



The Living Church

The State Historical Society F

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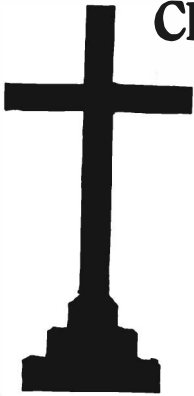
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A Weekly Record of the News, the Work, and the Thought of the Church

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PAUL DID NOT always insist on his rights. "All things are law-
ful," he wrote, "but all things are not expedient." The man who best
serves his fellow-men is he who is willing to waive his rights when
they conflict with the interests of others. The Spirit of Christ does
not constrain men and women to insist on everything which they have
a right to claim. The word for us is, "Nevertheless we did not use
this right; but bear all things that we may cause no hindrance to the
Gospel of Christ."—*Baptist Standard*.

The Living Church

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 17, 1917

NO. 16

The Democratic Offering of the Whole Church on Quinquagesima

NO campaign for the support of charity, Church, or college is complete that does not have a broad, democratic body of contributors. Such a large sum as the Church Pension Fund has called for requires, of course, large gifts. We fortunately have had no one overwhelming contribution, and while we have had a number of great gifts, we have been receiving in rapidly increasing numbers smaller contributions drawn from every part of the country. With this spirit of democracy in mind, we have guided the Church to set its thought upon the great popular offering of Quinquagesima Sunday. Whether that offering be small or large—and we believe that it will be surprisingly large—it must, if it be successful, be an offering of the whole people. Let each man, woman, and child have a part in it.

Moreover, we are inaugurating a contributory pension system. Year by year, through the addition to the budget of the parish, every man, woman, and child will have part in supporting the system. The man who on Quinquagesima Sunday puts a dollar into the plate will be the more ready to add seven cents to his annual parish pledge next year in order that his dollar may do its work.

It is exhilarating to think of the scores, aye, and of the hundreds of thousands, of people, old and young, who, gathering together to worship on the Sunday which for centuries has been recognized as the Sunday of charity and of love, will with heart and hand make their contributions towards the great work which is to enable the ministers of the Gospel to do better service for their Master and His people.

The year of the campaign has been heavy with work, but very light through the inspiration which has come from the support by the whole Church of a cause which everyone has recognized as that of justice as well as of efficiency and love.

WILLIAM LAWRENCE.

February 8, 1917.

EDITORIALS AND COMMENTS

A TELEGRAM from the secretary of the Federal Council of Churches states that the Council is issuing a call to the Churches for a national Day of Prayer, to be observed on Sunday, February 18th. He asks for "united intercession that the President and Congress may be guided in their momentous decisions in this solemn hour"; for "prayers for all peoples engaged in war"; for "continuing petitions for peace and righteousness"—we should transpose the two terms—and that we may "search our own hearts, putting away bitterness and anger, that the Fruits of the Spirit may abound, and that as a nation we may speak the truth in love".

Day of Prayer for Righteousness and Peace

Very gladly do we express endorsement of the appeal, though we cannot doubt that Christian people throughout our land have been praying earnestly for these ends without waiting for this Sunday to be reached.

And there is a particular appropriateness to the Sunday, being Quinquagesima in the liturgical kalendars of the world, that may not have appeared to those who suggested the day. The Church's Quinquagesima theme is always that of love. Her altar service impresses that lesson in the strongest terms. Love is accounted, in the collect, the "very bond of peace and of all virtues". St. Paul's ringing words in thirteenth First Corinthians as to the preponderating necessity for love form the epistle, while a work of love on the part of our Lord is the gospel story. In this day of the blindness of the nations, may He bid them, "Receive thy sight"!

If a nation with which we have never before been at enmity now forces us to treat it as an enemy nation—we may still hope, at this writing, that it will not—we may not hate that nation nor its people. We may hate its government. We may hate its policies. We may hate its deeds. We may marvel that it could be possible for a spiritual blindness thus to have passed over a people who profess the religion of Jesus Christ. But we may not hate those people.

If war comes, let us go devoutly into our churches and lay the whole story plainly before Almighty God. It may be that He will try us as the people of Europe are being tried. We cannot know what the future will bring. The one thing of which we can be certain is that God reigns and will continue to reign over all, and that God is Love. Sometime we shall know that which is enveloped in great clouds to-day.

"For now we see through a glass, darkly; but then face to face . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity."

WE have lately been writing in these pages of the doctrine of the Virgin Birth. We now find in the *North American Review* for January an extremely thoughtful paper on the same subject by the Rev. R. H. McKim, D.D. After treating of the argument from scripture—which will not convince those who do not already believe because they must necessarily begin by denying the authority of Holy Scripture—Dr. McKim proceeds to show that the Virgin Birth "is of the very essence of the Incarnation." He shows then, what so many fail to see, that the Incarnation is humanly unthinkable without the Virgin Birth. He argues moreover that the denial of the Virgin Birth overcomes none of the difficulties that men feel with regard to the miraculous and only lands them in new difficulties. He is strong, also, in showing that the Virgin Birth is not an exception to a law of nature, for "experience has nothing to say" with respect to the manner of coming into the world of One who "is so differentiated from other men that we cannot apply to Him the conclusion which science has established from the study of the physical and mental qualities and properties and phenomena of other men."

Dr. McKim on the Virgin Birth

It is especially useful to have so weighty a paper of that nature circulated through such a medium as the *North American*, for there it reaches a class of thoughtful readers who never read religious books or periodicals. We do not desire, certainly, to base the doctrine of the Virgin Birth for Christians upon

rationalistic grounds, though in writing for rationalists much stress may well be laid upon the argument from biology and pure logic. The rationalist must be challenged with the dilemma: if natural generation produces an all-human child, how can it also bring to life One who had lived, Son of God, from all eternity? True, rationalists may deny this preëxistence of Jesus as Son of God; but it is illogical to accept a belief in the Incarnation of the Son of God, however the term be defined, and yet deny the Virgin Birth as an essential fact of it; essential, that is to say, from the natural or biological rather than from the theological point of view. The denial of the Virgin Birth is less heretical in the realm of theology than it is in that of biology. Theology asserts that which is true of the Incarnation; but biology goes further and proves, if not directly the Virgin Birth, at least negatively, that natural generation could not, without defiance of natural law, produce an incarnation of God. Theology takes up this natural postulate of biology and presents the Virgin Birth.

And so, writing for rationalists, we believe Dr. McKim might well have proceeded to show that the Virgin Birth is not even a miracle. This is immaterial for Christian believers, because for these the miraculous is a part of the order of God, if not of nature. They are not particularly interested in drawing a line between the natural and the miraculous. But when the eternal Son of God establishes a method by which He will take human flesh, that method becomes the natural order by which that act shall be consummated; quite as truly as the movement of a comet through the heavens is reckoned within the order of natural phenomena, just because experience proves that comets do, in fact, proceed upon that order. So the only experience that humanity has had of the assumption by the Son of God of human flesh, in the form of man, is that it is done by means of virgin birth. This rule has had no exception within human knowledge. It must, then, be a natural law.

And rationalism may well take to itself the challenge: to deny the Virgin Birth is to become wholly irrational.

IN view of the great need for assistance to the homeless and starving Assyrians of Turkey, Kurdistan, Persia, and adjacent parts, it is not pleasant to feel the necessity, once more, of warning Americans that there are untrustworthy solicitors abroad—probably many bands of them—and that for plausibility of appearance and story these are well calculated to deceive the very elect—as they have done. Indeed the mingling of excellent fiction with the art of extracting funds from American pockets has been developed as a fine art by western Asiatics far beyond the capabilities of occidental experts in imaginary lore.

We mention this matter again because two of these knights of the imagination have lately been reported to us from the eastern states, and there is every reason to believe that no section is free of them. One of these has been so fortunate as to obtain credentials from a number of our most revered bishops and presbyters—testimonials which do credit to the big hearts of those ecclesiastics who gave them, and which seem also to bear out the prediction of our Lord recorded in St. Matthew 24: 24. But, with all due deference to those whose signatures appear on these testimonials, we regret to say that the strongest kind of reason impels us to warn our friends to err on the side of prudence, and not entrust money to these travelers. We might be liable to action for libel if we should assert categorically that A. B., soliciting a subscription for befriending the homeless in Kurdistan, would perpetually forget to transmit the remittance, and that it would go no farther than his own pocket; but we may perhaps escape a summons into court if we express the belief that a subscription to colonize the suffering Assyrians on the banks of the canals of Mars, or to connect the said Martian canals with that of Panama in order to flush out the Milky Way, would, in our judgment, for reasons that seem simply overpowering, be quite as good an investment. Yet we doubt whether there are investments to be made on the stock exchange that will equal the dividends to be reaped from these letters of testi-

monial, bolstered triumphantly with magnificently sealed documents in the Assyrian language, which will draw checks for considerable amounts from great numbers of those excellent Protestant Episcopalians who cannot afford three dollars a year for THE LIVING CHURCH or who object to the frankness that characterizes its editorial columns.

So, much as we dislike to place the word of THE LIVING CHURCH against that of ecclesiastics whom we reverence, we do venture once more to say this to whomsoever our words may reach: If your hearts are wrung, as they ought to be, with the harrowing tales of suffering in parts of Asia that are dimly known to you, send your help, either through THE LIVING CHURCH or other reputable papers that have opened their columns for relief funds, or through Mr. Langdon or Mr. Crane, treasurers of perfectly reputable funds in New York, or, possibly, through local funds whose treasurers are thoroughly well known in their respective communities.

Meanwhile the good work of collection by the gentlemen from Asia is certain to proceed.

WE should be glad if a correspondent who recently wrote from a St. Louis hotel, in regard to the advertisement for canvassers of a certain religious paper, would kindly furnish us with his name and address.

ARCHDEACON NIES will remain in Munich. A cablegram from him to THE LIVING CHURCH dated at Lausanne, Switzerland, February 12th, says:

"Will remain at post. Plenty of work. Consulate gone. Present and future assignable relief funds by cable credit Nies, Bank Dubois Freres, Lausanne."

This latter indicates simply his banking arrangements. In transmitting money for his use we have, for a year past, not sent it to Germany but deposited it to his credit in a bank in Switzerland, as we shall continue to do, though probably being obliged in future to send by cable instead of by mail.

And the need in his work must now be multiplied tenfold. The withdrawal of Mr. Gerard and his suite leaves no Anglo-Saxon mission of comfort to the thousands of British soldiers in Germany except that which the American Church is able to maintain in Bavaria and Baden through Archdeacon Nies; and that depends for its support entirely upon THE LIVING CHURCH family.

What change would result in the event of actual war cannot, of course, be said. Our readers will be relieved to know, however, that their contributions are where, even then, they will not be subject to confiscation. For the rest we must trust to the discretion of Archdeacon Nies, and under present circumstances he will probably not be able to communicate with us except by an occasional brief cablegram.

No reply has been received from our cablegram of February 4th to the Rev. Mr. Welwood at Dresden.

Remittances for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, February 12th, are as follows:

Table listing donors and amounts for THE LIVING CHURCH WAR RELIEF FUND, including names like A friend, Syracuse, N. Y. and Mrs. G. A. Draper.

Summary table for THE LIVING CHURCH WAR RELIEF FUND, showing total for the week at \$244.07 and previously acknowledged at \$40,256.63, totaling \$40,500.70.

- List of specific relief items: For French war orphans, For Belgian relief, For French relief work through Dr. Watson, etc.

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

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

The following have enrolled during the week as assuming the responsibility of benefactors to particular children, pledging ten cents a day for two years, unless otherwise specified, according to the plan outlined in THE LIVING CHURCH of December 23rd.

Table listing benefactors for fatherless children of France, including names like Harry and Reeme Moore, Dallas, Tex. and St. Paul's Church, Petersburg, Va.

[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 RELIEF FUND

Table listing donors for the Armenian Relief Fund, including names like A reader, Lynn, Mass. and William Lay Patterson, Manila, P. I.

BISHOP OF GIBRALTAR'S MISSION FOR SEAMEN FUND

Table listing donors for the Bishop of Gibraltar's Mission for Seamen Fund, including Mrs. C. W. Colt, Nashotah, Wis.

POLISH RELIEF FUND

Table listing donors for the Polish Relief Fund, including names like A Thanksgiving and Church of the Reconciliation, Webster, Mass.

* For Jews especially.

SERBIAN RELIEF FUND

Table listing donors for the Serbian Relief Fund, including names like St. Paul's Church, Petersburg, Va. and Christ Church Parish, Alameda, Calif.

ALBANIAN RELIEF FUND

Table listing donors for the Albanian Relief Fund, including Josephine E. Kimball, Hartford, Conn.

BELGIAN RELIEF FUND

Table listing donors for the Belgian Relief Fund, including names like Grace Church, Carlsbad, N. M. and Junior Auxillary, Church of St. Mary the Virgin, San Francisco, Calif.

* For relief of children.

CRITICAL ILLNESS OF BISHOP EDSALL

BISHOP EDSALL is lying in a critical condition in the Mayo Brothers' hospital at Rochester, Minn., following an emergency abdominal operation on February 12th by Drs. Mayo and Judd.

How CALMLY may we commit ourselves to the hands of Him who bears up the world!—Richter.

ASH WEDNESDAY

BY THE REV. WILLIAM H. BOWN

THE Church gives us Ash Wednesday, like Good Friday, as a day of absolutely strict fast; while the other days of Lent are to be observed with "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion".

The primary object of Lent is to perpetuate in our hearts the sorrow and mourning which the disciples felt during the time our Lord was taken away from them; and His temptation in the wilderness.

But sorrow for our Lord's death, and the proper commemoration of the forty days' temptation in the wilderness, are not necessarily accompanied by sorrow for our sins, which were the cause of His death; and it behooves us to use these Lenten days as a period of repentance and deep contrition for our sins.

This is the idea of the collect for Ash Wednesday, for it dwells on the love and mercy of God; and prays that He will "make in us new and contrite hearts", that, "lamenting our sins and acknowledging our wretchedness", we may obtain "perfect remission and forgiveness" of our sins.

The epistle is a part of the prophecy of Joel, and exhorts us to repentance and fasting. It belongs to the finest productions of Hebrew literature; and in florid, vivid description it is unsurpassed.

Judah was undergoing great national chastisement when Joel uttered his singularly beautiful exhortation, calling for the "rending of the heart and not the garments", and pleading with God by "His covenant and for the sake of His glory".

The same thought occurs in the gospel, only it is more personal, and binds fasting with repentance. Sincerity and humility before God are contrasted with hypocrisy and ostentation before men; while treasures of earth are to give place to treasures in heaven.

The whole teaching of the day is the same, and may be summed up as repentance, discipline, and devotion.

Repentance, contrition, penitence, remorse—these are practically all one; and the bruised reed has been used as an expressive emblem of the soul, broken and contrite on account of sin, weeping and mourning for transgressions. Our Lord will not break it; that is, He will not be unforgiving; He will heal it, pardon it, and give it strength.

Discipline assumes the primary form of constraint of appetites, desires, passions, and spiritual affections: "Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honor and glory."

Lent ought to be a season of self-examination for the sins of our life by the rule of God's Commandments; and, to this end, we would suggest the use of the questions for self-examination which are set forth in the *Treasury of Devotion, Steps to the Altar*, or some similar book.

Lent ought to be a season of remembrance—the remembrance of the many mercies of our Lord—how He brought us into being, and preserved us—how He brought us into the Church, and put us into the way of attaining eternal life—how He gave us the gift in Baptism to counteract original sin—how He permitted us to partake of His Body and Blood to be our spiritual food and sustenance.

Lent ought to be a season of deep repentance for all our sins; it ought to lead us to a firm resolution to amend our lives, by perfect contrition and discipline, and, in especial case, by the reception, from priestly hands, of holy absolution.

With some such thoughts as these in mind, let us take up our cross this Lenten season, and make provision for our eternal felicity; through Jesus Christ our Lord.

"And through these days of penitence,
And through Thy Passion-tide,
Yea, evermore, in life and death,
Jesus! with us abide."

THE NEW LECTIONARY

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

QUINQUAGESIMA AND ASH WEDNESDAY

| | | | | |
|----------------------|---|---------------------|----------------------|--------------------|
| Quinquagesima | Genesis 47, 27—48, end Deut. 14, 22—15, 11 | Romans 11 | Malachi 3, 16—4, end | Matthew 17, 1-13 |
| Monday | Genesis 49 | Jude | Jonah 1, 1-16 | Mark 9, 14-29 |
| Tuesday | Genesis 50, 1-14 | Philemon | Jonah 1, 17—2, end | Matthew 17, 22-end |
| Ash Wednesday | Genesis 50, 15-end | II Cor. 6, 11—7, 10 | Jonah 3 | Matthew 18 |
| Thursday | Isalah 30, 1-21 | I Cor. 1 | Jonah 4 | John 7, 1-27 |
| Friday | Isalah 31, 1-7 | I Cor. 2 | I Kings 2, 26-35 | Luke 10, 1-20 |
| Saturday | I Samuel 2, 12-end | Luke 12, 13-44 | Isalah 22, 15-end | I John 2, 15-end |
| First Sunday in Lent | Ex. 1, 1-14 Jer. 9, 1-24 | Romans 7 & 8, 6 | Joel 2, 1-18 | John 8, 12-end |

IF there is one set of collects, epistles, and gospels whose unity, purpose, and meaning are clear, it would seem to be those for Quinquagesima. We pray in the collect for love, which is described in the epistle and illustrated in the gospel. And, while the lessons need not be limited to this one theme, yet Lamentations on this day seems inept. (The New Lectionary uses

Lamentations in its historical connection just after the destruction of Jerusalem which it deplores. See Second Year Tables, third week in Lent.)

We offer for the Sunday morning lessons, first, Israel's blessing Ephraim and Manasseh; closing with the promise of deliverance (verse 22 should be omitted), a promise which finds its fulfilment on Easter; while the second lesson pursues the same theme of God's fidelity to His Chosen, carrying it on and broadening His grace to include within its scope the whole human family.

For Sunday evening, we have the Transfiguration (which should end with verse 9 or else go on to take in the healing of the epileptic boy), the vision of victory by which our Lord was enabled, "for the joy that was set before Him, to endure the cross, despising the shame". This is backed by the prophecy which brings Moses and Elijah, Law and Prophecy, together as the two elements which at once prepare for and are to be fulfilled in our Lord.

The idea of the Old Testament lessons through the week days of Lent is to give the experience of the Children of Israel "in durance vile"; and the historical selections are pieced out with selections from the prophets which give the spiritual meaning of Egypt, as "flesh and not spirit; man and not God". For Old Testament lessons in the week days of Lent, Evening Prayer, we give a course in the Minor Prophets. It is said that one reason why the American Church threw out the English Lessons from Septuagesima on was to get in the prophets instead of being confined to historical lessons in Lent. The object was good but the method was unnecessary and bad. To celebrate the deliverance on Easter from a trouble which had not come into existence, is not impressive. But by beginning with Genesis on the first Sunday in Advent and running different courses morning and evening, we are enabled to combine the two plans; and the two-year plan gives still greater variety.

On Ash Wednesday, the first lesson in the morning completes the story of Joseph, ending with the note of faith and hope, "God will surely visit you," and teaching the lesson of forgiveness, while the New Testament explains what true penitence is, in line with the collect. In the evening, the excellent Prayer Book selection, Jonah's effective plea to Nineveh for repentance, is retained and coupled with our Lord's teaching on forgiveness and its conditions. The accustomed Isaiah 58 and Luke 15 will be found in the second year.

NOTE.—It should have been mentioned above that the Old Testament alternate for Sunday morning is used because of its bearing on a subject that has come to be associated in our minds with Quinquagesima, viz., care for the ministry. Deut. 14, 28-29, would not be a bad text for a sermon on the Pension Fund. In reply to a correspondent who objects to

(Continued on page 524)



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

HERE is the latest letter from Bianca of Venice, now sixteen, known to many of you as my little goddaughter. It is a pleasure to share it with you:

"MILAN, November, 30, 1916.
"MY MOST ILLUSTRIOUS AND REVERED GODFATHER:

"We have been without work on account of the closing up of the factory in which Ilda and I were employed. In fact the firm, owned and managed by Germans, was closed by order of our government. This has thrown me and mine into the sufferings of poverty, forced to live on whatever my mother could make by working day and night in making clothes for the soldiers.

"With God's grace, two months after the closing, the factory in which Ilda and I had been employed over a year was reopened under new owners, we were taken in again for work, and can now provide ourselves at least with what is strictly necessary to live. Blessed be the Lord when He strikes us and blessed be He when He consoles us.

"Our brave army continues in its glorious march towards Victory which, with God's aid and with the coöperation of our great allies, we hope will be complete very soon. The old Hapsburger (Francis Joseph), the deadliest enemy of my race and the butcher of our martyrs, loaded with arms and crimes, has been called by God to justify himself for the torrents of innocent blood which he has caused to be shed. Beyond the tomb rancor, however just and sacred it may be, cannot survive and we pray that God use mercy on him.

"I thank you for your wish that our flag may soon float over the Italian soil which has remained only too long under foreign scorn. I thank you for myself and in the name of all those who feel love for this country.

"I am very glad that you have passed the summer vacation well, a vacation which, in addition to its being a well-earned rest, is also a salutary medicine to strengthen your body and spirit so that you may sustain with greater ease the work for the rest of the year.

"Here in Italy the everyday life is such as the historical moment permits. Everybody works; and behind the innumerable army of soldiers, who at the frontier offer their very breasts in defence of the country, another army of civilians prepares what is necessary to the needs of the army and of the nation. As to the existing conditions of living there is nothing to complain about. In Italy, thanks to the foresight of the government and to the frugality of the citizens, hunger is unknown. The prices of food have been raised though not very exaggeratedly. In short we do not lack here of the coefficients (means) needed to crush definitely our eternal enemy.

