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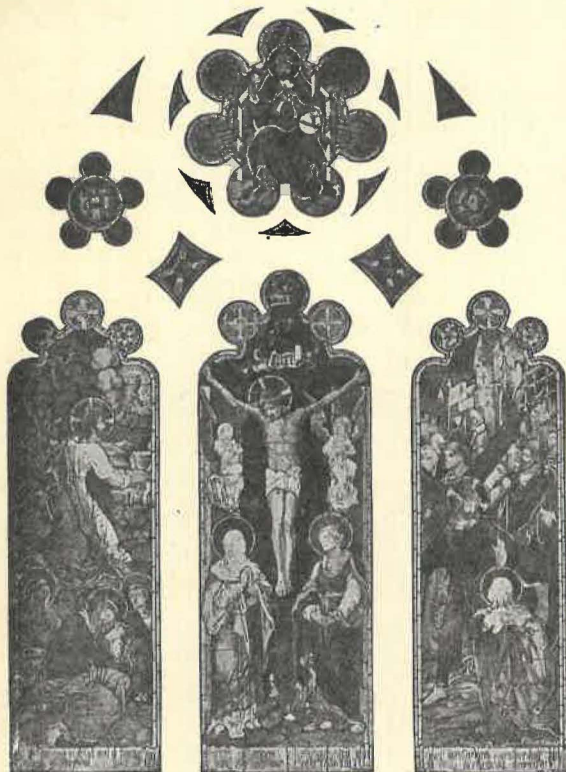
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A Weekly Record of the News, the Work, and the Thought of the Church

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IF WE WOULD cultivate the things of the Spirit, listen to the inner voices which whisper hints of beauty and of truth, the time would come when just as naturally as the sun shines, or, the birds sing, or the magnet pulls, or the flower gives out its perfume, we would give off light and life and power, breathe sweetness and balm continually.—*Universalist Leader.*



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VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 10, 1917

NO. 19



TO SENATOR LA FOLLETTE:

Your mail and your telegrams will no doubt have indicated to you that great numbers of your constituents feel outraged at your course during the final days of the Sixty-Fourth Congress. You have always been an advocate of the Recall. You have been clear in presenting the right of the people in a free democracy to demand that their representatives should submit to the voters the question whether the representative has adequately fulfilled the will of his constituents.

And you are just entering upon a six years' term of office.

Your principle as to the Recall can now be quickly put into operation by your sole action. We who are your constituents earnestly invite you to resign your seat in the Senate, offer yourself for re-election if you deem proper, conduct your candidacy on the basis of the issue you have raised, in which, on a most delicate question of foreign relations, you differ with the President of the United States and with the overwhelming majority in the Senate and in the House of Representatives; and so give your constituents that opportunity to recall or to endorse their spokesman and representative in the Senate, as you have so often and so eloquently maintained their right to do.

There is just one citizen of Wisconsin who can, at this serious juncture, put your principles as to the Recall into effect and that one citizen is—YOURSELF.

Now is the time to do it.

THE LIVING CHURCH

When Toleration Is Intolerable

GENERAL CONVENTION is the triennial opportunity for the personnel of the Episcopal Church to gaze upon itself in a hand mirror. For three years, less three weeks, this assorted list of images of its Creator is at liberty to herd by its several selves, infest its own neighborhoods, and occupy its own pulpits and pews. In this seclusion a man or a congregation or a diocese may have regard to itself as microcosm or macrocosm. It can humbly look upon itself as an atom or complacently look upon itself as an ocean. But every three years it is gathered into one spot where it must jostle other atoms or rub shoulders with other oceans and thus, gazing upon the rest of itself and beholding men and minds deliberately different, awake to its own splendid variety.

The occasion, as it progresses, brings forth much confident hope and hearty congratulation upon the spirit of toleration and forbearance which will be and is being exercised. The lion is seen consuming straw in alternate bites with the ox, the wolf is bedfellow with the lamb, while the weaned child invades with impunity the shell of the cockatrice.

Nor is this confidence misplaced or the congratulation uncalled for. The magnificent toleration with which men of utterly different minds are able peaceably to meet and debate, the strength of Christian union which holds men together when there is every rational and natural cause for flying asunder, are edifying spectacles and a mighty endorsement of the efficacy of divine grace. Nothing but that which cannot be moved

because God is in the midst of it could bear the strain without cracking. And every recurring convention is added ground for genuine and profound thankfulness to God for the evident absorption of the dynamics of loving kindness.

However, trust in this matter can be overdone; and reliance upon the continuance of it leads to a very insidious and deadly peril. Men are apt to confound the bearing of a thing with the thing itself. So that they come to look upon the invariable sequence of acts of toleration as no more nor less normal than the thing tolerated: and the thing tolerated as regular as the toleration. It may be that the members and officers of the Church shall establish such a reputation for forbearance that the virtue will come to be looked upon as ordinary.

It is false reasoning, however, to count upon the invariableness of the occasion for forbearance. As, for instance, a given man having been most admirably patient during a protracted visitation of mumps, it may be reasonable to argue that he will always be patient; it is not reasonable to argue that he will always have mumps. Similarly, Christian brethren and fellow-members of the Church of God bear with each other when they disagree and are able to preserve the unity of the spirit in the bond of peace. We trust they may always do so. Also, we trust that they will not always disagree.

For when we come to look at toleration, as a thing or as a word, we find it means enduring or bearing something which has no right to be endured or borne. No one is called upon to exercise forbearance toward a given point of view when that point of view is one which the holder is quite within his rights in holding. *B*, who takes sugar on his porridge, exercises a perfectly gratuitous virtue toward *A*, who takes salt on his. If I am not *ultra vires* in holding the sacraments to be dead and the Creed as empty as a humming top no one need bear with me. If my brother is doing what he has a right to do in holding that the Creeds are veracious narrative and statement and the sacraments spiritual miracles, then he is beholden to no man for his toleration.

But if, on the contrary, he and I are members of a brotherhood which is sworn to consume porridge prepared after an invariable formula, or to accept spiritual acts or teachings in one single defined sense, then my nonconformity is my brother's opening for toleration, while his individualism is my own opportunity for a like virtuous display. In a word, toleration, when it is a virtue and not merely a lazy habit, can only be called forth by negativity. Some one must be less than he should be or more than he should be before another can be called upon to tolerate him. For if he is what he ought to be, or has the right to be, then there is nothing to condone.

Now for the purpose of our discussion it is not of the smallest consequence who is right and who wrong; nor, indeed, that all be wrong. Certain it is that, since dispute can only arise from contradiction, all cannot be right. Certain also it is that Christianity cannot really contradict itself (though Christendom may) nor its literature (*e. g.*, the Book of Common Prayer) teach or convey diametrically opposite things. Even, narrowing down the matter for our argument, if the whole conception of the Anglican Communion or of the Episcopal Church be mistaken, abortive, and unsound, even then its formularies cannot mean equally two opposite things nor be intended to convey two (or more) antagonistic impressions. If there be divergence of understanding or behavior between one professor of our religion and another, or between one group and another, then of a surety one is wrong: maybe both. To avow one's contentedness with the declaration is to throw the whole matter, like a handful of dust, into the air with no hope of ever again collecting the particles. To proclaim that all are right is the suicide of profitable religious ratiocination. For, being committed to the formula, "As this Church hath received the same," all are bound to believe that misunderstanding of the Church's words is not due to her stammering lips but to the deaf or imperfectly hearing ears of her children, and that could we all but hear her we should receive that deposit of divine truth which she is planned to convey; truth of a precise and definite nature and scope.

ONE STEP FARTHER; there is one justification which saves the face of every believer, however partial, incomplete, distorted, or grotesque his belief may be. That justification is that the believer really believes his belief to be absolutely right, and all that contradicts it definitely and distinctly, though not always culpably, wrong. If he does not believe this, then he does not believe what he believes. If he does not believe that his interpretation of formulae intended to be mandatory and exactly

indicatory excludes interpretations contrary to it, then he can lay no just claim to his own interpretation. Nor can he, in any proper sense, lay claim to the formulae themselves; for it is no loyalty that binds him inanely to dicta which say nothing, definitions which will not define, and guideposts which decline to guide; and such would they be to him. Consequently, sincere believers in a given object of faith stand committed to the theory that it is error to maintain the reverse of that faith, and that they ought to labor and hope and pray that the clear light and right understanding which is theirs will presently flood their brothers' minds also.

Now to our point. Toleration is a virtue to be exercised toward my brother so long as he differs from me touching certain salient verities, and while, through my efforts, he is being brought to a clearer grasp of the same. But, let it be well marked, the emphasis must not be upon my tolerating him. For, when it is so, there is grave danger that I may be so pleased with my virtuous toleration that I prefer it to the labor of converting my brother. To bring him to a better mind involves my being eager and enthusiastic about him in an intimate and prying sense. It involves his regarding me with suspicion and mistaking my efforts for plain impudence. It involves the danger of perpetually misunderstanding each other. Whereas tolerating him gives me a most agreeable ground for self-congratulation and maintains me always in a position where, whatever else may be lacking in me, I can always point with justifiable complacency to my forbearing spirit.

For a decade or more, since, indeed, the very inertia of present day circumstances has tended to force the issue between conflicting schools of thought in the Church, this state of things has been symptomatic of the Anglican Communion on both sides of the water. Books and pamphlets without number devote a large share of their space to our breadth of "vision", underlying brotherhood, comprehensiveness, inclusiveness, and allied euphemisms; euphemisms which seek in fact, though very likely not always in intention, to draw attention away from the circumstance that men are not all reciting the Creed with the same mental attitude, or ministering at the altar, or being there ministered to, with identical convictions regarding what is there done. Dioceses, national Churches, parishes, organizations ancillary to the Church, are apt to be so delighted with the circumstance that a comity exists among their members as to inter-relation, in spite of serious divergence regarding essential theory, that the serious evil of the latter circumstance is utterly neglected. Bishops tell us with tears in their eyes of the brotherliness that is evidenced among their clergy, ignoring the fact that but for lamentable eccentricities of belief, and amazing divergence of practice, brotherliness would be the most natural thing imaginable and not, as it is, a miracle of mutual self-restraint and a superhuman exertion of good manners. It is not three years since the distinguished scholar, Dr. Sanday, in a book wherein he forecast the Church of the future combining the good elements which various religious organizations, now in open rivalry, should bring as their contributions toward a new "Church" to be formed out of the essence of them all, stated that the contribution which the Anglican Communion would have to give in that day would be its "comprehensiveness". And the reading religious world hears unmoved the absurd notion that all the Anglican Communion is producing by its agonies is a negative spirit by which men who believe different things may go on, keeping house together with good breeding. Which state of things, when we analyze it, means no more nor less than that Anglicanism is producing Christian charity in spite of itself rather than by means of itself; and that the Creeds and Sacraments and Orders are specially provided so that the people of God may be in a perpetual state of making up after quarreling over these stumbling-blocks of statement and fact.

There is one clear distinction to be made regarding toleration which shows its function and the limits of it. A man is called upon to tolerate his brother who differs, but not the matter of his differing. To condone the contradiction is to do away with all necessity for tolerating the man. A sincere believer cannot tolerate error, though he ought to tolerate the erring. It is so that the Divine Heart can love sinners while hating sin. If God must love sin because His creatures are sinners, then there can be no cure for the world. If people in their own minds orthodox must love error because lovable human beings believe it, then all hope of straightening out the doctrinal confusion of the Anglican Communion must be forever abandoned.

It is the duty of Churchmen rather to lay the emphasis of

their thinking and prayers and labors upon the matter of bringing about uniformity where uniformity should be; not upon steeling themselves or humbling themselves to bear a permanent and everlasting central disagreement. By so doing the problem which the novelty of the position of the Anglican Communion creates may be solved in terms of the world's salvation. A virtue by which a Church endures itself cannot conceivably be the purpose of God in chartering that Church. And it is to be feared that in the final accounting which Churches, as well as men, must give before God, if Anglicanism can show no results save the negative products of comprehensiveness and inclusiveness, our Judge will esteem what we offer, not to be the giving back of the talent with which we were entrusted, but only the napkin in which we have laid it away.

CAN a small rural parish exercise any real influence in the affairs of the national Church?

Let us see.

The magnificent success of the campaign for the initial fund of the Pension system was noted last week. Nothing that can be said as to earlier work to reach that end can ever

detract from the praise that has been earned by the Bishop of Massachusetts and his colleagues.

But a correspondent has recalled to us that a rural congregation in Louisiana really began this movement. Here is the account of it.

In THE LIVING CHURCH of July 22, 1905, the leading editorial was on the subject, The Decrease of Clergy. Its purport was to show the injustice of the canonical requirement that a clergyman should not engage in secular work while yet the Church made no provision for his support when, through age, accident, or infirmity, he was unable to perform the work of the ministry. It gave witness to the very modest "relief" appropriations that might, in cases of great distress, be obtained from the Clergy Relief Society, but expressed the view that a pension was needed *as of right*, and not a charitable dole, if the Church were to fulfil her duty. We urged the creation of a special endowment fund, the income "to be divided, semi-annually, as a right, among those clergy in good standing who are over sixty-five years of age." "We should then be in position to guarantee a faithful priest of the Church fifty dollars a month" (the exact amount of the present minimum) "in his old age."

We claim no honor to ourselves for making that plea, which was finally taken up by others and has been made so splendidly effective. We may say now that the editorial in question was written, not by the editor-in-chief, but by an editorial writer, the Rev. Louis Tucker, now rector at Demopolis, Ala. Very likely many others had thought independently of the same urgent need, and as far back as 1853 the constitution of the Clergy Relief Society had contained a provision under which such a fund should be created. But nothing had ever been done to provide funds for the purpose.

Two years went by before it appeared that the editorial had had an effect. From THE LIVING CHURCH of December 28, 1907, congratulating the Church upon the inauguration by the General Convention of that year of the movement with which the name of the Rev. Dr. J. J. Wilkins will always be honorably associated, we learn that the earlier editorial had borne fruit. The following information was given:

"It is reserved for the little parish of Grace Church, St. Francisville, La., to break the long lethargy of the Church in this matter. As a result of the article in THE LIVING CHURCH, inquiry was made by that parish which developed the fact that the General Clergy Relief Fund was directed, by the original legislation of the General Convention constituting it (1853), to receive and invest in a permanent fund all moneys designated for the Automatic Pension of Clergy; and to distribute the income from that permanent fund, as pension, to all clergymen of the Church in good standing and over sixty-four years old, as soon as, in the opinion of the trustees, the income was large enough to warrant such distribution. The legislation had been lost sight of by the Church at large. The General Clergy Relief Fund had never distributed or accumulated such

moneys, because it had never received any contribution, explicitly designated for Automatic Pension. Further inquiry developed the fact that it stood ready to receive such contributions and apply them as directed by the original legislation.

"The Louisiana church tithed its Communion alms for the year and designated the sum remitted for the Automatic Pension permanent fund, thus creating that fund after half a century and putting in force a plan of our great statesmen-bishops which had lain dormant for fifty years. It is peculiarly fitting that the first money put into the pension fund should have been Communion alms, and the tithe of Communion alms. The General Clergy Relief Fund duly announced receipt of the sum in all the Church papers, thus giving to most of the present generation their first information as to this forgotten plan of our forefathers."

So the tithed Communion alms of a rural congregation in Louisiana began the fund that will now, twelve years later, effect the purpose that was then begun in faith. We learn that the amount of that contribution was \$1.23; and the faith that accompanied it has moved mountains since. The Communion alms were those most sacred gifts that accompanied the prayers of the faithful when the great Offering was lifted before the Mercy Seat of God. To those givers in faith God now makes the response that He made to the centurion centuries before: "Thy prayers and thine alms are come up for a memorial before God."

Yes, as we observed last week, there is "glory enough for all"; but let the Church pause in her jubilation to express appreciation of the faithful beginning of the fund in the tithed Communion alms of Grace Church, St. Francisville, La., the amount of which was \$1.23.

The rector at that time was the editorial writer already mentioned, the Rev. Louis Tucker.

OF the telegram from Mr. Francis Lynde Stetson which is printed here it is enough to say Mr. Stetson's Telegram Mr. Stetson to do this generous deed.

NEW YORK, March 5th.

Am much interested by Mr. Lowrie's letter and your sympathetic reply. I feel so keenly the just claims of Italy upon consideration of America, for many years dependent upon the faithful labor of Italians now in distress, that I am sending you a contribution for them through Mr. Lowrie, and ask your publication of this letter for its possible influence upon others.

FRANCIS LYNDE STETSON.

Mr. Lowrie's letter from Rome, printed last week, undoubtedly indicated discouragement. The American Church had sent him across the sea, to a far distant country; and then, when war broke out, and the normal income of the church was suddenly cut off, and needs, instead of decreasing with the lessened income, as suddenly mounted upward, and Americans and the outpost of the American Church had the most splendid opportunity of a lifetime—then he seemed to have been left alone to bear a burden that was too great for any man.

Mr. Lowrie did wisely and well to unburden himself so freely to THE LIVING CHURCH and its readers; and THE LIVING CHURCH and its readers feel real sympathy with him.

Very many thanks to Mr. Stetson for translating that sympathy into prompt action.

It is like him.

EMBARRASSED and ashamed as are great numbers of citizens of Milwaukee at the attitude of the senior senator from Wisconsin and the two members of the House of Representatives from Milwaukee districts in this present grave international crisis, the editor of THE LIVING CHURCH joined, last week, with a number of other citizens in sending the following telegram to the President:

"We, citizens of Milwaukee, are in entire sympathy with the policy of effectively protecting American lives and American rights against the illegal and unjustifiable acts of Germany and pledge you our undivided support in any action you deem proper for that purpose. We urge upon you the necessity of immediate and thorough naval and military preparation sufficient, and amply sufficient, to safeguard the country against all possible contingencies."

At the same time a telegram was sent to the junior senator, Mr. Husting, congratulating him upon the splendid American attitude which he has maintained throughout the war, and telegrams were sent to the two representatives urging them to accord full support to the President in the present crisis.

There are great numbers of citizens of the fourth and fifth congressional districts in Wisconsin who feel that their only

Milwaukee's Embarrassment

representation in Congress is that which is afforded them by Senator Husting.

THE first number of the new *American Church Monthly* is promptly issued at the first of March and is a very creditable number. It is a pleasure to find our own writers looming up in as dignified a manner as do the writers for those admirable magazines, the *Constructive Quarterly* and the *Church Quarterly Review*. Professor Chauncey B. Tinker reviews Mr. R. J. Campbell as "A Pilgrim of Eternity", while Professor H. B. St. George writes of The General Convention and Prayer Book Revision, and the Rev. Dr. Lucius Waterman reviews the new Hymnal, in which he finds some blurs. The Rev. Thomas Burgess treats of Russia's Real Religion, and Professor Francis J. Hall reviews Recent Doctrinal Literature and laments that American Church writers produce so little of permanent value. They might produce more if we had endowed foundations which could assume the cost of publication. Dr. Headlam's paper on The Virgin Birth is reproduced from the *Church Quarterly Review*. As a review of two recent books it is excellent but as a treatise upon the general subject it seems to us less satisfactory than Dr. McKim's paper in the *North American* to which we have lately referred. There are various departments, including Editorial Comment. The magazine bids fair to be a credit to the periodical literature of the American Church. [Published at 93 Nassau street, New York. \$2.00 a year.]

