

The State Historical Society

The Living Church

VOL. LVIII MILWAUKEE, WISCONSIN.—FEBRUARY 9, 1918 NO. 15

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WITH CHILD-LIKE confidence we await, undisturbed, our Father's answer to our prayers, knowing He will give us that which with fuller knowledge we should ourselves seek.—Bishop Westcott.



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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 9, 1918

NO. 15

EDITORIALS AND COMMENTS

Response to the War Call to Christian Unity

THIS consideration continues that which we presented last week. We sketched a background for writing on the subject of the War Call to Christian Unity by citing the recent Declaration of the Congregational National Council, an Appeal signed by Dr. Newman Smyth and others, a sermon preached by Bishop Anderson in the course of the Hale Sermons, and the recently published volume of the Bishop Paddock Lectures by the Rev. T. A. Lacey.

Let us admit at the outset that it is possible to exaggerate the responsibility of the divided state of Christendom for the helplessness of the Christian Church in time of war. The Church was fairly united for fifteen hundred years, but Christian nations were quite as often at war with each other during those centuries as they have been since. And at the present time the Roman Communion, with the most centralized authority the world has ever known, and with a single see as a center of unity, presents as good an example (so far as it goes) of unity as the world is ever likely to know; yet "Catholic" Austria and the entire Roman organization in Germany are locked in a death-struggle with "Catholic" Belgium and the Roman Catholic organizations of France and Italy, not to say with their brethren of the same communion in Great Britain and the United States. From that "center of unity" in the city among the seven hills, a weak and vacillating Pope, absolutely helpless in spite of Vatican decrees and Hildebrandine precedents, veers from one side to the other, fearful of losing the support of either, and unable to impress upon his loyal hierarchies any sense of obligation to act as moral agents, though these will glibly assert his infallibility in the realm of morals as of faith. An infallible utterance on the morality of the invasion of Belgium and on the German manner of making war would be a most useful feature at the present time; but if infallibility has broken down completely in the test of war, so also, let us frankly admit, has the idea that ecclesiastical unity between national Churches would, in itself, be a preventive of war.

As the unity of the Roman Communion has failed either to prevent this present war or to induce Germany and Austria to fight honorably, so the vaunted world unity or internationalism of Socialists has similarly failed. American Socialists may pretend that their apathy toward the national defence is based upon their theory of internationalism, but the real fact is that, with Belgian and French Socialists giving their lifeblood to their countries in withstanding an enemy whose aggressions receive the support of the great majority of Socialists of Germany, American Socialists are trampling upon their own banner of internationalism in refusing to rally enthusiastically to aid their oppressed brethren in invaded and devastated lands. Yet before the war the "unity" between Socialists of the various nations

approximated very closely to the sort of unity which the Christian Church seeks to attain.

Unity *per se*, therefore, will not effectually prevent war between nations even though their people are united in the intimate bonds of religion or of class consciousness. We must look farther for the true principle of enduring peace. Notwithstanding this, the war has burned anew into our consciousness the "grave danger that we are in by reason of our unhappy divisions"; and the new determination of these various thinkers to try once more to discover a basis of unity has our most cordial sympathy. We also would make the "venture of faith"—a phrase that both Dr. Smyth and Bishop Anderson have simultaneously adopted as their own, and which originated, we believe, with our own Bishop Brent.

ONE OF THE MOST remarkable signs of this new approach toward unity is the lessened emphasis which men, and especially those called High Churchmen, are placing upon the Historic Episcopate. The controversialists of the last generation may be said almost to have staked everything on the Episcopate and its Apostolic Succession. This tendency reached its high-water mark in the Quadrilateral; the Historic Episcopate was grouped with the Holy Scriptures, the Nicene Creed, and the two greater Sacraments as those "inherent parts of the sacred deposit" which were deemed so "essential to the restoration of unity" that, apart from other things, they were selected for special mention.

Perhaps THE LIVING CHURCH, apart from Protestant commentators of other communions, was among the first to express the opinion that a chief reason for the failure of the Quadrilateral was that it placed an undue emphasis upon the Historic Episcopate; that the Church, as an organism, with its threefold ministry of bishops, priests, and deacons, and with, equally necessary, its body of laity, deserved the place in the fourfold scheme of unity that was usurped by the episcopate—a mere detail, however important as a detail, of the primary organism, the Church.

The Protestant world rejected the Quadrilateral because not their prejudices alone but their logic resented this false emphasis which Churchmen placed upon the Historic Episcopate. They could find no definite authority in Scripture for the emphasis, whether or not they were willing to identify the episcopate with any order which they could find in holy writ. So also they did not fail to point out that bishops, collectively and individually, had frequently blundered from the earliest days of Church history and are blundering to-day. The episcopal order has not, in fact, prevented disunity. In our judgment the Protestant world did not so much reject

the Historic Episcopate as the undue emphasis which, they believed, Churchmen were laying upon that institution. And, since there has been a growing feeling after such an institution as the episcopate throughout the Protestant world, there has been, as a result of this undue emphasis, an evolution toward an unhistoric episcopate, or a form of presiding eldership, by various names, that should conspicuously and intentionally stand apart from the Apostolic Succession. The very enthusiasm of Churchmen, therefore, seems to have defeated its own ends.

Mr. Lacey's recession from this exalted emphasis would almost have been deemed heresy—certainly it would have been distasteful to most High Churchmen—a generation ago. We scarcely dare to quote single sentences from his chapter on The Episcopal Theory lest, taken apart from their context, they should seem to involve him in a position that he would repudiate. Mr. Lacey simply tries to dislodge the idea that the Historic Episcopate, in and of itself, is the pledge and guarantee of unity—as a glance about the Catholic world to-day easily bears witness. In some respects he goes rather farther than we should be prepared to follow him, but in his primary intention to find the proper emphasis for the fact of the Historic Episcopate in the Church he has undoubtedly performed a true service.

For, as Mr. Lacey shows, and as other authors have oftentimes maintained, though too often as a sort of materialistic repudiation of real Churchmanship, the true basis of unity in the Church is not theological or ecclesiastical but social. He calls it the "doctrine of the Remnant". "Jesus Christ Himself is the Remnant, the true seed of Abraham. . . . From Him begins the new expansion of the people of God. The Church is gathered to Christ, and is in Christ. It is plain to see why St. Paul called it the Body of Christ." And though this quotation is taken from his first chapter, he recurs to the same thought in his last. "The Bishop of Zanzibar, who is supposed to be stiff in opinions," he says, "has lately said that we should put the unity of the Church on a religious, not on a theological basis. That is good advice." He speaks of "the weakness of the famous Quadrilateral agreement borrowed by a Lambeth Conference with imperfect understanding from a declaration made by your American episcopate" as caused by looking for "unity in a theological scheme. . . . It is too schematic. Real unity must be found first; theological and canonical schemes of union will follow."

Real unity, we have said, is social. It depends upon an overpowering sense of brotherhood. In some aspects a modern trade union, or even a socialistic fellowship, are truer realizations of the spirit of the early Church than is an ordinary Protestant Episcopal congregation. These former have a truer sense of brotherhood than has the latter. And, having this, they possess in marked degree a true note of the Catholic Church. One of the most pathetic and yet encouraging features of our modern social conditions is the feeling after the Catholic religion of Jesus Christ which American Socialism reveals.

But the unity of the Church is also sacramental; and it is an eternal union, not limited by time; a blessed company of all faithful people, be they living or dead. These notes of the Church are wholly lacking in social organizations that are based on efforts to improve temporal conditions, devoid of any life-giving sacrament and recognizing no communion with those who have gone before. The socialistic sense of brotherhood, much extended beyond the class consciousness that limits it among Socialists, must be combined with the spiritual fervor and sacramental energy of the Church before we can really have such a unity as would conquer divisions. To-day no communion in the Christian world presents this characteristic; hence, no communion, in itself, adequately represents the Mind of Christ. We also, with our "separated brethren", are schismatics, because we are not permeated throughout with the love of the brethren.

So also, our present disunity is largely psychological. Not only the Catholic communions but also Presbyterians and Methodists, at least, have a far greater unity on the positive side of their standards than most of them suppose. But the informal if not irreverent "meeting" of some of these, from which the sense of worship seems so carefully excluded, is

a greater barrier to Christian unity than any language of standards that ever was adopted. Between Presbyterian or Methodist Sunday morning services and a high celebration of the Holy Eucharist a great gulf seems to be fixed; a gulf, however, that is far more psychological than theological.

Can that gulf be bridged? It is the problem of Christian Unity. But if the problem thus be stated and then be courageously faced as a "venture of faith", it takes on a totally different aspect from that which it bore in those by-gone days when we were content to stake our differences on the Historic Episcopate.

• "Not federation," says Mr. Lacey, "but whole-hearted reconciliation is needed. The Christian Church is one family, and Christians are brothers. It is a fact, not an aspiration. All Christians are brothers. Orthodox and heretic, Catholic and schismatic, all are brothers."

Yes, but it is easy here to drift off into mere sentimentalism. We should not be content with a recognition of our brotherhood with men of other communions. We must find a way of merging divergent communions in inter-communion. We shall need a principle of coördination more definite, more concrete, than any which Mr. Lacey seems to discover. We shall not find unity by ignoring differences.

So also it is easy to fall into the false idea that vagueness is somehow a step toward unity. When, with Mr. Lacey, we have agreed that unity must be founded on a basis of the sense of brotherhood rather than on that of theological or ecclesiastical concordats, it must not be assumed that the desired end is to be obtained by any recession from the Catholic Faith. A united Church that failed to maintain the Faith would be of much less value than a fragment of Christendom that remained true. Just as Americans have learned that some other things are more important than peace, so Churchmen must learn that there are other considerations more important than unity. "Unity at any price" would be quite on a par with "Peace at any price."

Bishop Anderson seems to suggest the way out of religious chaos rather more clearly than does Mr. Lacey. "Arguments," he well says, "cannot heal the breach. Faith and courage can; and these are within reach. The way of comprehension is the way of faith and courage."

The "way of comprehension" would involve the desire and the attempt to coördinate the positive principles that are maintained by different communions in Christendom. The Papacy, episcopacy, presbyterial equality, and a congregational recognition of the priesthood of the laity must be coördinated as a step toward unity. The coming World Conference on Faith and Order may be presumed to be of service in presenting the basis for that step. But the step cannot really be taken until Papists, Episcopalians, Presbyterians, and Congregationalists have the desire each to coördinate the principles of the others. In spite of all that has been written in the interest of unity by devout thinkers in each of these communions we are not sure that any one of them to-day would really accept this principle of comprehension, realizing all that it implies. Would the signers of Dr. Smyth's Appeal? Would our own fellow-Churchmen among those signers?

That, then, is the problem of Christian Unity; and that is what we mean when we say that it is more psychological than theological.

But THE LIVING CHURCH pledges its support to just such a policy of comprehensiveness. Will any one else?

IS Mr. Lewis justified in holding, as he seems to do in his letter on the subject of The Church Pension Fund in this issue, that to make further provision for the retired clergy of the present day—some provision has already been

made—by the trustees of the Fund would be a breach of trust?

If so, it must, apparently, be shown that the retired clergy of the present day differ *per se* from the class of retired clergy for whom the fund was intended; and this it would be difficult to show. If a trust were provided for Mr. Smith, Mr. Brown, and Mr. Jones, it would be illegal and immoral to admit Mr. Robinson within the terms of the trust. But if a trust for the benefit of aged and infirm clergy be found ample to provide for all of these instead of

for part of them, the trust is better fulfilled than was originally intended, and is not violated. If a question can arise as to the moral right of the trustees to extend the operations of the fund to those now retired, the question would arise, how could they both lawfully and economically use the income on eight million dollars for purposes for which their experts had declared five million dollars to be sufficient?

It may, indeed, require an amendment of the canon to accomplish that result. Such amendment would involve a question of policy rather than a question of morals. The printing of the canon in the official Digest is so faulty in its most important section that it is impossible to cite the exact language; but it seems clear that the essence of the trust to be administered is that it shall be (a) used for the pension of the clergy, their widows and orphans, and (b) that there shall be "an actuarial relation between the several assessments and the several benefits."

Whether, in view of the fact that the initial reserve fund exceeds \$8,000,000 instead of standing at \$5,000,000, it is possible safely to include the clergy now retired in the benefits of the fund appears to us to be chiefly an actuarial question, and in no sense a question of the fulfilment of a trust. Nobody will maintain that a pension to a clergyman who retired in 1916 would differ in principle from a pension to a clergyman who retired in 1917.

We trust, therefore, that the question may be left for solution on actuarial principles, and it seems reasonable to hope that the inclusion of the present roll of retired clergy may come within those principles, if the present fund shall be found adequate for the purpose. If not, the fund must remain unimpaired; but in that event we must probably, as soon as war is over, or even before, appeal to the Church for another and smaller fund for this specific purpose.

The Church has not been absolved from the duty of caring for the retired clergy of to-day by reason merely of the fact that she has made provision for the care of the retired clergy of to-morrow.

A LETTER from Archdeacon Nies, rector of the American Church in Munich, is received stating that he is in good health and that no change has occurred in his situation. He mentions that the State department has extended his passport to the end of the war. This will reassure any who may have felt that Mr. Nies' continuance in Germany reflected, in any sense, upon his loyalty. Both Archdeacon Nies and Mr. Welwood, rector at Dresden, remain through a sense of duty and are performing their difficult work in a manner that reflects credit upon them and upon the American Church and nation.

The Archdeacon's letter necessarily gives no information as to conditions in Germany or even as to his own work. It is dated at Lausanne, Switzerland, January 4th, and was received just a month later.

THE continued flow of contributions for war relief purposes through the medium of THE LIVING CHURCH is a constant source of gratification to us. The fact that we carry totals over from week to week only in the funds that

are taken especially as our own—THE LIVING CHURCH WAR RELIEF FUND and the Fatherless Children of France—has given readers no clue to the total amount distributed through this office for all funds. A recent tabulation shows a total to the present time of \$114,522.11, about half of which has been distributed through our own Church instrumentalities in European cities, leaving the other half for division among a considerable number of general funds. For all this generosity on the part of our readers, in spite of repeated and urgent calls for the great funds that follow each other in such constant succession, we express, once more, our most cordial appreciation.

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period from October 20, 1917, to February 2, 1918, inclusive, since the publication of

the last balance sheet in THE LIVING CHURCH of October 27th, page 825.

RECEIPTS

October 20th. balance on hand.....	\$ 44.58
Acknowledged, October 27th to February 2nd, inclusive	24,938.73
Received from THE YOUNG CHURCHMAN FUND....	133.75
	<u>\$25,117.06</u>

APPROPRIATIONS

October 20th to February 2nd, inclusive.	
Transmitted to Paris	\$ 3,080.88
" " Rome	1,471.80
" " Florence	1,064.00
" " Geneva	250.00
Cable expense to Florence	16.66
	<u>\$ 5,883.34</u>
To Special Funds:	
The Fatherless Children of France	\$ 3,705.11
Armenian and Syrian Relief Fund	12,450.41
Serbian Relief Fund	169.71
Polish Relief Fund	24.50
Halifax Relief Fund	797.60
War Commission Fund	2.00
Bishop in Jerusalem Mission Fund	40.00
Thanksgiving for Recovery of Jerusalem Fund	723.02
American Red Cross	10.00
Bishop McCormick for work among soldiers in France	32.43
	<u>17,955.38</u>
Balance on hand February 2nd....	1,278.34
	<u>\$25,117.06</u>

The following is the list of total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee.

To Paris	\$23,205.96	and	10,926.00	francs
" Geneva	4,517.02	"	8,882.00	"
" Lausanne		"	10,158.12	"
" Rome	7,073.40	"	11,500.00	"
" Munich	5,464.56	"	3,882.75	"
" Florence	2,145.69	"	3,500.00	"
" Dresden	2,180.70	"	5,163.75	"
" Nice	450.00	"	328.00	"
Total	\$45,037.33	"	54,340.62	"

Assistance to Munich and Dresden ceased immediately after the American declaration of war.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, February 2nd:

F. F. P.	\$ 1.00
H. B. P., Geneva, N. Y.	10.00
M. F.	25.00
St. Paul's Church, Augusta, Ga.	64.54
Trinity Sunday School, Red Bank, N. J.	6.00
Pupils of the Misses Sass' School, Charleston, S. C.	1.00
St. Andrew's Church, North Grafton, Mass.	2.87
In memory of John Durkee Ferris †	5.00
Trinity Sunday School, Willows, Calif. †	2.10
Church of Our Saviour, Pasco, Wash. †	1.75
Trinity Church School, Victoria, Texas †	3.76
St. Barnabas' Sunday School, Richland Center, Wis. †	1.25
St. Andrew's Mission, Mayaguez, Porto Rico †	17.53
Mrs. E. V. Z. L. †	100.00
Mrs. Lydia B. Hibbard, Chicago, Ill. **	65.00
H. A. A., Arlington Heights, Mass. ††	4.00
L. I. L., St. Paul's, Holyoke, Mass. ††	1.00
Total for the week	\$ 311.80
Previously acknowledged	56,165.40
	<u>\$56,477.20</u>

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For Belgian relief, especially children.
- ¶ For French relief work under Dr. Watson.
- ** \$15.00 for work under Dr. Watson; \$25.00 for work in Italy.
- †† \$2.00 each for work in Rome and France.
- ‡‡ For work in Italy.

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

In our list of acknowledgments of contributions to THE LIVING CHURCH WAR RELIEF FUND as printed in the issue of January 26th that "In memory of Priscilla Welsh Dandy" should have read "In memory of Priscilla Welsh Handy."

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging \$36.50 per year for two years.

328. Clarion Woman's Club, Clarion, Iowa—Iowa Federation of Women's Clubs	36.50
329. Girls' Friendly Society, Grace Church, Oak Park, Ill.	36.50
330. St. Paul's Branch of the Woman's Auxiliary, Batesville, Ark.—Additional \$3.50 as special gift to child..	40.00
331. St. Hilda's House, New Haven, Conn.	36.50
332. All Saints' Sunday School, Valley City, N. D.	36.50

333. St. George's Sunday School, Clarksdale, Miss.....	36.50
334. Walter F. Hayward, New York City.....	36.50
335. St. Mark's Sunday School, Johnstown, Pa.....	36.50
336. Miss Juanita Wood, Eau Claire, Wis.....	36.50
337. Arvine C. Wales, Washington, D. C.....	73.00
338. Walter McC. Wales, Washington, D. C.....	73.00
339. Miss E. L. Lundy, Battle Creek, Mich.....	36.50
1. St. Alban's School, Knoxville, Ill.....	3.10
35. Anonymous, Chicago, Ill.....	36.50
52. Mrs. W. Mason Smith, Dongan Hill, N. Y.....	36.50
153. Miss Elizabeth E. Crellin, Scranton, Pa.....	36.50
Total for the week.....	\$ 627.10
Previously acknowledged.....	18,737.81
	<hr/> \$19,364.91

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

ARMENIAN AND SYRIAN RELIEF FUND

In memory of Mamie, Wheeling, W. Va.....	\$ 1.00
Farnam Mission Sunday School, Farnam, Neb.....	1.70
Ascension Sunday School, Pittsburg, Pa.....	5.00
Rev. Wm. Maltas, Stalwart, Mich.....	5.00
Trinity Church, New Rochelle, N. Y.....	16.00
St. Mary's Church, Pokomoke City, Md.....	18.35
Southern Convocation, Diocese of Easton.....	10.00
St. Andrew's Church, North Grafton, Mass.....	1.28
Trinity Parish, Woodfords, Maine.....	6.70
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
St. Barnabas' Church, Burlington, N. J.....	5.00
St. Mark's Sunday School, Johnstown, Pa.....	30.00
A colored boy of Brook Hill, Va.....	.10
Church of the Ascension, Chicago, Ill.....	20.00
Two friends, Montclair, N. J.....	25.17
St. James' Sunday School, Keene, N. H.....	4.74
Miss Flora E. Hill, Marquette, Mich.....	5.00
The Hanchet children, Orlando, Fla.....	5.00
St. Margaret's Guild, Christ Church, Ridgewood, N. J.....	5.00
	<hr/> \$190.04.

Mrs. J. W. Soady, Shreveport, La.—A Liberty Loan Bond.....\$50.00
 * For relief of children.

THANKSGIVING FOR RECOVERY OF JERUSALEM FUND

St. Mary's Home for Children, Chicago, Ill.....	\$20.50
A communicant of the Church in Charlotte, N. C.....	4.00
A member of Calvary Parish, Syracuse, N. Y.....	1.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
	<hr/> \$50.50

WAR COMMISSION FUND

H. A. A., Arlington Heights, Mass.....\$4.00

HALIFAX RELIEF FUND

A* member of St. Clement's Church, Philadelphia, Pa.....	\$ 1.00
R. S. H., Detroit, Mich.....	10.00
	<hr/> \$11.00

SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....\$10.00

PEACE WITH GOD BEHIND IT

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

CAN ANY GOOD come out of the war? So many people have lost faith and hope, looking on this war as the consummation of evil. Such it may be and for the great benefit of the whole world. Some fear that the clock has been set back both as to Christianity and Civilization. Rather we should feel that it is set forward; for we now see what has held us back and bound us to lower ideals in a restricted life. The world is feeling and coming to its greatest needs; it is fast finding out that it cannot live without God in the world. This is one of the great spiritual discoveries which is dawning upon the consciousness of a heart-broken and teachable world. What existed before this war broke out held the world apart in suspicion, jealousy, and pride of might. The world has grown weary of its own self-made condition and feels, as it never felt before, the need of something, aye, of some One, to save the world from itself. We are growing by our failure and suffering up to the longing that we shall some day creep out of the shadows into the true light. Toward this the hands of the clock point forward. For we have put away much of our sordid materialism, we have cast off so much of our belittling selfishness in our devotion and service to win and uphold high ideals. We are learning that victory alone cannot make peace, it gives opportunity, and opportunity for permanent peace is for the world to find its way back to God. The world needs a teaching mission, for there is a necessity of a conversion from the heathenism of war to the righteousness of peace, but peace with God behind it. This war will have its spiritual interpretation when men fully realize that man has worked his own will, and it has made war; but God must have His way if man is to know true and abiding peace. Jesus Christ has long stood among us as One whom we knew not, but heretofore and forever hereafter Jesus Christ and His law of love is the solution for the world's problem of strife. If this war will cast men back on God for relief, then will man recover God, rediscover himself as brother and neighbor to all men and all nation. When this shall come to men there will men find God a necessity and war an impossibility. If we do not get this and more out of the war, we shall lose even if we triumph in battle.

CALL TO A WAR-TIME LENT

PASTORAL LETTER BY THE BISHOP OF ALBANY

To the Church throughout the Diocese of Albany:

THE coming season of Lent invites us to intensify our efforts in the direction of deeper devotion and a more consecrated patriotism. With a sense of heavy responsibility in this critical time I ask you to consider carefully the related duties which are set before us as Christian citizens.

There should be no limitation or compromise of our duty to the country. This war is ours because this is our country's war. We must be ready to make any and every sacrifice that may be required of us, and we must be united in loyalty to the government, giving our unhesitating support to every demand which may rightfully be made upon us to facilitate all that must be done for the common purpose and for the common good.

Inasmuch as the conservation of fuel is a pressing necessity at this time, we must consider whether, during Lent, we ought to lessen the number of our services, and, where there are more churches than one in the same city, whether these should unite for the sake of economy in the use of fuel.

If the saving of fuel represented our only reduction of services to a minimum and the increase of combinations to the maximum, but, after much deliberation, I find that the Church owes a duty to the nation which forbids us to determine our action by a merely material consideration.

We are living in a time of great spiritual demand and opportunity. The courage of the nation must be sustained under increasingly severe trial; the spirit of sacrifice must stir us to the very foundations of our life; the hearts of our people must be comforted and strengthened, and all of us must rise to new heights of devotion, aspiration, and character.

All this must be done for unselfish ends. It is not for the purpose of making our churches more prosperous and it is not merely that we may gather more people within their walls. It is solely and entirely for the purpose of bringing our lives more completely into harmony with that ideal which is displayed to us in the life of our Lord Jesus Christ, and to that fulness of spiritual character which shall fit us to meet the demands of the present crisis as well as to play our part in the making of a new civilization.

The scourge of war has fallen upon a world which had proved itself unworthy of peace, and we dare not ask that the cup pass from us until we have shown ourselves fit to drink it. The victory which we must win is the victory over our lower selves, and the peace which we must seek is the peace of God, ruling our hearts.

The coming of Lent is a call to repentance and prayer, and it ought to be for us a time of spiritual labor such as we never have put forth in all our lives.

It is our duty to ourselves, to our country, and to the world to make this Lent a time of great awakening. If there must be sacrifice for the sake of conserving fuel, let it be by institutions which make no contribution to the world's spiritual force, but not by those which are needed to sustain the hearts of men and women in this time of unexampled distress.

So far as possible, services should be held in the churches with all the enthusiasm which comes from love of sacred places and familiar ways. The people should meet for worship in their own church homes, in order that they may have every stimulus and inspiration to extraordinary acts of devotion.

I ask, then, that this Lent be observed with no departure from established usage save such as may be required by imperative duty to the country, and with such earnestness of purpose as shall justify the Church in the sight of the nation by the fruits which it shall bring forth. If by this means we shall bring ourselves up to the measure of a manhood sufficient unto the demands of these exacting times, we shall gain the right to ask that Almighty God will bestow the blessing of peace upon a people who have seen the light of a spiritual resurrection.

Faithfully yours,
 RICHARD H. NELSON, *Bishop of Albany.*

QUINQUAGESIMA SUNDAY

By C. F. L.

SPIRITUAL VISION

TO be spiritually blind is a more disastrous condition than to be physically so, as was Bartimeus, whose marvelous healing is recorded in to-day's gospel. But, though by original sin blinded to the truth, yet the light of Jesus Christ shines into the darkness of the hearts of those who seek Him; and by the initial sacrament of Baptism the veil falls from the eyes.

Almighty God says: "I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." The Psalmist cried: "O send out Thy light and Thy truth, that they may lead me!" Why did he ask this? "That I may go unto the altar of God." Yes, there is the fullest light that we can find while upon this earth, and "in Thy light, shall we see light", he declares. But men, it was said, love darkness better than light, because their deeds are evil; and "they see not the bright light, which is in the clouds." In the beginning God said: "Let there be light, and there was light: And God saw the light that it was good."

There is wonderful thought to be gleaned from the story of Bartimeus, a blind mendicant, sitting by the wayside. We can imagine different phases of his condition. He may have been particularly discouraged that day; he may have been made to feel himself a burden to those upon whom he was dependent. Often, when all seems darkest to God's children, help comes.

"Sometimes a light surprises the Christian, while he sings;
It is the Lord, who rises with healing on His wings."

When those around Bartimeus would have silenced him, his whole soul poured forth his pathetic cry. Above the noise of the passing crowd it rose, insistent, persuasive, compelling, until our Lord answered the cry of the longing heart. Reassured by those near him, who said, "Be of good comfort, rise: He calleth thee", he cast aside his garment, that nothing might impede his progress; and, pressing forward, fell at the feet of the Saviour. Very compassionate was the voice of the Master, and simple was the suppliant's request. Immediately his eyes were opened and he beheld the divine Face, full of unutterable love and mercy.

What a revelation it was to him, and what a transition it is to the absolved penitent, when he emerges from the darkness of this sinful world into the light of the sacramental one! No wonder that, leaving Jericho, he followed his Deliverer in the way, up to Jerusalem, on His last visit to the holy city.

Bartimeus is typical of a soul blind to the truth, sitting inert, and begging for happiness from this world: a gift that can only be bestowed by Christ Himself. For He is the true Light that cometh into the world. The spiritual vision of those living the sacramental life should increase as the years go by. Their constant prayer to the Holy Ghost is:

"Enable with perpetual light
The dulness of our blinded sight."