"Once more the *Gloria in Excelsis Deo* will be sung next Christmas amidst the roaring of artillery, the cries of the dying, and the sobs of the survivors. But may God grant, and we pray Him and may you also, kind Sir, pray Him, that the new year, which is about to be born, pass in history with the glorious name of 'Protector of Peace', a peace following the triumph of the ideals of the Quadruple Entente, ideals based on right and justice.

"I see that I have written somewhat too long, but when I write to my good and generous godfather time flies, the pen runs along lightly and would never stop.

"As regards our return to Venice: after the war it will be quite impossible. Since papa will no longer be able to support us, no other city better than Milan could offer us through honest work the means to live.

"Every day Ilda, my brother, and I pray the good God that the hope which you have given us may come true, that is, the hope of your coming to see us when the war is over. We undoubtedly love Venice, our beautiful and beloved Venice, but Milan, the city where all the abandoned ones find aid, bread, and comfort, is not less dear to us. In Venice, the sight of the sea made us gay, here we rejoice at the sight of the Alps and of the sea; two immense terminal points which the Omnipotent placed as boundaries of our country, those boundaries which Teutonic barbarity took away from us, and for the recovery of which our soldiers are fighting and will continue to fight till death.

"In my name, that of Ilda, and of the rest of the family, accept our best wishes for happiness for you and for all those dear to you, wishes dictated by our hearts as these holy days of Christmas and New Year's approach.

"Finally accept from me my most heartfelt regards and good wishes, mindful as I am of all the benefits granted by you to me, and my family, which I beg you to bless together with your

"Most obliged and most affectionate godchild,

"BIANCA."

A COUNTRY CORRESPONDENT of the *Jersey County Democrat* (Illinois) contributes this idyll of evangelism, which ought not to be lost—or ridiculed:

"We have been attending religious services conducted by some worthy gentlemen, Nomads as it were. Mr. W. E. Ballinger from the Kingdom, the one across the river, and Mr. Thos. Smith of Barnard, Missouri. He, however, don't have to be shown, both young men, migratory disciples of our Savior, who, like Arabs, pitched their tent on the Shephard lot and are nightly ministering to the spiritual wants of the first ward passersby, and all others so inclined. They both seem to be earnest Christian men, and onto their job. The music is furnished by the congregation, assisted by the silver-throated warblers of the nearby trees, the furnishings are simple, as their religion is earnest, no restraint, all quality, no style. Use mother earth's green carpet for a foot stool. No passing the hat, no ruffles, no frills, just simple piety, fresh from the mills. The services are more in harmony with nature and the subject, and in keeping with the worship of God than inside court house walls that are tainted with the echoes of criminal prosecutions, legal scraps, and divorce suits, besides, only a little tent cloth idly flapping between you and heaven. We sit on the porch of an evening and enjoy a Missouri cob while listening to the old, old story and familiar old tunes, it's like being lulled to slumber by the vibrations of an old-fashioned cradle on a puncheon floor with soul-stirring-songs by your mother, wafted on the soft spring breezes, and being a little lame, it's like the mountain being brought to Mohammed, comes very handy. The services, impressive and instructive or inoculated with the old-time religion, the kind our mothers used to make, and one leaves with a desire to go again and we bespeak for them a growing attendance."

IN A RECENT number of the *Christian Science Monitor*, I find a special article, giving some news from Abyssinia, to prove how truly this may be called a "world-war". Abyssinia is a Christian country; but the grandson of the late Emperor Menelik, Prince Lidj Je-assu, designated heir but not yet enthroned, last year became a Mohammedan, under German and Turkish influence, and planned secretly to begin a "holy war" against Christians and foreigners. One of the governors, suspecting this, secured conclusive evidence in the legations concerned; whereupon he called a council, displayed the documents, declared Lidj Je-assu deposed, and proclaimed his aunt Waizaro Zauditroo Queen and himself Regent. Civil war began at once; but as soon as the Christian soldiers in Lidj Je-assu's army learned what the issue was they all went over to the Regent. The Prince fled to one of the Mohammedan tribes, whence he sent his father, with a large force, against Addis Abeba. That army was routed and its leader captured. Other Mohammedan uprisings have been suppressed, and the Regent seems to have been everywhere victorious against the renegade and his Moslem allies. Order is reestablished, but with no vindictiveness against peaceful Mohammedans, African or Indian.

WILLIAM WATSON, in his new book of poems, *Retrogression*, claims justly that he follows "Nature's way", rather than the experiments in so-called *vers libre*, "ragged and jagged by intent", and apostrophizes Nature,

"Who never negligently yet
Fashioned an April violet,
Nor would forgive did June disclose
Unceremoniously the rose;
Who makes the toadstool in the grass
The carven ivory surpass. . . .
Who suffers us pure form to see
In a dead leaf's anatomy,
And, pondering long, where greenly sleep
The unravished secrets of the deep,
Bids the all-courted pearl express
Her final thoughts on flawlessness."

"THE FIRST PRIMITIVE CHURCH OF CHRIST, SCIENTIST", has lately been established in St. Louis, under the ministry of Leon Greenbaum, P.C.S. (There is a Pickwickian suggestion about that!) Electric fans were installed for the hot weather, to assist in realizing the nonexistence of weather.

LONDON NOTES

The Living Church News Bureau }
London, January 15, 1917 }

PREACHING recently in St. Michael's, Cornhill, one of the busiest and most famous streets in the old City of London, the rector (the Rev. John Ellison) referred to the bicentenary of the birth of the celebrated English poet, Thomas Gray, and to his birthplace in Cornhill.

Gray was born on December 26, 1716, at 41, Cornhill, immediately under the shadow of St. Michael's Church, in what was then a small milliner's shop kept by his mother and is now a part of the offices of the Union Discount Company of London. The rector expressed a hope that steps would be taken to place on the building some record of the fact that it was the birthplace of one whose great poem (the "Elegy") held so large a place in the heart of Great Britain and the United States.

The *Bookseller* states that the continuance of the War has considerably lessened the number of books published during the past twelve months. The total of the detailed lists shows a diminution of 1,580 issues from last year's figures.

A table, giving a comparison of the number of books published in the last five years, shows the following number under the classification of Religion and Theology, second only to fiction in bulk of issues:

| | | | | |
|------|------|-------|------|------|
| 1912 | 1913 | 1914 | 1915 | 1916 |
| 934 | 893 | 1,020 | 751 | 658 |

The London correspondent of the *Yorkshire Post* (Leeds) has a note on the attitude of some members of the Church of England Temperance Society, in consequence of the recent majority decision of the council in favor of State purchase of the liquor trade.

He writes that the "split" in the council, and what it might lead to, is the subject of considerable comment in circles interested in the matter. He is informed that, in addition to the Bishop of Croydon, chairman, the Dean of Hereford, a vice-chairman, and Sir Earnest Tritton, one of the treasurers, have also resigned. There is, however, he adds, a strong feeling that at the next meeting of the council in May it may be possible to announce that these resignations have been withdrawn, as a result of further consideration of the position.

A curious romance (says the *Architect*) in connection with a Carlisle public house is disclosed by the action of the Liquor Control Board. In the center of the city there exists an interesting small bar, known as the Baronial Hall, which is fitted out in oak panelling with oak seats arranged in the fashion of pews, and with stained glass windows.

The oak, with its beautiful carving, came originally from St. Mary's Church, where Sir Walter Scott was married, and which originally formed part of the property of Carlisle Cathedral. The Control Board have now decided to make a free gift of the oak to the Dean and chapter, on the understanding that it is replaced in the Cathedral.

It is understood that the Rev. C. E. Lambert, principal of the Clergy Training School at Cambridge, has been appointed to the vicariate of All Hallows, Barking, E. C., in succession to Canon Robinson of Canterbury.

This is the famous old church near London Tower, and where, when Canon Mason became the vicar more than thirty years ago, Archbishop Benson founded a College of Mission Priests, whose services might be given in the work of missions and retreats throughout the country. Dr. Robinson maintained and developed the work of the college, and it is believed that the new vicar will continue it with success.

J. G. HALL.

THE REPRESENTATION OF THE WHOLE CHURCH

By ROBERT H. GARDINER

MORE and more dioceses and parishes are putting upon women the duty of taking their full share in the corporate activity of the Church as displayed in parishes and vestries and diocesan councils. It was proposed at the last General Convention, and doubtless the proposal will be renewed in the next, to give voice to this increasing recognition of the value of women's work in the Church by making them eligible as deputies to the governing body of the national Church. The matter unfortu-

nately came up first in the House of Bishops, where the debate was behind closed doors, and so we do not know what considerations were advanced on either side. The majority in that House, however, was so decided, and the question came up so late in the session in the House of Deputies, that it did not seem wise to bring the matter up for debate there, though the proposed amendment for proportional representation offered a logical opportunity to raise the question in such a way as not to go directly counter to the vote of the Bishops. For if there be any fairness and need for proportional representation, the principle surely applies to women, who number more than half the Church and who sustain already more than their share of its organized activities.

But it is a more difficult reform to establish than proportional representation, as that term is ordinarily used, for the larger dioceses can and should secure, by division, the representation to which their numbers and good works entitle them, and the General Convention will ratify the action as a matter of course. Yet though the women have a deep interest in the question of the ratification of such a division, as increasing the efficiency of the Church, they have no opportunity to decide it. In this matter, as in others, we must come to recognize that women, as well as men, are members of the Church, which is the Body of Christ, and that so long as the organized Church acts only through men it only represents one section of its membership, and its action is defective and one sided. It will not be brought to the full recognition of its duty and responsibility till its action is made complete by the representation of all its members.

The question, however, is a deeper one than mere representation. It is the need of the Church that should be considered. Until comparatively recently, conventions, general and diocesan, were largely occupied with tinkering canons and with formal action on formal reports. Largely through the impetus of the devotion and singlemindedness of women, the missionary and social activities of the Church have been recognized, and more and more time is given to their consideration. If the Church is to do its duty in uplifting the moral and spiritual life of the nation, it must avail itself of the intelligence and the earnestness of the women, to whom the moral and spiritual life is intensely real, and to whom the Church leaves, for all practical purposes, so large a share of its functions. To the women is left, almost wholly, the education of children in the home and in the Sunday school. To them is largely due the increasing interest in social and industrial questions. They are at least as much concerned as men in the sanctity of the family life and the restriction of divorce. They can understand better than men the need of deaconesses or other women workers and their limitations and opportunities. But men have arrogated to themselves the sole decision of these and other similar questions. Men are still confident that they understand better than women the nature of woman and the ideal that God means her to fulfil.

The Church needs, for complete and efficient action, the full and responsible assistance of women, and it can only gain it by putting upon them the responsibility of their membership in the Church. If the General Convention can have an infusion of the idealism of woman, of her swift intuition of righteousness, of her readiness to spend herself to the utmost, we may be confident that the bounds of the Kingdom will be greatly enlarged.

MISSIONARY BULLETIN FOR FEBRUARY

TO February 1st, 1916 and 1917, the receipts on the Apportionment have been:

| | 1916 | 1917 |
|----------------------------|--------------|--------------|
| From parishes | \$152,557.06 | \$146,251.17 |
| From individuals | 25,633.27 | 16,633.49 |
| From Sunday schools | 4,324.06 | 3,712.67 |
| From Woman's Auxillary .. | 23,177.78 | 22,594.79 |
| From Junior Auxillary | 1,345.01 | 694.48 |
| Decrease February 1, 1917 | | 17,150.58 |
| | <hr/> | <hr/> |
| | \$207,037.18 | \$207,037.18 |

It will be remembered that the receipts for 1917 here recorded are for four months, while those for 1916 are for five months. In January last there was a decrease of \$27,000. By February 1st, this decrease was reduced by \$10,000 to \$17,000, as shown above. Now that we have arrived at the time of the year when parish gifts are largely received, we are very hopeful that the report for March will show an increase instead of a decrease. But every one must be mindful of the need, when all will be well. Please do not forget that \$130,000 each month has to be paid out.

GEORGE GORDON KING, Treasurer.

A Lenten Pastoral

SIN AND SUFFERING, OR DIFFERENT ASPECTS OF OUR LORD'S PASSION

My dear Friends:



WE begin Lent with the thought of Sin, our sins, about which we are bidden to examine ourselves and to humble ourselves before God, which we are to set ourselves earnestly to fight against. We end Lent with the solemn commemoration of our Lord's Sufferings, His Agony and Bloody Sweat, His Cross and Passion, His precious Death and Burial. I desire in my Pastoral Letter for this Lent to put before you some thoughts on the connexion between Sin and Suffering, which may help to explain the meaning of our Lord's Passion, and at the same time be applicable to our own experience. And while I hope the Letter may be read publicly in each congregation, I am printing it in order that more people may have the opportunity of keeping it, and going over it by themselves thoughtfully and prayerfully. Three thoughts particularly I want to suggest. Christ died *by* sin, and *for* sin, and *to* sin.

1. Sin is the chief cause of Suffering—our own sins and others'. Sin is the violation in one form or another of the law of right living. It is "lawlessness", St. John says,¹ disregard of God's law of truth and honor, of purity and love. Think how much suffering can be directly traced to sins of self-indulgence, of unkindness, of falsehood. Broken hearts, broken homes, broken fortunes, broken health are due to selfishness, cruelty, neglect, dishonesty, vice. Oftentimes the suffering falls on the innocent as well as on the guilty.

Our Lord Jesus Christ gives us an illustration in His own person of the effects of sin. He exposed Himself to the hatred, the envy, the violence, the cowardice, the treachery of men. In the story of His Passion we see to what lengths these sins may go, what their consequences may be. What sin does to man is illustrated in its effect upon the Son of man, the Representative and Leader of the race. And what sin did to Christ, the Son of God in our nature, is a figure of the attitude of sin to God, of what it would do to Him. Sin ignores God and would get rid of Him from the world; sin insults God, denies His word, mocks at His commandments.

Christ then, we see, suffered *by* sins, at the hands of sin. We learn its evil from the ill treatment of Jesus in His Passion. And we must patiently and penitently bear our share in the sufferings of a sinful world. Alas, we have ourselves contributed to its disorder.

2. Christ suffered *for* sins, for the sins of the world and for our sins. As the Representative of man He mourned over the sins of men and women which so sadly disgraced their nature and disordered their lives, and so grievously offended God, His Father and theirs. To show His love for His Father, and for all for which God stands, truth and goodness, He was ready to suffer rather than offend God or fail in perfect obedience to Him. Men and women had chosen pleasure, riches, honor in preference to God; Christ would endure pain and poverty and shame to prove His love for God and goodness. In this way He offers *reparation* for our sins, for the sins of the whole world. And in our poor way we must, after His example and along with Him, be ready and glad to prove our sorrow for the sins, our own and others, by which God is offended, in bearing some pain and shame for His sake. This is a part of that "Godly sorrow" of which St. Paul writes: "What carefulness it wrought in you, what clearing of yourselves, what indignation, what zeal, what revenge!"²

3. Christ suffered and died at the hands of sin; Christ suffered and died for sin, offering reparation and satisfaction for sin's offence to God. And He died *to* sin, suffering in struggling to free our nature *from* its entanglements and bondage. In a sinful and disordered world it is difficult to serve God, to be true and pure and loving. The force of custom in society and of habits in ourselves is a barrier in our way. We have to break through at the cost of painful struggle, perhaps of loss or ridicule. That is what St. Paul speaks of as dying *to* or *from* the world or our lower self or sin, in order that we may more truly live to God and in holiness.³ This is what Christ did perfectly, and enables us more and more to do after His example. He broke away from, renounced, died to (the words all express the same thought) the world, everything that could come between man and God, holding man down from his true life and service. On the cross of poverty and suffering and humiliation Jesus reigns. In His perfect obedience to God He triumphs over the lust of the flesh, the lust of the eyes, and the pride of life.⁴ By His victorious struggle He delivers, frees, redeems us (again these words mean the same). As our Captain and Leader He has broken through the ranks of the enemy, and He calls on us to follow where He has led the way, and gives us power to break from *our* temptations and die to *our* sins.⁵

This is what we commemorate in Passiontide and on Good Friday. This is His victorious death that we show forth and boast of in the Sacrament of His Body and Blood. We call forth the power of His triumph in our Communion, that He who has conquered *for* us may conquer *in* us.⁶ Along with Him we offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice to God.⁷

These are but simple suggestions on a vast subject; but I beg you, my dear people, to think them over, and to have them in mind as you read the story of our Lord's Passion in the Gospels, and St. Peter's first Epistle, and the middle part, chapters 6 to 8, of the Epistle to the Romans. Along with such reading say the Collects for Easter Even and the Second Sunday after Easter, and the short prayer: "O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord."

Your servant for His sake,

ARTHUR C. A. HALL,
Bishop of Vermont.

¹ 1 John iii. 4.
² 2 Cor. vii. 11.

³ Rom. vi. 4, 6, 11.
⁴ 1 John ii. 16, Phil. ii. 8.

⁵ Gen. iii. 15, Heb. ii. 10, v. 8, 9.
⁶ 1 Cor. xi. 26.

⁷ Rom. xii. 1.

How May We Make Lent More Useful to Our People?

A Paper Read before the Archdeaconry of Jersey City, N. J., January 23, 1917

By the Rev. GILBERT L. PENNOCK

IN the question it is implied and assumed that Lent is pretty largely under control of the clergymen in charge of congregations. They may make it useful to their people, or they may so manage it that it shall be of little or no use to the people. The question leaves out of consideration the part the people are themselves to play, the reaction they make to Lent, the use they make of it. Obviously, the best will and intention, the most careful and thorough-going preparation that the clergyman can make, will not in and of themselves be sufficient to insure a Lent useful to his people. The clergyman can expect only to sow the seed, not to grow the grain and to harvest it. I have thought it well to point out this consideration before making whatever suggestions I have to make, in order that you might realize that neither I nor anyone else can give any infallible directions for a good Lent. At best what we as clergy do is a preliminary and preparatory work and we must trust God for results and harvest.

Immediately we put the matter in that form, there emerges the question, What after all is the result we desire? What in our minds would constitute a useful Lent? And I daresay many answers might be given to that question by the clergy. For one, a Lent in which his people observed the season correctly from the point of view of obedience to ecclesiastical precedents would be a useful and well-spent Lent. Another would count that as a good Lent in which his people had received and imbibed considerable instruction upon points of the Church's history, ways, and teachings. The aim of the one would be conformity, of the other, instruction; though it might easily happen that in attempting to reach these aims the two would make use of means largely identical.

If you will look up the history of Lent in any reference work, the *Encyclopaedia Britannica*, the *Dictionary of Christian Antiquities*, a work on Christian Institutions, you will find that in its origin and for by far the greater part of its history Lent has been thought of primarily as a fast with more frequent church services than usual. This has been the constant in the midst of many variations. But surely in its origin and all through its history in the thought of sincere and earnest men the fast and the services have not been Lent: they have been simply the means for the securing of a deeper purpose. It is true that all the legislation of Church councils and synods has had to do with the outward observance and its forms; but what legislation has not had to do with externals. That is why legislation, whether political or ecclesiastical, means so little to most men and is by them so lightly disregarded. Legislators always attach a supreme importance to what they are doing; the mass of men are likely to be a little amused by the seriousness, the pedantry, the pompousness, of their law-makers. The true history of Lent is to be found not in the laws and rules and regulations of the legislative bodies of the Church, but in the hearts and lives of sincere and earnest Christian people who in all the centuries have used it as a means to an end. For that reason I am not concerned with matters of the outward form. It is true that for some persons the outward form is of value in the securing of the aim and purpose; and that is of course the reason why the Church has given so much attention to the outward form. But my feeling is that the Church has placed an exaggerated emphasis on this. Personally, I have never been convinced even that fasting was indispensable to Lent. What I desire is to see the real value of Lent conserved, leaving the outward form of observance to individual conscience.

What, then, is the inner value? Here we come to a divergence of two types of thought, or at least of two modes of practice. The one sees the real value of Lent as a time for clearer thought, the other sees it as a time for warmer love. One man will place the emphasis upon instruction, the other upon inspiration. But on this at least I think we should all agree, that we think of Lent as a time for clearer realization and better practice of the Christian religion. If the Christian religion means primarily Churchmanship, upon that he will place the emphasis during Lent; if it is to you primarily a system of thought and doctrine, you will aim at a better understanding of the system; if it is primarily personal piety, that is what you will seek to develop; if it is chiefly social service and justice, that will form the point of your attack during Lent.

My first plea, then, would be that each clergyman carefully think out the answer to the question, Just what do I want my people to get this Lent? What, if they obtained it, would I consider had made it a profitable period for them? I do not think any man ought to plan a Lent for his people without coming to a clear answer to that question.

It sounds commonplace enough. But do we really do it? I get the impression that sometimes we clergymen come to Lent without any clear idea of what we are going to try to accomplish. We live from hand to mouth, we snatch eagerly at some scheme of services or some course of addresses which we hope will attract people to our churches and keep them interested. We count it a good Lent if we have well-attended services and favorable comments from our people. I know, of course, that not a man of us does not make in the course of each and every Lenten address an appeal to spiritual things, but honesty compels me to say that many of these appeals are so loosely connected with the subject-matter of the address or the course that they have little effect. It is not enough to have well-attended services. That may show only that you are a good entertainer. It may be that the people are coming because "in the day of their fast they find pleasure". Between a lifeless formalism and a catchy entertainingness many a Lent has fallen into the pit of uselessness.