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period, January 13, 1916, to March 3, 1917, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of January 20th, page 385:

RECEIPTS	
January 13th, balance on hand	\$ 13.61
Acknowledged, January 20th to March 3rd, inclusive ..	6,950.58
Received from The Young Churchman Fund	54.50
	\$7,018.69
APPROPRIATIONS	
January 13th to March 3rd, inclusive	
Transmitted to Paris	\$1,374.52
Transmitted to Munich	1,016.48
Transmitted to Rome	200.00
	2,591.00
Returned to St. Augustine's School, Wilmette, Ill.	10.00
TO SPECIAL FUNDS:	
The Fatherless Children of France	\$2,740.81
Armenian and Syrian Relief Fund	704.30
Polish Relief Fund	324.60
Serbian Relief Fund	136.40
Albanian Relief Fund	35.50
Belgian Relief Fund	224.45
Bishop of Gibraltar's Mission	127.50
American Red Cross (for German Red Cross)	10.00
	4,308.56
SPECIALS HELD: BALANCE ON HAND:	
For Dresden	\$ 20.00
For relief of British prisoners in Germany	82.10
For Geneva	5.00
Balance undesignated cash	7.03
	114.13
Total balance on hand, March 3rd	\$7,018.69

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

To Paris	\$14,907.39	and	10,926.00	francs
" Geneva	3,762.02	"	8,882.00	"
" Lausanne	" "	"	10,158.12	"
" Rome	3,070.59	"	11,500.00	"
" Munich	5,338.46	"	3,882.75	"
" Florence	881.69	"	3,500.00	"
" Dresden	1,671.00	"	5,163.75	"
" Nice	578.00	"	328.00	"
	\$30,209.15	and	54,340.62	francs

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 5th:

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
Trinity Church, Rensselaerville, N. Y.	2.95
Miss Martha S. Arvedson, Maxwell, Cal.	5.00
Grace Church, Camden, N. J.	23.35
Bennet E. Seymour, Central City, Colo.	5.00
A member of St. Luke's Parish, Vancouver, Wash.	10.00
A thank offering	10.00
Mrs. G. C. Sutton, Oxford, Md.	3.00
J. C. Purdy, Lake Providence, La.	2.35
M. T.	20.00
Rev. George W. Locke, Detroit, Mich.	10.10
Mrs. Thos. Dyke, Mound City, Ill. †	3.00
A friend	1.00
In memoriam M. B. F., Bay City, Mich. †	100.00
St. Mark's Church, West Orange, N. J. †	33.28

A member of St. Stephen's Church, Louisville, Ky. †	1.00
A member of Grace Church, Louisville, Ky. †	1.00
C. A. W., Baraboo, Wis. †	2.50
Calvary Church, Conshohocken, Pa. †	65.00
F. G. T., Washington, D. C. †	2.00
Mrs. J. G. Littell, Utica, N. Y. †	10.00
Miss Flora E. Hill, Marquette, Mich. †	10.00
Total for the week	\$ 345.53
Previously acknowledged	41,480.21
	\$41,825.74

* For French war orphans.
 † For Belgian relief.
 ‡ For French relief work, through Dr. Watson.
 ¶ For relief work in Rome under Mr. Lowrie \$5; for French relief \$5.

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

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

The following is the report for the week of those who have enrolled as assuming 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. Where a remittance is enclosed the amount is acknowledged also.

107. Miss Clara Burton, Massillon, Ohio	\$ 73.00
108. In memoriam J. F. H.	73.00
109. Rev. and Mrs. Hamilton Lee, Berkeley, Calif.	36.50
110. John A. Stillwell, Quincy, Ill. (three children)	109.50
111. Mrs. James L. Lowery, Utica, N. Y.	36.50
112. L. M. H., Hartford, Conn.	9.15
18. Mrs. Francis Marion Metcalf, Utica, N. Y.	10.00
39. Mrs. D. M. Dulaney, Eau Claire, Wis.	9.12
91. W. B. Pilcher, Louisville, Ky.	9.25
92. St. Mark's S. S., Louisville, Ky.	9.25
Total for the week	\$ 375.27
Previously acknowledged	2,947.91
	\$3,323.18

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

ARMENIAN AND SYRIAN RELIEF

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$10.00
Rev. Frederick E. Seymour, Wakefield, R. I.	2.50
Mrs. Chas. S. Forsyth, Milwaukee, Wis.	25.00
St. Cecilia's Guild, St. John's Church, Newport, R. I.	22.25
M. M. McLean, Cuyahoga Falls, Ohio	1.10
S. S. class of Miss M. Montgomery, Isle La Motte, Vt.50
St. Mark's S. S., Anaconda, Mont.	12.28
Brotherhood Bible Class, Holy Trinity Church, Clemson College, S. C.	1.40
Woman's Auxiliary, St. Barnabas' Mission, Dennison, Ohio	5.00
Trinity Church, Vineland, N. J.	5.00
	\$85.03

THE BISHOP OF GIBRALTAR'S MISSION FOR SEAMEN FUND

Holy Trinity Church, Clemson College, S. C.	\$3.04
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POLISH RELIEF FUND

C. A. W., Baraboo, Wis.	\$2.50
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BELGIAN RELIEF FUND

Church of the Ascension, Chicago, Ill.	\$30.00
M. R. F. T., Woodbury, N. J.	3.00
"Friendship", Philadelphia, Pa.	2.00
C. M. H.	1.00
	\$36.00

ANSWERS TO CORRESPONDENTS

M.—There is neither authority nor good reason for the omission of the *Venite* during Lent.

L. W.—We suggest that you obtain such a book as Staley's *Catholic Religion* (paper 30 cts., cloth 40 cts.).

J. S.—We recall no authority for stating that George Washington received communion in a Presbyterian church; but eighteenth century standards of Churchmanship were notoriously lax.

INQUIRER.—Silver is used for embroideries on vestments of purple. This may be varied by using ash grey, but gold is too showy and splendid for the penitential seasons during which purple vestments are worn.

SUBSCRIBER.—The Anglican communion is in accord rather with the Roman than the Greek in stating the doctrine of the Procession of the Holy Spirit "from the Father and the Son"; but the common Anglican interpretation of the doctrine is not greatly different from that of the Greek Church. The difference appears largely to be based upon mutual misunderstandings.

B. S.—(1) Surplice and stole are the customary vestments for use at Baptism. Presumably an alb in place of surplice would be unobjectionable if it were more convenient. (2) The Roman rule forbids a Requiem on Sunday on the ground that the ceremonial of sadness is inconsistent with that of the Sunday gladness. We question whether this principle is so essential that our own clergy need be bound by it, no such requirement being laid upon them by authority. But undoubtedly the service is more fitting on other days.

P.—(1) According to the *Living Church Annual* nine Roman clergy have been formally received into communion with the American Church during the past five years, but we find no statistics for the five years preceding. About the same number have left this Church for the Roman communion, but we cannot say exactly, the statistics as to depositions from the ministry not mentioning the causes. (2) No Pope ever "declared Anglican orders valid", but their validity was accepted as a matter of course for several years after the occurrence of the events which are now alleged by Roman controversialists to have invalidated them. (3) Altars were torn down from English churches by the Puritans within the Church, but were never condemned by the Church of England. (4) The American Church has never officially applied the title Archbishop to any of her bishops because of a (wholly unreasonable) prejudice in the minds of some people.

THE THIRD SUNDAY IN LENT

BY THE REV. WILLIAM H. BOWN

OUR SPIRITUAL WARFARE

WHAT is a glorious text which says, "This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners."

It does not occur in the collect, epistle, or gospel for the day, but deep down in our hearts we feel that He is the true vitality of our human souls, and that all the teaching of the day responds to the sentiment of these words.

The collect assumes that we have a hearty desire for protection against our spiritual enemies, and prays that God will "stretch forth the right hand of" His "Majesty, to be a defence against all our enemies".

From the spiritual standpoint, our enemies are fully portrayed in the epistle, and they consist in the main of those things that may not "be once named among" us, "as becometh saints".

These enemies are our sins, and just as there are degrees of disobedience to God so some sins are far more deadly and defiling than others.

The Church makes a distinction in the Litany between "offences" and "sins"; in the Eucharistic office between "offences", which we bewail, and "grievous" sins, which we are not only to bewail, but to confess, that we "may receive such godly counsel and advice, as may tend to the quieting of" our "conscience, and the removing of all scruple and doubtfulness".

By the grace of God, we who have sinned may arise again and amend our lives, for St. John says: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the Propitiation for our sins."

The epistle gives us the practical side of the whole question. It starts out with a general exhortation to love, for "the whole business of our redemption is, in short," as Dr. South says, "only to rub over the defaced copy of the creation, to reprint God's image upon the soul, and, as it were, to set forth nature in a second and fairer edition." Then it urges us to avoid all uncleanness, as being something entirely outside of "the kingdom of Christ and of God"; for much of this uncleanness is deadly in its nature, and may cause us to fall from any grace which God may have given us.

The teaching is, that the administration of our Lord extends to our bodies, as well as our souls—yea, to our words, and our thoughts, and our actions; that we are designed for lawful ends, and industries, and abundant enjoyment; that we are to develop all our moral elements and spiritual interests. And all this is to the end that we may walk as children of light, and that by the grace of His Spirit we may attain to the Apostle's precept, "and awake out of sleep, and arise from the dead; that Christ may give us light."

The gospel tells us how our Lord cast out a devil; how He rebuked the blasphemous Pharisees, and how He came to declare the blessed state of those that hear the word of God, and keep it. The Pharisees said He cast out the devil through Beelzebub the chief of the devils, but He repelled this charge with the argument that Satan, if divided against himself, could not stand; after which, when a woman lifted up her voice with a blessing, He said, "Yea rather, blessed are they that hear the word of God, and keep it."

It would seem, then, from the teaching of the day, that to be with our Lord is to be on His side in the great spiritual warfare which is constantly going on, not only in our own soul, but in the world, and in the Church.

"Christian! dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian! never tremble;
Never be downcast;
Gird thee for the battle,
Watch and pray and fast."

THE NEW LECTIONARY

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

CALENDAR FOR THE THIRD WEEK IN LENT

Third Sunday in Lent	Exod. 2, 23—3, 20 Jer. 14, 20—15, 21	Luke 20, 9-40	Hosea 13, 9-14 & chap. 14	John 11, 1-44
Monday	Exodus, 4, 1-17	I Corinthians 15, 1-22	Micah 1, 1-9	John 11, 45-end
Tuesday	Exod. 4, 18-23	I Corinthians 15, 20-34	Micah 2	Luke 13, 22-end
Wednesday	Exodus, 4, 27—5, 18	I Corinthians 15, 35-end	Micah 3	Luke 14, 1-14
Thursday	Deut. 24, 14-end	I Corinthians 16	Micah 4	Luke 14, 15-24
Friday	Isaiah 50, 10—51, 8	II Corinthians 1, 1-22	Micah 5	Luke 14, 25-end
Saturday	Joel 3, 9-end	II Corinthians 1, 23—2, end	Micah 6	Luke 15, 1-10
Fourth Sunday in Lent	Exod. 5, 19—6, 13 II Esd. 16, 53-67	Luke 9, 18-45	Micah 7	Luke 15, 11-end

THE first morning lesson on Sunday is the story of the Call of Moses, the Revelation of the Divine Name, and God's promise of deliverance. The closing verses of chapter 2 are employed in order to bring out the connection between the Call of Moses (chapter 3) and the condition of the people whom he

was to deliver. The New Testament lesson was selected because in it our Lord uses this story of Moses at the Bush to give the basis of our hope of immortality, present fellowship with the Immortal God. Moreover, our Lord Himself is the fulfilment of the Name Jehovah, God revealing Himself progressively in accordance with His people's needs. The Old Testament alternative is Jeremiah's confession of the sin and misery of God's people in his day with the thought of deliverance of God's prophet "out of the hand of the

wicked" and the punishment of the people for their sins, an aspect of prophecy which will find its fulfilment in the visitation upon the ancient Church of the sin of rejection of the Messiah foreshadowed in part of the second lesson (Luke 20, 9-18). Jeremiah's experience is thoroughly Messianic in character.

In the evening, the New Testament lesson is the story of the resuscitation of Lazarus, in which our Lord is already revealed, by anticipation, as Lord both of the living and the dead, the ever-present principle of Resurrection, the everlasting "I am" of the morning Old Testament lesson; and this is backed by Hosea's prophecy of victory over death.

The selections for both morning and evening are thoroughly in harmony with the thought of the collect for the day, God stretching forth His right Hand to be our defence against all our enemies. It is upon this fundamental thought that Hosea, in the evening Old Testament lesson, bases his appeal to Israel to return unto their God, viz., "It is thy destruction, O Israel, that thou art against me, against thy help," and "In thee the fatherless findeth mercy"; and when the prophet goes so far as to include redemption from "the last enemy that shall be destroyed" (adopting that interpretation), viz., death, this makes the selection still more in line with the season that looks forward to Easter.

In the week-days the plan is still further followed, as in some instances before, of filling in between Sundays of the historical course with topically related material in order to throw upon the next Sunday the desired chapter from Exodus. That explains the selections from Deuteronomy, Isaiah, and Joel on Thursday, Friday, and Saturday mornings. Two are ethical appeals based upon deliverance and one a promise of victory. Two contain later but specific references to Egypt. The second lessons in the morning continue the course-reading in Corinthians I and II, and cover the themes of death and resurrection, the purpose of sorrow and suffering as illustrated in the sufferings of our Lord, who also is the Giver of the Holy Spirit. In the evening, the second lessons, following the Life of our Lord, anticipate His death, give His lament over Jerusalem that killeth the prophets, promise resurrection as the reward of

(Continued on page 614)

THE THIRD SUNDAY IN LENT

Almighty God! we do beseech Thy grace
Look down from heaven on us Thy helpless race
Of humble servants and their hearts' desires
And, to defend them as their need requires,
Stretch forth in majesty Thy strong right hand
That shall bestow fresh courage to withstand
This hostile world's temptations, and the foes
In our own bosoms that our peace oppose.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignotus



T SPOKE of a gallant American master-mariner who refused to haul down his flag at the enemy's bidding. One of our clergy, the Rev. Charles F. Lee of Northeast Harbor, Maine, has sung his praise in these ringing verses:

"DUFFY OF THE CHEMUNG.

"Here's to a Yankee skipper,
Duffy of the *Chemung*!
In times like these, men with weak knees
Should hear his praises sung.
Let all who more than honor
Love comfort, ease, and gold,
And covet peace at any price,
Of Duffy's deed be told.

"What did he do, our skipper?
The one thing that he could:
He stood his ground, and played the man—
Would Heaven, more of us would!
For when the German boarders
Would haul his ensign down,
He, with his sailors, barred the way,
And faced them with a frown.

"'You have the might,' cried Duffy;
'My ship I cannot save;
But yonder flag, just where it is,
Goes with her to her grave!
Let it alone, I tell you!
I say that flag shall fly
Unto the last, or if not, *you*
Must show the reason why!"

"They took the skipper's measure,
And let him have his way;
To have their own might cost them more
Than they would care to pay.
So when, to death done foully,
The ship went down at last,
'Twas with the flag our fathers loved
Still flying at her mast.

"Health, then, to Captain Duffy,
Who dared his ground to stand!
Here's one who'd go a hundred miles
To take him by the hand.
More like him, Heaven, give us,
On God and right relying,
In calm or storm, with courage warm,
To keep the old flag flying!"

SPEAKING OF SIGNS the other day, Bantam, Conn., has a Pooh-Bah who advertises himself on the front of his factory in this ingenuous fashion, I am assured:

"W. S. ROGERS
JUSTICE OF THE PEACE AND NOTARY PUBLIC
CONSULTING ENGINEER
ALL SUBJECTS FROM SALVATION TO RUM
MATRIMONIAL BLISS CONSUMMATED
DOMESTIC RELATIONS SALVAGED
AUTOMOBILE SPEED-BUGS REGULATED
A SQUARE DEAL GUARANTEED."

From the same source I have this choice bit, somewhere in the West of England:

"JOHN ORGEE, LICENSED
TO SELL WINE, BEER, AND ALE,
TO BE DRUNK ON THE PREMISES,
AND TO SELL TOBACCO."

This suggests the one in Cowley St. John:

"H. TOMSON,
UNIVERSITY, PORK, AND FAMILY BUTCHER."

A MUSICAL AUTHORITY contributes this from his hilltop farm:

"In the References Library of Bristol, England, the place of the birth and death of Edward Hodges, Mus.D. (father of the late Rev. Dr. J. S. B. Hodges), once organist of Trinity Church, New York, may be seen some MS. anthems of his, whose titles seem to show

why they never found favor with publishers. One title runs thus: "Funeral Anthem for King William IV and my aunt Sarah, who both died at the same age and on the same day, June 20, 1837." The title of another anthem reveals both the humor and the eccentricity of the composer:

"A *Provisional Anthem* which was *not* sung at Trinity Church, New York, November 10, 1852, on occasion of the Consecration of a Provisional Bishop, although the words were read by the Bishop of Pennsylvania. Composed for the benefit of Posterity, by Edward Hodges, Mus.D. (Cantab.)"

The words are from I Tim., chapter 3, and the composer wished evidently to emphasize the necessary qualifications of a Bishop.

"Bass—A bishop must be blameless,
"Tenor—The husband of one wife,
"Alto—Vigilant,
"Treble—Sober,
"Bass—Of good behavior,
"Tenor—Given to hospitality,
"Treble—Apt to teach,
"Alto—Not given to wine."

"CLEMSON COLLEGE, S. C., FEBRUARY 9, 1917.

"Dear 'Presbyter Ignotus':

"*In re The Third Gift*, reproduced from the *New York Times*, in *Blue Monday Musings*.

"The author of the piece, which is real poetry, is not a 'he' from the ancient East, but a 'she' from the modern South. She is a gifted and active communicant of the Church, resident at Summer-ville, near Charleston, S. C. Her name is KATHERINE DRAYTON MAYRANT SIMONS, whence the *nom de plume* Ka-dra-May-si.

"Fraternally,
"R. MAYNARD MARSHALL."

THERE ARE MANY WAYS of serving one's "King and country", besides wearing the king's coat and carrying a rifle. A letter just received from Somerset, in England, tells of a farmer's only child, Miss Gladys Follett, living near Dulverton, on the border of Devon, who has collected 2,271 fresh eggs for the year ending December 31st, all for wounded soldiers and sailors, besides doing much other work for them. Well done, Somerset!

WHAT A LAMENTABLY COMMON blunder it is to speak of Sunday as "the seventh day"! The colloquial phrase "week-end" has doubtless helped to spread it, as if Monday were the week's beginning. In the *Illustrated London News* of December 3rd is a full-page illustration of Sunday in the trenches, entitled "The Seventh Day".

HERE IS A NEW HYMN of Christian unity, by a good Methodist brother who has seen the vision:

"ONE IN CHRIST

"To Thee, O Christ, Redeemer, King,
Enthroned in light at God's right hand,
Our grateful, eager hearts we bring,
And wait Thy counsel and command.

"Lift up our eyes from all beneath,
The heavenly vision to behold:—
The glory of the common faith,
The freedom of the common fold.

"Unite us to each other, Lord,
As we are one, dear Christ, in Thee;
Thy loving will, Thy living word,
Our strength, our trust, our triumph be.

"In thankful praise and faithful prayer,
With works of mercy, words of love,
Thy kingdom may we serve and share,
With all Thy saints, below, above.

"One fold—one Shepherd! Hasten, Lord,
The blessed day Thy faith foretold;
The nations join in firm accord,
And heal the thousand strifes of old.

