole brunt;
For his mother had long been dead.

I thought of the time when a wee little child,
Lifted high overhead in my arms,
He cried, "Daddy, more!"; looked down and smiled.
The mem'ry still stirs me, and charms.

Now in France, "No man's land", so dreary and bare,
Shrapnel-swept and where no one can live,
Swiftly buried, perhaps without chaplain or prayer,
He gave life; what more could he give?

So sometimes I laugh, and sometimes I cry,
When I think of his far unmarked grave.
Why should my boy be slain? O God, tell me why!
He was all that I had and so brave.

His mother, God bless her, was spared this sharp pain.
How surprised when she saw her boy come:
Did he hasten to her the night he was slain?
Did he tell her of me and our home?

It was right he should go: it was right he should die;
But his faint voice I hear as of yore:
"Put your hands up in prayer; we are both, Dearest, nigh";
"Look above, Daddy, more and more."

JAMES HENRY DARLINGTON,
Bishop of Harrisburg.

January, 1918.

"THERE MAY BE a cloud without a rainbow," some one has said, "but there can never be a rainbow without a cloud." The clouds of life bring the bow of God's promise, if the dark ways in which we are called to walk are the ways in which He has set us, and not those into which we wander through our own perversity and folly.—*Waterbury American*.

Spiritual Aims of the Army Y. M. C. A.

By the Rev. FRANCIS S. WHITE

Y. M. C. A. Secretary at Camp MacArthur, Waco, Texas

IN the weeks and months preceding the commendable drive just made by our Church for the War Commission Fund of one-half million of dollars, I have read with great interest, and sometimes with a trace of resentment, statements made by various of our clergy about the work of the Army Young Men's Christian Association, in which the attitude has apparently been taken that the work and aim of the Association are primarily if not solely those of social welfare and recreation. How much of this attitude is gratuitous assumption and how much is the result of observation and experience, I am unable to say. But after six months of work as a secretary in the Army Work of the Y. M. C. A., I am not willing that this assumption should longer go unchallenged.

The Y. M. C. A., as an institution, is an organization of laymen, and so it should be, and ever will continue. But by its charter, and by its leaders, all the workers in that institution are expected to lay chief emphasis on the spiritual aim of trying, by every legitimate means, to lead men to Jesus Christ. If in times of remarkable material expansion certain Association workers seem to have overlooked this aim, let us remember that they may not yet have caught the vision of their leaders; and in our judgments let us also recall that such are not the only groups of Christian men which have fallen under the sinister spell of material prosperity. In spite of a low spiritual performance on the part of some men, the fact remains that the expressed aim of the "Y" in all its departments is, through friendly association, to help men decide for the Christian life and ideals; and, if they so decide, to try to help them further to maintain a life consistent with such decision, by urging them to unite with churches, and do some form of constructive and positive Christian work.

The Army Y. M. C. A. sprang into being as an answer to the great and impelling need for help in maintaining, amidst abnormal surroundings, the ideals and aims of a normal Christian home. This need was recognized by the President of the United States and the ranking officers in army and navy as so important that they gave the Association a distinct place in the army and navy camps and programmes.

Like the civilian "Y", the Army "Y" is primarily an organization of Christian laymen; but in the great drive for secretaries, to carry on an emergency war programme, the Association has gone to the clergy and ministers of various religious bodies, and has solicited their help. So that to-day the Army "Y" has in its ranks not only laymen who will be capable of handling in Europe the canteen or post exchange work, which General Pershing has asked the "Y" to undertake, and which will involve the accounting of more than \$40,000,000 a year, but also many prominent pastors who have been temporarily relinquished by their congregations, or who have given up home and positions of influence to serve their country in this particular field of endeavor, and with the intention of doing specifically religious work. And what is worth noting in this connection is, that the War Council's Bureau of Personnel has announced that it will employ and utilize only such laymen as will see opportunities for spiritual work in connection with canteen activities.

I am not familiar with the practices of all Army Y. M. C. A. workers, but I do know what directions are being given by the War Council, and I beg to inform your readers that all applicants are being warned that unless they are willing to do personal religious work, in connection with their specific duties, they had best not apply for a secretary's position either at home or abroad.

At the beginning of the war the National War Work Council was swamped by the demand for secretaries. Its bureau of personnel may have accepted, and doubtless did accept, as workers in army camps, men who, in matters spiritual, were fledglings and whose attitude toward the Christian aims and work of the Association were colorless and perhaps worse than that. While my own opportunities

for personal observation thus far have been limited to Camp MacArthur, I cannot believe that from the angle of spiritual activities our work as a camp is unique; and I here wish to bear witness to this fact — that of the nearly one hundred men with whom I have been in contact, during these six months of Army Y. M. C. A. work, I have not met more than three who were lacking in spiritual vision, enthusiasm, and experience; and those three were youngsters who should have been finishing their college courses; young men of fine moral character who had been rejected for army service and, being anxious to do something for their country in this crisis, had come to work in Camp MacArthur for the period of the war. All of the others, according to their ability and opportunities, have been daily doing specifically Christian work; some of them, with rather remarkable results.

I wish I might claim your space for a recital of certain spiritual transformations which in their way are as interesting as any of Harold Begbie's recorded experiences. Then, too, I would like to bear my witness to the constant, persistent, unexciting, untheatrical efforts daily made by numbers of our men to lead their soldier friends and acquaintances to Church attendance, Bible study, daily prayer, resolutions to abandon profanity, impurity, and other deadly sins. Daily, and I might say hourly, are these efforts being carried on, outside of drill hours, in the company streets; at the desk; in occasional walks and chance talks; by definite appointment; or by apparently casual meetings, which have been planned as warily as a fisherman casts his fly for the lurking trout or bass.

In all these efforts the workers are urged to seek the help, coöperation, and advice of chaplains, camp and local pastors, and visiting religious speakers. And personally I have been greatly helped by each of these agencies. In fact, there cannot be too many spiritual agencies at work in these huge, man-made, man-filled cities, where there is no outward and visible sign of a meeting-place dedicated solely to the glory of God and the edification of His children. The nearest thing to such a building is the Y. M. C. A. Hut, but these huts — "shacks" is more descriptive of them, rough as they are — are meant to be considered and treated as places where everything, even the movie, is offered men in the name and the spirit of the Friend of All Sorts and Conditions of Men.

Let me tell you of a day in our building which is typical of the day's work in all the buildings at Camp MacArthur — and, when I have finished, see if the assumption that "the Arm of the Church", which the "Y" has been called, is only or primarily a secular arm.

We are called at the regular rising hour of the soldiers; after mess, physical setting-up exercises, and the cleaning of our building and our personal quarters, we assemble for common worship and conference, where the scripture is read, a prayer is offered, and the day's programme of activities is discussed. At some of these morning conferences I have heard the most spiritual prayers from some of the workers that it has ever been my privilege to share. After the conference we spend fifteen minutes each day in discussing the questions of sane personal evangelism; submitting for common discussion some of our experiences which have proven successes or failures, and seeking to find out why they were such. Each secretary then is admonished not to omit what in our Church we would call his "Meditation", but which John Mott calls "The Morning Watch", and to which we are bidden to give at least one half-hour each day. After this we take up our respective duties for the balance of the day. One of my duties is writing money orders. Unless a rush is on, I have found that this affords me many opportunities to speak to men, and I know that because of these talks I have had with men, at this one task, twenty young fellows promised to make their confessions at Christmastime to the Roman priest or the Roman chaplains; several men were baptized, two were confirmed, and a score joined some church in Waco

or became members of the Bible class, or promised to "kwit kussin'". Other secretaries have had even more wonderful results.

Every day certain secretaries in turn go to the regimental infirmaries, where the opportunities for speaking the word that convinces or convicts are only limited by the number of the patients and the speaker's love of souls. Each secretary has certain days to visit certain company streets for material for Bible classes. Every night we all are in the building unless we have a Bible class to supervise. One of my classes met in a side room and studied the lesson by candlelight, while the movies were going on in the main room. Lately, at 9:30, we have a public evening prayer service lasting from five to eight minutes—hymn on the screen, some verses of scripture, a brief prayer, the Lord's Prayer; then the lights are on again and we all have opportunities for personal interviews with the fellows here and there in the building; each man as he is able trying not to go to his room at night without having had at least one personal interview about the Christian life with a soldier acquaintance. And all this, not on Sunday only, but every day of the week except "the day off", which each secretary is expected to have once a week.

This religious work is also the main topic at our camp weekly conferences of all the secretaries.

No, Mr. Editor, the Army Y. M. C. A. does not lay primary emphasis on canteen work, and boxing matches, and movies. These are not unattended to, but they are utilized as opportunities to prepare for those friendly approaches which the secretaries expect to make later in the spirit of Him who said "I call you friends".

This is the *raison d'être* of the Army Y. M. C. A.: to bring home in a normal way to the men we can touch by eye, or ear, or hand, the fact that we want them to leave this country daily praying, daily Bible reading, and, if they have been brought up that way, regular and faithful sacrament-receiving Christian soldiers. And we try to do all this work in a happy, friendly, unostentatious manner.

A WAR LENT

BY THE REV. G. ASHTON OLDHAM

LENT is at hand and surely there could not well be a Lent more needed or one which should be more gladly welcomed and conscientiously used than the first Lent of the War. God grant that it may also be the last! Whether that is to be or no may possibly depend on the manner in which we Christians make use of this holy season.

"God sitteth above the waterflood: God remaineth a King forever." Despite all secondary and proximate causes and conditions we Christians must believe that the duration of this terrible holocaust is in His hands. Possibly its cessation is dependent on us more than we realize. "God loves to look down from Heaven," says St. Augustine, "and see His children on their knees." Possibly that is what He is waiting for now. As a wise economist, He can not be satisfied until the moral and spiritual gains are in some degree commensurate with the tremendous cost in life and treasure. Such gains have not yet appeared, nor will they until each individual disciple of Christ, wherever situated, realizes the part he has to play. "Turn ye unto me," is God's call at this season, and as it has been uttered year by year it has fallen on deaf ears. Now, when through the trumpet blast of this terrible war He again utters it, shall it still go unheeded?

Let us ask this, not of the Church in general, which is only a sort of abstraction; not of the other people we know; but of ourselves. Let each one say to himself: This war is being prolonged, my brethren are suffering and dying, because God is waiting for me to get down upon my knees. Through my brother's blood to-day, as through the Blood shed upon Calvary, He is calling me to forsake all worldly and selfish standards and return in penitence and humility to my Father's house.

Spiritual forces, in the last analysis, are to determine the duration and results of this war. Let every Christian repair to the Church's armory and learn again the use and value of his neglected weapons. Let him take up in earnest the spiritual combat within his own soul with faith enough to believe that *there* the great issues of the Universe must be

settled, and that just in so far as there they are settled right he will hasten the coming of the immortal reign of justice and peace, the Kingdom of God.

MISSIONARY BULLETIN FOR FEBRUARY

AGAIN the time has arrived to consider apportionment matters for the current year. Already three months have gone and, compared with the receipts for a similar period a year ago, the condition is as follows:

	Last year.	This year.
Parishes	\$132,085.18	\$113,964.09
Individuals	13,789.72	16,828.40
Sunday Schools	3,069.69	1,724.36
Woman's Auxiliary	20,750.96	22,058.65
Junior Auxiliary	513.48	933.92
	\$170,209.03	\$155,509.42

This comparison shows a decrease at the present time of \$14,699.61 from the receipts of last year. But a decrease in the first three months of a fourteen month period, provided it grows no further, is not in itself alarming for ample time remains to recover.

In the present year of grace the opportunities before the Church are so immense that she is challenged, as never since history began has she been challenged before. Everywhere the mists of ignorance and oppression are rolling away. Nations, waking from the night of medieval barbarism, turn eagerly toward the dawn, and the flames of the Church's lamp must burn very brightly if she is to show them the way. And unless the rays are strong enough to penetrate into the farthest corners of the world, what then? We shall have failed in our greatest opportunity; have proved ourselves unworthy of our trust, unworthy of our men who have given all they had and gone forth to face death for our ideals.

But we shall not fail. Once the people of our country realize that a need is vital, there is no question of their refusing to meet it. Our bill is high this year, higher too, probably, by \$200,000 than we expected it to be, because by so much has the war increased the rates of exchange for the China Missions. But the work is imperative and the bill must be paid. We ask you to help us, men and women of America, with full confidence in your answer. You have never failed us; you will not fail us now.

GEORGE GORDON KING, *Treasurer.*

IN TIME OF WAR

How long, O God, shall nations lift up their hands to war?
How long shall we look fondly Thy Kingdom's triumph for?
How long shall kings and armies defeat Thy reign of peace—
Until Thy voice in thunder shall bid their strife to cease?

The pomp of martial triumph, the cult of armed might,
Sways peoples who still cherish a creed of pagan night.
The dawning of Thy Kingdom—the thousand years of peace—
Breaks slowly on the watchers from war who seek release.

The fountain-head of conflict (man's hate of brother man—
The greed that knew no bounding, whence floods of envy ran)
Dries slowly in the splendor that streams from out Thy throne,
Whose radiant light shall wither all fruitage but Thine own.

The seed of crude ambition, the lust of pelf and power,
Has borne its deadly harvest in this unholy hour;
Lord God, arise with healing and bring the world Thy peace,
Hate turned to love of brother, fraternal joy's increase.

Allay the greed of mammon, relax the straining hands
That grip the sword of conquest, and crimson peaceful lands—
Till crowns and scepters perish, and all the brood of hell
Who drive brave men to slaughter Thy justice shall dispel.

Till nations leagued with nations to work the will of all
Shall beat their swords to plowshares, and Thee their Father call:
Thy justice vindicated, Thy righteousness made sure,
Thy Kingdom come in triumph, through ages to endure.

FRANK MONROE CROUCH.

WHATEVER MAY be Christ's silences to those who deserve them, He is never really silent to those who desire His salvation, and bear His cross, and trust His love. It is easier for the sun to fall out of the sky than for Him to be hard, or cold, or indifferent to the humblest soul that seeks His face.—*Bishop Thorold.*

SUDDEN DEATH OF CHARLES G. SAUNDERS

"LAWRENCE, MASS., February 19th.

"THE LIVING CHURCH, Milwaukee, Wis.

"Charles G. Saunders of Lawrence and Boston passed away suddenly Tuesday morning, February 19th, in Boston."

THE above telegram from the Rev. Arthur W. Moulton reaches THE LIVING CHURCH as the final forms are being made up.

Mr. Saunders' departure will be deeply lamented by a large part of the membership of the Church, who have known of his activity in many fields of Church work. Born in Lawrence seventy-one years ago, and graduated from Harvard in the class of 1867, he had practiced law and Christianity from that time on in the city of Boston. He was appointed by the General Convention of 1892 a member of the Commission to Revise the Constitution and Canons of the Church, and since 1895 he has himself been a member of the Convention. He was a delegate to the democratic national convention in 1896, and in the same year became a member of the Standing Committee of the diocese of Massachusetts. In many other ways he deserved and received honors both ecclesiastical and civil.

A LETTER FROM BISHOP McCORMICK

WRITTEN from Paris under date of January 11th, there comes to THE LIVING CHURCH from the Bishop of Western Michigan a letter in which he tells of his own spiritual duties and briefly sketches the activities of other bishops and priests with our forces abroad. It follows:

"I am sending to the War Commission extracts from letters received from our boys, acknowledging the Christmas cards which I sent to all of them in the name of the Church. Some of these extracts may, I hope, be published. I may here say that they all express gratitude that there is a representative of the Church to whom they may come, and they all express an eager desire to take part in the familiar services. One of the men, whom I had recently confirmed, a cadet in an aero squadron, sent me a picture of himself and his chum as they stood under the blades of their plane, and said: 'I am indeed thankful for the honor of being confirmed by you, and it is my sincere desire that I shall daily increase in the Christian Faith. I hope I may occasionally receive a message from you that will enable me to see the light more clearly and to help me in the struggle to keep in the straight and narrow path.' Another flying cadet, to whom I had just sent a jacket and socks, writes: 'Though I come from a long line of good old Methodist ancestors, I'm sure I've taken a long stride toward becoming an Episcopalian. I am very grateful for the package which came yesterday. The cold weather handed out here within the past few weeks came as a surprise to most of us. I hope you may soon visit this camp again. It isn't often we get any religious services here, so one can be sure they're appreciated when they come.'

"Last Sunday, in one of the great aviation instruction centers, I had a service attended by 410 men, over ninety of whom made their Communion. I also confirmed a young cadet from Christ Church, New Haven, and I spoke in the Y. M. C. A. Hut on Saturday night to about 800 men. This week I had a service at Red Cross Military Hospital No. 3, in Paris, which was attended by the staff and many of the nurses and orderlies and by all the patients who were able to come. From this same hospital, last week, I had my first burial service, a lieutenant of engineers from San Francisco, who died from pneumonia.

"The Rev. Sherrard Billings has arrived and we have assigned him to the chaplaincy of the three Paris hospitals now operated as American Red Cross Military Hospitals Nos. 1, 2, and 3. The Rev. J. M. Groton of Jenkintown, Pa., has also arrived as chaplain of Base Hospital No. 32 (Episcopal Hospital of Philadelphia), and Bishop Francis has also arrived as chaplain of the Indianapolis Base Hospital. Within the last week I have been asked to attend to many different needs of the chaplains, such as typewriters, mimeographs, portable altars, Communion wafers, and always books. I only wish that we could provide these things as rapidly as they are needed, and that we could meet the greatest necessity of all, namely, automobiles and the gasoline with which to run them.

"In a letter from Vice-Admiral Sims, he says: 'I hope to be able to see you the next time I visit Paris. I am sure you will be able to do good work among our people of both army and navy over here.' Thus it will be seen that the overseas activities of the War Commission are recognized and appreciated, and that the Church was abundantly justified in this undertaking. Like

America herself, we were a little late, but, again like America, we are now on the ground, and we will see it through.

"Bishop Israel leaves this week for a trip which may take him into Italy, and Bishop Brent is working on a full schedule for the Y. M. C. A. Commencing about January 17th, I am to make a tour of the camps, including, about the last of the month, a trip within the English lines.

"The minutes of the December meeting of the War Commission assure me that the Church at home is thoroughly awake to her tremendous responsibility, and that we are ready to do our share in providing for our men both at home and abroad. For this we may indeed be thankful, and we must be prepared for the increasing strain of the next few months, a strain on Christian hope, and Christian faith, and Christian love that can be borne only through the help of Christ Himself.

"In concluding this letter, I may ask you to urge the clergy to let me have the names and military designations of the men from their parishes as rapidly as they come over.

"Yours sincerely,

"JOHN N. McCORMICK."

DR. NEALE AND SACKVILLE COLLEGE

WRITING of the papers relating to the late Dr. John Mason Neale in THE LIVING CHURCH of January 19th, the Bishop of Vermont, the Rt. Rev. Arthur C. A. Hall, D.D., states that the illustration on page 391 described as "St. Margaret's Orphanage and Chapel, East Grinstead", shows not the orphanage, but the gateway with the chaplain's house on one side and the gardener's on the other. "I have stayed so many times in the chaplain's house," he writes, "for a week or two at a time, while conducting retreats, that I know well the gateway with the chaplain's quarters on the right side and the gardener's on the other. The children are coming through the gateway, not out of the orphanage."

Bishop Hall then adds this interesting reminiscence of Dr. Neale: "I should like to tell you of the only time I heard Dr. Neale preach, the day I left school (Brighton College), Lady Day, 1865 (a year and a half before his death). It was the occasion of the opening of the temporary Church of the Annunciation, Brighton, one of Arthur Wagner's offshoots from St. Paul's. Dr. Neale read his sermon from little scraps of paper like the insides of envelopes held close up to his eyes. His text was Esther 7: 8: 'As the word went out of the king's mouth, they covered Haman's face.' He began in characteristically paradoxical fashion: 'Unhistorical as people may call it, there is no book in the Old Testament, save the Song of Songs and perhaps the prophet Isaiah, so full of evangelical teaching about our Lord and His Church as this despised book of Esther'; and then went on to expound (of the Annunciation): 'As the Word went out of the King's mouth, they covered the adversary's face.' It was just after one of the civil judgments in the Colenso case had been delivered, which upheld Colenso's claim to endowments, etc., and Dr. Neale (his head covered with matted black hair that looked as if no comb could go through it, and his forehead all covered with bumps of learning) turned to the clergy in a little apsidal chancel round the altar, and adjured them never to celebrate the Holy Eucharist, as he never did, without remembering the brave and afflicted Church in South Africa. (This of course was before the First Lambeth Conference and all the controversy there about Bishop Gray's procedure.)

"Little papers were distributed to all the congregation as we went out, with 'a memorial of the Church in South Africa', an antiphon, versicle and response, and collect, evidently drawn up by Dr. Neale. The antiphon, if I remember rightly, was Isa. 62: 6-7."

Bishop Hall recalls also that though Dr. Neale, like Keble, was singularly left out in the distribution of any honors that the Church could give, he was yet a Canon of St. Ninian's Cathedral, Perth, as Keble was an honorary Canon of Cumbrae, and thus both were recognized in the unestablished Episcopal Church of Scotland if not in the established Church of their birth and life.

HE IS in the thick of the strife Himself, smiting down the foe, and making His victory ours in its wonderful results. Our secret of triumph is to be close to Him, the Conqueror, and wholly on His side. The more we call God in, the more surely and wholly shall we cast the tempter out.—Bishop of Durham.

DR. CABOT IN LONDON

OUR former correspondent in the diocese of Massachusetts, now doing his "bit" with the Y. M. C. A. in London, writes most interestingly from there under date of January 25th:

"Ever since embarking at an American Atlantic port, over two months ago, to sail for England, I have had such a wealth of experiences that when asked to write of my impressions, it seems possible only to mention a few, chosen at random and jotted down in rare moments of leisure.

"The voyage itself, so very different in conditions from peace times, might well take several columns. Another difficulty besides this embarrassment of riches, lies in the fact that this world war is on such a huge scale, it seems beyond any but a superman to grasp its many aspects. All I can attempt, therefore, is to speak of a few things, individualized for me, little glimpses, so to speak.

"First and most delightful is the cordial, ungrudging, fraternal spirit that seems to meet one from all classes and in all places. Some of us Americans have felt that our country should have declared war sooner, or at the very least begun to prepare herself for the possible coming of war. If the English think so, they do not say so, but with extraordinary unanimity welcome our advent. Often I hear them talking when they do not know that an American is present. My impression in this respect is confirmed by American friends here, with whom I have talked. But they expect great things of us. As a Canadian 'Tommy' said to me only this morning, with pardonable pride, 'The Americans are like the Canadians, they will fight just as well as our men, and you know what our boys have done.'

"A second great impression is of the wonderful spirit, which no one word perfectly expresses. Perhaps if one combines bravery and cheerfulness one can get the idea. I have spoken with so many whose relatives have been killed, and one and all show this marvellous, heart-moving spirit. All I can say is that it brings tears to one's eyes, and yet that one smiles, with these mourners, at the same moment. As a lady who has lost several of her nearest and dearest said to me the other day: 'We plan what we shall do "after the war", but most of those with whom we did things before the war will not be here then, so plans seem very strange.'