It is true that no man can measure the effect of his efforts for the spiritual enrichment of the lives of his people. Only God can tell what or how much fruit the seed we sow is to bear. But that does not release us from the responsibility of sowing the very best seed we can. What is the seed we are sowing? Dry chaff of teaching and preaching threshed over many a time before? Tares of Church controversies? Shrivelled wheat gleaned from the history of the Church? Or is it the good, full word of God, rich in vitalizing power and capable when warmed by God's sun and watered by His rain of bringing forth abundant harvest?

And that brings me to my second consideration: We as clergymen cannot hope to make Lent useful to our people unless we will prepare ourselves to make it useful. I suppose the only test we can apply, since our own souls are the only ones we can look into, is this: Am I making this Lent useful to myself? Now I am frank to say that as I look back in memory upon the Lent of last year I cannot see where it was of any special use to me. I doubt if it was of any special use, so far as my efforts are concerned, to my people. If it was of use to them, it was because of what they put into it themselves, not because of what I gave them. When I ask myself the reason, I have to answer in shame that it was because I had not prepared myself as I ought for making it useful. If Lent is to be made useful to my people, I must make ready to make it useful before it begins. The rector's Lent must begin a good while before Ash Wednesday. He is going to call his people to try to reach higher levels, he is going to ask them to have themselves more in control, he is going to ask them to love Christ more, he is going to demand that they live the Christian life more fully, doing justice, loving their neighbors, fighting against sin both in their own lives and in the world outside. How can he do all this unless he is making an effort himself along the same lines? He must be able to say to his people, "Come!", not "Go!" That means that he must be going when he asks his people to come, and that means that he must already have made enough of a start that his people can see that there is a way for them to travel. True, that ought always to be the case. But if Lent is to have any meaning it must be this, that it is a time for special effort. No man has a right to call his people to special effort unless he is willing to make a special effort himself. If he has been traveling three paces ahead of his people, he must somehow get to a point six paces ahead, then ask his people to make a similar advance. I think that one great reason why Lent has not seemed as useful as we should like to have it is that people have discounted our appeals. We plead with them to be different and better during Lent, but they have not observed that we who plead have changed very much: why then should they be so different? We appeal to them for spiritual tension, but we ourselves, except for the tension caused by our more numerous services, are still more or less slack.

In part Lent is a time of retirement. The clergyman must

retire *before* Lent if he is to persuade his people to retire *during* Lent. I know many will not agree with me, but I feel strongly that we as a body of clergymen ought to have a period of spiritual Communion a week or so before Lent begins. It would put things in the right perspective for us and help us to formulate our aims more clearly. Whether we have anything of this particular kind or not, try to make some spiritual preparation. Keep your own quiet day, even though it be alone. I wonder if it would not be a good plan to gather a little group of your people for a quiet hour if not for a quiet day? Hold a conference with them and ask them to help you spiritually in your Lent. Make it, as indeed it must be, a mutual thing. You are trying to help them religiously; ask them to help you.

In that connection let me say a word as to what our people expect of us. One of the men in my congregation a few days ago expressed himself frankly at my request on the subject of preaching. I had asked him if he knew of any reason why the congregations at our Sunday services should be so much smaller this year than last, and if the people did not come because they did not like my preaching. He said that he was always interested, but that there was not enough in it which a man could take with him and make use of in the fight a man makes in the cruel competition of present day business life to keep any hold on his Christian religion. He was not interested in the doctrines and teachings of the Church or in the history and activities of the Church of themselves. He referred to a series of three Sunday evening sermons I had given before the General Convention met on some of the issues and questions which would come before it, although that was a series in which all the people seemed greatly interested. He said that that was not what a man wanted when he came to church. What he wanted was some assurance of God and some direction as to how he was to live and act in an unchristian business environment. Now it is true that some of the other men at the little gathering disagreed with him and defended the preaching he had condemned. But I believe that he was right and they wrong. What he says is what we ought to preach about. Now what minister can tell what to preach about in answer to such questions without preparing himself by a knowledge both of what the problems are that confront his people, and by such a grasp of the principles of his Master and such a fulness of His spirit that he can be sure of giving the advice that his Master would have given them, had they come to Him to ask what He would have them do?

In our services during Lent and in our Lenten addresses and sermons, even more than at other times, we shall strive to get back to the great fundamentals. We of the clergy take for granted a knowledge and grasp of those fundamentals. We have taken too literally the words of the writer of the Epistle to the Hebrews about "leaving the principles of the doctrine of Christ . . . not laying again the foundation". I am constantly surprised—perhaps you have been also—at having some member of my congregation come to me with some question or making some remark that showed that some thing I had been taking entirely for granted had not yet been learned or appropriated by that person. We do have to go back again and again to the foundations and principles, and Lent is to my mind the best time of the year to do it. We of the clergy are tempted to over-elaboration and over-refinement—a temptation that assails us in many forms: in our thought, in our services, in our conception and teaching of the Christian religion. I am firmly convinced that this makes for a feeling of unreality among our people. The Christian religion tricked out in all the finery of thought and doctrine and ceremonial ceases to be a living thing to our people. It is like one of those poor tawdry images of the Madonna and Child decked with embroidered robes and many jewels which are born about in Latin countries on festival days, with just about as much power to save and guide men in the midst of real life. We have examined the teaching of Christ as through a microscope: I would that we might this Lent at least view it through a telescope reversed, that we might see the things that stand out at a distant view. Try to think of presenting the Christian religion to your people as you would try to present it to a Chinaman or a "poor white" mountaineer; you would not understand the Chinaman's language well enough to elaborate greatly; the mountaineer would not grasp all your refinements. And after all, as "Billy" Sunday is quoted in to-day's paper, people are simply folks whether they live on Broadway or Fifth avenue, or in a log cabin on the mountainside. I do not believe that this is a time—when the world is in the agony of the Great War and men's hearts are failing them and the Christian religion seems to be losing its hold on so many men—I do not believe that it is a time for presenting the minutiae of the Christian religion

and quarreling about minor matters. Above all, do not preach the Church, and put the Church between men and Christ. I would that I might have power to put a ban upon all *church* teaching and compel the ministers of all churches to preach the great essentials of the spiritual and moral and social teachings of Christ; I would guarantee church unity in fifty years.

As I would avoid over-elaboration in preaching, so I would avoid also too many services. No man can be at his best and give to his people something which will really be useful to them every day in the week, and for six weeks; and this is what some of our clergy try to do. I believe that one reason why we fail to make religion a real and vital thing to our people is that we spread ourselves out too thin. Let me say this much in answer to the possible objection that even if our spoken word does not reach and help people the service will. I find that it takes as much expenditure of spiritual and nervous energy to make a Prayer Book service reach and help people as it does to preach a sermon that helps them. I am not at all sure but that many of our Lenten services have done harm to our people rather than good, because they have been pure pieces of formalism. They have made God and religion seem less, rather than more real to our people. I should rather have one service a week during Lent which touched the people with a live coal from the altar of God than have six which at best made them lukewarm. A man must see God in order to make his people see Him.

A practical suggestion may not be out of place. If you would know whether or not your Lent is proving useful to your people, pick out some one person, preferably one of the humbler and less attractive of your congregation. Make up your mind in just what way you would like to help that person during Lent and to make Lent useful to him. Then plan such a Lent as will help that particular person in those particular ways. Watch and see if Lent proves useful to him. If it does, I believe it will prove useful to other persons as well.

THE LATEST

DEATH OF BISHOP OF ATLANTA

A TELEGRAM from Atlanta states that the Rt. Rev. Cleland Kinloch Nelson died suddenly at 10:30 on Tuesday evening, February 13th.

Bishop Nelson was consecrated Bishop of Georgia in 1892, and became Bishop of Atlanta at the division of his diocese in 1907.

GOD LOVES

God loves the honest labor of men's hands,
The toil by which the world is clothed and fed,
The sweat in which the workers win the bread
That feeds the hunger of a hundred lands!

And God loves too the labor of the brain,
The ceaseless thought of those whose constant care
Is still to give men lighter loads to bear,
And ease the shoulders of their weight of pain.

Nor loves He less the labor of the heart,
That brings the word of courage and of cheer:
The poet's song, the message of the seer,
That aid the soul to play a nobler part.

Alone the idleness God cannot love
That cries: "O soul, be merry. Take thine ease.
For life was given thee that thou might'st please
Thyself—not vainly strive for heights above!"

Therefore, my soul, make haste while still the sun
Throws its noon brightness over thy life's way;
Make haste to work, that at the close of day
The Master's praise may welcome thee: "Well done!"

JOHN H. YATES.

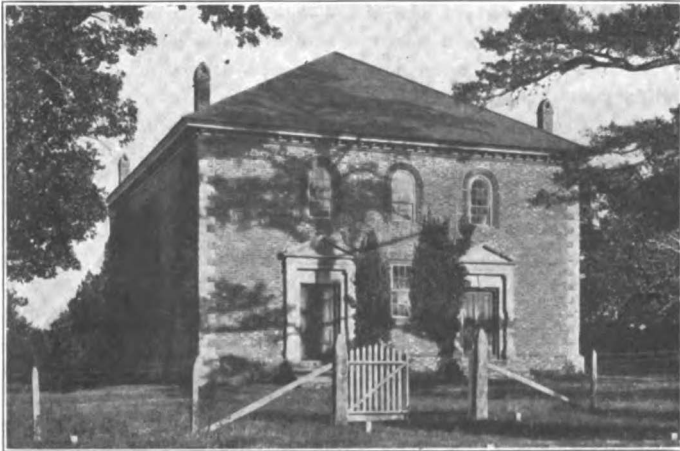
HAVE YOU ever thought of the hidden strength that is stored up in a mortal man? Is it not a pity that this unused power, in most instances, is not in evidence except in delirium tremens or in a raging fever? Then it often requires a number of men to hold the patient in check. The point we wish to make is, that this power is latent in everyone, and only requires some unusual excitement to call it forth. It is said that there is enough electric power in a drop of water to send a message around the world. We all know that we have powers of mind and heart that are slumbering within us, but if released they would accomplish great things for our day and generation. Why not bid them go forth in their full strength in valiant service to the Captain of Salvation?—*Reformed Church Messenger*.

George Washington's Churches

By ALFRED T. MARKS

QUAINT old "Pohick", the "home" church of George Washington, still stands, although the glory and circumstance of its early days have long departed.

Pohick Church is situated about three miles west of the Potomac River, six miles south of Mount Vernon, and about twenty-six miles south of Washington. In George Washington's day it was the center of an extensive neighborhood, settled



OLD "POHICK" CHURCH, NEAR MOUNT VERNON

by wealthy planters, whose broad acres separated them widely from each other, and who, therefore, thought little of a drive of half a dozen miles, more or less, to church; for in that day the old Virginia families retained their stalwart English custom of regular attendance at public worship.

George Washington was closely identified with three churches in Virginia, and in each of these he held the position of vestryman. One of these is Christ Church, in the town of Alexandria; another is Falls Church, in the village of the same name (about six miles southwest of Washington, in Fairfax county); the third is old Pohick Church in Mount Vernon parish, so called for Pohick Creek, a small stream flowing close by.

Pohick was the "home" church of Washington, and the church, to which he was most closely allied, serving as warden and vestryman in it for twenty-two years, and during that time contributing generously to its support.

At Christ Church, in Alexandria, he was a frequent attendant, as business often called him to that place (which was his postoffice, voting and market place) for considerable periods; and especially was this true after the Revolutionary War, when Pohick Church, which suffered severely from the ravages of war, was frequently closed for repairs or without a rector.

With Falls Church Washington had a somewhat slighter connection and for a shorter period; but it is on record that he contributed more than half the funds to build it, and acted as one of its vestrymen.

Much of our colonial and revolutionary history centers about these old Virginia churches, and an examination of the records shows that in them was fostered, in great measure, the sentiment which later became evident in the overthrow of England's rule in America and the independence of the colonies.

A member of the English parliament, who in 1774 visited the Washingtons, Masons, and Marshalls of Virginia, gave in

his diary a picturesque description of attending a service at Pohick Church. He says: "The ladies drove to church in coaches and four, with bright-liveried coachmen and outriders; the gentlemen went on horseback." The gay dresses and liveries and the loud vociferations of the gentlemen, calling on their negro lackeys, reminded him more of a fox hunt than of a church congregation. He adds, however, that quiet and the utmost reverence were observed at the service in the church.

Pohick Church was built on the site of an older frame structure in 1773, after plans made by George Washington himself, its construction being carried on under the direction of a committee of which he was the chairman, and of which George Mason of Gunston Hall (author of the "Virginia Bill of Rights") and George William Fairfax were members. Washington also designed the interior arrangement of the church, and the plans, in his own handwriting, are to-day among the most cherished of the archives at Mount Vernon. By them we see that no space whatever was given to vestibule or robing room, such conveniences in the Episcopal churches of those days evidently being considered superfluous. The high "wine-glass" pulpit stood in the center of the north wall, the Communion table at the east end, while opposite to it, between the two west doors, stood the substantial font of native gray granite that is to-day in use in the sacred edifice. The plan shows, also, the assignment of pews, and we note the class lines which in those colonial days marked distinction in church as well as in society. The church was divided into two distinct sections, a broad aisle from front door to pulpit marking the division between upper and lower classes. The two center front seats were allotted to George Washington and George William Fairfax, and those immediately behind to Lund Washington and Alexander Henderson, respectively. Two side pews along the wall were assigned to the rather extensive family of George Mason; on the opposite side the pews were set apart for Captain Daniel McCarthy and Martin Cockburn.

"Old Pohick" must have been handsomely equipped in its day, for the old records show that George Washington supplied the large amount of gold leaf for the interior decorations, and that he sent to England for an appropriate set of books for use in the church. The massive Communion service from which George and Martha Washington many times knelt side by side to receive the Sacrament of the Church is to-day in existence and in use in the church.

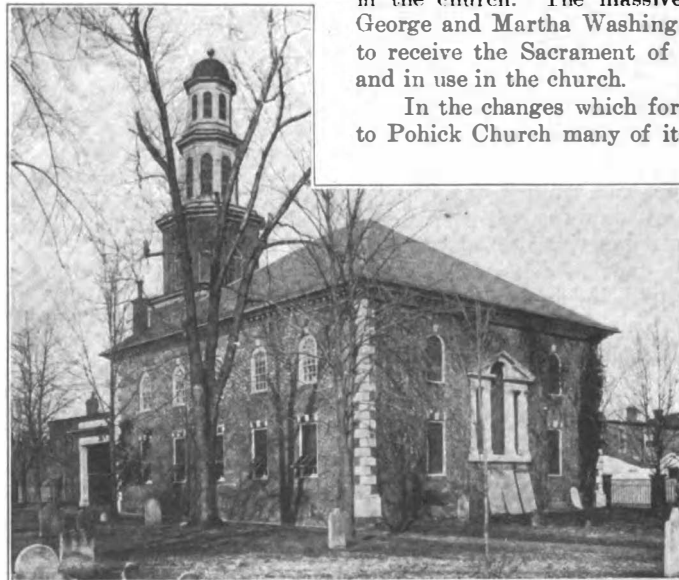
In the changes which fortune and misfortune have brought to Pohick Church many of its records and relics were scattered far. About twenty-five years ago there was reawakening in the story and the troubles of the old church, and records and fragments of records were recovered in curious ways and places.

The first pastor of Pohick, so far as known, was the Rev. Charles Green. He filled, in addition to this office, that of family physician to the Washingtons at Mount Vernon. Mr. Green was pastor at Pohick in 1765, and had been for a number of years. His successor was the Rev. Lee Massey, of whom Bishop Meade said: "His sermons evince talent

and sound doctrine, but like most of that day, they want evangelical life and spirit, and would never rouse lost sinners to a sense of their condition. He was a man of great wit and humor, the indulgence of which was the fault of many of the clergy of that day."

The Rev. M. L. Weems followed Mr. Massey at Pohick. Next came the Rev. Charles O'Neill, who used to preach in a velvet suit which Washington, after having done with, gave to him.

Old Pohick is as staunch and firm on its foundations to-day

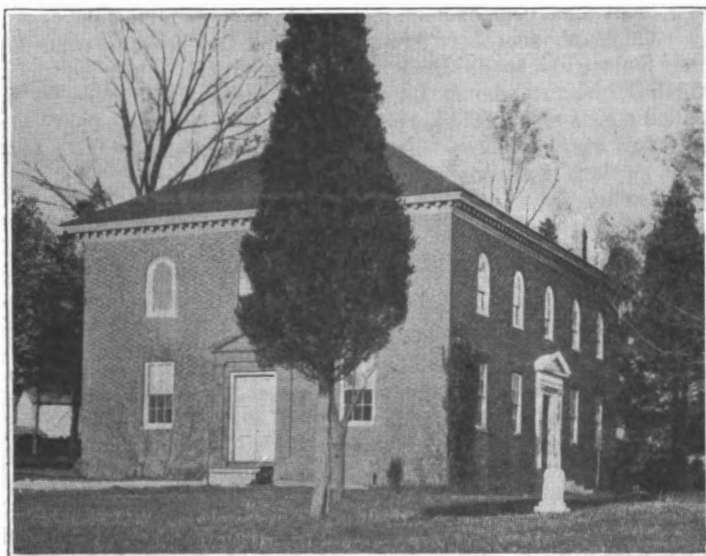


CHRIST CHURCH, ALEXANDRIA, VA.

as on the day it was erected, the present building having withstood the storm and stress of one hundred and forty-four years. But the wealth and high station of the Pohick neighborhood departed many years ago, and now it is settled by a race of hardy farmers and small truck planters.

Perhaps Christ Church, in Alexandria, is the best-known of Washington's churches. This church was likewise built in 1773. Here Washington was vestryman and adviser. The square pew on the left of the main aisle, occupied by Washington and his family, has been maintained exactly as it was in his day, and is left undisturbed, except that visitors to the church who desire to do so are permitted to sit in it. The Bible on the lectern is that originally used in the church, and that in the pulpit is one used by the Washingtons at Mount Vernon. The high pulpit is exactly the same as in Washington's day, the old sounding board having been reclaimed from an ancient lumber room and rehung over it. The original Communion table and font stand in the chancel, as do also the original chairs. The massive old chandeliers of brass, with crystal pendants, in which wax candles only are used, have also been restored to their places and are in use.

In Christ Church all the woodwork, pews, pulpit, and walls are white, with narrow bands of gold, in typical colonial effect.



THE OLD FALLS CHURCH, AT FALLS CHURCH,
FAIRFAX COUNTY, VA.

In the spacious churchyard was held the first public meeting of citizens of Alexandria to proclaim their adherence to the cause of independence, and George Washington was chairman of, and presided over, the meeting. At this meeting, through the stand he took for the independence of the colonies, Washington parted with his dear friends, the Fairfaxes, allied to him so closely by ties of marriage and friendship.

Falls Church, in Fairfax county, the third structure which claimed the interest of George Washington, and which was erected at his suggestion and largely with his financial assistance, is still standing, and about it has grown up the village of Falls Church, close by the famous falls of the Potomac River. In general lines this church largely follows the structural ideas embodied in the two other buildings with which Washington was so closely identified, and by which one is led to think that he had a hand in preparing the plans. In this church, also, George Washington was a vestryman.

FIFTY YEARS IN ST. ALBAN'S, HOLBORN*

HERE are some who may perhaps remember when the Rev. Edward Russell began his ministry at St. Alban's, Holborn. It will be fifty years this ensuing April since then, and Mr. Russell is now closing his official connection with the church and parish he has served so long and faithfully.

The history of St. Alban's is to a great extent the history of the Catholic Revival in England during that period, and none who have in any way been associated with St. Alban's and acquainted with the clergy connected with that church can doubt

* This is a letter sent out with the signatures of Lord Halifax, the Bishop of London, Canon E. E. Holmes, and Canon Scott Holland, and is here reprinted by request of Lady Isabel Somerset and the Suffragan Bishop of New York, Chaplain General of the Guild of St. Barnabas in America.

how great has been the influence which St. Alban's and its clergy have exercised in the course of that Revival. It has been an influence due not merely to the teaching given in that church, or to the services which attracted so much attention when, through the munificence of Lord Addington (then Mr. John Gellbrand Hubbard), the parish was constituted, the church built, and clergy forming its staff began their work, but very largely to the character of the men who in the first instance were responsible for and associated in that work, and whose own lives exhibited the results of their teaching in a way that appealed to all hearts.

They were men who, through evil and good report, indifferent to what the world might say or think of them, devoted themselves heart and soul in one long and continuous effort to bring the doctrine and practice of the Catholic Religion home to the hearts of the people of this country, and to make it for them a practical and living reality.

All who remember that past, while not unmindful of other names dear to us all, will recall the figures of Mr. Machonochie, Mr. Stanton, and Mr. Russell as they went up to celebrate the Holy Mysteries at the Altar of St. Alban's, and will thank God that in these latter days it has pleased Him to raise up in the Church of England such priests as those of whom Mr. Russell is now the only survivor.

The work which they did is now passing into the hands of others, and as we remember the old past, and recall the many associations that make that past so dear to us, we feel that something would be lacking on our part if no attempt were made to convey to Mr. Edward Russell, on the conclusion of his fifty years' service at St. Alban's, by means of some visible token, the expression of the love and gratitude felt for him by so many, both clergy and laity, throughout the length and breadth of the Church of England.

Mr. Russell, in more ways than it is possible to enumerate, has fostered and promoted the welfare both of the souls and bodies of the members of Christ's flock. The help that he has brought to the spiritual life of so many clergy, what he has been enabled to do for the general good of souls and for the efficient care and nursing of the sick, especially through the Guild of St. Barnabas for Nurses, of which he has been the Chaplain General for forty years, and which now numbers over five thousand members, is known to everyone who is at all acquainted with Mr. Russell's life, and none who have had that privilege can think anything too much to mark their affection for him, their gratitude for the work he has done for souls, and their sense of all that they owe him for the inspiration and support afforded by his life and example.