New light comes in prayer, meditation, and contemplation. "The entrance of Thy word giveth light." They see more fully the glory of the Catholic Faith, the Church's heritage; they learn to look more leniently on the faults of others, yet never compromising their faith or principles; but, with that charity for which we pray in to-day's collect, they find some good where they had least expected to. They discern God's plans for themselves and for the world, and are content to let Him work out His divine purposes. They see more clearly into the unseen and realize that around the altar the angels and faithful departed are worshipping in the fuller light; flashes of which, called "spiritual lightning", sometimes fall athwart their earthly vision. To some a pre-vision is given and they read aright the signs of the times; for "if thine eye be single, thy whole body shall be full of light".

As Bartimeus' first sight was the Master's Face, so it may be that, when our eyes are purged by death, we will immediately behold the Face of Him who has walked with us on our earthly pilgrimage; for it is written that our eyes "shall see the King in His beauty". And St. John says: "The city had no need of the sun, neither of the moon, to

shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Quinquagesima	II Kings 22 Eccius. 17: 25—18:14	John 5	Isalah 52: 13—53-end	I Peter 4: 12—5:11
Monday	II Kings 23: 1-30	Mark 9:33— 10:16	Obadiah	II Cor. 4
Tuesday	II Kings 23: 31—24:4	Mark 10: 17-45	Joel 1	II Cor. 5
Ash Wednes- day	Jeremiah 7: 1-16	Luke 15	Isalah 58	Matthew 9: 1-17
Thursday	Jeremiah 11	Mark 10: 46—11:26	Joel 2:1-14	II Cor. 6
Friday	Jeremiah 14: 1—15:4	Mark 11: 27—12-end	Joel 2:15-32	II Cor. 8: 8—9-end
Saturday	Jeremiah 26	Mark 13	Joel 3	II Cor. 11: 18—12:9
First Sunday in Lent	Jeremiah 25: 1-14 II Esdras 1: 4-end	Revelation 17	Daniel 1	Hebrews 2

THE great reformation under Hezekiah, brought about through the influence of the prophets Micah and Isaiah (see Septuagesima Sunday), led up to the great deliverance of Jerusalem from Sennacherib (Sexagesima), but this was followed, as reformations are wont to be followed, by a reaction—under Manasseh, who "did that which displeased Jehovah, according to the abominable practices of the nations whom Jehovah cast out before the Israelites, and shed innocent blood until he had filled Jerusalem". Apparently he even put to death many of the prophets (Jer. 2:30). After the short reign of two years of Amon, son of Manasseh, Josiah came to the throne, under whom took place another reformation, begun by repairing the temple, an account of which forms the Old Testament historico-topical lesson for Sunday morning. Josiah's reign marks an important epoch in Judah's history, and it is interesting to note the several elements that were jointly effective therein: the priests, represented by Hilkiah; the prophets, including Zephaniah, apparently great-grandson of the other reforming King (Hezekiah), Jeremiah, and Huldah; the latter a woman.

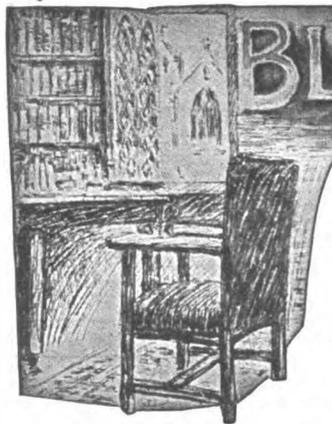
We may note in passing that this "Book of the Law" is one of the storm centers of modern critical study of the Bible. It evidently coincides with the middle portion of our Book of Deuteronomy, which book represents, according to a conservative critical judgment, "the germinal truths enunciated by Moses as they unfolded in the light of the later experiences of his race and under the inspired teaching of his successors in the prophetic office".

In the New Testament correlative lesson (John 5), our Lord traces belief or unbelief in Himself back to one's mental attitude toward the older revelation from Moses to John the Herald, and carries into the eternal world the great principle acted on by Josiah of judgment according to the Word of God.

In this there lies an important connection with the epistle for the day, with its teaching that love is no mere emotion but sympathy together with the Truth of God; while Josiah's great reformation brought about by the union of priest and prophet is a grim comment upon the Great Tragedy at Jerusalem towards which our Lord marches (in the gospel), the cause of which was the antagonism of priest to prophet (cf. Malachi 4:4, 5; Matt. 11:7-19). Altogether, Josiah's reformation seems to furnish a more inspiring Quinquagesima lesson than the present Prayer Book one of Lamentation over the Destruction of Jerusalem, which finds place in the New Lectionary just after the event (third week of Lent).

The Sunday evening lessons—Isaiah's prophecy of our Lord's sacrifice and St. Peter's comments thereon—are obviously connected with the story told in the gospel of our Lord's journey to the fated city to act out the drama of sacrificial love.

The morning Ash Wednesday lesson, taken from the prophet whose writings come next, is Jeremiah's appeal for true repentance against false use of Church and ritual, along with which is given the story of the true penitent, the Prodigal Son. In the evening, Isaiah's description of the true fast, never more apposite than in these days of food conservation, is accompanied by our Lord's exposition of what true fasting is in its essence, an expression of genuine sorrow.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

JUDGING by some of the letters I receive from clergy and others, there is a lot of confusion of mind about Prohibition. Many of my correspondents talk as if it were an untried experiment, whose outcome no one can predict! Let the govern-

ors of the prohibition states

answer that fully. Another "argument" oft repeated is that uttered by a representative from California, which I quote below, with the crushing retort by a member from a "dry" state.

"OPPOSED

"Mr. Kahn of California: 'And you now propose again to write upon the statute-books of the nation a provision that will become a dead letter. You are simply creating a contempt for law. We have prohibition laws in many of the states of the Union. Are those laws enforced? You know they are not enforced. You know there is drunkenness even in Maine, which was the first of the prohibition states, and it will continue so, because man will get liquor by hook or by crook if he wants it. There are 7,000 people drowned every year in the United States. Do you want to stop people from going in swimming because you have a large number of deaths from drowning every year? Oh, those who favor this legislation tell you that liquor is the cause of the downfall of many men. I recognize that fact. The abuse of liquor, not its use, does cause the downfall of many men. But there are thousands of women in this country each of whom will tell you that her downfall was caused by some man. Do you want to kill off all the men on that account? (Laughter.) There are thousands of men in this country each of whom will tell you that his downfall was brought about by some woman. Do you want to kill off all the women on that account? (Cries of "No!", "No!") By a parity of reasoning you ought to be willing to kill off the human race because, forsooth, some men and some women cannot withstand the temptations that beset them.'"

I QUOTE THIS from the *Fortnightly Review*, a Roman Catholic magazine of St. Louis, Mo., which a kind Roman Catholic friend sends me:

"A friend of the *Fortnightly Review* sends us a copy of a letter received some time since, in answer to an inquiry, from the Bishop of Salford, England. The Bishop says that the privileges enjoyed

"FAVORABLE

"Mr. Keating of Colorado: 'Mr. Speaker, I was impressed by the strange logic of the gentleman who has just taken his seat. I do not think he has gone far enough, however. I would call his attention to the fact that we have on our statute-books laws against stealing. Those laws are repeatedly violated. Why not be frank with one another and repeal them? I know of a case where a man was in the penitentiary for murder. He secured a heavy tool with which he worked and he killed a guard. Why not be frank with one another and repeal the law against murder because it is being violated? A short time ago several hundred men and women were drowned through the capsizing of a steamer near Chicago, and a clamor went up all over the country for laws to safeguard steamships. Why indulge in such nonsense? As the gentleman has told you, thousands of men and women are drowned every year. Why enact laws calculated to safeguard men and women against being drowned? My friends, what arrant nonsense is this? Of course prohibition laws are violated. I presume that prohibition laws will always be violated. But that does not affect the principle of the proposition we are considering.'"

by soldiers on the eve of battle were granted by two papal indulgences, the one issued by the S. Penitentiary on February 6th, the other by the S. C. of Rites on February 15, 1915. According to these indulgences soldiers at the front on the eve of battle (a) may receive a general absolution without confession in case their numbers are too great or the time is too short for individual confession; (b) may receive Communion by way of viaticum, which implies that they need not be fasting and may receive at any time of the day. These privileges are being actively availed of in the various theaters of war. The Bishop adds that to his knowledge they have never been granted before and that it is understood that soldiers so absolved must make their confession later when an opportunity occurs.

"Apropos of our recent remark that the new Code of Canon Law seems to make no change with regard to the Eucharistic fast, a correspondent writes that for those who find the Eucharistic fast a serious obstacle to frequent Communion it is possible to obtain a personal *dispensation* from the Holy See through the Ordinary. To the objection that the fast is in itself a meritorious penance, our correspondent says: 'This will not bear analysis. If one *cannot* fast, he simply cannot do penance in that form; and to further deprive him of the Holy Sacrament is to inflict a penance unbearable to a fervent soul. Moreover, the circumstances which prevent fasting are generally of a nature involving a far severer penance than mere abstinence from food and drink; in fact, they may be the very reason why we need our Lord more frequently than our more happily situated neighbors, to whom the fast is no burden at all.' Our correspondent adds: 'I am informed by one in a position to know that a dispensation of the kind I speak of is not difficult to obtain, when one has the backing of one's own Bishop; and by thus bringing to the notice of the authorities the individual circumstances which are handicapping the faithful in their relations with God, are we not doing something toward establishing an understanding that cannot, evidently, be brought about in any other way?'"

STEPHEN CHALMERS has done us a service in this stirring poem:

"COEUR DE LION

"We hope, by God's Grace, to receive the Holy City of Jerusalem."
—Richard Coeur de Lion, A. D. 1191.

"Wake from thy slumbering, Heart of the Lion!
Rise from the dream of it, centuries old.
Look ye from Ascalon eastward to Zion,
Where in the dawning our banners unfold!"

"Over the domes of the infidel enemy
Blows the Red Cross of the Crusaders' might!
Over the Sepulchre, over Gethsemane,
Ay, over Calvary, glowing with light!"

"Godfrey de Bouillon speeds with the tidings,
Stirred, too, from dreams in yon Hollest Crypt,
High in his stirrups, the dust of his stridings
Staining the Crescent from Saladin stripped!"

"Nay, royal sire!—no mirage of hope dying,
Fruit of the Dead Sea or figment of sleep!—
Saladin's slain and his Saracens flying!
God and St. George o'er Jerusalem sweep!"

A MINOR POET of your acquaintance, and mine, has been moved to utterance by the good news from the Holy Land:

"JERUSALEM: POSSESSION OF PEACE

"A world at war! Where has sweet Christmas fled?
The merry chimes are hushed while cannon roar,
And all the sky is ashen shot with red—
A funeral pall that stretches o'er the dead.
Famine, disease, and grief at every door
Wall their sad descants. Land and air and sea
Strive with each other for the sovereignty
Of devastation. Can we joy no more?
Yes, Alleluia! Over Bethlehem
The hateful Crescent fades, the Star appears;
And on the ramparts of Jerusalem,
After so many bitter, miscreant years,
Saint George's glorious standard is unfurled,
Promise of peace through victory to the world."

BISHOP GORE DISCUSSES MISSIONS AND WAR**Hardships, He Says, Emphasize the Need
of a True Catholicity****GREATER CHAPTER OF HEREFORD ELECTS
DEAN HENSON BISHOP**

The Living Church News Bureau }
London, January 7, 1918 }

THE Bishop of Oxford, as the new chairman of the Universities' Mission Committee, in succession to the Bishop of Winchester, writes in the January number of *Central Africa* a word of encouragement and counsel for the New Year to the friends of the mission. The burden of this world war falls with inevitable weight, he says, especially upon the mission field in East and Central Africa.

Not only have military operations in manifold ways hindered the work of the mission and thrown everything into confusion, but also the staff of the mission, just when it would seem that the services of both men and women were most needed, has been disastrously reduced by the refusal of passports to women either to go for the first time to the mission field or to return to their work, and the very strict restrictions upon the granting of passports to men, no new men being allowed to go at all. But at the same time there are manifold encouragements and grounds of hope. The safety of nearly all the missionaries, after all they have had to endure, is matter for great thankfulness, as is also the steadiness, on the whole, of the African Christians; while "the splendid services which in particular the gallant Bishop of Zanzibar, always a hero, has been enabled to render to his country" have reflected themselves upon the whole mission and given it a fresh ground of appeal to general support here in England. Moreover, it may well prove to be the case that the very dearth of European workers, making as it does a quite fresh demand upon the capabilities of the Africans to govern themselves and manage their own Church affairs, has been a blessing in disguise.

Once more, this war, as we claim, is a war for the weaker nations, and the idea of the fellowship of all nations is prevailing. Thus in this deep or wide sense the war "has revived in the imagination of men the idea of the Catholic Church" and the sense of its necessity to gather all men into its universal fellowship. And in this we in particular, the friends of the Universities' Mission, may rejoice: "For it has been the reproach upon Anglican missions that they have propagated Anglicanism, in the sense that they have propagated the Faith under the special limitations and forms which English circumstances have given it. It has been too English and too little Catholic." But under the leadership of its bishops this reproach does not belong to the Universities' Mission: "The Bishop of Zanzibar, for instance, is always occupied in propagating and establishing the Catholic Faith, Church, and religion, rather than any especially English form of it. What is in view in all our dioceses is a genuinely African Catholic Church." And it is this idea of Catholicism, "superior to any form of mere nationalism", that we may truly say the progress of the war is bringing to the front, not only in the circles of missionary committees, but much more widely in the imagination of men. "Who can tell," in the words of the Bishop of Oxford's query, "if a hundred years hence the date of the Great War may not be looked back to as a glorious date in the annals of the evangelization of the world?"

As was practically a foregone conclusion, the next stage in the procedure of making the Dean of Durham, Dr. Henson, Bishop of Hereford, after his nomination, has resulted in his favor. The Greater Chapter of Hereford met together for the election on Friday last in the Chapter House.

**Chapter Elects
Dean Henson**

Bishop of Hereford, after his nomination, has resulted in his favor. The Greater Chapter of Hereford met together for the election on Friday last in the Chapter House.

The meeting lasted forty minutes, and on the return to the Cathedral the Dean announced in the presence of a small congregation that the election had been duly made. The Greater Chapter consists of twenty-seven members—having been largely packed, it may well be supposed, by the late Latitudinarian Bishop, Dr. Percival, during his twenty-two years' tenureship of the see—and out of the nineteen present fifteen voted for the election and four abstained (all honor to them!). The Dean handed a statement to the press showing that protests had been received from *ruidecanal* meetings in the dioceses of Hereford, Salisbury, Wakefield, Exeter, and Truro, from two branches of the English Church Union—Hereford and Nottingham—from Oxford clergy (at the meeting to elect a proctor), from twenty-seven individuals, all but two from Nottingham, from the secretary of the English Church Union, enclosing a memorial with over 2,300 signatures of members all over the country, and from eleven Nottingham priests.

The proposed meeting of protest in Hereford against the nomination of Dr. Henson on January 2nd had to be abandoned, owing to the unexpected refusal of the two local halls, the Town Hall and the Shire Hall.

Yesterday, the Feast of the Epiphany, was also observed in the churches as a day of national thanksgiving and intercession in connection with the war, in accordance with the Royal Proclamation. The most notable sermon reported in the *Times* was, I think, the Bishop of London's in St. Paul's.

**Epiphany
Intercessions**

If the dawn of the great day of Freedom and Brotherhood seems to tarry, said the Bishop, may it not be that we have really, after all these 2,000 years, not believed as a nation in the stupendous miracle of the Epiphany of the Lord Christ?

"Can it be that while we fight a Christian cause we are not sufficiently Christian ourselves? Do let us bow ourselves before the Mighty God, and instead of whittling away a miracle here or watering down a stupendous wonder there [obviously a rebuke to Rationalists like Dr. Sanday and Dr. Henson, whose voices are so persuasive with the average Englishman], frankly acknowledge that the whole Epiphany is miraculous from start to finish; that God meant to do a great and startling thing, and has done it—and that, being a great and startling thing in itself, it is likely to be accompanied by startling events; that it is enough to say, when commands are clearly given by the Incarnate God, 'The Most Mighty God hath spoken!' . . . When the Prince of Peace comes to His own it will mean that the Star has done its work and the morning has come. But until that glad morning comes, let us thank God for the Star, and follow its gleam." Let us thank God, he said, for, among other things, "the coming into the war of the great Power in the West". Let us bow ourselves at last as a nation before the Saviour, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; and full of His divine Justice, Wisdom, Peace, and Love, "go forth to achieve the one thing for which the world is longing—a reign of lasting peace".

J. G. HALL.

**BISHOP OF OXFORD URGES REFUSAL OF
CONSECRATION TO DEAN HENSON**

The Living Church News Bureau }
London, January 14, 1918 }

THE alarming situation created by the audacious nomination by the Crown, through the chief Minister of State, Mr. Lloyd George, of Dr. Hensley Henson, Dean of Durham, to the see of Hereford, and accentuated by his recent election by the Chapter of Hereford, has had during the past week a remarkable development, and has now reached a most acute stage. The Bishop of Oxford (Dr. Gore) has personally intervened and in the most effective manner possible: by lodging with the Archbishop of Canterbury, Metropolitan of the Province, a solemn protest against the nomination of Dr. Henson to Hereford and his being consecrated Bishop.

This prelate has thus acted as a faithful bishop of the Catholic Church, and as a true hero and champion of the Faith, and it is most devoutly to be hoped that his brother bishops who appreciate the condition will likewise show their loyalty to conviction by acting as he has done against the Hereford scandal. The Archbishop of Canterbury and the co-consecrating bishops are now put on their trial, and God grant that there may be no dereliction of duty on their part and that they will resolutely refuse to admit so utterly disqualified a person as Dr. Henson to the Sacred Apostolic College of Bishops—being fully prepared to risk a conflict with the State. In the challenging words of the old prelates and barons in the Great Charter of Runnymede, which should still be an inspiration and a rallying cry for Churchmen, *Ecclesia Anglicana libera sit*.

In his letter to the Archbishop of Canterbury, written from his palace at Cuddesdon on January 3rd, the Bishop of Oxford begins by saying that he is "compelled under an overwhelming sense of responsibility" to address to his Grace a solemn protest against the nomination (the election had not yet taken place) of Dr. Hensley Henson, Dean of Durham, to the bishopric of Hereford. He was not taking this action because of anything which Dr. Henson had said about the ministry of the Church or any other matter of Church polity or policy. He was driven to act as he was doing solely because Dr. Henson's expressed beliefs touching the fundamental matters of Faith seemed to him to be incompatible with the sincere profession of the Creeds.

J. G. HALL.

A Visit to Three "Hsien" Cities in Western Hupeh

By the Rev. A. S. COOPER

PATUNG is on the Yangtse river above Ichang. The up-river steamers make the trip in a day, while a house-boat is from four to eight days on the way. As the steamers had all been commandeered by the army, to accompany Bishop Roots part way on his journey to Shihnan I went overland. This also enabled us to visit many places along the way.

The road goes over very high mountains and the journey takes about six or seven days. The one expression used by the Chinese to describe travel is "to eat bitterness". The road to Shihnan, although used for centuries and a much traveled highway, is only a path through the fields and over the mountains with no evidence of any attempt to make a proper road except when a climb over some slope made stone steps indispensable. The sharp, jagged rocks hurt our feet and the clay, rendered slippery by the rain, made unsteady going. The inns afforded the minimum of comfort and the maximum of filth and disorder. In some places it was difficult to get any sort of food that we could eat with relish. But the mountain air was bracing, the



A SHRINE ALONG THE WAY

scenery magnificent, the people friendly, and instead of speaking a difficult country dialect—perhaps because our way was along such a frequently traveled highway—they spoke a clear Mandarin dialect that was easily understood. The students at the schools and their teachers were particularly friendly; and we gave away many of the "social service" tracts on hygiene, government, and religion.

The mountains were very rich in flora and we saw many interesting plants and trees. At one place I found a raspberry-like fruit in bearing on the 30th of October. The Chinese called it "corn berry", a rich yellow fruit in a red calyx, somewhat acid in its uncultivated state. But I am sure it would make a desirable fruit for our markets. On the very top of the highest mountains I saw strawberry plants, though the natives assured me that the fruit which ripened in April or May was white and not red. Strawberries are unknown in China except as foreigners have them in their gardens. A holly with a tiny leaf was noticed, and a red berry that an English friend identified as "Cape gooseberry", and many other things that I could not classify.

I was within one day of Patung when I stopped at an inn for the mid-day meal. A young man arose and with eager cordiality spoke to me. I said something to the effect that I could not place him. He said, "Was it not you that gave us the tracts at the Upper Primary School at Yie Sang Kuan?"—a forlorn, dilapidated school, lacking funds and efficient teachers, where Bishop Roots and I had talked with a group of bright-faced country lads and given them tracts. Here was the response in the eager, cordial welcome of this boy. There was no trace of race prejudice or suspicion.

That night after a day's walk in the rain I arrived at a cold, cheerless inn; but an old man came in and spent the evening with me, eager to hear about the Christian faith. It seemed as if the very old and the very young were reaching out for the Gospel. A new day is dawning in China and new opportunities are opening up for the messengers of Christ.

At Patung I found an interesting situation. The Roman Catholic mission had owned land there for twenty years but there had been no result from their preaching other than the somewhat open hostility of the people. Lately a young man

of one of the most influential families in Patung returned after seven years' study in Japan. Realizing keenly China's hopeless condition, he became interested in religion. Allying himself with the Roman Catholic Church he printed a circular exhorting the people to believe in God and ally themselves with the Church. The result has been that some fifty families, over two hundred people, are now preparing for Baptism.

The journey to Hsin San was made on a small cargo boat "tracked" up the rapids of the river Hsiang. At this place I called on the father of one of our Huntington School boys. He asked me to a Chinese "feast" and had about ten of the principal men of the place to meet me. At the end of numerous courses one of them, turning to me, asked on what business I had come to Hsin San. I replied that I had come to see the place and that possibly we might start a mission work there; but that before we did I should like to have a Chinese clergyman come to lecture to them on the aim and purpose of Christianity, its meaning to the individual, to society, and to the country. I asked them if without committing themselves they would be willing to listen to such a course of lectures and get other representative men to come, too. They said they would and that at any time they would welcome such a thing.

During the course of the dinner the conversation had been on dragons. One man, a school inspector, had had a vision of a dragon and described it with particular detail. Another, an Upper Primary teacher, remarked: "The dragon is a spiritual thing; it can appear and then turn into vapor." All this was said with genuine conviction.

The trip down the rapids of the Hsiang was even more interesting and exciting than that up. The boat was loaded with large boxes of walnut kernels. At the White Horse rapid, which is too dangerous to cross and where we had to transship, I missed the connection and had to walk the remaining ten miles. On the road I met a young woman with a small child. Her face was all cut and bloody. She told me that her husband was dead and that her brother-in-law treated her badly. Her own family according to Chinese custom could not receive her back. What was she to do? I offered to help her, not knowing just how my assistance could best be given, but the poor distracted woman refused it and went along her way.

At Kweichow I found a ready response in the postmaster. He was a Chili man and had been educated at Boone Middle School. Though he had not become a Christian while there he had learned about Christianity and I found him most eager to welcome the Church at Kweichow. He was very kind in going with me to call on the officials and the leading men of the city. As at Hsin San I proposed a series of lectures on the Christian religion to the official, a local man, whose business it is to further the cause of education, to collect the school taxes, and interest the public in education. He replied that the people were too prejudiced, too set upon their superstitions, that a Roman Catholic missionary had lived there for half a year without result, and that a Jew had given away tracts at the entrance to the "yamen".

I exclaimed: "A Jew?"

"Yes," he responded, "he said himself he was a Jew."

This only shows how easily we foreigners are misunderstood out here. He continued:

"If we can send some of our students to your school



A CHINESE FARMER
MARKETING CHICKENS

that will help to break down the prejudice of the people."

This I take it is a most significant remark. On the one hand we want to see that each of our students gets an intelligent understanding of the meaning and purpose of our Faith and on the other we hope that you at home will give us liberal support in our school work. It is a most helpful adjunct in the missionary endeavor and we ought to be making the most of it. Our school buildings need periodic rebuilding, the best teachers ought to be secured, and our equipment should be the best.

These three county seats lie between Ichang and Szechuan and we want soon to begin work in them, thus connecting the area covered by the work of the English Church Mission in Szechuan with that of the American Church Mission in Hupeh.

THE BROTHERHOOD SECRETARY IN CAMP

A LITTLE Greek soldier at Camp Kelly has earned the respect of his comrades. He was not afraid of letting them know that he was a Christian.

A dozen times a day, when he was not busy, he would take out his Bible and read it. Sitting on his cot, at night, he would read chapter after chapter, and after the reading was finished he would kneel and pray.

The first time this happened, one of the other fellows snickered.

The Greek boy looked up, ascertained the identity of the scoffer, and continued his prayer. When the prayer was concluded he approached the scoffer and told him, quietly but firmly, that if it happened again he would throw him out of the tent.

The warning was heeded. There were no more interruptions, and nowadays, as a result of the Greek boy's example, every man in that tent reads a chapter from the Bible and says his prayers before retiring.

A Brotherhood of St. Andrew man, who wears Uncle Sam's uniform, told the above story to Walter Macpherson, Field Secretary of the Army and Navy Department of the Brotherhood for Texas, Arkansas, and Louisiana, who reports that religious work is progressing favorably in several large camps in the Southwest.

"Our churches in the vicinity of many of the camps are grasping their opportunity, both in religious and social ways. While ministering to the boys through dinners and socials in the parish houses, they are also bringing many of them to Christ through Baptism and Confirmation. The boys and men are very hungry for the touch of the Church and Brotherhood. Some of our men in Camp Logan, Houston, were hoping they could have a Brotherhood Secretary who would go over with their division."

Chaplain Heaton, at San Antonio, Texas, says the men are "responding wonderfully" to the Communion services, which are being held "very regularly". Our Church clergyman had three hundred present at an 8:45 A. M. Communion service on the Aviation Field at Camp Kelly.

Secretary Macpherson spoke on prayer and service to nearly four hundred regulars, mostly boys, at one of the Mexican border towns in Texas, recently.

The Brotherhood Camp Secretary is a busy man. He does not spend all his time enlisting "key men", as a report made by Gordon Reese, Camp Secretary at Quantico, Va., indicates. The following are a few of Mr. Reese's activities for one day—activities, mind you, which are outside the realm of his Brotherhood work: Led devotions for Y. M. C. A. worker; outlined programme for next day; conferred with bandmaster to organize concert; visited hospitals, distributing writing material and speaking to the men; worked at Y. M. C. A. desk; refereed a basket-ball game; led the men in singing; organized an entertainment for the evening; prepared building for Communion service next morning; distributed sweaters and blankets.

WE HAVE a Leader so gentle, that we can go, as it were, to His tent at night, and tell Him we are afraid of to-morrow's warfare—that the hard battle has weakened our nerves. O tender Saviour, wounded unto death, and yet strong in the consciousness of an indomitable power, Thou, on that white horse, shalt lead us forth conquering and to conquer!—*Bishop of St. Andrews.*

A STRAY MEMORY OF PHILLIPS BROOKS

BY JANE C. CROWELL

IT is twenty-five years since Phillips Brooks died, but how true it is of him that he being dead yet speaketh, and how true it must always be of him even to fifty and a hundred years! The spirit of Phillips Brooks will never be forgotten, although his exact word on this or that occasion may be, and although his published sermons may be less often read. What he stood for will remain, and his name will always have a meaning.