"My week-day work is chiefly as American representative on the Y. M. C. A. International Hospitality League. This is a new Y. M. C. A. activity, aiming to supplement the huts and to reach soldiers who do not go to the huts. At Christmas the League provided over three hundred soldiers with invitations to spend the day and often the next day also in private families. We get practically no Americans, as they are not in London much, but over-seas men of the British Empire. I have talked at length with a great many of these men from all the dominions and colonies (including a Maori from New Zealand and a Dutchman from South Africa) and have found them a surprisingly fine, interesting, and intelligent lot of men.

"What about the Church? I have the privilege of celebrating several times a week at St. Mary's Church, Graham street, London, of which the Rev. H. Whitby is vicar. Several other young priests are associated with him there, including the Rev. Maurice Child, who is a chief figure in the splendid work of the 'Society of SS. Peter and Paul, publishers to the Church of England'. St. Mary's is one of the most wonderful churches in the whole Anglican communion — the spirit of devotion must impress even the most Protestant person. Imagine a parish of 1,500 communicants, with about five hundred communions every week! That is much more impressive than finances. The Liturgy there is rendered in a frankly and avowedly Roman method and the atmosphere is Roman.

"There is another church I have visited, St. Saviour's, Hoxton, in the poorest part of London. You would never know that it had any connection with what is ordinarily called Church of England, and no doubt most of us would not admire the images as works of art. But I can truly say that the people — loads of little slum children, sitting around on sand-bags (used in case of an air raid); fine Boy Scouts, sweet-looking girls and young women, impressed me with their Christian love and devotion as no other congregation I have ever seen. And yet this parish is under the Bishop's ban. Perhaps that gives it just the one needed element to convince us that it is doing Catholic work! Of course, these parishes are 'very extreme'. Once it was very extreme to wear a surplice, again later it was very extreme to pray facing the altar. Those things are commonplaces to-day, and if the ways of St. Mary's and St. Saviour's will produce the results elsewhere that they do here, why the sooner the rest of us follow on and catch up with the 'extreme', the better.

"As to religion and the Church in reference to the people as a whole, I would speak cautiously, but my impression is that the religious people go to church more, although as a whole the people

do not. They may be in a sense more religious, but that is not the Church sense.

"America needs to realize that there is a terrible war weariness everywhere over here, after nearly four years of this struggle. The burdens and problems of every country steadily grow heavier and harder, and they rest on wearied shoulders. Hence there is a tremendous opportunity and responsibility for us, the newcomers.

"Let us pray that we do our full part, with a good will and speedily.

"JOHN HIGGINSON CABOT."

THE BROTHERHOOD'S GROUP SYSTEM
IN THE CAMPS

THE groups are being formed. They are making their presence felt. The campaign inaugurated by the Army and Navy Department of the Brotherhood of St. Andrew to promote righteousness in the National Army is in full swing.

It is an admirable system, this of enlisting the enlisted men to work among their fellows. It supplements the work of the chaplains. It reaches down into the heart of the army, for the quietly spoken word, the example set by comrade to comrade, has a telling effect. The average man is imitative by nature. He adjusts his life according to the company in which he finds himself.

The group system is important because it keeps the enlisted men in touch with Christian workers. Troops are constantly on the move. In army life, no man knows what a day may bring forth. Orders come suddenly and men are shifted from cantonment to cantonment, from naval station to naval station. The camp secretary loses touch, and for weeks, perhaps, these shepherds do not hear from their charges.

But the men cannot escape from their own comrades. When a company moves, the group moves with it. And wherever it may go, even to far-off France, that little band of personal workers goes with it. The chaplain, the camp secretary, may be left behind, but the spirit of the Living God, as embodied in that little band of Christian men, is ever present.

Gordon Reese, camp secretary of the Brotherhood of St. Andrew at Quantico, Va., tells of a case in point. One of his groups got away from him. The men were sent elsewhere, to parts unknown, and not heard from for weeks. Then came a letter from the leader of the group. He said the censorship was very rigid, that nothing might be written about their location, routine, or daily life. But the group was at work.

"Our little group was planning a walk this afternoon," he wrote. "We were going to find an outdoor church underneath the palm trees."

Imagine that group of boys in khaki worshipping under the palm trees at that Southern naval station.

The young marine said they were so busy with routine duties that little time was left for Christian work, but he intended "to see Sergeant B—— to-morrow and talk over our plans."

"This Sunday there were no services in the camp," he continued. "I understand there will be some sort of worship next Sunday. The services on the boat were Roman Catholic. George and I attended. We didn't understand much about the mass, but the chaplain gave us a good talk afterwards."

In conclusion, he wrote that the moon was so bright that they write their correspondence in the evenings without using candles.

The spirit of the Brotherhood of St. Andrew will go wherever the National Army goes. Under the palm trees in lands washed by Southern waters; on the alkali plains of the Mexican border; on the beautiful Pacific coast; in war-torn France; it will go marching on. The groups are being formed and the leaven of righteousness is at work.

"THE LIFE hid with Christ in God" is a life meant for daily wear. It is meant, it is made, to be lived out in its sweet, cheerful, hallowed brightness, "at all times and in all places." Everywhere and always that contact is to bear fruit.—*Bishop of Durham.*

A CALL FOR UNITED PRAYER FOR THE MONTH OF MARCH

THE General War-Time Commission of the Churches, at the request of the War Commission of several communions, sends out a call to the Church throughout the United States for the joint observance of the month of March as a time of special penitence and prayer and intercession. A booklet, *New Ventures in Faith*, for the use of churches or of small groups or of individuals, containing meditations and suggestions for prayer for the entire month, and so arranged as to be of service in following months, has been prepared and can be obtained at ten cents per copy or \$10 per hundred copies from the General War-Time Commission of the Churches, 105 East Twenty-second street, New York City, and from the War Commission of each denomination.

The last week of March begins with Palm Sunday and ends with Easter Day. The various communions will have their own special forms of observance of this week, and the Federal Council of the Churches will issue a special call with suggestions for these days.

The Commission ventures to suggest the possibility of finding special occasions this year for interdenominational and community acts of cooperation and unity.

"1. Hundreds of men have been called and hundreds more will be called from the ministry of the churches to service as chaplains in the army and navy. As chaplains they will be ministers not of their own denomination, but of the nation, serving in Christ's name all the sons of the nation enlisted in the army and the navy. Wherever from any community a chaplain goes forth to this great service we suggest that all the churches of the community join in a general consecration service, sending him forth bearing the ordination of his own body, but with the blessing of all and with the consecration of the community from which he goes to the ministry of the nation.

"2. It would not be right in view of fuel conditions that all the churches of the community should be kept open throughout the month, but we suggest that such arrangements be made as will provide some one open church or parish house throughout the entire month to which Christian people may resort by day and by night for prayer.

"3. As a means of fellowship and unity in common intercession, as well as of just observance of the government's call for the husbanding of every resource, we suggest an enlarged number of union services among such churches as may find it possible, and especially we suggest a united community service of all Christian people in support of our present national duty.

"4. Whenever it is found to be possible we suggest inter-community celebrations of the Lord's Supper.

"5. In a few months the government will summon the second enrollment of men under the military registration. In advance of the call we suggest that the churches in every community come into touch with all the men in Class I of the government registration, so that when these men are summoned to the camps they may go forth with such a work of love and faithfulness already done in their behalf as may steady and uphold them in the life to which they go.

"We are sure that the nation by diplomacy and on the field of battle will do all in its power to bring this great struggle to a just close and to restore peace to the earth, and we call upon the Church to use every resource of power and faith and love to hasten the end of strife and to bring in the Kingdom that is first righteousness, and then peace and joy."

TRAINING

BY ZOAR

THE call for service has come. We have heard it and gladly have answered, "Here I am!" Yet, in our eagerness to do all we can in the service of our King, our country, our fellowmen, we are like children, full of self-reliance. "Ready!" we cry, but—*are we ready?* Are our soldiers ready just because they have answered the call, no matter how willingly, how eagerly? Ask the officers in the training camps, ask the soldiers themselves after three or six months or more of training; yes—ask the men back from the trenches, and see their smile of compassion for the raw recruit; hear the story of the hard, daily drills which were needed to make them ready to meet a cruel foe and his fiendish inventions.

And shall we, then, soldiers of Christ, escape the drill, the hard lessons of God's own training camp for us: our

daily life, in whatever surroundings it has pleased Him to set us? Surely, *we shall not*, nor do we wish to, for, if we have learned anything, we know that our great Captain is All-Wise, and that, in His wisdom and love, He will give us the very training each of us needs, hard though it may be.

Let our prayer then be: Here I am, teach me to do Thy will, that I may serve and please Thee, for Thou art my God. And to those who give themselves unreservedly, unconditionally, to His service, seeking not theirs, but His own glory, wonderful opportunities will be granted. But first—and oh! the wonder of it!—the strength and the grace to learn, to do, to bear, will be given to them. His precious Body and Blood will strengthen and inspire them, they will know the truth of His warning: "Without me ye can do nothing." Yet, they will answer, "I can do all things through Christ which strengtheneth me."

THE OBSTACLE TO CHRISTIAN UNITY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF LOS ANGELES]

THIS nation is being forced, by circumstances of the last three years, to realize that she belongs to a family of nations, so, by the imperiousness of other circumstances, have every Christian man and every body of Christian men been forced to recognize that they are bound to a concerted action in the propagation of Christ's work which, in the Day of Judgment, will meet with the commendation of their Lord. Life is lifting us out of ourselves as individuals and forcing upon us a consciousness of the solidarity of Christian people—simply as disciples of a common Master—which, if we are alive to it, may enable the Christian world to bring about the dominance of Christ in the present generation.

During the last few years we have heard a great deal about Christian Unity, and I believe that much that has been done in the interest of that cause has brought its blessings to organized Christianity. In making this statement, however, I think we must recognize that the influence has been shown in its indirect, rather than its direct, results. Let me explain. Long ago it did seem to me that we were learning, in the efforts we as a Church were making to foster this cause, where not to put the emphasis. For instance, I could see but little reason to hope for the unity of Christendom if we were to wait for that event until Christians first should have come to an agreement upon questions of philosophy, theology, and ecclesiology. Such an agreement, therefore, so far as I could see, was not to be regarded as a primary, but rather as an intermediary or final means to the end. Indeed, I believe that many Christians who desire the unity of Christendom have been learning not to place very great emphasis, at the outset, upon plans for unity based upon definitions of the faith or methods of organization or administration. That ultimately there must be an agreement between Christian Churches upon principles which are really fundamental is to be assumed. Such an agreement must precede any practical reunion of Christendom. That, therefore, is an essential thing for us to plan for, but such an agreement as that, I believe, will never be reached except as it is approached through devotional channels. It is my conviction that, if Christendom is ever to be reunited, the great stress must be laid upon the fact that the union of its parts will be dependent primarily and ultimately upon their spiritual rather than their intellectual attitude toward God and toward each other.

It is my opinion that the Christian world is gradually realizing this, and is lifting the emphasis from technical controversy as being for the present a closed book that, in the interests of peace, should not be opened until men have been prepared spiritually to do so. We seem to have learned that one literally gets nowhere by the methods of controversy, and I am satisfied that we are beginning to realize that alone through the identification and the harmonizing of our spiritual aims and methods will the unity of the Christian Churches ever be brought about; and the point which I make to-day is that such identity and harmony must begin with the admission that, however much the method of expression of a religious experience of one Christian man may differ from the method which is congenial to another, still undoubtedly, and without any question whatever, there lies behind and through all such expressions an experience which is actually and genuinely vital and of serious value to all who have had them. And I am satisfied that the obstacle to unity between the Christian Churches, which for centuries have been alienated from each other, is just at this point; it is not so much a matter of intellectual dissent as an insidious, ill-concealed skepticism on the part of Christian men, everywhere, as to the value of the spiritual methods of other religious bodies than their own.

THERE IS much to be abstained from for His sake; there is much to be done and to be endured.—*Rev. H. P. Liddon, D.D.*

Religious Ideals of George Washington*

By JAMES M. BECK

THE New York Society of the Sons of the Revolution has asked me, in the absence of its president, whose attendance is prevented by illness, in its behalf to present to the rector and vestry of this church these flags to commemorate the fact that within these four walls the "noblest man that ever lived in the tide of times" here found aid and comfort from the God of Nations. This venerable church, so justly famous in the annals of our historic city, has in its "treasury of the saints" many precious memories, but possibly none of such patriotic interest as that which we seek to commemorate by our gift. To this church came George Washington on the eve of the disastrous campaign of Long Island to implore by prayer the aid of the Almighty in the almost impossible task of defending the cause of the Colonies.

Here again he came after his inauguration as President of the United States, and here each Sunday, when this historic city was the capital of the nation, George Washington regularly attended divine worship. With him such attendance was not a mere form or convention. He was a retiring, diffident, modest man, who rarely expressed opinions even in public matters, and who would have been little disposed to reveal the inner thoughts of his soul for mere display or effect. Thus, during the Constitutional Convention, George Washington only spoke once, although it was in session for nearly four months; but his religious faith was shown on this, as it was on subsequent occasions; and, having regard to the diffidence of his nature, it may well be believed that these expressions were not a matter of idle ceremony, but represented profound convictions.

Thus, on the eve of the assembling of the Constitutional Convention, when few of the delegates had gathered in Philadelphia, and there was gravest doubt as to whether this last attempt at national unity would be successful, Washington solemnly said to men about him:

"It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If to please the people we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

Even before he left his home at Mount Vernon to take the oath of office as President of the United States, when his fellow-citizens of Alexandria bade him God-speed, Washington again emphasized his religious convictions by saying:

"All that now remains for me is to commit myself and you to the care of that beneficent Being who on a former occasion happily brought us together after a long and distressing separation. Perhaps the same gracious Providence will again indulge me."

When we turn to his first inaugural address, we are again struck with the solemn religious note that marked it. He was obliged to commence a government which had neither an army nor a navy, and lacked both credit and departmental organization. Under these circumstances it would have been natural if he had made his inaugural address a series of recommendations to Congress as to what should be done to set the wheels of the government into operation. Instead of these recommendations, we find that the first inaugural, one of the noblest state documents of our history, began and ended with what was virtually a prayer to God. In beginning this inaugural, he said:

"It would be peculiarly improper to omit in this first official act my fervent supplication to that Almighty Being who rules over the Universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

He suggested that this recognition of divine aid was a "due return of pious gratitude along with an humble anticipation of the future blessings which the past seems to presage." He added that these reflections "enforced themselves too much on my mind to be suppressed," and added that a "new and free government could not more auspiciously commence."

Then followed some minor suggestions, among others his

statement of an unwillingness to accept any compensation for his public services; and finally, as he was about to leave the balcony from which he was addressing the people, he again solemnly returned to the religious note, which he had sounded in his first words to his countrymen as their new President. He said:

"I shall take my present leave, but not without resorting once more to the Benign Parent of the human race in humble supplication, that, since He has been pleased to favor the American people in forming the government, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of the Government must depend."

Thus the first official act of our government, being Washington's inaugural address, began with a prayer and ended with a benediction.

On the conclusion of this inaugural, his first act was to come to this historic chapel and there to prostrate himself before his God in the Church of his fathers.

We can, by imagination, see him now in that pew, clad in a brown velvet suit with his steel-hilted sword by his side, and his benignant head crowned with gray hairs. What his thoughts then were, as he took in hand the helm of the new republic, we cannot know; but we can readily believe that, as he had confessed his faith openly in the eyes of his countrymen, so again in the quiet recesses of that pew he newly invoked that God of Nations whose "powerful aid he so constantly recognized."

When we picture him in imagination seated within this church from Sunday to Sunday, we again recall the lines with which Longfellow prefaces his noble translation of Dante's *Divine Comedy*, when he pictures the laborer, pausing amid dust and heat, and laying his burden down and entering some old-world cathedral:

"The far-off noises of the world retreat,
The wild vociferations of the street
Become an indistinguishable roar;
So entering here, I lay my burden by the minster gate
And kneeling pray, nor yet ashamed to pray,
The tumult of the world disconsolate
To inarticulate murmurs fades away,
While the eternal ages watch and wait."

We are living in the darkest hour that civilization has known for many centuries. The times are more portentous than any since Luther nailed his theses upon the door of the Wittenberg Cathedral. No one can tell what any twenty-four hours may bring forth. Civilization is trembling in the balance, and if we were to have regard solely to the deductions of reason the prospects of a conclusive victory for the cause of Justice and Humanity would seem dark. The night is black, and only the stars of hope seem still to shine in the firmament.

We can, therefore, derive comfort and inspiration from the example of Washington. The task set for this country and her Allies is not as difficult as that which confronted the infant colonies in their almost impossible struggle with the greatest empire in the world. The difficulty of coördinating the Allies into an efficient unit is not greater than the difficulty of uniting thirteen discordant commonwealths into an efficient republic. We can take new heart when we recall those dark days of Washington's time, and our hopes may well be stimulated, if we follow this example by conforming the mere deductions of our finite reason to his simple faith in the beneficent justice of God. It was this that strengthened him for his trials, and it was because he believed in the Higher Power that it can be justly said of him that he

"Stood serene and down the future saw the golden beam incline
To the side of perfect justice, mastered by his faith divine,
By one man's plain truth to manhood, and to God's supreme design."

Love is an affection of the soul, not a contract: it cannot rise from a mere agreement, nor is it so to be gained. It is spontaneous in its origin and impulse; and true love is its own satisfaction. It has its reward; but that reward is the object beloved. For whatever you seem to love, if it is on account of something else, what you do really love is that something else, not the apparent object of desire. St. Paul did not preach the Gospel that he might earn his bread; he ate that he might be strengthened for his ministry. What he loved was, not bread, but the Gospel. True love does not demand a reward but it deserves one. Surely no one offers to pay for love; yet some recompense is due to one who loves, and if his love endure he will doubtless receive it.—
Bernard of Clairvaux.

* An address delivered in St. Paul's Chapel, New York City, at the presentation of two flags to mark the pew in which George Washington worshipped.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

THE RECLAMATION OF DRUG VICTIMS

IN a report to the American Institute of Criminal Law and Criminology, a committee on drugs and crime, after declaring that drug-taking in our large cities has become to an alarming extent the concomitant of ordinary dissipation, asked: "What is the remedy?" It replied: "Punish the dealer as severely as you can," and then asked: "But how about the user?" To lock up the user for a short period of time does him no good whatever, for he will return to the drug again as soon as he can get it. Nothing short of a year's separation from most narcotics will break up the habit. Drug victims must be cut off from all surroundings, removed from the temptations to which they succumbed; and this separation must be maintained for a long period of time, under strict discipline at first, relaxed afterwards by degrees as they regain self-control, and not taken away suddenly. Occupation meanwhile is a prime necessity. Mind and body must have work. Idleness does not supply the alternative required. With idleness no cure is possible. This is the thought, of course, back of the so-called inebriate farms that have been started in one or two states. Drug-takers as well as alcoholics should be put on farms and kept there for long periods of time, and not allowed to go back to the "tenderloins" from which they came. Some doctors will tell you that the drug-taker became what he is through an inherent weakness of character. He was, they say, a weak, worthless individual before he began taking the drug that now has such a disastrous hold upon him; and therefore you need waste no pity upon him. But the fact remains that in communities where drug-taking is unknown weak individuals neither fall so low nor become such a menace to the safety of their fellow-citizens. Even assuming, therefore, that such doctors are right in their conclusion, we should continue in every possible manner to prevent the illegitimate sale of narcotic drugs.

A BEAUTIFUL CIVIC CENTER

If a tablet were to be erected to commemorate the service of Mary Simkhovitch and the settlement to the Greenwich neighborhood in New York City, it might appropriately be placed in Hudson Park, declares a writer in the *Survey*. It was City Councilman Walker who is known as the "father" of that breathing space of light and air and beauty down in the crowded lower West Side.

"But it is very largely due to Mrs. Simkhovitch's zeal and energy that, grouped about the park, there are, in addition to the public school, public baths, and a branch public library, all of them delightful to the eye. It is a lovely civic center and an object lesson in the desirability and usefulness of such centers. And that on the roof of the public school erected here there is provision for open-air classes, for backward and anaemic children is largely due to the settlement's efforts. Hudson Park has been, too, the scene of several of the charming pageants with which Greenwich House marks the spring and induces in its young clientèle the spirit of cooperation in play."

Mrs. Simkhovitch, one of the vital factors in the Church's Joint Committee on Social Service, has been the patron saint of social work in the historic Greenwich village and as head of Greenwich House (which now enjoys so beautiful a building) has been the inspiring motive of the splendid work that has been done in that quaint section.

PROPOSED TAX ON ENGLAND'S ACCUMULATED WEALTH

Here is the resolution recently adopted by the Amalgamated Society of Engineers in Great Britain:

"This conference, recognizing that the present system of financing the war has resulted in giving the rich not only excessive profits during the war, but also a constantly increasing claim upon the national income after the war in the form of interest, calls upon the government to impose at once a levy of 25 per cent. on

the whole capital wealth of the country, to be levied on all persons in possession of more than one thousand pounds, to be followed by further levies for the purpose of extinguishing the national debt and compelling the rich classes to repay to the nation the wealth they have acquired, not in return for service rendered, but as a result of an unjust and vicious economic system."

AN ERROR OF JUDGMENT

J. Horace McFarland in a truly remarkable address on City Planning and Business gave the following example to illustrate his meaning:

"In the growing and thriving metropolis of Georgia I was recently shown with pride, at a street intersection, the congested traffic, the secretary of the Atlanta Chamber of Commerce boasting that it sometimes took a business man five minutes to cross that street! He seemed to think that this diversion of valuable time was an evidence of prosperity rather than of folly, and he was distinctly annoyed when I pointed out to him that for this lack of foresight Atlanta would undoubtedly pay heavily in the future."

A POLITICAL GOSPEL TO THE POOR

"There isn't an old woman in this city who couldn't call up the city manager to-day and get a respectful hearing, if she had a complaint to make or wanted something attended to. What attention would a political organization pay to the complaint of an old woman? Or what attention would it pay to anybody else that couldn't control a few votes?"

The above is one of the advertisements used in the recently concluded Dayton campaign to promote the reelection of the sitting commissioners. It represents the spirit of their administration far better than would thousands of pamphlets.

A FORM OF INSURANCE

"COMMUNITY INSURANCE.—Take out a policy with Good Government — the safest insurance in the United States.

"The only PREMIUM is your vote.

"The LIFE of the POLICY is four more years. RENEW your policy of four years ago.

"To vote for Messrs. Switzer, Shroyer, and Mendenhall is merely to secure insurance against civic and industrial turmoil.

"Can YOU afford to let it LAPSE?"

The above is one of the very effective ads used in the Dayton campaign just concluded so successfully.