It has been suggested that the simplest way of giving effect to this desire will be for those who wish to take part in such an endeavor to send any contributions they may desire to make to the Rev. Canon Travers, 9 Dartmouth street, Westminster, S. W., who will be ready to receive and acknowledge them; and that after April, which will complete the fifty years of his ministry at St. Alban's, for which no pecuniary remuneration has ever been taken, Mr. Russell should be asked to accept the sum collected, and to use it in whatever way he may select as most agreeable to himself, and, as such, most in accordance with the intention and wishes of the donors.

QUO VADIS ?

"Oh, whither through the falling gloom,
Dear Wanderer, goest Thou,
Still bearing on the Cross of doom,
The thorn crown on Thy brow?"

"To-morrow on the battle field
I Calvary find afresh.
My gaping wounds more blood shall yield
And torn shall be My flesh.

"When bursts the shrieking shrapnel shell
'Mid mangled limbs and gore,
Again the mighty hordes of Hell
Wage on Me conflict sore.

"When weltering in his red, warm blood,
The peasant soldier dies,
Once more upon the awful Rood
My anguished spirit cries.

"And when each woman o'er her loss
Sheds bitter tears in vain,
Then, too, beside Golgotha's Cross
Mild Mary weeps again."

L. J. O.

IN APPRECIATION OF DR. BARRY

BY THE RT. REV. WILLIAM WALTER WEBB, D.D.

Bishop of Milwaukee

Extract from a Sermon delivered at the Church of St. Mary the Virgin, New York, on the occasion of the Thirtieth Anniversary of the Ordination of the Rev. J. G. H. Barry, D.D., to the Priesthood, on the Feast of the Purification.

AFTER treating of the Feast as the Feast of Lights, and drawing the lesson of the Light of the World shining through the Gentiles and through all Christians, Bishop Webb said:

"I am here to-day because your rector asked me to come and keep his thirtieth anniversary with him and to preach to his people. He asked me because our friendship goes back of even those thirty years of which we are keeping the anniversary. As students we were in the seminary together, and even in those days, now so long ago, there was the same love of study and of careful and exact thought for which he is known throughout the Church to-day. Had any one prophesied that he would be rector of one of the great metropolitan churches of the country, and that I would be preaching at his thirtieth anniversary, as a bishop, no one would have believed them.

"In those days men of our type of Churchmanship were looked upon askance. Our opinions have changed very little, if at all. I hope we have both learned wisdom and gained by experience. But the great bulk of the members of the Church, and especially the clergy, have changed mightily. Your rector is asked to preach and give addresses and retreats where thirty years ago men of our Churchmanship would not have been tolerated for a moment. I went to the last General Convention dreading it, as I dread most conventions, and especially fearful of what might happen. Before it adjourned, I felt very differently. I realized as I never realized before how all that we care for, and had been teaching for years, had taken hold of the Church as a whole. A number of daily masses, attended by large congregations; enormous corporate communions, made by all the great societies and guilds of the Church; the reverence and devotion of vast congregations, crowding the Cathedral at St. Louis; conferences on the spiritual life, attended by scores of clergy and laymen, and given by bishops and priests that belonged to schools of thought in the Church who have been thought of in the past as caring for little else but destructive criticism and that which merely appealed to the intellect; meetings that hundreds attended, dealing with every form of Christian education and social service; the intense missionary enthusiasm, the quiet discussion of a revision of the Prayer Book, which should include prayers for the dead, in not one but many forms; a revised calendar with a long list of saints, including St. Francis of Assisi; a Proper of the Mass for funerals and marriages; special prefaces; the *Benedictus* and *Agnus*; rubrics, providing for reservation of the Blessed Sacrament; the insistence by both houses that Unction should be considered, with the hopes of its restoration. One wondered that it could be the same body that had condemned de Koven and passed the canon forbidding a ritual which is the ordinary usage of most parishes to-day.

"Your rector has had no small share in the teaching and writing which has brought all this to pass in the providence of God. For years he taught men who have themselves gone out to teach; the devoted body of clergy who are working here in this parish were all taught by him in one seminary or another. In the Middle West, where my lot has been cast, there are scores of clergy who would say that they owe much of their conception of the Catholic faith to his teaching.

"While he reaches here a large congregation Sunday after Sunday, the books that he has written are reaching not hundreds but thousands; many a young priest gets his inspiration from them. Letting his light shine upon men! He is holding up ideals of the spiritual life, he is putting the truths of the Catholic faith in so attractive and so clear a form, showing so evidently their bearing on modern thought and life, that people are accepting them almost against their will.

"In one of his books, *The Self Revelation of Our Lord*, is a passage, the beauty of which often appeals to me, for I have looked out of the same windows on the same scene again and again for many years. Within ten days I looked out over the scene, then covered with a mantle of snow. He is speaking of our Lord as the Light of the World—that Light to lighten the Gentiles that we are thinking of to-day; and he writes:

"It was my lot once to live where my windows looked out to the west. They opened upon a little lake, a lake that was a living

thing, changing its expression with each hour of the day—an opal set in a frame of green. Across the lake a wooded bank rose from the water. In the early mornings, as the light that heralds the sunrise came, the beauty of the lake and of the bank was new each moment. One could not see the sky where the sun was coming in the glory of the dawn-tints, or the flock of clouds that ushered in the day. But the light, as it touched the western bank, changed what had a moment before been a uniform stretch of dull, nameless color, into the endless variety of a living wood. Each tree and bush started out in all its individuality; there was the yellow of young willows, the silver green of the poplar, the emerald of the maple, the mauve and pink of young oak buds. Where one had distinguished only shadows moving in the darkness, there was all the variety of throbbing light. The light had come and revealed and glorified it.

"As the early sunlight makes this lake to be a thing of ever-changing beauty, so, through the gifts that God has given him, your rector has taught men to know and love the truth, to reflect in their lives and teaching some bright rays of that Light which is the Light of the World, to let their light shine before men that they may be lights of the world in their several generations. To many a soul, sitting in darkness and in the shadow of death, of sin or of unbelief, the light has shined through his teaching, preaching, and writing. To how many he has brought this light, no one will know until the thoughts of all hearts will be revealed. He has used the gifts that God has given him as few of us have used them.

"May our dear Lord grant that for many years to come he may be spared to do His work, to teach His truth, to show forth His light who is the Light of Light; and, when he is called hence, may Light perpetual shine upon him, together with all of us who have been helped and taught and shown the Light that lighteth every man that cometh into the world."

THE BAFFLED FIEND

BY ROLAND RINGWALT

(Translated from the German for THE LIVING CHURCH)

IN Bonn there lived a man who was a deep student of birds and had adorned all the walls of his house with stuffed specimens of the feathered world. His heart was saddened because he grew old and was so poor that he could not make any great journeys to enrich his collection with fowls of strange and distant lands. One day there stood boldly before him a man who wore the feather of a cock in his hat and, grinning friendly on him, said: "I will procure for thee for five years all the birds of the earth."

The man of Bonn knew at once with whom he had to deal. It was the devil. "And what service must I render to thee?" was his question.

"Not much," was Satan's reply. "I desire thy soul at the end of the five years. Merely subscribe this contract, and I will be thy servant."

"And wilt thou also name to me every bird?"

"Certainly."

"Doth that also stand in the contract?"

"Nay."

"Insert that, and then will I sign."

The devil did so, and the birds' friend subscribed with his own blood.

After the devil went away the man felt a little anxiety. Finally he thought: "The devil is stupid; and come time come counsel."

Soon did he forget his sorrow, for every day the devil brought him new birds, each more beautiful than the preceding, and named their names. The good man was overjoyed.

Nearer grew the end of the five years, and he thought of a trick whereby he could cheat Satan in the reckoning and deliver his soul. On the last day he took his youngest grandchild, a little fellow, dipped him in a cask full of syrup, then took he from his birds many feathers of all kinds and covered the poor youngster, thoroughly. The devil entered with a grin, and ordered the man to follow him.

"Immediately," replied the old sly-head, "but first tell me the name of this bird!"

The devil looked on this curious creature, walked around it, stared at it from all sides, scratched himself behind his ears, but the name did not occur to him.

"I must look it up in my book," he spake at last, "and if I find it before midnight thou must follow me."

He went and came not again.

CLINTON ROGERS WOODRUFF, EDITOR

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

THE FEDERATED COUNCIL AND INDUSTRIAL DEMOCRACY

THE report of the Commission on the Church and Social Service, presented at the St. Louis meeting of the Federal Council of Churches was concerned chiefly with social and industrial relations. It took its stand upon a platform of industrial democracy as the only platform upon which the principle of Christianity in labor and industry can be adequately expressed. It asserted that an industrial feudalism cannot exist in an industrial democracy. The development of Christianity in Church and State requires industrial peace, but there can be no peace in industry unless justice is realized and what justice is cannot be determined by a small minority, composed of those who own and control the industries of the country, but only by the common consent of all the elements concerned. If the teachings of Jesus mean political democracy they must mean also industrial democracy. The Church should clearly teach the principle of coöperative relations in industry to the fullest extent. This does not mean socialism, but it does mean the fullest and widest possible coöperative ownership and control of industry.

The report deals with such welfare conditions as unemployment, housing, recreation, commercialized vice, prison reform, the status of women in industry, child labor, infant mortality, a living wage, cost of living, dangerous trades, the evil results of the manufacture and sale of liquor, the unusual and unnecessary strains of life, and preventable diseases.

"The Church cannot prosper in a nation where anti-social conditions persist. A nation cannot become Christian in which 2 per cent. of the population owns 60 per cent. of the wealth. The supreme social function of the Church is said to be to educate the community in the fundamentally spiritual realities which underlie these movements of social progress, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the spiritual power which will make them effective."

Three well-known wealthy laymen discussed the report and approved it: A. A. Hyde of Wichita, A. A. Kimball of New York, and George Warren Brown of St. Louis. Mr. Brown is president of the Brown Shoe Company, and is a large employer of labor. He presented a resolution asking that the local church federations investigate industrial conditions in their cities and report their findings to the Commission on the Church and Social Service.

INSPIRATIONAL FUNCTIONS OF THE CHURCH

Touching the outstanding statements on Social Service put forth by the Council of Churches at St. Louis, the Chicago Herald makes this interesting comment:

"The opinions of the Church organization are obviously not the decrees of a ruling body. For the present moment they will be without tangible effects. But they are germinating contributions to the great mass of public opinion. If the commission believes these doctrines with enthusiasm and with continuity the consequences of its creed will in the future be conspicuous and far-reaching.

"A noteworthy aspect of the ecclesiastical report is to be found in its challenge to existing conditions. The Churchmen in convention express views which so short a time ago could be heard only in revolutionary gatherings. What else can the coöperative ownership of industry mean than a fundamental change in the fabric of business? Yet here we find sober, responsible men of property voicing these radical dogmas.

"The historian of to-morrow will probably pay great attention to Church reports of this variety. For they betoken power. The Churches with their millions have an influence which union labor has never mastered. They possess a power which is still a distant hope to socialists. Accordingly, he who wishes to understand the social future will do well to pay attention to the religious present. In a novel manner the pronouncements of preachers have become signs of the times."

Those who are disposed to cavil at the Church's maintaining social service commissions, and the like, will do well to ponder upon these words of a discriminating observer. We must never lose sight of the inspirational functions of the Church.

PROHIBITION AND CRIME AND VOTES FOR WOMEN

Spokane, Washington, is now under prohibition. The following figures sent me by the Rev. J. Neilson Barry were compiled on December 30, 1916, by the police clerk, and show a decrease in 1916 in the total number of arrests, especially under the headings of drunkenness, vagrancy, larceny, and robbery. The arrests by the police for the last two years are—

| | | |
|--------------------------|-------|-------|
| | 1915 | 1916 |
| Drunkenness | 2,082 | 837 |
| Disorderly conduct | 692 | 220 |
| Vagrancy | 1,578 | 423 |
| Assault | 90 | 49 |
| Burglary | 43 | 20 |
| Cruelty to animals | 10 | 12 |
| Forgery | 19 | 6 |
| Larceny | 324 | 98 |
| Grand larceny | 38 | 32 |
| Murder | 6 | 6 |
| Robbery | 20 | 9 |
| Totals | 4,962 | 1,712 |

In Mr. Barry's judgment this "shows the effect of prohibition where women vote."

THE DAYLIGHT-SAVING MOVEMENT

In an address before the American Association for the Advancement of Science President Marks of the borough of Manhattan pointed out that:

"The daylight-saving movement has a threefold purpose—saving in lighting bills, more time for recreation, and improved eyesight and general health betterment. The plan is very simple, namely, on May 1st in each year to turn all the clocks in the United States forward one hour in order that, during the summer months, we may spend one hour longer each day in the sunshine and sleep one hour longer in the dark. On October 1st, when the days are shorter, the plan is to turn the clocks back to normal time. Reports which we have received from Germany, Austria, and England have been entirely favorable, and it is almost certain that these countries will make this plan a permanent one during the summer months. I feel sure that the movement is one of the greatest steps ever advocated in this country for industrial efficiency and industrial preparedness."

CONSERVATION OF HEALTH FUNDS

HOW TO SPEND the dollars you have for public health activities, not how many dollars to spend, is the subject of a recent pamphlet on *Relative Values in Public Health Work*, by Franz Schneider, Jr., sanitarian of the Department of Surveys and Exhibits, Russell Sage Foundation. Given some 1,400,000 deaths annually in continental United States, of which one in four or even one in three is from preventable causes, the problem of the public health office is so to spend the city's health funds as to prevent these losses so far as is possible. The health officials must decide what parts of the losses are preventable, and must determine how the greatest return in prevention can be obtained with the money available. This is the problem of relative values in public health work.

The Search Light of Congress for November deals with the extremely interesting question as to who will control the next house of Congress, and discusses the various influences and problems involved. Those who are interested in federal legislation will find it to their interest to get in touch with the League (Woodward Bldg., Washington, D. C.) which publishes this interesting periodical.

THE JOINT COMMISSION on Social Service is preparing an essay competition for Church theological students. Prizes of \$200 have been provided by an anonymous friend of the commission.

COPIES of Dr. Lee K. Frankel's address on *More Fundamental Considerations in Health Insurance* can be had at No. 1 Madison avenue, New York City.



CORRESPONDENCE

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

TROUBLES OF REVISERS

To the Editor of *The Living Church*:

YOUR correspondents, Messrs. Sharp and Hartzell, call attention to the fact that the *Benedictus qui venit* is an integral part of the *Sanctus* in the Communion Offices of the Presbyterian, Reformed, and Lutheran Churches. They argue that, if its appearance in that place is not suggestive of special doctrine in those services, it is equally harmless when inserted into ours. The inference is not quite obvious.

Of course, it was a mistake for any one to say that the words in their place indicate "the moment when transubstantiation takes place". What was meant by the writer, to whom these gentlemen reply, was that the words are a greeting to the Lord about to be made present—to use the crude expression often repeated by Father Kelly in *The Church and Religious Unity*. Popular books on the Roman Missal, such as that of Bishop England, speak of the "Hosanna to the Son of David, preparing to descend upon our altar." Roman ecclesiastics have assured me that it is inconceivable that their theologians should give any other explanation of the location of the phrase. It was inserted into the *Sanctus* in the Roman Mass in the eleventh century. What it has always meant there, it means in the First Book of Edward, from which our revisers borrow it.

The Lutherans believe that the Lord's Body and Blood are present "in, with, and under" the bread and wine. This association of the Presence with the elements localizes it, and also gives a mark of time. We should say therefore that the Lutheran use is, to that extent, as objectionable in its suggestion as the Roman, though not absurd in its philosophy.

The Presbyterian *Book of Common Worship* was put forth in 1906. The compiler of the Order for the Celebration of the Communion, the Rev. Dr. Louis F. Benson, tells me that he inserted the *Benedictus* into the *Sanctus* from the Greek Liturgies. But, if I understood him correctly, he was not aware that the oldest manuscript of any of those ancient rites is not earlier than the ninth century, and of most of them much later. He was therefore innocently introducing a mediaeval usage instead of a primitive one. He admitted that, if there were a party in his Church tending to even the Lutheran view, the place of the anthem would immediately become significant.

The Order of Worship for the Reformed Church was issued in 1886. Previously the service was of exceedingly simple character. The secretary of the board of publication was unable to tell me how the *Benedictus* came to be a part of the *Sanctus* at that time. But he insisted that, as their theology of the Sacraments is to be found in the Heidelberg Catechism, even though they have a High Church or "Liturgical" party, the anthem ran no risk of being interpreted as involving Lutheran, and much less Roman, doctrine.

Of the Reformed and Presbyterian offices, we may say that both are purely voluntary; whereas ours would be obligatory, and a minority who dissented would have no protection from what they regard as the doctrinal implications. Both inserted the phrase through lack of liturgical and historical information, and with no sympathy with advanced teaching on the Sacraments; whereas our amendment is offered with the manifest understanding that we are going back to the use, and consequently the ideas, of 1549 and before. Neither would have had a moment's chance, if there existed in either body any tendency to make the doctrinal application; whereas that tendency is conspicuous with us, and the amendment would distinctly encourage it and authenticate it. I cannot think therefore that any analogy can be drawn from the presence of the *Benedictus* in these Protestant liturgies.

GEORGE C. FOLEY.

Philadelphia, Pa.

CAPTIONS OF THE PSALMS

To the Editor of *The Living Church*:

ACORRESPONDENT, in this week's issue, asks an interesting question, which induces me to take down and dust some old books. The Latin captions of the psalms in the Prayer Book are, as he surmises, from the Vulgate, for I have just compared them in my edition of the latter, which curiously is of the familiar Prayer Book date, 1549. But alas, it is a second edition. There are two or three breaks in the dividing and numbering of the psalms, and Psalm 32 of the Prayer Book is 31 of the Vulgate, but the fault (geologically speaking!) is corrected at Psalm 148 and they come out even at the end.

The Latin in the Vulgate seems to be correct, but I won't be

positive, for it is about sixty years since I was a schoolboy. The Vulgate follows the Septuagint both in the numbering and the text of the psalms, while, as Wheatley tells us, the Prayer Book follows the Hebrew in both cases. The captions do not always fit because there are differences in the reading, and in the case of Psalm 83 of the Prayer Book there is a clause in the Latin and Greek, "O God, who is like unto thee?" which is not in the Hebrew.

The psalms in the Prayer Book were taken "out of the Great English Bible, translated by William Tyndal and Miles Coverdale, and revised by Archbishop Cranmer" (Wheatley).

It might be well to leave out the Latin headings, but we old folks would miss our old friends that remind us of the sources of our Prayer Book, even if they are clothed in garments long out of fashion.

G. H. SMITH.

Middletown, Conn., February 3rd.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

AT the recent General Convention it was proposed to omit the last two verses of the *Miserere* in the Penitential Office. The reason for the omission is obvious, but as we use this service this Lent it may be well to ask ourselves whether an impoverishment would not result from this maiming of the psalm. Surely it is worth while that we should be led to recognize that our personal penitence and amendment do not affect ourselves alone, but tend to the building up of God's Spiritual Kingdom. And it is well to be reminded, by the last verse, that whereas in the earlier portion of the psalm we have been taught that the outward things of religion, typified by sacrifice and burnt offerings, cannot commend us to God without the broken and contrite heart, yet when a right spirit is renewed within us then these outward things become our due and acceptable offering.

WILLIAM J. WILKIE.

Stamford, N. Y.

THE NEW LECTIONARY

(Continued from page 514)

Jonah in Lent, claiming for it an exclusive use in the Epiphany season, we would say that we recognize the missionary character of Jonah and have given it a place in the Epiphany season of the second year, but that a book may be suitable in more than one place and Jonah's effective plea for penitence certainly does not seem inappropriate on Ash Wednesday. Moreover, the book distinctly looks forward to the Death and Resurrection of our Lord.

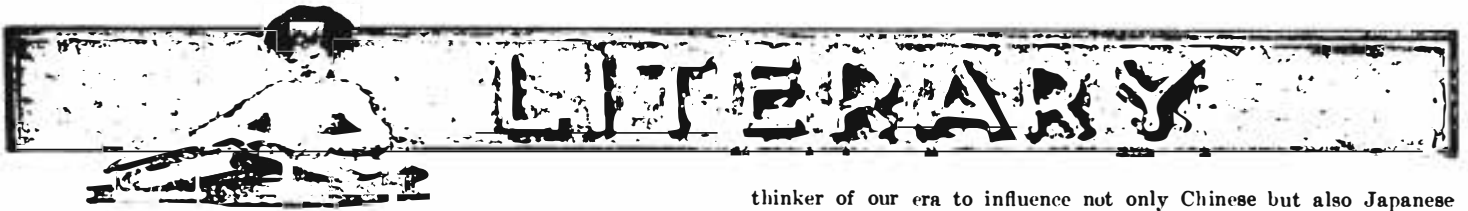
WANTED: A PERFECT RECTOR

Our wardens have gone traveling; they're on a mission bent,
To pick us out a rector—one with whom we'll be content.
He mustn't be too High, and he mustn't be too Low;
We'd like him very plastic, a man made out of dough.
He mustn't be too short, and he mustn't be too tall,
And he must not have opinions that will clash with ours at all.
He mustn't be too young, and he mustn't be too old,
And he must be very humble and never speak out bold.
He must please the rich and haughty, and the poor and humble too.
And he must always praise us all for everything we do.
He must be very tactful, and have pleasant things to say,
And when we disobey him, he must look the other way.