"Thy Cross our joy, with souls aflame
May we Thy boundless goodness tell,
Till all the world shall own Thy name,
O Love divine, Immanuel!"

BENJAMIN COPELAND.

THE REVIVED ENGLISH COMMUNITY OF ST. BENEDICT

Its Work at Pershore Abbey

DEAN HENSLEY HENSON AND THE CITY TEMPLE

The Living Church News Bureau }
London, February 5, 1917 }

A PRINTED statement and appeal, dated May 24, 1916, has now had a more widespread issue concerning the Community of St. Benedict, Pershore Abbey, Worcestershire. Among the thirteen signatories are the following eminent and influential Churchmen: Viscount Halifax (chairman of the "Pershore Helpers"), the Lord Bishop of Worcestershire (visitor of Pershore), the Duke of Argyll, the Duke of Newcastle, the Rev. Dr. E. Hermitage Day, Mr. H. W. Hill (secretary of the E. C. U.), the Rev. H. F. B. Mackay, vicar of All Saints', Margaret street, Athelstan Riley, Esq., and Dr. Walter W. Seton, of University College Hall, Ealing, London (secretary). This statement was sent out by some of those who felt that the time had come to give an account of the Pershore Benedictines, and to show cause why Church people should give sympathy and active support to the community.

This Benedictine community for men consisted, at the above mentioned date, of five members only, but its numbers were increasing and applications were being received from both priests and laymen who felt that they had a vocation for the Religious Life as it is lived at Pershore. The importance of the community to English Catholicism must not be measured, we are reminded, by its present few members. It started at Pershore three years ago last spring, having as its nucleus some of those among the Caldey Benedictines who remained loyal when the others lapsed to the Roman communion. A large house, sufficient to accommodate ultimately about twenty-five Religious, with about thirty acres of ground, forming part of the estates of the old Abbey of Pershore before the Dissolution, and including the site of the monastic buildings, has been placed at the disposal of the community.

Under immense difficulties of many kinds, with scarcely any assured means of support, those forming the community have maintained themselves since it started, but immediate help is now needed. The appeal calls for a sum of £800 to £1,000 a year to keep the house going for a few years, especially during the crisis of the War. It is hoped—indeed, expected—that after the War the number of members of the community will increase. Military service has removed some postulants and prevented others. An increase of numbers and the consequent increase of output, as the monks are enabled to farm and develop the whole of their available estate, will, it is thought, in process of time, make the community entirely self-supporting, or largely so.

Apropos of the announcement that the Very Rev. Hensley Henson, of Durham, has accepted an invitation to preach in the City Temple, the contributor of "Miscellany" in the *Manchester Guardian* writes that those whose memories go back for more than a generation are wondering just now whether the City Temple's attempt to get an Anglican cleric to preach from that pulpit will be any more successful than such endeavors have been in the past.

"About thirty years ago matters got as far as they have done in Dean Hensley Henson's case, only to prove abortive in the end. The late Rev. H. H. Haweis, then incumbent of St. James', Marylebone, had accepted Dr. Parker's invitation to preach at the mid-day service at the City Temple on Thursday, October 28, 1886, but the great congregation assembled on that occasion had to be content with a sermon from Dr. Parker himself. At the last moment the Bishop of London (Temple) wrote Mr. Haweis a private letter declining to allow him to preach in the City Temple for reasons which were withheld."

It is very much to be feared that, even if the present Bishop of London were to intervene, the Dean of Durham would not be so submissive as was the Rev. Mr. Haweis in that instance.

We learn from the *Church Times* that the Bishop of Worcester, born at Manston House, Dorset, on Candlemas Day, 1845, kept his seventy-second birthday last Friday, "although, as his recent visit to America and his perpetual locomotion in his diocese prove, he has more vigor than many men of only sixty." And it is added:

"For twelve years he has been making steady progress in forming a new see of Coventry, although he went to his diocese when it was just relieved of Birmingham, and it may be hoped that very soon he will see his efforts crowned with success. It is

practically certain that there would have been a diocese of Coventry before now, had there been no war."

The Bishop of Islington (the Rt. Rev. Charles H. Turner, D.D.) owing to advancing age and indifferent health has relinquished his oversight of the deanery from which his title is taken. Some time ago he gave up work in the other deaneries allotted to him in that district.

He still remains, however, a Bishop Suffragan in the diocese of London (the senior one) and holds the Bishop of London's commission for episcopal work in the diocese. He was consecrated in 1898 to supervise the district of North London under the then Bishop of the diocese, the Rt. Rev. Dr. Creighton.

Miss Amey Edith Clarke, of London, deceased, daughter of Mr. Joseph Clarke, architect, who left estate of the gross value of £19,372, of which £19,170 is net personalty, left the bulk of her property to the Universities' Mission to Central Africa.

Bequest to
Universities' Mission

J. G. HALL.

BISHOP BRENT IN LONDON

The Living Church News Bureau }
London, February 12, 1917 }

TO-DAY'S *Times* newspaper gives under the heading, "The Cause of God: An American Bishop's Sermon", a report of the sermon preached yesterday afternoon (Sexagesima Sunday) by the Rt. Rev. Dr. Brent in Westminster Abbey. He said it was no flattery for him to say that the British nation was teaching the world to-day, and also unborn generations, such lessons as were needed. He thanked God that it was permitted him at this particular juncture to be in their midst, though not commissioned to speak as a representative of a nation "which, though up to a moment ago neutral, had now taken the first step to redeem its honor, and to place itself on the side of God's cause and of humanity".

Neutrality was sometimes necessary for a State, and possibly for an individual where no great moral issues were involved, but neutrality "was impossible when every principle of righteousness and justice and truth had been ruthlessly and deliberately trampled under foot." The neutral days were now over. He could tell them that his nation was not afraid of war. They must not blame her if she showed a little hesitancy in taking a final step; but if honor bade her do it, she would "go forward with untrembling hands." And why had his nation taken that step? It was not a case of ships, but of righteousness. His nation was fighting with all the power of its moral life at this present moment in order that eventually "there might be a peace with victory over the foes of the human race, who participated in deliberate brutality and murder, who intimidated small nations and were guilty of international crimes"—that was why the United States stood to-day where it was. They saw clearly what the people of this country saw so clearly, when they took their stand at the outbreak of the War. Perhaps they had wondered sometimes whether it was worth it after all. "Yes," the Bishop said, "it was worth it, because it was the cause of God, and the freedom of the world."

J. G. HALL.

"GIVE PEACE, IN OUR TIME, O LORD"

The Lord of Hosts! He only overrules,
'Tis He alone can bid War's horrid hand
No longer use the nations as his tools
And, in his fury, rank them band 'gainst band.
Lord God of Hosts! Stay Thou the war, we pray,
We humbly pray.

O loving Father! Look on all the lands
Where rulers strive, and people bleed and die.
Oh! right the wrong, uphold the honest hands,
Speed the just cause, pass not this suff'ring by.
O loving Father! Right the wrong, we pray,
We humbly pray.

O Brother Man! Our Saviour, Lord, and God!
Thou knowest human hearts in all this strife,
Thou can'st to right the wrong, e'en with a sword,
Give truer light, give truer light and life.
O Saviour Christ! Give light and life, we pray,
We humbly pray.

O gracious Holy Spirit! It is Thou
Who whisp'rst thought of peace to human hearts;
Bid Thy soft whisp'rings make the haughty bow
And the strong love of peace recall war's darts.
O gracious Holy Ghost! Speak peace, we pray,
We humbly pray.

ABBY STUART MARSH.

PRESENT CONDITIONS IN SWITZERLAND

SWITZERLAND is a neutral country. War ought to have had no terrors for her. Yet her army has been mobilized from the first and has been guarding the passes and frontiers, and the people have suffered as greatly perhaps as those in the belligerent countries. Thus we have from the beginning treated Switzerland as entitled to benefaction from THE LIVING CHURCH WAR RELIEF FUND and must continue to do so.

A letter from the rector at Geneva, the Rev. Charles M. Belden, just at hand, says:

"In regard to the relief work here, it is being carried on regularly and there is even more need for it than there was last winter, because of the intensely cold weather that has prevailed and the consequent suffering among our poor. Coal is selling for \$27 a ton and coke at \$22. Even at these prices it is almost impossible to get a hundred weight at a time. The city of Geneva opened a sale of coke (from the gas works), but the supply has given out and no more can be had. In addition, the use of gas has been officially restricted in every house to three-quarters of the normal consumption. The question of food has become very serious. The prices have about doubled, and many prime necessities cannot be had at any price. For example, sugar can only be bought by the half pound, and potatoes not at all, even at the *entrepôts*. Our efforts are chiefly directed toward giving work to our most needy women to keep them and their families from starvation. Their work is now being done entirely for the Red Cross agencies and hospitals, as the *évacués* are no longer brought through Geneva. Some 50,000 of them were landed here through December, but since the first of the year this passage has been made through Evian instead, as the trip is shorter and the Swiss railroads have had to economize in the use of coal and have taken off all but the most necessary trains. We think that we can carry on our work as it is now organized through the coldest part of the winter, though we may be obliged to reduce it somewhat. I trust that the generous contributors to THE LIVING CHURCH WAR RELIEF FUND will not forget the peculiarly difficult situation into which the war has plunged Switzerland and will continue to help us in carrying on this most practical form of relief which has never been so desperately needed as it is now."

With respect to the work at Lausanne, concerning which we have had no report in a long time and which is assisted from the fund only through such amounts as Mr. Belden may send from Geneva, we have received from him a translation of an article which lately appeared in a Swiss newspaper, as follows:

"A USEFUL WORK

"There has existed at Lausanne since the beginning of the war an 'American Women's Sewing Guild', whose activity, though little known to the public, is nevertheless very remarkable. The guild, which is directed by Miss Johnston, is excessively modest. These ladies, putting into practice the precept of the Gospel that the left hand should not know what the right hand doeth, work incognito and it is difficult to obtain information as to their benevolent work. We know, however, that the guild meets every Friday at the Hotel Gibbon, that it has made up since 1914, 11,622 undergarments for the *évacués* and Swiss soldiers, and that it has not forgotten the poor of Lausanne. The funds come in part from THE LIVING CHURCH, in the United States, in part from subscriptions collected in the American colony in our city. Last winter the guild also distributed food and coal to different families in distress.

"These ladies will pardon us for presuming to mention their untiring and fruitful activity. It is the only way we have to thank them publicly in the name of the population of our city."

Mr. Belden also encloses a report from the American Women's Sewing Guild in Lausanne, in which it is stated that during the year 1916 the members of the guild made 2,972 articles of clothing for the use of the tuberculous Swiss and the interned soldiers at Leysin, for French, Russian, Serbian, and British prisoners, and for French *évacués*. The ladies also provided Christmas presents for several hundred of the imprisoned soldiers, in whom Archdeacon Nies has taken an interest and concerning whom he has written in the columns of THE LIVING CHURCH. The guild is supplying coal and food among the poor in their own city who are suffering from the heightened cost of living.

THE NEW LECTIONARY

(Continued from page 611)

humility and service, and tell us of discipleship and its conditions. The corresponding Old Testament lessons from Micah give the prophet's denunciation of Judah and prophesy the national discipline which shall (in next Sunday's lesson) lead to glorious victory. Punishment for sin, the need and value of discipline, and victory and deliverance at last, these are the appropriate Lenten thoughts that run throughout the week.

CONTINUING NEEDS FOR WAR RELIEF

A GREAT War Relief organization, in making a recent appeal for enlarged gifts, said that "it all requires some sudden awakening of the American people". They added that "very soon it may be too late".

By some authorities it is believed that the greatest permanent injury to the physical well-being of the European peoples will be, not the deaths nor the blindness nor the temporary or permanent crippling of millions of men, terrible as all this is and will continue to be, but the weakening of many millions of children at the beginning of their lives, in the period when normal nourishment is most essential for growth and development. A new generation will come on, in some of the nations, undersized, anæmic, stunted in its mental life, with abnormal and terrible accompanying moral developments. All this may easily be the greatest ultimate cost of the war.

While all classes of the population of a number of the countries need supplies of food and clothing, the need of the children is the greatest. The children of Europe and western Asia appeal to America for help.

We have been made familiar with the fact that America has done comparatively little. Mr. Herbert C. Hoover, the executive head of the Commission for Belgian Relief on the other side, now in this country, told recently of his feeling of shame when, for his benefit, on the receipt of supplies of food, a company of children gratefully sang *America*. His humiliation was due to the fact that very little of the food had come from American gifts, a situation which the children did not understand.

Among the agencies which have sought and are still seeking to stimulate the churches of this country to increased giving is the Federal Council of the Churches of Christ in America, which is in close touch with war relief activities and with the work the Churches are doing. An influential daily paper said recently that in the matter of war relief "the Churches have not been greatly moved." The Federal Council says that this is unfortunately true of very many of them but asserts that many of the Churches and Sunday schools are giving in a generous and systematic way and expect so to give during the continuance of the war. Certainly no one would criticize the constituency of THE LIVING CHURCH. The Federal Council reports that there is less disposition than formerly on the part of Churches and individuals to feel that, having made a single gift for war relief, there is no further obligation. It is now better understood that the need is continuous and growing and that gifts should be upon a regular basis.

Some in America are saying that they would prefer to give for a work of permanent reconstruction in Europe than to give simply in the way of charity. Well, to put food into the mouths of children is the most vital kind of permanent reconstructive work. The work of reconstruction in one country alone, it is estimated, will cost approximately four billion dollars, whereas for all relief purposes in all countries America has given but fifty millions.

The Federal Council urges that pastors, Sunday school superintendents, and other Church officers provide for immediate and regular offerings until the end of the war, for the relief, in small part, of the most immediate and primary necessities of the men, women, and children in the suffering countries.

THE REST OF US

WE CANNOT all be Johns, even if it were possible to think of our Lord in His risen life as surrounded by special and exclusive intimacies. It is here that the promise of the Holy Spirit comes in to help our faith. God is no respecter of persons, and loves us all with an individual and appropriate affection which meets our needs with just the sympathy that fits our peculiar circumstances. Toward our Heavenly Father and our risen Redeemer the way is always clear, nor is the impartiality of God's love a rebuke for our human relationships and intimacies. The man who cuts himself off from close ties with those whom God has given him in order to spread himself over the whole world of man will find not only that he has deprived his life of the deeper springs of action, but that the spreading out will be thin and superficial. We are not big enough to love men as God loves them. We are to use our special loyalties in the image of our ideal of God's loving faithfulness.—*The Congregationalist*.

ONE GOLDEN RULE of charity is that, if you have five dollars to spend on "relief", the best thing is to spend it all on one family rather than to relieve twenty families at twenty-five cents each.—*The Messenger of S. S. J. E.*

DEATH OF REV. DR. SAMUEL HART

THE Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School, died early Sunday morning, February 25th, at the Dean's residence, the Jarvis House, Middletown, Conn. At noon on Tuesday, the 20th, he had been stricken by a shock that paralyzed his right side, and his death had been expected for several days by those acquainted with his condition.

Dr. Hart was born at Saybrook, Conn., June 4, 1845, the son of Henry and Mary Ann Witter Hart. Although he has been a resident of Middletown for nearly a score of years, Hartford never lost the feeling that he belonged there. From the time he entered Trinity College in the fall of 1862 until he went to Berkeley Divinity School in 1899 to serve as Professor of Doctrinal Theology and the Prayer Book and later as Vice-Dean and then Dean, he was one whom that city delighted to number among its honored sons. He was graduated from Trinity College in the class of 1866, receiving his Master's degree from the same college three years later. Twice his alma mater admitted him to the doctorate, once in 1885 (D.D.) and again in 1899 (D.C.L.). Both Yale and Wesleyan conferred upon him the doctor's degree, the former that of Doctor of Divinity in 1902, and the latter that of Doctor of Laws in 1909.



THE REV. DR. SAMUEL HART

Dr. Hart was ordered deacon June 2, 1869, by Bishop John Williams and advanced to the priesthood by the same Bishop the following year. From that time until 1899 when he came to Berkeley he was a member of the faculty of Trinity College, first as tutor and later as assistant professor and professor of mathematics, until finally in 1883 he was placed in charge of the Latin Department, where he remained until he removed to Middletown. He has served as Dean of Berkeley since 1908. Since 1886 Dr. Hart served the Church as custodian of the Standard Prayer Book. In 1892 he was elected secretary of the House of Bishops, which position he held at his death. In 1898 he was elected historiographer and registrar of the Church. He has written widely on a varied list of subjects, the majority of which have had to do with the Church and the History of his native state. *Bishop Seabury's Communion Office*, with notes, was published in 1874, Maclear's *Instruction for Confirmation and Holy Communion*, in 1895, the *History of the American Prayer Book* in Frere's Proctor, in 1901 (an edition of which is also in type for the blind), *Short Daily Prayers for Families*, in 1902, the *History of the American Book of Common Prayer*, in 1910, *Faith and the Faith* (the Bohlen lectures), in 1914. Early in his career at Trinity he had published the *Satires* of Juvenal and the *Satires* of Persius.

Dr. Hart was a member of the American Philological Association, of which he was president in 1892, the American Oriental Society, the Society of Biblical Literature and Exegesis, and the American Historical Association. He has been president of the Connecticut Historical Society since 1900. In 1894 he served the Connecticut Library Association as president. He was a member of the New Haven Colony Historical Society, the American Antiquarian Society, the Society of Colonial Wars, and a member of the Phi Beta Kappa fraternity, of which he has been a senator since 1892. In his undergraduate days he was a member of the Psi Upsilon fraternity at Trinity.

Dr. Hart was a trustee of the Wadsworth Athenaeum, the Watkinson Library, the Colt bequest, and was president of the Good Will Club of Hartford. He was the Paddock lecturer at Trinity for 1915-16.

As a friendly, kindly, wholesome force in the community in which he lived, Dr. Hart conspicuously shone. His cheery "good morning" to every one he met inspired new life. It was easier to keep the face towards the sun, somehow, when Dr. Hart had passed and had left the benediction of a happy look and a cheerful greeting. He was ever imparting something that was useful and good to others. His weekly Sunday afternoon visits to the wards of the Hartford Hospital, bringing as they did a benediction to every sufferer, will long be remembered; and their influence is only measured by the days of eternity. Many a struggling mission and weakling parish in the diocese of Connecticut owes much to his earnest, loving care on their behalf. It was his delight to visit many such for a monthly celebration of the Holy Communion. Somehow when the news came that he was gone these lines of Tennyson's from the *Idylls of the*

King made one think that the poet might well have had him in mind when they were penned:

"How modest, kindly, all accomplished, wise,
With what sublime repression of himself,
And in what limits, and how tenderly;
Not swaying to this faction or to that;
Not making his high place the lawless perch
Of wing'd ambitions, nor a vantage ground
For pleasure; but through all this tract of years
Wearing the white flower of a blameless life."

The funeral services were held in Holy Trinity Church, Middletown, on Wednesday, the 28th ult., at 1 P. M., and the interment was made in the ancient burial ground at Saybrook Point on the same day.

MISSIONARY ACTIVITY OF THE ASSOCIATION OF ITALIAN PRIESTS

BY THE REV. CARMELO DI SANO

THE mission of Jesus Christ was to all people; and the Church follows His command by welcoming all classes and races in this new land. The Church, however, has never intended to make proselyte or change the faith of the immigrants; her aim is to call into her fold all those who do not care to follow the Church of Rome, or to be connected with other religious bodies. Nearly half a century ago, the Church opened its doors to the Italian immigrants, and two missions were opened among them, one in Pennsylvania, the other in New York. Later, others were opened in other dioceses, and especially in New York City. For many years great efforts have been made by the Church to spread the Gospel among the Italians; yet many Churchmen are to this day completely ignorant of the existence of our Italian missions. The last census shows that there are in the United States about three million Italians. In the public schools of New York City, alone, there are sixty thousand Italian children. The growth of the Italian population is becoming a great and vital problem.