A SERIES of striking pamphlets has been issued by the National Child Labor Committee dealing with Children in Food Production, Safeguarding Childhood in Peace and War, What Shall We Do for the Children in Time of War, Child Labor in Your State. The latter is a study outline with a programme for a child-labor meeting. Copies of these pamphlets can be had of the committee at 105 East Twenty-second street, New York City.

THE SUPREME COURT of Arizona has held that it is no defence to a sale in violation of the prohibitory law of that state that defendants relied on a guaranty of the brewers that the beer was non-intoxicating, and an investigation showing it did not contain enough alcohol to require an internal revenue license.

A *Health Drama: Love Forbidden*, by Jacques Reanaud, has been put on the film, with Robert Edeson of *Little Minister* fame in the leading rôle. It will be distributed by the National Association for the Study and Prevention of Tuberculosis as a part of its campaign of education.

HERE IS HOW one bond issue house in Philadelphia is advertising the war stamps:

"SAVE AND INVEST"

"ENCOURAGE THRIFT"

"A COUNTRY WORTH FIGHTING FOR IS A COUNTRY WORTH SAVING FOR"



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.

AT THE FOOT OF THE CROSS

To the Editor of *The Living Church*:

IT was on Good Friday of last year that our country declared war on Germany and her allies, and by so doing identified herself as a vindicator of justice, righteousness, and peace.

To my mind the day was very significant, for on no better day of the year could a Christian race be called upon to bear such a cross, fortified as her people were, or should have been, by the forty days of Lent, through which they had been so near to the Saviour of the world in His sufferings for the human race.

What is next Good Friday going to mean to our people? I firmly believe that what this country needs now is a day wholly to be spent at the Foot of the Cross; and why cannot that day be Good Friday? Many of our churches have given up their week-day services this Lent, in order materially to help the Government in the conservation of fuel. This is a very serious matter to many of us, but rightly or wrongly we have consented to do it. Is the Government now ready to recognize the power of the Church in this conflict? And is it now prepared to give us an opportunity of really doing our part with their hearty coöperation?

Surely there is influence enough behind our great Church to persuade the President to proclaim this coming Good Friday a national and legal holiday, for this year at any rate, so that Christian people all over this land may be given the opportunity of attending the Three Hours' Service, or such other services as the various Churches may wish to provide. Let it be given out from Washington that the day is not to be a mere holiday, but a day of real intercession at the Foot of the Cross.

I am sure than the day will be spent aright, and will be productive of much power and good. Let us cease talking of the efficacy of prayer, and let this whole nation, as one great body united, enter into its active service, and lay hold on God's alliance, for the sake of all that we hold dear, and so demonstrate its power.

Will not some of our good bishops and prominent priests and laymen move in this matter at once?

WILLIAM SMITH.

St. Philip's, Crompton, R. I., February 4th.

"ERRATA" IN THE CANONS

To the Editor of *The Living Church*:

ON the editorial page of your last issue (February 2nd) appears an article with side heading, "Errata in Report of General Convention".

Section V. of the canon on the Church Pension Fund, which is quoted on page 59 of the *Living Church Annual* as "an exact reprint of the section as printed in the Digest of Canons", is characterized as a "meaningless combination of disconnected sentences". A more careful reading of it might have made the meaning clearer to the critic, but in any case it stands as the action of the General Convention, certified to by the signatures of Bishop Hall, Bishop Parker, the Rev. Dr. White, and Mr. Saunders, the Joint Committee to certify changes made in the canons by the General Convention of 1916, and is correctly printed from the manuscript furnished by that committee. It will be seen therefore that what the critic alleges to be "a matter of considerable importance that the exact text of the canon as adopted should be discovered and printed by authority" was done more than a year ago.

His attention further might be called to the fact that the title used in his article, "Digest of Canons", has not been officially in use in the Church since 1904, when the canons were "codified" as well as "amended and adopted", and the title of the book now is "Constitution and Canons".

The other erratum to which he calls attention as an "error of less moment" is that the "as" in a resolution reported by its Committee on Social Service and adopted by the House of Bishops was inadvertently written "and" by the secretary of that House in his message to the House of Deputies and therefore was so printed in the minutes of that House on page 372.

HENRY ANSTICE,

Secretary of the House of Deputies.

Church Missions House, New York, February 4th.

REVISION OF THE PSALTER

To the Editor of *The Living Church*:

WITH feelings akin to dismay I notice that the madness for change and revision is again threatening to attack us.

This time it is the Psalter which is to be "improved", on the ground that we need something more up to date. We are told we must live in the American present, not in the English past; that some of the translations are imperfect, etc. In other words, the version which we have grown to love for its lyric charm must be sacrificed to make way for a more accurate translation which will in all probability be as cold and as devoid of poetry as a mathematical formula or a section of the Code of Civil Procedure.

Is there indeed so crying a need after these hundreds of years for a change fraught with the risks here involved?

It would be very easy if space permitted to point out numerous attempts at improvement which have tended to impoverish rather than to enrich the services and no beneficial result has been observable by reason of them.

As one who from time to time enjoys the privilege of hearing the Psalter reverently and beautifully sung, I wish to protest against its mutilation by any attempt at so-called improvement of any kind whatsoever.

Yours truly,

F. P. HOFFMAN.

Brooklyn, N. Y., February 2nd.

AUTHORSHIP OF "CHRIST IN FLANDERS"

To the Editor of *The Living Church*:

CUTTING from your paper has been sent to me, containing a letter (dated October 5, 1917) from the Rev. Arthur E. Marsh, stating that the poem, *Christ in Flanders*, was written by the eldest daughter of his cousin, who had married Sir William Foster, son of the Rev. Sir Frederick Foster. This is an error, but one very easily explained.

My sister, Lucy, the writer of the poem, was the sixth daughter of Sir William Foster, Bart., of Norwich, who lived at The Grove, Hardingham, Norfolk. In May, 1903, she married Mr. Charles T. Whitmell of Invermay, Hyde Park, Leeds, then one of his Majesty's inspectors of schools. She died at Leeds on May 7, 1917.

The Fosters mentioned by Mr. Marsh are well known to me, but are not related.

Yours very truly,

(MISS) AMY FOSTER.

Bay Court, Torquay, Devon, England, January 18th.

TRUE ACHIEVEMENT

ACHIEVEMENT is not always success, while reputed failure often is. The most successful men are not necessarily the ones noisily attracting public attention. The best and most useful women are not the bright butterflies of fashion or the stage, whose press agents incessantly flaunt their pictures and their doings before the public.

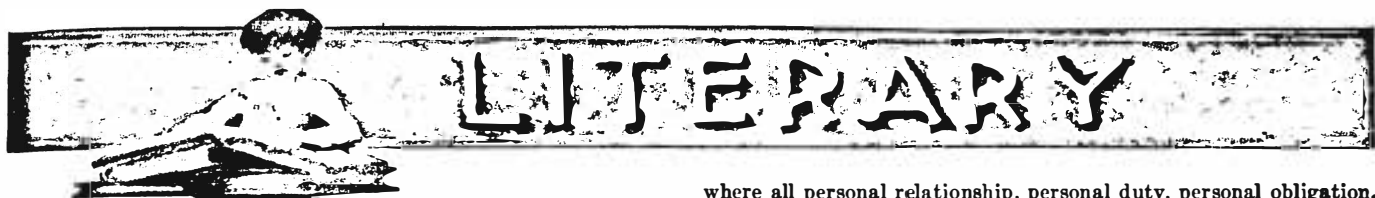
No! No!

The unlauded men and women who are quietly attending to their own little duties, every day contributing something substantial to industry, prosperity, and progress, rearing children in habits of work and right living, and supplying examples that elevate the moral and intellectual level of their little communities—these are the men and women of real influence and power.

Success is theirs in the fullest measure.

It is not given us all to have success as gorgeous as the rainbow. But, no matter. Success consists in doing one's best. Indeed, the real success is more in the trying than in the achievement. We may achieve by accident, by help of others, by chance conditions, or by other forces that are not ours. But our efforts are all our own. It is our purposes and our efforts that are a part of our very selves.

How shrunken and pitiful a thing, how hollow a delusion, is the shining so-called success of self-absorbed men and women! They have only the husks of life's golden grain. Like that soldier under Galerius who found a shining leather bag filled with pearls, and cast away the pearls but carefully preserved the bag, these self-absorbed ones are spurning true riches, real success, to hug to their hearts things that are empty and worthless.—*The Christian Herald*.



CHRISTIAN HEALING

Does Christ Still Heal? An Examination of the Christian View of Sickness and a Presentation of the Permanency of the Divine Commission to Heal. By Henry B. Wilson, B.D., Author of *The Revival of the Gift of Healing*, director of the Society of the Nazarene, and rector of St. John's, Boonton. New York: E. P. Dutton & Co. 1917. Price \$1.00 net.

A good part of this book is taken with disproving the very prevalent idea among Christians of every sort that God directly sends sickness as a personal punishment for sin. A great deal of good will be done by such a thorough discussion, in which the author successfully delivers the good God from much unjust misunderstanding. He shows the fallacy of the notion that pain and disease have the effect of making any large proportion of sufferers turn to God. "The man, therefore, who turns toward God in his pain does not do so because he has been punished by a loving Father, but because he has been struck by an enemy." It is held that the only sort of suffering that may be termed "according to the will of God" is that which is encountered in the direct effort to do God's Will. We notice an implied objection to the doctrine of purgation after death; but possibly this is because the difference between pain and remorse is not made distinct. So then "disease is no more an expression of the will of God than sin is the will of God."

The author asks if the infection of many innocent women with syphilis is an act of God. Clearly not in the way of personal punishment; but how about this disease as a relative effect of sexual sin? Is it in this case the punishment of God, or, as the author seems to suggest, the work "of a distinct power of evil"? If the latter, does "the power of evil" righteously bring retribution upon sin? Such would be an absurd conclusion. There would appear to be certain instances of cause and effect working in nature that are difficult to bring into harmony with the main sound contention, which is undeniable. In treating of our Lord's healing and of His miracles, there are several statements that are open to serious objection, though we imagine that they are slips of the pen. We read: "They were performed as evidences of the power inherent in perfect man." And again: ". . . He was endowed with a knowledge of spiritual and natural law that rendered Him almost omnipotent." And "Jesus was truly the Son of God, yet He never claimed divine help, nor used it, excepting," etc. Later, His "God-like power" is spoken of.

The latter part of the book is more general in treatment, in the way of constructive suggestion; though unction and penance have a prominent place. The clergy should read what Fr. Wilson has to say. The workmanship of the volume is excellent. Only one misprint: the wrong copying of one word from the fifth verse of the seventy-third psalm. And it would have been informing to have added the state (New Jersey) to the town, in noting the author's rectorate, on the title page.

HISTORY AND ARCHITECTURE

The Substance of Gothic. Six Lectures on the Development of Architecture from Charlemagne to Henry VIII. Given at the Lowell Institute, Boston, in November and December, 1916. By Ralph Adams Cram. Boston: Marshall Jones Co. Price \$1.50.

Mr. Cram uses the term "Substance" in his title in the old metaphysical sense wherein substance was contrasted with accidents. His study, therefore, goes back of architectural "accidents" such as represent Gothic art to the world in general, to that inward "thing signified", or substance, which, to Mr. Cram, is the real Gothic. He sees in Gothic art "a definite and growing organism and . . . the exact and unescapable exponent of a system of life and thought antipodal to that of the modernism that began its final dissolution at the beginning of August A. D. 1914."

So understanding his subject, Mr. Cram proceeds to interpret the thought of the Middle Ages which is crystallized in the Gothic structures that endure. He is often Chestertonian in his challenges to modern thought. He sees in Mediaevalism a truer Democracy than the world knows to-day—"the nearest recorded approach to the Christian commonwealth." "From the unit of the family up through the commune, the county, the kingdom, and—from Charlemagne on, as a general thing—the Empire, every man was an integral part of a small, manageable, and personal group, not, as now, a negligible point in a vast and abstract proposition

where all personal relationship, personal duty, personal obligation, are impossible."

Such a conception rather takes away one's breath, but students of history are pretty nearly ready for it. The common, superficial idea of the Middle Ages is one in which "substance" and "accidents" are hopelessly confused. Yet it may be that Mr. Cram's apotheosis of those ages in contrast with our own is due in part to the fact that he distinguishes substance from accidents in that early period and then seems to contrast the separated substance with a confused substance mixed with accidents in this later age.

How Mr. Cram works out his idea, how he reads of the substance when he studies the accidents of great Gothic structures, he must relate for himself to each reader of his book. It is enough to say that it is unique, whether in the study of history or of architecture, and absorbingly interesting. F. C. M.

MISCELLANEOUS

The Harmony of the Collects, Epistles, and Gospels: A Devotional Exposition of the Continuous Teaching of the Church throughout the Year. By Melville Scott, D.D. (Gorham. Pp. xv. +251.)

"The texts for all his future sermons, which God knows were not many, were constantly taken out of the Gospel for the day; and he did as constantly declare why the Church did appoint that portion of Scripture to be that day read; and in what manner the collect for every Sunday does refer to the gospel or epistle then read to them." So Isaac Walton describes George Herbert's homilies; and for just such preachers this book is a mine of suggestion. There is material for several sermons in the teaching of any one Sunday, and the whole Eucharistic lectionary for the year is shown to have a recognizable continuity. An amazing degree of order appears in what at first looks chaotic, e. g., the Sundays after Trinity. It is well-nigh impossible to believe that such logical scheming was in the minds of those who first selected the readings at mass; the logic seems to be read into many of them by the present author. But it is very well done.

B. S.

Revision of the Prayer-Book Psalter. Being the Report of a Committee appointed by the Archbishop of Canterbury. London: S. P. C. K., 1916. Pp. 43. 1s net.

After a report tracing the history, purpose, and work of the Committee the proposed changes are given in classified form. The idea of the Psalter as a Book of Devotion guided the members of the Committee in all their work, and the result seems to be most satisfactory. For example, compare Psalm 4, verse 8, with their revision, "Thou hast put gladness in my heart: yea, more than when their corn and wine and oil increase". The full text of the Revised Psalter is printed in a separate volume, price 2s 6d. Every reader of the Prayer-Book Psalter should read this revision.

SAMUEL A. B. MERCER.

American Addresses, 1916. By Huyshe, Lord Bishop of Worcester. New York: Longmans, Green & Co.

A welcome visitor to this country and to the American Church at the time of the late General Convention was the Bishop of Worcester. He was a graceful speaker, and those who listened to him on one or another occasion will be glad to have this collection of his principal addresses. One of these, at a lunch given by "The Pilgrims", is prefaced by the address made by Mr. Depew in presenting the Bishop to the audience. One wishes that some good friend of Mr. Depew had whispered to him that his address needed some radical revision before going to the printer. The Bishop's reply was excellent.

THE *Alaskan Churchman Calendar* for the present year brings a new set of Alaskan scenes, one of which appears over the calendar for each month of the year. Many Churchmen have welcomed this missionary calendar each year and will be pleased with that which they have now received. The scenes depicting heavy snows of Alaska might easily be transplanted to almost any section of this country north of the Ohio river during the present winter. [Alaskan Churchman, Box 6, Haverford, Pa. 50 cts. postpaid.]

Not Peace, But a Sword

Unto John Golden-mouth near Trebizond,
Who leads the Church by letters through the Lord,
Caius Carina, dying, sends this word.
Pass to the Church, he prays, when fully coned.

In garrison at Antioch the Great
I heard you often. Me you may forget:
None forget Chrysostom. Now I am set
Tribune of this cold Dacian colony
Wounded and old, turned to the Scripture late,
With time to study now the Prince of Peace:
But, Chrysostom, I find Him Prince of War!
Certain have lately troubled, two or three,
To search, through Scripture, when our Age shall cease,
And therein, being monk or priest, each fails;
As men of peace they have no eye for war.
Yes, Golden-mouth, for war, war, war, red war!

Four greater prophets, prophets twelve the less,
Moses and David, with our Lord, all blend—
And John, who even more than all avails—
Twenty accounts o' th' great Time o' th' End.

The Troublous Time, the Age of World-distress.
It was the Prince of Peace who gave the word:
"Let each man sell his cloak and buy a sword."

"First that must be removed which doth withhold."
It is the Empire, for there follow kings.
Then rises up in Rome the Little Horn,
With "Latin" for the number of his name—
A prince, who takes the place of kings of old:
A priest, because his mighty word he flings
Out from the seven hills where Rome was born
And makes men pray in Latin. Wherefore blame?
Who hath not Latin loses word of God!
He shall endure until the Eon's end.
How long? The Lord Himself said till "The Time
O' th' Gentiles" be fulfilled, and dawn shall blend
Into full daylight: but, meanwhile, the plagues
From th' North shall come: barbarians spread abroad
In floods that sink and settle it shall send.
The East then locusts spews and scorpions
Mounted on horses like the Parthians:
Some desert race. They pass, just at the End.
Meanwhile there comes the mighty Angel's hour
Bearing the little sweet and bitter book,
Sweet at first taste and bitter in the dregs.
There is but one Book Christians should devour.
Somehow God's Word shall rise well-known, sublime,
On all in spite of Latin.

Then we look,
Lifting our heads, for th' time of coming home.
Three spirits, growing great, assail their source:
Unbelief, Trust in Riches, Trust in Force.
One of the ten kings breaks the Prince of Rome
Who, being broken, boasteth. Wars, of course,
Because the kings consume the prince's power,
Mingled with peace, because mankind has time

The Gospel for a witnessing to tell
To every nation under every clime:
Which cannot come till men run to and fro.
The time is short. The towns of Israel
Shall not be all gone over till He come.

Knowledge shall be increased, faith dimmer grow,
Egypt, destroyed, grow prosperous again;
To Palestine return the latter rain;
Witchcrafts and dealings with the dead increase;
Th' obstruction of the Red Sea's arm shall cease;
Euphrates in his seven streams grow small;
The Promise of the Coming fade for all:
Th' accusers of His people shall grow dumb;
Jerusalem, made free, shall so remain:
And all the kings of all the Roman world
Shall join the final Armageddon fight.

Nation fights nation. Not as Rome holds right;
Army fights army but, like Scythians hurled
On Europe who to war force all their men,
The nations of the ten kings struggle then.
It cannot be in Palestine: the blood
Comes to the horses' bridles in a flood.
Four hundred thousand paces. Far too small
Is Palestine. They tell of depth and length,
Not breadth. That means a trench: so this war's
strength

Shall be in trenches. The unburied dead
Shall mark the fighting past all dreaming red
Through months and years. The fights are won or lost
By fire from heaven: not the lightning-flash
But rather flame from great ballistas tossed
And catapults. The war shall reel and crash
Through all the peoples of the Roman earth,
Overturn kings, make cities cease to be!
The greatest earthquake ever given birth
By quaking nations! Their perplexity
Mark it, distress, and all men's failing hearts,
And when it ends the city great and free
Of Christendom is split into three parts.

The three confederations rest and dream,
Mouthing their wounds and fearing war once more.
Then comes the hail in talents men blaspheme.
Taxation such as never came before
Falls from the State as hailstones fall from heaven.
Talents are money. As a talent's weight
Is to a hailstone, so are taxes great
Compared with all before. No rest is given:
Yet men shall live and that black hour flit
Because in mercy the Lord shortens it
Lest the saints die.

From the Great War's first day
Until the end of torment of the hail
A generation shall not pass away.
To know Him near His servants cannot fail.
To know His day and hour shall none prevail.
Then comes the Lord.

LOUIS TUCKER.

Church Kalendar



Feb. 23—Saturday. Ember Day.
 " 24—Second Sunday in Lent. St. Matthias.
 " 28—Thursday.
 Mar. 1—Friday.
 " 3—Third Sunday in Lent.
 " 10—Fourth Sunday in Lent.
 " 17—Fifth (Passion) Sunday in Lent.
 " 24—Sixth (Palm) Sunday in Lent.
 " 25—Monday in Holy Week. Annunciation.
 " 28—Maundy Thursday.
 " 29—Good Friday.
 " 31—Easter Day.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

CHINA

ANKING

Rev. Amos Goddard.

HAWKOW

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

Dr. Mary L. 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; 137 West Forty-fourth St., New York City).

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

Personal Mention

THE REV. JOHN R. ATKINSON, elected to the rectorship of Christ Church, New York, has entered on his duties.

THE REV. FRANCIS M. BACON should now be addressed at Clovis, N. M.

MR. HOWARD BRINCKER, a candidate for orders who was recently graduated from the Philadelphia Divinity School, has been given charge of Christ Church, Douglas, Wyo., with further work at Lusk.

THE REV. W. O. BUTLER is now to be addressed at St. John's Church, Lockport, Ill.

THE REV. CAMERON J. DAVIS, rector of Trinity Church, Buffalo, N. Y., has been granted six months' leave of absence in which to recuperate his health. He will visit in the South.

THE REV. HENRY LOWNDES DREW, rector of the Church of the Good Shepherd, Pittsburgh, Pa., has been appointed by the Bishop to succeed the Rev. C. M. Young as examining chaplain. Mr. Drew is also secretary and treasurer of the Social Service Commission of the diocese.

THE REV. C. W. DUBOIS will temporarily assist the rector of St. John's Church, Butte, Mont., and in addition be in charge of St. Paul's Church in that city.

THE REV. J. C. EVANS, formerly of the Methodist Church but now studying for orders, has been appointed to look after the missions in the Bitter Root Valley and Thompson Falls field, in Montana, under the direction of the Rev. H. S. Gately of Missoula.

THE REV. CHARLES W. FRAZER becomes rector of St. Mary's Church, Jacksonville, Fla., on March 10th. His address will be 2112 Laura street.

THE REV. JAMES C. GAIRDNER, who has been away from his parish in Rochester, N. Y., for nearly a year, due to illness, has now taken up his duties again. At a parish reception upon his return he was presented with a generous purse.

THE REV. H. P. LE F. GRABAU has resigned his parish at Saratoga Springs, N. Y., to engage in the war work of the Y. M. C. A., probably until the end of the war. His entire family will be in some branch of the nation's service.

THE REV. ARTHUR P. GRAY, JR., who has done service as a Y. M. C. A. religious secretary, has been compelled to leave camp because of severe illness. We understand that he is now in a hospital at Lynchburg, Va.

THE REV. JOHN H. HEADY, lately pastor of St. Peter's Church, Brooklyn, N. Y., has become the associate of the rector of St. Ann's Church, continuing his pastoral relations with St. Peter's people in their merger with the mother parish of Brooklyn.

THE REV. LLOYD B. HOLSAPPLE has been appointed a chaplain of the United States Army, and is awaiting orders to report at Camp Cody, Denning, N. M.

THE REV. OLIVER KINGMAN is now in charge of work at All Saints' Church, Wheatland, Wyo., with additional missionary duty.

THE REV. ADDISON EDWARDS KNICKERBOCKER has accepted election to St. Peter's parish, Helena, Mont., and will shortly enter upon his rectorate.

UNTIL a new rector is found the Rev. F. F. KRAMER, D.D., of the Seabury Divinity School, will have charge of St. Paul's Church, Minneapolis, Minn.