Our wardens seem to think that they can find the very man;
But, do you know, I'm doubtful if they ever really can.

L. A. W.

RELIGION is not to be occasional, but continuous. In the day-time our face is to shine as the sun, in the night it is to fill the darkness with stars, at the wedding feast to turn the water into wine, in the hour of privation to surround the impoverished life with angels of hope and promise, in the day of death to take the sword from the destroyer and to give the victory to him who is apparently worsted in the fight. It is not easy to do this. This holy and happy issue does not come in uninterrupted order. Great burdens of affliction have to be endured, daily discipline undergone, but, blessed be God, the issue has actually been realized by countless numbers of holy men and women, and upon their testimony we build the doctrine that what the grace of God has once done it can repeat in full and abiding miracles.—*The War Cry*.



ORIENTAL

The Nestorian Monument in China. By P. Y. Saeki, Professor at the Waseda University, Tokyo. Published by The Society for Promoting Christian Knowledge. London. Price \$2.40 net.

This book is one of the most important works ever written upon the history of the introduction of Christianity into the far East. As to the Nestorian Monument itself, generally informed readers will recall a knowledge of its existence, but few, if any, know in detail of its history, its import, and its exceeding value. Its archaeological and historical value is just being realized and its value to the philologist is attested by those to whom Chinese and Syriac are familiar languages.

The book is decidedly a "popular work". Professor Saeki is successful in giving us in English an account of the Monument which is both scholarly and of absorbing interest and couched in such language and presented in such form that it will appeal to readers generally. But the book is also a distinct contribution to the gifts which have enriched the world of monument and fact.

An introduction is provided by Professor Sayce of Oxford. This alone will add to its value in the eyes of occidental readers. But the reader will easily see that he has received a new light upon what Japanese scholarship actually is, and that in Professor Saeki we find an erudition which raises our estimate of the work in the universities of Nippon.

Nothing bearing upon the subject in hand has been overlooked, and the book itself is full of new light as well as new facts. It would be impossible to follow the author in all he says of Nestorianism, but no one can fail to read the text of this remarkable book without an increasing astonishment at what it reveals.

The Nestorian Monument was erected in the heart of China in the year 781 A. D. and was subsequently overthrown and buried. Discovered in the early part of the seventeenth century, its importance has been increasingly realized, and the Chinese Government has had it removed to a place of safety. Upon the Monument is a long inscription in Chinese and Syriac. It commemorates the propagation of "the (Judean) Luminous Religion in the Middle Kingdom", and both tells what that religion is and gives the history of its introduction and reception in China.

The translation of the inscription into English occupies thirteen pages of this book, and is obviously too long to be given in a review. Two things most striking are the very Chinese atmosphere of the inscription, thus showing how completely the missionaries of the ninth century entered into the native point of view, and the fact that the Christian Religion is there still spoken of as "The Way", as it is called in the ninth and nineteenth chapters of the Book of the Acts.

One portion of the inscription gives the Imperial Rescript of the year 638 A. D. permitting the spread of Christianity (Nestorian) throughout the Empire. "The Way had not, at all times and in all places, the self-same name. . . . (Heaven) caused a suitable religion to be instituted for every region and clime so that each one of the races might be saved. Bishop A-lo-pen . . . of the Kingdom of (Judaea) . . . has come from afar, bringing with him the (standard) books and images. Having carefully examined the scope of his teaching, we find it to be mysteriously spiritual and of silent operation. Having observed its principal and most essential points, we reached the conclusion that they cover all that is most important in life. . . . This teaching is helpful to all creatures and beneficial to all men. So let it have free course throughout the Empire".

That one of the most enlightened Emperors China ever had—one who reigned in their "Golden Age"—should thus have recommended Christianity, and that that fact is patent to-day, must have an important result in the work of Christianizing China. Both clergymen and laymen who can afford this book will find it an important addition to their private libraries. Those who do not add it to their libraries will profit greatly if they secure it for their town and city libraries.

The Philosophy of Wang Yang-ming. Translated from the Chinese by Frederick Goodrich Henke, Ph.D. Pp. ix-512. London and Chicago: The Open Court Publishing Co. Price \$2.50.

Wang Yang-ming lived in the fifteenth century of our era, and is one of China's most famous thinkers since the time of Confucius and Mencius. His philosophy is a protest against formalism, and an earnest effort to inspire a love of the ideal. The way must be found in man's own heart, for "man is the measure of all things". Yet there can be no real knowledge without action. The individual's knowledge must be carried into practice. Wang Yang-ming's philosophy is monistic—the universe is the macrocosm, and each human mind is a microcosm. He has done more than any other Chinese

thinker of our era to influence not only Chinese but also Japanese philosophic thought.

For the task of translating the work of Wang Yang-ming, Dr. Henke was peculiarly prepared. He is not only himself a teacher of philosophy, but he has had the good fortune of residing for several years in China, both as a missionary and also as professor of philosophy in the University of Nanking. Not having the original before us, we cannot judge of the scientific accuracy of the rendering, but the translation has every indication of a thorough and reliable piece of work. A missionary who really desires to know thinking China should not miss this important work.

SAMUEL A. B. MERCER.

SOCIAL PROBLEMS

Poverty and Riches. By Scott Nearing. Philadelphia: John C. Winston. Price \$1.00 net.

If the social worker and the student of the current problem still need to be impressed with the fact that the rich are getting richer and the poor poorer, then this new volume of Dr. Nearing's has a purpose. It presses this thesis home with a force and persistence that compel attention, if not always conviction. For our author generalizes too much to carry his logical reader along with him. With the zeal of a prophet of old he flays the inequalities of modern society with vigor and relentlessness, but with an absence of constructive thought that leaves one with a feeling of hopelessness and helplessness. This feeling is enhanced by the suggestion that unless one agrees with the author in his diagnosis and his prognosis, then anathema. This is always unfortunate, for it is not always that forward looking men agree as to means and methods, concerning which there must be charity and forbearance.

At the same time this would be a good book to put in the hands of a mossback, if one could be assured that the superior wisdom and rightness of the author would not prove an insurmountable obstacle; and yet we must not overlook the fact that Carlyle and Ruskin were both apt to produce just such an effect. C. R. W.

POETRY

The House on the Hill. By Frederick A. Wright. Sherman, French & Co. Price \$1.00.

There is something in the rich aesthetic life of the true parish priest which sometimes inspires poetic expression. Poets, however, are born, not made, and few of us are ever able to give adequate expression to our inner feeling.

When a priest of the Church proves equal to the work, he deserves recognition and encouragement. Readers of the *Critic*, the *Churchman*, and other journals have now and then read with pleasure verse by the Rev. Frederick A. Wright of the diocese of Long Island. Much of the verse has now been gathered into this little volume, and is sure to be welcome in this more permanent form.

After all, poetry is of two kinds, artistic and philosophic. Professionals like the artistic word painting. People like the philosophic interpretation of life; the more humdrum the subject and the simpler the interpretation, the more acceptable the verse. To the latter class belongs Mr. Wright's verse. All of it is good, and some is passing good. His thesis is summed up in a little poem called "The Hunters".

"Life's poetry lies hid in common things,
Which we dull hunters pass unheeding by,
Until there comes a sudden fluttering of wings
That leaves us gazing at an empty sky."

L. P. P.

FOR LENTEN READING

The Living Sacrifice: Readings for the Forty Days of Lent based on the Prayer of Consecration. By the Rev. Alanson F. Bailey, with an introduction by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky. 12mo. Pp. 178. Cloth, red edges, \$1.00.

This is one of the rare books that actually handle a vital subject in a vital manner. The author takes the Prayer of Consecration in our Communion Office as the text of his meditations for the Forty Days in Lent. Thus he at once arrests our attention by the novelty of his plan; and he holds our attention by the masterly manner in which he carries out that plan. The analysis of the Prayer is excellent; and the teaching is sound and practical. The whole work is pervaded by a deep tone of spirituality. Throughout, the appeal is direct and personal. The address is to the soul of the reader. The call to penitence, to faith, and to love is repeated, again and again, now in one form, now in another, based on the wonderful Mercy of God manifested in the Eucharist. These meditations, used in the home or read at some quiet service of the Church daily during Lent, will make the best possible preparation for the Easter Communion.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

HERE is a legend that the Armours were of those sturdy Scots who alone could wield the sword of Sir William Wallace. But, though those giants were among the forbears of the writer, even ancestor-worship could not induce me to read again *Scottish Chiefs*. And I mourn that the aura of delight which surrounded this book as a memory of youth has been dispelled by hearing it discussed in a "high-brow" club. And—in passing—is not that word *high-brow* one of the most delicious and delicate bits of slang ever coined? But at this discussion a point came up which showed that the woman who reads the Psalter through year in and year out has many advantages over the woman who does not use that privilege.

Whenever the twenty-first day of the month, "Morning Prayer", comes, I think of the *Scottish Chiefs*. Using this book to bring out something in the programme of the afternoon, the president of the club read extracts and then, closing the volume, said:

"I am sure you will all be pleased to know the origin of the phrase quoted so often, 'the iron entered into his soul'. It is from this old book which I have just read."

"Excuse me, Madam President," spoke up a member, "but that phrase is from the Bible—the Psalms." Then she leaned over to a neighbor and whispered: "I've read that too many times to believe that Jane Porter originated it."

"I think you are mistaken—the language *sounds* Biblical but it is not in quotation marks and I think it may safely be attributed to this author."

"Jane Porter was probably a good Churchwoman," was the reply, "and these phrases from the Psalter were on her lips often. I am almost positive that I am right."

However, ladies cannot dispute concerning a point when there is not time or chance to prove it, and so it was that when the meeting was over two women hurried home and one began at the front and one at the end of the Psalter and this disputed phrase was traced to the twenty-first day: "Whose feet they hurt in the stocks: the iron entered into his soul."

But the glory of this victory was marred somewhat by having to explain that the Prayer Book version of the Psalms is not the King James version; and when subsequently the president was told of her error she humanly took advantage of this fact and said:

"Certainly you cannot expect me to know what is in your Prayer Book. I knew it was *not* in my Bible."

This of course took off the keen edge of victory—but it was pleasant to be right, anyhow.

"Common Prayer"! What an inspired name that was to give that wondrous book! Happy that person, that nation, to whom it is common; and through God's grace and, we hope, through the wisdom and foresight and consecration of His people, it is growing commoner all the while.

MISS GRACE LINDLEY, in her new dignity of secretary of the Woman's Auxiliary, visited Indianapolis late in January and spent two days most profitably for that city and diocese. At the opening reception Miss Lindley talked to Sunday school teachers and Junior leaders; the following day she addressed children over eight years, with prayers for the Church throughout the world and a short meditation on the meaning of missions. A spirited conference later in the day led to an organization—inter-parochial—of teachers in the Sunday schools of Indianapolis. Miss Lindley's explanation of the new Junior plans is so convincing that the most conservative feel them to be the solution of many problems as to the teaching of missions to children. Miss Lindley's last address was to the members of the Woman's Auxiliary, and was full of faith that it should ultimately include the whole Church. From Indianapolis Miss Lindley went to Detroit, where she led an institute.

IN HOW MANY American towns is the preservation and continuance of the Church due to a few loyal women! Whether

this is truer in the Province of the Mid-West than elsewhere we do not know, but we do know that it is very true there. Lately, in the college town of Crawfordsville, Ind.—formerly called the Hoosier Athens—it was the great privilege of a small band of Auxiliary women to enjoy a beautiful and simple service in a small church—the first in Indiana—the cornerstone of which was laid by Bishop Kemper. The fortunes of this church—St. John's—have waxed and waned and they would have waned entirely but for the undying love and loyalty of a few women, descendants of Church families, who would not let the Church die. A long period of varying fortune, in which the value of a faithful layman has been proved, has been succeeded by a re-birth. Better times have come to the little church and under the Rev. Horace W. Wood as resident priest there is the prospect of a re-building of the historic edifice. Wabash College, in Crawfordsville, is a dignified and time-honored Presbyterian institution, but there are always Churchmen in colleges and it is hoped that this enlargement and renovation may appeal especially to many of the student body. This pretty town was the home of General Lew Wallace, the author of *Ben Hur*, and there stands his beautiful study, called by him *The House Beautiful*, in which he wrote, and which now is owned and cared for by the women of Crawfordsville. It is thought possible that the memorial to the late Miss Emily Upfold, daughter of the first Bishop of Indiana, may take the form of an altar in this Church of St. John's, where her father so often officiated and which is mentioned frequently in Bishop Upfold's journal.

THE PILGRIMAGE OF PRAYER has now reached the Third Province. The week beginning with Septuagesima was Pennsylvania week. Sexagesima began the dioceses of Bethlehem and Harrisburg, Quinquagesima begins Erie and Pittsburgh. The programmes for these special weeks will be widely diverse, but in the January *Spirit of Missions* is an article by Jane F. Torrence Sargent on the Place of Prayer in the Woman's Auxiliary, which may well be used in these weeks. This prayer was prepared for the annual meeting of the New Mexico branch. It is our great pleasure and profit to know the writer personally as a co-worker in Indianapolis whose unfaltering love and constant devotion to the Church found expression in many beautiful ways. It would be a wise provision for the dioceses to discover at once their place in the Pilgrimage of Prayer and arrange well beforehand for varied forms of meeting.

THE AUXILIARY of Christ Church, Rochester, N. Y., has the prospect of an excellent course for weekly meetings during Lent. *The New World* is the basis, in connection with which will be Bible readings, discussions, and papers. The study follows the book consecutively with the following discussions: "For God, for glory, or for Gold—Which?", "The differences between the aborigines of Latin America and North America", "Which exerts the strongest influence for civilization—ideals, physical environment, or climate?", "What are some of the chief hindrances in winning the world for Christ?" The programme bears on its cover the fine verse by F. L. Knowles, "The New Patriot":

"Who is the Patriot? It is he
Who knows no boundary, race, or creed,
Whose Nation is humanity,
Whose countrymen, all souls that need.

"Who is the Patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood."

IT IS SAID that when the architect of Brooklyn Bridge was called to witness the passage of the first car over it, he was asked what he thought of the great structure. He replied: "It is just like the plan!" When the great Architect of our lives comes to view the structure in process of erection or in completion before Him, will He be able to say: "It is just like the plan!"—*Biblical Recorder*.

DINNER IN INTEREST OF ST. STEPHEN'S COLLEGE

Marks Commencement of Endowment Campaign — Bishop Lawrence Honored — General Seminary — Other Notes

New York Office of The Living Church }
11 West 45th Street }
New York, February 12, 1917 }

A LARGE number of trustees, alumni, and friends of St. Stephen's College, Annandale-on-Hudson, attended the reception and dinner given in the interests of that institution, on Wednesday evening, February 8th, at the Hotel Astor, New York City. An enjoyable feature was the presence of a number of ladies, including some of the officers and members of the recently organized Woman's Auxiliary for the college, to further its interests.

The Rev. Dr. William C. Rodgers, president of St. Stephen's, presided and was toastmaster.

At his suggestion, the late Professor Hopson, and the late Dr. Scabury, and Dr. Steele, trustees, were commemorated—the men and women rising and standing for brief devotions as each name of the departed was called.

The president referred to the present-day reaction in favor of the smaller religious and classical colleges—where true religion and sound learning were blazoned on the banner. Help is being given to this college. The lack of a proper gymnasium has been a detriment, but \$10,000 has been promised for the gymnasium fund. Another gift of \$3,300 has been reported for the same fund, and the boys at the college have raised \$1,000 for the same object. The college endowment fund will shortly receive a bequest of \$5,000. The sum of \$50,000 is needed at once for repairs and betterments, and \$250,000 is needed for the endowment fund to prevent anxiety in carrying on the work of the college. Twenty-five ladies are organized for the campaign and large returns are confidently expected from their sympathetic and active interest.

The College Glee Club was present and led in cheers. Several times with fine effect they sang serious and college glees, and contributed much to the enthusiasm of the evening.

Bishop Olmsted of Central New York made a telling speech, alluding to the years in his early ministry when he was a teacher in St. Stephen's College. He spoke of his continued interest in the college and pledged a handsome monthly remittance toward its support.

Telegrams of regret and congratulation were read from the Rev. Dr. Samuel Upjohn of Philadelphia, and Dr. John Finley, Commissioner of Education for the State of New York. The latter testifies to "the soundness of its course of study, the thoroughness of the instruction, and the good morale of the student body."

Large American flags were used in decorating the walls of the dining hall. When the Rev. Dr. William T. Manning and the Rev. Thomas Alexander Lacey of London, England, spoke of present-day conditions in this land, on the sea, and over the sea, there were great outbursts of patriotic enthusiasm.

Dr. Manning declared that St. Stephen's College stands for a great but simple principle—the imparting of sound learning in the atmosphere of true religion. This is the reason why as loyal Churchmen we owe it our interest and financial support. This college imparts a thorough education—too rare a thing in our land. There is going to be a harking back to old-fashioned, thorough education. Churchmen have reason to be proud of this college and her achievements.

She stands for the ideal of Christian education, for belief that religion is a part of life and the highest part of it. Without religion, life is narrow, warped, and incomplete. Christian education is the only broad conception of education. Any man who isn't a believing man is not in right relation to God, country, community, and himself. St. Stephen's College stands loyally for the religion of our Lord Jesus Christ in that branch of the Holy Catholic Church of which we are members. Here is an atmosphere of broad-minded religion. The revelation of Jesus Christ is a revelation of truth. The religion which has no doctrine to teach isn't a religion of sentiment; it is a religion of sentimentality. This kind does not attract red-blooded men. We must speak out more fearlessly. We do not wish peace at any price in the Church any more than we want peace at any price in the State. We don't want to apologize for but proclaim the Catholic religion.

The Bishop Suffragan of Iowa spoke eloquently of the fifty-seven years' history of St. Stephen's College and of all it had done and is doing for the whole American Church. His speech was delightfully reminiscent, and his plea urged financial and moral support by Churchmen everywhere, because of the sound business principles governing the administration of the institution.

Dean Fosbroke of the General Theological Seminary made a brief speech on The College and the Seminary, relating his experiences as a teacher of St. Stephen's graduates in several theological seminaries. They were scholarly and well prepared, and exhibited "an eager responsiveness to matters of the faith that has made it a joy to teach them." The fear of the Lord is the beginning of wisdom. Men with such training make holy priests.

The Rev. T. A. Lacey made a delightful speech, full of pleasantries and earnest exhortations. Speaking of the General Theological Seminary, where he is now delivering the Paddock lectures, he declared of this institution that there was not anything comparable to it in England. In the matter of financial support of St. Stephen's College, he pleaded for resistance against the entering in of entangling alliances which tend to secularize English and American institutions of learning.

Mr. Lacey made a happy reference to the experiences of President Rodgers and himself, more than two score years ago, when they were in a Nottingham school under the celebrated schoolmaster, Frederick Cusin. These two school boys had not met in forty-five years until the day before this dinner.

Bishop Burch was the last speaker. He recounted his experiences through thirty-five years with St. Stephen's men and declared that he had never found them other than well-rounded, disciplined men and Christian characters—staunch, dependable Churchmen.

The Bishop dismissed the gathering with his blessing.

DINNER IN HONOR OF BISHOP LAWRENCE

One hundred clergymen, including several bishops, and four hundred laymen were present at a dinner given to Bishop Lawrence in the Waldorf-Astoria on Monday, February 5th, in tribute to the Bishop's efforts in raising the Church Pension Fund. George Wharton Pepper, Darwin P. Kingsley, and William Fellowes Morgan spoke appreciatively of the Bishop's services to the Fund, and the Bishop narrated some of the history of the work, leading up to the statement that all but \$200,000 of the \$5,000,000 is now pledged. Naturally, the occasion was marked by remarks about the present crisis in international affairs, Mr. Pepper causing a strong

been a warm supporter of the historic claims of Old Pohick Church, and of its endowment fund. "Some ladies have formed a committee, which is greatly interested in preserving the life and work of Old Pohick Church in Virginia. This is the parish church of Mount Vernon, which Washington attended regularly up to the period of the Revolution, and of which he was a vestryman for twenty-two years. Some of the members of the committee are members of the Mount Vernon Ladies' Association.

"In the nature of things our rural churches cannot promote and sustain a very vigorous work. It is sought to help Old Pohick by securing a modest endowment. The committee already has in hand about \$3,000. They need at least \$50,000.

"They make appeal to the patriotism of the nation, and specially to the members of the Episcopal Church, to send them personal gifts or Church collections, on or near Washington's Birthday, February 22nd.

"I think their appeal is a worthy one, if only it can get a hearing in these days of want and woe, clamoring on every side for help."

Please make cheques payable to the order of the Pohick Church Endowment Fund, and remit to Harrison H. Dodge, Esq., superintendent of Mount Vernon, and treasurer of the committee, or to the Rev. Samuel A. Wallis, D.D., chairman of the committee.

- REV. SAMUEL A. WALLIS, D.D.,
Theological Seminary, Alexandria, Va.
- MRS. ELIZABETH B. A. RATHBONE,
Vice-Regent, Mt. Vernon Association.
- MR. HARRISON H. DODGE, Supt.,
Mt. Vernon-on-Potomac, Va.
- MR. ROSEWELL PAGE, Richmond, Va.
- MR. PAUL KESTER, Alexandria, Va.
- COL. ROBERT E. LEE, Ravensworth, Va.
- MISS ELIZABETH M. SHARPE,
"Woodlawn Mansion," Accotink, Va.
- MRS. LEWIS W. HERTLE,
"Gunston Hall," Gunston, Va.
- MISS EDWIN F. SWEET, Washington, D. C.
- REV. E. W. MELLICHAMPE,
Minister of Pohick Church, Accotink, Va.