The present European war shows that the young Italians no longer care to return to their native land. Out of 400,000 young men called to the colors only 125,000 responded. Our bishops in every diocese note the great number of Italians who are indifferent to any religion at all. This is leading to an intense desire on the part of the Church to do something for them. In some dioceses the Church has done a great deal, and we know that many people in the Church have done a very devoted work for these people. But yet the Italian missions have not shown that success and progress that they should have shown. Of course, we cannot say whether this failure has been due to inefficiency on the part of the missionary himself, or whether it is due to improper methods. Wherever the fault lies, the result is that although the Church was first to begin work among Italians, in this country, yet to-day she has fewer missions than have the Protestant denominations.

For instance; we have in the diocese of New York nine Italian missions among a colony of 600,000 people; Long Island, Massachusetts, and Pennsylvania have two each; while but one mission can be found in each of the dioceses of Connecticut, Central New York, Chicago, Bethlehem, and Michigan.

Considering the vast Italian population scattered throughout these dioceses, what can twenty missions hope to accomplish?

As a result of this condition the Italian missionaries of New York and vicinity have organized an association among themselves to secure more concerted action, and to create and stimulate an interest for the Church in the minds of Italian-Americans. It is the earnest desire of the association to cooperate with all our bishops and American brethren in every diocese, to extend the Church among the masses of Italians. At present the association is extended among all the missionaries in eight dioceses, and earnestly desires the affiliation of the others.

The Association of Italian Priests in a short time has succeeded in uniting the missionaries themselves in a new spirit of cooperation; and conferences, heretofore unknown, have been held from time to time in the dioceses of Connecticut, Massachusetts, Chicago, New York, and Long Island. This missionary activity has already begun to yield its fruits.

DEPTH of spiritual life and breadth of interest in the life of men are so far from being contradictory that neither is possible without the other. A man to love and live with God must love his neighbor as himself. And the way of deepening love of God is the way of brotherly affection. We must find the divinity in humanity. And we may be sure that without true neighborly relations we shall get no hold on the power of God.—*Congregationalist and Christian World.*

THE NEW PREACHING COMMISSION

BY REV. JAMES E. FREEMAN, D.D.

Chairman of Executive Committee

THE Commission on Parochial Missions appointed at the last General Convention has already begun to effect plans looking to an organization that will serve the whole Church. Various assignments have been made to members of the Commission, and committees are at work to deal with important aspects of the movement.

A committee to make a study of the literature bearing on the subject of missions, and to prepare a record of valuable tracts that may prove useful in the conduct of missions, is at work. It is also hoped that a new literature may be created and a new series of briefs, dealing with the vital questions of religion, may be prepared and placed at the use of the whole Church. There is a great dearth of such literature, and there is likewise a widespread demand for it.

Another committee is undertaking to secure, through the medium of a questionnaire, the assent of a number of our clergy to undertake preaching missions under the direction of the Commission itself, and up to the present time the chairman of the committee has received favorable answers from many of the clergy. The answers indicate a real enthusiasm for this most important agency, and rectors of large and small parishes alike disclose a willingness to undertake missions for a period of from ten days to two weeks, once in each year. When all the answers are in hand, it is the hope of the Commission to have a central bureau or agency established in Minneapolis, to which application may be made for special missionaries for special preaching weeks.

When the Nation-wide Preaching Mission was undertaken in 1915, one of the great difficulties was with reference to missionaries, but the very difficulty resulted in stimulating and promoting larger efficiency in the preaching office, and many parish priests who had had no previous experience in such special work disclosed an ability of which they themselves were ignorant. The chairman of the Commission believes we are in a better position to-day to promote parochial missions than we have ever been before in the Church's history. Furthermore, there is a greater desire on the part of the clergy to undertake such missions, and, still more important, there is a greater desire on the part of the people themselves to hear and support such missions. The whole design of the Commission is to mobilize the forces of the Church and so to order and articulate them that they will prove efficient in extending the Kingdom and strengthening the Church.

The Commission further believes that the whole movement has disclosed a greater desire on the part of all the clergy of every school of Churchmanship to cooperate more intimately and effectively in the prosecution of the Church's tasks. The opportunities for the extension of the claims of the Kingdom and for the preaching of the Evangel are greater to-day than they have ever been before. The Bishop of New York has said: "It is our opportunity time." There is no more effective way for developing the preaching ministry than to encourage the practice of it. Men find themselves in losing themselves in the great, aggressive Gospel ministry.

That there is a clamorous call for a fresh presentation of old truths, interpreted and made clear by modern scholarship, is evident to the most casual observer. Even the critics of the Church who have stood aloof from its ministry, and who have been disposed to regard it ungenerously, are to-day becoming advocates of its practices and principles. One of the things that have been disclosed to the Commission through an extended correspondence with the clergy throughout the country, and indeed with some of the leading men of the laity, has been the demand for a revival of expository preaching. Men and women do not know their Bibles. They are unfamiliar with some of the very simple and elementary truths of Holy Writ. They lack any full and comprehensive knowledge of the life of the Master Himself, and to many of them the Old Testament is a closed book. Leading secularists to-day are turning to the Bible, and particularly to the Old Testament, for refreshment and inspiration and an interpretation of modern life. From an attitude of aloofness and indifference, they are coming to break the seals of the world's greatest book, and to find therein the age-old solvents for modern human problems.

We believe that Jesus Christ is coming to the twentieth century as He has come to no other century in the entire Christian era. He is literally interpreting the century to itself, and He is interpreting it through His own life and lips. Statesmen

and scholars, men of affairs, and workers in the busy room of industry, all alike, are coming like the Greeks of old, saying: "Sirs, we would see Jesus." There cannot be too much preaching of the right sort, and indeed, as a great preacher in Yale University maintained, "it is the age of preaching, and never before in man's history has preaching been more popular". This is amply illustrated by the fact that certain modern evangelists are able to hold the ear of the multitude through consecutive nights and weeks. The cry of the man of the world to-day is, "My soul is athirst for God; yea, even for the living God."

The Commission makes its urgent appeal to the whole Church, to every man who believes that he has a message for his time and who is willing to give it, to cooperate in a movement that must mean the enrichment and strengthening of the whole body. It may be some months before the Commission has all the data in hand upon which to base its findings and upon which to build up its organization, but it can only do so in the interests of the whole Church through the cooperation of every man in the Church. Clergy and laity alike are challenged by the world's condition. Have we the courage to meet it with a ready, effective, and intelligent response?

PAUPERISM AND WAR

CONTRADICTIONARY as it is to ordinary belief, war has diminished pauperism in England. Instead of accentuating poverty the stress of the last thirty months has actually reduced it to the point where practically only the children, the sick, and the aged look to the poor-law relief for support.

The last available returns show that the pauper population of England has been cut down by one-third since the autumn of 1914. There was a decrease of 198,335 in the number of people provided for under the poor law between November, 1914, and November, 1916. This is directly contrary to the experience of other wars.

The abundance of work is the great cause of this decrease. During the first months of the war poverty decreased enormously, but as soon as mobilization began to take men out of industry and the insatiable demand for munitions began to drive men and women into the factories pauperism shrank to the mark of 1872, when authentic figures first were collected.

Most notable in the changes wrought is the disappearance of the tramp. On January 1, 1912, 9,732 tramps were given public relief. On November 24th last only 2,832 were registered in all England and Wales. In London the number was reduced to eighty-two. This, as the *London Times* says, is a remarkable state of affairs, since London used to be the happy hunting ground of the vagrants.

The lure of war has called 4,400 tramps, and at the same time other classes of paupers are gallantly serving the nation. In many places the former inmates of poorhouses are fighting in the trenches side by side with the former administrators of the law. Men once residents of the poor schools have earned honors in France, and one of them, now an officer, has been awarded the Victoria Cross.

The demonstration is a new witness to the reality of the conviction that the poor need not be ever with the world, that by reasonable readjustments the curse of pauperism may be destroyed.—*Chicago Herald*.

SOBRII ESTOTE ET VIGILATE

How when I planted good seed in the field
Of these young lives, so virginal and fair,
And tended with my uttermost of care
These fragrant lilies by the Fountain sealed,
Giving my very body for a shield
'Gainst aught that might their innocence impair—
How in Thy Garden grows the treacherous tare
To rob Thee of the flower these souls should yield?

An enemy hath done this. While I slept?
Ah, God forgive me that I slept at all
When Thou hadst bidden me to watch and pray!
How slept I, in Thy Garden, whilst Thou wept
To see Thy lilies, radiant and tall,
Droop by the Fountain, wither, and decay.

S. A. C.

THE SILENCE, the reserves, of a true friendship are more eloquent than its speech. The language of the heart in the hour of its necessity fills up the gaps of the broken speech, and what the lips cannot articulate, love interprets and love fulfils.—*Donald Sage Mackay*.

The Schoolmaster

By LOUIS TUCKER

AND so you have had good pupils, Bar Jochab?"

"That have I, young sir. Sulyman Bar Amni, the headman of Nazareth, and Levi Bar Shebhan, the ruler of the synagogue, and the famous Rabbi Phanuel Bar Annias, now a Sanhedrist at Jerusalem."

"Name you no more?"

"None."

"Strange. I was told that you taught Yeshua Bar Dawid, whom you of Nazareth called Bar Yussuf; and he grew a rabbi very famous."

"Yes, I taught him letters—and have forgotten it. You know his fate? We schoolmasters try not to remember such."

"As a man he had a most haunting charm of manner. Surely he was not without it as a boy?"

"Perhaps: I have forgotten. He got himself cruci—lifted up. Therefore I have forgotten. Why do you draw a fish upon the ground? And why do you question me?"

"Idly, to pass an hour: and yet not altogether without purpose. I note that you, too, have drawn on the ground a fish."

"Hear, O Israel, the Lord thy God is One God."

"I, too, Daniel Bar Jochab, believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only—"

"Hush. Hush. Softly. Would you put your life in my hands, young sir?"

"You drew the fish. My life is in God's hands, not in any man's. Yet I have a work to do; and so, till it is finished, would take care. Therefore if you believe not—"

"Nay, you are a stranger with a Greek name—Lucanus, is it not?—and so I was careful. Yet you know the words none else in Nazareth know, and I will say them once again before I die. 'His only Son, our Lord, conceived of the Holy Ghost, born of the Virgin Mary (I knew her well), suffered under Pontius Pilate, Crucified, Dead, and Buried. On the third day He rose from the dead.' Ask now what you will and I will answer, though it leads to death. I am very old and must die soon in any case."

"Reverend Father in God—"

"Nay! Humble, very humble, and a brother."

"Beloved brother, tell me what you will of Him."

"There is naught to tell. I only had Him for a little while. He had small need of me. With other children you tell of sickness: He was never ill: of accidents: He was never hurt: of risks escaped: He was never in danger: of quarrels: He never quarrelled: of disobedience: He never disobeyed. I laid upon Him an unjust punishment once, for another's fault—not knowing. He was silent and the other boy confessed. Who was it? Jude, Judas Lebbæus, Jude the Hearty, His cousin."

"You remitted punishment of both?"

"Of course; and learned a hard lesson myself, never forgotten. I have been juster, since; and humbler."

"Tell me more."

"How can I when there is nothing—nothing to tell? You know already the story of His one adventure, when He went up to Jerusalem to be made a Son of Precept, and stayed there talking with the great Rabbis on the terraces of the Temple. The greatest Rabbi of all Israel, Gamaliel the learned, offered to take Him into his own house as a most favored pupil; but He refused, and came back with His parents to Nazareth and to my tuition."

"You say you did not have Him long?"

"Not long enough to make a scholar. I taught Him Hebrew, we read the Law and Prophets together, and He memorized in Hebrew the great Hallel and the psalm which stands second in the second score and some others. He was still learning when He left me and began to help in the carpenter's shop. He borrowed my books for years after."

"Tell me more."

"My son Lucanus, I am an old man and my words have weight. I tell you, weighing them, that there is naught to tell. All that we tell of children and lads springs from some defect in morals or in judgment, in health or circumstances. In Him there was no defect. He did no wrong, was never sick, made no errors, was never in danger. He grew, both in mind and body: and, surely, looking into my old heart, you can see that He grew in the love of us of Nazareth."

"Then why did Nazareth cast Him out the second time? I can understand the first time, for they wanted many healed and He said in the synagogue that He would heal none: but why the second time; for He healed some then?"

"Yes, He healed me, among others, of a fever. He heard that I was sick, and came at once to see me. Nazareth did not exactly cast Him out, that second time. They just did not believe that He was anything unusual. Really, they were rather proud of Him. They felt that if a second-rate citizen of Nazareth could do so well in the world, one of our really first-rate men, like Bar Amni, for instance, could do a great deal better, if he tried. When the Master realized this, He gave them up and went away."

"The Master? You call Him so? Did not He call you Master?"

"Of course; but I came to see at last that He taught me more than ever I taught Him. I would not refuse a title where it is due."

"Tell me more. What did He do when Joseph died?"

"Nothing: I mean, nothing strange. He did exactly what any lad of sixteen should do: buried him reverently and then went to work in the shop and took care of His mother. It is true that at the open grave He stood intently still, stretched His hands toward the bier, and lifted His head as if about to speak; but He dropped His hand again and said nothing. I did not understand, until one told me how He raised dead Lazarus."

"Is there no more? Did this stupendous Light shine in your midst for five and twenty years and none perceive it?"

"With the mind, none. Young sir, I do perceive that you are young in mind as well as face, or you would know that there is no detail noteworthy or peculiar or strange or memorable in that which is exactly as it should be. The only noteworthy thing is that it is normal: and that is not a detail. Yet, though no eyes saw that Light, some hearts did. He is my Master and my Lord; yet I dream of Him only as my little lad who leaned against my knee with great round eyes of wonder and read God's book with me. The High Priest betrayed my little lad to the Romans; and I have never since gone up to Passover."

"Did you see Him—lifted up?"

"No, I was spared that heartbreak. I did not go up to Passover that year for sickness of body, and thereafter for sickness of heart."

"I have heard a story that His mother sent Him for water once, and He broke the jar and brought home the water in His cloak."

"It is an error. He was too sure of foot and hand and eye, and never broke a jar. It rose because He did once take up a little water in a woolen cloak to show how close the web was woven."

"I have heard He healed a boy named Simon of a viper's bite, by miracle."

"True, yet not by miracle. He sucked the wound."

"I have heard that, as a child, He met the robber Barabbas, on whose cross He was lifted up."

"False. As a child He met no robbers. As a man, I cannot say. He wrought near a year in Galilee before He chose the Twelve, going to and fro alone, and whom He met He never told."

"I have heard that He brought to life a dead boy fallen from a roof."

"The boy was stunned, not dead."

"I was told that, as an infant, He struck at his nurse and she went home and died."

"False. As an infant, He struck at no one. Besides, He had no nurse. His mother reared Him."

"There is a story of a playmate whom He cursed and who fell dead."

"False. He cursed none."

"What of the throne of Herod which Joseph made too small and which He enlarged?"

"It was not a throne but a gate. It was not for Herod, but for the caravanserai here, which belongs to the Government—and thus for Herod in a way. It was not too small—and yet, in a sense it was: for Joseph hung it with one plank off, for convenience in reaching through. He let the lad nail on the last plank."

"How of—?"

"My son, there are a hundred idle tales of Him afloat here, all false. That is because the truth had in it nothing strange nor unusual at all."

"Still one last question, my brother. The words of our belief were chosen since He rose. How came you to know of them and of the fish? How came you to believe on Him?"

"Belief, I think, was always in my heart. I knew, and knew not how I knew, the little lad entrusted to my teaching was more than a mere lad. Remember that from the first I knew Him to be true heir of David and my rightful Prince and King. As for the words and sign, it is most simple. Out of His great goodness He did me high honor. After He was lifted up, yet before he went to the Father, the Eleven were in Galilee with Him and He sent greeting to me, the old man His teacher, by Nathaniel—Bartholomew of Cana. When first Bartholmi came to Cana, after Pentecost, he searched me out and gave it. Through him I learned the rest."

"By what name greeted He you?"

"By that of Friend."

"Oh, thou who art, like Abraham, the Friend of God, bid me depart in peace: for I must travel far before we meet—near Him."

A PARABLE

BY THE REV. A. E. MONTGOMERY

HERE was once an army composed of officers, non-commissioned officers, and privates. The country which it thought to serve wondered at its inefficiency and wasted effort. A good many frankly turned their backs upon it, spoke of it slightly, and with something of contempt. They claimed that it did not meet the needs of the day.

Naturally these criticisms wounded the personnel of the army; for, whatever its mistakes, it was earnestly striving to serve the country. So the commissioned and non-commissioned officers decided to study the matter and find, if possible, some remedy. After mature consideration it was thought best to ask a committee of the wisest men in the country to point out the weak spots in the army, and to make suggestions which would do away with the waste and inefficiency. Some time was spent in choosing the committee, but when it met it did seem to contain the ablest and wisest citizens.

After a long period of investigation and much deliberation, the committee reported as follows:

"We find too little cohesion and a lack of the note of authority. This we trace to more than one cause, but deem it best only to speak of one at this time, believing that a radical change in this one matter may lead to that degree of efficiency which we know it is your high purpose to seek.

"We would say that there is a fundamental error in the officering of your army posts. You permit the non-commissioned officers of a post to select their own commandant. You have given them that right. This, as we will show, would be bad enough, but you also permit the privates and non-commissioned officers to pay to the selected commandant such salary as they may choose.

"These two methods have given birth, in the minds of the personnel of each post, to the thought that they hire the commandant. Axiomatically, they believe that he is responsible to them, and can be controlled by them in conducting the affairs of the post. It is for them to say what the order and discipline shall be. If the commandant presumes to differ with them upon any point and persists in doing as he thinks best, the members of the post soon show their displeasure and take steps to remove him. Why should they not? He is their hired servant, accountable to them. He has no authority other than that conferred by them. He represents nothing, has nothing back of him, except the good will of those who have honored him with their appointment as commandant.

"We believe that this thought, which has developed most naturally, is theoretically wrong, nevertheless it obtains in practice. The result is that the army has lost that note of authority necessary to efficiency, and without which it cannot hope to win the respect of the outside world. This would be bad enough, but it is not all the evil which results from your system; and, perhaps, not the worst. Such a system has its effect upon the commandment of a post. It destroys his freedom. Theoretically, this ought not to be, but the commandant is human, and, practically, he is dependent upon the good will of the post for his living, for the delivery of the message command-

ing generals have committed to him. The temptation is to compromise, to interpret the message comfortably and soothingly, and so weakly. This does not mean that your commandants are insincere. It means that you have put them, by your system, in an impossible position. It is to their credit that they have done as well as they have.

"We would like to call your attention to another effect your system has upon the commandants of posts. They, as well as the privates and non-commissioned officers, do not feel under authority. They will desert one post for another without consulting the district general. It is a larger post, more comfortable, pays more, and off they go. We do not misjudge these men. We do not impute wrong motives to them. We believe that the great majority act from the best of motives when making a change. They are justified in considering the material condition of their families, in desiring fields of larger activities, in having thought for their old age.