THE REV. WILLIAM O. LESLIE, JR., has become rector of the Church of the Holy Cross, Jersey City, N. J.

THE REV. T. F. MARSHALL of the diocese of Fredericton has assumed charge of St. Anne's Church, Calais, Maine.

THE REV. ALEXANDER R. MURRAY, rector of St. Stephen's Church, Schuylersville, N. Y., has resigned. Mr. Murray has three sons with the Canadian armies, two of whom have been severely wounded on the western front. Anxiety over his sons has greatly prolonged his convalescence from a recent illness, so that his resignation was not unexpected.

THE REV. R. B. NELSON has been appointed a civilian chaplain at Camp Lee, Petersburg, Va., and held his first services there on February 10th.

THE REV. G. ASHTON OLDHAM, rector of St. Ann's Church, Brooklyn, N. Y., should be addressed at 131 Clinton street.

THE REV. G. G. PITBLADO has accepted appointment as missionary canon in Southern Florida, with residence in Orlando.

THE REV. CARL A. H. STRIDBERG has gone to France to engage in Y. M. C. A. work.

THE REV. FLOYD W. TOMKINS, JR., has accepted a call to the rectorship of All Saints' Church, Pittsburgh, and will enter his new field of labor soon after Easter.

THE REV. LOUIS C. WASHBURN has been elected a member of the Standing Committee of Pennsylvania to fill the vacancy caused by the resignation of the Rev. J. A. Harris, D.D.

THE REV. GLENN W. WHITE has accepted the rectorship of Christ Church, Riverdale, New York, to take effect after Easter.

THE REV. FRANCIS M. WILSON has accepted appointment to All Saints' Church, Western Springs, Ill., and is now in residence.

THE REV. THOMAS WORRALL has accepted a call to assume work at Longmont in the diocese of Colorado.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or

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

DIED

BRINCKERHOFF.—Entered the Church Expectant, February 14th, at St. John's Hospital, Yonkers, N. Y., JAMES S. BRINCKERHOFF, in his 73rd year. The funeral took place February 18th at St. Paul's Church, the Bronx, New York City, where he had devoted years of faithful service as vestryman, lay reader, and superintendent of the Sunday school.

"The golden evening brightens in the west;
 Soon, soon to faithful warriors cometh rest;
 Sweet is the calm of Paradise the blest.
 Alleluia."

DWIGHT.—LIEUTENANT LAWRENCE DWIGHT, U. S. A. (West Point, '17), First Trench Mortar Battalion, in France, of pneumonia, February 2nd. A member of the Church of the Advent, Boston, aged 21.

"Made perfect in a short time, he fulfilled a long time."

HORNE.—On February 12, 1918, at Warwick, New York, JULIA STOWE, wife of the late Rev. James Wesley HORNE, D.D.

"Rest eternal grant unto her, O Lord."

KNIGHT.—Entered into rest on January 21st in Indianapolis, Mrs. JOSEPHINE E. KNIGHT, daughter of the late William Karns of Madison, Wis., where she was confirmed at Grace Church by Bishop Kemper in 1860. In 1868 she affiliated with All Saints' Cathedral, Milwaukee, then only a frame chapel. At Indianapolis she was a member of Christ Church, where she attended Sunday school in the late '40's. Her father built Christ Church, Indianapolis, and also Grace Church, Madison. Mrs. Knight was in her 79th year. Interment will occur at Madison, probably in late April.

MORRIS.—Entered into life eternal on February 8th at Calvary Church rectory, Fletcher, North Carolina, EMMA E., wife of the late Rev. Thomas A. MORRIS, in the 86th year of her age.

"Angels, sing on! your faithful watches keeping;
 Sing us sweet fragments of the songs above;
 Till morning's joy shall end the night of weeping,
 And life's long shadows break in cloudless love.

Angels of Jesus,
 Angels of light,
 Singing to welcome
 The pilgrims of the night."

SMITH.—Entered into eternal rest, on February 4, 1918, at Burlington, Vermont, WADSWORTH RAMSAY SMITH. Prayers were held at the home privately on Tuesday, followed by the burial service and a requiem celebration at St. Paul's Church. The interment was at Washington, D. C.

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.

CURATE WANTED—For country parish work. Requirements, priest, single, good Catholic, strong and active. Would like him to come immediately for remainder of Lent and Eastertide, looking to permanent engagement. Salary \$700 a year with board and lodging provided. Advantages: living in Church school community, delightful country near Albany and Troy, N. Y., and Williamstown, Mass. Address Rev. Dr. E. D. TIBBITS, Hoosac School, Hoosick, N. Y.

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

POSITIONS WANTED—CLERICAL

PRIEST-SCHOOLMASTER DESIRES small suburban parish with rectory, where he may exercise his ministerial gifts and tutor a few house boys; or chaplain and teacher in some institution. Supply Palm Sunday, Holy Week, and Easter. Address P.—S., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, AGED 39, contemplating change for valid reason, would like to correspond with vestry seeking experienced rector. Would be willing to act as *locum tenens* for one year or longer. Address X.T.K., care LIVING CHURCH, Milwaukee, Wis.

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

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

PRIEST, 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.

ASSISTANT IN LARGE, HUSTLING, CITY parish desires rectorship. Highest references. Address H. M. A., care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, CATHOLIC, middle-aged, desires parish or curacy. Address GRADUS, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

BOY'S CARETAKER WANTED, also assistant matron for children's institution. Address CORLUM, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN, COMMUNICANT, CHOIR-master, conservatory graduate, experienced teacher, piano and singing, desires correspondence from live towns needing good teacher in above subjects. Plays pipe organ. South preferred. Address STANBRAY, care LIVING CHURCH, Milwaukee, Wis.

AUXILIARY OFFICER FIFTEEN YEARS is free for work in the Church, or as housekeeper, matron, or companion. Work suited to limited strength for board or small stipend. Address MISS S, St. Barnabas' Rectory, DeLand, Fla.

ORGANIST-CHOIRMASTER, THOROUGHLY capable, with wide experience; successful choir-trainer (boys). Fine player and accompanist, open for engagement. (East preferred.) Address CHOIR, care LIVING CHURCH, Milwaukee, Wis.

AFTER MARCH 15TH graduate nurse of experience desires position as companion, care of chronic invalid or elderly lady. Practical, generally useful. References required. Address WISVAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change to Southern position, unquestionable credentials. Moderate salary with teaching field for voice and piano. Address SOUTHERNER, 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.

HALL ORGANS.—THREE- AND FOUR-manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven;

Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. The HALL ORGAN COMPANY, New Haven, Conn.

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

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

ORGAN.—If you desire 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.

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

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CLERICAL OUTFITS

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

HEALTH RESORTS

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

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.

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

REAL ESTATE—NORTH CAROLINA

There's music on the stilly air,
O, coming through the night;
Like shimmering rays,
In Heaven's days,
Between the fingers of one who prays—
Memories are immortal. It is true, also, that the nature of the world and the relations of time are such, that, the noblest Sir Galahads are youths who have died, and have passed into glorified memories in the secret chambers of some woman's heart.
Lands 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.

FOR SALE—MISCELLANEOUS

INDIAN BASKETS.—Beautiful baskets made by the Karoc Indians of the Klamath River. Many different designs and shapes. For information address Rev. CHARLES WILSON BAKER, Orleans, Humboldt county, California.

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 eighteen cents, fifty for \$4. *St. Patrick in Fact and in Picture*, a witness to the Gospel: not Roman: a good topic. *St. Patrick*, 35 cents. *St. Patrick's Confession and Letter*, 25 cents.

PALM SUNDAY.—The Fall of Jerusalem opens one of the most wonderful topics of Scripture and human history. Get *Some Great Christian Jews* 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 ASCL, Keene, N. H.

ASCL 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.

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 ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 84, Bible House, New York City.

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

BOSTON, MASS.—There will be a quiet day for women at St. Margaret's Convent, 17 Louisburg Square, Sunday, March 3rd, conducted by the Rev. Frederick Flitts. All desiring to attend are requested to send their names to the ASSISTANT SUPERIOR.

BRONXVILLE, N. Y.—The quiet day for women will be held in Christ Church, Bronxville, N. Y., Saturday, March 9, 1918, beginning with a celebration of the Holy Communion at 9 o'clock and ending with Evensong at 4 o'clock. The Rev. J. G. H. Barry, D.D., Conductor. Address Mrs. R. W. MORGAN, Bronxville, N. Y.

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.—Evening of Devotion for the Girls' Friendly Society, and all others interested, at the Church of the Transfiguration, East Twenty-ninth street, New York, on Thursday, March 7th, at 8 o'clock. Conductor, the Rev. FATHER HUNTINGTON, O.H.C.

MEMORIALS

HENRY M. LOVERING

HENRY M. LOVERING, our senior warden, was called to a higher life on January 21st, after a long and trying illness, which he bore with true Christian fortitude and meek submission to his heavenly Father's will.

His faithful service to this parish covered a remarkable, unbroken period of fifty-four years. He was elected vestryman in 1864, junior warden in 1886, and senior warden in 1906, which latter office he held until his death. During a large part of this period he was treasurer of the parish, in which office he inaugurated an improved system and performed its duties with promptness and precision. For many years he represented this parish in our diocesan convention, and was several times its deputy to the General Convention.

He honored his Church and the Church honored him. His unselfish devotion to the temporal and spiritual welfare of this parish, coupled with his great executive ability, and his absolute sincerity of purpose, have been of immeasurable value: only we, who have been associated with him, can appreciate his unwavering loyalty through sunshine and shadow, his loving service, and the graces of his Christian character.

Mourning our loss, we give thanks for his example.

May light perpetual shine upon him.
WILLIAM H. BENT,
Committee.

St. Thomas' Parish, Taunton, Mass., January 28, 1918.

F. J. MACMASTER

The Prayer Book Commission, meeting in New York in January, for the first time since the death of its treasurer, Mr. F. J. MACMASTER, which occurred last fall, desires to put upon record its sense of loss. Mr. MacMaster has been the faithful and painstaking treasurer of the Commission from the beginning of its labors in 1913, and the Commission acknowledges with gratitude how much it has owed to him. A man of strong convictions regarding what he conceived to be fundamental positions as to Biblical authority, and as to the Church and its Sacraments, Mr. MacMaster presented his views with unflinching courtesy and persistence throughout the deliberations of the Commission. His fellow-members held him in high

esteem and will greatly miss him and his helpful activities. To those who were nearest to him they desire to express their sincerest sympathy.

CHARLES JAMES SNIFFEN

The Bishop and Board of Missions of Western Massachusetts desire to record their gratitude to Almighty God for the life and work of the Venerable CHARLES JAMES SNIFFEN, Archdeacon of the diocese. Loyal and tender in friendship; rugged and original in character and thought; firm in conviction and fearless in maintaining it; entirely devoted to the Church of Christ, Archdeacon Sniffen performed a great and unique work in this diocese. The congregations that he gathered and organized remain as his monument; and a rarer memorial exists in the heart of many a lonely and isolated member of the Church, whom he had found and brought into the fold of Christ. Never sparing himself in cold or heat, he was truly a shepherd in the hills. He died, as he lived, engaged in his Master's work. Stricken and bereaved by his sudden death, we share in the mingled grief and gratitude that prevail throughout the diocesan Church.

THOS. F. DAVIES,
Bishop of Western Massachusetts.
ARTHUR CHASE, Secretary.

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Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., near Manhattan Ave., Greenpoint.

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The Young Churchman Co., 484 Milwaukee St.

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

BOOKS RECEIVED

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

J. B. Lippincott Co. Philadelphia, Pa.

Religions of the Past and Present. A Series of Lectures Delivered by Members of the Faculty of the University of Pennsylvania. Edited by James A. Montgomery, Ph.D., S.T.D. \$2.50 net.

E. P. Dutton & Co. New York.

A Manual of Mystic Verse. Being a Choice of Meditative and Mystic Poems Made and Annotated by Louise Collier Willcox. Author of *The House in Order.* \$1.25 net.

Association Press. New York.

The Faiths of Mankind. By Edmund Davison Soper, Professor in Drew Theological Seminary. College Voluntary Study Courses.

Third Year, Part II. Written under the Direction of Sub-Committee of College Courses, Sunday School Council of Evangelical Denominations and Committee on Voluntary Study Council of North American Student Movements. 60 cts. net.

Longmans, Green & Co. New York.

The Outer Courts. A Waking Dream. By M. Agnes Fox, With a Foreword by the Right Reverend C. H. Brent, D.D., Bishop of the Philippines. 75 cts. net.

Open Court Publishing Co. Chicago, Ill.

Germany in War Time. What an American Girl Saw and Heard. By Mary Ethel McAuley. \$1.50 net.

Fleming H. Revell Co. New York.

South-Eastern Europe. The Main Problem of the Present World Struggle. By Vladislav R. Savic, Former Head of the Press Bureau in the Serbian Foreign Office. Introduction by Nicholas Murray Butler, President, Columbia University. \$1.50 net.

The Church and the Crowd. An Interpretation of the Answer of the Church to the Challenge of the Day. By Richard Wallace Hogue, D.D. 60 cts. net.

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

Field Book of Insects. With Special Reference to those of North-eastern United States, Aiming to Answer Common Questions. By Frank E. Lutz, Ph.D., Associate

Curator, Department of Invertebrate Zoology, American Museum of Natural History. With about 800 illustrations, many in color. \$2.50 net.

Eastern Red. By Helen Huntington, Author of *An Apprentice to Truth, The Sovereign Good, March Lights*, etc. \$1.50 net.

PAMPHLETS

From the Author.

Christianity and the War. Sermon Preached on Christmas Day, A. D. 1917, by the Rev. Franklin C. Smith, Rector of St. Thomas' Church and Rural Dean of Rawlins, Wyo. Published by the Vestry of St. Thomas' Church, Rawlins, Wyo.

Rev. Lester L. Riley. 709 E. Jackson Avenue, Springfield, Ill.

What is Christianity? A Sermon preached at the Institution of the Rev. Lester Leake Riley as rector of Christ Church, Springfield, Ill., on October 1, 1917, by his friend and teacher the Rev. Orville Ernest Watson, D.D., Professor of New Testament, Rexley Hall, The Divinity School of Kenyon College, Gambier, Ohio.

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fellowship which unites them in the great parochial family.

The rector, the Rev. Dr. Manning, came from Camp Upton, Long Island, and greeted the parishioners and friends of the parish. He wore the khaki uniform appropriate to his work as volunteer chaplain at the camp. Other Trinity parish clergy wore chaplains' uniforms.

Archbishop Worrell was the preacher at the mid-day services in Trinity Church from February 18 to 21st. He also preached at the 11 A. M. service Sunday morning, the 17th. The Brotherhood of St. Andrew will have charge of the noon-day service on Washington's birthday.

PROTECTIVE MEASURES FOR WOMEN AND GIRLS

Work of a protective and corrective character for women and girls in the diocese is to be brought before the Church in a special campaign or joint drive of the Girls' Friendly Society and the Church Mission of Help in the week from March 6th to 13th. A meeting will be held in Synod Hall on March 6th at 2:30 at which His Grace the Archbishop of York will speak, and also Bishop Perry of Rhode Island, Mrs. L. Frederic Pease, secretary of the Church Mission of Help, and Miss K. L. Potter of the Girls' Friendly Society. On Sunday, March 10th, there will be a special service in the Cathedral of St. John the Divine at 8 P. M., when the war work of these two societies will be brought forward. Also during the entire week it is expected that meetings will be held in various parishes at which the wartime needs of protective work for girls will be emphasized.

CHAPEL DEDICATED AT BLACKWELL'S ISLAND

The Lillian Goelet Gerry Memorial Chapel at the City Hospital, Blackwell's Island, was dedicated on January 31st, Bishop Burch officiating.

A considerable number of representatives of the City Mission staff, the New York Altar Guild, and other Churchpeople were present. At the close of the services the retiring chaplain, the Rev. William H. Weeks, entertained the visitors in his apartments.

The introductory service was conducted by Chaplain Weeks, with an address of appreciation at receiving this chapel from the family of Commodore Gerry and the city. Bishop Burch followed in the same vein.

The Department of Public Charities had expended upwards of \$1,000 in enlarging and beautifying this new chapel, recently used as a solarium and children's ward of the hospital. Apartments have been added for a vestry room, and living quarters for the resident priests, and a thoroughly efficient heating system introduced, so that the chapel is comfortable during all the year.

Chaplain Weeks has served at this hospital for fifteen years, under direction of the City Mission Society, and is being succeeded by the Rev. Frederick W. Cornell.

DEAN ROUSMANIERE CONDUCTS RETREAT FOR JUNIOR CLERGY

High, low, broad, and evangelical Churchmanship blended beautifully together at the last meeting of the Junior Clergy Association at their Pre-Lenten Retreat held in Holy Trinity Church, Harlem, through the hospitality of its rector, the Rev. Harry P. Nichols, D.D.

The quiet day began with intercessions of remembrance and continued with a corporate Communion, followed by further intercession and the Dean's address. Then luncheon was served in silence, except for the reading. After this a question box was opened asking prayers for those needing spiritual help; and in the afternoon the

WARMER WEATHER BEGINS LENT IN NEW YORK CITY

Unusually Large Attendance at Ash Wednesday Services — "Sacrifice" — Lecture Courses

New York Office of The Living Church }
11 West 45th Street }
New York, February 18, 1918 }

MODERATE temperatures and fair weather prevailed in New York City and vicinity on Ash Wednesday and congregations were larger proportionately than those on recent Sundays. The scarcity of coal and other war conditions have compelled parochial clergy to reduce the number of work-day services and to use — as in a number of large parishes — chapels, guild halls, and Sunday school buildings for all occasions of public worship.

"SACRIFICE"

A recent sermon preached by the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, entitled *Sacrifice*, has been printed in pamphlet form. In referring to the wounding of his son, Ernest M. Stires, Jr., while driving an ambulance in France, Dr. Stires said:

"An American lad of 18, driving an ambulance day after day, prepared in the early morning of August 1, 1917, to take a load of wounded to the base hospital. Within a few seconds four shells exploded close to him. The first stunned him, the second slightly wounded him, and the stretcher bearers in the dugout were afraid to venture out to bring in the body. A French Protestant chaplain was at that advanced post, 400 yards from the German line. Climbing out of a back window, he worked his way to the front, drew the lad's body from beneath the ambulance, and with the help which finally came carried him to the surgeons.

"He was the Rev. Ernest La Roche. You will permit this modest record of the name, for the lad he rescued was my son. A few days later this faithful minister answered his Master's call."

DR. BIRCKHEAD ON HIS WAR EXPERIENCES

"We cannot listen too often to those who

are returning from the other side, who can make us realize the sad condition over there and the dark cloud which hangs over Europe. Their hope is in us. May we not fail them!"

Under this caption, the Committee of Ways and Means (seventy-three ladies and gentlemen) of the Diocesan Auxiliary to the Cathedral of St. John the Divine and the Cathedral League of the Diocese of New York issued invitations to a lecture given by the Rev. Dr. Hugh Birckhead on Tuesday afternoon, February 12th. Upwards of five hundred people assembled in Old Synod Hall on the Cathedral grounds and heard an interesting and graphic account of Dr. Birckhead's experience in England and France during his recent Red Cross mission.

CHOIR WILL SING FOR WAR RELIEF

The choir of the Cathedral of St. John the Divine will give the requiem by Antonin Dvorak in Carnegie Hall Tuesday evening, March 12th, in aid of the missionary and war relief work of the diocesan auxiliary to the Cathedral. Boxes at \$35 and \$50, and tickets from \$1 to \$5 may be obtained from Miss Martha Maynard, 129 East Seventy-sixth street. Checks may be made payable to Mrs. Charles Frederick Hoffman.

LECTURES IN SYNOD HALL

Two courses of three lectures each are given at 4 P. M. in Old Synod Hall on the Wednesdays in Lent. Of the first course, by the Rev. Professor Stuart L. Tyson, one lecture remains, that of February 27th, on St. Paul. The subjects of the second course, by the Rev. Wilson Lloyd Bevan, Ph.D., will be: March 6th, Origen; March 13th, St. Francis of Assisi; March 20th, Martin Luther.

ANNUAL RECEPTION IN TRINITY PARISH

Crowds of people tasking the capacity of Trinity Mission House on Fulton street, attended the annual reception and parish tea on Thursday afternoon, February 7th. Clergy and members of the congregations of the parish church and chapels came together and strengthened the bond of

session closed with a second address by Dr. Rousmaniere and with prayers. About twenty-five clergy, or possibly thirty, were present.

PRIESTLY ANNIVERSARIES

The Rev. Dr. Arthur W. Jenks, Professor of Ecclesiastical History in the General Theological Seminary, commemorated the twenty-fifth anniversary of his ordination to the priesthood on Saturday, February 9th, and celebrated the Holy Communion in the Chapel of the Good Shepherd. On Quinquagesima Sunday—the anniversary of his first Eucharist—Dr. Jenks was celebrant at the children's Eucharist in St. Luke's Chapel, Trinity parish. Many congratulatory messages and good wishes were sent to the esteemed professor by a wide circle of friends.

The Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy, completed on Friday, February 1st, thirty years of rectorship in this city. He was born in Sydney, Australia, and was educated at Trinity College, Melbourne, and at Melbourne University. He was ordained deacon in 1881, and priest the following year, in the diocese of Grafton and Armidale, New South Wales. He is by examination doctor of civil law of the University of Toronto, and honorary doctor of laws of Hobart College, and a member of the Phi Beta Kappa Society.

NOON-DAY SERVICES AT TRINITY CHURCH

The Rev. Father Figgis, C.R., of Mirfield, England, was to have conducted the noon-day services at Trinity Church, from February 23th to March 1st. His ship was torpedoed, however, and he returned to

England. The Rev. Theodore Sedgwick has taken his place on the programme. The Archbishop of York will be the preacher from March 4th to 8th.

The current issue of *Trinity Parish Record* says:

"The visit of the Archbishop at this time will have great national and international significance and will emphasize the bond which binds us to Great Britain and our other allies in the world war.

"Our War Commission, which is arranging the Archbishop's itinerary, is making many public engagements for him in New York and elsewhere. A great meeting is to be held in Carnegie Hall one night in the first week of March and on Tuesday, March 5th, the Archbishop is to go to Camp Upton, at the invitation of the Commanding General, to speak to the officers and men of the camp at night in the Y. M. C. A. auditorium."

The noon-day preachers at Trinity for the remainder of the season are as follows:

- March 11-15—The Rev. Fr. Officer, O.H.C.
- " 18-22—The Rev. H. P. Silver, D.D.
- " 25—The Rev. J. G. H. Barry, D.D.
- " 26—The Bishop.
- " 27—The Suffragan Bishop.
- " 28—(Maundy Thursday) The Rector.
- " 29—(Good Friday) The Archbishop of York at the Three Hours' Service.