BOOKS RECEIVED

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

Korner & Wood. Cleveland, Ohio.

Help from the Hills. Senior Confirmation Instructions. By H. P. Almon Abbott, M.A., D.D., Dean of Trinity Cathedral, Cleveland, Ohio. \$1.25 net.

E. P. Dutton & Co. New York.

The Wave. An Egyptian Aftermath. By Algernon Blackwood. Author of *Ten Minute Stories*, *Julius LeVallon*, *The Centaur*, *John Silence*, *A Prisoner in Fairyland*, etc. \$1.50 net.

Foster's Pirate Bridge. The Latest Development of Auction Bridge With the Full Code of the Official laws. By R. F. Foster, Author of *Foster's Complete Bridge*, *Auction Bridge for All*, *The Complete Hoyle*, Inventor of the Eleven Rule and the Self-playing Cards. \$1.50 net.

Wisconsin Highway Commission. Madison, Wis.

Third Biennial Report Showing State and Highway Operations. Under the Supervision of the Wisconsin Highway Commission. January 1, 1914, to January 1, 1916. (Preliminary Estimates to December 31, 1916.)

University of Chicago Press. Chicago.

The Development of the Young People's Movement. By Frank Otis Erb. \$1.00 net.

PAMPHLETS

American Social Hygiene Association. 105 West 40th St., New York.

The Matter and Method of Social Hygiene Legislation. By Timothy Newell Pfeiffer, Attorney for the American Social Hygiene Association. 5 cts. each.

A Health Exhibit for Men. By Frank J. Osborne, Executive Secretary of the New York Social Hygiene Society. 5 cts. each.

Obstetrics for Venereal Diseases. Why We Need Them; How to Develop Them. By William F. Snow, M.D., General Secretary of the American Social Hygiene Association. Publication No. 77. 5 cts. each.

Prostitution and Alcohol. By Walter Clarke, Field Secretary of the American Social Hygiene Association. 5 cts. each.

BULLETINS

Cornell University. Ithaca, N. Y.

The President's Report, 1915-16. Cornell University Official Publication. Vol. vii., No. 17, September 1, 1916.

demonstration of approval by his advocacy of universal military training.

GENERAL THEOLOGICAL SEMINARY

The Bishop of Rhode Island will conduct a retreat at the seminary on Ash Wednesday and the two days following, ending with Holy Communion on Saturday at 7 A. M. The retreat opens with a preparatory service Wednesday evening at 8, with an address, silent meditation, and prayer, followed at 9 by compline. Each morning there will be Holy Communion at 7, followed by other services filling the day. There will be addresses at 9 A. M., 4 and 8 P. M.

GIRLS' FRIENDLY SOCIETY

The Social Service Department of the Girls' Friendly Society of the diocese is planning conferences on March 8th and 15th, followed by an hour of devotion on March 23rd. On Thursday, March 8th, at three o'clock in the afternoon, at the Girls' Friendly Lodge, 155 East Fifty-fourth street, the conference will consider The Need of the Child, with sub-topics on The School Child, The Stage Child, and The Child at Home. On Thursday, March 15th, at eight o'clock in the evening, the conference at St. Michael's parish house, 225 West Ninety-ninth street, will consider The Girl and the Community. The Eight Hour Law for Women and Girls will be discussed by Miss Nellie Swartz, secretary of the Consumers' League, and The Case of the Immigrant Girl will be taken up by the Rev. Charles P. Tinker, superintendent of the City Mission Society. Following the addresses a discussion will be held on the relation of the Girls' Friendly Society to these social questions.

The hour of devotion, at 8 P. M. on March 23rd, will be held at Christ Church, Seventy-first street and Broadway, when associates and members of the society will be addressed on The Spiritual Application of a Conference, by the Rev. Ernest DeF. Miel, D.D. A third conference on The Girl and the Church is being planned for Saturday, April 1st.

CHURCH MISSION OF HELP

The annual service of the Church Mission of Help, held at the Church of the Transfiguration on Sunday, February 4th, was one of the most notable ever held by the society. Choral Evensong was conducted by the rector, the Rev. George C. Houghton, D.D. The Rev. Wm. T. Manning, D.D., president, gave a brief, eloquent appeal. The Suffragan Bishop of Newark spoke of the work of the Society. The service closed with an address by Bishop Greer, in which he heartily endorsed the work the mission is doing.

RELIGIOUS EDUCATION

At a recent meeting of the General Board of Religious Education it was reported that the new *Christian Nurture Series*, used in some six hundred schools widely scattered through the country, has awakened interest and enthusiasm in both teachers and children. Through the "parents' cooperation sheets" a much stronger interest has been awakened in the home, and parents are really taking a serious part in the preparation of the children for their work. The second half of the series will be published in first edition during February. The board by a special resolution expressed its appreciation of the kindness of The Young Churchman Company, through whose efforts the publication of the series has been made possible.

LENTEN SERVICES AT ST. PAUL'S

At St. Paul's Chapel, Trinity parish, two services will be held each week day at 12:05 and at 1:05 P. M. Addresses will be delivered at one of these services each day, excepting Saturday. The special preachers each Friday at 12:05 noon are as follows: February 23rd, the Rev. St. Clair Hester, D.D.; March 2nd, the Rev. G. Ashton Oldham; March 9th, the Rev. Milo H. Gates, D.D.; March 16th, the Rev. Professor Arthur W. Jenks, D.D.; March 23rd, the Rev. Selden P. Delany, D.D.; March

30th, the Rev. William W. Bellinger, D.D., L.H.D.; April 6th, Good Friday, the Vivar, the Rev. Wm. Montague Geer, D.D.

On Thursday of each week at 5:05 P. M. a class in Biblical History will be conducted for business people.

Each Thursday night at 8:30 in the parish house, 20 Vesey street, an illustrated lecture will be delivered.

MISCELLANY

The regular monthly meeting of the Church Periodical Club will be held on Monday, February 26th, at 11 o'clock, in the parish house of the Church of the Heavenly Rest,

3 East Forty-fifth street. The speaker will be Mrs. Thomas Wetmore of North Carolina. February is the month in which a special effort is to be made to increase the Endowment Fund. A gold and silver shower is planned for the February meeting.

At the Church of the Holy Comforter, Poughkeepsie (Rev. Clarence Archibald Bull, rector), a successful quiet day was given on the Feast of the Conversion of St. Paul by the Rev. Roger B. T. Anderson, O.H.C., for the Holy Comforter branch of the Woman's Auxiliary, with all other branches in the county as guests. This quiet day may become an annual event.

BOSTON CHURCHMEN DISCUSS RELATIONS WITH GERMANY

Dr. Mann, Dean Rousmaniere, Clerical Association, Catholic Federation — Book Advocates Pension Fund

The Living Church News Bureau }
Boston, February 19, 1917 }

IN Boston, as throughout our country, our relations with Germany are the foremost thought at this time. Sunday, February 4th, Boston preachers of all faiths, devoted at least part of their sermons to setting forth the ideals of freedom for which America stands, urging true patriotism and expressing thankfulness that the President had come out boldly for America's honor. In fact, from the reports at hand, it is evident that it was a day never to be forgotten in Boston churches.

Dr. Mann at the close of his morning sermon said: "Whatever happens, the position of America is unassailable. No one can say that we wanted to go to war. We had gone too far, some think, in the direction of peace. We have been forced into it. I am sure that President Wilson's action will win the approval of the whole American people as well as that of the other neutral nations."

At the services in the Cathedral, the national colors were carried in procession. The Dean, at the 11 o'clock service, said: "The act of the President in breaking off relations with Germany expressed the will of the whole people. The immediate cause was the repudiation by the Imperial German Government of a solemn pledge; but it was in fact the declaration by the people of the United States that the claims of honor are superior to personal safety and that the cause of humanity is worth any and all sacrifices. We have done our first duty. The second duty is not yet clear. This is not a time for hysteria. Old and young must carefully and steadily make themselves ready to serve wherever they are needed. Every congregation should be mobilized in order to cooperate with national or civic organizations such as the Red Cross or the Municipal League. Everyone can help. We must take measures to show the way."

Following the afternoon service there was a meeting of the clergy and representatives of the various working organizations of the Cathedral in the deanery. The national situation was discussed and plans were outlined to enlist the services of everyone in the congregation in some form of service through existing Cathedral organizations, the Red Cross, and other agencies.

At the meeting of the Massachusetts Clerical Association—to which all the clergy of the diocese belong—on Monday the 5th, it was voted that the President would have "the hearty support" of the clergy "in the firmest steps found necessary to preserve international freedom and peace", the members pledging themselves, "as clergymen of the Church of which George Washington was a

member and officer". Still this, of course, was only what we should expect. But we are glad in this crisis to see that there is a nearly unanimous expression of loyalty and that citizens of many differing origins and some of recent arrival on our shores unite in putting America before all other countries.

At the annual convention of the Suffolk branch of the [Roman] Catholic Federation of the Archdiocese of Boston on Sunday afternoon, a resolution offered by the Rt. Rev. Mgr. Splaine, chaplain of the Federation, was unanimously adopted, reading as follows:

"Resolved, That in this, one of the most momentous moments in American history, the American Federation of the Catholic Societies of Suffolk county, pledges anew its loyalty and devotion to our President, our country, and our flag in the defense of our own liberty and in promoting our national honor and integrity."

Mgr. Splaine made a patriotic address in which he said: "The President of our republic, invoking the sacred name of God, has spoken calmly, sincerely, and firmly, and behind him, in this hour of trial, stands a united and resolute American people. It is a moment that calls for a manifestation of the very highest patriotism on the part of every man who glories in the name of his American citizenship. At this moment we pledge anew our loyalty and devotion to our President, our country, and our flag."

ST. JAMES' CHURCH; WEST SOMERVILLE

The people of St. James' Church, West Somerville, will formally open the new addition to the parish house, with a reception to their rector, the Rev. William Henry Pettus, upon his fourth anniversary as rector of the parish, on Monday evening, February 19th. During the past four years there have been 120 baptisms, 88 confirmations, 37 marriages, and 54 burials. The church and parish house have been doubled in size; many improvements and repairs have been made, and gifts received, among them an artistic, churchly, and beautiful chancel arch and altar.

CHURCH PENSION FUND

Much interest is being expressed hereabouts in a charming story called *Polly's Pension Plan*, written by Mrs. Marian Lawrence Peabody, daughter of Bishop Lawrence. It has just been issued and in an attractive form sets forth the need of clergy pensions and the blessing the system will be. The proceeds of the sale of the book will be given to the Pension Fund. J. H. CABOT.

A CLERGYMAN once asked a lady if she didn't want her sixteen-months-old boy to be baptized. To which she replied: "Why, yes, I do. You know, it's the only thing in his baby book that isn't filled in."—*Selected*.

I WASTED time, and now time doth waste me.—*Shakespeare*.

MEETING OF PHILADELPHIA SUNDAY SCHOOL ASSOCIATION

Valuable Topics Discussed—Pilgrimage of Prayer—Clerical Brotherhood Listens to Dr. Jefferys

*The Living Church News Bureau }
Philadelphia, February 12, 1917 }*

A MEETING of the West Philadelphia Sunday School Association was held in the Church of the Atonement on Tuesday evening, February 6th. The supper, served at 6:30, has become an important social feature of the meetings, when the officers and teachers of the schools become acquainted. After the supper a business meeting was held, followed by discussions on The Sunday School Keeping Lent, and The Sunday School Keeping Easter. The first of these was treated under the heads of Children's Services, Mission Study, Offering and Self-Denial; the second under the heads of The Festival Service and Mystery Plays. These were discussed by the teachers and others. The balance of the evening was devoted to the question of How the Sunday School May Meet the Missionary Opportunity. Miss Grace Lindley made the opening address on this subject.

PILGRIMAGE OF PRAYER

The Pilgrimage of Prayer in this diocese last week was widely observed with daily services in the parish churches, and at central points. Those in the down-town churches were under the auspices of the various women's organizations of the diocese. Many parishes had special celebrations either daily or twice during the week. At the Church of the Holy Apostles, a special all-day service of intercession was held on Tuesday. Each organization of the parish was held responsible for thirty minutes.

CLERICAL BROTHERHOOD

The monthly luncheon under the auspices of the Clerical Brotherhood was held on Monday, February 5th, the Bishop Suffragan presiding. After a bountiful repast the clergy were called to order, when several announce-

ments were made, and reference to the enforced absence of Bishop Rhinelander on account of illness. Dr. W. H. Jefferys, the new superintendent of the City Mission, was then introduced and spoke on City Missionary Work. Dr. Jefferys, who took charge of the work of the City Mission on the first of the month, showed remarkable familiarity with his subject. He expressed himself delighted with the reception he had met in the diocese. He showed how the city mission is an important part of the work of the whole diocese. He also told his hearers that he felt that aid of the poor, with which the members of his staff were concerned, should be rendered in a sympathetic way. It is in a real way the arm of the Church stretched out to save the lost. He advocated prevention, where possible, in the treatment of crime, rather than cure. Another point he emphasized was that there should be no distinction between the "worthy poor" and others. All should be assisted with a view of bringing them under the influence of the Church and better their physical and spiritual condition. At the close of the address a motion was made that the paper should be commended to the publishers of the diocesan paper for publication.

At the same meeting, at the suggestion of the speaker, a motion was made and passed, approving the action of the state looking forward to the abolition of capital punishment in this state, also the attempt to make good behavior a reason for definitely reducing the terms of prisoners one-third.

LETTER FROM THE BISHOP

Bishop Rhinelander has issued a letter to the clergy calling their attention to the "present crisis of our national affairs", and asking them to lead their flocks in earnest prayers, both privately and publicly, that God would guide our people, and especially those to whom has been committed the responsibility of government, in the ways of wisdom, steadfastness, and righteousness. He suggests that with a form of bidding the collects for the Nineteenth and Fifth Sundays after Trinity be used.

EDWARD JAMES MCHENRY.

BISHOP SUFFRAGAN OF CHICAGO GREETED AT PRE-LENTEN DINNER

Speakers Discuss Plans of Church Club—Brotherhood Campaign—Sunday School Institute—Woman's Auxiliary—Girls' Friendly Society—Notes

*The Living Church News Bureau }
Chicago, February 12, 1917 }*

THE annual pre-Lenten dinner of the Church Club was held at the Auditorium Hotel on Thursday evening, February 8th, as a welcome to the new Suffragan. The dinner was preceded by a reception to Bishop and Mrs. Griswold.

After the dinner, which was attended by about four hundred, the president of the Church Club, Mr. Angus S. Hibbard, announced that more than \$142,000 had been received in the diocese to date toward the Pension Fund.

Bishop Anderson, in speaking of the effort to raise Chicago's \$200,000, warmly commended the Church Club for its leadership in this great national undertaking. The Bishop said that the Club, in doing this work, and in

managing the Lenten noon-day services last year and this, had been discovering itself and had become, he thought, an executive agency for progressive measures within the Church. In speaking of the need of loyalty of all Americans at this time, the Bishop said that loyalty to country and loyalty to humanity were traveling along the same line, and that the continual prayer in our services for the President of the United States begets loyalty. The Bishop moved that the Churchmen there assembled pledge to the President of the United States their loyalty and support, as voiced by many other organizations throughout the land. The motion was carried by a rising vote.

Mr. Courtenay Barber and Mr. Roy Bailey spoke of the plans made by the Club for the Lenten noon-day services. As last year, the services will be held from 12:10 to 12:30 at the Majestic Theatre, on Monroe street, in the very center of the Loop. The Club is again using many novel devices to advertise these services. In one of their folders, signed by the campaign committee, the following appeal is made: "Fill the Majestic Theatre every noon during Lent and you will fill the

whole Church throughout Chicago with new enthusiasm, new vision, and new power. You can do this. The Church asks YOU to be one of 1017 people to occupy a seat at the Majestic Theatre for twenty minutes each noon. . . . We need 200 volunteers to serve as ushers, one week each. This is a Lenten offering that counts. May we depend upon your cooperation."

Bishop Griswold, the guest of the evening, was the last speaker, and was cordially received. In a winning and strong speech, he appealed for a larger sense of the responsibilities of the men of the Church, for a keener sense of the priesthood of the laity. After commending the Church Club, he said that he could not wish the Club better than that it be equal to the Woman's Auxiliary. The Bishop spoke of the opportunities for service for the men of the Church here in Chicago. The recent mission started in Chicago, the first for three years, was undertaken by laymen. He spoke of the need of the Church for more laborers and more efficient laborers, both laymen and clergy, for our missionary work in the Mid-West. The Bishop ended by a very outspoken appeal for a generous and zealous support of the Western Theological Seminary, where men may best be trained for the peculiar work of the Church here; and he suggested that the Church Club make the Seminary their next object of active interest and support.

BROTHERHOOD OF ST. ANDREW

The campaign of the Brotherhood for new chapters, conducted with marked success in Ohio and New York during 1916, is being carried on in this diocese in sixteen parishes, led by the field secretary for the Middle West, Mr. Franklin H. Spencer. Mr. Spencer is assisted by fourteen trained leaders, who meet with groups of men in these parishes, telling briefly about the Brotherhood. If a probationary chapter is formed, three or four more meetings are held with the help of the leader, and some particular work undertaken in the parish. Already excellent results have been seen in many places. The field secretary has also begun an attendance campaign in the diocese. He has now ten groups of men at work in as many parishes, doing all they can to help increase the attendance at the Sunday evening services. At Christ Church, Waukegan, there were forty-two present at the evening service following the first week of the campaign. On the evening of the second Sunday there were 136 present.

NORTH SHORE SUNDAY SCHOOL INSTITUTE

The pre-Lenten meeting of the North Shore Sunday School Institute was held at St. Peter's Church, Chicago, on Tuesday, February 6th. Evening Prayer was said at 5:30, with an address by the Rev. B. T. Kemerer, special representative of the General Board of Religious Education. At 7:15 there was a series of conferences. Mrs. C. E. Finch was the leader in the Primary department, on How to Secure Parental Cooperation. The same subject was discussed in the Junior department with Mr. Kemerer as leader. The subject in the senior section, How to Strengthen the Work in our Senior Departments, was led by the Rev. Dr. J. D. Mc-Lauchlan. Mr. Kemerer addressed the final meeting at 8:30 on The Teacher's Rewards.

WOMAN'S AUXILIARY

The Woman's Auxiliary of the diocese held a particularly interesting and profitable officers' conference in the Church Club rooms on Thursday, February 8th, the president, Mrs. Hermon B. Butler, presiding, and 126 women from thirty-four diocesan branches, with many of the clergy, being present. Each branch was asked to send four delegates, president, secretary, treasurer, and United Offering treasurer, as well as a Junior leader. The first topic was presented by Mrs. Frederick Greeley of Winnetka. The second topic, led

by Miss Griswold, of St. Mark's, Evanston, was The Auxiliary as an Educational Force. The Rev. H. W. Prince, rector of the Church of the Epiphany, also gave a most helpful talk on this topic. In the afternoon the subjects were: The New Junior Plan, led by Miss Childs, and United Offering Methods, led by Mrs. Lampman. There was a keen and general discussion.

SELF-GOVERNMENT IN THE GIRLS' FRIENDLY

The new G. F. S. Lodge at 128 East Ohio street is well filled by members who are enthusiastic in their praise of this club and home, and appreciative of its many privileges. Recently the girls who live at the Lodge organized for self-government, with the assistance of Mrs. Caryl, a member of the executive board. As a result of the meeting, a simple constitution was decided upon, embodying the object of self-government and the "Habits of the House". The girls elected their officers. Mrs. Angus Hibbard is now serving as a member of the executive board in charge of the monthly entertainments. The members of the lodge board, which meets on the third Wednesday of the month, are Miss Anne Caryl, Mrs. William E. Casselbury, Mrs. Ellis Chesbrough, Mrs. Robert B. Gregory, Mrs. Angus Hibbard, Miss M. A. Hutchinson, Mrs. Harold Smith, Miss Irene Wilson, and Miss Charlotte Gregory.

MISCELLANY

On Sunday, January 7th, the musical service held on Sunday evenings at St. Peter's Church, Lakeview, was changed to the afternoon, and another service begun at 8 o'clock. The latter service is an informal one, held with the permission of the Bishop, and consisting of the Creed, one psalm, a brief scripture lesson, a few prayers, a short, practical sermon, and a number of familiar hymns. This new service in the evening is provided, says the rector, as an attempt to minister to those who feel the need of a less formal service and for those unfamiliar with the liturgical service of the Church.

The rector of St. Luke's, Evanston, who has just announced that he will remain with his people there, reports the purchase of the two houses and lots adjoining the church, on Lee street, between the church and the rectory, thus giving the parish all the Lee street frontage from Hinman avenue to Judson avenue.

The Board of Missions has appropriated \$2,000 for St. Lawrence's Church, Libertyville, which was recently destroyed by fire.

H. B. GWYN.

THE GREATEST WAR NEED

"NOT EVEN the children are left—all the little ones under seven years of age have gone." These are the words of Ignace J. Paderewski, written of his beloved and sorely stricken Poland. Think of a nation without little children! Was ever anything sadder in all history? Cardinal Mercier of Belgium, writing of Poland, recently said: "Their need is greater than ours." A member of the Commission for Belgian Relief stated in New York the other day that Poland's need is the greatest of all. He visited most of the stricken countries, on both sides of the conflict, in the middle of 1916.