"A glance over the country will show you the chaotic condition resulting from your system, or, rather, lack of system. Scattered here and there are a number of unofficered posts. Can you fill them? No! Yet there are detached officers enduring forced idleness because no one has authority to say, 'Go here! Go there!' Some of them are pleading for work, but your hands are tied. Could you ask a clearer demonstration of entire absence of authority? Can you expect efficiency, power, or respect under such conditions?

"You must know of some post—there are many such—officered by the wrong type of man. A good man, an earnest man, but utterly unfitted to deal with the type of people he is supposed to command. There is many a post where he would prove an excellent commandant, but there is no authority able to make the change. Can you hope to serve the country as you ought to serve it under such a system?

"Our conclusion upon this point is, that you must do away with the system of 'hiring', euphemistically termed 'calling'. Your commandants must be 'sent' by some authoritative body to whom, and to whom alone, they are responsible. Your commandant must be at his post, not because those at the post have been good enough to flatter him with a 'call', but because you have 'sent' him there.

"We realize that the suggestion placed before you in this report demands other changes of a radical nature, but we do not think that you can render to the country the service it has a right to expect, and which we are convinced you wish to give, unless the above change be made.

"We congratulate you upon the Pension Fund for the aged and disabled commandants. It is a step in the right direction. But under the present system of officering posts it will prove to have bristles.

"We understand that you have recently passed an ordinance compelling newly graduated officers to serve under their district commander for a certain period. We congratulate you upon this. It should hasten the change suggested.

"Respectfully submitted,

"YOUR COMMITTEE."

THE UNIVERSAL GUILT

I saw One greeted with a kiss;
A son of night performed the deed;
And then they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word.
Nor was I by His mute grief stirred.

I saw One wear a crown of thorns;
They placed it rudely upon His brow,
And pressed it down; and as He bowed
They cried, "Messiah—see Him now!"
And I stood by, nor moved a limb
To save my Lord, or comfort Him.

I saw One hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, "O God, forgive!"
They laughed and shouted, "King, all hail!"
And I with them was standing there,
As He breathed out His dying prayer.

THOMAS CURTIS CLARK, in *Sunday School Times*.

TO LOVE HIM is to share His life, to enter into the infiniteness of His love and power. When we are filled with all the fulness of God, we cannot help overflowing with it towards our fellow-beings. In giving ourselves, we give Him; for we have no life but His.—*Lucy Larcom*.

CLINTON ROGERS WOODRUFF, Editor

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

THE WORKINGMAN IN THE CHURCH IN IOWA CITIES

THE Rev. Alexander H. Grant, rector of St. Paul's Church of Des Moines, has made the following report on The Workingman in the Church in Iowa cities:

"Generally speaking, the workingman is not a distinctly religious problem as we find him in our cities and smaller communities in this state. In a commonwealth preëminently agricultural, he is likely to be at one with the rest of us, viewing the civic and social questions that concern him from much the same standpoint, and sympathizing with the efforts of his fellow-citizens for economic and political improvement. The professional labor agitator finds little sympathy and less encouragement here. His tale of woe and injustice has the sound of a foreign tongue, and his audience has little personal interest in his message.

"The attitude of the workingman toward the Church in this state is likely to be that of the community in which he resides and works, much more completely than is the case in those sections of our land where the manufacturing and industrial communities predominate. As he feels himself, for the most part, entirely identified with his fellow-citizens, with all the rights and privileges they possess in the body politic, so he is likely to feel that the Church is rightfully his, and to take his part in all the activities of the Church. He expects the Church to take its place and act as the conscience of society in general and looks to those who lead in religious affairs to be also leaders in the betterment of social and economic and civic conditions.

"While this is a normal condition, for which we should be thankful, we must recognize the burden of leadership which it imposes upon the Church. It is distinctly good for the religious leaders to command the confidence of their communities. But it is all the more necessary to avoid the misunderstandings, the strained relations, the open suspicion and hostility, which in some localities have distinguished the relations of the Church and the labor organizations. We must nowhere give cause for the labor movement becoming, what Stelzle declares it has become to thousands of workingmen, a substitute for the Church. 'Socialism,' he declares, 'means more than an economic system to many who have embraced it. It has become to them a religion.'

"By way of promoting mutual understanding, it has become the practice in a larger number of cities in the United States for the association of Christian ministers and the central labor unions to exchange fraternal delegates, workingmen and clergymen meeting regularly with each other's organizations, and with the happiest results in the greater sympathy that comes from association and discussion. Such a method would surely be of the greatest possible value in the way of preventing any estrangement of the workingman from the Church."

COMMUNITY CLUBS

Wisconsin students have been carefully following the development of community clubs. With over two thousand neighborhood and community meetings being held in the agricultural districts throughout Wisconsin each year, the rural club has passed the experimental stage and grown to be a distinct Badger institution, according to J. C. Galpin, assistant professor of agricultural economics in the University of Wisconsin. Professor Galpin has published a bulletin concerning these organizations, after making them the subject of an extensive study.

Sauk county is declared to be the leader in the rural club movement by reason of numbers, and Chippewa, Dane, Walworth, Polk, and Langlade counties are named as close seconds. It is estimated that the enrollment of these clubs approximates twenty-five thousand, while the number of persons who attend meetings during a year totals about one hundred and seventy-five thousand. Four types of clubs are reported in the state, the Farmers' Family Club, the Farm Men's Club, the Farm Women's Club, and the Young Folks' Club.

The Lake View Farmers' Club, according to the Milwaukee *Sentinel*, in the township of Linn, Walworth county, is cited as typical of the first type. The club was established in March, 1913, with a membership of 150. At present it has a membership of 200. Its purpose is twofold: first, to establish a social bond; second, to provide many educational advantages which otherwise might be denied the community. At one meeting a topic

of discussion was "A Town Hall for Linn", and within a year from the time of the discussion a hall had been built at a cost of \$6,200. Successful fairs, contests, and entertainment courses are conducted by this club, and each meeting taxes the capacity of the hall, it is said.

As a striking example of the men's type of club, the Oak Grove Local Union of the American Society of Equity, Pierce county, is named. That the farmers in this club and others of its kind realize an advantage, through its activities, in securing better markets for produce, is attested by increased bank accounts. The author points to improved methods employed in districts where such clubs exist as evidence that the discussions and exchange of ideas bear fruit. The club does not confine itself to the business phase, but gives much attention to social activities. The club was organized in 1906, and has had a steady growth. Meetings are held regularly every two weeks.

THE FEDERAL COUNCIL AND THE STATUS OF WOMEN

In the present crisis of the relation of the sexes, due in part to the culmination of the movement for the freedom of women, coincident with the economic changes of the war, the Federal Council of Churches at St. Louis urged that the Churches lend their aid "to the women; that they use their utmost endeavors to protect the home and to safeguard those women, particularly those girls, who go out from it into industry; that they stand for the principles of equality of recompense where there is equal service, and for full freedom of entrance into the world's work; that they reënforce the spirit of chivalry toward women under these changed conditions."

In its platform the Council declared that the Churches must stand for—

The protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

FARMING AND FARM LANDS

President George E. Vincent of the University of Minnesota, in his address as president of the American Sociological Society, discussing Countryside and Nation, declared that as an industry farming pays the average farmer less than day wages; that only increase in land values gives him a delusive sense of prospering from agriculture; that tenancy is increasing disconcertingly even in the best farming regions, such as Iowa and Illinois; that, with the approaching "of the last of the cheap Government lands, opportunities for men without capital will grow rapidly less; that the rural population is increasingly foot-loose and migratory; and that, by reason of these conditions, education, social life, political responsibility, moral standards, and religious functions are being neglected and undermined alarmingly.

"Is the history of imperial Rome and pre-revolutionary France to be repeated in the United States?" Dr. Vincent asked. "Is agricultural land to pass into the hands of a relatively small number of individuals, firms, and corporations? Is the tenant farmer to become the American type?"

WATCHING LEGISLATION

Through its affiliation with the Central Council of Social Agencies and the Illinois Committee for Social Legislation, the Social Service Commission of the diocese of Chicago will keep in close touch with the progress of legislative measures. From time to time, concerted action will be asked for or against a particular bill, based on careful study of its merits or defects. In this way the social conscience of the Church in this diocese may be effectively mobilized for the common good.



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.

WAR RELIEF BEGINNING AT JERUSALEM

To the Editor of *The Living Church*:

APPEALS nowadays amount to something of a bewilderment. This is especially true of those that so pathetically and widely come from zones affected by the woeful war. Some of the conditions are so distressing that people stop reading about them. The Orient with its reports of wholesale massacres and of starvation and other suffering, if it were not so far off, would hardly let us sleep. Citizens and Churchmen are appalled, and, whatever they may be able to do in answering such appeals through the excellent Armenian and Syrian Relief Committee, still often are puzzled with the feeling that for every dollar they can give there are several directions in which they would like to give it.

There is, however, a channel of help which commends itself both by the facility of its use and by its contribution to points of especial Church consignment and comfort, to which my honorary association with St. George's Collegiate Church, Jerusalem, impels me to call attention. Wherever there are Good Friday offerings throughout the Church not pre-empted they are suggested—sometimes by convention—as the channel. And with the sentiment and propriety of thought for the Holy City on that day the offerings are asked to be placed at the discretion of Bishop MacInnes of the Jerusalem and the East Mission. One of his funds is that for the "Relief of Distress in Palestine and Syria". The appeal states that "60,000 have died of starvation. Cholera has now broken out so the number will increase at an appalling rate". The honorary organizing secretary and treasurer of the Mission appointed for the United States is the Rev. Dr. J. H. McKenzie, rector of Howe School, Howe, Indiana, and the names of honorary secretaries in the several provinces can be secured from the Rev. Dr. McKenzie, who also is furnishing full information by circulars. May not this invoke the interest of our clergy and congregations wherever practicable so to devote their Good Friday offerings?

Yours faithfully,

WILLIAM F. NICHOLS.

San Francisco, Cal.

A WARNING AGAINST EASTERN DECEIVERS

[CONDENSED]

To the Editor of *The Living Church*:

I RECEIVED two copies of *THE LIVING CHURCH* and when I opened the copies I found an article marked with red pencil, a "warning against Eastern Fakirs". I am sorry to hear that my people are doing such work. I wish to write an article on this matter. My article is "A Warning against Eastern Deceivers", not fakirs, because they are not fakirs. Fakir means a poor man, therefore I would not class these people with the poor men, because they make between \$2,000 and \$5,000 a year, each person. Would you call this man a fakir? No; not compared with the people of his own country.

There is a saying among these people, which they claim to have come down to them from their beloved Nestorius, who was condemned at the Council of Ephesus (431 A. D.), that Nestorius said to his enemies (members of the Catholic Church): "My laity shall be equal with your clergymen from now and for ever." About a century ago these people made use of this saying and hundreds of them got the letters from their bishops and proceeded on begging tours throughout Persia, Armenia, Russia, Greece, Bulgaria, Servia, Montenegro, and other European countries. According to the saying of their leader they were entitled to wear clerical garments. They claimed to be priests. They performed priest's duties. They celebrated Holy Communion (Mass), they baptized, they took burial services, they did all that a priest was supposed to do. They made money in that way, and returned to their home. They bought rifles and daggers to kill each other with the money collected for building churches and schools and looking after the poor. About forty years ago these beggars heard of some new and rich countries, England and America, and some other colonies like Australia, Canada, New Zealand, etc. Then they poured into them by hundreds.

How do they get their testimonials?

A few days before leaving their own country, they go to their bishop. They ask him to seal their testimonials with his episcopal seal, which he does with great pleasure. Not only that but he gives them his blessing in order to make \$15 or \$10 out of them. Then they go to the missionaries in the great cities in Turkey and Persia and oftentimes they deceive them and get their testimonials. Then they proceed on their tour to America.

It is the highest ambition of these people to proceed on a begging tour to America, for many have returned home to pass their days in comparative wealth owing to the misplaced zeal of honest and char-

itable people of America and Canada who are no match for these "deceivers". Their appeal is usually made on behalf of a school and a church and also on behalf of the sufferers in this great war in Persia.

I warn you to beware of all who call themselves Persian Christians, Nestorians, Reformed Nestorians, Protestant Nestorians, Assyrian Christians, Syrians, and Armenians, even if they present letters from their highest ecclesiastical authorities.

Rector street, New York, is their headquarters. I think there are about fifty if not one hundred of them in the United States. They gather every month or two at Rector street; then again they scatter into the country, collecting thousands of dollars. I would call upon all the intelligent people of America, to throw these men out of the country, for they have disgraced the name of this ancient and noble race of Assyria. Warn your immigration officers, the leaders of your churches; your clergymen, your Church papers; and I hope you will have no deceivers and false prophets. Your country is overrun by them, and they raise each year twenty or thirty thousand dollars—which they use for their own good.

If you want more information I will be glad to give it to you.

I remain yours sincerely, KARAM GUERGIS.

Diocesan Theological College, Montreal, Canada, February 23rd.

"NOVELTIES WHICH DISTURB OUR PEACE"

To the Editor of *The Living Church*:

IT has been announced in *THE LIVING CHURCH* (February 24th), that the Church League has printed and circulated, among other tracts, one written by Bishop John Henry Hopkins, entitled *The Novelties Which Disturb Our Peace*.

It ought to be remembered that that great Bishop, long after the writing of the tract, wrote in 1866 a treatise entitled *The Law of Ritual*, in which he clearly showed that the ritual observances now being so strongly censured were in accordance with the law of the Church; and that in 1868 he published a treatise in which he bravely retracted his former statements in *The End of Controversy Controverted*, to the effect that he regarded the Pope as Antichrist. The title of the latter treatise is *The Pope not Antichrist*. It is interesting to observe that in one of the "notes" at the end the Bishop distinctly approved candles lighted on the altar as a symbol of Christ's being the Light of the World, and also incense burned in honor of God. I imagine the "novelties" which were said to disturb our peace long years ago are found in most of our churches to-day.

Respectfully, J. S. MILLER.

March 1st.

CHOIR STALLS

To the Editor of *The Living Church*:

YOUR space is valuable, but may I say a word? In all our planning for beautiful churches and rich music, may we hope for more attention to seats for choristers? Cushions, a confession that the seat builder blundered, soon unwholesome and vitiating the air, and hot in summer, should be relegated with other incumbrances. Then give the choristers such seats and such space per capita that they may not have to think of Fox's *Book of Martyrs* when sitting or kneeling. How can a chorister truly lead in the sung devotions when straining himself to kneel erect in a stupidly contrived choir space? Some choirs are notoriously irreverent in positions. Is it not at times because a good, red-blooded youth can hardly be devout and mindful of the service in the place assigned the singer?

WOLCOTT LINSLEY.

THE ROAD OF TOIL

When I consider how those holy Palms,
Once pierced and nailed upon the cruel tree,
Thus pleading mutely to High God for me,
By toil were stained and robbed of earthly charms,
My heart leaps up, my wounded spirit calms.
Once more I turn, from sharp rebellion free,
To face my task, as in it now I see
Love comes to soothe my soul with sweetest balms.
Since He in Nazareth drudgery did not scorn
But labored on in quiet many years,
The hardships and the trials gently borne,
Shall I not put to flight my foolish fears
And know that by the road my Lord has gone
I too must climb—blest road of toil and tears?

FRANCES BISHOP BARNEY.



THE MYSTERY OF THE INFINITE

Aspects of the Infinite Mystery. By George A. Gordon. Houghton Mifflin Co. \$1.50 net.

Dr. George A. Gordon, minister of the Old South Church, Boston, adds another to his many volumes of modern Christian philosophy in his discussion of *Aspects of the Infinite Mystery*—a confession of faith far removed, in its wide charity and the humility of its approach to the problems of belief, from the Protestant theology of his intellectual forebears. There are some things which do not quite satisfy the Catholic theologian, and we should say that a closer study of the earlier Christian philosophy, and especially of the Alexandrian school, would open up a mine of thought on the very problems with which Dr. Gordon's book deals. There is, however, a very illuminating interpretation of the philosophy of Aristotle and Plato, and in later chapters a wealth of illustration from great authors and particularly from the great poets from Dante to Browning.

Such problems as the personality of God, the existence of moral evil, and the mystery of redemption are dealt with, rather in the way of tracing our human gropings after divine truth and suggesting the steps by which one reaches a larger and clearer faith. That is where, as we believe, a closer following of the Nicene theology would be useful. It centers Christian thinking about the Incarnation, and so starts with a clear perception of the essential nature and personality of God before striking out on the path by which we are to arrive at solutions of the fact of sin and the need of atonement.

Dr. Gordon's lectures are delightful in their literary appreciation, have his usual charm of style, and are deeply suggestive to thoughtful people to whom faith is not easy. Originally given as week-night addresses to his own congregation, their publication is due to the fact that these hearers felt them to be of permanent value. We are rather sorry that they are not published in the more popular form in which they were delivered. Even a Boston audience probably appreciated them more without the later amplification! And for the more distinctly scholarly consideration to which they now appeal, there is no less need of the insistent directness so characteristic of some of our own interpreters of Christian theology—men like Bishop Gore or Dr. Scott Holland or Bishop Talbot, and the younger school of Oxford thinkers of whom his son is a leader. One misses also, what makes so much of their work distinctly modern, the keen appreciation of all religious problems as being essentially social and corporate as well as personal and individual.

C. F.

MISCELLANEOUS

The Fraternity and the College. By Thomas Arkle Clark. The Banta Publishing Co., Menasha, Wis. Price \$1.25 net.

Baird's *Manual of American College Fraternities* has long been the encyclopedia of information concerning the college fraternity. But everyone interested in the inner life of colleges has felt the need of a book which would more clearly reveal the spirit of fraternity life, explain the merits and demerits of fraternities, and assist parents and students in making up their mind as to the expediency of a freshman joining a fraternity.

Dean Clark, whose long experience at the University of Illinois peculiarly fits him to speak on the subject, has written a book which will prove of paramount service. It is, in fact, the best statement of the fraternity problem in print. Of course one must regret the absence of an index and note various errors in proofreading, but these are small flecks on the surface of a good book.

Dean Clark makes it clear that fraternities always justify themselves when their purpose is serious, when their members regard themselves as men rather than foolish and unruly boys, and when, in initiating men into their organizations, they are taking them into a brotherhood rather than an autocracy.

No one can doubt on reading this book that fraternities often render a real service in adjusting students to the best in college life and in developing the spirit of give and take, without which a man is not fit for society, not to mention the comradeship of fraternities.

Sound counsel is furnished regarding the importance of having a strong and sensible man at the head of every fraternity and giving him a great deal of authority. Such methods as "tubbing" and "paddling", and ordering freshmen about as if they were inferiors without judgment, are clearly proved in this book to be in almost every case a detriment to the development of the best life of freshmen.

Stress is laid on the solemnity and dignity of fraternity ritual, and the common arguments against "horse play" and "rough house"

fade out before this more serious argument that anything that cheapens the real ritual of a fraternity is detrimental to the fraternity.

The author sums up his own convictions in the sentences: "I believe that the fraternity is doing a worthy work, and that within the next few years, under proper organization and direction, it will do a much greater one. The purpose of every fraternity man should be to magnify the ideals of his fraternity, to make them something more than mere sentiment, to exemplify them more fully in his own daily life, and to impress them more forcefully upon the undergraduate members with whom he comes in contact. It is only through the vitalizing of its ideals that the fraternity will come into the respect which it deserves."

L. P. P.

The Wrack of The Storm. By Maurice Maeterlinck. Dodd, Mead & Co. Price \$1.50 net.