FUNDS FOR THE WAR COMMISSION

As the fruit of a house-to-house canvass conducted by thirty young men of the Church of the Holy Communion, the collection for the Church's War Commission was brought up to \$1,018.

will agree that these soldiers should have equal facilities with others for amusement and recreation. An auditorium capable of seating 5,000 men has accordingly been built, which will be used for concerts, moving picture shows, etc., also as a gymnasium and drill hall on wintry days, as a lecture hall, and for general social gatherings. The cost of the auditorium is about \$40,000 and the funds are being raised by issuing bonds in denominations of \$10, \$50, \$100, etc. The officers and men of the regiment have taken bonds to the amount of over \$10,000 and \$10,000 more have already been sold. Colonel Moss, the commanding officer, a white man who has had charge of negro troops for many years, is enthusiastic over the matter and believes that the auditorium will add greatly to the soldierly efficiency of his men.

THE CATHEDRAL SERVICE UNIT

St. Paul's Cathedral Service Unit is planning a series of demonstrations and conferences on food conservation, to be held on Monday afternoons in Lent in the Cathedral rooms. The first demonstration, which occurred on February 18th, was on Substitutes for Meat. The Cathedral rooms are reached by an elevator at the end of the long corridor between the Cathedral and R. H. Stearns Company's building, on Tremont street. This plan has the approval of the War Committee appointed by the Bishop.

MISSIONARY APPORTIONMENT

Last year this diocese was asked for \$83,717 for Domestic and Foreign Missions, and contributed \$87,231, 133 parishes out of a total of 205 completing their apportionments.

LAYMEN'S CORPORATE COMMUNION

The fourth annual corporate Communion for the laymen of the diocese will be held on the morning of Washington's Birthday in St. Paul's Cathedral. After the service the men will be the guests of the Cathedral at breakfast and immediately following the Rev. A. J. Gammack, one of the voluntary chaplains at Ayer, will talk on some phases of the war work of the Church.

ROLL OF HONOR AT BROCKTON

St. Paul's Church, Brockton (Rev. David B. Matthews, rector), has printed a report of its men in the service. Every man in the service from St. Paul's has been presented with a Prayer Book.

"Seventy-two of our young men leaving the parish to help win the fight for freedom and democracy means quite a loss to us. However, we must make the best of it and be thankful that St. Paul's has so patriotic a spirit."

A GOLD STAR

Distressing news has reached Boston of the death of a popular and promising Boston man in France. In the calendar of the Church of the Advent, Dr. van Allen has put this touching request:

"Pray for the soul of Lieutenant Lawrence Dwight, U. S. A., ob. February 2nd, in France; a gallant gentleman, second on our honor roll to lay down his life for freedom."

Thursday, February 14th, there was a solemn requiem at the Church of the Advent for the repose of the soul of Lieutenant Dwight, who was the first member of the congregation to die while on a-tive service with our army during the war. Dr. van Allen sang the service, after which *The Star-Spangled Banner* was sung.

DEAN HODGES SPEAKS AT LINCOLN'S BIRTHDAY SERVICE

He Limits the Field for Criticism of Public Officials — Recreation for Colored Troops — Cathedral Service Unit

The Living Church News Bureau }
Boston, February 18, 1918 }

PATIENCE and forbearance like Lincoln's are needed to-day in America's attitude toward the war, said the Very Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, as he spoke at the Cathedral Church of St. Paul on Sunday evening at the service in commemoration of the man, Abraham Lincoln. A crowded congregation heartily responded to the special service, the Office for Use in Time of War.

Dean Hodges spoke as follows:

"We are not concerned at this time with what Lincoln accomplished, but with the man himself. In the calamity of war, with defeat after defeat, and the cares of political life, he stood calm and serene. He recognized that God was omnipotent and he always sought His aid. If he failed he believed that it was God's will that he should fail.

"Lincoln carried his faith in the providence of God into the practice of a great patience. He learned it in the hard experiences of his youth. Great trials beset him, but on he went. We have great need of Lincoln's patience to-day and may need more to-morrow.

"We must keep our belief that the Almighty will not permit the brutality of Kaiserism, that has trampled over every

principle of right and brought woe and ruin to the world, to triumph. Lincoln had Chase and Seward to contend with. These men tried him sorely, but he had patience with them. Ridicule, slander, threats were his portion, together with the pain and bitterness of the hostility of the men he surrounded himself with, but his sublime patience endured in spite of all. Lincoln had great faith in the Sermon on the Mount and the phrase, 'Love thine enemies' was part of his creed."

Speaking of conditions as they are to-day, Dean Hodges said: "It is within the province of any American citizen to criticize the administration. Many an administration has needed such criticism. President Buchanan was criticized justly because he provided the South with ammunition. President Johnson had to be impeached, but every critic ought to remember that nothing is easier than irresponsible criticism.

"We desire no peace that will leave the situation as it was before, we desire no vengeance or reprisals, but only that justice shall be done. God on high knows which side is right and the question is raised now as it was in Lincoln's time. We stand secure in our faith in God to see that right is right."

PROVIDING RECREATION FOR COLORED TROOPS

Last Sunday Dr. Mann made a timely appeal for recreational work among our colored soldiers. He said:

"Here is a matter which I believe will appeal strongly to Trinity people who are interested in the welfare of our colored troops. At Camp Upton, Long Island, there are about 4,200 colored soldiers. All of us

and taps sounded from the west gallery. A large congregation assisted, including representatives of many old Boston families. Lieut. Dwight got his commission at West Point last August, and landed in France

January 25th, dying a week later of pneumonia. He was a soldier of the greatest promise, just 21 years old, and singularly beloved by many friends. R. I. P.

RALPH M. HARPER.

LARGELY ATTENDED LENTEN SERVICES IN PHILADELPHIA

Despite Coal Famine — Lecture Courses—Washington's Birthday Conference—Death of Rev. W. F. C. Morsell

The Living Church News Bureau
Philadelphia, February 18, 1918

ATTENDANCE at the Lenten services is larger than in any previous year. A spirit of devotion in the air is leading people of all denominational names to draw nearer the churches and their services. Good reports from the Lutherans, Romanists, and Presbyterians come to us. Some change has been made necessary in the services provided by the Brotherhood of St. Andrew on account of the fuel problem. For the first time since 1759 services in Old St. Peter's Church have been suspended on account of the supply of fuel having become exhausted. The services which have been conducted there heretofore are being held in the Church of the Ascension, Broad and South streets. It has been necessary to abandon entirely the Lenten services in Old St. Paul's Church, on South Third street, on account of the lack of fuel. The enthusiasm at the services held at St. Stephen's, Old Christ Church, and the Garrick Theater keeps up. The Bishops of this diocese, Bishop Talbot, and the clergy who have made the addresses have devoted much time and thought to questions suggested by the war and drawn many forceful lessons, which seem to be having a powerful influence. Much emphasis is also being laid upon the Lent "mechanically" kept. Bishop Garland took this for his theme at Old Christ Church. He made a strong appeal for a real, live observance of the season.

As a result of the coal famine the usual Lenten week-day services in St. James', St. Mark's, and Holy Trinity Churches are all being conducted in St. Mark's Church, the other two churches being closed during the entire week. The regular Sunday services are being conducted in the respective churches, since "the congregations of any one of the churches are too large to be housed in any one". For some weeks St. Mary's and St. Philip's Churches, West Philadelphia, have been worshipping together, alternating the Sundays.

ADDRESSES

A series of addresses on war-time subjects, arranged by the rector of St. Luke's and the Epiphany, will be given on Mondays beginning February 18th, at 5 o'clock. They will continue until Monday, March 25th. These addresses are to be made by men of prominence and specially qualified by experience.

WASHINGTON'S BIRTHDAY CONFERENCE

A Churchmen's Conference was held as usual on Washington's Birthday in Old Christ Church. The general theme was The Challenge of the Present Crises. Opening service was at five o'clock, when the address was made by Bishop Garland, the chairman. The Rev. Karl Morgan Block, chaplain at Camp Dix, told of the Church's Responsibility to the Men in Military Service, and Mr. Frederick Sheppard Titsworth made

the Brotherhood's response. After supper which was served in the Neighborhood House, and for which a nominal charge of seventy-five cents was made, the conference re-assembled and Mr. Charles E. Beury told of The Problems of Russia and the Near East. This talk was illustrated with lantern slides. The Rev. Louis C. Washburn answered the question: Men and brethren, what shall we do?

CHURCH CLUB LECTURES

The Church Club announces to its members and friends a series of three lectures during the Lenten period, to be delivered by Dean Bartlett of the Philadelphia Divinity School at the Church House, on the evenings of February 19th, March 5th and 19th, the topic being The English Bible.

BISHOP RHINELANDER IN THE SOUTH

Bishop Rhinelander and his family have gone South for a month. During his absence his duty will be taken by Bishop Beecher.

DEATH OF REV. W. F. C. MORSELL

The Rev. William Fitzhugh Chesley Morsell, a retired priest of the diocese, passed to his rest on Wednesday, February 13th, and his burial took place at All Saints' Church, Torresdale, on Saturday. His last regular duty was in the Church of the Holy Comforter. He resigned from that about sixteen years ago.

PARISHES COMPLETE APPORTIONMENT

Bishop Rhinelander has sent to the clergy of those parishes in the diocese whose congregations have completed and met their apportionments letters congratulatory on their success. There are fifty-three suburban and forty-seven city parishes on this honor roll.

PAROCHIAL MISSION

The rector of Christ Church, Germantown, has arranged for a mission by the Rev. Harvey Officer, O.H.C., beginning Sunday, February 24th, and extending to Sunday, March 10th. Through his parish paper the rector has been arousing great enthusiasm for the mission.

PRESENTATION OF RUSSIAN MUSIC

Music lovers had an unusual opportunity to listen to a service of all-Russian music rendered by the choir, and accompanied by the organ and stringed instruments in the Church of St. Luke and the Epiphany, Sunday afternoon, February 3rd. The rector spoke on the superiority of the Russian music, chiefly because of the time the Russians devote to it.

THE BISHOP'S LECTURES

The third of the course of lectures being given by Bishop Rhinelander was delivered in St. Mark's Church, because the fuel commission had requested the rector of St. James' Church to close the church during the week. As with the first two of these lectures there was a large audience present, which appreciated the method of handling the subject very much. The subject was War in Heaven.

PRE-LENTEN CONFERENCE OF THE CLERGY

The pre-Lenten conference of the clergy of the diocese was held by Bishop Rhine-

lander in St. James' Church, Monday, February 4th, with a large number of the clergy present. After a celebration of the Holy Communion the Bishop conducted a quiet hour, with intercessions at noon. After the intercessions a luncheon was served in the parish house. The Rev. F. A. Donaldson, from Halifax, was the speaker at the table.

NOON-DAY SERVICES

The Brotherhood of St. Andrew has charge of services at the Garrick Theatre and at Old St. Paul's Church. The speakers at these short services for business people are as follows:

At the Garrick Theatre:

February 23rd: The Rev. George Herbert Toop, D.D.
February 25th to March 1st: The Rev. Milo H. Gates, D.D.
March 2nd: The Rev. John H. Chattin.
March 4th to 8th: Bishop Darst.
March 9th: The Rev. N. V. P. Levis.
March 11th: The Rev. John Mockridge, D.D.
March 12th to 16th: Bishop Woodcock.
March 18th to 23rd: The Rev. Harvey Officer, O.H.C.
March 25th to 29th: The Rev. H. Percy Silver, D.D.
March 30th: The Rev. Richard J. Morris.

At Old St. Paul's Church:

February 21st to 23rd: The Rev. Crowell McBee.
February 25th to 27th: The Rev. Albert E. Clay.
February 28th to March 2nd: The Rev. N. V. P. Levis.
March 4th to 9th: The Rev. Llewellyn N. Caley.
March 11th to 15th: The Rev. Francis Marion Taitt.
March 16th: The Rev. Henry K. B. Ogle.
March 18th to 23rd: The Rev. Floyd W. Tomkins, D.D.
March 25th: The Rev. William Newman Parker.
March 26th: The Rev. Waldemar Jansen, Jr.
March 27th: The Rev. Charles Townsend, Jr.
March 28th: The Rev. John Edwin Hill.
March 29th: The Rev. James DeWolf Perry, D.D.
March 30th: The Rev. H. Cresson McHenry.
EDWARD JAMES MCHENRY.

RED CROSS SUMMONS PRESIDENT PEIRCE

PRESIDENT WILLIAM F. PEIRCE of Kenyon College has been appointed by the American Red Cross as official representative to gather information at first hand about war conditions in Europe. As public speaker for the Lake Division of this organization he will spend two or three months at the front studying war problems, opportunities, and methods of work in order to be able to present their needs with the effectiveness that grows out of actual experience. After his return from France he expects to devote a large part of his time during the summer and autumn to speaking in Ohio, Indiana, and Kentucky—the three states which form the Lake Division.

Summoned at a few days' notice to sail for France, President Peirce instantly responded to the call for patriotic duty and left Gambier on a recent date, to return early in May.

REMOVAL OF THE CHURCH PERIODICAL CLUB

THE CHURCH PERIODICAL CLUB has removed its offices to room 1104, 2 West Forty-seventh street (telephone Bryant 4253), New York City, where it hopes to continue its cordial relations with those it is serving and those through whom its service is made possible.

The next regular meeting of the club will be held in the parish house of the Church of the Heavenly Rest, at 11 A.M., on February 28th. The Bishop of Western Nebraska will speak.

BISHOP GRISWOLD PROPOSES RULE FOR CHICAGO CLERGY

To Increase Devotion and Efficiency
— Christian Service League —
Preparation for "Billy" Sunday

The Living Church News Bureau }
Chicago, February 18, 1918 }

THE 176th chapter meeting of the northeastern deanery was held at St. Chrysostom's Church, Chicago, on February 12th, with an attendance of about forty of the clergy. Dean Edwards celebrated the Holy Communion. The speaker at the morning session was Mr. G. C. Sikes, of the City Bureau of Public Efficiency, on The City Manager Plan for Chicago. The Rev. Professor T. B. Foster was the speaker on the ecclesiastical topic, The Church After the War, and his able address aroused considerable discussion, Dean Bell, chaplain at Great Lakes, being most emphatic in his statement of the revolutionary conditions coming upon the Church with this war. The men in the country's service, even in their colloquialisms — for example, their common expression, "Honest to God" — betray their prevailing attitude to life, including religion and the Church. They will demand reality and honesty in the Church when they come back, as they will demand these virtues in government and public affairs. If the clergy and laity at home do not meet the demand, so much the worse for us.

Bishop Griswold spoke of The Common Rule for the Clergy of the Diocese of Chicago, which has been sent by him to the clergy for their acceptance and use after a conference with some of them and with the approval of Bishop Anderson. In his letter asking cooperation the Bishop says:

"Knowing that men cannot be made righteous by prayer and sensible to the danger of Pharisaism which may develop from slavish adherence to rule, we think there is a gain which comes from the careful regulation of time and of the duties of the priestly office.

"This rule is quite simple and includes little but the minimum of clerical obligation resting upon those who have the cure of souls; and yet we hope that it will prove helpful to the clergy of the diocese in their own spiritual life and a stimulus to them in their work. If a considerable number of the clergy will adopt the same rule, we cannot but think that such fellowship will bind the clergy together more closely and will also increase our devotion in the service of God and our efficiency in the service of man."

The Rule requires:

- To arise not later than 7 A. M. each day.
- To celebrate on every Sunday and holy day.
- To say the offices of Morning and Evening Prayer each day.
- To make a daily meditation.
- To make a daily examination.
- To spend ten minutes daily in intercessory prayer.
- To give one half-hour each day, except Sundays, to study, over and above that required for the preparation of sermons.
- To make at least three pastoral calls each day except Sundays; or at least eighteen calls a week.
- To report to the Suffragan Bishop at the Ember seasons concerning the observance of the Rule.

It is also recommended that priests who accept the Rule will celebrate daily and that formal confession should be made at the Ember seasons.

CHRISTIAN SERVICE LEAGUE

St. Simon's parish has what is called a Christian Service League, which is described

in the current number of its parish paper:

"The League is intended to be the Social Service department of the Church school and it is desired that every member of the school be enrolled as a member.

"Our watch-words are Loyalty, Patriotism, Economy, and we work for God's Church in our own parish, and for the Church's missions at home and abroad as members of the Junior Auxiliary, and for our country by doing work for the Red Cross.

"We have assumed the support, for two years, of one of the Fatherless Children of France, through THE LIVING CHURCH WAR RELIEF FUND, and have sent the payment for the first year."

PREPARATIONS FOR THE "BILLY" SUNDAY CAMPAIGN

"Billy" Sunday is coming on March 10th to stay for three months. God grant that under his leadership we Chicago people, Christians and near Christians and heathen, may be stabbed broad awake. Sunday has his limitations, as what prophet has not? He is accustomed to say things that are not complimentary to Episcopalians; he is not strong on the sacramental principle that is the life of our Church and differentiates us from our fellow Christians of Protestantism; but he never seems to lack a positive, albeit Calvinistic, message concerning Jesus Christ and Him crucified.

The big tabernacle in which the meetings will be held is at the corner of Chicago avenue and the shore of Lake Michigan. Chicago avenue, be it remembered, is the location of the Moody Church, which is not far from the Sunday tabernacle. This new building, 347 feet by 250 feet, will accommodate 15,000 people. The interior will be completed in time for the dedication on March 3rd. Mr. Sunday and his party of twenty helpers will be here on March 10th. In the intervening week the choir of 6,000 members will have rehearsals in three relays of 2,000 each.

Near the big tabernacle another building, now completed externally, will contain rooms for babies, nurses for the sick, and a restaurant. Dr. Sunday's private room will be in the big tabernacle. A large field for parking automobiles is provided. On Sundays three services will be held and during the week two services daily.

LENTEN NOON-DAY SERVICES

For a time the Church-going public that looks forward each year to the Lenten noon-day services under the auspices of the Church Club was disappointed that the place of meeting had to be changed and that the Monday services each week had to be discontinued because of the Garfield fuel order. However, the disappointed ones resigned themselves to unavoidable conditions and began their Lent in the rather rakish-looking quarters in the old Inter-Ocean building at Monroe and Dearborn streets. Any dissatisfaction at the surroundings was, however, forgotten on listening to the honest preaching of the Bishop Coadjutor of Colorado, always a favorite with men and women alike. The Bishop began the series on Ash Wednesday with an address on The Call to Faith; on Thursday his subject was A Call to Penitence, and on Friday A Call to Friendship. The attendances have been good and the singing and management of these meetings excellent. It was announced on Friday, much to the joy of the congregation, that on and after Monday, February 18th, the serv-

ices will be held at the old popular place, the Majestic Theater.

A most helpful series of mission study classes for men is being conducted by the Rev. E. J. Randall, rector of St. Barnabas', at the Church Club rooms, on Monday evenings during Lent, from 7 to 8 o'clock. "Ye that are men now serve Him," says the attractive card of invitation asking men to avail themselves "of an opportunity to learn about the greatest business in the world".

REV. H. N. HYDE CALLED TO CHICAGO

The Rev. Henry Neal Hyde, rector of St. Philip's Church, Joplin, Mo., has been elected rector of the parish of St. Paul's-by-



REV. HENRY N. HYDE AND TWO SONS

the-Lake, Rogers Park, Chicago. Mr. Hyde is a graduate of Yale College, class of 1895, and studied law at the New York Law School and theology at the General Seminary, class of 1903. He is secretary of the Provincial Synod and a Judge of the Court of Review in the Province of the Southwest. His former parishes were Trinity Church, Syracuse, N. Y., and Christ Church, Little Rock, Ark. He was a deputy to the General Conventions of 1910 and 1913. Mr. Hyde is a native of Syracuse, N. Y. During a two years' rectorship in Joplin mortgaged indebtedness on St. Philip's Church has been discharged and the church consecrated. Mr. Hyde expects to enter upon the work in Chicago immediately after Easter.

MISSION HOUSE LIBRARY

The Mission House Library Station, "West 16", a new venture in Mission House activities, is beginning to take a definite place in its world. The evening reading room was formally opened on February 7th.

LENT AT CAMP GRANT

The Rev. Frank E. Wilson, our chaplain at Camp Grant, has sent a letter to Churchmen there urging their attendance at the Lenten services which are being held every Monday at 8 P. M. in the Base Hospital chapel; every Tuesday at 7 P. M. in the educational room of No. 2, Y. M. C. A. building. Celebrations of the Holy Communion are held at both the above places on Sundays at 9 and 10 A. M. Mr. Raymond, representative of the Brotherhood of St. Andrew at the Camp, is helping Mr. Wilson in these services.

SOCIAL SERVICE COMMISSION

During February the field secretary, the Rev. J. B. Haslam, addressed the men's clubs of St. Philip's and of Holy Trinity on the Church's relation to present-day industrial conditions. He also took part in the movement of several civic and social organizations to frame a constructive platform to fight crime conditions in Chicago, which could hardly be worse, and with several other representatives he protested to Mayor Thompson against the personnel of the board of examiners for the new city librarian. The membership of this particular board, which has the election for this most important office, has been freely criticized in the daily press, and the Church in Chicago may well join in protests against this phase of bad politics. The latest bulletin issued by the Commission makes an offer to the clergy of data for sermons and addresses on industrial, social, and economic problems. At a luncheon held recently under the auspices of the Commission, with forty social service workers present from twenty-three parishes, it was decided to have a series of visits to diocesan institutions when special speakers will tell of each institution's work. Several parishes were represented at a meeting of the Women's Protectorate on February 8th. This branch of the Travellers' Aid Society has already justified its organization by specific results.

THE HOUSE OF HAPPINESS

The excessive amount of juvenile delinquency this winter in Chicago has caused concern to all social workers including those at the House of Happiness one of our diocesan institutions. To attract the boys of the neighborhood who are of an age to "look down" on nursery activities, a virile programme of boys' work has been in operation since Christmas under direction of Mr. Rasmussen, a student of the Y. M. C. A. College. Mr. Rasmussen has revived and developed the Boy Scouts and has attached to the House a group of older boys, and through his classes has won the confidence of the people. Miss Manross and Miss Goodrich have worked with Mr. Rasmussen in framing a schedule which entails full use of the House for boys and girls, and also provides the young people with entertainment and instruction in evening groups.

NOTES

In a letter sent to the clergy of the diocese the Rev. Charles H. Young, chairman of the Diocesan Board of Religious Education suggests that our Sunday schools are feeling a reaction. From widely scattered regions, the letter says, we have heard the same report that the work of the children is largely demoralized. The strain of the war, the problem of food, the shortage of fuel, with the confusion caused by the closing of the schools, together with the severe storms of several Sundays, have proved a serious handicap. The difficulty is a challenge to us. Children who love to conquer obstacles will respond to the leading of the Church, if we have courage to show them the way.

Bishop Anderson delivered the address of the day at the nineteenth service of the G. A. R. in observance of Lincoln's birthday. The service was held in the Memorial Hall of the Public Library building.