At this anniversary of his going I recall vividly my last sight of him about three weeks before his death. It had been my privilege to hear him preach several times, once or twice in my home town, once at chapel when I was a college girl, and once in Trinity Church while he was still its rector. This last time that I saw him was also in Trinity, but he was not the preacher. The service was the watch-night service New Year's Eve, memorable for me as I had never attended one before.

The walk from Harvard Bridge to Copley Square on the clear, crisp, winter night under the brilliant stars was an exhilarating prelude to the hour of worship. As we came out of the wonderful night into the stillness of the church and into the midst of Christmas greens, made even more attractive by the lights, the mystic appeal was very strong. The passing of the year grew very real as the solemn service proceeded, and the things that are unseen and eternal wrapped one very, very closely. After the closing words of the service a reverent silence followed for a few moments, and then the chimes in the robing room were heard slowly and sweetly tolling the departing year. But the climax came after the twelfth stroke had died away, when Bishop Brooks, who had not conducted the service nor preached the sermon, came to the chancel steps. Standing there he wished the waiting people a Happy New Year!

That picture of him is still distinct in my mind; the man of majestic height and build; the face strong among the strongest, yet lighted by a light from within which added to the strength a sweetness that never failed to win; the voice of power that so easily changed to accents of comfort or tenderness. I still see him, I still hear him. And if I, a stranger, how many must there be among those who knew him personally and intimately!

It was a wonderful New Year's Eve, never to be repeated, although no one sharing in it dreamed that it could not be, so vital and full of strength did Phillips Brooks appear, when he ushered in the New Year with his vibrant voice expressing his sincere wish that it should be a happy one. Alas, it proved less happy for many because it called him away from them.

His own words concerning the Christian Year may be taken fittingly as a message for any of us whether we have a memory of him or not: "Standing at the beginning of the . . . year, remembering how He came to redeem us all unto Himself, let us pray for ourselves and one another that the perfect manhood . . . may be complete in each of us; that we may be led as our Lord was led through every stage of growth, till we, too, enter into the glory of God and leave the spirit of our life behind us to be a live blessing to our brethren when we are what they call dead."

THE CALL OF THE WAR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

WE ARE passing through serious times. Before us lie still more trying and anxious days; for we are now at the most critical period of this war. We are facing conditions which are sufficient to try all our resources, test all our courage, tax all stamina, and summon all our faith and confidence in our cause. These are days to make men sober minded in the crucial hours which they are facing. But they are days to call out all our manhood and convictions. Whatever the days hold in store we give our hands and our hearts to this cause without looking back. . . . The days ahead are of grave portent. Who can tell what the year may bring forth? But we must face unflinchingly all its dangers and possibilities. Faith and hope and loyalty are as powerful auxiliaries as armaments in this war. The Church, the nation, and the world need all our cheer and inspiration to keep the days from growing too dark to see our way. Every hour rings out with the challenge, "What can you do and how well are you doing it?"

Synod of the Southwest

OKLAHOMA CITY, January 25, 1918.

COINCIDENT with the opening of the fifth annual meeting of the Synod of the Southwest, which was held on January 22nd, 23rd, and 24th, in St. Paul's Cathedral, Oklahoma City, was a service of thanksgiving and commemoration of twenty-five years of service of the Rt. Rev. Francis K. Brooke, D.D., First Bishop of Oklahoma, when addresses were made by the Bishop of Texas, the retiring Secretary of the Province, the Bishop of Eastern Oklahoma, and the Presiding Bishop. An historical address had been delivered on the preceding Sunday by the Bishop of Oklahoma. This silver jubilee of Bishop Brooke made the annual meeting unique and memorable.

The addresses, sermons, and conferences were notably inspiring and helpful; and the resolutions constructive and progressive. From the celebration of the Holy Communion at ten o'clock on Tuesday, the Presiding Bishop being the celebrant, and the Bishop of Kansas the preacher, whose sermon made a deep impression by its outlook and practical suggestiveness, to the delightful summing up on Thursday night by the beloved Bishop of Missouri, there was hardly a dull moment in the entire proceedings. The Woman's Auxiliary of the Province held concurrent meetings and study classes conducted by Miss Lindley, Miss Withers, and Mrs. Biller.

THE BISHOP'S ANNIVERSARY

At the service of commemoration on Tuesday night, Bishop Kinsolving presided and introduced the speakers. He recalled that he was one of the tellers in the House of Bishops at the time of the election of Bishop Brooke. The Rev. E. H. Eckel, D.D., spoke, in the absence of Dr. J. W. Wood, ill in New York, referring feelingly to his earliest meeting with the Bishop of Oklahoma, years before, in a small parish in Pennsylvania. He gave startling statistics of the relatively greater growth of the Church in Oklahoma as compared with results in the older dioceses.

Bishop Thurston contrasted the difficulties of the earlier days in Oklahoma with the easier means of communication of to-day. He alluded in words not soon to be forgotten to the affectionate way of the people of the state in mentioning "the Bishop". They knew no other, he said, than Bishop Brooke. He told his hearers that in days to come the name of Brooke of Oklahoma would take its place beside that of Hare of Dakota and Whipple of Minnesota. Among the many tributes the sympathetic greeting of Bishop Tuttle, beginning with the words, "All hail, brother," will linger long in the memories of the attentive congregation.

At the luncheon in the parish house, next day, there were addresses of congratulation from the mayor of the city, the representatives of the Chamber of Commerce, the Ministerial Alliance, the Roman Catholic Bishop, and the vestry of the Cathedral. The Bishop of Eastern Oklahoma with his clergy grouped about him said their work and his had been made possible because of the character of the foundation already laid. He further announced the existence of a committee engaged in raising a fund to sustain work in the district dear to the heart of its Bishop. A letter of appreciation from his own clergy was privately handed Bishop Brooke, but it was not read. Bishop Tuttle in his own charming way read an announcement of an endowment for a commemoration room at All Saints' Hospital, quaintly discovering an additional figure with each repeated and corrected reading until his hearers learned that the fund amounted to \$5,555. A silver center basket and candlestick suitably inscribed were presented to Bishop and Mrs. Brooke from the Cathedral; and the men's club gave him a study lamp of interesting design. It was announced that the churches at Enid, Guthrie, and Shawnee had paid their debts in honor of the anniversary. In few words that touched all hearts, the Bishop thanked his people.

CONFERENCE AND ADDRESSES

The conferences on Religious Education were eminently practical. Blackboard illustrations were used; the listeners asked questions which called out illuminating responses from the leaders, who were the Rev. B. T. Kemerer, on A Diocesan Board of Religious Education in Action; and the Rev. John S. Bunting on Religious Education, the Foundation of Parish Organization. The report of the General Board of Religious Education to the province was offered by the Rt. Rev. James Wise, D.D., who introduced it in a vigorous address. At this conference, Miss Withers, secretary in charge of the Junior Work, made a telling address advocating the proper correlation of that work with that of the other societies and with the Church school.

The conference on Social Service did not follow the announced programme, owing to the unavoidable absence of the leaders. The speakers who kindly substituted were the Rev. J. H. Lever and the Rev. R. D. Putney, of St. Louis, the former telling of protective work for women in St. Louis similar to that of Waverly House as conducted by Miss Miner in New York, who was to have addressed the synod. The Rev. Mr. Putney spoke sympathetically of the work of probation officers for boys. These speakers looked forward to the possible effects in America of war conditions such as are now apparent in Europe, and urged Christian people to prepare to meet them, especially the probable increase in juvenile delinquents. With respect to these sad cases the situation in the large cities abroad was revealed as appalling to contemplate. On Wednesday night, the Rev. Robert Nelson Spencer, of Kansas City, told of his work among the unemployed in an address entitled *A Tale of Two Cities*. He illustrated the spirit of Cain contrasting it with the promise of the Heavenly Jerusalem, in an attractive and thoughtful manner. The Bishop of West Missouri followed him with an eloquent exposition of the Christian rationale of Social Service.

Thursday was Missionary Day. The topic, *How Can Our Domestic Missionary Field be Effectively Manned and Managed in War Times*, was presented by the Rt. Rev. E. W. Saphoré. He suggested that effort be made to enlist in active work those clergy who are now inactive but capable of service, of which he affirmed there were many examples. Also he deprecated the fact that some priests were subordinating their priesthood to the work of laymen as Y. M. C. A. secretaries. Asserting that righteousness was greater than democracy, he made a plea for adequate financing of domestic missions, because the Church is God's effective agency for promoting righteousness, without which democracy is a failure. The topic, *The Red Cross and the Cross of Christ*, was introduced vividly by the Rev. E. H. Eckel, D.D., with the assertion that in the Church's service flag were 71,315 stars. Mrs. Biller, traveling representative of the Auxiliary, bespoke the coöperation of the clergy in the furtherance of the work of the women, in a way that won the hearts of those present. Miss Lindley, the General Secretary, told of a plan suggested, she said, by a priest of the province, by which the organization of the Woman's Auxiliary might be used in these sad war days. She wanted to know what the synod thought of it. The plan was that the women of the Auxiliary undertake a nation-wide house-to-house canvass of human sympathy, women praying with women in sorrow, perplexity, or bereavement. It should start from the parish church, after due preparation, to minister first to our own people, then other Christians, and last, to all in the community who would receive these "heralds" of Christian hope and comfort. Although the business session of the synod had closed when Miss Lindley spoke, executive session was resumed, and the meeting endorsed the suggestion unanimously by standing vote. Many felt at this moment that the spiritual climax of the entire synod was reached.

At the night service addresses were made by the Rev. W. P. Witsell; by the retiring secretary of the province, the Rev. E. H. Eckel, D.D.; by the newly nominated secretary, the Rev. A. W. S. Garden; by Archdeacon Demby, Suffragan Bishop-elect of Arkansas, for the people of his race; and by the Presiding Bishop. Few present will forget the latter's illustration of the righteous and the wicked use of money, by the muscular act of knocking down an innocent boy in the one case, or swimming to a drowning man's rescue in the other, the Bishop assuming himself to be the actor in both instances, and money being regarded as force or power similar to muscular power.

THE BUSINESS OF THE SYNOD

The report of the Committee on Clerical Salaries is to be amplified and presented at the next meeting of the synod. The report of the Bishop of New Mexico on the training camps and cantonments in the province aroused great interest. It appeared that upwards of 500,000 men were ministered to by ninety-seven army chaplains, of whom sixteen were clergy of this Church. In addition, there were seven voluntary chaplains and three brotherhood workers. While churches near the soldiers were doing good work, to accounts of which the synod had listened, the need for immediate action is great. A committee of three was appointed to consider the situation. Upon their report a despatch was sent to the office of the War Commission urging the immediate and pressing need.

The synod also put itself on record as standing behind the Church War Commission in its advocacy of more army chaplains. A resolution of protest against the proposal to raise postal rates on religious, educational, and charitable periodicals was passed. Another resolution, requesting an appropriation from the Board of Missions for the support of the Suffragan Bishop-elect for work

(Continued on page 504)

DEATH OF PROFESSOR MICHAUD

THE Old Catholic newspapers announce the death of Professor Michaud, of Bern. He began his career as a rising Roman Catholic divine whose abilities, as displayed at the Theological Seminary of Dijon, attracted the attention of Archbishop Darboy of Paris. Recommended by him to the far-famed scholar, Dr. Döllinger of Munich, his career at that university was a brilliant one. It began in 1867, when Michaud was 28 years of age—he was born at Pouilly-sur-Saone in 1839. He was not long in winning the title of doctor of divinity and returned to his native country, soon to become vicar of the Madeleine at Paris, a position of considerable eminence for so young a man. But he sacrificed all his prospects of advancement in the French Church for conscience' sake. His patron, Archbishop Darboy, who had been an opponent of the Vatican Decrees of 1870, was put to death by the Communists of Paris in the same year. Two years afterwards Michaud refused to accept the Vatican Decrees, and ultimately he attended the Old Catholic Congress of 1872. There he came under the influence of the Abbé Guettée, who, after being excommunicated by the Pope, had joined the Orthodox Church of the East. In the year of Guettée's death, 1892, Michaud, with the assistance, financial as well as literary, of General Kiréeff, aide-de-camp to the Tsar and brother to Mme. Olga de Novikoff, started the *Revue Internationale de Théologie*.

Michaud also became rector of Bern University and professor in the Old Catholic faculty of theology in that university. As professor, and as editor of that periodical (of which, we are told, he wrote the greater part) he labored till 1910, when the death of General Kiréeff deprived him of the financial assistance which alone enabled him to carry it on. Michaud's contributions to the periodical were of the most varied kind. He reviewed innumerable works. He wrote largely on little-known portions of French ecclesiastical history and he showed a profound acquaintance with dogmatic theology. Every number had articles in French, German, and English, and the object of Michaud and Kiréeff was to bring about union between the Old Catholic body and the Russian and English Churches. After 1881 the prospect of reunion between Old Catholicism, England, and the East rapidly clouded over. The old-fashioned English bishops who took up the Old Catholic Movement died out one by one, and were succeeded by men of another type. Want of tact on both sides caused the rift to open more widely and all official intercourse with our Old Catholic brethren is broken off.—*The Guardian*.

LENT AND THE WAR

By ZOAR

IF ever there was a Lenten Season which called for real, earnest, enthusiastic, faithful self-denial, surely it is this Lent upon which we are now entering.

What would happen, do you think, if every Churchman and woman were to say: "I will truly deny myself in these times of the world's needs; I will follow my Master in the wilderness and learn of Him true self-denial; I will abstain from meat, from sugar, and all the things we are called upon by our government to economize in—first, and above all, for my dear Saviour's sake, that I may be found in His likeness; and truly keep my body in subjection, and, then, that I may help—*help with all my might*—my country to win the victory, help to alleviate the privations, the sufferings, of our soldiers and of our allies?"—yes, indeed; what would happen, were every man, woman, and child to join in the good resolution and soberly, faithfully, to start on a forty days' abstinence from the good things of this life?

What a splendid thing it would be to show to the world that the Church is taking her share of its burden of sorrow and anxiety, the while she points to the Cross as the only place where the burden can be made lighter! And she is taking her share, God knows she is! He sees her faithful priests offering the divine sacrifice in intercession for all, praying for a general awakening of her children, *welcoming Lent* because it is a season of penitence and prayer, because the call will be heard above the din of the war and of the passions of men, because men will draw nearer to the Cross. Oh, come, let us keep Lent—as never before!

WORLD CONDITIONS AND MISSION STUDY

THE Standing Committee on Missions of the Province of Washington recently addressed to the men of the Province a letter urging the study of Christian Missions as affected by present world conditions. This study was to become a part of the programme for the six weeks of Lent.

The synod of the Province at its recent meeting requested that the contents of this letter, which follows, be placed before the men of the whole Church.

"TO THE MEN OF THE PROVINCE OF WASHINGTON

"We are paying the bills for a small army of workers—2,800 and more.

"What are they doing in the various so-called mission fields?

"How do present world conditions affect them?

"Has their work any influence on the great movements of to-day, especially in the far East?

"You as an intelligent Christian and Churchman ought to be able to answer these questions. *Can you?*

"The recent synod of our province felt that you should be able to answer these questions and instructed us to place the matter before you.

"We therefore suggest that during Lent, 1918, one hour each week be spent by our men in groups large or small in every parish and mission in the province to acquaint themselves with the facts.

"Some of our busiest laymen, finding how interesting the subject of modern missions is, are extending their luncheon hour once a week to discuss this subject; others meet downtown after office hours; others at the home of one of the group on a week-day evening; others, again, at the rectory, church, or parish house, as is locally most convenient, on a week-day evening, or before or after service on Sunday.

"The point is to gain the approval of the rector to form one or more groups, and to meet where and when is most convenient each week during the Lenten season. Your best method might be to turn your men's Bible class into a group during Lent.

"The leader of such a group needs no special training. His duty is rather to start and direct the general discussion of the subject. Some simple book as a guide should be used and each member should have a copy.

"We recommend the *Why and How of Missions, or Then and Now*. A copy of these can be obtained free of cost from William C. Sturgis, Ph.D., Educational Secretary of the Board of Missions, Church Missions House, 281 Fourth avenue, New York; also other interesting material giving facts and figures will be sent on request.

"The *Spirit of Missions* or any other missionary magazine will help as additional reading.

"Consult your rector. Start now!

"Faithfully yours,

WM. CABELL BROWN,
GEORGE G. BARTLETT,
DAVID W. HOWARD,
J. GIBSON GANTT,
WM. R. BUTLER,
JOHN W. REYNOLDS,
STEPHEN E. KRAMER,

"Standing Committee on Missions."

A BIDDING PRAYER*

YE shall pray for Christ's Holy Catholic Church, dispersed throughout the world, and especially for the Church in the United States of America.

And herein I request you most expressly to pray for our beloved country that God will envision and strengthen her in her present righteous service to the world's need; for the President of the United States, our representatives in Congress assembled, the Governor of this state, and all others in authority, that God will give them a wise and understanding heart; for the ministers of God's Holy Word and sacraments throughout this land and especially those exercising their office in this state.

Finally ye shall bless God for the hundred years of prayer and activity with which He hath blessed the Church in this Commonwealth, for all those departed out of this life in the faith of Christ, and for those who in times past have faithfully served as leaders and chief shepherds of the flock of Christ.

* Said at the centennial services of the Church in Ohio.

NOTES FROM AN INFORMAL ADDRESS BY A CHAPLAIN

TAKEN BY THE REV. WALTER E. JONES

WHEN a priest of the Church takes up his chaplain's duties he finds that there are many things required of him that are not required of the rector of a parish. He not only has his spiritual duties to perform but he has many duties of a secular nature which enable him to be interested in all which concerns the life of the men under his spiritual charge.

The moral and spiritual welfare of a whole regiment of men and a parish of over thirty-seven hundred souls—men full of life and energy and activity—is quite enough to occupy the attention of one priest. When one contrasts the opportunity of this work with the quiet life of some parishes at home, the difference is appreciated.

Responsibility for the moral welfare of a multitude of men is not comprehended in merely holding the services of the Church. Being morally responsible means that the chaplain shall see to it that entertainment is furnished for the men when they are not on duty, so as to occupy their idle hours with clean and healthy amusement. The faithful chaplain then becomes the arranger of and operator of moving picture shows. He secures talent of various sorts, and gives concerts and other entertainments for the men. The curriculum of the ordinary seminary makes no provision for the instruction of candidates for the ministry so that they shall be able to arrange and even referee boxing matches, and yet the chaplains esteem this to be a part of their duty in dealing with army men and the soldiers look forward to these occasions with a good deal of healthy interest. Challenges are frequently made by individual men and notice is given that Private So-and-so of Company "X" is ready to take on any man in Company "Z" of 160 pounds or under.

The members of a regiment are not more religious than the same number of men found in civil life at home, but neither are they less religious; and the work of a chaplain is in no wise limited to the duties I have mentioned. Where the chaplain goes the sign of the cross goes. The men are not forgetful of his spiritual office and they value it very deeply many times. Because a chaplain enters so fully into what might be called the secular needs of his men he is not the less acceptable when he comes to deal with the specifically spiritual needs. He is rather welcomed because the men feel that he understands them.

In a large cantonment there is sometimes a base hospital which can accommodate 1,500 men. The chaplains have their turn in this hospital duty. On arriving at the hospital they are given a list of the men who are to undergo operations and also the names and locations of the men who are seriously sick. The men who are to be operated on are visited first and then the chaplain ministers to the others. The sick men often express desires that the chaplain shall have prayers with them, and sometimes there is a request for Holy Communion. Oftentimes when the celebration is being held other patients are so impressed by the beauty and sacredness of the service that they are led to ask the chaplain if they also could not have such a service or be allowed to make their Communion, and their request is granted.

One of the interesting services held recently was conducted in a "dugout". The soldiers are being trained of course for active participation in the fighting in the trenches on the battlefronts of Europe. They are therefore to dig trenches and make dugouts and they have to take their turn living in them and so get their experience of trench life. Civilians are rigidly refused admission to these entrenchments. Into one of these one Sunday morning the chaplain went with his orderly to assist him in carrying the portable altar and the sacred vessels needed for the service. They walked along interminable trenches beneath the ground with only the sky visible above them until finally they came into the dugout about thirty feet below the surface, which was roofed over. The captain, who was a Roman Catholic, greeted the newcomer with a "Good morning, Chaplain. Are you going to give us a service? Well, that's good!" The captain sent a runner-up through the trenches to bring in the men for the service. In the meantime the altar was being prepared and the candles lighted. Lanterns were held to give further light

to priest and congregation. The soldiers were crowded about in a quiet silence. During the service which soon began the men were all reverent and worshipful and many of them made their Communion. The service was a deeply impressive one and one which the soldiers will not soon forget—and neither will the chaplain.

Soldiers away from home value the Christmas festival just as much as the members of their families who gather around the family altar at home. These men were ready therefore for a proper observance of that day, for they are affected by the same feelings, they are heirs of the same teaching, and they also have their deep reverence for the Christ; and they too would share in the joy and merriment of the feast.

In this particular camp the festivities began about 9 p. m. The chaplain gathered about him some of the singers of the regiment and off they started to serenade the staff officers and the patients at the base hospital. They sang Christmas carols and hymns. One of the singers, an Italian, had a very fine voice and it is thought that he might make a good understudy for the more famous Caruso. He rejoiced in leading in the *Adeste Fideles*, and he sang as a solo Gounod's *Ave Maria*. The best was to come, however, in the midnight celebration of the Holy Communion. This was held in the Y. M. C. A. hut, and many hands had been busy preparing the building for this service. Not only were Anglicans eager to assist in the work but Roman Catholics and Christians of various religious bodies entered heartily into the spirit of the festival.

A large altar had been specially made and a cross and large candlesticks of wood were carved out and placed upon it. A communion rail was also constructed. The altar was covered with a special covering of white cloth. Others had gone forth to collect evergreens, and wreaths were made and hung under the communion rail, and the entire hall was decorated with evergreens.

At midnight the building was crowded to its capacity, about eight hundred men being present and a spirit of deep reverence prevailing. One can imagine the altar with its lights and the chaplain with the other priests who were to assist him standing before it. The regimental band furnished the instrumental music and the Christmas hymns were sung. What a volume of sound there was as the band lifted the strains and the men sang the hymn, "Oh, come, all ye faithful!" Every man was Christian to the core. The solemn service proceeded with the message of the Christ coming to tabernacle among men. On through the Prayer of Consecration in a devout silence the voice of the celebrant was heard, and then the stillness came when for a moment priest and congregation knelt in worship. Then the men came forward to receive the sacrament. They came—Anglicans, Roman Catholics, yes, and other Christians too—for they felt that they were one here. They were one in the same Christ—they were children of a common Father.

It is soldiers such as these that can fight for an ideal. It is followers of Jesus who can strike with a holy power for the liberation and freedom of all the peoples of the earth. This kind will understand battling unselfishly for human brotherhood and for the right of every man to live a life of peace and goodwill among his fellows. The war will be won by "sacrament-receiving followers of the white Christ" who gave Himself and poured out His lifeblood for the salvation of a world.

THE SEEKER

O Lord, I'd know the Truth,
That I Thy plan might trace;
My heart grow more like Thine;
My eyes behold Thy face.

O Lord, I'd know the Truth
In purity and might,
That when I'm asked the Way,
My word might guide aright.

DONALD A. FRASER.

I REMEMBER that God has at all times worked by weak and small means. All history shows this to be His mode, and so I believe if He will He may work by me.—General Gordon.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

EDUCATION IN SOCIAL JUSTICE

UNDER the suggestive caption, "And yet it is said that the Episcopal Church is concerned about the suffering of the masses of the people", *Cathedral and City Missions* (Chicago) summarizes the regular report of the Board of Social Service for the Province of the Mid-West, for 1917. "It is a practical report," it declares. "Bishop Anderson as well as Miss Ellen Gates Starr — one of our Cathedral parishioners — are members of the Board. Representatives from those dioceses located in the states of Wisconsin, Michigan, Ohio, Indiana, and Illinois make up the personnel of the Board.

"It has been demonstrated that men cannot be legislated into righteousness. Hence the necessity of education. And it would seem that the best kind of education for Churchpeople all over the United States is along the lines of the principles of Social Justice.

"The minimum requirements as set forth by this report are:

"1. Application of the accepted truth of Christian ethics that wealth must be held as a trust from God for the welfare of humanity. 2. A living wage as the minimum for every worker. 3. The advisability of establishing some adequate method of insurance against unemployment. 4. The protection of all workers from dangerous machinery, occupational diseases, excessive fatigue, and premature mortality. 5. The right of employers and employes to organize for the advancement of their interests, with due regard to the right of the community to be considered a third party in industrial adjustments. 6. The recognition of 'collective bargaining' as a method advantageous, under present conditions, for the promotion of industrial peace. 7. One day's rest in seven as a right for every human being. 8. Such organization of the means of recreation as will promote the best use of leisure time. 9. The fullest possible development of every child, especially by provision of adequate education. 10. The abolition of labor for children under 16 years of age. 11. Such regulation of the conditions of toil for women workers as shall protect and conserve morality and the health of the coming generation. 12. Suitable provision for the care of those incapacitated for labor by age or by injury in employment. 13. Such control of the liquor traffic as shall protect the individual and the community from the economic, social, and moral waste of that traffic."

CONSTRUCTIVE METHODS OF HAMPTON INSTITUTE

Hampton Institute has a new head in succession to the late H. B. Frissell, in the person of the Rev. James E. Gregg, concerning whom the Rev. Anson Phelps Stokes of Yale has this to say:

"I predict a most successful continuance for the institution whose work is of such vital importance for the betterment of the negro and improvement of race relationships in the South. Mr. Gregg has something of the modesty and of the sterling qualities of heart and mind which so marked his distinguished predecessor, Dr. Frissell."

George Foster Peabody, chairman of the board of trustees, in making the announcement, said:

"Hampton is practically the pioneer industrial school of the country and has become a model for all institutions devoted to the mind and will through the education of the hand. It has been, at the same time, a great missionary enterprise, directed by great spiritual leadership, first of General Samuel Chapman Armstrong and later of Dr. Frissell.

"Hampton Institute commands particular interest at this time due to the fact that its founder and first principal, General Armstrong, was a leader of negro troops in the Civil War. After the close of the war General Armstrong declined to become the head of the Government Freedmen's Bureau, saying that was not the right way to train a people for citizenship. He believed the education of head, hand, and mind was the true way. He had learned the loyalty and devotion and real capacity of the negro on the battlefield, and felt that the plan which he afterwards put into effect, and which was the beginning of Hampton Institute, was the right method, which has been so amply proven in the fifty years that have followed.

"To-day America is again making the fight for democracy and

Hampton is making history as well as the race which it serves. About 83,000 negroes are now in the National Army, with many Hampton and Tuskegee men among the commissioned officers. The country is realizing the great service that Hampton and like institutions are doing for the twelve millions of black citizens who have their full responsibility in democracy's fight. One in nine of our population is a negro."

A TENDER OF SERVICES

The Commission on Social Service of the diocese of Chicago has issued the following letter to the clergy in the diocese:

"The Social Service Commission desires to be helpful to the clergy of the diocese by endeavoring to supply data for sermons and addresses dealing with social problems which are at this present time engaging the attention of all thoughtful people and demanding that we interpret our conceptions of social obligations in terms of the new social conscience.