The wrack is not all ruin. In the wake of the war's long furrows on the back of Belgium are seen some of life's best values, ploughed up and turned over on the surface, revelations of universal heroism and of the infinite ampleness of the minds of the multitude to grasp the great meanings of life, and prophecies of richer harvests that are to come, for a great people cannot be permanently held down. Still Maeterlinck doubts "*Securus judicat orbis terrarum*", and in "*The Will of the Earth*" expresses his conviction that nature gropes and hesitates and through experience only arrives at certainty in her course.

The psychological effects of the war are evidenced in these essays. In a pathetic essay on "Flag Day", Maeterlinck summons Belgium to idealism. In "*In Memoriam*" and "*The Might of the Dead*" he offers them the philosophical comfort not of the Christian's resurrection nor the Buddhist's reincarnation, but a near-ancestral worship borrowed from Shintoism. "*Supernatural Communications in War Time*" reveals how much thought is being given to this subject in Europe to-day. Maeterlinck thinks that life is too small if we cannot embrace in the main all that is generally implied by psychometry. Other essays pay tributes to King Albert, to England, to France, to Italy, and to brave Belgium herself, who has exhausted all her resources except her courage.

"In Italy" is the preface Maeterlinck wrote for M. Destree's *En Italie*. Alexander Teixeira DeMattos, who translated these essays and lectures, concludes the volume with an authorized translation of "*The Massacre of the Innocents*", one of Maeterlinck's most powerful essays, published thirty years ago, a vague, symbolic prophecy that appropriately finds a place in this volume of war time essays.

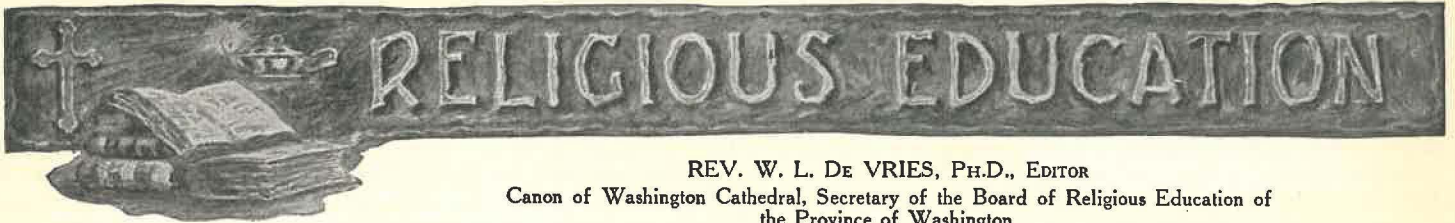
The great author is tremendously changed by the harrowing grief of his countrymen, and with all his dramatic and poetic power writes his very soul into these essays as only a great man can. This self-revelation of a great patriotic soul will be to many their most compelling interest in the volume.

A. L. M.

WRITTEN in Bishop Fiske's most interesting style is a little book, *Back to Christ*, that has just been issued. It consists of short, crisp papers on religious subjects, designed to reveal "the wonder of our Lord's life and the beauty of His teaching", and then lead up to the Church, "where individual fellowship is kept strong and steady through corporate union", and "to show that the Church is a nucleus of the Kingdom; it must move out into the community". This is a comprehensive purpose and it is well carried into execution in the short chapters. We shall hope that it may be widely read, especially by the laity. [Longmans, Green, & Co. \$1.00.]

A LITTLE BOOK from the pen of the Very Rev. H. P. Almon Abbott, D.D., Dean of Trinity Cathedral, Cleveland, entitled *Help from the Hills*, consists of a series of short parochial instructions given to adults in preparation for Confirmation but which have also a larger value. They treat of the common things about religion and the Church, such as ought to be made plain to our people everywhere but too often are not. Dean Abbott's most happy style in writing makes the book a very readable one. [Korner & Wood, Cleveland, \$1.25.]

A compilation of the best poems by the present-day poets of America and Great Britain has been edited by Mrs. Waldo Richards. Some of the selections are from John Masefield, Alfred Noyes, Robert Bridges, Amy Lowell, Rabindranath Tagore. *High Tide* is the title given this volume, which will be an addition to the best books of poetical selections of the day. [Houghton Mifflin Co., Boston. \$1.25 net.]



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

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

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

THE crucial question in theological education is not as to the literary and academic qualifications prerequisite to acceptance as a candidate, but rather as to the equipment that we shall give a man during his period as a candidate in preparation for his work as a minister. Shall we continue in the main the present standards, or shall we make fundamental changes?

It has been proposed, for instance, that we adopt the English standards in place of those long prevailing in America.

English and American Ideals The English system provides for special and thorough training in certain books of the Bible, certain doctrines, such as the Incarnation, the Trinity, and the Atonement, certain critical periods of Church history, and similarly with other subjects. Our plan has been to require a knowledge of all the fundamentals in each topic of instruction and study.

The idea underlying the English plan is that, having been thoroughly trained in a few aspects of each topic and having been taught to think and study, the minister ordained can acquire the rest for himself. When English clergymen were practically all university graduates and trained in college along very definite lines, involving no small measure of the subjects proper to theological study, this system was feasible, and certainly England has never lacked a learned clergy, and in this respect has held from her earliest history a very distinguished place in the Christian world.

In America, however, where so large a proportion of our candidates for orders have not had and cannot get a college education, this plan is full of perils. We must insure that all men ordained priests are equipped and sound in all the fundamentals, and, busy as we are in these modern times of many tasks and too few clergymen, we should, on the English plan, rarely have opportunity to complete our studies, and would go through our ministry only partially equipped and very likely lopsided, without a due conception of the Catholic Faith, both in its wholeness and in its proportions.

This thing actually happens. A very distinguished and eloquent preacher of the last generation was wonderfully informed and instructive on the doctrines that distinguish us from other Christian bodies, and those that differentiate between the different parties or schools within our own communion; but he was often lamentably in error, and sometimes positively unorthodox, on non-controversial doctrines accepted by all Christians, to which his studies and thoughts had not been specially directed.

It is true that the English plan has been in vogue for many years in at least one of our dioceses, in spite of the fact that it is counter to the whole conception of our present canonical requirements; but it cannot be said that it has worked well in that diocese, because the laity thereof are notable for calling their rectors from outside of their own borders.

For every reason the English system is undesirable in America to-day, and the American principle of equipment in the fundamentals of all proper topics of theological study must prevail in our new as well as in our older canonical legislation. What changes, then, shall we make in our present standards in order to fit our men for an effective ministry suited to the needs of the present time?

In the first place, what shall we omit from the present standards? By all means Hebrew, because its learning is too great a burden to justify the time it takes.

Yet, Some Changes Are Desirable The language is extremely primitive, and a good translation, together with a good commentary, will enable any intelligent student to determine the meaning of almost every passage in the Old Testament, without recourse to Hebrew. We need the time it takes to devote to more modern subjects and needs. It is true that we cannot have the Hebrew tongue pass entirely from the knowl-

edge of our clergy, but the bishops and faculties of our seminaries can provide for this by making it an elective and urging it upon those candidates who show special aptness for languages and for scholarly work in the Church. In England, Hebrew has never been required for holy orders; why should it be in America? In fact, unless the editor is misinformed, no portion of the Christian Church to-day, except our own, makes Hebrew a requisite for ordination.

The omission of ecclesiastical polity is advocated by some. This is most undesirable. A better appreciation and understanding of our polity and the genius of

While Other Elements Should Abide our system would surely have kept our Church leaders out of the Kikuyu and

Panama controversies. What we need is not the abolition of ecclesiastical polity, but making the instruction more modern, with less attention to the technical and dry details of the proofs of apostolic succession and such like things, and more stress on the broad principles of our system, its present realities, and their benefits. One learned doctor in the Church could never answer any question on ecclesiastical polity not found in Archbishop Potter on *Church Government*, a book upwards of two hundred years old, and knew nothing of the government of the Church in Australia, in Canada, in Ireland since disestablishment came; and yet all these Churches possess in their polity special features of real value for the government of a modern Church.

Among the great ideals for which our Church stands, and which should have due place in any modern course in ecclesiastical polity, is the notable way in which we combine the principles both of authority and liberty. Dean Bartlett of the Philadelphia Divinity School strongly put this in his paper for the theological conference at St. Louis during the last General Convention:

"The vital feature of the Anglican communion, which distinguishes it from every other Christian body, is not that it has preserved or rejected this or that doctrine or rite, nor that it has 'compromised' between opposing views because each was strong and determined, nor that it has attempted to follow a fairly safe but stupid *via media* between extremes—but rather that it has made a singularly bold and, on the whole, an astonishingly wise and successful effort to establish and maintain an even balance between the two fundamental principles of liberty and authority. The Mediaeval Church, like the Roman Church to-day, had greatly over-emphasized the principle of authority. Broadly speaking, the Reformation reaction, save within our bounds, carried the principle of liberty to an extreme. John Frith, that 'most genuine martyr of the English Reformation,' went willingly to the stake in 1533, dying, says the historian Dixon, 'to establish the difference between a necessary article of faith and a thing which may be left indifferent.' There rang out the plea for a reasonable liberty; and nobly was it heeded. Yet Cranmer and his fellows, imperfect though they were, and disparaged and misrepresented though they have been, set a firm limit to this liberty: religion, to their mind, demanded authority also. It had its fixed and immutable elements of doctrine and polity and rite. They held firm to the Scriptures, to the ancient Creeds, to the Sacraments ordained of Christ, to the historic Ministry, and to a large body of accustomed ceremony which seemed to them primitive and helpful. These things, they held, no man and no body of men could question or alter, save with dire peril to human souls."

Another great ideal of our Church calls for the study of the practical implications and applications of the corporate principle of the One Body as an antidote to parochialism and diocesanism as well as individualism. Our clergy are too many of them almost pure congregationalists in practice, but their duty to participate in and support the undertakings of the diocese, the province, and the general Church is a necessary outcome of their belonging to the One Body of Christ.

The inclusive and comprehensive character of our Church, as embracing many schools of thought and permitting large liberty in non-essentials provided there is unity in essentials and charity in all things, is a theme that requires development in our courses on ecclesiastical polity. Even to-day there are

too many men in the Church who would put out of it all except those who hold with themselves in questions of doctrine, polity, Bible criticism, and other things in which men hold diverse views. Since we stand for the inclusive and comprehensive character of the Church, no ecclesiastical school in majority in diocesan or General Convention, on boards of missions, or elsewhere, must attempt to coerce a minority, and is thus often compelled to forego actions and undertakings which the majority believe to be highly salutary and desirable, but which their brethren of the minority would be compelled, conscientiously, to oppose.

Yet another quality of our ecclesiastical system which should be thoroughly made clear to our students for the ministry is that while we are apostolic and primitive, with a scriptural and catholic basis for our polity, yet we are thoroughly democratic and modern, and in plan and ideal probably the best fitted of all American Christian bodies to be the religious teachers and leaders of the people of this land.

As to Church history, it has been argued that the canonical requirements should not insist upon the whole subject from the Ascension of our Lord to the present era, but the emphasis should be laid on the great critical periods, and especially on our present conditions and the conditions of our ecclesiastical neighbors, together with origins, antecedents, ideals, good points and bad, both on their side and on ours, so that our men would be fitted to know the points of unity and the grounds of difference, and consequently to deal intelligently with the many who are seeking our Church. In other words, the English plan, as outlined above, is advocated for the study of Church history. As the present method is palpably too extensive to be covered in any seminary course, and large gaps are the rule in almost every case, and as due equipment could undoubtedly be secured by thorough study on the lines indicated above, therefore this would seem to be the desirable plan and standard for Church history.

Other omissions have been proposed, but none of them of capital importance, or, if so, not possessing the authority of weight and large experience on the part of those advocating them. In the matter of omissions, then, no important ones would seem desirable in the substance of our present canonical studies for holy orders except in the case of Hebrew, but additions to the present standards are very needful, and we shall proceed to consider, in the next editorial in this department, those that seem most urgent.

THE BOY'S VOICE: ITS USE AND ABUSE*

BY ERNEST DOUGLAS

THE boy has two entirely opposite qualities of voice. One, the ordinary speaking or, more properly, yelling register (he seldom assumes the conversational tone), and the other, the singing voice or head-tone. The first of these has a limited range of something over an octave above middle C, and lacks almost every essential of a musical tone. There are exceptions of course to this rule, but they are quite rare. The second variety is of a rich flutelike quality with a possible compass exceeding that of a Patti or Neillsen. At first it is very weak, but can be rapidly developed under proper treatment. This is accomplished by calling on the boy to produce a tone above and beyond the "chest" voice; usually F, an octave and a half from middle C. This is carried downward with a dark vowel ("oo" or "who") in the soft head-tone. The voice may crack or lapse into the chest register when it reaches the break at the beginning, but is surely established by care and patience. After this is attained and securely placed below the break (C or D above middle C), descending scales with the various vowels are used, beginning with the dark ones and gradually working toward the brighter ones. Ascending scales are next resorted to, with the introduction of such exercises as are commonly followed in vocal instruction of the adult.

The boy is taught to read the tones and semi-tones of the staff by the direct method; C is called C and not "do", and particular attention is paid to rhythm and accent. After several months of this branch of the course, the art of phrasing and enunciation is taken up. Our national fault is careless pronunciation—nothing more than muscular laziness.

What has gone before, though without it no artistic work is possible, is merely mechanical, the last and most important

step being interpretation, in which the personality of the teacher is the main factor. A boy is just what you make of him and he is the true reflection of his teaching. These conditions make him the ideal and incomparable medium for the expression of church and cathedral music. I firmly believe that the boy's voice in the service is worship of the highest order; but it is unconscious worship. What is said of the boy in this connection can also be said of the man with some reservation; but not of the woman. It is impossible for her to eliminate her own personality. She cannot sing unconsciously, but is always swayed by the knowledge that she is worshipping with her musical voice. It is not affected, but rather temperamental. May this not have been the fundamental reason for the disbarring of woman's voice from any part in the old Hebrew worship? That custom still obtains in Europe and to a certain extent in the liturgical churches of our own land.

It may appear strange to the uninitiated that a child can be taught so easily and expeditely the art of singing, a task which the adult attains only after much time and labor. But there are three great factors which operate in the boy's favor: first, his wonderful power of imitation; second, the utter lack of self-consciousness (so great an obstacle in the adult's progress); and third, the relaxation of the throat muscles, due to his indifference. It is immaterial to him whether he sings with the head or chest tone.

The public schools in the Eastern city whence I journeyed here hold a very high reputation as to standard in music as well as in other branches of study. It was in this community that I had a vested choir and in this choir an excellent soprano boy. This lad was held up in ridicule before the school when the supervisor of music discovered that the boy was singing with the soprano section when, according to the teacher, he should sing bass; for, behold, he wore long trousers (being very tall for one of his age). It was only after I had explained to the board of education how impossible it was for a child to sing the high parts in an elaborate service and, at the same time, sing bass in school, that the matter was finally adjusted.

A teacher in one of the suburban districts of the city sent me two boys from her school to benefit from the advantages offered in the choir training. Coming some distance, they always arrived at the choir room after the most important work had been done, meaning the vocal and breathing gymnastics which I take up first. The teacher, finding out that the boys were not getting any such exercises, wrote me a letter expressing her regret that the boys were not receiving what they went for particularly and recommending to me a little book which she had used back East somewhere, *Exercises for the Training of the Boy's Voice*, in which special emphasis was placed on breathing, etc., thinking I might be further interested, as it was written by a man who had the same name I enjoy. It was the only time I have had my own work handed back to me.

This created voice of the boy is admirably fitted for the high parts and at the same time prevents the abuse of the natural register. The girl has no such safeguard, and should be given the middle voice and in addition be very carefully treated. In my opinion, a boy should not sing until his voice has assumed the man's quality, unless he uses the head or artificial voice. I often keep choristers from the "cradle to the grave" without missing a service by means of this tone during the transitory stage.

The attitude of the average boy toward singing is absolutely wrong. He treats it as mere girl's play and does as little as possible to keep in standing. My experience bears out the fact that the best singers are the best and pluckiest athletes on the playground.

You are all well acquainted with the fact that it is impossible to teach a class anything without order. The normal boy is by nature honest and a seeker after the truth. Taking this as a basis it is not difficult to maintain discipline, providing of course that the strong hand be always ready for the "breaks". Whatever punishment is necessary must be prompt and to the point without compromise. It was not long ago that I had a very useful boy in St. Paul's choir, an only child, accustomed to having his own way at home and in school, who, upon realizing his importance to me, suddenly "went bad". It was too good a voice to lose without an effort to keep; I gave him some much needed advice, not altogether verbal, and which he never got at home. It converted the boy into a loyal supporter and brought me the hearty commendation of his father, who told me, owing to the mother's decided views on corporal punishment, he deemed it unwise to use my prescription at home.

* Delivered before the Teachers' Institute, December 22, 1916, at the Polytechnic Auditorium, Los Angeles, Calif.

Church Calendar



March 1—Thursday.

" 2, 3. Friday, Saturday. Ember Days.

" 4—Second Sunday in Lent.

" 11—Third Sunday in Lent.

" 18—Fourth Sunday in Lent.

" 25—Fifth (Passion) Sunday in Lent. Annunciation.

" 31—Saturday.

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. G. H. Madara.
Miss L. M. Parmalee.

CHINA

HANKOW

Rev. T. R. Ludlow.
Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
Miss Dorothy Mills (address direct, 1 Joy street, Boston).
Deaconess G. Stewart.

SHANGHAI

Rev. E. R. Dyer (in Seventh Province).

JAPAN

KYOTO

Rev. P. A. Smith (in Fifth Province).

TOKYO

Rev. R. W. Andrews.
Rev. C. H. Evans.
Rev. C. S. Reifsnider, LL.D.

NEW MEXICO

Rev. T. B. McClement (during February).

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).

SALINA

Rev. T. A. Sparks (address direct, 175 Ninth avenue, New York).

WESTERN NEBRASKA

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

Unless otherwise indicated, appointments will be made by the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE Rev. G. M. BREWIN, formerly rector of St. Paul's Church, Grand Rapids, Mich., has accepted the rectorship of the Church of the Holy Trinity, Manistee, Mich., and will take up his duties March 15th.

THE Rev. SAMUEL ANDREW CHAPMAN, who succeeds his lifelong and intimate friend, the late Rev. James E. Craig, as rector of St. James' Church, Cleveland, Ohio, expects to take up his work there on or before Mid-Lent Sunday.

THE status of the Rev. ALBERT L. HALL is incorrectly given in the *Living Church Annual*. Mr. Hall is the rector of St. Mark's, Pasadena, Cal., and not "non-parochial" as stated.

THE address of the Rt. Rev. IRVING P. JOHNSON, D.D., is changed from 2011 Glenarm place to 819 East Eighth avenue, Denver, Colo.

THE Rev. CHARLES W. SCHIFFER, D.D., on February 1st assumed his new duties as priest in charge of Holy Trinity Church, Lansdale, Pa. His address remains, until May 1st, 555 Wyndmoor avenue, Chestnut Hill, Philadelphia; after that date, address will be Holy Trinity rectory, Lansdale, Pa.

THE Rev. EDGAR F. SIEGFRIEDT, recently appointed general missionary of South Dakota (white field), entered upon his new duties March 1st, and should be addressed at 618 South Main avenue, Sioux Falls, S. D.