H. B. GWYN.

ARMENIAN AND SYRIAN RELIEF

THE TREASURER of the American Committee for Armenian and Syrian Relief announces the total contribution received during the week ending January 29th to be \$203,067.70. This includes all contributions

from individuals, societies, churches, and towns. The total amount cabled to the field since January 1st is \$1,403,000.

William T. Ellis, an eye-witness of the relief work done for Armenian and Syrian refugees at Erivan, in Russia, has commented upon the efficiency of the relief workers as shown by their methods of helping the destitute. Direct money relief is given to orphans only. Suitable work along industrial lines is given to adults, looking toward the final rehabilitation of the whole people. Further foresight is shown by the practical training of representative children as future leaders.

The following extracts are from an American's letter dated at Urumia, Persia, and sent to the American National Committee:

"I have enclosed a copy of a telegram (see below) which the committee here in Urumia told me to send on to Tabris for transmission. I sincerely hope it wakes things up in the United States, for the situation out here is very bad indeed. There is a big gang of ragged, starving, and half-naked people about the gate here all day long. Yesterday we found that a little tot of five had been deserted by its widowed and helpless mother. There was nothing to do but to care for the child ourselves. That is not as easy to do as it sounds, for we are in debt and have no new funds coming in from America. Also one must remember that there are thousands of children just as badly off all around us and we can do nothing for them now until more money comes in. The food situation in Urumia is desperate. More refugees are coming in while there is not enough food to feed those already here."

"I am actually fearful of going out of our front gate," a telegram reads, "because of the crowd of hungry refugees waiting there for help—not afraid of violence, but to meet these people and to put them off as I have been doing for days. We watch the market eagerly, but wheat soars to \$6 a bushel and over. We hope to open work in Soujbulak where we hear are hundreds dying of starvation, but we dare not go there empty handed."

News from Constantinople says that the "winter is severe and mortality great and growing. There is no time to lose. Thousands of children may be saved."

A CORRECTION

A CORRESPONDENT writes: "For the second time I have noticed (in your issue of February 2nd) an error published regarding the suggestion made to the Woman's Auxiliary, in reference to their annual Communion. I should be glad to see this corrected, and honor given where honor is due. The suggestion, so modestly offered, that the Auxiliary should have a special season in the Church's Kalendar, for its annual Communion, and that the blessed Feast of the Annunciation would seem particularly appropriate, was made by the Rev. John J. Cowan (not Corwin), who has been for some time rector at St. Augustine's mission, Kohala, Hawaii, and is still there, doing splendid service."

RELIGIOUS EDUCATION IN THE PROVINCE OF SEWANEE

THE EXECUTIVE committee of the Board of Religious Education of the Province of Sewanee, meeting at Sewanee on February 6th and 7th, perfected a pamphlet called *Training for Christian Service in the Province of Sewanee*, which will soon be published; considered plans for the development of religious education in the province, and approved a plan of diocesan coöperation,

which will create an extensive organization of field workers and parish correspondents working in harmony with the Provincial Board. The committee recommended that provision be made by some educational institution in the province for the graduation of women students with the degree of bachelor of arts or its equivalent. The faculty of the University of the South was asked to provide courses in Christian Service, both for regular students and for such special students as might desire to equip themselves. The committee also hopes to expand the summer training conferences in the province, especially the one at Sewanee, into schools giving courses of four or five weeks' duration in various branches of Christian service.

The plan of diocesan coöperation contemplates that each diocese have an educational budget. It is also planned that each diocesan board appoint a field worker to give at least one month per annum to field work in his own diocese, these workers to meet at the summer training conferences with the provincial field secretary and work out a plan that will coördinate educational work throughout the province. The plan also provides that a correspondent of the diocesan board be appointed in every parish and mission.

Shortly after the adjournment of the committee, the University authorities arranged the suggested course in Social Service, covering one scholastic year, to special students wishing to qualify as social workers, lay missionaries, Sunday school teachers, etc. The course, which leads to a certificate of proficiency, includes Bible, Public Speaking, English, Sociology, Ethics and Christian Evidences, Bible History, Prayer Book, Religious Pedagogy, and practical work in Sunday school, social service, etc., assigned, supervised, and graded as laboratory work.

FINANCING THE CHURCH IN THE WAR EMERGENCY

UPON THE invitation of the officers of the Board of Missions, a number of Churchmen and women from the sections of the country included in Provinces I, II, III, and V met at the Church Missions House recently to confer upon the possibility of taking steps to meet the present urgent needs in the Church's general work.

It was recognized that 1918 is certain to be a critical year. The Red Cross, the Y. M. C. A., and numerous war funds are making appeals to meet compelling war needs. Under these circumstances it is possible that the absolute requirements for the Church's Mission may be overlooked, unless they are placed fairly before the people. On the other hand, the wonderful response of the nation to the call of the Government, through the Red Cross and other agencies, show clearly that the people of the country are not only ready to give for a cause that they consider vital, but are ready to make real sacrifices for it.

The conference considered whether it would be right to allow this spirit of sacrificial giving to be expressed chiefly through agencies outside the Church. It took note of such facts as these:

1. That the Board of Missions and the General Board of Religious Education closed their last fiscal year with deficits.
2. That the Social Service Commission has plans which it is unable to carry out for lack of funds.
3. That several of the schools federated under the American Church Institute for Negroes are hampered in their work because their incomes are insufficient to meet the increased cost of operation.

After hearing a statement of conditions at

home and abroad, from the Rev. T. R. Ludlow, Bishop Touret, Dr. Teusler, the Rev. W. E. Gardiner, D.D., and the Rev. F. M. Crouch, the conference recommended to the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service, that plans be adopted at once to make provision for an additional sum of at least one and one-half million dollars for immediate needs. It further recommended that a complete expert study of the Church's work in all fields be undertaken immediately, and that a commission of the ablest men whose services can be secured be appointed to put before the Church a plan which will adequately support the work already undertaken as well as increased activities throughout the whole world.

The recommendations met the approval of the Board of Missions and vigorous steps are now being taken to secure the necessary organization. While no date for the concerted effort has yet been decided upon, it has been proposed that the week of April 28th to May 5th should be selected.

The needs which it is proposed to meet by this special effort would include, among other things, the deficit of the Board of Missions, the heavy extra expense to which it has been put through its entrance into the Pension System on behalf of missionaries at home and abroad, and the great rise in the cost of silver in the Orient, certain building operations to which it is already obligated, the requirements of the domestic missionary bishops in addition to the appropriations of the Board, the plans of the General Board of Religious Education to meet opportunities resulting from the war, and numerous other items.

SPECIAL DIOCESAN CONVENTION IN OLYMPIA

A SPECIAL CONVENTION was held in Trinity Church, Seattle, on February 5th. The opening service was attended by a large number of lay delegates and members of the House of Churchwomen, besides clergy. Bishop Keator was celebrant, assisted by the Rev. Dr. F. T. Webb and the Rev. Harry Hudson. The Rev. R. Franklin Hart was the preacher.

After the service the Bishop called the convention to order and declared the business that was usually transacted at the annual convention in May, anticipating an amendment adopted last year by which the date of convention was changed to the first Tuesday in February of each year.

Little but routine business was transacted, nothing of special importance coming up. The report of the committee on the state of the Church, perhaps, was the most important. Among other things, this committee recommended that whenever possible missionaries be required to minister to scattered groups of Churchpeople in neighboring communities; that the policy of using resident rectors to take care of nearby missions and give them Sunday evening services be extended; that a register be kept by the board of missions of all Churchpeople who move into communities having no parish or mission, and that the clergy be required to report such people to the Archdeacon; that a clearing-house, or downtown office, be established in Seattle; and, if it seems desirable, in Tacoma, where lists can be filed of Churchpeople willing to entertain soldiers in their homes, and where men certified to by our chaplains at Camp Lewis and elsewhere can secure assignments for such entertainment. It was also recommended that a diocesan quarterly be published.

The committee also emphasized their fer-

vent belief that the basic problems of the Church can best be met, not by belittling her distinctive position and lifting the banner of negative Protestantism, but by positive emphasis on the Catholic faith, the world-wide mission and necessity of the Church, the power of her sacraments, and the fact that salvation is not by faith only, but by that deep and vital faith that drives men forth with power to work for the Master in the world.

The elections:

The Standing Committee was reelected save that Mr. James B. Kinne was elected in place of Mr. E. E. Arnold.

The general diocesan officers were reelected.

Deans of Convocation: Whatcom, the Rev. Robert M. Harrison, D.D.; Seattle, the Rev. Ernest V. Shayler; Chehalis, the Rev. R. Franklin Hart.

Deputies to Provincial Synod: Clerical, the Rev. Messrs. R. J. Arney, Cameron S. Morrison, Ernest V. Shayler, Thomas A. Hilton; lay, Messrs. N. B. Coffman, Charles E. Shepard, Alexander Bailie, James McCormack.

An invitation was given by delegates from St. Andrew's Church, Aberdeen, to hold the next convention there.

LECTURES AND CONFERENCE AT BERKELEY DIVINITY SCHOOL

THE MARY FITCH PAGE LECTURES at the Berkeley Divinity School were given this year by the Rev. Ralph M. Birdsall on February 5th, 6th, and 7th, on the general theme of The Incarnation and the Modern Mind, working it out under three divisions, Humanity and God, The Moral Idea in Jesus Christ, and The Spirit in the Sacraments.

The Social Service Conference of the diocese of Connecticut was held at the school on the day of the last lecture. The general theme was The Church and the War. The morning meeting opened with an address by the Rev. J. N. Lewis, D.D., of Waterbury, on his experiences as voluntary chaplain at Camp Devens. The State Food Administrator, Mr. Robert Scoville, followed with a clear and convincing summary of the present grave situation. The afternoon session was spent in discussing the problems of Social Service in Industry. Mr. F. J. Kingsbury, a prominent layman in Bridgeport, one of the trustees of the Berkeley Divinity School and president of the Bridgeport Brass Company, told of various schemes of Social Service (a term he preferred to Welfare Work) adopted in shops throughout the country and in his own factory in particular. This work, he considers, is best done by the industrial committee of the Y. M. C. A. Workers should cooperate with employers in both the expenses and the management of this work; otherwise they feel that they are the recipients of charity. The point of view of the laboring man was then presented by the president of the Connecticut Federation of Labor (once a pupil in one of our Sunday schools), who pleaded for Round-Table Conferences between employers and employes. In no other way is it possible for each party to understand the position of the other. The Federation is anxious to support the Government and to further production in every possible way in this time of national danger; accordingly it demands no further labor legislation at present; but it is determined not to surrender those safeguards it already possesses. A discussion followed in the course of which it was generally agreed that representatives of the Church should make more strenuous efforts to come into touch with the local labor councils, thus to learn the point of view of the laboring man. The members of the

conference were entertained by Professor and Mrs. Ladd at the deanery of the school.

Dr. J. Chauncey Linsley of Torrington has been giving a valuable course of lectures on pastoral theology.

BISHOP JONES AT THE MISSIONS HOUSE

THE RT. REV. PAUL JONES having offered to do any work that the Board of Missions might desire, the Board at its meeting on February 6th authorized such arrangements as might be practicable to secure Bishop Jones' assistance at the Church Missions House until April 10th, when it is expected that the House of Bishops will meet to consider his resignation as Bishop of Utah.

EPISCOPAL THEOLOGICAL SCHOOL

THE MID-WINTER alumni dinner was held on February 5th in Burnham Hall. Nearly a hundred of the alumni attended the dinner and the students were their guests. Bishop Lawrence, '75, acted as toastmaster. The speakers were the Rev. Dr. Arthur C. McGiffert, president of Union Theological Seminary, the Rev. William S. Packer, '01, and Dean Hodges. Bishop Lawrence gave some interesting information concerning the moral conditions of our soldiers in France which has come to him as head of the War Commission of the Protestant Episcopal Church. In six letters to him from chaplains and others interested in the problem the opinion is expressed that the general condition of the men morally is much better than it would be for the same men in civil life. The Bishop said that the War Department was coming to realize the importance of providing spiritual leadership and that General Pershing is urging that each regiment be provided with three chaplains. He predicted that within six months 10 per cent. of the clergy of the Episcopal Church would be in war service.

Dr. McGiffert's speech on The Theological School and the War was a masterly appeal, with particular emphasis on the needs of reconstruction days. Mr. Packer spoke on the democratic tendency the war aims of the allies have taken since the United States entered the conflict and he pointed out that we are already in the midst of a great revolutionary movement that will have a profound effect on the social and economic life of the world. Dean Hodges referred to the article in the February *Atlantic Monthly* which attacks the clergy for their failure to fulfill their prophetic functions before we entered the war. The Dean expressed the opinion that the writer was not altogether just, and that after all what the man in the pew wants is patient ministrations rather than noisy execrations.

Wednesday morning a quiet day was held for the alumni, led by the Rev. Edward T. Sullivan, '92.

AMERICAN CHURCH BUILDING FUND COMMISSION

THE COMMISSION held its annual meeting on January 17th at the Church Missions House, New York City. The following officers were elected: President, Rt. Rev. Charles Sumner Burch, D.D.; vice-president, Rev. Henry Anstice, D.D.; secretary, Rev. William W. Bellinger, D.D.; treasurer, George Gordon King; assistant treasurer, E. Walter Roberts; corresponding secretary, the Rev. Charles L. Pardee, D.D.

Reports showed seventeen loans granted amounting to \$56,000; sixty-four gifts, amounting to \$27,320, and twelve grants, amounting to \$8,150. In addition, ten loans,

amounting to \$33,050; twelve gifts, amounting to \$4,550, and thirteen grants, amounting to \$10,150, had been approved for payment when the necessary papers were ready. Fifty-seven dioceses and districts have been aided during the year and the list of jurisdictions to which the Commission has been of help at some time in its history now numbers ninety-six.

The report of the treasurer showed that the permanent fund had been increased by offerings in the sum of \$2,210.93 and by legacies in the sum of \$110,587.15, and that the fund had reached the sum of \$658,908.46.

During the year legislation looking toward enlargement of the Commission's work and a liberalization in methods has been enacted and awaits final action by the supreme court of the state of New York.

LENTEN SERVICES AND SPEAKERS

FOR THE SAKE of fuel conservation, Lenten services as well as others are being lessened in number throughout the country, but it is hoped and believed everywhere that this tragic Lent makes the remnant more deeply spiritual and even more effective in the divine courts than could ever have been the intercessions of more peaceful times.

St. James' Church, New York (Rev. Frank Warfield Crowder, Ph.D., rector), announces a series of Wednesday evening services. The Rev. Theodore Sedgwick, the Rev. Percy S. Grant, D.D., the Rev. William T. Walsh, the Rev. William Austin Smith, and Dean Robbins will be the consecutive speakers. On Friday afternoons Dr. Stuart L. Tyson will deliver a course of lectures.

As a war economy, services at the Cathedral during Lent will be shared by the parishes of St. Peter and St. Paul, Albany, and perhaps the other local parishes. Bishop Nelson hopes that coal conservation may bring the parishes closer together spiritually as well.

At St. Paul's Church, Baltimore (Rev. A. B. Kinsolving, D.D., rector), the Rev. William M. Dame, D.D., preaches on the 25th. He will be followed by the Rev. George Craig Stewart, D.D. (February 26th to March 1st), Bishop Fiske (March 4th to 8th), the Rev. H. Percy Silver, D.D. (March 11th to 13th), Bishop Harding on the 14th and Bishop Murray on the 15th, the Rev. Clifford G. Twombly (March 18th to 20th), the Rev. Prof. Wallace E. Robbins, D.D., on the 21st, the Rev. Romilly F. Humphries on the 22nd, the Rev. G. Berkeley Griffith on the 25th, and on consecutive days the Rev. W. L. De Vries, Ph.D., the Rev. Philip Cook and the Rev. John D. La Mothe. The rector conducts the Three Hour service.

Christ Church, Norfolk, Va. (Rev. Francis C. Steinmetz, D.D., rector), with its Brotherhood chapter holds services at noon in the American Theatre. The remaining speakers are the Rev. Newton Middleton (February 25th to 29th), the Rev. George C. Foley, D.D. (March 4th to 8th), the Rev. W. G. W. Anthony, D.D. (March 11th to 15th), Bishop Winchester (March 18th to 21st), and Bishop Thomson (March 25th to 28th). The same speakers address meetings at the Naval Y. M. C. A. on Sundays, at the Naval Base Hospital on Wednesday evenings, and the Naval Training Station on Thursday nights.

The customary noon-day services under the auspices of the Brotherhood are being held in Trinity Church, Pittsburgh. On Ash Wednesday the address was made by the rector, the Rev. E. S. Travers.

United services are being held in Christ Church, New Haven, Conn., on Wednesday evenings. The Rev. Charles Hutchinson, D.D., preaches at all the services. In Christ

Church, Hartford, the noon-day services are being widely advertised and the city clergy are coöperating heartily. Bishop Acheson speaks from February 25th to March 2nd, and is followed by the Rev. E. B. Schmitt on the 4th, 5th, and 6th. Later come the Rev. A. C. Coburn (7th to 9th), the Rev. J. N. Lewis (11th to 13th), the Rev. J. G. Sadtler (14th to 16th), the Rev. J. M. McGann (18th to 20th), the Rev. E. T. Mathison (21st to 23rd), the Rev. G. W. Barhydt (25th and 26th), and the Rev. C. S. Smith (27th and 28). Services are also being held on Thursday evenings at eight o'clock, with the Rev. F. N. Sill as the preacher on February 28th, the Rev. W. M. Garth on March 7th, and the Rev. Lewis G. Morris, D.D., on the 14th. A preacher will be announced for the 21st.

In Grand Rapids, Mich., the parishes of the city have united in holding services at Grace Church on Wednesday evenings. Dean Bell speaks on the 27th, and will be followed on consecutive Wednesdays by the Rev. R. H. Chalmers, the Rev. George Gunnell, D.D., the Rev. W. H. Poole, and the Rev. Walter F. Tunks.

In Cincinnati the services are at noon in the Lyric Theatre. Bishop Tuttle is speaking from February 25th till March 1st. He is followed from the 4th to the 8th by Dean Edwards of Detroit. Later come the Rev. F. R. Godolphin from March 11th to 15th, the Rev. Karl Reiland, L.L.D., from the 18th to the 22nd, and the Rev. Harvey Officer, O.H.C., from the 27th to the 29th.

In Minneapolis noon-day services are being held at the Shubert Theatre, and promise much larger attendance than in previous years. In St. Paul the services are in Christ Church. In both cities the preachers are selected from among the Twin City clergy.

In Denver, noon-day services will be held for three weeks in the Tabor Opera House, the speakers being Bishop Anderson, Bishop Johnson, and the Rev. George Craig Stewart, D.D.

Some Montana communities have arranged joint services for Friday evenings, with interchange of pulpits.

To end this summary at the Golden Gate, the Brotherhood in San Francisco announces services every day in Lent at 12:15 in the Merchants' Exchange Building. "The whole country has a bidding to prayer," the Brotherhood's service folder declares. "Let your petitions ascend for the country, for our President and those in authority, for those in the service, for the sick and wounded, for a righteous peace. We all have friends in the service. We all have vacancies at home."

MEMORIALS AND GIFTS

THE CHURCH OF THE MESSIAH, Rensselaer, N. Y. (Rev. Alaric James Drew, rector), has received a large vacant lot by the will of a devoted member of the parish, the late Miss Harriet Van Valkenburgh. As the present rectory is no longer suitable, it is hoped that a new and modern rectory may be built upon the lot, which lies next to the church.

THERE WAS recently unveiled and dedicated in Grace Church, Avondale, Ohio (Rev. George Heathcote Hills, rector), a large west window in memory of George Hafer, erected by his widow. It is a remarkably faithful representation of Hoffman's masterpiece, Christ Among the Doctors, and its six figures are a little larger than life, while the coloring is rich and beautiful.

A CHANCEL WINDOW in memory of the late rector, the Rev. Frederick Merwin Burgess, has been ordered for Christ Church, New

Haven, Conn. (Rev. W. O. Baker, rector). When ready it will be placed on the south side of the chancel. It is hoped in the near future to place a window in the clerestory in memory of the late Miss Fogg. Four Liberty bonds have been given to the rector of Christ Church to add to the rectory fund, which now amounts to \$18,792.

A COMMUNION SERVICE, consisting of a sterling silver chalice and paten and two cruets of cut glass with silver stoppers, has been presented to Trinity Church, Geneva, N. Y. (Rev. C. M. Sills, D.D., rector), for use in its new mission, Emmanuel Chapel. This gift, which was used for the first time last Sunday, is inscribed:

"In Memoriam
CAROLINE STACY
Anima beata et amatissima
Emmanuel Chapel, Geneva,
Christmas, 1917."

Emmanuel Chapel has recently been constructed in a new and growing part of Geneva. The foundation (which was intended for another purpose) was given,



EMMANUEL CHAPEL OF
TRINITY CHURCH, GENEVA, N. Y.

with a plot of ground, some time ago and later on a building was erected upon it. Most of the timber used in its construction was from the old "hitching sheds" which stood back of Trinity Church for many years. The windows are of the peculiarly beautiful amber glass which was made for Trinity Church by a glass company in Geneva which was destroyed years ago and formulae lost. Although many makers have tried since to reproduce the glass, none has been successful. In the chancel window is hung a panel of stained glass 36 x 18 inches depicting the Crucifixion. This was brought from Italy by Bishop De Lancey and has been given to the chapel by his grandson, Mr. Etienne De Lancey. Nearly all the furnishings have been given as memorials.

ON SEPTUAGESIMA the Bishop of Quincy blessed a new rood screen and pulpit for St. Paul's Church, Warsaw, diocese of Quincy (Rev. George Long, rector). The screen, nineteen feet high, with traditional Calvary, is of white oak. The statues were carved by Frederic Lang, a brother of the "Christus" of the Oberammergau Passion play. Beautiful in design and execution, the screen is given by the Hon. Truman Plantz and his son, Lieut. Truman Plantz, Jr., in memory of the late Mrs. Helen Dallah Plantz. The pulpit, which matches the screen and is also beautifully carved, was given by Miss Helen Fuller in memory of her parents, Adelbert and Julia Judd Fuller.

THROUGH THE generosity of Bishop Williams, St. James' Church, Sault Ste. Marie, Mich. (Rev. Stephen H. Alling, rector), has been able to reduce its debt by

\$1,900, the Bishop having offered to take up a note for \$900 if the parish would raise at once \$1,000 to meet another. The amount was more than raised during the last week in January, and so it was possible to bring down the debt to about \$13,000. The parish has received recently a set of black Eucharistic vestments from the Guild of All Souls, and both a United States and a service flag. The service flag has thirty-four blue stars and one gold, the latter in memory of Richard Andress, Jr., who lost his life at Vimy Ridge.