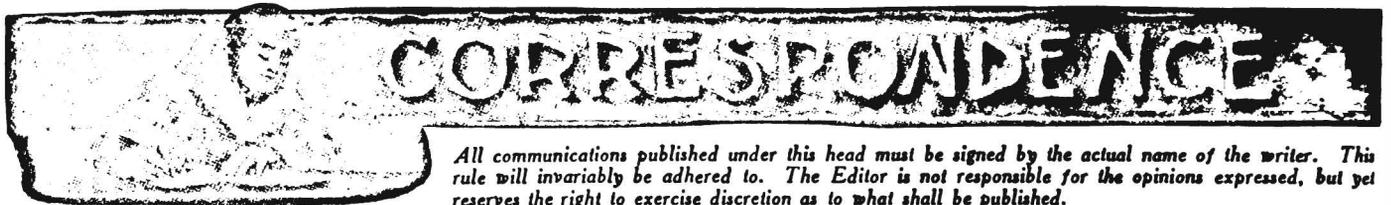
"If you are perplexed as to where and how to get in touch with the sources of information on these topics, or if in your busy parochial life you have not time to make the necessary investigation and you will indicate to the field secretary the nature of the information you require, he will endeavor to supply you in brief dependable form."

AN ILLUSTRATION of the growth of the value of Social Service in the community is to be found in the action of the Massachusetts Exemption Board in the case of Dr. Donald B. Armstrong, the executive official in charge of the Community Health and Tuberculosis Demonstration at Framingham, Mass. The Framingham Demonstration aims to determine methods of stamping out tuberculosis in a community by a system of complete control of the social conditions that cause disease. It was begun a year ago and is being carried on under the direction of the National Association for the Study and Prevention of Tuberculosis with a \$100,000 fund contributed by the Metropolitan Life Insurance Company. Dr. Armstrong, who is within the conscription age, has been exempted on the ground that he was performing a service essential to the welfare of the nation in time of war.

THERE IS NOW in Baltimore a community kitchen, the first of many, if plans hold good. From the Maryland Council of Defense, cooperating with the Maryland State Agricultural College, funds for equipment, running expenses, and workers have been forthcoming. A store at Locust Point has been loaned for the purpose and supplies donated. Here will be held classes and discussions every afternoon for all in the community who are interested. With the aid of all who can be interested, the originators of the plan hope to develop a room equipped in every way to handle all household problems—food, clothing, health, and family budget-making.

REFERENCE HAS BEEN made in this department to the remarkable work done by Governor Bickett of North Carolina, a prominent Churchman, in the way of giving the boys who have been committed to the state penitentiary for long terms an opportunity to redeem themselves. A striking account of this work under the title of *The Social Tragedy* was published in a recent number of the *Survey*.

"EVERY CITIZEN MUST take a stand and vote his stand," was the slogan of the Men's Federation of Louisville, composed of representatives of the Protestant churches of that community. The Federation urged that the country's need made it imperative that every citizen should vote and vote intelligently and effectively.



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

THE CHURCH PENSION FUND

To the Editor of *The Living Church*:

I HOLD no brief for the trustees of the Church Pension Fund, but I am amazed at the criticism directed at them for refusing to devote a fund given them for one object in order to help another. If ever the terms of a trust were clearly set forth, when the money was being raised, it was this. Everybody knew, or could have known, that the Fund was not intended to provide for those who have retired previous to its completion. Now, because the Fund is greater than was anticipated, it is proposed to use some of it for a class who were expressly excluded from participating in it. The proposition is ethically unsound and morally vicious, to say nothing of being entirely illegal. If I hold a million dollars in trust for A, and B comes along and says that he has no money, whereas A has a great deal more than he needs, am I justified in paying over some of it to B? I would land in jail if I did.

The Pension proposition is exactly on all fours with this. We live in strange times, to be sure, but we have not yet reached a point where trustees are to be faulted for carrying out the terms of their trust; at least I hope not.

FRANCIS A. LEWIS.

PROTEST AGAINST CLOSING CHURCHES IN THE DISTRICT OF COLUMBIA

To the Editor of *The Living Church*:

THE action of the Fuel Administrator of the District of Columbia in issuing an order closing two-thirds of all the churches in Washington on Sundays for the next three weeks should not be allowed to pass without a protest on the part of the Church, for there is a principle involved which affects every Churchman in this country.

In the first place, since the United States entered the war, the Church (I speak now for the Episcopal Church only) has been deluged from every imaginable source with requests of all sorts for financial assistance, and the Church has been asked by the Government to use her influence to mold a patriotic public sentiment. The Church has as a rule only one day in seven in which to reach her members. A number of the members of this parish, as in every other parish in Washington, are employed by the Government in Washington and they have been so overworked during the week, days and nights, as well as on Sundays, that the attendance at the services on Sundays has fallen off about 20 per cent.

Close by this parish is a camp of soldiers and their time is so taken up on Sundays that they are deprived of the privilege of attending the services of the Church, which, an officer informed me, was a great hardship. The President, however, has recently issued an order enjoining the proper observance of Sunday (which means worship, of course) by the officers and men of the military and naval service of the United States. Now, in my judgment, the closing of the churches on Sundays is neither in the interest of patriotism nor morality, nor will such action operate to produce the spirit which is essential to the success of the United States in this great world war; for, if we really believe in our hearts what we so glibly profess with our lips, we must recognize the fact that peace will come only when the whole world shall humbly, on its knees, acknowledge the sovereignty of Jesus Christ.

Entirely too much of our so-called Christianity is permeated with the idea that a *minimum* of our loyalty is satisfactory to God. We always stand ready to "render unto Caesar the things that are Caesar's", and then, for fear we have slighted Caesar, we also render unto him the things that are God's. Can we expect God to bless us as a people for our frightful indifference to His demands upon our time, our talents, and our money? Why, may I ask, are the moving-picture and vaudeville shows, the poolrooms and bowling alleys, the concert and dance halls, theaters, and other places of amusement, permitted to remain open on *Sundays and five week days*, while two-thirds of the churches are ordered to close their doors on the Lord's day, the *only day* especially sacred to the Church? I know that it has been said that these shows pay a war tax. Well, suppose they do, they can well afford to do so. But is a great Christian observance to be put aside for money and so-called expediency? Again, it has been said that, as "the Billy Sunday tabernacle is not to be closed, this is a comfort to those who are to have their

church-going privileges curtailed". In reply to this let me quote the words of Bishop Reese of Southern Ohio, spoken by him at the joint session on Missions during the General Convention in St. Louis, October 25, 1916, in regard to the emotional revival:

"I have not any one evangelist in mind. I mean the whole system as it finds expression everywhere, and I speak out of years of personal investigation of this matter in various states. I know that any form of religion which comes to a community in the name of the crucified Christ, which has the stamp of irreverence, commercialism, sensation, appeal to self-interest, and an Old Testament theology, does not bear the marks of the Lord Jesus. . . . After the excitement, noise, and tumult have ceased, it has left the people deaf to the still, small voice, and burned out their religious emotions."

Every loyal and intelligent communicant of the Episcopal Church knows that these so-called revivals supply him with nothing which his own beloved Church cannot also supply in fuller, larger, and purer measure; and, what is of greater consequence than anything else, with a valid Sacrament, without which, according to Jesus Christ Himself, there can be no Christian life whatever. (See St. John 6: 53-54.)

If it is *absolutely* necessary to close two-thirds of the churches on Sunday, then why not be at least consistent and close *all* the show places on *every* Sunday, which is the Lord's Day, and let them remain open on *all* week days? The theaters will not then be losing anything, nor will the Government lose the war tax (which, by the way, the patrons of the theaters pay anyhow), which has been advanced as an argument, for the shows will still be open *six* days out of seven, against the Church's *one* day out of seven, and the Lord's Day will not then be desecrated by keeping open the places of amusement on that day, while the Church, Christ's own instrument on earth, must close her doors on the day which our Lord Jesus Christ hallowed by His glorious Resurrection, and which is particularly the Church's own day. Besides, if, as has been stated, sufficient heat is to be allowed in the churches to prevent the freezing of pipes and injury to pipe organs, that amount of heat will be sufficient to hold services in the church.

We are prone to point to our Capital with pride in various movements toward the betterment of the nation, and yet we sit calmly by and allow the civil authorities to sanction a wide-open Sunday for all absolutely *unessential* amusements, and then, under the specious plea of a war emergency, an attempt is made to curtail the activities of the Church on the Lord's Day.

The Episcopal Church is not lacking in loyalty to the Government, as it has an honor roll of 71,315 men, it invested largely in Liberty bonds, and has contributed large sums to the American Red Cross Fund and to the various funds for the relief of the Armenian and Syrian sufferers, the Fatherless Children of France, the Halifax Relief Fund, the Serbian Relief Fund, and others.

Is it not time that we recognize, as a nation, our great dependence upon God in this terrible world war and render unto Him, the King of Heaven, the allegiance and worship to which, as the Creator of all things, He is entitled?

WM. R. BUSHBY.

Rector, St. Philip's Parish.

Laurel, Md., Septuagesima, 1918.

"A CRY FROM THE COUNTRY"

To the Editor of *The Living Church*:

I AM deeply interested in *A Cry from the Country* by a Country Churchwoman, in your last issue, and feel like making a response. She has sounded a note the importance of which is very great. The realization of the importance of the country has been growing for some time and will surely become clearer in the future.

Many influences, including the Country Life Movement, organization by farmers, and the War, are forcing the thoughts of men back to the rural portions of the country and reminding them of the importance of the farmer. Adam was a farmer, and since his day the farmer has been the backbone of civilization; and farming, in its manifold variations, the essential business. Further, as far as man can see, this condition will continue because crops must be raised and the other raw materials necessary

for the maintenance of our life must come from the land. That means business transactions between the farm and the city.

During the past quarter of a century there has been a great advance in all phases of rural life except the religious side of it and students of the country from the religious point of view are driven to the conclusion that the country is drifting towards paganism. The backward drift religiously in the country has been very distinct during the last twenty-five years. Religion is being crowded out by material interests. Because of the primary importance of the country this is more calamitous even than the similar tendency in the city.

As your correspondent says, Protestantism has undoubtedly failed in the country and left people cold and hard. The Church has scarcely worked at all in the country and the country is calling the Church. If the Church is going to heed the call two needs must be met, two wants supplied. Human material is not lacking, but men and money are. The priest cannot go to this work in these days without financial support, and the Church cannot go to the country without men. The country does need the Church, needs it so much that without the Church it will become almost without religion. But the Church needs the country more than she has ever needed it and she cannot get the country unless she sends her priests, equipped for the work and with tools with which to work, into the country.

When this need will be sufficiently realized to be met by the Church I do not know. Here and there a few small sections of the Church are trying to meet the need, but these sections are all too few and their noble efforts pitifully weak. The Church, not scattered sections of the Church, must act. We need an official, powerful "Back to the Land Movement" in the Church, and backed by the Church as was the Pension Fund, because the rural problem in the Church is most essential and because it is the Church's greatest opportunity.

We need specialists in work among country people, men called and trained for this special work, who will devote all their time, unhindered by parish charges, to it; and who will give their lives to it. They must be men who love God's open country and the tillers of the soil and who understand them and their needs and problems. If we are to have such men we must have preparatory training for this work in our seminaries. This is totally lacking now. The men who go must be physically, morally, mentally, and spiritually our most fit and able men. I put physically first because the work of such a priest means toil and exposure such as parish work never demands. And to withstand the isolation, ignorance, and sordidness to be found in the country the moral, mental, and spiritual qualities must be of the highest type.

If such men are to succeed they will need a financial equipment greater than that which the rector of the average parish enjoys, for they must not only live but work during the years while the members of their flocks are slowly growing to love enough to give. When a business concern attacks a proposition it equips men and puts them at it. The Church cannot hope to gain the country—which it needs—by giving the task to deacons not specially trained or to men whose age or infirmity unfits them for active parish work. The denominations have sent their old and their untrained men to the country and have lost the country. It needs specialists of the highest type.

The cry of the Country Churchwoman is the expression of a desire and of a crying need. With what difficulty and hesitation she has forced herself so eloquently into print, perhaps few can realize. She expresses the unselfish longing of a clear-visioned Churchwoman. Thousands of men and women without the Church have the same desire in their hearts crying for expression and not knowing how to give itself voice.

I am writing because I am in a position to understand. I studied for the ministry with the desire to work among farmers ever before me. I prepared myself to work among them and am engaged in that work exclusively. In Chenango county in Central New York we have a fund of between forty and fifty thousand dollars left by an interested Churchman for the work of a priest of the Church in the rural sections of the county. There are few Churchmen on the farms, but many who are without any active religious interest or definite Church connection. They are living their lives and conducting their business without direct religious influence. Is that a desirable condition? It is typical of the rural United States.

I am trying to solve the rural religious problem among these people. Slowly they respond. Two-thirds of the children who attend the district schools are without opportunity for definite, public, religious instruction, and get none in their homes. In one rural neighborhood where I have services in the district school house, no one attended public worship regularly and no child knew the Lord's Prayer three years ago. Now practically all the children attend Sunday school, most of them with their parents have been baptized, and twelve have been confirmed. All but two of the thirty homes are open for my cottage meetings.

I work in five other places where the story is similar. The work moves slowly, the numbers are small, the field is large, and the need great, but I know of no field where the reward of effort is more satisfactory or important.

Funds given to support such work in definite sections of country are among the best investments the Church, or men of means in it, can make. With men trained for such work a fruitful harvest is bound to come. A trained and equipped county missionary is needed in most counties of this country. The harvest is ripe and will be great. Will the Church give the laborers and enable them to reap? Will the Church respond to the cry of the Country Churchwoman, and, may I add, of the Country Parson?

JOHNSON A. SPRINGSTED,
Chenango Co. Missionary.

Norwich, N. Y., January 28th.

A PLEA FOR AUTHORITATIVE TEACHING

To the Editor of *The Living Church*:

I AM a man of quite three score years and ten. I have been a communicant of the Church for forty years. The Church is of slow growth, especially in small towns, and in the rural districts in this part of the world practically unknown. Why is this? The reason is clear to me. The masses are not authoritatively taught by the priest of the Church and the rural sections are absolutely neglected.

In my experience in these long years I have been under the spiritual guidance of but two priests that would declare without fear or favor what the Church stood for and what a blessed heritage we have in the Holy Catholic Church. I have asked my priests why they did not tell the people? The reply was given: "This would not do. The people would not understand." This is the trouble. The great majority of people will not read and inform themselves, and if they are not taught from the chancel, by the priesthood, how will they ever know?

In the occult mysteries of secret orders I have known priests of the Church to manifest the utmost interest in candidates for these orders, whereas in Church matters they present candidates for confirmation that are illy instructed; and the result is deplorable. I long for a DeKoven, that, like him, will risk all, declare his position, and let the people know that this American Church, the Holy Catholic Church, offers all that is necessary for holy living and holy dying.

WALTER B. HARRISON.

McKinney, Texas, January 17th.

CHURCH SERVICES IN JAPAN

To the Editor of *The Living Church*:

EVERY year sees an increasing number of tourists going to the Orient. Church people visiting Japan will be glad to know that they will find English services as follows:

In Tokyo: Holy Trinity Cathedral, Tsukiji: Holy Communion, 8 A. M.; Morning Prayer and sermon, 11 A. M.; Evening Prayer, 6 P. M.

In Kyoto: St. Mary's Church, Okazaki, near Miyako, Holy Communion, 8 A. M.; Evening Prayer and sermon, 4 P. M.

JOHN W. WOOD.

New York, January 16th.

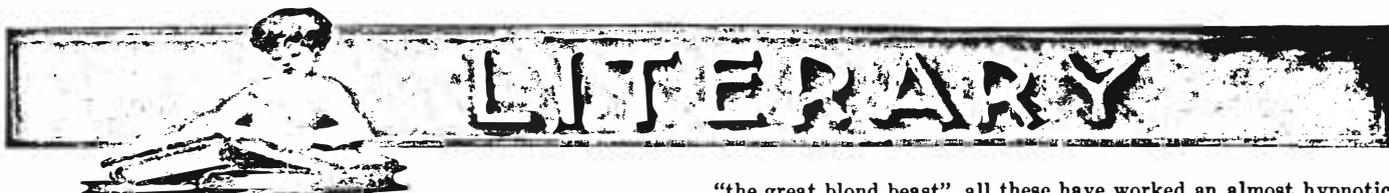
HYPHENATE CHURCHMEN

OUR CHURCH has many members who are hyphenates; "Semi-Episcopalians" is their proper title. For one or another flimsy consideration they were confirmed. They like the services when attractively rendered, and their pastor when he is an eloquent sermonizer and an attentive listener to their comments and complaints about the course of this world. But of the real value of creed and worship and sacrament they have scarcely a glimmering.

So they do not recognize that in supplying them, say, one Eucharist a month, albeit in a humble building and with a simple sermon, their Church is really doing a great thing for them. They mutter, "If we can't have more than this, we don't want anything." They make no allowances for the impossibility of giving them more; and they refuse support of personal attendance and of money contributions.

Another class of our hyphenates dwell where there are regular services in well-appointed churches. But they dislike the priest; or they dislike somebody in the parish, or they dislike some bit of ritual; and so they stay away, not helping the Church and not helped by the Church.

All these hyphenates are worse than "dead wood"; they are rotting wood which spreads contagion. It is my deliberate conviction that the Church in Southern Florida, probably in the whole of the United States, would be much better off, if a considerable percentage of her nominal members would openly withdraw, and so release her clergy from the vain task of trying to minister to them.—*The Bishop of Southern Florida.*



BROSS PRIZE BOOKS

The Mythical Interpretation of the Gospels: Critical Studies in the Historic Narratives. Thomas Thorburn, D.D., LL.D. New York: Scribners, 1916. xxi, 356 pp. \$1.50.

The distinction of gaining the Bross Prize, a benefaction administered by the Trustees of Lake Forest College with a view to enlisting the best scholarship in the service of Christian apologetic, brings the author into association with such names as those of the late Professor Royce, Professor Marcus Dodds, President Patton, etc.

The work is an examination and refutation seriatim of the various arguments by which Professor Drews, Professor W. B. Smith, and the others of their school have sought to establish a case for the mythical origin and character of Christianity. The author very effectively lays bare the extent to which the bizarre theories of these men rest on mere conjecture and speculation of the most unsubstantial sort. When dealing with the subtler phases of their argument, however, where it possesses just a sufficient modicum of truth to lead astray the unwary (as for example in the case of certain of the Infancy stories, or of the account of the Transfiguration), Dr. Thorburn's reluctance to surrender the historicity of any detail in the Gospel narrative savors more of the temper of the apologist at any price than of that of the best scholarship of the day. With its indubitable wealth of recondite learning the book is one to engage the interest of the specialist rather than of the average reader. C. B. H.

The Will to Freedom; or, The Gospel of Nietzsche and the Gospel of Christ. Being the Bross Lectures delivered in Lake Forest College, Illinois. By John Neville Figgis, D.D., Litt.D., of the Community of the Resurrection. New York: Charles Scribner's Sons, 1917. Price \$1.25 net.

It is no reflection upon the average run of the clergy in these days of little leisure for study, and of inaccurate opinions, to say that such a book as the one under consideration is a very valuable one for us. The Gospel of Nietzsche is in the air; talked about and talked to us by people who generally are little able to understand, digest, and discriminate. And it is much to be desired that we should be in a position to point out his differings from the Christian Faith, and his philosophic impossibilities. This Father Figgis has done in his usual way—ably, accurately, unerringly; with sympathy for the writer but no loose, mawkish agreement with or sliding over palpable outrages upon Christian philosophy and Christian morals. Nietzsche is, as he himself said, "a portent". His neo-pagan revolt against God and Christianity, and human values, is a symptom; and, though some of his admirers may not realize it, this is for them his chief fascination. He stirs the imagination; his very boldness and violence of destructiveness, his varied blasphemies, express a trend of the spirit of the times. For the modern antagonism to religion is more than Bible criticism; it is the will to freedom from God, and morals, and the entire structure of virtue and restraint that Christianity is trying to build up in human society. On the other hand, it is a protest against the travesty on the divine truth that has made an idol of "easy amiability"; and that has substituted "a pretty picture of the eternal grandmother" for the "enthraling spectacle of God as Father". So long as men go on admiring Christ they will find a way to remaining Christian. Nietzsche saw that, and aimed at the entire destruction of all divine ideals and notions. And moral valuations must be swept away as a part of religion, and as a hindrance of freedom. Gambetta said: "*Le Clericalisme c'est l'ennemi!*" Nietzsche said: "*Le moralisme c'est l'ennemi.*" Nietzsche's superman was to be no such perfect man as Christ nor such as the innocent eugenicists look for. In *The Will to Power* he says: "Man is a combination of the beast (*Unthier*) and the superbeast (*Ueberthier*); higher man a combination of the monster (*Unmensch*) and the superman (*Uebermensch*); these opposites belong to each other. With every degree of a man's growth toward greatness and loftiness he also grows downward into the depths and into the terrible: we should not desire the one without the other; or, better still, the more fundamentally we desire the one, the more completely we shall achieve the other."

Nietzsche's pathetic life and end in insanity, his infinite vanity, his bombastic violence of sarcastic invective and irreverence, his romantic hope and prophecy of the new creature of power,

"the great blond beast", all these have worked an almost hypnotic enslaving upon minds which have thought themselves big enough to grasp its images. And in such a case it was inevitable that some of the littlest minds would conceive themselves to have understood, and to have accepted and repeated, without question, the postulates of a master, with power. Father Figgis is, as we have said, eminently fair while being merciless and logical in pointing out the fallacies and the dangers of his author. Had not the neutrality of this country (in 1915 when the lectures were delivered) led him to be silent, he would undoubtedly have had interesting things to say about Nietzscheism and the present war.

MISCELLANEOUS

Masters of the Spiritual Life. By F. W. Drake. Longmans, Green & Co. 90 cts.

The reading of spiritual books in these busy days seems to grow more and more rare. The reviewer, in speaking to a class of twenty-five students for holy orders, found that not one of them had read the *Confessions* of St. Augustine, and a doctor of divinity, engaged in school work, was heard recently to say that he had never heard of Mother Juliana of Norwich. In such an extremity this little book may pave the way to the revival in individual cases at least of the old-fashioned habit of reading pious books.

The universality of the principles of the spiritual life is well illustrated by the titles of the books of which a brief but illuminating account is given: *The Confessions* of St. Augustine, the *Revelations of Divine Love*, by Mother Juliana, the *Imitation of a Kempis*, the *Spiritual Combat* of Scupoli, the *Devout Life* of St. Francis de Sales, and *A Serious Call* of William Law. It is a procession down the ages, and a far cry from Augustine to Law, but the writers had learned the lessons of the life in Christ, and their experiences may well profit us. The six books named, with this small volume for a guide, would provide spiritual reading for every need and mood. A. PARKER CURTISS.

The Catechetical Oration of St. Gregory of Nyssa. By the Ven. J. H. Srawley, D.D. Early Church Classics. London: S. P. C. K. 1917. 80 cents.

This is the first translation into English of this work of St. Gregory's. Originally written ca. 385, at the time of the victory over Arianism, it has considerable importance in the history of Christian doctrine, particularly in its influence on later Greek theology. Dr. Srawley's translation is made from the Greek text published by him in 1903, and is provided with brief introduction and notes. B. S. E.

A USEFUL PUBLICATION just received from the Church Literature Press, New York, is a *Soldiers' and Sailors' Prayer Book*. It contains first the order for Holy Communion with simplified rubrics and with a special Collect, Epistle, and Gospel, and is followed by various additional prayers and then by the offices for Morning and Evening Prayer, and the Litany, several psalms, a number of private prayers, and hymns. It is a convenient size for the pocket and is bound in khaki-colored cloth. An atrocious typographical error in printing the "Russian Hymn", beginning "God ever glorious", is made in the third line, which as here printed reads: "*Rhine* is the victory, Thine the salvation." One wonders whether the error "simply grew" or was the result of intentional sabotage.

A SERMON preached at the Church of the Redeemer in Chicago by the rector, the Rev. John Henry Hopkins, D.D., bears the title *Germany's World Ambitions and the Dangers of Prussianized Peace*. The sermon includes a review of the history of Germany, showing the degeneration of the past two generations, in which the kingdom of Prussia has simply acted on the policies of Frederick the Great, to whom, in Dr. Hopkins' judgment, we owe most of the responsibility for the present condition. His thesis is well worked out.

A LITTLE BOOK of miscellaneous essays in brief form is *Days Out and Other Papers* by Elizabeth Woodbridge, author of the *Jonathan Papers*. The subjects are described as "indoor topics", perhaps in distinction to those treated more generally in her earlier work, and they include an abundance of bright paragraphs such as make the book very readable. Readers of the *Atlantic* will recall seeing some of these essays in that magazine, though printed anonymously. Houghton Mifflin Co., Boston, \$1.25.

LEATHER BOTTLES

BY LOUIS TUCKER

HERE was once a country that knew nothing of tin, regarded glass as jewelry, and had so little timber that casks and barrels and tubs and vats were amazing foreign products, occasionally imported by the very rich. Their coopers could make such things; it was not quite beyond their skill in carpentry; but there was no call for them. As a practical man, when you wanted anything more portable than an earthenware crock and larger than a goblet, to hold liquid in, you went out and bought a young goat, chopped off his head just behind his horns, skinned him carefully, sewed up the cuts in the skin, filled it with the liquid you wished to keep, and then ate the goat. This was economical, practical, and direct: and, though the skin sometimes leaked and the liquid always tasted of leather, it was the universal custom of the country.

Once upon a time there was a peasant-proprietor who owned an excellent vineyard. This vineyard one year gave an extraordinary yield. There was much more wine than usual. About the same time there came a local scarcity of young goats, due to wild beasts and disease, and acute enough to raise the price of goat-skins. In such a case we would write to some other district and have shipped by freight enough containers of some kind to hold the extra wine. This vineyard, however, was in a pedestrian country. Men sometimes rode horses and camels there, it is true, but other men walked in front of the camels and led them. There were no mails and so no way to send a letter. There were no railroads nor even wagon-roads, and no way to transport freight except by mule-back; and the expense of a pack-train was more than the value of most merchandise that the train could carry. Therefore the owner of the vineyard could not send for more skins. There were other vineyards round about, and they, too, had an unusual yield, and their owners an unusual need for bullock and goat skins. Therefore he could not get more at home.

The boys of Branchtown—that is the English translation of the native name—liked grapes as well as boys do now; and there was no need either to buy or steal them. The kindest law that ever has been made by any man, who once had been a boy, ordained that any passer-by beside a vineyard might gather grapes and eat, eat without question or cost, provided that he wasted nothing and carried none away. Therefore the little boys of Branchtown were much abroad when grapes were at their best; and, being well within their rights and having therefore no fear of owner or laborer, they not only touched the edges of the vineyards but penetrated to the very winepress in the centre and made friends with all who worked there. Probably their help in part or even wholly repaid the value of what they ate; for, as all small boys do, they helped sometimes. At any rate they were in touch with all that happened in the vineyard.

The peasant proprietor who had an overplus of wine and a shortage of wine-skins made no secret of his position. In fact, he could not. It was discussed by the women who picked the grapes and by the men who trampled them out in the wine-vat. The small boys who frequented the vineyard knew all about it. There was Philip, who afterwards moved to Bethsaida, and Yeshua Bardawid, and Josés and Jude and Simon Barclopas, who were up on a visit from Fishtown on the lake, and James Barzebedee from Jerusalem, and little John his brother. All the boys were cousins except Philip: and, of course, there were many other boys in and about Simon's vineyard, though none but Philip was thoroughly intimate with the little group of cousins. There was another cousin, James Barclopas, but he was almost a young man and did not go much with the boys, being much too dignified to eat grapes and play in vineyards. The parents of all these cousins had taken pains that the boys should get acquainted; for Yeshua Bardawid who, except little John Barzebedee, was the youngest of all, was the head of the elder branch of the ancient royal family and the rightful king of the whole country. There seemed no visible chance that he would ever regain the throne. It was much more likely that he would live and die a peasant, as had his ancestors for centuries. Still, he was rightfully the Crown Prince, and one can never be sure what may turn up: some one might start

a revolution, something might happen, and it is always well for relatives to know each other. Therefore the parents of the boys had arranged that they should know each other well.