THE Rev. J. WILSON SUTTON, who has for two years been in charge of the work at Trinity Chapel, West Twenty-fifth street, near Broadway, New York, has been appointed vicar of that chapel by the vestry.

THE Rev. WILLIAM T. WESTON will, on April 9th, begin his work as rector of St. Thomas' Church, Brandon, Vt.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth

LENT MISSION

March 18th to April 1st inclusive

CHURCH OF THE TRANSFIGURATION

Between Fifth and Madison Avenues

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By the Fathers of the

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Sundays at 2:30 P. M.
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MISSION FOR MEN AND WOMEN

Sundays and Week-Days, 8 p. m. Daily

NOON SERMONS DAILY AT 12:10

notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

RETREAT

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 30th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. F. C. Powell, S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by the Court street car from Brooklyn Bridge, Manhattan, or from the Borough Hall subway station, Brooklyn. It is one block west of Court street, on Carroll.

NEW YORK CITY.—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York City, on Saturday, March 24th. Conductor, the Rev. H. Ransome. Apply to the MOTHER SUPERIOR, Community of St. John Baptist, 300 East Fourth street, New York City.

RESOLUTIONS

JOSEPH RUSHTON

A special meeting of the vestry of the Church of Zion and St. Timothy, in the city of New York, was held on Sunday, February 25, 1917.

A committee composed of the rector, the Rev. Henry Lubeck, LL.D., D.C.L., and Messrs. Robert L. Harrison and Henry F. Peake, was appointed to draw up an appropriate minute on the death of the Rev. Joseph Rushton, L.H.D., late senior curate of the Church of Zion and St. Timothy.

The committee adopted the following as such minute:

Early on the morning of February 20th, JOSEPH RUSHTON, priest, entered into Life Everlasting.

Dr. Rushton was born at Colne, Lancashire, England, on July 6, 1848. Receiving his theological education at St. Boniface College, Warminster, and St. Augustine's College, Canterbury, he was ordained deacon in April, 1872, and priest in December of the same year, at Fredericton, N. B., Canada.

From 1872 to 1883 he was rector of Christ Church, St. Stephens, N. B., when he removed to the United States—where he became priest in charge of All Saints' Church, Pullman, Ill., from 1883 to 1886—then rector of Christ Church, Chicago, until 1892, and afterward Bishop's secretary for ten years. Nearly twenty years ago Hobart College, New York, conferred on him the honorary degree of L.H.D.

In 1902 he was chosen by the rector as senior curate of the Church of Zion and St. Timothy. Entering on his duties in April of that year, he continued in their discharge for fourteen years and a half, resigning his position in September last on account of ill health.

The parish of Zion and St. Timothy has, from its inception, been engaged in numerous activities of a varied character, and it includes people of all grades of society. Dr. Rushton assumed and maintained his obligations in these conditions with efficiency and energy, affording the rector able and unsparing assistance in his arduous and pressing tasks, laboring faithfully among the poor and rich, the young and old, so as to bring comfort and help to them all, and win their undying love. For more than twenty-five years this parish has had a very large Bible class of men meeting regularly on Thursday evenings, under the auspices of the Brotherhood of St. Andrew.

During the entire period of his curacy, Dr. Rushton was director of this class, maintaining the high standard in which he found it when he came, and devoting to it much time and prayerful interest. Moreover, he was well known in the local assembly of this diocese as an earnest, conscientious, and capable Brotherhood man.

The members of the vestry of this parish desire to express for themselves and all parishioners the most cordial appreciation of his fine Christian character, and his sustained services to the Church of God, together with a sense of loss at his removal from us.

ROBERT L. HARRISON,
Clerk of the Vestry.

ELIZABETH SWIFT

At a special meeting of the rector, wardens, and vestry of All Saints' Church, Norristown, Pa., held January 28, 1917, the following resolution was adopted:

"WHEREAS, Almighty God, in His wise providence, has taken to Himself the soul of our devoted sister, ELIZABETH SWIFT, who entered into rest on Saturday, January 27th;

"Resolved, That we, the rector, wardens, and vestrymen, hereby record with deepest sorrow the loss sustained by us and by other members of All Saints' Church. Her life has been so intimately connected with the growth and development of the parish from its beginning that her passing seems like the breaking of a link that cannot be replaced; yet we rejoice that her earthly life has come to an end only after mature years, quietly, serenely, like the closing of a long summer day. Her monument will exist as long as the church, the parish house, and rectory, erected and beautified largely through her beneficence, shall stand. Her gentleness, her Christ-like humility, and spiritual life will ever be an incentive to carry on the work she so loyally supported and, like her, to be faithful unto the end. 'Blessed are the pure in heart; for they shall see God.'

"Resolved, That this resolution be spread upon the minutes of the vestry and that a copy be sent to her relatives, with whom we sincerely sympathize.

"FRANK N. KNEAS,
"Secretary of the Vestry."

All Saints' Church, Norristown, Pa., January 28, 1917.

ORDINATIONS

DEACONS

NEWARK.—Sexagesima Sunday, 1917, in St. Mary's Church, Ridgefield Park, N. J., by the Rt. Rev. Dr. Wilson R. Stearly, Bishop Suffragan, Mr. FRANK C. MORRELL to the diaconate. The candidate was presented by the Rev. Charles E. Berghaus; the Rev. Edward P. Hooper preached the sermon.

NEWARK.—Quinquagesima Sunday, 1917, in St. Barnabas' Church, Newark, N. J., by the Rt. Rev. Dr. Edwin S. Lines, Bishop of the diocese, Mr. ROWLAND K. GIMSON to the diaconate. The candidate was presented by the Rev. Henry V. B. Darlington. Bishop Lines preached the sermon.

PRIEST

BETHLEHEM.—On Friday, March 2nd, at St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), by the Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, the Rev. GUY H. MADARA was advanced to the priesthood. The Rev. H. C. Pastorius read Morning Prayer. Bishop Rowe preached the sermon. Archdeacon Durell read the Litany. The Rev. H. C. Pastorius read the epistle, and the Rev. Jules L. Prevost read the gospel. The candidate was presented by the Rev. C. E. Betticher. Sixteen of the clergy were present at the service, which was held in the parish that was the home of the candidate before he went to Alaska to serve as a layman under Bishop Rowe.

DIED

ALDEN.—Entered into life eternal Tuesday morning, February 27, 1917, at Rochester, N. Y., JOHN FERRISS ALDEN, son of the late Sidney and Harriet Weston ALDEN, aged sixty-four years; for twenty-one years a vestryman of Christ Church, Rochester, N. Y.

"Eternal rest grant unto him, O Lord,
And may light perpetual shine upon him."

BLYBEN.—On January 28th, CHARLOTTE C. BLYBEN, widow of Charles BLYBEN, a lifelong member of St. Paul's Church, Saginaw, Mich. The burial service was read by the Rev. William H. Gallagher and the Rev. Paul R. Reinhardt.

"Blessed are the dead who die in the Lord; Even so saith the Spirit; for they rest from their labors."

FITZGERALD.—Entered into life eternal on Sunday evening the 25th of February, in his sixty-eighth year, the Rev. JOHN HENRY FITZGERALD, for eighteen years rector of St. Peter's

Church, Hebron, and Calvary Church, Colchester, Conn., and at the time of his death rector emeritus of Calvary Church, Colchester.

HITCHCOCK.—On February 28th, at her home in South Pasadena, Cal., **NANCY MENDELY HITCHCOCK**, in her eighty-fourth year. Miss Hitchcock was for a quarter of a century (1868 to 1893) principal of St. Mary's School, Knoxville, Ill.

May she rest in peace.

WEBB.—At his late residence, 1 Rockwell terrace, Norwich, Conn., on February 20th, **ARTHUR BACKUS WEBB**, in his fiftieth year. Funeral services were conducted by the Rev. Richard R. Graham, rector of Christ Church, and the interment was in Yantic cemetery.

WANTED

POSITIONS WANTED—CLERICAL

PREACHING MISSIONS.—Trained and experienced priest, available for small or large parishes. Address **EVANGELIST**, care 281 Fourth avenue, New York.

CLERGYMAN WISHES PARISH, middle west preferred. Highest references. Address **RECTOR**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, SEEKING CHANGE, desires parish or mission work. Address **B7**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

RESIDENT TUTOR and COMPANION wanted (Churchman preferred) for boy of thirteen, residing in Orange, N. J., preparing for boarding school next fall. Address **S. K. FARRINGTON**, 5 Nassau street, New York City. Telephone No. 4400 Rector.

REFINED PROTESTANT WOMAN as mother's helper wanted in a private family; two small children; one servant kept. References exchanged. Address **STONISH**, care **LIVING CHURCH**, Milwaukee, Wis.

COMPETENT NURSE WANTED, English preferred, for child fourteen months old. Give references, experience, etc. Address **WISTON**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

PARISH VISITOR OF EXPERIENCE, having private means, would take position without salary, if house were provided. Could keep house in the parish house or for the rector. References and letters of commendation supplied. Address **VISITOR**, care **LIVING CHURCH**, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST-CHOIRMASTER of exceptional ability and experience desires change of position. Successful with boy or mixed choirs. Communicant. Recitalist. Highest testimonials and references. Address **MUS. DOC.**, care **LIVING CHURCH**, Milwaukee, Wis.

CHANGE OF POSITION wanted by organist and choirmaster of exceptional ability. Cathedral trained. Communicant. Will locate in good field anywhere in the United States or Canada. Excellent testimonials and references. Address **SUCCESS**, care **LIVING CHURCH**, Milwaukee, Wis.

SERVICE SPELLS SINCERITY, Efficiency, Reliability, Intelligence, Courtesy, Endeavor. The advertiser seeks a position as institutional matron. Highest references. Address **DIBU DE MON DROIT**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST - CHOIRMASTER DISENGAGED. Thoroughly experienced. Especially successful in organizing and training boys. Moderate salary with good teaching field. Address **CHURCHMAN**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH OR MISSION (CATHOLIC) requiring a faithful, efficient Deaconess, for nominal stipend and maintenance, may address **DEACONESS**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITION DESIRED AS HOUSEMOTHER or managing housekeeper in institution for young children. Address **PROTECTOR**, care **LIVING CHURCH**, Milwaukee, Wis.

SOCIAL WORKER; WIDE EXPERIENCE; has had deaconess training. Best references. Address **J. P. G.**, 2511 Auburn avenue, Cincinnati, Ohio.

PARISH AND CHURCH

AUSTIN ORGANS.—Large four-manual contract for cathedral organ, Hartford, Conn., awarded Austin Company. Four-manual, just completed, Troy, N. Y., has received extravagant praise. Our **CHOROPHONE** is a complete and ideal small pipe organ where money and space are limited. **AUSTIN ORGAN CO.**, Hartford, Conn.

TWO-MANUAL PIPE ORGAN FOR SALE below cost, suitable for small church or private residence. Dimensions of organ, 11 feet 2 inches wide by 8 feet deep and 12 feet high.

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CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. **MOWBRAYS**, Margaret street, London W. (and at Oxford), England.

BOARDING—FLORIDA

PUTNAM HOUSE, Palatka on St. John's River; brick road to St. Augustine; rates, \$12 to \$21 weekly. Escape lingering winter, live longer. St. Mark's Church one block from hotel.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. roof garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

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NEEDLEWORK MAGAZINE

SEND ME 35 cents in stamps and I'll send you Plain and Fancy *Needlework* for 12 months. Address **JAMES SENIOR**, Lamar, Mo.

LENTEN CANTATA

STORY OF THE CROSS. Reduced to 8 cents—postfree. Address **A. W. BORST**, 1714 Chestnut street, Philadelphia, Pa.

PALM LEAVES FOR SALE

PALM SUNDAY DECORATIONS. Large palmetto palm leaves—four to six feet long by three to four feet wide, \$1.75 per dozen, \$1.25 half dozen. Small size \$1.00 per dozen, 75 cents half dozen. By express. Order early. Write to **C. M. BIELBY**, DeLand, Fla.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THROUGH THE BOARD OF MISSIONS

the whole body of the Church works together to develop the Church where it is weak, and to plant branches of it where the Christ is not known. Any who wish to help the Board to do more aggressive work can do this without assuming a heavy burden. Those desiring to help the general work, or one of the workers, or any particular mission of the Church, can do so most effectively and economically through the Board. Correspondence is invited.

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

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, or further information apply to the secretary, **MISS MARIAN DEC. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

CHURCH WORK AMONG THE DEAF

The Society for the Promotion of Church Work among the Deaf greatly needs funds for the support of four deaf-mute missionaries. Fifteen thousand deaf-mutes look to them for the preaching of the Word, the ministrations of the Sacraments, and for pastoral care. These silent people stand in their Father's house unable to hear or to speak for themselves!

Are there not some among the more fortunate brethren who will come forward to the support and increase of the work?

The Society has the cordial endorsement of Bishops Murray, Israel, Harding, Garland, Darlington, Talbot, Gravatt, Randolph, Whitehead, and Kinsman, and of many prominent clergymen and laymen.

Descriptive booklet sent upon request. Contributions may be sent to the **Rev. OLIVER J. WHILDIN**, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of **THE LIVING CHURCH**.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of **The Young Churchman Co.**)

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.

Church Literature Press, 2 Bible House.

BROOKLYN :

Church of the Ascension.

BOSTON :

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith and McCance, 38 Bromfield St.

SOMERVILLE, MASS. :

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I. :

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA :

Educational Dept., Church House, 12th and Walnut Sts.
Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neter, Chelton Ave. and Chew St.

WASHINGTON :

Wm. Ballantyne & Sons, 1469 F. St., N. W.
Woodward & Lothrop.

BALTIMORE :

Lycett, 317 North Charles St.

STAUNTON, VA. :

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H. W. Boudey.

BUFFALO, N. Y. :

R. J. Seldenborg, Ellcott Square Bldg.
Otto Ulbrich, 386 Main St.

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LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, E. 56th St. and Blackstone Blvd.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE :

The Young Churchman Co., 484 Milwaukee St.

LOUISVILLE :

Grace Church.

LONDON, ENGLAND :

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Reilly & Britton Co. 1006 South Michigan Ave., Chicago.

Finding God in Millersville. A Personal Experience. A Plain Man's Story of How He Found More Than He Had Lost.

Standard Publishing Co. Cincinnati, Ohio.

Pocket Lesson Commentary for 1917. The Gist of the International Sunday School Lessons for Busy Bible Students. By E. W. Thornton.

Oxford University Press. New York.

The Oxford Book of English Mystical Verse. Chosen by D. H. S. Nicholson and A. H. E. Lee. \$2.50 net; India paper, \$3.50 net.

PAMPHLETS

Columbia University. New York.

Report of the Secretary of Appointments. 1916.

Church Home. Memphis, Tenn.

Annual Report. 1915-1916.

MUSIC

Parish Press. Ft. Wayne, Ind.

Alleluia! Christ is Risen! Easter Vespers. \$3.00 per 100, carriage additional. 15% discount for cash with order.

The Seven Words of the Cross. Hymns and Prayers for the Three Hours of Good Friday. \$3.00 per 100, carriage additional. 15% discount for cash with order.

INCREASED ENDOWMENT ASKED FOR NEW YORK CITY PARISH

Church of St. Mary the Virgin Becoming a "Down-town" Parish—Lectures on the Religious Life

New York Office of The Living Church }
11 West 45th Street
New York, March 5, 1917 }

AN earnest appeal for \$100,000 endowment has been made by the rector of the Church of St. Mary the Virgin, West Forty-sixth street, at the request of the board of trustees.

About twenty years ago, when the new property was bought and the new church erected, the site was thought to be well within a residential district for many years to come. The unexpected came, and very soon, after the new church was dedicated. It is now a downtown parish with all the results and all the limitations and whatever advantages there may be of a downtown situation.

The rector, the Rev. Dr. Barry, preached recently on the subject, and declared that if the situation was to be met by having a change in the services, or by giving less to charities and outside work, it must be done under some other rector. The possible sale of the property and the building of a new church in another part of the city is another plan. The consideration that one of the great features of the parish of St. Mary the Virgin [which appeals to parishioners and many friends] is its position in the centre of New York, makes the second plan undesirable.

The difficulty has never been and never will be the difficulty of a congregation. The difficulty is the financial one that shall come from a relatively small parish carrying the expenses of a very large institution.

The third alternative is an increased endowment. If the parish is to stay in the centre of New York, and is to carry on the work on the scale it now carries it on, and on an increasing scale as it ought to, the only thing to be done is to increase, and to increase at once, the endowment.

The details of present conditions, as well

as an historical account of the building of the present church on West Forty-sixth street, near Broadway, are lucidly set forth in Dr. Barry's sermon. Copies have been printed for circulation. Seldom is such an impelling appeal made to those who love and enjoy Catholic Faith and Worship.

LECTURES ON THE RELIGIOUS LIFE

Two lectures are to be given in Sherrerd Hall, General Theological Seminary, on the subject of The Religious Life. On Wednesday, March 14th, Ralph Adams Cram, Litt.D., will speak on the Religious Life in its relations to the needs of historic and modern times. On Wednesday, March 21st, the Rev. S. C. Hughson, O.H.C., will lecture on the principles of the Religious Life. The announcement cards conclude with this paragraph:

"The revival of the Religious Life for men in the Anglican communion puts an obligation on the priests of the Church to understand the subject thoroughly, whether they are interested personally in it or not. You are urged to use this opportunity to hear the subject discussed by two widely known authorities."

TRINITY PARISH NOTES

Quite recently the Rev. Dr. Lucius Waterman delivered an interesting lecture in the chapel of All Saints at the invitation of the men's committee of Trinity Church. Its title was The Rise and Fall of Arianism: The Warning of the Fourth Century to the Twentieth. It was so highly esteemed that the first installment is printed in the current number of *Trinity Parish Record*, and the continuation will appear in the March number.

AT GRACE CHURCH

At Grace Church during Lent the addresses at the noon-day services are given by the clergy of the parish. On Fridays the rector is giving a course on The English Reformation, and special courses are being given by the assistants on the other days. The Sunday

night preachers at Grace Church are Dean Fosbroke, Dr. Johnston of Philadelphia, Bishop Lines, Dr. Manning, the Rev. William Austin Smith, and Bishop Courtney. In addition to the noon-day services, Evening Prayer is said each day at 4:30; and the Holy Communion is administered each Tuesday at 11:45 and each Thursday at noon.

ANNIVERSARY SERVICE

On Saturday morning, March 10th, at ten o'clock, there will be a special service of the Holy Eucharist in St. Ignatius' Church, West End avenue and Eighty-seventh street. On this occasion the Rev. William H. A. Hall will celebrate the twenty-fifth anniversary of his ordination to the priesthood. The parishioners and friends are invited to attend.

"CONQUERING AND TO CONQUER"

A group of forty boys and girls are rehearsing for the initial presentation of Mrs. Henry L. Hobart's new mystery play, *Conquering and to Conquer*. This is the latest addition to the series of St. Agnes' Mystery Plays which have been given from time to time for the last thirteen years under Mrs. Hobart's direction in Trinity parish, and afterward by the young people of many parishes in the United States and abroad. The subject of the new mystery play is the conversion of the world through the message of the Apostles' Creed. The first two performances, through the courtesy of the Bishop of New York, are to be given at Synod House, Cathedral Close, the Gothic architecture of which forms an ideal setting for a mystery play. These performances will be on the evening of Thursday, March 22nd, and on the afternoon of Saturday, March 24th. The following week, the players, at the invitation of Dr. Mockridge, the rector of St. James' Church, will go to Philadelphia. On the Friday after Easter, they will again present the play in the parish house of the Chapel of the Intercession, New York.