ALBANY

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

The Mission at St. Hubert's—Cold—Light—Heat—New Life—The Brotherhood

AT ALL SOULS' CHAPEL, St. Hubert's, Mr. Henry Stephen Douglass, a lay missionary, is at work. The services of our Church were introduced in Keene Valley by the late Rev. Dr. George DuBois, a summer visitor, who held services only during the open months, in a chapel which he built near his own cottage. Both summer visitors and residents were attracted from the first, so that it became necessary to enlarge the chapel from time to time until the present attractive church was erected in 1912. In the summer of 1914 the DuBois property was sold and the new owners, not caring for the chapel, ordered it demolished. Through the kindness of Miss S. C. DuBois and the late Dr. Theodore C. Janeway of Johns Hopkins University, the missionary, Mr. Douglass, was given the building. His plan was to reconstruct it as a parish house. During the past two years the house has been erected by the St. Hubert's people, much of the actual labor being performed by the missionary. Nearly all the old lumber was used, but it was necessary to purchase shingles, nails, matched lumber and cement, while the services of a carpenter at length became imperative. This entailed a cost of \$787.50, about half the estimated cost had not the chapel and much labor been donated. During the work money kept coming in, until now the last dollar has been paid and the splendid new parish house was dedicated to the memory of Dr. DuBois on the 5th of February. While the people of St. Hubert's are in the main very poor, over \$200 was given by them in money, beside their labor. The present winter has been the coldest in over fifty years, on the word of the oldest Adirondack guides, and yet the people of All Souls' have never been more faithful than at present.

THE EXTREME weather experienced all over this section has been felt most severely in the Adirondacks, where many of our scattered missions are located. Several cases of destitution and actual suffering have been discovered by one of our missionary priests, who has relieved them upon his own responsibility. For more than a month the thermometer has registered from 40 to 56 degrees below zero in this region, which, while offering none of the romance of Alaska, has a winter climate comparing very well, indeed, in length and severity, with that along the Yukon.

AN ELECTRIC lighting system costing about \$600 has been installed in St. James' Church, Fort Edward, Rev. Edwin A. Hall, rector. Several other minor improvements have been made of late and church and rectory are in excellent condition.

THE VESTRY of Trinity Church, Granville, has accepted the invitation of the minister in charge, the Rev. Benjamin L. Ramsay, to hold services for the rest of the winter in the rectory. This has been done as a "war

economy". A roll of honor, containing six names has been placed in the vestibule of the church. An altar guild has also been formed, while the vestry are now holding regular monthly meetings at the rectory.

THE RECTORY of the Church of the Cross, Ticonderoga (Rev. Joseph E. Ryerson, rector), which has been in bad repair for some time, has been thoroughly renovated at an expense of \$250.

AFTER SEVERAL years of inactivity, St. Paul's Church, Greenwich, now in charge of the rector of St. James' Church, Fort Edward, the Rev. Edwin A. Hall, seems to be taking on new life. Mr. Allen H. Lewis, a member of Christ Church, Troy, and an active member of the Brotherhood of St. Andrew, has taken up his residence in Greenwich and is now in charge of the choir and also lay superintendent of the Church school. Within the past few weeks a warm friend of the parish has given \$15,000 to the permanent endowment fund.

THE PARISH HOUSE of Trinity Church, Whitehall (Rev. Clarence R. Quinn, rector), was recently destroyed by fire. It had only been built a few years, after great personal sacrifice on the part of the people. The Rev. Mr. Quinn, who was in training for over-seas work in the Y. M. C. A., has returned to Whitehall and will remain for an indefinite period, as the rebuilding of the parish house is imperative.

ST. ANDREW'S CHURCH, Scotia, a suburb of Schenectady, which was organized and built through the efforts of the Rev. B. W. Rogers Tayler, D.D., was formally dedicated by the Bishop on Washington's Birthday, Friday, February 22, 1918. This is the second church to be started and built by the Rev. Dr. Tayler since he has been at St. George's, the other, St. Paul's Church, Bellevue, Schenectady, being now under the charge of the Rev. J. L. Roney.

THE BROTHERHOOD OF ST. ANDREW of the diocese met in the basement of Trinity Church, Albany (Rev. Creighton R. Storey, rector), on February 8th. Mr. Herbert Rextrew, of St. Paul's senior chapter, Albany, and president of the assembly, was in the chair. After a short devotional service conducted by the Rev. R. J. Wolven, reports were read. Christ Church Junior Chapter, of Troy, reported an increase in membership, but nearly all other chapters reported serious losses occasioned by enlistment in the service of the Government. An interesting letter was read from the former secretary of the assembly, Mr. Charles Lathrop, who is now stationed with an ambulance company at El Paso, Texas. Addresses were given by Mr. Charles Drake of St. John's Junior Chapter, Buffalo; the Ven. Roeliff H. Brooks, Archdeacon of Albany, and the Rev. Harry H. Hall of St. Paul's Church, Albany.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Men's Dinner—Clericus

THE ANNUAL dinner for the men of Trinity Church, Pottsville (Rev. Howard W. Diller, rector), was held on February 7th. Among nearly three hundred present were men from a dozen county towns. The Rev. Dr. J. F. Powers, rector emeritus, made the invocation, and the rector a short address, introducing the toastmaster, Mr. Ellis. The Rev. S. E. Neikirk was the first speaker. He showed that while the hundred million dollar fund of the Red Cross society represented a per capita gift of a dollar, the nine million dollar fund of the Church Pension Fund reserve represented \$8.50 per

capita. The second speaker was Mr. William R. Butler, of Mauch Chunk, who was followed by the Bishop. Short speeches were also made by Captain Reese and Major Moore, of the National Army, both home from Camp Hancock.

THE SCHUYLKILL COUNTY CLERICUS met at Ashland on February 4th, as the guests of the Rev. Robert F. Kline of St. John's Church.

CALIFORNIA

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

House of Churchwomen—Woman's Auxiliary

THE DIOCESAN House of Churchwomen held its thirteenth annual convention in Grace Chapel, San Francisco, the third week in January. The toasts at the dinner on Monday evening were all imbued with the vital topic of the day—the war—each speaker presenting examples in one form or another of woman's part in the great world struggle. Tuesday morning brought the beautiful service in Grace Cathedral, with clergy and laity worshipping together and listening to the annual address of Bishop Nichols. There was business in the afternoon. After the opening prayers Mrs. Bulkley, the president, read her annual report, paying tribute to the wonderful work woman is doing in new spheres. "In the first months of the war the appallingly ruthless methods of the Germans shocked and confused the mind and fear and doubt clouded the judgment. The world rang with criticisms of the Church and assertions of the failure of Christianity. But women and men together, by their unanimity of action in the service of humanity, have proclaimed Christianity vindicated, triumphant, for never before in the history of the world has work for the relief of the living and comfort of the dying been so general, so united, and never before has time and money been so freely given to further these aims. Never in fact, whether knowingly or not, has Christianity, as exemplified in the life of our Saviour, been so evident in the life of the civilized world." As a delightful ending of the session, Professor Henry Morse Stephens, Historian of the University of California, gave a most stirring address on Christianity and Nationality. His fundamental idea was that this titanic war is a struggle between two civilizations, one the outgrowth of the great democratic religion which at one time united all Christendom; the other based on the development of a spirit of exclusive nationality that seeks to glorify an individual group at the expense of every other human interest. Wednesday morning many interesting papers were read. The Rev. D. G. C. Ng gave a detailed statement of work among the Chinese and it is interesting to those who follow these reports to see how from year to year work among the Chinese is growing. The address of the day was given by the Rev. C. P. Deems, chaplain of the Seamen's Institute. Mrs. C. Edward Holmes told about "Asilomai", whose classes make that missionary education center invaluable to those in the work. Dr. Ray Lyman Wilber, president of Leland Stanford, Jr., University, and head of the Food Control here, made a very able appeal to all women on Our Present Duty in the World's Food Problem.

THE ANNUAL service and meeting of the Woman's Auxiliary were held at the end of convention week, the date for closing the Auxiliary year having been changed to December 31st, to correspond with the year of the national Auxiliary. Many delegates to the House of Churchwomen, being also

enthusiastic members of the Auxiliary, remained in the city for the annual day. Thursday afternoon a conference of diocesan and parish officers discussed the recommendations of the conference committee regarding national organization. While definite conclusions on some recommendations were not reached, they were much better understood after the discussion. Friday the annual service was held in the Cathedral. The Bishop celebrated the Holy Communion, assisted by the Bishop of San Joaquin and several of the clergy. The Rev. A. W. N. Porter preached on Fellowship with God. After luncheon the annual meeting was called to order in the Cathedral by the president and Bishop Nichols conducted a short opening service, with forty of the forty-seven branches represented. Eighteen of the clergy were present besides Bishop Nichols and Bishop Sanford.

The president, Mrs. L. F. Montegale, in her annual address briefly reviewed the period since the last annual meeting, a period in which so much has happened in the world and in the Church.

The Bishop of San Joaquin then spoke of the progress of that district. In the seven years since San Joaquin was separated from this diocese (and the day of the annual meeting chanced to be Bishop Sanford's seventh anniversary) the Church has grown quietly and steadily in strength and numbers. Bishop Sanford was followed by the Rev. Lloyd Thomas, who spoke of The Opportunities of the Mission Field. The vice-president for the Peninsula, Mrs. A. L. McLeish, an officer in the Red Cross, spoke of the comparatively slight effect of the war on living conditions in this part of the country and urged every possible sacrifice for our country and her allies. The Bishop summed up as only he can.

CENTRAL NEW YORK

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

A Missionary Pageant

THE MISSIONARY cause of the Church was ably presented in Zion Church, Rome, on Quinquagesima Sunday, when eleven young men of the parish were vested to represent the missionary bishops and their fields. The vehicle was *The Lands and the Star*, a pageant written by the Rev. Carroll L. Bates.

CONNECTICUT

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

Death of Mr. E. H. Morse—Salaries—Religious Education

IN THE recent death of its senior warden, Elliott How Morse, Christ Church, New Haven, has sustained a loss which it is impossible to estimate and difficult to magnify. Becoming a member of the parish half a century ago, vestryman in 1870, and senior warden in 1906, he was privileged to bestow upon his Church a lifetime of quiet and devoted service.

THE BETTER support of the diocesan clergy in the small towns and in rural communities is a very grave question of the hour. A few years ago \$1,000 and a house meant not only supplying the family needs but the purchase of a few luxuries; to-day with the increased cost of living it means only the most rigid economy, oftentimes with a loss of self-respect. The only apparent solution of this growing difficulty would seem to be the uniting under one man of two or more adjoining parishes or missions. Several small aided parishes and missions in this diocese are trying out this scheme with the best of results.

ST. JOHN'S CHURCH, Stamford (Rev. Charles M. Addison, rector), has the distinction of being the only parish in the diocese to employ a director of religious education. The Rev. Franklin Hoyt Miller has recently been appointed to that position in St. John's parish.

THE ASSOCIATION OF ITALIAN PRIESTS recently held a two days' conference in St. Paul's Italian Mission, Hartford. Amongst those present was the Rev. Thomas H. Burgess, director of the Commission of Various Races of the Province of New England.

DELAWARE

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

AN INSTITUTE for Religious Education was held in St. John's Church, Wilmington, on January 28th, 29th, and 30th. Each day began with the Holy Communion, followed by Mission Study classes interspersed with conferences. There was evensong and address on Monday by the Rev. Dr. S. U. Mitman. On Tuesday evening the address was by Dr. H. K. W. Kumm, on Africa. Dr. Kumm also carried the same subject through all the mission study classes. The teacher training conference was led by Miss Helen I. Jennings of Pottsville, Pa., the Junior Plan by Miss Dorothy Giles of Cold Spring-on-Hudson, N. Y., and the Rev. H. W. Stowell gave the address on Missions in the Sunday school. The list of speakers and their skill in presenting their topics brought out an ever-increasing attendance, despite the bad weather, until there was a well-filled parish building for the second evening.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop

Archdeaconry of Jacksonville

THE TENTH annual convention of the colored archdeaconry of Jacksonville held its sessions on January 17th to 20th in the Church of St. Michael and All Angels, Tallahassee (Rev. J. Henry Brown, rector). The Rev. W. H. Marshall was president of the convention and the Rev. R. Z. Johnstone, secretary. Bishop Weed also was present. At the opening service on the evening of the 17th the Rev. Mr. Marshall was the speaker, and this service was followed by a reception with addresses by Tallahassee citizens. Friday at Holy Communion Bishop Weed preached and later the convention organized, but the afternoon was devoted to the Woman's Auxiliary. Saturday morning's business session was followed in the afternoon by a Sunday school demonstration, and Sunday was completely filled with services, whose climax was an evening missionary meeting. The Bishop's address was followed by other addresses and papers, delivered by Prof. Wright and Prof. Howard of the A. and M. College at Tallahassee, by the Rev. R. Z. Johnstone, and others. On Monday and Tuesday the delegates attended the sessions of the white council.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Honor Roll

ST. PAUL'S CHURCH, Marinette, has hung a service flag with nineteen stars. As the communicant list is only 170, St. Paul's is rather proud that over 11 per cent. of its entire number is in the army or navy. Others are waiting to be called. In addition to the young men in the service a vestryman, Mr. C. K. Johnston, is giving his entire time without remuneration as county head of the Food Control. Mrs. G. W. Colter is head of the city Red Cross, and the woman's guild,

as such, works one day a week for the Red Cross at the Red Cross rooms.

GEORGIA

F. F. REESE, D.D., Bishop
Pre-Lenten Quiet Day

A QUIET DAY for clergy in preparation for Lent was held in Savannah at St. Paul's Church on February 5th, the meditations being given by Bishop Osborne. All the clergy of the city took part, and one from South Carolina.

KANSAS

JAMES WISE, D.D., Bishop
The Visit of a Missionary

DURING JANUARY, Miss Bertha Babcock, a missionary from Japan, visited fourteen of the principal parishes in the diocese. Her journey was under supervision of the rectors, Woman's Auxiliary, or Girls' Friendly Society of the parishes visited, and her talks were illustrated by articles used by the Japanese in their daily life. Many parishes had not had such a visit for many years, if ever, so that a good deal of interest was aroused.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Clericus—Woman's Auxiliary—Religious Education

THE FEBRUARY meeting of the Louisville clericus was held at the Cathedral House on Monday, February 11th. Various matters of interest were discussed, especially the noon-day services and how best to secure through them definite and permanent results. Bishop Woodcock, the essayist, read a thoughtful paper on The Place of Dogma in Modern Theology.

AT THE February meeting of the diocesan Board of Religious Education, encouraging reports were made from the school of religious instruction held at the Cathedral House under the auspices of the board. Thirty-eight certificates have been issued to members of the school for perfect attendance. Steps are being taken already to arrange for the school again next year, which will be its fourth consecutive year. The faculty will consist of four of the leading priests of the diocese and the tentative programme includes courses on the Christian Year, the *Christian Nurture Series*, the Book of Isaiah, and the Missionary Journeys of St. Paul. Miss L. L. Robinson will continue her eminently successful morning class for women, probably upon the subject of the Gospels and Life of Christ.

THE FIRST of the Friday afternoon united Auxiliary meetings was held on February 15th at St. Mark's parish house. Various plans were discussed and a schedule of offerings adopted. The boxes this year are to go to the Indian Mission School at Wind River, Wyoming. Miss Nannie Hite Winston spoke on the Summer Conferences. A special feature was the presence of about a dozen young girls who attended the Lake Geneva Conference last year, all of whom are doing aggressive work either as teachers or leaders in their own parishes, or leaders of mission study classes in other parishes. It was decided to devote one offering to securing a scholarship for a member of the Junior Department. The first Friday afternoon united Lenten service was held immediately after at St. Mark's Church. The preacher was the Rev. Edgar W. Halleck and the offering was devoted to the Bishops' Fund.

A SPECIAL meeting of the newly appointed diocesan Board of Religious Education, pre-

sided over by the Rev. H. S. Musson, was held in the Cathedral House on St. Paul's Day, with the provincial secretary, the Rev. Gardiner L. Tucker. Mr. Tucker outlined plans which were heartily concurred in by the local board. A decided forward step is the decision to keep a list of all Church girls and boys who are students or prospective students at boarding schools and colleges. Arrangements are being made for a large mass meeting in the Cathedral on the Sunday afternoon preceding the opening of the provincial synod next November, and it is hoped to have the secretary of the General Board, the Rev. William E. Gardiner, D.D., to address the meeting. Two of the Louisville Sunday schools, that of St. Andrew's Church and that of the Church of the Advent (both of whose rectors are members of the Board) are now having week-day sessions as well, to supplement the work on Sunday, and with excellent results. The Thursday afternoon session at the Church of the Advent is followed by a normal class conducted by the rector, the Rev. H. S. Musson.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Parishes Unite

ST. PETER'S CHURCH, in former days one of the leading churches in Brooklyn, has closed its doors. Those in charge had concluded that the work could not be continued beyond next August and fuel conditions caused them to advance the date. Following this decision, an invitation to the St. Peter's congregation to make St. Ann's their church home was accepted, and it was arranged that the Rev. John H. Heady, under the Bishop's appointment, pastor of St. Peter's Church, should become assistant to the rector at St. Ann's, succeeding the Rev. Mr. Collett. The first joint service of the two parishes was on Sunday, February 3rd. The valuable property of St. Peter's will remain in the custody of the Standing Committee of the diocese.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LE ROY HARRIS, Bp. Coadj.

Arrival of Bishop Harris

THE RT. REV. ROBERT LE ROY HARRIS, newly consecrated Bishop Coadjutor of the diocese, arrived in the city of Marquette on Monday, February 11th. A reception was given to the Bishop and Mrs. Harris on Monday evening at the guild hall of St. Paul's Church and was attended by several hundred of the parishioners of St. Paul's and a goodly number of Churchpeople from other parts of the diocese. Preceding the reception an informal dinner was served in the Morgan Memorial Chapel, when the guests were about fifty clergy and leading laymen of the diocese, and the Rev. Dr. Ryan, rector of St. Paul's Church, Duluth, Minn. The tastily-decorated tables formed a hollow square and the dainty refreshments served by the ladies of St. Paul's Church were much enjoyed. After dinner, with the Rev. A. J. Wilder, priest in charge of St. Paul's Church, acting as toastmaster, speeches were delivered by several of the diocesan clergy and by Dr. Ryan. These talks served as a prelude to an earnest, eloquent, and inspiring address by Bishop Harris.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Bishop Gives Two Children to National Service

DURING THE past week two children of the Bishop have been called into the national

service. Katherine White, Red Cross nurse, is assigned to duty at Walter Reed General Hospital, Takoma Park, Washington, D. C., and the Rev. Howard Russell White, appointed chaplain in the National Army with rank of first lieutenant, is assigned to duty at Camp Grant, Rockford, Ill.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Ash Wednesday — A Dakota Tour — City Missionary Work

ASH WEDNESDAY services in the diocese were marked by the largest congregations in years. Dr. Freeman of St. Mark's Church reported that he never had had in his ministry a larger congregation at an Ash Wednesday service than this year. In some of the other Minneapolis churches the attendance was twice and three times as large as last year.

IN MANY of the Twin City churches Lincoln's Birthday was celebrated by "Fathers' and Sons' Dinners" and at all of these the attendance was very large.

MISS MARY SMITH, educational secretary of the diocesan Woman's Auxiliary, has undertaken a two weeks' tour of a number of towns of North Dakota at Bishop Tyler's request. Miss Smith will address the women's organizations and present the educational programme both of the Woman's Auxiliary and of the General Board of Religious Education for the Woman's Auxiliary and the Sunday school.

THE CLERGY of Minneapolis are taking active part in the work of the Union Gospel Mission and the Volunteers of America. The Rev. Hanford L. Russell, rector of All Saints' Church, gives one night a month to the Union Mission and in arranging a series of special services the Volunteers have invited Mr. Russell, Dr. C. C. Rollit, and other clergy of the city to conduct one or more of these services. It is very apparent that our Church has a very definite message for the people who attend these missions, as these clergy have been doing this work for some time past. On a recent occasion one of the clergy preached a sermon on Self-Denial and the value of observing such seasons as Lent. Another place where splendid mission work is being done is at the Wells Memorial Chapel (Rev. E. R. Todd, vicar). At this mission there is a Sunday school of over 150 children and every Sunday night a mission service is held in the chapel. In connection with this work there is now a chapter of the Daughters of the King and a Christian Endeavor Society. The mission, which has its own altar and a choir of girls vested in red gowns and caps, is under the direction of St. Mark's Church (Rev. James E. Freeman, rector).

MISSISSIPPI

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

Missionary Campaigns

THE MISSIONARY campaign in St. Andrew's Church, Jackson (Rev. William Mercer Green, rector), conducted by the Rev. R. W. Patton, D.D., assisted by the Rev. L. W. Woods, resulted in splendid stimulus to the parish in every department. The every-member canvass made Sunday afternoon, January 27th, by twenty-two committees of men and women, resulted in an increase of over one hundred in the number of subscribers and of over \$2,800 in subscriptions, about \$1,500 being for parish support and \$1,300 for missions.

THE BISHOP has mapped out a missionary campaign throughout the diocese, having

appointed missionaries along convocational lines: Messrs. Martin and Davidson for the Delta; Boosey and Fulford for Columbus; Kuehnle and Wells for Natchez; Green and Sykes for Jackson; DeMiller for Oxford; and Holley and Sneed for the Gulfport convocation.

MISSOURI

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

Noon-Day Services—Mission for Missions—The Archbishop's Visit

THE LENTEN noon-day services in St. Louis started off on Ash Wednesday most auspiciously under the auspices of the Brotherhood at a downtown theater, Bishop Tuttle preaching the first series of sermons. Interest in the services equals that of former years, if, indeed, it does not surpass. For the week beginning February 18th the Bishop Coadjutor of Colorado was the special preacher.

THE MISSION FOR MISSIONS, to be directed in St. Louis beginning February 24th by the Rev. R. W. Patton, D.D., is now fairly well planned out to the last detail. In advance of Dr. Patton's work are the Rev. Louis G. Wood, the Rev. Franklin J. Clark, and the Rev. Charles Rollit, D.D., who are looking after all preliminaries.

THE ARCHBISHOP OF YORK will be the house guest of the Presiding Bishop during the former's St. Louis visit on March 20th and 21st. While in the city the Archbishop will be the dinner guest of the St. Louis Chamber of Commerce, a Lenten noon-day preacher under the auspices of the Brotherhood of St. Andrew at a downtown theater, special preacher at Christ Church Cathedral, and probably orator at a popular evening mass meeting in the most important music hall of the city.

THE REV. Z. B. T. PHILLIPS, D.D., rector of St. Peter's Church, was requested by Bishop Tuttle to act as chairman of a special committee to arrange the details of the visit of the Archbishop and his secretary.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Testimonial for Bishop Faber—New Churches

AT HIS visitation to St. James' Church, Dillon, the Bishop was presented by vestry and congregation with a testimonial and a purse of gold which he was directed to use at his discretion. He also dedicated a memorial hymn tablet of brass by which the parish marked the second anniversary of the death of their former rector, the Rev. William S. Watson.