The boys, like everyone else, discussed how to save the wine; and, like everyone else, could hit upon no practicable plan. In the meantime, as a temporary measure, something had to be done at once. The grapes were dead ripe and could not wait, but must be pressed, and their juice, when pressed, had to be put in something.

Some vineyards sold their wine in skins, and some decanted it into jars or smaller skins brought by the customers. You had to pay for the skin as well as for the wine, and therefore people who had empty wine-skins usually had them refilled, which left an empty skin on the dealer's hands. He, in turn, had it refilled, and so the vineyard's skins in the tower were emptied. Every vineyard, of course, had a central tower: it had to have one to store its wine-skins in. These towers were built of stone instead of wood, because it was an old, old country, settled three thousand years, and all the timber had been cut off long centuries before: so that wood for building was expensive, and stone was cheaper.

The owner of this vineyard (his name was Marhar) had therefore a tower full of empty wine-skins. The leather was rather old and not as elastic as it should be, but he had nothing else. The small boys predicted trouble in large lots, as did the workmen and even Marhar himself; but there really seemed no choice. He therefore put the new wine, as it was taken out of the settling-vats, into the old wine-skins in the tower.

The weather turned warmer than usual and the wine began to work. New wine, "must", always works and ferments and rises in beady, heady bubbles, and behaves generally as if it were perversely alive. The stone tower in the vineyard was as cool a place as any and the only place Marhar had. The great bloated skins, looking like drowned bullocks, lay there and grew more bloated still. The maids who picked the grapes and the men who trod them out in the great wine-press talked freely among themselves. The boys were alert for disaster. Marhar went anxiously to and fro, untying the necks of the old skins to let the gas out, and tying them up again to keep the wine in, for a wine-skin will not stand up, but spills its wine, unless the neck be tied. Finally, the expected happened. Marhar, worn out, went home to sleep. The man he left in charge was not brisk enough. The wine worked more and more, through a warm night; and finally, an hour after sunrise, a great bullock-hide, containing at least a hogshead of new wine, burst and spilled it all.

The boys were in the vineyard, with a big slice of bread each, to make their breakfast off of bread and grapes. They heard the outcry and hurried to the tower. Just as they got there another skin burst, and then another. The whole earthen floor of the squat tower was ankle-deep in wine. The pickers stopped their work; the purple-footed men leaped from the wine-press. The tower-tender ran away. Clouds of flies and gnats and bees swarmed to the spilled wine. Marhar himself, hurriedly summoned, came and looked at the disaster and bewailed his loss, waving his hands and humping his shoulders as a Jew will. Another wine-skin burst. That wine was as vociferously mourned as if it had been the blood of a slain man. Even the boys, all but little Yeshua Bardawid, joined in; for they liked Marhar. Finally, little Yeshua went up and touched Marhar on the elbow and said, in his pleasant, quiet boy's-voice:

"Never mind. You did the very best you could."

"True," said Marhar, quieting. "I did the best I could. I could do no better. It does not do to put new wine into old skins."

Years upon years later little Yeshua grew to be a great and famous orator and teacher, Yeshua Natzi by name, whom we call Jesus of Nazareth. During His lifetime His doctrines aroused His nation. Since His death they have overturned the world. One day, when some leading and very able men expostulated with Him for outlining a new organization of His own instead of putting His ability and energy into the uplifting and reform of the old organizations, He

told the crowd the story of Marhar and his vineyard, and ended:

"It does not do to put new wine into old bottles; else the bottles burst and the wine is wasted."

The story convinced the questioners; and, as a result of His teaching and of their conviction and coöperation, Christendom exists to-day.

MACAULAY AND CHARLES THE FIRST

BY ROLAND RINGWALT

NOBODY now eats calves' heads on the anniversary of the execution of Charles the First, and the sons of the Puritans are more likely to read Dr. Van Dyke's Prayer Book than to circulate Martin Marprelate's tracts. Within the last few years this country has witnessed a growing tendency to observe the day on which the second Stuart met his fate, but still the great bulk of American Churchmen care comparatively little for the feuds of the seventeenth century. A man may be interested in the gossip of Samuel Pepys or in the noble pages of Lord Clarendon, and yet feel himself far below the combative or even the argumentative point.

Many of us feel with Lincoln that all we know about Charles the First is that he lost his head. On the one hand, the character has marked attractions; on the other, the weakness that yielded Strafford to his foes falls far short of the heroic. Charles undoubtedly made grave mistakes; on the other hand, we of the twentieth century remember that he was reared under influences widely different from our own. There can be no question that a man who can gather a romantic following eight generations after his death must have shown lovable traits during his lifetime. Lincoln, with characteristic shrewdness, brought out the incontestable point on which Cavalier and Puritan, monarchist and republican, will always agree—the King lost his head.

Permit at least one to say that in boyhood he admired Cromwell, and that for twenty years he has found himself gradually looking with more respect on Charles the First, because of Macaulay's bitter assault on him. Remember that Macaulay was only 25 when he wrote the essay on Milton, whence the foes of Charles have drawn so many adjectives. The young essayist grows wrathful because Tory writers praised Charles for his private virtues, and goes off in this strain: "And had James the Second no private virtues? Was Oliver Cromwell, his bitterest enemies themselves being judges, destitute of private virtues? And what, after all, are the virtues ascribed to Charles? A religious zeal, not more sincere than that of his son, and fully as weak and narrow-minded, and a few of the ordinary household decencies which half the tombstones in England claim for those who lie beneath them. A good father, a good husband! Ample apologies indeed for fifteen years of persecution, tyranny, and falsehoods."

This might appeal to a club of bright young men and it has a bright young air about it. But at forty or later one cannot help seeing that, by Macaulay's own testimony, Charles had the virtues which the world did not look for in kings. It is little to the purpose to say that Cromwell was true to his wife and fond of his children. Oliver Cromwell came from that great stratum of society, neither poor nor rich, the most cleanly and moral level that can be found. The merchants and farmers who gave to Puritanism its social and financial strength would not tolerate libertines. In order to win their confidence a man had to possess the morality of private life or to assume the virtue if he had it not. But the monarch at whom Macaulay hurls denunciations had the very decencies which an easy-going world excused royalty for not having.

We cannot set this lightly aside. There is a strong moral fiber in any man who possesses the very virtues he would be pardoned for lacking. A bank teller who swore at the depositors could not long retain his place, hence no one expects him to swear. But if a mule-driver is scrupulous of his language, although he listens to oaths every hour of the day, we feel that decorum or devotion, or both, restrain him. No man goes through life without seeing many who scrupulously practise the virtues absolutely necessary to their

reputation or their tenure of office. The least observant man is impressed when he sees a fellow mortal rigid in his adherence to an ethical code which he might easily and without disgrace violate.

The British monarchy seems to many of us like an old bottle, and the bold spirit of Puritanism like new wine. It is not surprising that the bottle burst. Perhaps a stronger man than Charles would have lost his throne and his head in the struggle. But when we consider how many sovereigns lived and how easily their vices were forgiven, it seems that Macaulay might have shown more lenity to the sovereign who loved his wife, fondled his children, and delighted in attendance at the royal chapel.

We give little credit to the boy who, with a stern parent at home and an ironwilled teacher at school, learns his lessons. But the boy with a lenient parent and a negligent teacher who applies himself to his textbooks is, as Mr. Vincent Crummies would say, rather in the light of an infant phenomenon. He must have an intellectual appetite or a sense of duty beyond the common run of boyhood. Experience leads most of us to ascribe merit to Charles on the very ground of Macaulay's vehement assaults.

SYNOD OF THE SOUTHWEST

(Continued from page 496)

among the negroes, received unanimous vote. The synod endorsed the idea of adding an office in the Prayer Book providing for the admission to membership in a congregation of this Church of persons baptized in other communions, the purpose being to protect the dignity of confirmation.

Sundry communications from other provinces were referred to committees whose reports will appear in the synod's Journal, with other resolutions of minor importance. Archdeacon Garden's suggestion that the Board of Missions support men working in group units was most favorably received, and action advocated. A memorial resolution was passed; also a resolution of appreciation to the Dean and people of St. Paul's parish for their hospitality.

OFFICERS AND COMMITTEES

Provincial Board of Religious Education: Rt. Rev. James Wise, D.D., Rev. W. P. Witsell, Rev. J. D. Bunting, Rev. C. Hely-Molony, Prof. N. A. Crawford, Mr. B. C. Howard, Mr. J. B. Campbell.

Provincial Board of Social Service: Rt. Rev. S. C. Partridge, D.D., Rt. Rev. J. C. Sage, D.D., Rev. J. H. Lever, Rev. R. N. Spencer, Dr. J. C. Johnston, Mr. R. C. Williams, Mrs. H. T. Nichols, Mrs. Josephine January.

Executive Committee: The Presiding Bishop, the Provincial Secretary, the Treasurer of the Synod, Bishop Kinsolving, Bishop Capers, Bishop Winchester, Very Rev. F. J. Bate, Rev. E. C. Johnson, Rev. H. A. Stowell, Hon. K. Bradford Prince, Mr. F. W. Offenhauser, Mr. N. J. Dosssett.

The former members of the Board of Missions remain.

Officers of the Synod:

President: The Rt. Rev. D. S. Tuttle, D.D.

Vice-President: The Rt. Rev. G. H. Kinsolving, D.D.

Secretary: The Rev. Henry N. Hyde, of Joplin, Mo.

Treasurer: Mr. Charles L. Johnson, Waco, Texas.

Provincial Secretary: (Nominated) Rev. A. W. S. Garden.

Waco, Texas, is to be the next place of meeting; the time, October 22-24, 1918.

THOSE who devote themselves with great labor to the pursuits of piety and religion, although obtaining only some small fragments from the manifold and boundless treasures of divine knowledge, yet, by the very circumstance that their mind and soul are engaged in these pursuits, and that in the eagerness of their desire they outstrip themselves, do derive much advantage; and, because their minds are directed to the study and love of the investigation of truth, they are made more capable of receiving the instruction that is to come; as if, when one would paint an image, he were first with a light pencil to trace out the outlines of the coming picture, and prepare marks for the reception of the features that are to be afterwards added, this preliminary sketch in outline is found to prepare the way for the laying on of the true colors of the painting; so, in a measure, an outline and sketch may be traced on the tablets of our heart by the pencil of our Lord Jesus Christ. And therefore perhaps it is said, "Unto every one that hath shall be given, and be added." By which it is established, that to those who possess in this life a kind of outline of truth and knowledge shall be added the beauty of a perfect image in the future.—*Origen*.

Church Kalendar



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

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

- ALASKA**
Miss E. L. Jackson (in Eighth Province).
- CHINA**
ANKING
Rev. Amos Goddard.
- HANKOW**
Miss Helen Hendricks (address direct; 5845 Drexel Ave., Chicago).
Dr. Mary James.
Miss Helen Littell (address direct; 147 Park Ave., Yonkers, N. Y.).
Rev. T. R. Ludlow.
- JAPAN**
KYOTO
Rev. J. J. Chapman.
- NEW MEXICO**
Rt. Rev. F. B. Howden, D.D.
- PHILIPPINE ISLANDS**
Miss E. T. Hicks.
- SOUTH DAKOTA**
Rt. Rev. H. L. Bursleson, D.D.
- WESTERN COLORADO**
Rt. Rev. F. H. Touret, D.D.
- WESTERN NEBRASKA**
Rt. Rev. G. A. Beecher, D.D.
- WYOMING**
Rev. R. H. Balcom (address direct; 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

By an error in the 1918 *Living Church Annual*, the Rev. C. M. ADDISON, D.D., does not appear as rector of St. John's parish, Stamford, Conn.

THE Rev. WILLIAM B. ALLEN after a severe illness is resuming his duties as priest in charge of the Church of the Transfiguration, Saluda, N. C.

GRACE CHURCH, Newington Junction, Conn., has been placed for the present under the care of the Rev. LOUIS I. BELDEN, rector of St. Thomas' Church, Hartford.

THE Rev. THOMAS A. F. COLLETT is now curate of St. Ann's Church, Brooklyn, N. Y., and may be addressed at 131 Clinton street.

THE Rev. ERNEST J. DENNEN, Archdeacon of Boston, gave two special lectures on January 23rd and 30th to the students in the Boston University Theological School (Methodist) on the work of the Episcopal City Mission.

THE Rev. W. M. GAGE has become rector of Trinity Church, Nevada City, Cal.

THE Rev. J. H. GIBBONS, The Burton, Covington, Ky., rector of Trinity Church, succeeds the Rev. George H. Harris as secretary of the diocese of Lexington.

THE Rev. ARTHUR P. GRAY, Jr., is the civilian chaplain at Camp Lee, Va.

THE Rev. J. EDWARD HAND has been elected a chaplain of the Maine State Hospital, at Bangor.

THE Rev. JOHN L. HOLAH has been appointed to take charge of the work at Buckingham, Pa.

THE Rev. Dr. JAMES S. HOLLAND has accepted the rectorship of St. Paul's parish, Glen Cove, L. I., to take effect March 1st.

THE Rev. JOHN CARL JAGAR, rector of St. Paul's Church, Kinderhook, N. Y., has volunteered for Y. M. C. A. work and expects to go abroad shortly. Mail may be sent to Kinderhook for the present, whence it will be forwarded.

THE Rev. EDWARD D. JOHNSON is recovering from an operation at the Union Protestant Infirmary in Baltimore and expects to resume work about the first of February. His work at St. Anne's, Annapolis, Md., has been carried on by the Rev. James L. Smiley and other clergy.

THE Rev. CHARLES F. LEE of Northeast Harbor, Maine, recently delivered at the Neighborhood House, the social center of the community, a series of three lectures on The Great War.

THE Rev. HENRY BEDINGER LEE has been elected successor to the Rev. W. H. H. Powers as rector of Trinity Church, Towson, Md., and will begin his rectorship April 1st.

THE address of the Rev. MEDVILLE McLAUGHLIN is now 1530 Euclid avenue, Berkeley, Cal.

THE Rev. R. B. NELSON has been appointed by Bishop Tucker as one of the civilian chaplains from the diocese of Southern Virginia. He will survey the fields at Hampton and Newport News and report to the Bishop.

THE Rev. E. J. M. NUTTER is now acting as locum tenens in the Church of the Messiah, Detroit, Mich.

THE Rev. A. F. RANDALL has accepted appointment as priest in charge of St. Thomas' Mission, Los Angeles, Cal.

THE Rev. WILLIAM RIGBY, deacon, has resigned as the missionary in Amador county, California.

THE Rev. E. L. ROLAND entered upon his rectorship of St. Bartholomew's Church, Chicago, on Sexagesima Sunday.

THE Rev. W. B. SAMS has accepted a call to Christ Church, Cordele, Ga.

THE Rev. J. M. WALKER, Jr., becomes rector of St. Paul's Church, Albany, Ga.

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

KNIGHT.—Suddenly, in Indianapolis, Mrs. JOSEPHINE E. KNIGHT, daughter of the late William KARNs of Madison, Ind. Burial in Madison, Ind. A faithful, devout, lifelong Churchwoman.

"Jesu, pitying Saviour blest,
Grant her Thine eternal rest."

METCALF.—At West Roxbury, Mass., January 25th, DOROTHY, youngest daughter of Mary B. Metcalf and the late Rev. Henry A. METCALF. "Blessed are the pure in heart, for they shall see God."

WEEDON.—SARAH CATHERINE, on December 19, 1917, aged 75. Body rests in tomb at London Park. Interment at Cambridge, Md., in spring.

Requiescat in pace.

ORDINATIONS

PRIESTS

NORTH DAKOTA.—In Gethsemane Cathedral, Fargo, on Sunday, December 23rd, the Rev. FREDERICK GUNNELL was advanced to the sacred order of priesthood by Bishop Tyler. The candidate was presented by the Rev. J. S. Brayfield of Grace Church, Jamestown, who

also preached the ordination sermon. Mr. Gunnell has served the mission at Linton for the past two and a half years, and expects to remain in charge of this field.

PENNSYLVANIA.—The Rev. ALLEN EVANS was advanced to the priesthood in St. James' Church, Philadelphia, on the feast of the Conversion of St. Paul, by the Bishop of the diocese. The Rev. G. Pomeroy Allen, of Ardmore, presented the candidate, and Chaplain Dickens preached the sermon. Mr. Evans has been engaged as assistant to the chaplain at the Navy Yard.

UTAH.—In St. Mark's Cathedral, Salt Lake City, on January 30th, the Rev. STEPHEN C. CLARK, Jr., was advanced to the priesthood by Bishop Hunting of Nevada, acting for the ecclesiastical authority of Utah. The candidate was presented by the Rev. W. W. Reese, and the sermon was preached by the Rev. J. H. Dennis. Mr. Clark will continue as missionary in charge of St. Luke's Church, Park City, Utah, where he has been stationed as deacon for the past six months.

WANTED

POSITIONS WANTED—CLERICAL

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

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

CLERGYMAN, OXFORD GRADUATE, desires locum-tenency. Highest testimonials from his bishop. Address OXFORD, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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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

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.

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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.

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Thou'lt seek, where stream-fed banks lie dim,
A vivid holly beneath a ledge,
Red-berried, pricking air; broom-sedge
Stands brown on rounded hills; on high,
A knot of green against the sky,
The mistletoe from a black-gum
Sucks stolen life. The days will come
Soon when the dark pine woods will feel
A softer verdure round them steal,
Oaks clothed now bare, and daisies bloom,
Young Spring, arisen, leave the tomb.
Lands in the mild climate of the South.
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PORTO RICAN LACE and embroidery. Enquire of the REV. F. A. SAYLOR, St. Andrew's Mission School, Mayaguez, Porto Rico.

LITERARY

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

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

PALM SUNDAY.—The Fall of Jerusalem opens one of the most wonderful topics of Scripture and human history. Get *Some Great Christian 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.

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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

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

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

MEMORIAL

HENRY PAINE BARTLET

BARTLET, HENRY PAINE, at his residence in the City of New York, January 5, 1918, aged 68 years.

Mr. Bartlet was of the old New England merchant stock, and had spent five years in India. He saw much of southern and western Europe on his return to the United States, and suffered shipwreck on his way to South America to start a new venture in life. Afterward, in his maturity, he came to high success in his chosen calling, and died with a wide acquaintance among the financial men of New York.

He was a man of great determination of character, a devout, sincere Churchman, a lover of her services and ritual, and an observer of her festivals and fasts, often at expense of much personal self-denial. He was a man's man, of a type which America has much needed in the past, and not always found among her men of influence; a kind of man who, it may be hoped, will be made more numerous by the sacrifices of the war. D. W. B.

APEAL

FOR THE ENDOWMENT FUND OF OLD POHICK, THE PARISH CHURCH OF MOUNT VERNON

Again the 22nd day of February, Washington's Birthday, is near at hand, with the Sunday following it, which is now generally regarded, not only in our communion, but in many others, and the country at large, as the Sunday set apart for contributions to the endowment fund of the historic Old Pohick Church, Truro parish, Virginia, where Washington was a vestryman for twenty-two years. He was a member of the building committee of the present church, and a worshipper within its walls.

The restoration of this old church, which had been going on for a number of years, under the generous support of many friends, has lately been completed through the devoted interest of the vice-regent of the Mount Vernon Ladies' Association of the Union, from the state of New York. There now remains in connection with Old Pohick the completion of its endowment fund, which has increased through a period of several years to the amount of somewhat more than \$3,000. This has been invested in good securities. Inspired by the success which has now crowned the efforts of the friends interested in the restoration of the church, this committee feels that it has but to hold steadily on its course, in faith and unwavering purpose to reach its goal of at least \$50,000, as an endowment fund, the income of which is to be devoted, in part, to the increase of the rector's salary, and, in part, to the keeping of the church in repair.

We, therefore, repeat the strong words of our Presiding Bishop, Dr. Tuttle, from last year's appeal. "It is a worthy appeal if it can only get a hearing in these days of want and woe", and we might add to-day, of high purpose, after Washington's example, to win this war against the enemies of righteousness and world liberty. There are appeals which must be answered, to carry on this righteous war and minister to the soldiers in camp and hospital, appeals "clamoring on every side for help," but are there not some churches, and some private individuals, who can give of their offerings, large or small, to this worthy object this year?

Please make checks payable to the order of Pohick Church Endowment Fund, and remit to the banking house of Burke and Herbert, Alexandria, Va., or to the Rev. Samuel A. Wallis, D.D., chairman of the committee. SAMUEL A. WALLIS, Theological Seminary, Alexandria, Va.

MRS. ELIZABETH B. A. RATHBONE, Vice-Regent, Mount Vernon Association.
MR. HARRISON H. DODGE, Supt., Mount Vernon-on-the-Potomac, Va.

MR. ROSEWELL PAGE, Richmond, Va.
 MR. PAUL KESTER, Alexandria, Va.
 COL. ROBERT E. LEE, Ravensworth, Va.
 MISS ELIZABETH M. SHARPE, "Woodlawn Man-
 sion", Accotink, Va.
 MRS. LEWIS W. HERTHE, "Gunston Hall", Va.
 MRS. EDWIN F. SWEET, Washington, D. C.
 THE REV. E. W. MELLICHAMPE, Rector of
 Pohick Church, Accotink, Va.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

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

HUTCHINS' HYMNAL

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

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EDITION A. French Seal, red edge. Price, 2.25; by mail 2.38.
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 EDITION B. French Seal, red edge. Price 2.50; by mail 2.68.
 EDITION B. Morocco, red or black, gilt edges. Price, 5.00; by mail 5.18.
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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.
 Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.
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INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Standard Publishing Co. Cincinnati, Ohio.

How to Interest Your Sunday School in Missions. By Sue Reynolds Staley. 75 cts. net.

E. P. Dutton & Co. New York.

Ancient Law. By Sir Henry James Sumner Maine, K.C.S.I. With an Introduction by Professor J. H. Morgan. Everyman's Library, edited by Ernest Rhys, No. 734.

A Short History of France. By Victor Duruy. With an Introduction by Richard Wilson, D.Litt. In two volumes. Everyman's Library, edited by Ernest Rhys. Nos. 737-738.

Longmans, Green & Co. New York.

When He Is Come. Studies in Retrospect and Forecast. By the Rev. A. C. Bouquet, S.C.F., Trinity College, Cambridge. 90 cts. net.

The Book of the Craft of Dying, and Other Early English Tracts Concerning Death. Taken from manuscripts and printed books in the British Museum and Bodleian Libraries; now first done into modern spelling and edited by Frances M. M. Comper. With a Preface by the Rev. George Congreve, S.S.J.E. \$2.00 net.

The Conversion of Europe. By Charles Henry Robinson, D.D., Hon. Canon of Ripon and Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts. \$6.00 net.

The Catechism in the Bible. Baptism—Our Profession. For Children of Eleven and Over. A series of Sunday school lessons on modern lines designed to give children love for the Saviour, knowledge of the Catechism, and instruction in the life of a Christian. By A. H. Walker, Organizing Visitor for Sunday Schools in the Diocese of Oxford. With an Introduction by the Lord Bishop of Oxford. With folding map and diagrams. \$1.25 net.

Macmillan Co. New York.

The Tree of Heaven. By May Sinclair, Author of *The Belfry, The Three Sisters,* etc. \$1.60 net.

Pilgrim Press. Boston, Mass.

The Ministry of Jesus. By Anita S. Ward. With an Introduction by the Rev. Ambrose W. Vernon. \$1.00 net.

Society for Promoting Christian Knowledge. 68 Haymarket, London, England.

Serbian Prayer Book. For Soldiers. By Father Nicholai Vellimirovic. Furnished free to Serbians.

Robert Scoll. London.

The Young Churchman Co., Milwaukee, Wis., American Agents.

Life in the World to Come. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. Author of *Vital Religion, Witness, Gospel of Hope, Life's Chance, The People's Psalter, Communion and Offering,* etc. \$1.25 net.

The Episcopate and the Reformation: Our Outlook. By the Rev. J. P. Whitney, B.D., Professor of Ecclesiastical History, King's College, London. \$1.15 net.

The Young Churchman Co. Milwaukee, Wis.

The Supreme Sacrifice. The Seven Words from the Cross. By H. P. Almon Abbott, M.A., D.D., Dean of Trinity Cathedral, Cleveland, Ohio. Author of *Help from the Hills.* 75 cts. net.

Spiritual Studies in St. Mark's Gospel. By the Rev. Arthur Ritchie, D.D., Rector Emeritus of St. Ignatius' Church, New York City. In three volumes. 75 cts. each, net.

A. R. Mowbray & Co. London.

The Young Churchman Co., Milwaukee, Wis., American Agents.

Unity and Schism. By the Rev. T. A. Lacey, M.A. The Bishop Paddock Lectures for 1917. \$2.00 net.

PAPER COVERED BOOKS

The Young Churchman Co. Milwaukee, Wis.

The Conquest of the Continent. By Hugh Latimer Bursleson, Missionary Bishop of South Dakota. 75 cts. net.

Longmans, Green & Co. New York.

American Civil Church Law. By Carl Zollmann, LL.B., Member of the Bars of Illinois and Wisconsin. Studies in History, Economics, and Public Law. Edited

by the Faculty of Political Science of Columbia University. Vol. LXXVII, Whole No. 181. \$3.50.

PAMPHLETS

Educational Department, D. & F. Missionary Society. New York.

Conquering and to Conquer. A Mystery Play. By Marie E. J. Hobart, Author of the *St. Agnes Mystery Plays.* 40 cts. net.

Conquering and to Conquer. Suggestions for Presenting the Play. By Marie E. J. Hobart. 20 cts. net.

The Great Trail. An Indian Mystery Play. By Marie E. J. Hobart. 25 cts. net.

Longmans, Green & Co. New York.

Lord, Teach Us to Pray. By Diana Ponsobny. With a Preface by E. D. Maud. 20 cts. net.

The Young Churchman Co. Milwaukee, Wis.

Diocesan History Leaflets: How Our Church Came to Our Country. These are now published separately in leaflet form, illustrated, as follows:

- I. *How Our Church Came to Virginia.* Rt. Rev. Hugh Latimer Bursleson, D.D.
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- III. *How Our Church Came to Connecticut.* Rev. Samuel Hart, D.D.
- IV. *How Our Church Came to Maryland.* Percy G. Skirven.
- V. *How Our Church Came to New York.* Rev. Arthur W. Jenks, D.D.
- VI. *How Our Church Came to Pennsylvania.* Rev. Llewellyn N. Caley, D.D.
- VII. *How Our Church Came to New Jersey.*
- VIII. *How Our Church Came to Ohio.* Elizabeth Matthews.
- IX. *How Our Church Came to Illinois.* Rev. Francis J. Hall, D.D.
- X. *How Our Church Came to Georgia.* Rev. James B. Lawrence.
- XI. *How Our Church Came to Tennessee.* Rev. E. Clowes Chorley, D.D.
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- XIX. *How Our Church Came to Vermont.* Kathleen Hore.
- XX. *How Our Church Came to Dakota.* Bishop Bursleson.
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- XXII. *How Our Church Came to Mississippi.* Rev. Nowell Logan, D.D.
- XXIII. *How Our Church Came to Michigan.* Rev. Paul Ziegler.
- XXIV. *How Our Church Came to Montana, Idaho, and Utah.* Bishop Tuttle. Single copies 5 cts. postpaid. In quantities 3 cts. per copy, postage additional. Full set, 24 leaflets, 90 cts. postpaid.