As yet little has been done for Polish Relief. The Jews in America have done nobly. Much of the money raised by them for Jewish relief has gone to Jews in Poland, though this has been wholly inadequate to meet the need. Aside from Jewish effort comparatively little has been done. The Polish Victims' Relief Fund is doing excellent work. It has raised over \$700,000 at an administrative expense of less than three per cent. Mr. Paderewski is chairman. Mr. W. O. Gorski, the stepson of the artist, is secretary. It is understood that Mr. Paderewski has contributed approxi-

mately \$150,000 personally and by means of benefit concerts. "Eleven million out of twenty million remain alive in Poland, helpless women, sad-eyed older girls and boys, peasant workmen, bowed with age, homeless, driven into the open, wandering dazed through the woods, creeping into hollows for rest under the stars, hungry, sick, weary, worn, racked with the struggle, subsisting on the bark of trees, on roots torn from the earth, and on the slight help the palsied hand of charity of others of their own people can give them, and the comparatively slight help from other nations. This is Poland to-day."

DEATH OF MRS. T. S. RICHEY

MANY CHURCHMEN in the Middle West will recall with reverence the Rev. T. S. Richey, whose priestly work in Wisconsin and Illinois brought him into connection with very many Churchmen. Mrs. Richey, his widow, passed to her rest while at the home of one of her daughters in Chicago on the festival of the Purification just past. She had been in Seattle until after Christmas, when she returned to Chicago to be nearer to her children. Most of the large family were able to be present at the funeral service, which was conducted in Chicago on the following Monday by the Bishop of Fond du Lac, an old friend of the family. Mrs. Richey is survived by four sons and six daughters. She was in her seventy-seventh year.

LENTEN NOON-DAY SERVICES

THE COMMITTEE from the Laymen's League, having in charge the services in Louisville, Ky., have almost completed arrangements and have secured a list of exceptionally strong preachers for these services, which will again be held at Macauley's Theatre. Several of these speakers have also kindly consented to hold missions in some of the Louisville parishes at the same time.

THE LIST of speakers at noon-day services in Cincinnati is as follows: February 21st to 23rd, the Rt. Rev. T. I. Reese, D.D.; February 26th to 28th, the Rev. George Gunnell; March 5th to 9th, the Rev. A. R. Taylor; March 12th to 16th, the Rev. W. O. Waters, D.D.; March 19th to 23rd, the Rev. J. Howard Melish; March 26th to 30th, the Rt. Rev. T. N. Morrison, D.D.; April 2nd to 6th, the Rev. F. F. Kramer, D.D.

THE LIST of speakers this year at the daily noon-day Lenten services for business people, arranged by the Churchman's Club of the diocese of Maryland, at the Church of the Messiah, Baltimore, includes Bishop Du Moulin, Bishop Gailor, Bishop Talbot, Bishop Woodcock, the Rev. Dr. W. H. van Allen, and the Rev. Shirley C. Hughson, O.H.C. In addition to these, besides the Bishop of the diocese, a number of the leading clergy of the diocese will preach, including the Rev. Philip Cook, the Rev. John D. La Mothe, the Rev. Stephen E. McGinley, all of Baltimore, and the Rev. Ambrose H. Beavin of Cumberland.

THE BROTHERHOOD of St. Andrew has arranged for daily noon-day preaching during Lent at the Columbia Theatre in St. Louis, Mo., and at the same time for the preachers to hold missions in the various churches, the city churches being divided into six groups, one church being chosen as the centre for the preaching mission. The preachers and the missions are as follows: February 21st to 24th, Bishop Tuttle; February 26th to March 2nd, the Very Rev. Francis S. White, a mission for the children of the Church at Christ Church Cathedral; March 5th to 9th, the Rt. Rev. Dr. John A. Richardson, Lord Bishop of Fredericton, a mission at St. Peter's Church; March 12th to 17th, the Rev. Irwin St. John Tucker, a two weeks' mission at St. Paul's Church; March 19th to 23rd, Bishop Thomas, a mission at the Church of the As-

cession; March 26th to 30th, the Rev. Dr. James E. Freeman, mission at St. George's Church; April 2nd to 6th, Bishop Thurston, a mission at Emmanuel Church, Webster Groves.

ARMENIAN-SYRIAN RELIEF NOT STOPPED

TELEGRAMS received from various cities as far west as California, concerning the continuation of relief work, led the American committee for Armenian and Syrian Relief, 70 Fifth avenue, New York, to give out the following statement:

"First: All channels heretofore used for distribution of relief among Armenians and Syrians in the Turkish Empire are still open to the committee's representatives, and we have reason to believe they will remain open. The severance of diplomatic relations with Germany does not necessarily affect America's relations with Turkey. America is still on friendly terms, diplomatically, with the Turkish Government; and the committee sees no reason why these friendly relations should be broken.

"Second: Should intercourse between the United States and Turkey be interrupted, relief funds would not thereby be jeopardized, for the reason that relief agents in Turkey do not receive from the United States actual money, but only authority to draw against New York in payment for relief supplies. The actual money remains in New York until needed to pay the drafts, and is in no danger of being diverted from its original purpose.

"Third: Should the worst possible situation develop, and all access to the Turkish Empire be closed, there still remain hundreds of thousands of Armenian and Assyrian refugees in the Russian Caucasus, in Persia, and in the portion of the Turkish Empire occupied by the Russian Army."

There are more than a million Armenians, Syrians, Greeks, and other innocent, helpless women and children within the Turkish Empire, whose names and needs are listed at the committee's relief stations and whose very lives depend upon the continuance and upon the increase of relief, which can go to them only from America.

IDAHO RECTORY BURNED

THE RECTORY just completed in the town of New Meadows, Idaho, was recently completely destroyed by fire. The missionary, the Rev. A. L. Wood, and his wife and three small children moved in on Saturday, after having had for some months only temporary quarters in another house. Their enjoyment was brief, for on Tuesday night, while the missionary was at service, the rectory caught fire, and it was with difficulty that Mrs. Wood and the children escaped. As the temperature was 38 degrees below zero and the snow four feet deep, it was a trying experience all around. The loss was heavy on Mr. Wood and the Church. There was an insurance of \$1,000 on the building. The Bishop at once wired the necessary guarantee of assistance and said the rectory will be rebuilt as soon as weather conditions permit. New Meadows is a new railroad town in the mountains of Central Idaho, about 150 miles from Boise.

CALIFORNIA DIOCESAN CONVENTION

THE CONVENTION emphasized the fact that the Church has outgrown her present quarters. The opening service, with fifty clergy, one hundred women, and about fifty lay members of the convention, together with the congregation gathered, comfortably filled the crypt of the Cathedral; and for the evening missionary mass meeting, on the first day, the seating capacity of the crypt was inadequate, although there were nearly 1,800

people present and seated. Also, the house of Churchwomen has outgrown its quarters. These are problems with a very cheerful side. The weather was unusually propitious; in fact, on Thursday afternoon, when neither the convention nor the house of Churchwomen had finished their business, the Woman's Auxiliary were compelled to begin their meeting on the lawn, and found it not uncomfortable. This was on January 25th.

The Bishop of Oregon was present, having come as lecturer on Social Service to the students of the Church Divinity School of the Pacific. His coming happened to coincide with an energetic vice crusade in the city; and the Bishop of Oregon was unexpectedly helpful. Having been through similar seasons in Chicago, he was able to contribute an element of saneness that seemed to be somewhat lacking; and he was able to demonstrate that there are Church leaders who know how to lead the community into ways of cleanliness and improvement.

Probably one of the most important discussions arose on the question of proportionate or graded representation. The whole proposition was defeated.

Another proposition defeated referred to the changing of the opening of Convention from Tuesday to Monday, putting the missionary mass meeting on Sunday evening. It was found that the House of Churchwomen was distinctly opposed; and the probability was that the change would not increase the attendance of laymen. This proposed change involved the holding of business sessions in the evening for the convenience of laymen. An experiment made in this direction proved unsuccessful.

An amendment providing for penalizing parishes and missions which did not pay their full apportionment was overwhelmingly defeated.

One important thing adopted provides for new forms of reports to be filled in by the missionaries in the field for report to the board of missions, and other reports to be sent by the board of missions to the convocations. This measure is calculated to add interest by the dissemination of information.

The new form of parochial reports, proposed by the General Convention, together with another, prepared by a committee from the diocese, was referred to a special committee with power to act.

Another matter of interest was in the effort to include under Church Extension the work of the Board of Christian Education as well as that of the Board of Missions. After considerable discussion, the support of the two boards is combined in the one apportionment.

Among resolutions adopted were those congratulating Bishop Nichols on the recovery of his health and Bishop Tuttle on the approach of his eightieth birthday.

Feeling that the break in the Communion office, after the Creed, interrupts the spiritual impulse of the worshippers, the convention appointed a committee to consider memorializing the next General Convention on the subject. The proposed change involves removing the first rubric on page 225 of the Prayer Book so that it will immediately follow the Blessing on page 239; and changing the second rubric on page 225 so that it will read: "Then may follow the sermon."

The Second Sunday after Easter of this year is to be recognized as Sailors' Day, with appropriate hymns, prayers, and sermon in every parish and mission of the diocese.

The convention pledged its hearty cooperation in promoting the principles involved in the temperance resolutions of General Convention; and urged that clergy and laity assist in improving moral conditions in San Francisco.

All Saints' mission, Carmel, and St. Paul's, Burlingame, were admitted into union with the convention.

The convention directed that premiums for missionaries in the Church Pension Fund be paid from the diocesan fund. Incidentally, the diocesan clergy have subscribed over \$2,500 to this fund.

A plan was adopted consolidating all diocesan funds.

Canons were adopted defining diocesan institutions, providing for auditing their reports, and reporting thereon.

A special committee was appointed to consider work among young people.

The Rev. Mardon D. Wilson was elected secretary of the diocese for the twenty-second time.

On the Standing Committee the name of Mr. Louis F. Montague appears in succession to Mr. L. M. Ringwalt.

The Rev. William A. Brewer continues as registrar.

PAROCHIAL MISSIONS

THE REV. JOSEPH ATTWOOD STANSFIELD preached a mission at St. Stephen's Church, Plainfield, N. J., from February 4th to 11th.

THE REV. EZRA FLOYD FERRIS, JR., will conduct a five-day mission at the Church of St. Cornelius, New York, during Holy Week.

THE REV. CHARLES R. TYNER will conduct a preaching mission in St. Matthew's Church, Worcester, Mass., from March 4th to 11th.

A MISSION is being conducted in St. Thomas' Church, Plymouth, Ind. (Rev. William J. Cordick, rector), during the week beginning Sexagesima Sunday. The missioner is the Rev. W. E. Johnson.

THE REV. GEORGE LECKONBY, priest in charge of Trinity Mission, Owensborough, Ky., has recently held a mission in St. Mary's Mission, Madisonville, of which the Rev. C. E. Buxton is deacon in charge.

AN EIGHT DAYS' preaching mission has just been held in St. Thomas' Chapel, Lyndon, Ky., a parochial chapel of St. Mark's Church, Louisville (Rev. Richard L. McCready, rector), by the Rev. Richard Wilkinson, D.D., priest in charge of the Mission of the Good Shepherd, Lexington. Dr. Wilkinson was formerly a Methodist minister, a short time ago pastor of one of the largest Methodist congregations in Louisville, and has always been regarded as a strong and forceful preacher. In addition to the mission services, he also preached in the parish church, St. Mark's, on the two Sundays.

DEATH OF MR. F. H. MARTIN

ST. STEPHEN'S CHURCH, Providence, is again called upon to mourn the loss of one of its prominent and influential men in the death of its senior warden, Frank Howard Martin, on Friday, February 2nd.

Mr. Martin was a member of the well known firm of Martin & Hall, architects, who designed the parish house of St. Stephen's, the parish house of St. Mary's East Providence; the new St. Paul's Church on Smith street, Providence, and many public buildings of the city and state. He was a very earnest Catholic Churchman deeply interested in the welfare of St. Stephen's parish and the diocese. A member of the vestry of his parish since 1903, junior warden in 1915, he succeeded the late Col. Van Slyck as senior warden in April, 1915, just one month after the Easter election. He has attended the diocesan convention as substitute and as delegate since 1903.

Mr. Martin took a deep interest in the mission conducted by the Holy Cross fathers just closed, and worked very hard for its success.

Taken with influenza which quickly developed into pneumonia, he seemed to have no power to throw off the disease. The funeral was held at St. Stephen's Church on Monday,

February 5th. His old friend the Rev. Charles E. Oswald was present and read the lesson. The Rev. Dr. Fiske read the opening sentences and gave the benediction. The Rev. E. Rupert Noel celebrated the requiem.

CONSECRATION OF BISHOP TOURET

THE CONSECRATION of the Rev. Frank Hale Touret as Bishop of Western Colorado was as beautiful and noteworthy an occasion as that of Bishop Johnson of Colorado the beginning of the previous month. For although Grace Church, Colorado Springs, could not furnish the magnificence of St. John's Cathedral, Denver, still the music was altogether beautiful; and although three bishops and many presbyters were snowbound in all directions of approach there were present the Presiding Bishop and Bishops Capers, Johnson, and Faber. The evening before an informal reception in honor of Bishop Tuttle and Bishop Johnson was given at the home of W. C. Sturgis, and Holy Communion was celebrated at 7:30 in St. Stephen's Church as well as in Grace Church. Morning Prayer was at 9, and luncheon was served to all visitors after the ceremony. Altogether the Feast of the Purification of the Blessed Virgin Mary was a great event in the Church annals of Colorado Springs.

A COADJUTOR FOR MARQUETTE

AT A RECENT meeting of the Standing Committee, acting for, and by the request of, the Bishop, the secretary of the diocese of Marquette was instructed to send out notices to the clergy and vestries of the diocese that at the annual convention, to be held in May, they would be asked to elect a Bishop Coadjutor on the ground of the Bishop's ill health. Bishop Williams' condition is slightly improved, but his physicians tell him that he will never again be able to take up the work of the diocese.

PROVINCE OF THE SOUTHWEST

THE SECRETARY'S report for the Province of the Southwest includes a statement that all the missionary districts of the province and two of the dioceses met in full their apportionment for general missions, the province as a whole falling short of its apportionment by \$3,228.12. While the apportionment against the province was \$43,660, appropriations by the General Board for work in the same territory amounted to \$56,214.60. It is worth while to compare the \$40,431.78 paid this year with \$9,243 paid the year before the apportionment plan was adopted, sixteen years ago.

The work of the secretary this year has not been spread over so many parishes as before, but his stays have been longer at the places he visited. Parochial missions and every-member canvasses have marked a fruitful intensive cultivation of the field.

CHURCH PENSION FUND

AT A BANQUET at the Waldorf Hotel, New York City, Bishop Lawrence announced that \$4,800,000 had been raised for the Church Pension Fund, leaving but \$200,000 still to be accounted for before the first day of March.

THE CLERICUS of Portland, Oregon, has pledged \$500 to the Church Pension Fund.

THE CHURCH Pension Fund is the leading topic of thought in Utah. All the clergy preached on this subject on Sexagesima and the collection the following Sunday, it is hoped, will swell the district's contribution to the fund to \$5,000. Mr. J. B. Scholesfield is chairman and Mr. J. W. Thompson, Salt Lake City, is treasurer.

BEQUEST

THE WILL of Mrs. Sarah Gibb, who died in Brooklyn recently, provides for gifts to a number of Church charities. Holy Trinity Church receives \$10,000 to be added to the John Gibb Memorial Fund. The following receive \$1,000 each: Church Charity Foundation of Long Island, St. John's Guild of Manhattan, House of St. Giles the Cripple, and the Sheltering Arms Nursery.

MEMORIALS AND GIFTS

CHRIST CHURCH, St. Heien's, Oregon, has received a silver Communion service as a memorial.

A LARGE American flag has been presented to Grace Church, Waterford, N. Y., by a woman of the congregation. It will be hung in the church.

AN EXQUISITE carved wood screen has been placed in St. Stephen's Church, Sewickley, Pa., in front of the organ. It was given by Mr. N. W. Milner, in memory of his wife Elizabeth Hughes Milner, who entered into life July 15, 1916.

CALVARY CHURCH, Pittsburgh, was lately the recipient of a handsome Litany desk, designed by Cram and Ferguson, and given in memory of Mr. George M. T. Taylor, long time junior warden of the parish, by his widow. The Church has also received an American flag of silk, with standard and equipment for processional use, and is soon to have a Church flag of similar size and quality.

ALASKA

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

Itinerary for Mr. John W. Wood

BISHOP LLOYD has requested Archdeacon Stuck to prepare an itinerary for Mr. John W. Wood's trip to Alaska next summer. This will be the first visit to the territory of an executive officer of the Board of Missions. It will include a journey down the Yukon on the launch *Pelican*. The Arctic Circle will be crossed to reach the Mission of St. John's-in-the-Wilderness, on the Allakaket, and a journey down the coast will complete a survey of all but the most remote stations.

ATLANTA

C. K. NELSON, D.D., Bishop

Junior Auxiliary—Cathedral House—Mission for Missions

A ROOM has been fitted up in the Cathedral Church House to be used as a diocesan Junior Auxiliary room. Here are exhibited curios, maps and charts, and a missionary reference library has been collected. The new room was used for the first time for a normal class of Junior leaders on January 24th to 26th, conducted by Miss Dora Duck. The new Junior plan is being adopted throughout the diocese, nine Sunday schools having accepted it already, while six more will fall in line in the near future.

WORK HAS been started on the new Cathedral House. This will be a modern building of two stories and basement, and will provide adequate facilities for the work of St. Philip's Sunday school and parish societies, and also for the Church Club and other diocesan organizations. Commodious offices will be provided for the Bishop, together with fireproof storage for diocesan records.

THE PARISHES of the city of Atlanta united in a Mission for Missions under the leadership of the Rev. R. W. Patton, D.D., and the Rev. Louis G. Wood, beginning on January 28th with addresses and sermons by the leaders in each of the parishes and a mass meeting at St. Luke's in the evening. Throughout the week instruction conferences were held at St. Luke's, All Saints', and the Cathedral. On

Sunday, February 4th, an every-member canvass was undertaken in several parishes.

CALIFORNIA

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

House of Churchwomen—Woman's Auxiliary

THE HOUSE of Churchwomen was in session in Grace Cathedral, San Francisco, from January 23rd to 25th. An unusually large number of delegates were present. During the sessions woman's work, in all its departments, was reported upon. Among the subjects discussed were: Church Charities and Institutions, the Girls' Friendly Society, Mid-day Rest Rooms for Business Women, Guild of St. Barnabas, Children's Aid, Chinese and Japanese Missions, Social Service, etc. On Tuesday Archdeacon Emery spoke on Racial Work in the diocese. On Wednesday Professor F. K. Angell of Stanford University gave a talk on Belgium, and on Thursday the Bishop of Oregon addressed the delegates on Women in Service for Social and Civic Righteousness. The noon-day intercessions were conducted by Miss Soulsby of England. Mrs. Kate E. Bulkeley was elected president, and Miss Mary F. Williams, secretary.

THE WOMAN'S AUXILIARY held its semi-annual meeting on Friday, January 26th, in

Grace Cathedral, San Francisco; a preliminary meeting of the officers having been held on the preceding afternoon. The Holy Communion was celebrated at 10:30 A. M. by the Bishop, assisted by Dean Gresham, Archdeacon Emery, and the Rev. Edward Morgan, and a sermon was preached by the Rev. Walter H. Cambridge. After luncheon the Auxiliary reassembled in the Cathedral and listened to the Bishop of Oregon. The Rev. H. E. Montgomery made an address on the Pension Fund, and Miss Soulsby of England also spoke. Much gratitude was expressed for the restored health of the Bishop. The work of the various branches during Lent will be for missions in Alaska.

CENTRAL NEW YORK

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

Purse for Bishop Fiske

AT THE conclusion of the conferences on Personal Religion, which Bishop Fiske conducted in St. Paul's Church, Syracuse, a committee of leading laymen waited on the Bishop and presented him with a very generous purse, urging him to use the money in enjoying a well-earned holiday. The Bishop will be away for several weeks before taking up his Lenten

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work. The conferences, begun as informal talks, have grown until, with as many as six hundred people in attendance, it became necessary to use the church for the gatherings.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
IRVING P. JOHNSON, D.D., Bp. Coadj.

Parish Anniversaries

ON MONDAY, January 29th, St. Andrew's Church, La Junta (Rev. D. Howard Dow, rector), celebrated its thirtieth anniversary, by a special service in the evening. The sermon was preached by the Rev. Thomas Casady of Pueblo, and an address was made by the Hon. F. A. Sabin. A large congregation was present and a reception followed at the rectory.

CONNECTICUT

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

Hartford Archdeaconry—Laymen's Association—
Missionary Instruction in Sunday School

THE HARTFORD ARCHDEACONRY met in special conference at St. Thomas' Church, Hartford, on Monday, February 5th, to consider the proposed visit of Evangelist Sunday to Hartford. It was felt as the unanimous sense of the meeting that, while individuals might cooperate in this campaign, the archdeaconry as such could not in any way endorse it or suggest that the Church could cooperate.

THE ANNUAL DINNER of Christ Church, Hartford, laymen's associations was held in the parish house, Tuesday, February 6th. The principal speaker was Burton Mansfield of New Haven.

AT THE February meeting of the clericus of the Hartford archdeaconry, Professor Wilbur M. Urban of Trinity College read an illuminating paper having for its subject the title, *Is Mankind Worthy of Peace?*

AT A RECENT meeting of committees appointed to look after Italian work in Hartford, steps were taken toward purchasing a site and erecting a church for St. Paul's Italian mission.