THE PEOPLE of St. Luke's Church, Libby, have recently been given the use of a large and centrally located room formerly used as an office. The women have fixed it up, with the assistance of Archdeacon Hooker, who did the necessary carpenter work, and they now have a neat and commodious chapel.

OUR NEW church at Troy will be ready for occupancy before the summer. Archdeacon Hooker, at a recent visit, laid the floor with the assistance of one of the boys of the mission.

THE NEW church at Columbia Falls will be completed and ready for occupancy about the first of March.

BISHOP BREWER's grandsons have enlisted in their country's service. Richmond, the

elder son, is in the navy, and Richard, now but 17, is now in the United States Army, although he previously enlisted in the Royal Flying Corps of Canada and has already won a French War Cross for "unswerving devotion to duty under the heaviest shell-fire and gas attacks". He is said to be the youngest recipient of the French War Cross.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Brownell Hall to Close During War—Coal Conservation—Religious Education

BROWNELL HALL in Omaha, a Church school for girls founded by Bishop Talbot during the Civil War, will close in June for the period of the war. Great changes have taken place in the city of Omaha. Brownell Hall no longer stands in the residence section and the open spaces for playing grounds used by the girls in earlier days have been built up. Moreover, the equipment of a building erected thirty-one years ago was fast becoming inadequate to the demands of college preparation. Four years ago a country site was offered to the trustees on the condition of \$200,000 being raised for the new buildings. The war delayed the campaign for the building fund until last year. Then \$140,000 was pledged in Omaha. The pension fund campaign occupied the attention of the general Church at this time and before the \$200,000 necessary to secure the land could be raised the United States had entered the war. The year of 1917-18 has been one of the most successful in the past seven years. The boarding school has been crowded by girls from nine different states. Miss Johnson, head of the school for the past seven years, felt, however, that these standards could not be maintained with the old equipment and so notified the trustees, who decided to close the school during the period of the war.

THE VERY REV. JAMES ARTHUR TANCOCK, Omaha, has joined the Omaha Medical Unit as chaplain and expects to leave for overseas right after Easter.

AT TRINITY CATHEDRAL the services are being held in the crypt in order to help conserve the supply of coal in the city. The weather during January was the coldest on record hereabouts.

SEVERAL OF the churches in Omaha have discontinued evening services because of the shortage of fuel; the number of Lenten services will also be decreased. A series of interparochial services has been arranged for Lent; the meetings will be held on Wednesday nights, in different parts of the city, with special preachers.

MISS WITHERS and Miss Matthews held an institute of four days in January at the Gardner Memorial Parish House and Trinity Cathedral, Omaha. Miss Withers' subjects were the Christian Nurture Course and the New Junior Plan; Miss Matthews conducted classes in Missions According to the Bible.

SERVICE FLAGS have recently been dedicated and displayed in the Church of the Good Shepherd and St. Andrew's Church, Omaha, and Christ Church, Beatrice.

EXCELLENT PROGRESS is being made in raising the amount apportioned to the diocese by the War Commission.

A RETREAT for the clergy of the diocese has been appointed for February 27th and 28th and March 1st, the retreatant to be the Rev. McVeigh Harrison, O.H.C., of Sewanee, Tenn.

NEWARK

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

Quiet Day—Clergy in Conference

ON WEDNESDAY, February 6th, the Very Rev. F. L. Vernon, D.D., Dean of St. Luke's Cathedral, Portland, Maine, conducted a quiet day in All Saints' Church, Orange. There was a large attendance of women, representing parishes in all parts of the diocese. The Holy Communion was celebrated at 10:30 o'clock. Three addresses were given. Evensong was said at 4 o'clock. Arrangements were made by the Rev. Clarence M. Dunham, the rector.

A LARGE NUMBER of the clergy assembled in Trinity Cathedral Church, Newark, on Monday morning, February 4th. Bishop Stearly celebrated the Holy Communion and made an address. Bishop Lines conducted the afternoon conference on Special Duties of the Clergy at This Time.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Dedication of Organ

ON SEXAGESIMA SUNDAY a new organ was dedicated at St. Paul's Church, Rahway (Rev. H. A. Linwood Sattler, rector). The instrument, valued at \$7,000, was built by the firm of M. P. Möller and represents the latest development in the organ builder's art. The console is in the nave, placing the organist in an inconspicuous position from which he can hear the tonal effects he is producing, he being one of the congregation and yet directing his choir from his organ bench. Later an echo organ is to be added. The funds for the organ were raised by subscription.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

War Commission Fund—St. Augustine's School

FINAL FIGURES on the offering for the War Commission have not yet been given out, but it is believed that more than the full amount apportioned to the diocese has been given.

THIS YEAR marks the fiftieth anniversary of St. Augustine's School and the school is trying hard to raise an anniversary fund of \$100,000. It is perhaps rather a difficult undertaking in this year of war, but in the readjustments that will necessarily follow after the war is over it will be of immense importance to have a large body of well-trained young men and women of the colored race to lead their own people. If the people of the Church are able to see beyond the immediate present, the anniversary fund for St. Augustine's ought to be easily forthcoming.

OHIO

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

The Archbishop of York—Proposed Property for Deaf Mutes—Clericus

A BUSY DAY is being planned for his Grace the Archbishop of York, on his visit to Cleveland on March 15th. Among the events being planned for him are a mid-day address in one of the largest theaters of the city and a second address under the auspices of the Cleveland Church Club at a supper in the evening.

SOME FORTY years ago St. Agnes' Deaf Mute Mission, Cleveland, had its inception in Grace parish, and since then the buildings of Grace Church have been a place of meeting and worship greatly appreciated by these non-speaking people. The present

number belonging to this mission is about one hundred, many of them leading citizens among the five hundred deaf mute people of the city. At a meeting at Grace Church, attended by some one hundred deaf mutes and others, Saturday evening, February 2nd, a movement was inaugurated looking to securing a property, chapel, and parish house, for the deaf mutes of Cleveland. With the Rev. Charles L. Zorbaugh of the Presbyterian Church as the skilful interpreter in sign language, addresses were made by Bishop Leonard, the rector of the parish, the Rev. Charles C. Bubb, and others. The Rev. Mr. Allabaugh, the rector, who is also General Missionary in the Mid-Western Deaf Mute Mission, is the only clergyman ministering to deaf mutes in Cleveland.

AT THE February 4th meeting of the Cleveland clericus the Rev. S. Andrew Chapman read a constructive paper on the true mission of the Church and the priesthood among men. This was the second address given this winter by the younger clergy.

ON FRIDAY evening, February 1st, Grace Mission, Willoughby (Rev. Charles T. Hull), was made happy by a special visit from Bishop Leonard and the Rev. John F. Keene, a former rector, at a get-together entertainment. Supper was served, followed by addresses by the Bishop, Mr. Keene, and others, and music. Owing to grave depletions in the teaching force of the public schools caused by enlistments in war service, by special request of the superintendent the Rev. Mr. Hull is giving his mornings to teaching in the high school, his branches being chiefly the higher mathematics.

PHILIPPINES

Igorots Give to Belgian Orphans

THE IGOROT children of Easter School, Baguio, have sent to Bishop Brent, who is now in France, \$24 for the relief of Belgian orphans.

At a special service held for the Baguio people, \$50 was given and sent to Bishop Brent for any purpose that commended itself to him.

PITTSBURGH

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

Church Home

THE BISHOP made his annual visitation to the Church on the Feast of the Purification. In the morning there was Holy Communion, with an address by the Rev. E. J. van Etten. In the afternoon there was Evening Prayer, with the confirmation of fifteen children. The offerings were devoted to the support of one of the Fatherless Children of France, to be known as "The Church Home Child". The Home is now taking care of about a dozen old ladies and eighty children, all of whom have continued in excellent health during the very severe winter. The old ladies are engaged most assiduously in knitting socks for the Red Cross, and all the older girls, and some of the boys, are knitting sweaters, helmets, scarfs, and wristlets.

RHODE ISLAND

JAMES DW. PERRY, JR., D.D., Bishop

Chapel Dedicated at Coventry Centre—Sunday School Association—Quiet Day for the Clergy

THE LITTLE chapel at Coventry Centre was dedicated under the name of Christ Chapel on Sunday, February 3rd, by the Bishop, assisted by the Rev. Charles A. Meader, and a large number of country folk formed an

interested congregation. The service began with the Holy Eucharist. Then followed Morning Prayer and dedication with a sermon by the Bishop. The American and Church flags were carried in the procession of Sunday school children who marched from the church house nearby into the chapel. The completion of this chapel has been looked forward to with interest not only by the people of the neighborhood but by all interested in the missionary work of the diocese. Contributions have been received from all over the diocese and St. Martin's Church in Providence has given all the chancel furniture and the pews belonging to their old church building. Our church is the only Christian body doing active work in that section of the state and the diocesan deaconesses, Miss Dahlgren and Miss Gillespy, who have been in charge, feel very much encouraged with the results. Bishop Perry laid the cornerstone in July, 1917. The building is of timber and stucco construction and will seat about one hundred.

THE PROVIDENCE District Sunday School Association met on February 4th at Grace Church parish house and in spite of the cold weather the attendance was good. The speaker, the Rev. Lester Bradner, Ph.D., took for his topic War Relief Work in the Sunday School. Mr. George W. Davis of Edgewood presided.

ON ACCOUNT of the manifold engagements of the Bishop pertaining to the war, which are taking him to all parts of the country, he has found it inexpedient this year to hold a pre-Lenten quiet day for the clergy. Announcement has been made, however, that the clergy may expect to be called together in mid-Lent for this very helpful service. Bishop Perry also reminds clergy and people to increase rather than diminish in the spirit of devotion during this season notwithstanding coal shortage and the necessity in many cases of changing the place and diminishing the number of services.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Clergy in Conference

A PRE-LENTEN conference was held at the pro-Cathedral in Sacramento on February 6th, with fourteen clergymen present, including the Bishop. The purpose was to take counsel on some vital issues of our time and to ask God to enrich us in spirit and in mind to face the mighty issues of this most critical of all years. At the Holy Eucharist the Bishop was the celebrant. The subjects were The War Call to the Church, The Effect of the War on Christian Marriage, Some of Our Church's Unfilled Ideals, Public Worship, personal and corporate, Children's Services.

SOUTHERN OHIO

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

Organ Dedicated at St. Andrew's, Cincinnati

A FINE two-manual pipe organ built by Moeller was dedicated at St. Andrew's Church, Cincinnati, on Quinquagesima Sunday, February 10th, in the presence of a large congregation of colored people. The date marked the fifth anniversary of the Rev. Edmund H. Oxley as vicar and the twenty-third anniversary of the mission. The organ first erected in the home of Mrs. Robert Anderson was given by her to the Rev. Frank H. Nelson, D.D., rector of Christ Church, who in turn gave it to St. Andrew's. It was completely overhauled and revoiced and is not only adequate for the church but

beautiful in tone. The Very Rev. S. B. Purves, D.D., Dean of St. Paul's Cathedral, was the preacher, and Mr. John R. Schmidel, a vestryman of Christ Church, presented the organ on behalf of Dr. Nelson and Mrs. Anderson. The dedicatory prayers were said by Archdeacon Reade, who also made a brief address on behalf of the Bishop and the Cincinnati Convocation. A very interesting feature was the presentation to the congregation of about a dozen of the members who were present at the beginning of the work, twenty-three years ago.

SOUTHERN VIRGINIA

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

Change of Place for Council—Roll of Honor—New Organ

BISHOP RANDOLPH has sent notice to the clergy and vestries of the diocese that it has been found impracticable, owing to congestion caused by war conditions, to hold the diocesan council in St. Paul's Church, Newport News. He therefore changes the place of meeting to St. Paul's Church, Lynchburg, Va., where he calls the council to assemble on Tuesday, May 28th, at 10 A. M.

ST. JOHN'S CHURCH, Bedford City, has only 154 communicants, but has sent twenty-seven men for service in the army and navy. The rector, the Rev. T. Carter Page, dedicated a handsome silk flag for the chancel on January 27th, the gift of Mrs. John M. Smith.

A NEW ORGAN has been bought for Christ Church, Pulaski (Rev. T. F. Opie), and is to be installed this month.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

The Ecclesiastical Authority—Coal Shortage Closes Church—De Veaux College Loses a Fourth Trustee

THE SECRETARY of the diocese, the Rev. Walter North, Ph.D., has just received a letter from Bishop Brent, written from Paris January 19th, saying that he hopes shortly to be able to state what his future plans will be; that he considers this a most critical time in the war, when everything must be subordinated to the needs of the occasion; and adds that he desires to consult with General Pershing before making any decision about returning to take up his work in the diocese. Meanwhile he asks the Standing Committee to act as the ecclesiastical authority.

THE CHURCH proper of St. Mark's, Le Roy, has been obliged to close for the remainder of the winter, due to coal shortage, but the guildroom in the basement has been converted into a temporary chapel where service is held every Sunday. It is like a return to the early days of the parish, which celebrated its centennial recently, for it is heated by a wood stove which is "fired up" by the sexton with three big chunks of wood just before the sermon. A black walnut altar and lectern from the first edifice, now restored to service, were formerly used both by Bishop Hobart and Bishop De Lancey.

DE VEAUX COLLEGE has just lost its fourth trustee in less than a year. Added to the late Bishop of the diocese, the Rev. Mr. Hart, and General Hodges, comes the name of Mr. Porter Norton who died suddenly at his home in Buffalo, February 2nd. Mr. Norton, although one of the most prominent corporation lawyers in Western New York, always found time faithfully to dis-

charge his duties as trustee of De Veaux College as well as vestryman of Trinity Church.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Cathedral Home for Children—Missionary Growth

THE CATHEDRAL HOME for Children will soon be occupying its new quarters in Laramie, through the generous promise of Mr. John W. Hay of Rock Springs that the money necessary to complete the Home shall be in hand by April 1st. The children have been occupying the Bishop's House in Laramie, which is now altogether too small for the numbers knocking for admission. Last year Bishop Thomas purchased from the ecclesiastical authority of the Roman Catholic Church the old St. Joseph's Hospital, a beautiful building with spacious grounds, not far from the University of Wyoming, and through the generosity of Wyoming men and women the building has been undergoing repair and renovation.

ST. JOHN'S CHURCH, Green River, is now adding a fine rectory to the Church property in the state. The people have been conducting an energetic campaign for the purchase of this rectory and in a few more weeks the payments will all be made.

CHRIST CHURCH, Cody (Rev. Alan R. Chalmers), is rejoicing in the effacement of the debt of over \$700 under which it has been laboring. The last payment was made at the close of 1917 and thus the people faced the New Year with a consciousness of work nobly done. Chief credit belongs to the guild, which succeeded in raising nearly half the indebtedness.

THE PEOPLE of St. Mark's Church, Cheyenne, were deeply interested in the consecration of the Rev. Robert LeRoy Harris, as Bishop Coadjutor of Marquette. Mr. Harris was at one time rector in Cheyenne and has a host of friends here.

IN THE death of Mrs. R. E. Fitch of Laramie, which occurred on February 7th, a most devoted and beloved member is lost to the board of managers of the Cathedral Home for Children. Mrs. Fitch, while a member of the Baptist Church, was a most loyal member of the board, of which at one time she was the president. The burial service was conducted in Laramie on February 9th, by the Very Rev. D. W. Thornberry, Dean of St. Matthew's Cathedral.

JACKSON ADDS a new branch to the Junior Auxiliary in Wyoming. Mrs. M. Belknap Nash, wife of the clergyman in charge of St. John's Church, Jackson, is at the head of this band of fifteen girls who are working for the Cathedral Home for Children.

CANADA

Social Service Appeal—Synod of Montreal—Consecration Postponed for New Bishop of Newfoundland

Diocese of Huron

THE NEW rector of St. James', South London, is the Rev. W. T. Armitage, who will begin his work in the parish April 1st.

Diocese of Montreal

ALL CHURCHES in Montreal made a Social Service appeal on Sunday, February 3rd. This was authorized by the Primate and by the Bishop of Huron, chairman of the Council of Social Service of the Church of England in Canada. The first question dealt with in the appeal was this: "Prohibition has probably come to stay. What is the Church doing to meet the changed conditions

of the thousands who formerly found their clubs in the hotels?" The Church must also help, it is stated, in the process of reconstruction when the army of workers now fighting in France returns. The sum of \$7,000 will be raised to work out the problems referred to, and to carry on an educational campaign. The appeal emphasized the need for a general organizing secretary.—THE MONTHLY meeting of the diocesan Board of the Woman's Auxiliary was held in the synod hall, Montreal, on the last Thursday in January.

THE DIOCESAN SYNOD opened February 5th, with a service in the Cathedral. Bishop Farthing was celebrant assisted by a number of the city clergy. The gospel was read by the Bishop of Chicago, and the epistle by the Dean of Montreal. Bishop Farthing, in his opening address, speaking of the war, said: "Whether this war is to be the last or not depends on the Church of Christ." He said that the Anglican Church was national in its conception, and made a strong plea for unity, taking some time to show the dangers of divisions. The Bishop of Chicago addressed the Canadian Club, February 1st, and preached in the Cathedral on Sunday evening, February 3rd, to most appreciative audiences. The total sum administered by the synod during the past year shows an increase of over \$56,000. Reports of the various missions, including that to the Jews, took up the time of the synod most of the second day. The Sunday School Association report was also discussed. In his report of work among boys the secretary stated that in many churches the Canadian standard efficiency tests had been adopted as a definite programme of work. The Quebec Provincial Committee, is also trying to get the boys of the city and town school to undertake work on the farms in the summer to help in food production. The summer school movement was reported to be growing in popularity. A few years ago there were only fifty scholars and a single school, while last summer there were six summer schools and 750 members. The amount raised for missionary purposes in the diocese this year was the largest for three years, being \$44,707.

Diocese of Moosonee

THE SECOND of the new churches built to take the place of those destroyed by the forest fires of 1916, St. Mark's, Troquois, was dedicated by the Bishop lately.

Diocese of Niagara

A SERVICE held in the Church of the Ascension, Hamilton, on January 20th, celebrated the reunion of the English speaking people in a crusade of Christianity and justice. The preacher was the Rev. Walter Lord, rector of St. John's Church, Buffalo. The flags of the United States and the Union Jack decorated the building, and *The Star-Spangled Banner* and *God Save the King* were sung at the end of the service.

Diocese of Nova Scotia

DEAN LLWYD has gone to the West Indies for rest and change. During his absence the Cathedral work will be under the charge of the Rev. S. B. G. Wright.

THE CONSECRATION of Canon White, Bishop-elect of Newfoundland, has been postponed, and no date can be definitely stated. The delay is owing to a cable received by Archbishop Worrell from the Archbishop of Canterbury, stating that certain necessary papers cannot reach Halifax before the middle of February. The consecration cannot therefore take place till after that time.

Diocese of Ottawa

AT A VESTRY meeting in St. George's, Ottawa, it was proposed by the rector Canon Snowden, that a memorial window be put in to perpetuate the memory of those of the congregation who have fallen in battle, now numbering 31—and one is missing. Already \$1,500 has been given towards the window.

Diocese of Quebec

THE SHARE expected from the diocese towards the Chaplains' Fund was \$850. The amount contributed was \$250 more.—AT A meeting in St. Matthew's parish hall of representatives from the city churches in Quebec a resolution was passed pledging support to the movement to invoke the Dominion "Lord's Day Act" in the city.

Diocese of Toronto

AT THE banquet held in the Church of St. Mary the Virgin, Toronto, by the Young People's Association of the parish, an interesting address was given by Major Kirkpatrick, who was for some time a prisoner in Germany and only lately returned. Another speaker was the Rev. Capt. E. Appleyard. Those present had the opportunity of seeing the military cross for bravery in the field presented to him by the King.

Educational

HOBART COLLEGE has lost another of its professors, Dr. A. A. Bacon, who has gone to Palestine to take up Red Cross and reconstruction work under British direction.

HOFFMAN-ST. MARY'S Industrial Institute at Keeling, Tenn., is one of Bishop Gailor's instruments for work among the colored girls of his diocese, who are taught the fundamentals of Christianity in education and vocation, becoming loyal and patriotic citizens as well as faithful and obedient Churchgirls. Through the Red Cross they have forwarded a package of bandages to the soldiers in France and a box of clothing for the French babies. Besides other gifts they have added the very practical one of two sacks of navy beans raised in their own garden. Their chapel has already paid all its diocesan assessments and last year ten of the girls were confirmed. Bishop Gailor is greatly handicapped in the work of the

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school because of the lack of funds with which to provide its full equipment.

IN CONNECTION with the campaign now going on in the Carolina dioceses to raise \$250,000 for St. Mary's School, Raleigh, on Sunday morning, February 10th, the Bishop of Mississippi preached on The Responsibility of the Church to Education, at Trinity Church, Asheville. Bishop Bratton, formerly rector of St. Mary's School in Raleigh and an ardent advocate of Church schools and colleges, preached a powerful and convincing sermon, setting forth the fundamental and permanent place of education in the Christian system. The Bishop of Asheville, introducing the speaker, urged the necessity of pressing this matter at once, that the school may be prepared when the war is over to carry on its constructive work. In the afternoon the Rev. Francis M. Osborne, special representative of the trustees in the movement to raise the \$250,000 fund, held a conference with the committee of representative men and women of the district to lay plans for a canvass throughout the District of Asheville.

THRIFT

THRIFT IS a topic on which the secretaries of the army Y. M. C. A. talk frequently to the soldier boys who come under their influence. From the Association viewpoint, extravagant waste of money is an inevitable door to demoralization and vice, while on the other hand saving and economy are in effect indubitably Christian virtues. It is for this reason that every Association building in connection with the army camps and naval stations of the United States is, in addition to all the other rôles it serves, a savings bank. Suitable banking connections are arranged in the vicinity of each camp, and the boys freely intrust their money to the Association on deposit or give it to the secretaries to be sent home in bank drafts or postal orders. In many an instance the saving habit to which men are thus challenged becomes a moral safeguard. A devil-may-care youngster made a Christian decision the next day after he had laughingly told the Association secretary: "Parson, I need a daddy. I had \$44 this week and I have just got 75 cents of it left. I simply can't hold onto money, and I make a roaring fool of myself every time I have it." Playing daddy to him, the Association sternly demanded 50 cents out of the 75 cents that was left, and then opened a bank account with it. And from that vantage point it was not hard for the Association secretary to talk to the young soldier about treasure laid up where moth and rust are even less likely to corrupt than in the best of earthly savings banks.

PATRIOTISM OR PARSIMONY

EVERY NEWSPAPER, every magazine, every public speaker, is urging American housewives to save, save, save!

There is no doubt that an army fights on its stomach and that this war must be won in the kitchens of the United States as well as in the trenches.

But there is such a thing as saving too well. Economy is never economy when it is carried to the last degree of parsimoniousness.

Do not starve yourself nor your family. Substitute more plentiful foods for those that are scarce; save the fats, but keep up a balanced menu; eat less, but not too little; keep a wasteless garbage pail, but above all:

Save wisely, but not too well!—*Mother's Magazine.*

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