HONORING BISHOP BREWER

A TOUCHING INCIDENT with reference to the death of the late Bishop Brewer recently came to light through one of our missionaries located in a remote mountain district of Montana. When the belated news of the death of Bishop Brewer came to a certain woman in this isolated settlement, she hoisted an American flag at half-mast over a little schoolhouse some distance away, in token of his death. The woman did not belong to the Church, but she had known and respected the Bishop for many years, and it had been her custom through all the years to travel many miles to the nearest mission point to attend the services when the Bishop made his visitations each year. Without respect to custom she kept this flag there for over a month, and not until the visit of the missionary was the significance explained and the story related.

GREAT PATRIOTIC SERVICES IN NEW YORK CITY CHURCHES

Two on Washington's Birthday — Two Others—Preparing to Greet Archbishop of York — Cathedral Services

New York Office of The Living Church }
11 West 45th Street }
New York, February 4, 1918 }

TWO patriotic services will be held in Trinity Church under the auspices of the Brotherhood of St. Andrew on Friday, February 22nd, Washington's Birthday. At 8:30 there will be a corporate Communion, with "special thought for our brothers at the front". Bishop Burch will be the celebrant.

At eleven o'clock there will be another service with two addresses on The Church in War Time. The Rev. Dr. Floyd W. Tomkins, who is a member of the Brotherhood Army and Navy War Council, will be the first speaker. His subject will be The War Coming to the Church. Bishop Perry, who is chairman of the executive committee of the Church War Commission, will speak on The Church Going to the War.

The general public is cordially invited.

Two patriotic services under the auspices of organizations of men and women descended from colonial Americans were held Sunday afternoon, January 27th. At Trinity Church the annual services of the Colonial Lords of Manors in America were held, while patriotic services were held at Grace Church for the Colonial Dames of the State of New York.

At the services of the Colonial Lords of Manors the sermon was by the Bishop of Rhode Island. Bishop of Pittsburgh, who is chaplain of the Colonial Lords, read the names of members who died in 1917. Dr. Perry in his sermon described the work of the Church War Commission in following its 70,000 boys and men to the army camps and to the trenches.

At the services of the Colonial Dames the Rev. Charles L. Slattery, D.D., rector of Grace Church, spoke on Loyalty.

"A grave danger to our loyalty in America," he said, "is our prosperity. There are too many among us whose standard of loyalty is based too strongly upon personal possessions. Our burden of responsibility will be great for at least two generations, and we must prepare for sacrifices far greater than we have yet endured."

THE ARCHBISHOP'S RECEPTION

A committee to meet the Archbishop of York on his arrival in this country has been appointed by the Bishop of New York. This committee will arrange for other receptions and engagements within the diocese. The Very Rev. Howard C. Robbins is chairman and Col. George W. Burleigh is secretary of the committee. The Rev. Dr. William T. Manning, Mr. Stuyvesant Fish, and General George R. Dyer are members.

CATHEDRAL SERVICES

In connection with the visit of the Serbian Mission to the City of New York there was a special service in St. Saviour's Chapel of the Cathedral of St. John the Divine on Sunday morning, January 27th. It was a celebration of the Holy Eucharist according to the Liturgy of St. John Chrysostom. The day was St. Sava's Day. Archimandrite Dabovitch was the officiant and offerings were taken for Serbian sufferers.

In the Cathedral on Sunday afternoon, February 10th, there will be a special service for soldiers and sailors, when the Rev. Dr. Karl Reiland will preach. Invitations have been sent to all military camps and naval stations in and about New York City.

On Sunday, February 17th, there will be a union service for the patriotic societies of New York under the auspices of the Sons of the Revolution and the Society of Colonial Wars. The sermon will be preached by the Rev. Dr. Ernest M. Stires. Flags of the societies will be borne in procession about the Cathedral.

AT ST. PAUL'S CHAPEL

St. Paul's Chapel of Trinity parish is open for service every Sunday at 2:30, 8:00, 9:15, and 10:30 A.M. and 4:40 and 8 P.M. Special services every week-day throughout the year at 12:05 and 1:05 P.M. The Way of the Cross—a half hour devotion—is held every Friday at 5:05 P.M.

Classes in Practical War Work are held in the parish house every Thursday evening at eight o'clock.

On the Fridays in Lent, at the 12:05 service for business people there will be special preachers.

EPISCOPAL VISITATIONS

A visitation list of episcopal appointments up to the first of July, recently sent to the parochial clergy, is prefaced by a short letter signed by Bishop Greer and Bishop Burch. Notice is given that the offering upon the occasion of the Bishop's visit is requested for Church Extension in the diocese. It is further noted that "Church Extension" does not mean "Diocesan Missions" which is provided for by the canon in another way, but that the offerings for Church extension

constitute a fund for a forward movement in the diocese beyond the present limits of its missionary work.

The following appointments are of peculiar interest:

Saturday afternoon, April 27th, Sunday school celebration in the Cathedral.

On the Fourth Sunday after Easter (evening), April 28th, and on Trinity Sunday evening, May 26th, a number of congregations will attend services in the Cathedral with their clergy, and confirmation classes from each will be presented.

The annual convention of the diocese will meet on Tuesday, May 14th.

DEATH OF REV. FRANKLIN BABBITT

The Rev. Franklin Babbitt, for more than fifty-six years rector of Grace Church, Nyack, died on Thursday, January 24th. Mr. Babbitt was born at Saco, Maine, in 1830, and was educated at Thornton Academy there. He was graduated at the General Theological Seminary, 1853.

Funeral services were held in the parish church on Saturday, January 26th.

TO RELIEVE THE FUEL SHORTAGE

Bishop Greer recently sent the following letter to the parochial clergy:

"Reverend and Dear Sir:

"In view of the acute fuel situation, I suggest that the various churches of the diocese offer the hospitality of such of their buildings as are supplied with coal to those congregations both in and out of our communion which are short of coal; and that, wherever practicable, arrangements be made for the holding of services by different congregations at different hours on Sunday. This I think can be done without involving serious inconvenience; or, even if it should, it is the paramount duty of the Christian Church at a time of public need and distress to do what it can to relieve it.

"Believe me, very sincerely yours,

"DAVID H. GREER,
Bishop of New York."

CONTINUED COAL SHORTAGE CAUSES TROUBLE IN BOSTON

A New Restriction — Soldiers in Church — Episcopalian Club — Patriotism's Sacrifice

The Living Church News Bureau }
Boston, February 4, 1918 }

BOSTON faces the most acute coal shortage in its history. Anything is liable to happen. The Boston Fuel Commission has just made a regulation cutting off the coal supply for forty-eight hours of most of the business concerns of the city. The commission states that this is no direct order for stores to close, but it refuses to prophesy what will happen after this. The janitors of all public buildings and business blocks in Boston have been warned to be ready to drain off all water pipes, in case the fires have to be extinguished. Without any outward indications men are inwardly hoping that the acute coal shortage may be quickly relieved.

Many churches are seriously hampered by the shortage of coal. Many which have a sufficient coal supply are curtailing their services and generously lending their coal to homes in need. The Church of the Advent, Boston, has taken a typical lead in this matter in the two following announcements:

"Saturday is Candlemas. The Blessing

of the Candles will be transferred (for reasons of coal economy) to Sunday at evensong.

"As announced last Sunday, we shall set an example of fuel and light saving by certain rearrangements of services. Till further notice the 7:30 P.M. Sunday Mission Service will be omitted. Daily matins and evensong will be said in Frisby Room till Lent. My Friday lecture will be given in Crosswell Hall, and the Sunday school will also meet there. All guilds must finish their work before 10 P.M., so that the parish house can be darkened at that hour. Guild offices will be said in the parish house."

Boston is at this time boldly cold in its criticism of the administration for this coal shortage, and yet now as never before the reserve of Boston's consecration to the cause is cast aside, and the calm determination to work wholeheartedly under those in authority is being universally expressed, in word and in deed!

SOLDIERS IN CHURCH

"I have noticed," said an observing rector, "that whenever any man in the national service from my parish comes home, on a few days' vacation, he invariably comes to church on Sunday. Some of these men seldom came before, and yet now they do not appear liturgically awkward: they are perfectly at home in our Church service."

Whatever explanations one may give for this fact, one thing is clear: Men in our country's service who know that each Sunday and often daily they are remembered at the altar wherever they may be, on land or sea, feel naturally at home whenever they worship together with their rector and brethren. The vicar of St. Stephen's Church, Boston, constantly reminds his people that all "day long the light is burning above the list of our men and boys who are in the nation's service, and on the prayer desk there lie the prayers for the absent and for our soldiers and sailors."

EPISCOPALIAN CLUB

The Episcopalian Club of Massachusetts held its annual meeting and dinner at the Copley Plaza Hotel last Monday evening. The Very Rev. Edmund S. Rousmaniere, D.D., and the Rev. Ernest M. Stires, D.D., gave addresses on The Work and Place of the Church in War-time. Charles C. Coveney, the retiring president, presided. Charles E. Mason of Hingham was elected president and Irving P. Fox of Lexington, secretary.

PATRIOTISM'S SACRIFICE

The Rev. W. D. Roberts, rector of St. John's Church, East Boston, has sent the following message to his congregation:

"Stanley B. Mackay, son of the rector of All Saints' Church, Omaha, the Rev. T. J. Mackay, died recently in camp in Jacksonville, Fla. His father, an old friend of St. John's, East Boston, the Sunday before his death preached the following words to the All Saints' congregation:

"Wise men predict that this year will be the gravest in history. We must face the future with 'quietness and confidence.' These qualities must permeate all life and give to us who are not permitted to serve in the trenches a feeling that we are sharing their burdens, glory, and self-sacrifice by our prayers, by our active participation in every call for service, by our steadfastness in the hour of disaster, by our unflinching confidence in the final victory of our cause, and by our loyal support of our rulers in all that they may undertake.

"And should those near and dear to us be stricken by disease or on the field of battle, or be disabled by wounds, let us have courage to feel that the sacrifice we have made is the only thing we could do in honor; and in all meekness yet with heads erect let us be thankful that we have had a share in the most glorious war that has ever been waged and that we have been helpers together with God to redeem humanity and bring on earth a reign of peace."

VESTRY ESTABLISHES A CUSTOM

The rector of St. Thomas' Church, Taunton, notes a new custom in his church which would be a helpful custom in every church.

"The action of the vestry in sitting in a body immediately behind the candidates for confirmation at the confirmation service and in extending a cordial welcome to them at the close of the service has elicited many expressions of appreciation and approval. The office of vestryman is that of a spiritual leader as well as a business manager in the Church."

CONGREGATIONAL SINGING

The Church is not the only communion trying to revive congregational singing. A Boston paper shows that our Roman Catholic brethren equally appreciate the need for more expression through music.

"The first special meeting to interest the [Roman] Catholics of this city in congregational singing was held at the Cathedral of the Holy Cross yesterday afternoon. Cardinal O'Connell was present and urged all to familiarize themselves with the words

and music and to learn by heart the hymns in the Holy Cross hymn book. He asked all to go over the hymns frequently, to keep the books sacred, to sing the hymns at home, and to teach them to the children.

"The attendance was very encouraging and the Rev. M. J. Scanlan, director of diocesan charities, and Pio De Luca, director of music in the Catholic schools, assisted the Cardinal in directing the singing. The Sunday school children of the Cathedral parish were present, as were many who belong to choirs."

HONOR TO DR. HUTCHINS

The Rev. Charles L. Hutchins, D.D., of Concord, has just been reelected president of the Massachusetts Agricultural Club—the oldest agricultural club in the United States. I suspect that Dr. Hutchins is the only clergyman in the world who is a real authority on music and agriculture. And with all his charitable gifts, unlike many clergymen, Dr. Hutchins is not bad in a trade! Punkatasset Farm and the Hutchins' Hymnal are equally practical, serviceable, and beautiful. Many more years of useful service to you, Charles L. Hutchins—horticulturist, hymnologist, and priest on Punkatasset Hill!

NEALE CENTENNIAL AT ST. MARGARET'S CONVENT

At St. Margaret's Convent the centennial of John Mason Neale's birth was observed with appropriate festivities. Dr. van Allen addressed a large gathering of clergy and associates, guests of the community, in praise of its founder, and afterwards sang vespers in the convent chapel. The hymns were all by Dr. Neale, *Jerusalem the Golden*, *They Whose Course on Earth Is O'er, Jesu*, *the Very Thought Is Sweet*, and *O Happy Band of Pilgrims*. The lesson was Eccles. 31: 8-11, and the collects were as follows:

"O God, who makest us glad by this centennial of the birth of Thy beloved priest and doctor, John Mason, grant that, as we celebrate his birthday, so we may imitate his actions and be assisted by his prayers.

"O Lord God Almighty, who didst endow Thy servant, and dear founder, John Mason, with the gifts of wisdom, knowledge, holy song, and largeness of heart, mercifully grant that as we give Thee hearty thanks for his example, we, persevering in the precepts which he taught, may abide unshaken in our calling, to Thy glory, through Jesus Christ our Lord."

The Rev. W. F. Cheney made an address on the Blessed Sacrament as the center of Dr. Neale's spiritual life; and a solemn *Te Deum* followed. Later, the Sisters served tea to their guests, in the refectory.

Among Nealeiana shown were several autograph letters, and the vellum-bound *Itinerarium* which he carried in his pocket-book for twenty-two years.

MEETING FOR BOYS

Unusual in the Church life of Boston was the gathering of three hundred Church boys from nineteen different Boston and neighboring parishes in Trinity parish house, Wednesday evening, January 9th, to listen to addresses on work for boys, to demonstrate Boy Scout activity, to enjoy indoor athletic contests, and to end the evening with refreshments and good fellowship.

The Bishop was to have been present to make an address, but war work called him to New York. He sent the following letter which was read by the layman in charge of the meeting:

"DIOCESE OF MASSACHUSETTS,

"OFFICE OF THE BISHOP.

"January 1, 1918.

"My dear Mr. Wilson:

"I wanted very much to be with you and the boys Wednesday evening, and had fully

intended to be, but war breaks into plans, and our first duty in war as well as at other times is to obey. The work of the Church War Commission has called me back to New York to work at its campaign of this month for a half million dollars, and I have got to go. Please tell the boys how sorry I am, and that I hope to be there with them at some other time.

"War with all its horrors teaches us a good many things that we ought to have learned in peace. The first is what I have just mentioned—quick and ready obedience. Any boy or man who knows that he ought to do something, and then delays or loafs about or shirks it, is not good for much in peace, and he is good for nothing in war. That is one of the things that our soldier boys are learning.

"Another thing war teaches us is self-discipline. The discipline of camp life which keeps every hour of the day and which compels them to do heaps of things that they do not want to do, gets into them the habit of doing all these things without being ordered to. No one is fitted to command who cannot command himself. Hence every boy who is going to be worth anything in war will in his school or at his work not only get into the habit of quick obedience, but will gain the habit of doing his duty, not because he is told to, but because it is his duty, and it is up to him without any command to do it.

"All the boys in the meeting are Church boys, and I am sure that the same loyalty which they will show to duty and to their country, they will also show to their Church and that they can be counted on to stand by the Church, and the Church's Master, Christ.

"I remain,

"Yours faithfully,

(Signed) WM. LAWRENCE."

"Mr. Joseph F. Wilson,
1 Joy street, Boston."

This work with boys is a most promising venture. Already twenty parishes have been brought within the scope of a united endeavor to get hold of parish boys, to interest them in recreational activity, and thus to keep them in close and vital touch with the Church through agencies that naturally appeal to the changing moods of boy life.

RALPH M. HARPER.

DEATH OF KANSAS CHURCHMAN

THE DIOCESE of Kansas has suffered great loss in the death of Mr. John Navarre Macomb on Wednesday, January 23rd, at Shawnee, Okla. Mr. and Mrs. Macomb had expected to attend the provincial synod, but the news of his death came during its meetings.

Before coming to Kansas, Mr. Macomb was a member of St. Luke's parish, Branchport, N. Y., and for twenty-six years had been a member of the convention of the diocese of Western New York. In 1871 he was elected by the General Convention as trustee of the General Theological Seminary. For twenty-five years he had been a member of the convention of the diocese of Kansas and for seventeen years had been treasurer of the Cathedral Chapter. At the time of his death he was a deputy to the General Convention, to the Provincial Synod of the Southwest, treasurer of the diocesan Board of Missions, and vice-president of the Lay Readers' League.

The burial services were conducted by the Bishop, the interment being at Shawnee, Okla. Mr. Macomb is survived by his wife and son, Captain John Macomb, who is on his way to France.

PENNSYLVANIA SUNDAY SCHOOL SUPERINTENDENTS GATHER

And Plan Confirmation Campaign —
Bishop's Lectures Win Wide
Publicity—War Commission Ad-
dresses

The Living Church News Bureau }
Philadelphia, February 4, 1918 }

ON the evening of January 24th, the sixth meeting of the Sunday School Superintendents' Association of the diocese was held in the parish house of the Church of the Incarnation. Mr. Edward H. Bonsall presided. To further the interests of the association, and to give larger knowledge of its purpose, it was decided to issue a leaflet and send it to all clergy and superintendents in the diocese. Bringing Scholars to Confirmation was the subject at a conference presided over by the Rev. George T. Toop. The first speaker was Mr. George H. Streaker, deeply interested in boys, whose subject was The Sunday School Scholar. Mr. George H. Randall, secretary of the Brotherhood of St. Andrew, then spoke on his work throughout the army camps, and was followed by Chaplain Dickens, of the Navy Yard. It was agreed by all the speakers that a confirmation campaign should be inaugurated during the month of February, and it was suggested that the executive committee bring the question to the attention of the clergy and superintendents.

POPULAR LECTURE BY BISHOP RHINELANDER

At the second lecture by the Bishop, given in St. James' Church, the audience completely filled the entire nave of that large church. The newspapers are also giving wide publicity to the lectures, and report them in rather considerable detail.

WAR COMMISSION ADDRESSES

Addresses made for the War Commission in almost all the parishes on Sunday, January 27th, were very successful. We have been unable to get complete reports of the offerings, but \$5,000 was received from St. James', Twenty-second and Walnut streets, and \$2,000 from the Church of the Good Shepherd, Rosemont.

PREPARATION FOR HOLY WEEK

Following the advice of the Synod of Washington, this diocese is providing for special observance of Holy Week on account of the present world conditions. The Archbishop of York, it is expected, will be here to hold services at some central points on Palm Sunday. On Monday and Tuesday he will conduct meetings for the people of the city, and likely address the clergy on Monday at a conference. On Palm Sunday afternoon he is expected to address a large mass meeting of the citizens at the Metropolitan Opera House. Preparation for these meetings is in the hands of the Evangelistic Committee, which has been directed by the Bishop to hold sectional meetings to plan what each part of the city will do, and to arouse enthusiasm. This committee has also taken in hand, on account of the fuel shortage, to have adjacent parishes combine their services and meetings during Lent. In West Philadelphia, an arrangement already made will probably be carried out. St. Philip's and St. Mary's Churches are holding services alternately on Sunday now, and expect to arrange the Lenten services on a similar plan. It is expected that another parish will enter into this arrangement. Other groups will likely be formed.

SOCIAL SERVICE

The Social Service Commission held a special meeting on Monday, January 21st, when the Rev. Clifford G. Twombly's address suggested an improvement in the films being shown in this city. The commission decided to take up the question, the members insofar as possible to visit the show places and make some effort to eliminate those which are objectionable.

ST. MARY'S CHURCH, WARWICK

A strictly rural parish reached only by rough country roads is not barred from

usefulness, but rather has a vast opportunity. St. Mary's Church, Warwick, has found that even in the country all the Church's festivals can be observed, and early celebrations of the Holy Communion exert a marked influence. The rector, the Rev. Charles F. Scofield, writes that even among those who are not members of the Church the frequent ringing of the bell is coming to be accepted as a call to prayer. A mission was conducted during Advent by the Rev. T. J. Taylor, the attendance of children being especially gratifying. In what are commonly called secular things the parish has not been idle. The Good Roads Association meets regularly in the parish house, and lectures and demonstrations have been given by county and state authorities on farm topics.

EDWARD JAMES MCHENRY.

DR. BIRCKHEAD DELIVERS ADDRESSES AT EVANSTON

Graphically Portraying Conditions in
Europe — The Diocese and the
War — Woman's Auxiliary in
Annual Session

The Living Church News Bureau }
Chicago, February 4, 1918 }

THE Rev. Dr. Hugh Birckhead, rector of Emmanuel Church, Baltimore, preached at St. Luke's, Evanston, on Sunday morning, January 27th. He also spoke on the evening before at St. Mary's Hall, under the auspices of the Evanston war council, and at the Sunday Evening Club of the First Methodist Church, Evanston, on January 27th. So large was the audience at this later gathering that the doors were closed before eight o'clock and many turned away. Dr. Birckhead, who it will be remembered served in Europe as an inspector of the Red Cross, gave an accurate and graphic statement of facts and conditions in Europe. Of France he said: "She has been bleeding for three years. She is waiting for us. We must hurry." Italy has her hands full. Of Russia no person could tell at this time what to expect or to hope. Of the allies, he said, England alone remains strong. To equal England's record the United States would have to place nine million men in the field. Practically every man in England is either at the front or has been there. Germany is willing now, said the speaker, to declare peace, as she has everything she wants.

His word of warning concerning a German peace included Russia. He said Germany at this time was providing Russia with things she needed and every article was marked "Made in Germany." With the military party in power in Germany following peace, he said that Russia within ten years would be as much in the grasp of Germany as Austria is to-day.

"Think what it would mean," he exclaimed, "to civilization to have those vast hordes of Russians mobilized and officered by Germans. For the safety of civilization, for the safety of democracy, for the safety of the United States, Germany must be defeated. Friends, the goal of the Stars and Stripes must be Berlin."

Dr. Harris Franklin Rail of the Garrett Biblical Institute presided, and the speaker was introduced by the Rev. Dr. Stewart, of St. Luke's, who was responsible for bringing Dr. Birckhead to Evanston.

THE DIOCESE AND THE WAR

The sad lists of our men who have been giving their lives in the war are affecting many of our parishes. Of this glorious martyr band is Chester C. Buck of the Church of the Redeemer, son of Mr. and Mrs. Ira C. Buck, who died at Ponaka, Alberta, Canada, on December 7th, from illness brought on by over-training in England and Canada. His is the first gold star to be placed among the seventy stars on the service flag of the parish. Another recent death is that of Demuresque Spencer, son of Mr. and Mrs. E. W. Spencer, of Highland Park, who was killed on or about January 27th when on air patrol duty in France. Mr. Spencer was one of a family of sons and daughters all actively engaged in the war. In the spirit of the father who on being told that his son was killed in action at the front, and shouted, "He's won! He's won!" Mrs. Spencer said when she first heard the news of her boy's death that she would gladly give another son to die. Memorial services were held for Mr. Spencer at Trinity Church, Highland Park, on Sunday afternoon, February 3rd.

Mrs. Benjamin Lathrop in an address recently given to the members of the Society of the American Fund for French Wounded told of the splendid work being done by Dr. Brown, a member of Christ Church, Winnetka, in six neighboring towns in France where there are dispensaries for women and children, who are most of them in dreadful physical condition. It seems that at first these poor sick folk distrusted Dr. Brown as a woman physician, and if a group of ten gathered in the waiting room it was all that Dr. Brown could expect. Now there are often three hundred women and children to be cared for every day as their turns come. Two of the dispensaries over their doors bear the sign: "Winnetka Dispensary of American Fund for French Wounded."

Christ Church, Ottawa, has a service flag with twenty-three stars, the gift of Mr. and Mrs. J. B. Bradford, who have three sons in the service. The members of this parish have been particularly active in war work.

ANNUAL MEETING OF THE WOMAN'S
AUXILIARY

The annual meeting of the diocesan branch of the Woman's Auxiliary, generally held after the diocesan convention in May, was held to accord with the new fiscal year on January 31st, at Trinity Church, Mrs. Hermon B. Butler presiding. The season and

the severe weather no doubt affected the attendance, especially from the country branches, but a large number of members were present, and ten of the clergy, including the Suffragan Bishop. Bishop Anderson who was to have given the address was unavoidably absent. Reports were read by the chairman of the various departments. There was a prevailing note of disappointment, despite the good financial showing in all these reports, at the lack of response by women in the diocese listening to missionary speakers, and the reason given for this neglect was the large amount of Red Cross and similar work in which women generally re engaged. Mrs. Frederick Greely, chairman of the committee appointed to consider the reorganization of the Auxiliary, placing it on a national basis of coordination with the Board of Missions, asking for representation on the Board, read its report, which contained a questionnaire sent to the diocesan branches with a summary of their answers. These replies were most interesting and were all in agreement with the suggestions sent out through the central office, which were approved. Mrs. Butler, the retiring president, made a brief report for the past year, noting the same lessened interest by women throughout the diocese as seen in the reports. She was not discouraged at what she considered the conditions of a transition period of the war, and urged all to find the solution of all their difficulties and discouragements in religion, as Dr. Fosdick asks us in *The Challenge of the Present Crisis*. Mrs. Butler has done most exacting work during her presidency and her resignation was greatly regretted. On the report of the nominating committee which was read by Bishop Griswold and adopted, Mrs. E. P. Bailey was elected president; Mrs. H. B. Butler, Mrs. F. E. Greely, and Mrs. J. E. Otis, vice-president; Mrs. Ruthra Deane and Mrs. Austin W. Hobart, secretaries; Mrs. George B. Clinch, treasurer; and Mrs. Clara C. Griswold, educational secretary. After a short and helpful address by Bishop Griswold, the meeting adjourned. The branches were afterwards given tea by the members of the Trinity Church branch in the parish house.

A NOVEL SALE

The members of the Mission House Guild, a loyal, hardworking band of women from many parishes who help the Sisters of St. Mary at the Mission House, had a most successful "Empty Attic Sale" at which over \$1,200 was cleared for the relief work done by the Sisters. The sale, which was a variety of the ever popular rummage sales, was held, in three empty stores near the corner of North State and Lake streets, despite the storm and cold which demoralized shipments of clothing. It was interesting and pathetic to see the crowds of poor who stood patiently in line waiting for the sale to begin. The sale lasted three days and the gratitude of many of the poor at the good bargains they made in their purchases of clothing was especially touching. The chairman of the executive committee for the sale was Mrs. F. D. Ansley of St. Peter's parish. With her were associated nearly forty other women, many of them members of the Woman's Auxiliary.

CHURCH UNITY AT CHICAGO HEIGHTS

Not many realize that there are in Chicago three large Greek Orthodox congregations with an aggregate membership of 24,000—the largest membership outside of New York City. There are also many other congregations of the Orthodox Church in the large manufacturing towns in the vicinity of the city, like Chicago Heights. There are, therefore, many opportunities for cultivat-

ing Church Unity with the members of a Church which is very like our own in faith and doctrine. Occasionally some of our clergy avail themselves of these openings and fraternize with the Orthodox clergy and take part in their services. The Rev. Louis A. Parker, until three weeks ago priest in charge of St. Ambrose, Chicago Heights, officiated at the Christmas services held in St. Mary's (Orthodox) Church, on Monday, January 7th. The services consisted of matins followed by the Divine Liturgy, with sermons in Greek and English. Mr. Parker read the gospel and preached in English. The service began at 9 A. M. and was taken by the rector of St. Mary's, the Rev. Kallistratos Glavas, and lasted till 12:30 P. M. About five hundred attended, standing, of course, throughout the service.

ST. PETER'S PARISH

The Rev. J. M. Van Zandt, who was ordained to the priesthood on the Sunday after Christmas at St. Peter's Church, has succeeded the Rev. G. D. Barr as senior curate at St. Peter's. Mr. Van Zandt was married to Miss Alice Meredyth on January 1st, and a generous wedding gift was made by the congregation to Mr. and Mrs. Van Zandt after the morning service on Sunday, January 6th. The Rev. F. G. Budlong celebrated his second anniversary as rector of St. Peter's on Sunday, February 3rd.