THE SUNDAY SCHOOL of Trinity parish, New Haven, under the leadership of its superintendent the Rev. George H. Heyn, has taken a forward step in definite missionary education. The school of 550 members is thoroughly graded. Each pupil is enrolled as a missionary aid, assigned to a missionary field, *i. e.*, each class is named after some missionary diocese. The boys and girls in their respective classes in addition to their regular class work gather information about the boys and girls—not men and women—in their particular field. In addition to this general instruction Trinity Sunday school also maintains a special missionary department, with a special room in the parish house known as the missionary room, which is decorated with pictures from the mission field. A special teacher is in charge. Each class in the Sunday school visits this room on two successive Sundays and is instructed in the work of the men and women in the particular field which they are studying and working. In their class they learn about the boys and girls; in the missionary room about the men and women in the field.

FOURTEEN ALUMNI of the General Theological Seminary met for luncheon at the Hotel Taft, New Haven, recently. Regrets and pledges of hearty support and interest were received from more than the number present. The Rev. Dr. John R. Harding told of the organization and work of diocesan alumni associations and pointed out what alumni may do to help the seminary. The Rev. Professor Shepard traced briefly the history of the seminary, told something of present problems, and pleaded for greater loyalty to the institution and for greater effort on

the part of parochial clergy in seeking out men for the ministry. A constitution and by-laws, reported by the committee, were adopted and permanent organization was effected. The Rev. P. C. Pearson was chosen president and the Rev. R. S. Morehouse, secretary-treasurer. Plans for the future were discussed and placed in the hands of the executive committee.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Laymen's Dinner—Anniversary

THE ANNUAL layman's dinner of the archdeaconry of Harrisburg took place on the evening of Monday, January 29th. Between three and four hundred men sat at the tables. The speakers were Messrs. Roland S. Morris of Philadelphia, John W. Wood of New York City, and Bishop Darlington. C. LaRue Munson, chancellor of the diocese, spoke on the Pension Fund, and expressed the confident prediction that the amount pledged by the diocese would be raised. The Hon. H. B. Packer was toastmaster, and in the outset spoke of the telling work the Church is doing in the suppression of the liquor traffic.

ST. PAUL'S CHURCH, Harrisburg (Rev. Floyd Appleton, Ph.D., rector), celebrated its sixtieth anniversary on St. Paul's Day. Bishop Beecher, in the principal address, made an earnest plea for interest in missions. Bishop Darlington and the Rev. James F. Bullitt, rector of St. Andrew's, Harrisburg, a daughter parish, offered congratulations. The Rev. Messrs. R. A. Sawyer, E. L. Henderson, and E. S. Barlow were also present.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Clericus—Auxiliary—Bishop's Anniversary

LOUISVILLE CLERICUS met on Monday, January 8th, at St. Andrew's parish house, the Bishop and most of the local clergy being present. A paper on *The Boy and the Church* was read by the Rev. F. J. Mallett, rector of St. Paul's Church, New Albany, Ind. (clergy of Southern Indiana being by courtesy members of the Louisville clericus), which was followed by a general discussion.

THE EXECUTIVE BOARD of the Woman's Auxiliary recently met at the Cathedral House. Interesting and encouraging reports were read, the United Lenten work was discussed, and it was decided to send two united boxes as usual. An executive committee, consisting of the president and first three vice-presidents, with the secretaries and treasurer, will meet at intervals between the quarterly board meetings to settle minor questions. At a subsequent meeting of this committee, plans were formulated to strengthen the parochial branches.

A UNITED MEETING of the Auxiliary in the Cathedral House was recently addressed by Mrs. George Biller, in the interests of mission work in South Dakota, and an offering was made for that purpose. The Kentucky branch has also been privileged to have a visit from Miss Grace Lindley. Miss Lindley addressed the united branches in Louisville, senior and junior, and a number of Sunday school workers in the Cathedral House, and explained the new "Junior Plan", by which the Sunday school is to be the center of missionary activity for the juniors. She also gave a talk on Prayer, referring to the Pilgrimage of Prayer, now on its way through the branches throughout the United States. An offering was made for educational work.

THE TWELFTH anniversary of the consecration of Bishop Woodcock was observed on St. Paul's Day, beginning with a celebration of the Holy Communion in the Cathedral, at which the Bishop was celebrant, also making an address dealing with diocesan matters.

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He referred especially to the effort being made to meet the Apportionment for General Missions, and urged that the special work undertaken these next three years be the completion of the sum of \$50,000 for the Bishop Dudley Memorial Endowment Fund of the diocese. An offering was taken for this purpose. The Fund at present amounts to \$33,000. Immediately following this service, the Bishop conducted a quiet hour for the clergy. In the evening, the Bishop was guest of honor at a banquet at the Seelbach Hotel, given by the Laymen's League. He acted as toastmaster and delivered the principal address. Other speakers were the Rev. James M. Maxon of Versailles and Mr. M. Carey Peter.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Brotherhood—Anniversary Services

A CHAPTER of the Brotherhood of St. Andrew was instituted in St. Matthew's Church, Brooklyn, on Sunday, February 4th.

SERVICES in the Church of the Redeemer, Brooklyn, on Sunday, February 4th, marked the fourteenth anniversary of the Rev. T. J. Lacey as rector. Bishop Burgess preached at the morning Confirmation service. The Rev. Archimandrite Sebastian, of the Serbian Church, delivered an address of greeting in the evening, when the service was in the interest of union between the Greek and Anglican communions. Clergy of the Eastern Church accepted invitations to be present in their robes.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop
Religious Education

THE REV. BYRON HOLLEY is giving a series of lectures in the parish house of Trinity Church, New Orleans, under the direction of the Board of Religious Education, on the Four Gospels and the Life of Christ, for the benefit of Sunday school teachers and all who may be interested.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Community Services—Drawing Room Meetings—St. Paul's Parish, Baltimore

THE REV. DR. McCOMB, Canon of the Cathedral, has been holding drawing-room meetings for the study of the Bible for several weeks, on Mondays, at the home of Mrs. Robert W. Johnson of St. Paul's parish, Baltimore, with a large attendance. The subject has been the Gospel of St. Mark.

ON ST. PAUL'S DAY, at St. Paul's parish house, Baltimore, there was a meeting of the women of the parish, when 119 women sat at luncheon. Brief reports were presented of different parish activities, covering twelve or more departments. Mrs. Archibald Hopkins of Washington then described her experience in Washington in trying to reform bad housing conditions, making an earnest plea for the awakening of the members of the Church generally to a sense of their responsibility for Christian service. Then Miss Sallie Carter of St. Paul's parish, after alluding to the wonderful mission of penitence and hope already begun in England, appealed for a large attendance at the Pilgrimage of Prayer beginning in this diocese on the Monday following the First Sunday in Lent.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
St. Paul's Church, Saginaw

ST. PAUL'S CHURCH, Saginaw, celebrated its sixty-first birthday January 25th. Prominent clergymen of the district attended the services, which continued throughout the day and concluded with a parish rally in the even-



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ing at the church and a reception at the home of a vestryman. Plans are under way for the construction of a parish hall, and building operations begin immediately after Easter. In the campaign to raise \$10,000 for that purpose, \$500 was raised during the week of Christmas, and since then several hundred dollars more have been subscribed. In addition the ladies' guild has an available building fund of several thousand dollars. This church is enjoying a spiritual awakening under the new rector, the Rev. Paul R. R. Reinhart, late of Fajardo, Porto Rico.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Woman's Auxiliary

THE SOUTH BEND district of the Woman's Auxiliary held a profitable meeting in St. James' Church, South Bend, Wednesday, February 7th. Discussion of parochial work was followed by a paper on work among Hungarian women by Mrs. Victor von Kubinyi, and on work among other foreigners by the Bishop. Archdeacon Long presented the missionary work in the diocese. Mrs. Walter Muessel of South Bend was re-elected chairman of the district for the coming year.

MISSOURI

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

Moving Picture Machines

THE CHURCH in St. Louis has added two new portable moving picture machines to its equipment, one at the Church of the Redeemer (Rev. Edmund Duckworth, rector), and one for work in the city institutions (Rev. J. H. Lever, missionary). The latter is especially valuable, as it may be carried from institution to institution, and has already given much pleasure to the men and women in wheel chairs in the infirmary, who are unable to get down to the recreation hall. It has also given much pleasure to the children of the industrial school and the reform school at Bellefontaine.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Reception to State Officials—University Work—A Lecture

A PARISH RECEPTION was held at the rectory of the Church of the Holy Trinity, Lincoln, on the evening of February 1st, under the auspices of the woman's association of the parish, in honor of the new governor and lieutenant governor of the state and their wives. The governor, Keith Neville, and Mrs. Neville are members of the Church at North Platte, missionary district of Western Nebraska, and the lieutenant governor, Edgar Howard, and Mrs. Howard are members of Grace Church, Columbus, diocese of Nebraska. These distinguished guests, together with the rector, the Rev. S. Mills Hayes, and Mrs. Hayes, and the secretary of state, Charles W. Pool, and Mrs. Pool, also prominent members of the Church, were in the receiving line. It is not often that the three leading officers of any of our states are Churchmen.

FROM TIME to time representatives of the religious agencies in the State University and in the city of Lincoln have held informal conferences touching religious life among the students. A committee made a report as to methods of work at a meeting January 29th, in the University Temple, and pursuant to the recommendations of the committee it was resolved that a permanent organization be created to secure coöperation among the various agencies for religious work in the University community. In accordance with this resolution an organization, known as the Conference of Religious Workers among the Students of the University of Nebraska, was effected, and the Rev. S. Mills Hayes was

lected president. This organization includes the faculty and officers of the University, representatives of the student and city Young Men's and Young Women's Christian Associations, and the pastors of the various city churches.

IN LINCOLN, on January 18th, the Rev. S. Mills Hayes delivered a lecture on Hebrew Literature before the Thursday Morning Lecture Circle.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

The Episcopal Church News

THE PUBLICATION of the Nevada Churchman has been discontinued. In place of it, Bishop Hunting is sending out the Episcopal Church News from Reno.

OHIO

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

A Reception at Niles

A FAREWELL reception was given by members of St. Luke's parish, Niles, to the rector and his wife, the Rev. and Mrs. E. A. LeMoine, before their departure to Mr. LeMoine's new work in Greenville, Pa., diocese of Erie. After a musical programme, the retiring rector and his wife were presented with a purse of gold, including a McKinley gold dollar as a keepsake. Refreshments were afterward served by the ladies of the parish.

OREGON

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

City Clergy Visit Missions

ON THE first Sunday evening in February several of the Portland clergy conducted services at mission churches in and near the city that are without a resident vicar. The places of the clergy were taken by lay readers serving the missions.

THE COMMITTEE for the Oregon summer school for clergy has begun preparations for the second session of the school, which will be held June 26th to 29th.

SCADDING HOUSE, the men's resort in Portland, has been reopened in a new location, with a reading-room.

PITTSBURGH

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

Woman's Auxiliary—Church Building Purchased at McKeesport—St. Margaret Hospital—Grace Church, Pittsburgh

ON MONDAY, February 5th, at the Church of the Redeemer, Pittsburgh, there was a con-

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ference of parochial and diocesan officers of the Auxiliary, at which the Pilgrimage of Prayer, the Lenten Leaflet and plan of work, and other objects of Auxiliary interest were considered. The Bishop of New Mexico gave an interesting account of his work. Although the day was most severe, there was a goodly attendance.

ST. ANDREW'S CHAPEL of St. Stephen's Church, McKeesport, last month purchased and moved into a building of its own, formerly used as a church by the German Methodists. The congregation for ten years or so had been conducting a Sunday school and occasional services in rented quarters, and is much delighted to have a home of its own. The congregation is growing rapidly.

THE BOARD OF TRUSTEES has elected Mrs. Harriet H. Barnes directress of nurses of the St. Margaret Memorial Hospital. She has occupied positions of trust at Bellevue Hospital and Blackwell's Island Hospital, New York, and at the Boston Dispensary, and will have as her assistant Miss Grace Anthony, who was associated with her in work in Boston. The month of January saw the hospital filled to the limit of its capacity.

VISITING PREACHERS are to make up exclusively the Lenten programme on Wednesday and Sunday evenings in Lent at Grace Church, Pittsburgh. The Bishop will be the opening preacher on Ash Wednesday evening. The rector, the Rev. William Pokoss is, by invitation for the fourth successive year, to write seven sermonettes for the Pittsburgh *Gazette-Times*, for Sunday issues throughout Lent and on Easter Day.

RHODE ISLAND

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

Church Advance—Woman's Auxiliary—Convocation—Observance of Candlemas

CALVARY CHURCH, Providence (Rev. Arthur L. Washburn, rector), is making earnest efforts to raise money to complete the beautiful new church in course of construction. The bazaar for the building fund held on the 26th of January was a brilliant affair, assuming almost diocesan proportions in the extent of interest and patronage.

THE CHURCH OF THE REDEEMER, Providence (Rev. F. J. Bassett, D.D., rector), which lately sold its church and parish house with land to the Roman Catholic bishop for the use of a Polish congregation, has purchased a tract of land containing 15,138 square feet in a new location more suited to the parish and far enough away from other parishes to ensure its future growth. The new tract on the corner of Hope and Savoy streets is in a newly settled quarter of the city and will adjoin the parish of the Church of the Advent, Pawtucket, on the north and Calvary and St. John's, Providence, on the south. Plans are being made to erect a substantial new church.

THE RHODE ISLAND BRANCH of the Woman's Auxiliary held its quarterly meeting on Thursday, February 1st, at St. Stephen's Church, Providence (Rev. George McC. Fiske, D.D., rector). The Rev. Charles S. Reifsnider of Tokyo and Bishop Thomas of Wyoming were the speakers at the morning session. The speakers at the afternoon session were Mrs. Walter Hughson of Morganton, N. C., and Miss Eva D. Corey, educational secretary of the diocese of Massachusetts. The Rev. Mr. Reifsnider spoke on the evening before to a gathering of women assembled in the interest of missions at Calvary Church, Providence. Bishop Thomas spent nearly the whole week in Providence as the guest of friends. On Sunday, January 28th, he preached at Grace Church in the morning, St. Stephen's in the afternoon, and at St. James' in the evening. On Thursday evening he spoke before the Pawtucket convocation at their annual missionary dinner.

THE CONVOCATION of Pawtucket held its annual missionary meeting and dinner at the parish house of St. Paul's Church (Rev. Marion Law, rector). Delegates and clergy from all towns and cities north of Providence assembled in large numbers, and Bishop Perry acted as toastmaster. The speakers were Bishop Thomas, who described his work in the West, especially the efforts made to convert the Indians in his district; the Rev. Mr. Reifsnider, who spoke for the work in Japan and especially the educational work undertaken by St. Paul's College, and Mr. Rathbone Gardner of Providence, who spoke in behalf of the Church Pension Fund.

ST. AUGUSTINE'S MISSION for colored people in Providence celebrated Candlemas Day in a very picturesque and unusual manner. The Rev. Percival G. Moore-Browne, minister in charge, conducted the service, the Rev. Charles E. McCoy preached the sermon, and the Rev. E. Rupert Noel assisted. The choir carried lighted candles in the processional and recessional and in the solemn procession after the sermon.

THE SUNDAY SCHOOL associations of the diocese held their winter meetings as follows: Providence district, February 5th, at Grace Church, Providence; Pawtucket district, February 6th, at St. George's, Central Falls; Newport district, February 7th, at St. George's parish house, the Rev. Dr. Arthur Gray lecturing on Porto Rico and Haiti in the afternoon, and in the evening on other Latin-American countries. Both of Dr. Gray's lectures were illustrated by the use of lantern slides.

SOUTH DAKOTA

HUGH L. BURLERSON, D.D., Miss. Bp.

Ogilvie Conference

THE OGILVIE CONFERENCE met in Sioux Falls last week. The conference was scheduled to meet on Tuesday, February 6th, but because of recent blizzards, which crippled the train service, the opening came on Wednesday. The conference devoted most of its time to Personal Religion and Religious Education. The Rev. W. P. Remington of St. Paul's Church, Minneapolis, led the discussions in Personal Religion, which were very helpful, and Dr. W. E. Gardner led the conference on Religious Education. Dr. Gardner brought to the clergy an inspiration that will mean much to them. It was the first opportunity for Bishop Burleson and his clergy to meet. A third subject was How Best to Cover South Dakota. Dr. Ashley spoke from his forty-three years of experience as to the Indian work, and the Rev. Messrs. W. B. Roberts and E. F. Siegfriedt showed the tremendous needs in the rapidly growing white field. The Bishop announced that the Rev. E. B. Woodruff, elected Dean of Calvary Cathedral, Sioux Falls, had accepted his election, to begin his work the first of March. The announcement was joyfully received, for Mr. Woodruff is well known to the clergy of South Dakota. Bishop Burleson also announced that he had appointed the Rev. E. F. Siegfriedt to be general missionary in the white field.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

Rectory at Orange

THE RECTORY of St. Paul's Church, Orange, has been completed, and occupied by the rector, the Rev. J. H. Sydney Dixon. It is modern in every respect. Two reception rooms, one for men and one for women, open to right and left of the reception hall. Large French windows open upon the porch, so that all three rooms can be made one with the porch if necessary. The study is at the rear of the men's reception room, and like all the

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WASHINGTON

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

Service for Sanctuary Workers—Religious Education—Prisoners' Aid

IT HAS LONG been felt that some organization was needed for the acolytes, servers, and lay readers of the diocese, and the Rev. Enoch Thompson, vicar of the Chapel of the Nativity, undertook to bring together as many as possible at a service in the chapel on Wednesday, February 7th. The following clergy were present: The Rev. Messrs. Robert Talbot, C. P. Sparling, G. W. Atkinson, Jr., W. O. Rooome, Jr., Edward Douse, and the vicar Enoch M. Thompson. Some forty lay readers, acolytes, and servers, were present, and a considerable congregation. Evensong was sung by the Rev. Mr. Atkinson; the Rev. C. D. Weedon of St. Agnes' Chapel preached, earnestly pleading for reverence, truthfulness, honesty, love of the Church, in all the work of the sanctuary. The Rev. C. P. Sparling then addressed the lay readers. After the offering there was a solemn procession and *Te Deum*, and the benediction by the Rev. Mr. Talbot brought the service to a close. At a meeting held afterwards in the parish hall it was agreed to start a permanent organization.

THE REV. STEWART U. MITMAN, Ph.D., field secretary of the Provincial Board of Religious Education is holding teacher training classes in this diocese this month, at Epiphany parish hall, Washington. Dr. Mitman is also going to several parochial centers to get into touch with conditions, and to stimulate Sunday school work.

THE MASS MEETING on February 7th, in connection with the diocesan Prisoners' Aid Association, was not attended as well as it deserved, only some 110 persons being present, and most of those ladies. The talks given by the superintendent of Occoquan Prison, Mr. Whitaker, dealt with the problem of the prisoner, his occupation, and well being, while in prison, and showed how the whole question of prison-life is being solved. Mr. Charles H. Johnson, lately associated with Mr. Osborne at Sing Sing, gave an address on the progress already made in rescue of the criminal. Both addresses were remarkable for their breadth of vision.

THE ANNUAL meeting of the Virginia Mountain Mission Association was held at the residence of Dr. William C. Rives, its treasurer for Washington, on Friday, February 8th. A cordial welcome was given to Archdeacon Neve, who has charge of the work. He described the conditions prevailing, progress made, and the work to be done. The orphanage at Mission Home, the hospital at Lydia, the industrial school under the Rev. J. R. Ellis, testify to the great work already accomplished.

WITH ONLY three weeks to the close of the campaign, the diocesan committee for the Church Pension Fund already has some \$80,000 subscribed and pledged, but the aim is to get \$150,000. It is a large sum for this diocese to raise, especially in view of so many calls upon Churchpeople of late; but an energetic effort will be made.

THE PARISHIONERS of St. Alban's Church gave a reception to their rector, the Rev. Charles T. Warner, on the occasion of his fifth anniversary, on Thursday, February 8th. The parish hall was beautifully decorated. The registrar made a humorous speech, at the close of which he presented to Mr. Warner a pocketbook which was apparently well filled.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Churchmen's Dinner

THE ANNUAL dinner of the Churchmen of All Saints', St. Matthew's, St. Mark's, and St. Luke's Churches, Worcester, was held Wednesday, February 7th, at Hotel Bancroft. The speakers were the Bishop, who spoke on Conservation and Efficiency as illustrated by the Church Pension Fund, and the Bishop of Rhode Island, who paid a tribute to the late Bishop Vinton, Dean Henry Hague, and others, now entered into rest eternal. The last speaker was Morton Prince, M.D., of Boston, who gave an address on Prussianism and World Peace.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Grace Church, Grand Rapids

GRACE CHURCH, Grand Rapids, has entertained several prominent guests recently. On January 23rd Mrs. George Biller addressed the members of the Woman's Auxiliary of the city. On February 14th the Rt. Rev. Theodore Irving Reese, D.D., of Southern Ohio conducted a day of devotion for the organizations of the parish. Dr. William E. Gardner also visited the church in the interest of Christian education.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop

St. Philip's Church, Belmont—A Centennial

THE CHANCEL of St. Philip's Church, Belmont, N. Y., has been enlarged sufficiently to provide an adequate setting for the new pulpit, and to accommodate choir stalls. This is an alteration along thoroughly churchly lines, since the choir had, heretofore, always sat in an alcove at the rear of the church. Money for vestments has also been provided.

THE CENTENNIAL anniversary of St. Paul's Church, Buffalo (Rev. C. A. Jessup, D.D., rector), was celebrated on Sunday, January 11th. The offering presented on the altar that day amounted to \$30,816.95, although but \$25,000 had been asked.

ONE OF THE few funds, if not the only one, left for charity by a President of the United States is used in Lancaster, Pa., for buying coal for the poor at Christmas and for other good uses. The fund was left by President Buchanan, who was a resident of Lancaster, and the income now amounts to about \$3,000 a year.—*Lutheran Church Work and Observer.*

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