H. B. GWYN.

INSTITUTE OF APPLIED CHRISTIANITY

A PRINTED STATEMENT is circulated in regard to the work of the Institute of Applied Christianity of New York, an outgrowth of the Seabury Society which has been of service in training laymen for volunteer Christian work. The list of supporters contains many names eminent in New York, some of whom have been supporters of the work for a number of years. A course of instruction for volunteer laymen is given and it is stated that about one thousand laymen were under instruction, though not always as enrolled for the full course, last year. The Seabury Society, out of which this institute grew, is distinctively a Church institution, but the Institute reaches laymen of any communion in its scope.

WORLD CONFERENCE ON FAITH AND ORDER

ONE OF THE most encouraging things about the World Conference on Faith and Order is the mail received by the Secretary of the Commission appointed by the Episcopal Church to issue invitations to the Conference. Before the war, the Secretary was receiving about 10,000 letters and postal cards a year. But they came largely from the United States. Since the war broke out, the number of letters received has decreased, for many people in the United States think the movement has been suspended by the war. It is true that so much effort has not been given by the Commission of the Church to press the matter at home, for that is now the function of the North American Preparation Committee, organized at Garden City in January, 1917, and consisting of members of all the leading communions in North America, including the Roman Catholic, Serbian, and Armenian.

But the efforts of the Commission of the Church have been directed toward securing the world-wide observance of the period January 18—25, 1918, as a season of special prayer for Christian Reunion and toward interesting influential persons in the rest

of the world. Those who think the movement is in abeyance would be greatly encouraged if they could see the letters which come from every part of the globe and from Christians of every name.

Here is what came to the Secretary on January 3, 1918: Letters from Y. M. C. A. secretaries in Massachusetts, Virginia, and Ohio, from a minister of the Reformed Church in Ohio, a Congregational minister in Minnesota, a minister in New Zealand, the head of a religious order of the Church in the United States, an American Baptist Mission in Burma, an archbishop of the Church of England in Australia, a bishop of the Church of England in Canada, another in an island in the South Atlantic, a prominent Free Church minister in England, a Church of England clergyman from South Africa, now a chaplain in France, a Canadian Church of England clergyman, also a chaplain in France, an English doctor of divinity, a bishop of the Episcopal Church in Japan, a minister of the Christian Church in Kentucky, writing for himself and the three other ministers in his town, a clergyman in Iowa writing also for himself and the pastors of the other churches in his town. All of these promise to observe the Week of Prayer for Unity.

Besides there were letters from a Greek bishop in Crete, a Roman Catholic archbishop in India, an eminent Roman Catholic divine in Italy, a metropolitan of the Greek Church in Macedonia, a Roman Catholic archbishop, a bishop and an apostolic vicar in Asia, and a layman of high official connection with the Church of Greece. All these express interest in the movement. The Greek layman sends also a magazine containing a long article by himself about the World Conference, and the divine in Italy a review with an article by him explaining the Mass *ad tollendum schisma*. Then there are inquiries for the literature of the movement from a Church of England clergyman in Ceylon and a lady in England. The languages used in the letters are English, Latin, French, Greek; and in the reviews, Italian and Greek.

LETTER FROM THE METROPOLITAN OF GREVENA

THE SECRETARY of the Preliminary Commission of the World Conference on Faith and Order some days since received from the Metropolitan of Grevena a letter of which the following is a somewhat literal translation:

"KINGDOM OF GREECE,
"HOLY METROPOLIS OF GREVENA.

"Grevena, November 3, 1917.

"To the Honorable Commission of the World Conference on Faith and Order of the Church of Christ, Gardiner, Maine, America.

"No. 68.

"Having received with pleasure and perused with attention your precious letters with the accompanying pamphlets, I offered glory and praise to the Triune God that there are not lacking enlightened men, zealous for Christian love and for the unity of the faith of Christ. In the midst of the wild hurricane of the war which for three years has convulsed all humanity to its foundations, in the midst of the fratricidal giant-conflict which is changing the earth into an endless graveyard, causing embattled humanity to appear as though forgetful of the 'new commandment of love,' there rings forth, consoling, the voice of the Episcopal Church in America, which has taken up the task, inspired by love for man and best beloved by God, of consolidating Christian love by means of the union of all the Holy Churches of God. This union,

so dear, for which the veteran Church throughout the East has very frequently contended, and which she never ceases praying for, to-day, if ever, is imperative for the peoples whose Christian conscience has been so sorely tried.

"Responding eagerly and with brotherly love to your summons, I congratulate you from the depths of my heart, and I praise your Christ-aiding initiative; and as a representative of the Orthodox Greek Church I utter one prayer: that it may not be forgotten that the meditated union of the different Churches of Christ must be set upon an unshakable foundation, unity in matters of dogma. For then only will the unity of the Christian peoples be secure and certain, when the unity of dogma shall be established as its basis and foundation. For how shall we say sincerely that 'we are all one' and that amongst us 'there is neither Jew nor Greek, there is neither male nor female' when each one, as seems fit to him personally, holds his own beliefs and opinions? This unity in the faith we can, if we will, find in the Church of the nine first centuries, bearing the seal of the apostolic age, unacquainted with all new-fangled doctrine, and which, with no share in the so-called socialistic utopias, establishes love among men not by means of absolute equality in the community, which is impossible anyway, but by the Christian solidarity which we find in the ancient Christian community and by mutual reverence for human and Christian rights.

"In conclusion, I congratulate you heartily, and I pray that the God of Love may bless from above your work and may guide it through, in order that soon we all may be one, and with one mind and one mouth praise His Holy and Glorious Name, according to the splendid motto adopted by you.

"I remain, with sincere love,

✠ "EMILIUS OF GREVENA."

CLERGY PENSIONS IN OTHER BODIES

MORE THAN half has been raised of the various sums proposed for the clergy pension funds by various religious bodies. Besides the Church's fund of \$8,500,000, the Methodist Episcopal Church has accumulated \$12,000,000; the Presbyterian, \$6,559,933; the Northern Baptist, \$2,000,000; the Congregationalist, \$1,900,000; Methodist Episcopal Church South, \$1,200,000; General Synod, Lutheran Church, \$150,000; Augustana Synod, Evangelical Lutheran, \$265,000; Church of Christ, \$316,000; and the Presbyterian Church, Southern, has an annual budget of \$60,000. So estimates the Rev. J. T. Brabner Smith, who is manager of the Campaign and Publicity Board of Conference Claimants of the Methodist Episcopal Church.

ANOTHER LETTER FROM BISHOP ISRAEL

WRITING TO the Rotary Club of Erie, Bishop Israel says in a recent letter:

"The old quiet, regular, peaceful life in America seems very far away, and were it not for many close ties and relationships born of just such friendly associations as ours, I would feel as if this new life must go on to the end, the old life having been closed. The burden of sorrow and suffering which we see everywhere here drives from mind and heart and makes infinitesimal many of the things which seemed so important before this experience.

"I have had the privilege of meeting with many thousands of our soldiers, addressing crowds in the Y. M. C. A. huts afternoons and nights, and then meeting them personally afterwards. To talk from a soap-box,

table, or chair, in a dingily-lighted, smoke-pervaded, damp, cold hut to hundreds of men, who with eager, upturned faces are looking to you for encouragement and cheer, is most inspiring. And after the address to hear the cheers for both country and the cause for which we fight and to be overwhelmed with great, strong handshakes of those crowding to meet you and to listen to the quiet word which indicates determination to be strong for the right, and hear many questions about home and relatives in other parts of the army, fills me with gratitude that it has been made possible for me to be here. On the other hand, my heart sinks with sadness as, looking into those strong young faces, I realize that thousands will never return to home and loved ones and that many spared to return will, like the hundreds of English and French to be seen everywhere, be maimed and marred for life. Upon this thought it does not do to dwell. I fear you in America cannot realize how it broods and hovers over the countries at war. The freedom of nations and the liberty of the individual for which we fight, however, is God's cause, and we keep this to the front, whether in camp or city, and thus all sacrifice and suffering appear small.

"Wishing you each and all a very blessed Christmastide and trusting that you will accept the blessing of your Bishop as coming from your associate and friend, I remain,

"Sincerely yours,

"ROGERS ISRAEL.

"P. S.—The field-glasses are my pride and the envy of all who need such instruments. I have tried looking west with them and have seen many familiar faces. You see how fine they are."

A LETTER FROM ENGLAND

THIS LETTER received by Bishop Winchester will interest many readers of THE LIVING CHURCH:

"Buckingham Palace, 8th January, 1918.

"Right Reverend Sir:

"By command of the King I write to express to you His Majesty's sincere thanks for your kind letter.

"From it the King learns with deep appreciation of the feeling of joy and sympathy with which the Anglican Church of the United States received the news of the taking of Jerusalem by the British troops under the command of General Sir Edmund Allenby.

"The King can realize how the fact of your having visited Palestine and your personal knowledge of the Holy City brings home to you, as it does to His Majesty, this stirring event in the history of Christianity.

"The King is touched by your assurance of America's joint prayers for the welfare of the President of the United States and of His Majesty, and he fervently reciprocates your inspiring sentiments that a righteous peace may ultimately be established among the nations of the world.

"I have the honor to be,

"Right Reverend Sir,

Yours very faithfully,

STAMFORDHAM,

"Private Secretary to the King."

CONSECRATION OF ST. ANDREW'S CHURCH, ABERDEEN, WASH.

THE CONSECRATION of St. Andrew's Church, Aberdeen, Wash. (Rev. F. F. W. Greene, rector), took place on Sunday morning, January 20th. Bishop Keator was assisted by the Rev. Messrs. A. M. Frost, A. Franklin Hart, and W. S. Raymond. After the opening voluntary, the vestry of the

church, with the rector, visiting clergymen, and the Bishop, preceded by the combined choirs of St. Andrew's Church and Trinity Church of Hoquiam, moved in solemn procession, repeating the Twenty-fourth Psalm, up the center aisle to the chancel where the consecration services were held. Morning prayer was had, after which the Bishop preached, and the services were concluded with the Holy Communion.

The consecration of St. Andrew's Church was made possible through the gift of \$1,500 made by Mr. Edward Hulbert. With this start, the congregation of St. Andrew's bent every energy to raise the full amount. Two hundred and forty contributors, including the children of the Sunday school, and of the various guilds, finally accomplished the desired end.

The church, which was started in 1913, was dedicated on January 4, 1914; costing about \$8,000. The consecration, coming slightly over four years after the dedication, is a source of gratification to all Churchmen of Aberdeen and the whole diocese.

CHINESE ELECT BISHOP

THE DIOCESE of Chekiang is the first of the eleven dioceses of the Church in China to elect a Chinese to the episcopate. Bishop Graves writes that on December 11th the Rev. T. S. Sing, Archdeacon of Chekiang, was elected assistant bishop. This, Bishop Graves points out, is a step in advance that means much for the Chinese Church.

Confirmation of the election will be one of the most important duties of the next General Synod when it meets in Shanghai in April.

The diocese of Chekiang is one of the English C. M. S. missions and is located in Mid-China. The Bishop-elect, who is an examining chaplain, is pastor at Ningpo. He was educated at the C. M. S. College in that city and was afterward a tutor in the same institution.

THIRTY-EIGHT YEARS OF HARVARD CLERGY

THE RECTOR of St. Paul's Church, Milwaukee, the Rev. Holmes Whitmore, who is himself a graduate of Harvard University, introduces a newly appointed assistant, the Rev. Edgar L. Tiffany, also a Harvard man, to his congregation with the statement that for the past thirty-eight years the rectors of St. Paul's Church have invariably been Harvard men—"a record unique, according to President Lowell, in the history of the University."

THE JAPANESE MISSION IN SEATTLE

A MOST INTERESTING service was held at St. Peter's Japanese Mission, Seattle, on the First Sunday after Epiphany. Mr. George Shoji, who has been lay reader at the mission almost from its formation, was ordained to the diaconate. The little mission room with its altar, at which the earnest congregation of Japanese partake regularly, was completely filled with friends from different parishes of the city and Japanese of other Christian bodies. The entire service, aside from the remarks of the Bishop, was said in Japanese and conducted by the Rev. Herbert H. Gowen, D.D., priest in charge. It was inspiring to see that little congregation of Japanese approach the altar and partake of the Holy Communion. The confirmation service followed the ordination and seven were confirmed. The diocesan and general Board of Missions rightly help in the support of this work. If we send our clergy and lay workers to Japan to Christianize the people we must

provide services for them when they come to this country or our work in Japan will have been in vain. There is a large and growing Sunday school connected with the mission and the Bible is taught by a paid Japanese woman. The mission and Sunday school contribute liberally to the mission work of the Church. In sending a check to the Bishop of the diocese shortly after Christmas Mr. Shoji writes: "Please accept the Christmas offering, \$21.04; \$12.64 is the offering of the Sunday school and \$8.40 is the offering of the mission. I wish God bless this little money and use it for His cause."

RESIGNS THE PRESIDENCY OF HOBART COLLEGE

THE REV. LYMAN P. POWELL, D.D., has resigned the presidency of Hobart College to take effect July 1st. He is spending the present college year in leave of absence in the interest of the exchange of college and university professorships and scholarships between American and English and French universities and is now speaking in many cities in that interest, traveling with President Wilbur of George Washington University and Mr. Everett Colby of New Jersey. Dr. Powell entered upon the presidency of Hobart College five years ago and concludes a most successful regime.

SUMMARY OF LENTEN OFFERING FOR 1917

IN SUMMING up the figures of the last Lenten Offering, diocese by diocese, according to the per capita gift, reports the *Spirit of Missions*, it is interesting to note that the eight which were in the lead last year are in their same relative positions this year, North Dakota standing first, as she has for years, and Honolulu coming next. Last year we reported six dioceses with a per capita gift of more than sixty cents. This year we report seven. Bethlehem having moved up. Of these only one reports a smaller offering than last year. North Dakota has jumped from \$1.12 to \$1.50 per child; Honolulu from \$.87 to \$1.04, thus making two dioceses (or rather two missionary districts) which are now making an average offering of more than \$1.00 per child. Of the other five all have increased with the exception of Montana, which has gone back about a cent and a half per child, but still maintains its fourth place.

CONFERENCE ON POST-BELLUM PROBLEMS

A PRELIMINARY conference on After-the-War Problems was held at Atlantic City, January 29th to 31st, under auspices of the Federal Council of the Churches of Christ in America. Among the subjects considered were reconstruction of the devastated districts of Europe and relief of the local population now and after the declaration of peace; problems of child welfare, defectives and dependents, etc.; labor problems, including provision of employment for demobilized soldiers under proper conditions; economic reconstruction, involving the question of international control of raw materials, colonial possessions, etc.; financial problems, dealing with war debts and the cost of reconstruction, as above indicated; the substitution of some scheme of economic peace for economic warfare; and, lastly, propaganda by the Church along the above lines in the form of lectures, study courses, literature, and oral propaganda in general. The conference particularly considered in connection with the above topics these three questions: **What are the essential principles that**

Christians ought to support? What are the definite practicable methods that should be advocated? Where shall the Church function?

At this interdenominational conference the Church was represented through the Joint Commission on Social Service by its executive secretary, the Rev. F. M. Crouch.

DEATH OF REV. CUSTIS P. JONES

THE REV. CUSTIS PARSONS JONES, a retired clergyman resident in Baltimore, Md., for the past fifteen years, died recently in that city at the Johns Hopkins Hospital. He was a member of the historic Custis family of Virginia, and a man of fine literary taste and ability.

Graduated from college in 1860, it was not till nine years later that he received holy orders from Bishop Odenheimer, who ordered him deacon and also advanced him to the priesthood in 1869. In that same year he served at St. John's Church, West Hoboken, N. J., and also as assistant in Epiphany Church, Washington, D. C. He was in charge of St. Paul's Church, Beaufort, N. C., in 1875; of the Mission of the Good Shepherd, Evansville, Ind., in 1876; of churches in Lawrenceburg and Aurora, Ind., in 1879. He became rector of All Saints' parish, Waccamaw, S. C., in 1885, and of All Hallows' parish, Md., in 1887. In 1872 he published *The Prayer-Book Doctrine of the Real Presence*.

BEQUESTS

THE WILL of the late Mrs. Annie Welton, oldest communicant of Trinity Church, Hartford, Conn., filed in the probate court of that city makes amongst many bequests one of \$500 the Rev. Ernest DeF. Miel, D.D., and the other of \$1,000 to the church.

THE LATE Miss Ella Green left by will a trust fund of \$75,000 to her cousins, which after their death is to be divided equally between the Convention of the Diocese of Maryland for superannuated and disabled clergy, the Church Home and Infirmary of Baltimore, and Christ Church, Baltimore.

MEMORIALS AND GIFTS

GRACE CHURCH, Jefferson City, Mo. (Rev. George L. Barnes, rector), will shortly install a two-manual Moller organ, the gift of Judge A. M. Hough, the senior warden.

THE CHURCH OF THE TRANSFIGURATION, Saluda, N. C., recently received a number of gifts of church furniture from St. John's Church, Washington, Conn., including an altar rail, lectern, clergy desks and stalls, altar linens, ten windows, and electric light fixtures.

ST. JOHN'S CHURCH, Johnstown, N. Y. (Rev. Wolcott Webster Ellsworth, rector), has been made the recipient of a brass alms bason and four offering plates of the same material. These brasses were given in loving memory of Augusta M. Carroll by her two sons, Mr. Fred L. Carroll and the Rev. Edward T. Carroll, D.D., rector of St. Ann's Church, Amsterdam.

THE LADIES' AID SOCIETY of St. Peter's Church, Brushton, St. Lawrence county, N. Y. (Rev. Elmore E. Hutchinson, rector), has presented the Church with an embroidered purple altar cloth. A complete set of Eucharistic vestments, including a purple chasuble, has also been given the Church by a member. These gifts will now enable the rector to establish the essentials of Catholic ceremonial in St. Peter's.

THE CHURCH OF THE REDEEMER, Baltimore (Rev. Charles A. Hensel, rector), has just

received from Miss Ethel M. Miller a gift of \$5,000 in memory of her mother, Mrs. Edgar G. Miller, the income from which is to be expended upon the music at the services, in which Mrs. Miller was deeply interested. Mrs. Miller herself gave the church a beautiful organ as a memorial to her husband, who was a vestryman of the parish for forty-two years.

ON SEPTUAGESIMA SUNDAY, at Grace Church, Hartford, Conn., a new altar with Eucharistic lights was dedicated in memory of the Rev. John Humphrey Barbour, D.D., who for sixteen years was in charge of the church, then Grace Chapel of Trinity parish, as layman, deacon, and priest. The sermon was preached by Dr. Barbour's lifelong friend, the Rev. Lucius Waterman, D.D., and the celebrant was his son, the Rev. Paul H. Barbour, Dr. Waterman, and the rector, the Rev. F. J. K. Alexander, assisting. The altar was designed by Bertram G. Goodhue, and follows old English models. It is of oak, with five panels of linen-fold paneling, adorned with suitable Christian emblems, pelican, IC XC NIKA, a chalice and host, IHS, and a peacock. Across the front runs a text in gilt lettering, "I am the Living Bread out of Heaven". The altar is surrounded on three sides by a dossal and riddels of soft red tapestry. From the time that he left Grace Chapel in 1889 until his death in 1900 Dr. Barbour was professor of Greek and the Interpretation of the New Testament at Berkeley Divinity School. The altar was the gift of members of his family.

ALASKA

P. T. ROWE, D.D., Miss. Bp.

Guild at Douglas Acquires Property—War Commission

THE EFFICIENT guild in St. Luke's Church, Douglas, has recently purchased a pleasantly located cottage, which becomes the property of the district. Canon and Mrs. Butcher have already moved into it.

BISHOP ROWE has appointed Canon Butcher as secretary and treasurer of the War Commission Fund for the district, and plans are under way for each parish and mission to do its share.

ALBANY

R. II. NELSON, D.D., Bishop

Parishes Unite—A War Chapel—Archdeaconry of Troy—St. Ann's, Amsterdam

CHRIST CHURCH, Gloversville, and St. Paul's Church, in the same city, after trying to maintain a separate existence for several years, have finally decided to consolidate. The former, while holding property of considerable value, has not been self-supporting for some time, while the latter, although self-supporting and maintaining a vigorous life under the last rector, Chaplain Royal K. Tucker of the 105th U. S. Infantry, held title to no property, services having been held in a rented building. One of the first official acts of the new Archdeacon of Albany, the Ven. Roelif H. Brooks, was to meet both vestries at a joint session, in which consolidation was thoroughly discussed. The direct result was final action, taken somewhat later, on the Bishop's visitation, when it was decided to reorganize as Trinity Church, Gloversville, N. Y. Bishop Nelson met both vestries at dinner, after which a reception was given him by the people of the newly consolidated parish. It is earnestly hoped this new venture may prove successful, as the Church in Gloversville has been seriously weakened by the existence of two competing parishes.

A "WAR CHAPEL" was set apart by the Bishop, in the north transept of the Cathe-

dral of All Saints, Albany, on the last Sunday in the old year. The service consisted of the processional Litany and the office of dedication. A detachment from Military Base Hospital No. 33 was present and Bishop Nelson preached. The chapel is to be used for intercessions during the war. Little or no expense was incurred for furniture. The altar was loaned by St. Paul's Church, Albany, and a dossal was formed from one of the painted canvases which hung at the back of the old high altar in the Cathedral. The Cathedral Service Flag, containing sixty-three stars, hangs at the entrance and indicates the specific purpose for which this part of the building has been reserved.

THE TROY ARCHDEACONRY met in the Church of the Ascension, Troy (Rev. James Caird, rector), Tuesday and Wednesday, January 29th and 30th. The opening service was held Tuesday evening. The rector was assisted by the Rev. E. A. Hall, while the closing prayers were said by the Archdeacon of Troy, the Ven. Guy Harte Purdy, who also pronounced the benediction. The addresses were given by the Ven. Roelif H. Brooks, Archdeacon of Albany, and the Rev. George H. Stockwell, of Au Sable Forks. The Holy Communion was administered Wednesday morning by Archdeacon Purdy. Shortly afterward the business session was called to order in the parish house. The attendance was very small on the part of the country clergy, many of whom were completely "snow bound". The city men, however, with their lay delegates, were well represented and the usual routine business of the archdeaconry was transacted. The Rev. Frank Damrosch, Jr., was elected secretary in place of the Rev. Clarence R. Quinn, who is in training for Y. M. C. A. work overseas.

Among the most interesting reports was that of the Chestertown Associated Missions, under care of the Rev. Charles B. Alford. After luncheon, various resolutions of courtesy were offered and unanimously carried. Upon motion of the Rev. Henry R. Freeman, D.D., the archdeaconry accepted the invitation of the Rev. Joseph E. Ryerson, rector of the Church of the Cross, Ticonderoga, to hold the spring meeting there. Later the archdeaconry reassembled in the church and after some miscellaneous business the Archdeacon introduced the Rev. Arthur J. Gammack, whose address was listened to most attentively. It was, indeed, a rare privilege to listen to the strong, optimistic words by which the speaker rapidly outlined the opportunity which this Church of ours has grasped.

FROM CHRISTMAS TO LENT, the Sunday night services in St. Ann's Church, Amsterdam (Rev. E. T. Carroll, D.D., rector), have been held in the guild room. The service consists of Evening Prayer, congregational chants, a brief address, and fifteen or twenty minutes of informal singing in which the hymns are chosen by the congregation. The small hymnals with notes have been used, resulting in a marked difference in the singing of the less familiar hymns. The services have been well attended and the hymn-singing has been a source of evident enjoyment. While the change was made primarily to save coal, it has solved the problem of maintaining satisfactorily the Sunday night services for a widely-scattered congregation during a season of heavy snows and low temperatures.

ON WEDNESDAY EVENING, January 2nd, in the Mary Warren Free School of the Church of the Holy Cross, Troy (Rev. Edward W. Babcock, rector), occurred the first regular meeting of the newly organized Section B. of the Woman's Auxiliary of the parish; and

also, a special "joyful meeting" in honor of the former president of the parish branch of the Junior Auxiliary, Miss Effie B. Hogben. Miss Hogben, who was home for the holidays from the Deaconess Training School at Philadelphia, has been made honorary president of the new organization. There were twenty-three persons present, including the rector and his wife, who have stood loyally with the Auxiliary for the past fourteen years.

ASHEVILLE

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

Looting of Church at Saluda

THE CHURCH OF THE TRANSFIGURATION, Saluda, was entered recently and considerable damage done to the rector's vestments by the removal of gems from the stoles. Prayer Books and Hymnals were burned and pages cut from the church register, and the altar wine was consumed.

BETHLEHEM

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

Archdeaconry Meetings

THE ARCHDEACONRY of Reading met at Christ Church, Reading (Rev. Frederick A. MacMillen, rector), on Monday and Tuesday, January 7th and 8th. On Monday evening at Evening Prayer, after greetings by the rector and by Archdeacon Durell, and a salutation by Bishop Talbot, there was a sermon by the Suffragan Bishop of Pennsylvania. Tuesday morning Bishop Talbot celebrated the Holy Communion, assisted by Bishop Garland, Archdeacon Durell, and the rector. The business session followed, the Archdeacon reading his formal report. Later the Rev. John Porter Briggs read a paper on The Loyalty of the Clergy to the Bishop and of the Bishop to the Clergy. Then came Bishop Talbot's talk on The Loyalty of the Diocese to the General Church. In the absence of the Rev. Dr. Floyd W. Tomkins, who was to have conducted the quiet hour at noon, the Rev. Guy H. Madara read his paper, The Loyalty of the Clergy to the Clergy.

THE ARCHDEACONRY of Scranton met at St. Stephen's Church, Wilkes-Barre (Rev. Frank W. Sterrett, rector), on Wednesday evening and Thursday, January 16th and 17th. Wednesday evening Dr. J. Fowler Richardson's organ recital preceded Evening Prayer and addresses by the Rev. F. C. Capozzi and Bishop Talbot. The Holy Communion was celebrated Thursday morning followed by the business session. An exegesis by the Rev. Percy T. Olton was followed by The Autobiography of a Modernist, by the Rev. E. J. Morris, pastor of the Puritan Church, Wilkes-Barre. The National Service Commission was treated by the Rev. Seldon J. Haynes, pastor of the First Presbyterian Church, Kingston. The Rev. Robert P. Kreidler, of St. Luke's Church, Scranton, presented a paper on The War Commission.

CONNECTICUT

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

Religious Education—Prospering Italian Missions—Memorial Fund

A CONFERENCE under the auspices of the diocesan Board of Religious Education will be held in St. John's Church, Bridgeport (Rev. Stephen F. Sherman, rector), on the afternoon and evening of Thursday, April 18th. The board's exhibit of Sunday school and religious and educational material has been much enlarged and expanded and is now equal to any diocesan exhibit of such material. Through the courtesy of the

rector and authorities of Christ Church, Hartford, the board now has permanent quarters in the parish house of that church, where the exhibit may be seen by appointment, and the chairman of the board will keep office hours.

THE DIOCESAN Board of Religious Education and the diocesan Social Service Commission are sending out again this year a joint appeal to raise the apportionments for the General Board of Religious Education and for the Joint Commission on Social Service. The amount secured last year for these apportionments was the largest ever given in any one year.

AT THE February meeting of the clericus of the New London archdeaconry, the paper by the Rev. John D. Hull will present an argument between a man who believes in God and one who does not.

ST. PAUL'S ITALIAN MISSION, Hartford, continues to show a healthy growth which would be much greater but for war conditions. The mission has now practically the entire use of St. Paul's Hall of the Open Hearth for its services. The Italian work in Bridgeport can also give a good account of itself. Its pressing need is for a small building for services, to be used also as a community center.

IN THE Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector), a fund has been begun for a memorial to the second rector, the late Rev. John Henry Watson. It is hoped to complete this by individual subscriptions so that a suitable memorial may soon be placed in the church to his memory.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

Southern Convocation

THE SOUTHERN convocation held a two days' session, January 8th and 9th, at St. Peter's Church, Salisbury (Rev. Herbert D. Case, rector). The sessions opened Tuesday with evening prayer and sermon by the Rev. Louis L. Williams. Wednesday's sessions began with an essay by the Rev. George M. Galarneau followed by a celebration of the Holy Communion by Dean Sydney A. Potter and a sermon by the Rev. J. Vernon Ashworth. The afternoon was given over to a discussion of ways and means to increase attendance at evening services. The Rev. J. A. Brown preached the sermon at evening prayer.

GEORGIA

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

Sunday Schools in Union Service

AT A UNION MEETING of the city Sunday schools on January 19th, Bishop Reese addressed the children and was followed by the Rev. N. E. Smith of Algoma, Canada. All the other clergy of the white parishes of Savannah assisted in the service.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Parish Anniversary at Bloomsburg

THE ONE HUNDRED and twenty-fifth anniversary of St. Paul's parish, Bloomsburg, was celebrated during the week beginning January 20th and ending with St. Paul's day, January 25th. All the living former rectors with the exception of the Rev. John Hewitt were present. They were the Rev. Messrs. David N. Kirkby, Rowland S. Nichols, and James W. Diggles. Services were held daily. On the evening of the 23rd Bishop Talbot was present, Bishop Darlington not being well and unable to be present,

and on the following evening Bishop Talbot administered Confirmation. The Rev. Rowland S. Nichols, now a chaplain in Camp Upton on Long Island, preached on the evening of the 24th, in place of Bishop Darlington, on the work of a chaplain in the army. In the century and a quarter of its history this parish has had twenty rectors, with a record of constant progress. Its present plant, consisting of Church building, parish house, and rectory, is among the finest in the diocese. The celebration closed with an historical sermon by the Rev. Mr. Kirkby on St. Paul's Day. This was followed by a luncheon in the parish house when addresses of congratulation were made by several ministers of the town, one layman, Dr. Waller, at the head of the State Normal School in Bloomsburg, and several of the visiting clergy of the diocese. The present rector, the Rev. Frederic O. Musser, became rector in 1912. He is also Archdeacon of Harrisburg.

The following lines sent by Bishop Darlington were read at the luncheon on St. Paul's Day:

"The century and a quarter which we celebrate to-day,
All joins in with the present—it has not passed away.
Each Christly act in all those years God knows and knows the cost,
From old log church to present fane there's nothing has been lost.

"The list of those baptized, confirmed, and wedded at this shrine,
Those buried, when with Christly hands you prayed, 'God make them Thine',
Each prayer e'er said, each solemn vow to lead a better life,
Recorded are by angel hands in God's great Book of Life.

"Not what we kept but what we gave to spread the Gospel true,
The efforts we've put forth to save, and help men start anew,
Your better selves in Christly deeds are here enshrined and kept,
Of the faithful few who worked and prayed, while others idly slept.

"The noble pastors of the flock have mostly passed to rest,
Now joined again in Paradise with those they loved the best,
Present or past it is but one, one army of our Lord,
Who fought this fight, or now to-day serve Christ with one accord.

"Under the banner of St. Paul these last years all excel,
God bless both priest and people, loud let the anthem swell,
Heaven grant its choicest blessings for this your natal day,
And may the peace of God be yours both now and e'en for aye."

KANSAS

JAMES WISE, D.D., Bishop
Parish Freed from Debt

ST. ANDREW'S CHURCH, Emporia, held a parish festival beginning on Sunday evening, January 13th, and closing on Tuesday morning. On Monday evening the Bishop confirmed a class presented by the rector, the Rev. Carl W. Nau. This service was followed by a parish supper and parish meeting. The occasion was marked by the fact that at that time the entire indebtedness against the parish house was paid, and the redeemed notes were burned. Last fall, when the indebtedness amounted to \$1,900, the slogan, "Out of debt by Christmas Day", was adopted. No word was said from the chancel about raising money, but by working through the various parish organizations such an enthusiasm was created that when the actual work of raising funds began, two months later, the slogan was changed to "Out of debt by St. Andrew's Day". This was actually accomplished, in fact, the amount needed was oversubscribed, and this surplus has been set aside as a reserve for

a rectory. The speakers during the evening were Mr. O. B. Hardcastle, the senior warden; the Rev. Robert H. Mize, a former rector; and the Bishop. On Tuesday morning there was a celebration of the Holy Eucharist at which the Bishop was the celebrant. The church is one of the oldest in the diocese, being about fifty years old. After the war it is hoped that the way will become clear to build a new church.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary was held in the Cathedral House, Louisville, on Tuesday, January 23rd. Preceding the meeting the annual corporate Communion was celebrated in the Cathedral by the Bishop, assisted by Dean McCready, the Bishop also making a brief address. Reports from all departments were made. The thankofferings at the close of the Pilgrimage of Prayer, which were devoted to St. Agnes' School, Kyoto, amounted to \$143.34, which added to the amounts already pledged and paid made the full sum for that purpose \$360.64. Mrs. T. U. Dudley was elected president. It was decided to change the beneficiary of the united Lenten boxes from Fort Hall, Idaho, to another Indian mission school at Wind River, Wyoming. An offering was taken for the Foreign Clergymen's Life Insurance Fund and it was further decided to devote one of the offerings at the united Lenten meetings to this purpose. The morning session was devoted to business. The feature of the afternoon session was an address on Christianity a World Power by Miss L. L. Robinson.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Details of the Burning of the Chapel of the Good Shepherd—Emergency Work for the Needy

SUNDAY, JANUARY 20TH, the Chapel of the Good Shepherd, Lexington, was totally destroyed by fire. The fire started in the basement, from woodwork exposed to the heat of the furnace. It is doubtful if the sexton had an unusual fire. Flames had gained such headway when the fire department succeeded in thawing the water-plug that none of the contents were saved. Over the smoldering ashes the stuccoed walls stood, scarcely stained on the outside, while the electric cross, over the front entrance, remained erect, arms outstretched as usual, pointing east and west. The building was valued at \$25,000, remodeling and improvements to the extent of \$10,000 having just been made. Most of the church appointments were memorials, including altar cloths valued at \$500. The handsome memorial window, only recently installed, carrying \$300 insurance, was destroyed, with other memorial windows. Building and contents, exclusive of the Good Shepherd window, were insured for \$7,000. After the evening service, held in the home of a parishioner, the congregation met to lay plans for immediate rebuilding. Bishop Burton, Dean Massie, and representatives from the Cathedral pledged the aid of that congregation in replacing the burned church with a modern and more complete building. Fifty thousand dollars is to be raised for this purpose and as a step toward this a mass meeting of all Churchpeople in Lexington was held Friday night, January 25th, in the Cathedral parish house. Plans are now being drawn for the proposed new building. A photograph of the ruins of the burned building was shown in our columns last week.

THROUGH THE untiring labors of the Rev. Dr. Richard Wilkinson and Dean Massie the

needy and suffering of Lexington were given seasonable relief during the recent cold spell, when coal was scarce and work stopped. Groceries and provisions were supplied, and "two hundred tons of coal were distributed in suitable portions to fireless people without one cent of cost to them, and without asking any questions whatever, because workers knew these homes 'had need of it'". Dr. Wilkinson and Dean Massie were ably assisted.

The work sprung out of the opening of the courthouse, "which Judge Bullock had ordered on leaving his office Saturday afternoon, to afford a lodging-place for any who desired to avail themselves of such shelter through the promised cold of that night—for hundreds had no coal in their homes". Dr. Wilkinson, realizing that this was not enough, since no coal for heat meant no fire for cooking, set to work to provide food. Simultaneously, Dean Massie was organizing members of the Cathedral congregation for similar relief work at the parish house. Later, Dr. Wilkinson and Dean Massie united forces with the courthouse as center. Food was provided for over Sunday and by Monday the body of workers had greatly increased and the work grown to proportions beyond expectation. Groceries were bought by the wholesale and distributed as expeditiously and as carefully as possible to those who came for them, and to those who remained at home who were known to be needy. Lincoln and Booker Washington schools, closed for school purposes, were opened as restaurants where the hungry were fed, as at the courthouse, being supplied with hot soup, coffee, and sandwiches from headquarters. It is conservatively estimated that 3,000 people were helped between Saturday night and the following Thursday. The direction was given that no application must be turned down, and that they must trust the people to make honorable appeals.

So greatly did this movement meet the emergency that in order to meet similar future emergencies permanency has been given it through the formation of an emergency committee of the Associated Charities.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

A Teaching Mission—Mass Meeting—Educational Day—A "Chapel Auto"—Death of Mr. C. F. Buck

THE REV. P. GAVAN DUFFY has just finished a teaching mission at St. George's Church, New Orleans (Rev. Menard Doswell, Jr., rector). Despite bitter cold weather attendance was very satisfactory and the parish has felt a quickening in all departments. At the concluding service on Septuagesima night there was a renewal of baptismal vows and the signing of resolutions of amendment. From St. George's Father Duffy goes to Bay St. Louis, Miss., where he will hold a mission in the church of which his father, the Rev. J. J. P. Duffy, was rector at the time of his death.

UNDER AUSPICES of the diocesan Church Club and the Woman's Auxiliary a mass meeting was held in Trinity Church, New Orleans, on Friday, January 25th, when the Rev. Robert W. Patton, D.D., addressed a large assemblage on The South's Opportunity and Responsibility, emphasizing the duty of every one, and particularly those in the South, to see that the proper kind of education was given to the negroes. On Monday evening, after an informal reception in Trinity parish house, occurred the annual meeting (with election and reports) and dinner, where Bishop Gailor and the Rev. Dr. Patton were the chief speakers,

the general topic being The Church and the War. The officers elected include A. P. Sauer, president, and Warren Kearny, secretary.

SATURDAY, January 26th, was diocesan educational day at St. Andrew's Church, New Orleans (Rev. Matthew Brewster, rector). After Holy Communion, conferences were conducted by Mrs. William Lamb for the Woman's Auxiliary and Mrs. F. H. G. Fry for the Juniors, and many prominent in missions in the diocese spoke. In the afternoon David Jones of the Algiers Naval Station spoke of what he had seen, in his dozen years as a sailor, of missions in various parts of the world he had visited. Mrs. Van Neff Talmadge, Presbyterian missionary to Korea, told of work done there for moral enlightenment. Mrs. Foxley and Mrs. Lamb reported as delegates to the provincial synod, and the Rev. Dr. Patton spoke of the Church's duty to the negro.

THE REV. J. GILMER BUSKIE, chaplain of the 156th Infantry at Camp Beauregard, Alexandria, has procured an automobile "chapel car". Although he has not yet the full equipment necessary he has found it very useful in ministering to the soldiers, especially in helping with the sick.

ON A RECENT visit to the base hospital of Camp Beauregard, the Rev. W. S. Slack was called on to have an impromptu service of benediction prior to the occupation of their new quarters by some of the physicians.

OWING to the presence of meningitis in Alexandria, at the request of the public health service there have been no services in any of the churches or in the Jewish synagogue for a month. The Roman Catholic Bishop, it is said, gave a dispensation to his people. The situation is now well in hand.

IN THE death on Saturday, January 19th, of the Hon. Charles F. Buck the Church in Louisiana has lost a valuable member. For many years a vestryman in St. George's Church, New Orleans, he was a delegate and constant attendant upon the councils of the diocese, and by his brilliant legal mind assisted in the problems of legislation.

TRINITY CHURCH, New Orleans, has lost the legacy left to endow a Church school by the late Mrs. Race. The decision hinged on the testator's having left instruction that the school should be erected on the site of her old home and then having sold that home some time prior to her death.

THE LOUISIANA Board of Religious Education has recently held a series of meetings. A Sunday school institute was held from January 15th to 18th at St. Paul's parish house, New Orleans. The Rev. Gardiner L. Tucker delivered lectures on *The Christian Nurture Series* and The Junior Department, and two lectures on The Primary Department were given by Mrs. F. H. G. Fry. The board has also arranged a series of teacher training lectures, to be held in the parish house of the Free Church of the Annunciation, New Orleans. The general subject will be Prayer Book and Church Worship, and the Rev. C. W. Bispham and the Rev. Matthew Brewster, D.D., will deliver the lectures on the Friday evenings of February and March. All outside work will be done in the Howard Memorial Library.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

A Missionary Propaganda

THE PLAN of visits to parishes and missions by deputations of clergymen and laymen to arouse greater interest in the

Church's work is being carried out with encouraging results. In the earlier part of January Canon Schuyler of the Cathedral and Judge Cook of Gardiner made the tour of half a dozen places in Aroostook county, and in spite of the exceedingly severe weather had reason to feel that their mission was well repaid.

A MISSION has been established at Lubec, to which the name of St. Paul has been given and a congregation averaging fifty has been gathered. The services are held in a hall the use of which is given free of expense. The Rev. W. W. Ridgeway of Christ Church, Eastport, is in charge.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

War Work in St. Paul's, Baltimore—Parochial Mission—Baltimore Clericus

ST. PAUL'S CHURCH, Baltimore, is making active exertions for the soldiers and sailors who visit the city in large numbers. Its attractive parish house is thrown open on Saturday and Sunday evenings and men in uniform are made heartily welcome by a committee of ladies and gentlemen. Music, stationery, magazines, coffee, and food are provided, and as many as two hundred have been entertained in a week-end, some attending the Church services and many being guided to suitable places for the night. More than two thousand entertained thus far have been made to feel the friendly interest of the Church.

A PAROCHIAL mission just held at Mount Calvary Church, Baltimore, in spite of inclement weather, was largely attended and made a profound impression. It was conducted by Frs. Officer and Harrison of the Order of the Holy Cross, whose earnest and spiritual preaching reached many hearts.

THE JANUARY meeting of the Baltimore clericus was held at the Baltimore Club under the presidency of Dr. Arthur B. Kinsolving. The Rev. W. A. Crawford-Frost was the essayist. His subject was The War and American Ideals.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Woman's Auxiliary — Down-Town Missions — Lenten Plans

"WOMAN has always had her part in the home, religion, the school, and even war, and for years she has been a vital force in the business world, but now has put upon her the business of politics," said Bishop Tuttle at the mid-winter meeting of the Woman's Auxiliary of Minnesota at St. John's Church, Minneapolis. Then the Bishop went on to show the wonderful influence and power that woman has in the world and how this influence can be increased. The Rev. Mr. Schmuck, rector of St. John's, welcomed the delegates, Bishop McElwain addressed the gathering on the work of their organization, and expressed his gratitude for the assistance the Woman's Auxiliary has always been to the Church in Minnesota, and in a more personal way thanked the women for their many expressions of loyalty to himself. Bishop Thurston laid his work in Eastern Oklahoma before the meeting. The women decided that his was an appeal worthy of generous response and voted him the sum of \$200. A like amount was voted to Bishop Tyler of North Dakota, who had no hesitation in saying that he had come to the meeting to ask for money and felt confident that he would get it.

A SPLENDID sum of money was netted by the children of St. Luke's Church, Minneap-

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olis, at an entertainment last week for the Armenian Relief Fund. The school is also giving a special collection on the first Sunday of each month to the fund.

It is the plan of Bishop McElwain to open a downtown mission in the heart of Minneapolis, just as soon as it is possible for him to do so. The Bishop feels that the whole Church in the city should concentrate on this downtown work and that any further Church extension in the suburban parts of the city should be fostered by one of the older parishes. A committee on downtown work has been appointed by the Church Extension Society to report at the next meeting.

At CHRIST CHURCH, St. Paul, it is planned to serve lunches in the parish house for the convenience of those who attend the noon-day Lenten services.

CONCENTRATION on one evening service during the week will be the programme of most of the Twin City churches during the coming Lent. The churches will be used on Sundays, but as far as possible parish houses and chapels will be used during the week for Red Cross work and for the one week-night service.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop
State-Wide Campaign for Missions

By APPOINTMENT of the Bishop, promoting his plan for a state-wide campaign for missions, the Rev. Byron Holley and the Rev. H. H. Sneed will conduct the campaign in the parishes and mission stations of the Gulf Coast convocation, beginning at Trinity Church, Pass Christian, the First Sunday in Lent.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.
Missionary Campaign in St. Louis

St. LOUIS will go over the top for Missions in an intensive drive from February 25th to March 3rd, inclusive. The latter date will be given over to a city-wide every-member canvass. The Rev. R. W. Patton, D.D., of Atlanta, will lead. Dr. Patton addressed a men's mass meeting January 31st, at the parish house of St. Peter's Church (Rev. Z. B. T. Phillips, D.D., rector). There were 175 representative Churchmen present, whom Dr. Patton swayed with his electric oratory. They even broke loose and cheered the orator as he drove home the significance of the Great War in the domain of Christian culture and universal missions. When it was over, every Churchman went home with a burning heart, determined that St. Louis shall be strong for missions, and a central committee already is at work on a compactly organized basis. The laity are at the helm. Mr. H. G. Hurd is General Chairman. When Dr. Patton returns to St. Louis to take charge of the Missionary Campaign, nothing will stop its success, not even the great street-car strike which broke loose like an epidemic last Sunday, February 3rd.

OHIO

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

Five-Year Plan for Church Extension—Reopening of Christ Church, Geneva—Diocesan Secretary Resigns

FOR NEARLY a year a committee of four clergymen, acting under appointment from the Bishops and Board of Missions, has been making an intensive study of the conditions and needs of the Church in Cleveland, whose population now approaches a million. The

committee's report, made two months ago, has been approved. Its salient points include federation of the Church's institutions and missionary work under a Church Extension Commission and the raising of an added \$30,000 per annum for five years for advance work. While from the first there was unanimous approval of the federation idea, there were those who thought the time unseasonable for the launching of a campaign for money. But in the face of what other Churches are doing in the city in the way of enlargement, the Presbyterians spending \$100,000 every three years in new lots and buildings, the Methodists planting chapels at the end of every mile on all the main thoroughfares of the city, the Baptists multiplying missions among foreigners, and practically all the other Christian bodies aggressively in the field with their boards behind them, it was felt by the committee that the Church "must go on or go down", and their plan, with Bishop Leonard as its leader, is to be put into operation. At a mass meeting and supper at Cathedral Hall, attended by more than two hundred Church-people, men and women, on Monday evening, January 21st, the plan was explained in detail, approved without a dissenting voice, and Bishop Leonard authorized to proceed. The Commission will consist of one representative from each institution, parish, and mission in the city, with an executive committee to do the work. Already one-fifth of the five years' pledge has been made.

ON THURSDAY evening, January 17th, Christ Church, Geneva, closed for some months for repairs and renovation, was reopened by Bishop Leonard, assisted by the rector, the Rev. Franklin E. Hauck, and the clergy of the Lake Region. This was made the occasion of the meetings of the clericus, the Woman's Auxiliary, and the Men's Church Club of the region, which brought together some fifty visitors from adjacent parishes. Addresses were made by the Bishop, the rector, the Rev. Charles T. Hull, William C. Cross, M.D., and others. At the service of benediction in the evening the choir of the parish was assisted by members of the choir of St. Peter's Church, Ashtabula. Much of the labor on the parish building was performed by the rector and vestrymen. During the time the church was closed, regular services were maintained in the home of Mrs. William E. Wright, wife of the late rector.

BECAUSE of constantly increasing duties in one of the largest parishes of the diocese, and a desire for more time for literary work, the Rev. George P. Atwater has resigned from the secretaryship of the diocese. He was appointed in December, 1902, and during more than fifteen intervening years has given to the office a service characterized by wisdom, efficiency, and kindness. With the concurrence of the Bishop, the Standing Committee will appoint a secretary to act until the convention in May.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
War Work—Special Services

OFFERINGS in the diocese on January 27th for the War Work of the Church were very

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satisfactory, some of the larger churches exceeding their apportionment by 50 per cent. The diocese was asked to raise \$15,000, and at present it appears that this amount will be much surpassed.

ST. VINCENT'S GUILD for young men and the St. Stephen's Guild of Servers of St. Stephen's Church, Providence, held a combined anniversary service on Sunday, January 27th. The service was preceded by a recital on the new organ, and evensong was sung by the Rev. Carlos E. Jones. The Rev. George McC. Fiske, D.D., rector, officiated at the solemn procession and solemn *Te Deum*. The sermon was preached by the Rev. Frank Gavin, novice of the S. S. J. E. of Boston. Afterward in the parish house a "war luncheon" was served to the two guilds and their guests and Fr. Gavin gave the servers an informal talk on serving at the altar.

AT GRACE CHURCH, Providence (Rev. Philemon F. Sturges, rector), there was held on Sunday, January 27th, the annual service for men. A short organ recital preceded the service, at which the preacher was the Rev. Elwood Worcester, D.D.

ON SUNDAY, January 20th, St. Augustine's Mission (colored), Providence (Rev. P. G. Moore-Brown, rector), celebrated with a beautiful service and solemn *Te Deum* the recovery of Jerusalem from the infidel. The rector sang the evensong and preached.

SACRAMENTO

W. H. MORELAND, D.D., Bishop
The Bishop's New Year Address

BISHOP MORELAND in his New Year's address said: "The New Year dawns with the nation learning that only in the blood of sacrifice can lasting blessings be won. No one can doubt that America is becoming a stronger, nobler nation because of the heavy demands the war is laying upon the people. The cross is coming back to its place of honor, and surely if Americans will learn to embrace and kiss the cross they will come back to the worship of God and learn once more to appreciate the Church. The diocese, too, is learning its spiritual lesson, that only by struggle and bearing burdens can strength come. We have been nursed and carried a long time, but we are now passing to the high level of a diocese that recognizes the need of supporting itself. Perhaps the disappointment we have suffered in the shrinkage of our income was the very thing needed to test and discipline us. Let us look up in faith, trusting our God and letting Him lead us to richer sacrifices in the New Year. I pray for God's abundant blessing upon us all in 1918 and I expect to see it come."

AT THE LAST meeting of the Board of Missions tentative plans were made for securing a well-qualified priest to devote his entire time to the unshepherded missions of the diocese.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.
Chimes Replaced

ST. PAUL'S CHURCH, Key West (Rev. C. R. D. Crittenton, rector), has had its chime of ten bells placed in the tower of the new church. The bells were rung on St. Paul's Day for the first time since the old church was destroyed several years ago. Funds are being raised to complete the church.

SOUTHERN VIRGINIA

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

Funds for War—Men Needed for the Ministry

THE WAR WORK FUND, before the Church for the last two or three weeks, was responded to liberally. In Roanoke the full amount asked has been paid.

THE SOUTHWEST part of the state needs men in the ministry. There is no resident clergyman between Bristol and Wytheville, the Rev. Mr. Davidson vacating Bristol, the Rev. Mr. Hobson, Abingdon, and the Rev. Mr. Opie, Saltville and Marion. The Rev. E. A. Rich ministers alone to forty mission stations along the Clinch Valley and out in Tazewell and Giles counties. Indeed, there are twenty counties with only four resident clergymen, the Rev. Messrs. Craighill, Opie, and Marshall, and Archdeacon Rich. This field is white unto the harvest. We hope that the great training camps will produce, after the war, many recruits for holy orders.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Religious Education — New Deanery — Improvements

INCREASED INTEREST is being shown in the Sunday schools and in some cases the *Christian Nurture Series* is adopted. Two successful meetings of clergy and teachers have recently been held at All Saints' Chapter House, the first being addressed by Bishop Page and the second by the Rev. Gilbert W. Laidlaw.

THE DISTRICT is now divided into five deaneries, the latest of which is the Spokane deanery, taking the place of the former clericus. The Very Rev. W. C. Hicks, D.D., is Dean.

HOLY TRINITY CHURCH, Spokane (Rev. J. A. Palmer, rector), after extensive improvements, is now one of the most Churchly edifices in the district. Considering the limited space it would be very hard to conceive a better arrangement.

ST. THOMAS' CHURCH for the colored people of Spokane has as its new vicar the Rev. M. J. Stevens of Epiphany, Hillyard. The congregations are steadily increasing and the outlook is brighter now than for many years past.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop
Anniversary at Mattoon

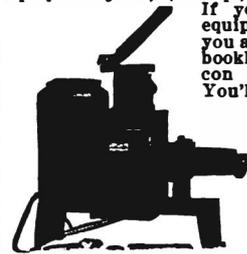
SEPTUAGESIMA SUNDAY saw the thirtieth anniversary of Holy Trinity Church, Mattoon. The Rev. Frederick J. Compson, the present rector, celebrated his first anniversary. Some thirty years ago a little mission was planted in Mattoon, there being only three churches then from Chicago on the main line. Priests came to render service once a month. One of these was the late Rev. Dr. Andrew Gray, who served the Mattoon church nearly ten years as a missionary. A new brick church was later built, and the first vestry was duly organized January 27, 1910, under Dr. Gray. This was his last ministry in the United States. After the lapse of a few months, the Rev. A. Goodyear was called and stayed two years, giving up to go to Alton. Then the Rev. H. Neely stayed two years, and after a lapse of a year the Rev. J. Symminds was called. After his departure a good many of the members passed away and the congregation began to thin down. On January 27, 1917, the Rev. F. J. Compson was asked to come down to Mattoon and look

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the parish over. The outlook was not very promising, but Mr. Compson told the vestry that if they would stand by him for at least a year he would take care of the church. Since then the membership has been doubled by the return of lapsed communicants, a new pipe organ has been built, and the congregations are large every Sunday. The Holy Communion has been given place again as the first service each Sunday, and the Sunday school has been placed on a better basis by the use of graded lessons of the *Christian Nurture Series*.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

St. John's, Williamstown

IN CONNECTION with the recent proposal by the Congregational Church in Williamstown for a union of churches to conserve coal, the fact of a similar proposal made a few years ago in Lenox came to light. The proposals in that case were referred to a Congregational Committee composed of the Rev. Newman Smyth, D.D., and Professor Williston Walker, D.D., and to the Commission of our Church on Christian Unity, of which the Bishop of Bethlehem is chairman. Neither of these committees has as yet made any public report or recommendation. It was felt that while the whole matter was still under investigation the vestry of St. John's Church lacked authority to accept the proposal of the Congregational Church. In conveying their answer the vestry expressed deep appreciation for the Christian brotherliness and kindness that prompted the proposal. Last year this parish broke all its records for missionary giving, having about doubled its apportionments in everything.

WESTERN NEBRASKA

GEORGE A. BECHER, D.D., Miss. Bp.

Parochial Mission

A PAROCHIAL mission was held in St. Mark's Pro-Cathedral, Hastings, from Sunday, January 13th, to Sunday, January 20th, with the Rev. Wesley W. Barnes as missionary. The Holy Eucharist was celebrated daily. Each afternoon a meditation was held for the women of the parish, the missionary considering the women mentioned in the Gospels with whom our Lord had special dealings.

The missionary had his subjects well thought out and gave a most instructive mission which cannot fail to deepen the spiritual life of all who heard him. The weather was very cold throughout the period but the services were all well attended.

CANADA

Quiet Day—Farewell Dinner—Hall Dedicated—Ottawa Parish Prospers

Diocese of Edmonton

A QUIET DAY was observed in Edmonton, January 4th. The Rev. F. Harper of Calgary gave the addresses.—THE ANGLICAN Men's Club of Edmonton gave a farewell dinner to Canon Boyd, January 7th, whose departure is greatly regretted.

Diocese of Niagara

A LARGE number of the clergy were present when the new parish hall for St. Luke's, Hamilton, was dedicated by Bishop Clark on January 3rd.

Diocese of Ottawa

REPORTS read at the annual vestry meeting of St. Luke's Church, Ottawa, January 7th, were most satisfactory. The site for a new church has been purchased and a new organ is to be procured.

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