FATHER FIGGIS' TRIP POSTPONED

IT HAD BEEN EXPECTED that Father Figgis would be in this country sometime during March, and he was scheduled to preach at Trinity Church, New York, on Passion Sunday. Late advices, however, are that his trip has been postponed owing to the present war conditions.

RELIGIOUS EDUCATION SOCIETY HOLDS SESSIONS IN BOSTON

**Discusses the Coming World Order—
Church Home Society for Children
—St. Monica's Home**

The Living Church News Bureau }
Boston, March 5, 1917 }

FROM Tuesday, February 27th, through Thursday, March 1st, the Religious Education Society was holding sessions in Boston, with thousands of men and women from all parts of the country in attendance. The first general meeting took place Tuesday evening in Trinity Church. Bishop Lawrence was at one time president of the association. Religious education and the coming world order, as we try to anticipate it, were the main themes of discussion. Under religious education, chief emphasis was given to the family, public schools, private schools, Church schools, and social agencies. A musical feature of the closing session was the singing by eight hundred children, in Symphony Hall. Some of the principal speakers were the Rev. F. J. McConnell of Denver, Chancellor J. H. Kirkland of Nashville, Rabbi W. H. Friedman of Denver, Governor McCall, the Rev. J. Howard Melish, of Brooklyn, the Rev. S. A. Eliot of Boston, Dr. R. C. Cabot of Boston, and Dean Rousmaniere. Bishop and Mrs. Lawrence gave a reception at their residence at 122 Commonwealth avenue on Thursday afternoon, to members of the association.

Perhaps one of the most vital and fruitful topics in the whole meeting was that of Religion and the Family. It seems worth while, and so vital a matter, to quote the words of Dr. R. C. Cabot, the Boston physician well known throughout the country. He is not a Churchman.

"Prayer," he said, "is a necessity for the recreation of life; a process of rest which means actual restoration of bodily functions."

He also considered it as a means of spiritual growth, through expression. He emphasized his firm conviction that prayer is a reality to the human soul and that physical, mental, and spiritual powers are refreshed by it.

Another excellent address on the same topic was made by Rabbi Harry Levi, who said: "Children need not merely the care, but the influence and association of both parents." Altogether, it was a stimulating meeting, with a great deal that was well worth while, and no doubt its members went home to their tasks with increased inspiration.

CHURCH HOME SOCIETY FOR CHILDREN

The Church Home for Destitute and Orphan Children has recently changed its name, as it had already changed its methods. As has been noted in this letter, the society some years ago gave up its "home"—a large institution in South Boston, where for many years it had cared for its wards—and adopted the modern method of placing the children under its care in carefully selected private homes, where its agents visit them and keep in regular touch with them. The new name is the Church Home Society for Children. Its fifty-ninth annual report, just out, shows that applications for its ministry rose from 373 in 1915 to 410 in 1916. It is in need of more funds to meet the growing expenses.

ST. MONICA'S HOME

Another very valuable institution in need of funds is St. Monica's Home for sick colored women and children, conducted by the Sisterhood of St. Margaret, under the superintendence of Sister Vera, S.S.M. The Home's

income for this year will be diminished by at least \$2,000, owing to the fact that the city of Boston, which has been sending some of its colored tubercular patients to the Home and paying their board, has now enlarged its hospital at Mattapan, to which these charity patients will be sent. Sister Vera appeals for at least \$4,000 to meet this loss and increased expenses. The Home is splendidly equipped, and in this respect was never so well off as now, owing to the new chapel and other improvements made last year. It is a most worthy charity and it is to be hoped that many friends will respond to the present requirements.

MISCELLANY

The North Dighton mission, now known as St. Paul's Church, has recently come under the care of St. Thomas' parish, Taunton (Rev. Malcolm Taylor, rector). Mr. L. F. Wallace, a student at the Episcopal Theological School, is to act as lay reader till his

ordination in June, when he will become curate in St. Thomas', with particular charge of North Dighton. St. Paul's Church was founded by St. Thomas' in 1907 and was for a time independent.

An account has just been received of the dedication at the Church of the Epiphany, Dorchester, of the new organ on Sunday, January 14th. It was the gift of General Paine, father of Mrs. Kimball, the rector's wife.

Up to February 12th, our City Mission had received from all sources \$13,000 for its general treasury, to pay current expenses. With the proceeds of the fair, which it is hoped will amount to \$3,000, the society still needs about \$5,000 before April 1st, in order to close its financial year without a deficit.

Miss Frances Grant, a colored student at Radcliffe College, Cambridge, and a communicant of the Church of the Advent, has just been elected a member of the Phi Beta Kappa Society of that institution.

A parishioner has presented two beautiful flags to Trinity Church, to be hung within the edifice. Soon the church hereabouts without these great symbols of patriotism will be rare indeed. J. H. CABOT.

ABOLITION OF DEATH PENALTY PROPOSED IN PENNSYLVANIA

**Rev. Samuel Upjohn, D.D., One of
Four Opponents—Russian Church
Music Presented—Anglican and
Eastern Association**

The Living Church News Bureau }
Philadelphia, March 5, 1917 }

AT a meeting on Friday last of the subcommittee of the Judiciary General Committee of the House of Representatives of the State Legislature, many speakers urged abolition of the death penalty. The clergy of the Church and ministers and rabbis were represented. Four opponents to the measure appeared, among them the Rev. Samuel Upjohn, D.D., who upheld the infliction of the death penalty as a "question of eminent sacredness" and a prerogative of the state which "rests upon sacred grounds". To this was opposed Rabbi Krauskoph and Dr. Ohl, of the Lutheran Church. Rabbi Krauskoph spoke at some length on the teachings of Christ, although stating that he "did not speak as one who practised His doctrine". He insisted that every teaching of Christ was opposed to the death penalty. Every citizen of the state has been asked to protest against capital punishment to his representative, and many church and secular organizations have expressed themselves in resolutions.

RUSSIAN CHURCH MUSIC

The Russian Cathedral choir, by the courtesy of the Most Reverend Eydokim, Archbishop of Aleutia and North America, and of Mr. Charles R. Crane, gave a rendering of Russian Church music at St. Mark's Church this Thursday evening. The Rev. Elliot White read some of the prayers of the Church at the beginning of the rendition and closed with the benediction. The service was presented in two parts, beginning with the Lord's Prayer, followed by "O come, let us fall down and worship before Christ . . . and Holy God." The Cherubic Hymn and the Creed followed. The second part included the Beatitudes. The tickets for admission were in great demand and it became necessary to limit the number issued to an individual. Such a service as this gives some little insight to the religious life of the Russian people.

ANGLICAN AND EASTERN ASSOCIATION

On Tuesday and Wednesday of this week a joint meeting of the American branch, provincial chapter, and diocesan chapter of the Anglican and Eastern Association is being held in this city. The meetings are in the Church of the Ascension and in the Greek churches. A subscription dinner to the visitors was given in the City Club. On Tuesday, after the meetings of the diocesan and provincial chapters, there was Solemn Evensong, with a sermon by the Rt. Rev. Edward M. Parker, D.D., D.C.L. On Wednesday the service was held at St. Michael the Archangel's Russian Orthodox Greek Catholic Church. At three o'clock the president, Dr. Svetosk Gosich, made an address and conducted a conference on Serbia and the Serbian Church, followed by the Rev. T. J. Lacey of the Church of the Redeemer, Brooklyn, N. Y., on Early Contacts of Anglican and Russo-Greek Churches. Mr. Michael Dorizas spoke on the Greek Church in America. Solemn vespers was sung at the Greek Church of the Holy Apostles in the evening.

LECTURES

The Church Club has announced a series of illustrated historical lectures to be given in the Church House by the Rev. Llewellyn N. Caley, on five successive Monday nights, beginning February 26th. The subjects are: From the Birth of Christ Jesus to the Founding of the Holy Roman Empire, The Mediaeval Papacy and the Protestant Reformation, The Church Established in England and its Relation to Rome, The English Reformation and the Restoration, and The Church in America.

DAY OF INTERCESSION

A day of corporate intercession for the Church, conducted annually in St. Mark's Church, took place on Thursday, March 1st. With the call, Bishop Rhineland sent a message in which he spoke of the great need of these intercessions, in light of the war and conditions in America. There were three celebrations of the Holy Communion, and the Litany of the Church was sung, with intercessions and the Penitential Office in the forenoon. The afternoon hours were given to silent meditation. At Evensong, Bishop Stearly made the address.

BURIAL OF MRS. JOHN G. BAWN

The body of the late Mrs. John G. Bawn, who passed to her rest in China, has been returned to this city, and the burial service was read by the Bishop Suffragan on Saturday, February 24th.

SUNDAY SCHOOL SUPERINTENDENTS

Announcement has been made of the meeting of the Sunday School Superintendents' Association of the diocese in the Church of the Holy Apostles on March 15th, at 8:30 P. M. The guest of the evening is to be Mr. H. H.

Pike, superintendent of St. George's Sunday school, New York City.

CHURCH LEAGUE

At the meeting of the Church League in the Church of the Holy Apostles last week, the Rt. Rev. A. M. Randolph, D.D., LL.D., D.C.L., was elected president. An executive committee was also appointed. The report included the statement that the League is represented in thirty-seven dioceses, and among these is the diocese of Fond du Lac. At this latter fact the League seemed to be quite pleased. EDWARD JAMES MCHENRY.

CHICAGO YOUNG PEOPLE IN INTERDENOMINATIONAL RALLIES

For Patriotism and Good Government —Bishop Anderson Before Union League Club—Missionary Work

The Living Church News Bureau }
Chicago, March 5, 1917 }

A CLEANER, better city, a drier city, some day a dry one, more righteousness, more courage, less hesitation in state and national government, more loyalty to the land and more honor to the flag, were discussed at "three monster rallies" at three Protestant churches on the three sides of the city, on Thursday evening, March 1st. The meetings were under the auspices of the Interdenominational Young People's Organizations representing nine well-known young people's societies and alliances in Chicago. They were attended by six thousand people, and were significant demonstrations of the present spirit of patriotism and the united vigorous demand for good government in the Middle West. At each of the meetings the large audiences stood and applauded resolutions favoring the passage of the referendum bill for a dry Illinois. Cards were signed pledging the representatives present to work for the Dry Chicago Federation, for the first voter's night meeting, and for the study of a course in civics. The campaign that is being made insistently by the Dry Chicago Federation to close the Chicago saloons in 1918, under the Local Option Law, has the united support of all these societies. Bishop Anderson spoke at the meeting at the North Side (Swedish) Mission Covenant Church, on The Civic Conscience. The Rev. Dr. Ira Landrith spoke at the West Side meeting, held in the Third Presbyterian Church, and the Rev. Dr. Gun-saulus spoke at the South Side meeting in the Englewood Baptist Church. The Rev. H. W. Prince, rector of the Church of the Epiphany, led the devotional services at the West Side demonstration.

BISHOP ANDERSON ADDRESSES UNION LEAGUE CLUB

Bishop Anderson spoke, too, at a public assembly, held by the Union League Club in the Auditorium Theatre, on Washington's Birthday. The other speakers were Governor Lowden and Dr. George E. Vincent, president of the University of Minnesota, and president-elect of the Rockefeller Foundation. The Bishop in speaking of Washington said:

"Our nation is now passing through another crisis. That crisis began in August, 1914. Without raising any questions as to the merits of the war or the wisdom of our own political neutrality, it is always a crisis in a man's life when he is a mere onlooker at a great tragedy, sharing in the spoils, but not in the sacrifices."

The Bishop observed the seventeenth anniversary of his consecration by celebrating the Holy Communion for the City Missions' workers at the Cathedral, at 7 o'clock, on Feb-

ruary 24th. The clergy, the deaconesses, and the theological students doing the City Missions work were present.

PATRIOTIC SERMON BY DR. PHILLIPS AT ST. PAUL'S CHURCH, KANKAKEE

At the mid-day service on Sunday, February 18th, at St. Paul's Church, Kankakee, the Rev. D. S. Phillips, D.D., rector emeritus of St. Paul's Church, made a stirring patriotic address on the presentation of a silk American flag to the parish. The flag was afterwards received and blessed by the rector, the Rev. Richard Rowley. Dr. Phillips, who is one of the oldest and best known of our diocesan clergy made a fitting and inspiring address. He recalled the sad days of the Civil War when he was a young clergyman just beginning his ministry in the only other parish he ever held besides the parish in Kankakee, at Bennington, Vermont. Dr. Phillips said he remembered sending off the Green Mountain boys to the war, and the sad tale of the dead who came back, and how those at home reverently took the old flag and spread it as a pall over the rough unpainted pine box coffins.

C. C. THURBER ADDRESSES WOMAN'S AUXILIARY

The Woman's Auxiliary of the diocese met in the Church Club rooms on Thursday morning, March 1st, Mrs. Hermon B. Butler presiding. The speaker of the day was Mr. C. C. Thurber, superintendent of the Industrial Farm and Home for Homeless Boys at Covington, Va. He gave a vivid, stirring account of conditions among the isolated white people of that neighborhood, and made a profoundly earnest appeal for help in the work of giving to neglected, homeless, outcast boys a chance to become "the men God intended them to be" — to "save them for their God and their country". The chairman announced the completion of the Pension Fund, and Chicago's share in the Fund as \$218,647.68. The women sang the doxology on hearing this news. The next meeting of the diocesan branch will be on March 29th, instead of April 5th, and the subject will be The Work of the Junior Auxiliary.

CHURCH OF THE HOLY APOSTLES

The mission of the Church of the Holy Apostles, recently organized, in Albany Park, at 4949 North Sawyer avenue, is having regular services and is becoming active in Church work. The mission is west and slightly north of Sheridan Park, where St. Simon's is situated. The Rev. L. F. Potter, rector of St. Simon's, is priest in charge of the new work. [The other members of the finance committee are Franklin H. Spencer, clerk; Floyd A. Ferguson, treasurer; and Harold B. French, Arnold E. M. Larsen, and George J. Ottsen.] An every-member canvass is to be made on March 11th. The mission numbers nearly fifty communicants from fifty families, including more than 125 souls. The Sunday school has been organized with a good attendance. There is a woman's guild and a

probationary chapter of the Brotherhood of St. Andrew. The new mission has received several gifts of vestments, lights, and church and parish house furniture. One generous communicant from another parish is paying the rent for the quarters for six months. The mission has already given to diocesan and general objects and funds, including a contribution to the Pension Fund.

CHURCH ATTENDANCE CAMPAIGN

The Church Attendance Campaign, to which we have referred in this letter, is being conducted under the direction of the Brotherhood of St. Andrew in eighteen parishes and missions in and around the city, with splendid results. A trained leader in Brotherhood work meets with groups of men in their parishes, to form a probationary chapter of the Brotherhood, and to undertake some corporate work. The figures tell of an unexpected increase in attendance at the morning and evening services. Mr. F. H. Spencer, the field secretary for the Middle West, expects to add a dozen new senior chapters in this diocese.

SUNDAY SCHOOL INSTITUTE

THE SPRING MEETING of the West Side and West Suburban Sunday School Institute was held on Monday, February 26th, at the Cathedral of SS. Peter and Paul. The programme was: At 5:30 P. M., Evening Prayer and Address by the Rev. E. A. Bazett-Jones, in the Cathedral; at 6:30 P. M., a supper and social hour; at 7:30 P. M., conferences on the Christian Nurture Course: Senior Department, led by Mrs. J. M. Meyer; Junior Department, Mrs. F. C. Rollo; Primary Department, Miss Marilla D. Fellows. There was a business meeting at 8:20, and at 8:30 an address on Missions in the Sunday School by the Suffragan Bishop.

H. B. GWYN.

DEATH OF REV. W. H. XANDERS

ON FRIDAY morning, January 19th, the Rev. W. H. Xanders, rector of Grace Church, Columbus, Nebr., died suddenly of apoplexy, after a ministry of thirty-eight years.

The Rev. William Henry Xanders was a native of Pennsylvania, and was in the sixty-sixth year of his age. He was graduated from Franklin and Marshall College, Lancaster, Pa., in 1875, and served for seventeen years in the ministry of the Reformed Church, when he entered the ministry of the Church. He held cures at Frankfort, Ind., Broken Bow, and Columbus, Nebr., having been rector of Grace Church, Columbus, for seven years. He is survived by his widow, two sons, and a daughter.

He was a clergyman of deep earnestness and piety, with a remarkable faculty for making friends. His people loved him, his friendships and influence extended far beyond the membership of his own congregation, and his memory is cherished by all who knew him.

The funeral services were conducted by Bishop Williams and Dean Tancock, of Trinity Cathedral, Omaha. A number of other clergy were also present.

IN SUCCESSION TO DR. HART

BECAUSE OF the death of the Rev. Samuel Hart, D.D., the Presiding Bishop has appointed the Rev. George F. Nelson, D.D., of New York City, to be the registrar of the General Convention, and to act as the secretary of the House of Bishops until the meeting of the next General Convention.

ST. LUKE'S INTERNATIONAL HOSPITAL

THE TASK of securing \$500,000 for the new St. Luke's International Hospital in Tokyo has enlisted the coöperation of people throughout the Church. Some of the sacrifices made indicate how real is the appeal of the Hospital. Recently the treasurer of

the Woman's Council received from a Southern woman a check for \$125, the amount realized from the sale of an engagement ring given by a fiancé who died some years ago.

Tokyo has a population of 2,228,000 people, and occupies an enormous area, in spite of the fact that most of its streets are narrow, because the buildings are low. Patients are brought to St. Luke's from all parts of the city, sometimes requiring a journey of three to four hours on litters borne by coolies. Dr. Teusler has asked his friends in this country to give St. Luke's Hospital a motor ambulance. It will be the first ambulance of the kind in Japan, and the Japanese government has graciously agreed that it shall be admitted without payment of duty. Even so, the motor, with freight charges, will cost about \$2,800, of which nearly one half is already in hand. Those who wish to help, may send their gifts to Mr. John W. Wood, 281 Fourth avenue, New York.

COMMITTEE TO VISIT LIBERIA

THE PROSPECT of a visit to Liberia and inspection of the missionary district by the committee appointed by the last General Convention is not very bright at the present time. The committee selected by the House of Bishops consisted of the Bishop of Indianapolis, the Rev. Fr. Officer, O.H.C., and Dr. Dillard. It is understood that Fr. Officer declined the appointment, while Dr. Dillard has been seriously ill with pneumonia. Bishop Francis has been ready to go. The end of the dry season, however, is in sight, and, transportation facilities being what they are, it would not be possible for the deputation to reach Liberia much before the rainy season set in. It would be very difficult to get about from May to October, or even later. The chances would seem to be, therefore, that no deputation is likely to visit Liberia before next autumn. This delay may press heavily upon the mission, which sadly needs a head.

The difficulties in connection with a visit to the French Sudan, which was also entrusted to the same committee, are even greater, and there is some question whether serious restrictions would not be put upon such a mission by the French government.

VERMONT CHURCH DESTROYED BY FIRE

ST. BARNABAS' CHURCH, Norwich, Vt. (Rev. Frederick J. Buttery, priest in charge), was burned to the ground together with all its furnishings on the morning of February 20th. After being closed for some years except for occasional services, the church was reopened last autumn and a priest has been in residence there since. Bishop Bliss held a service and Confirmation in the church the day previous. It is a sad loss just as the work was so well started, but it is partially covered by insurance and the people are planning hopefully to rebuild.

CONDITIONS IN MEXICO

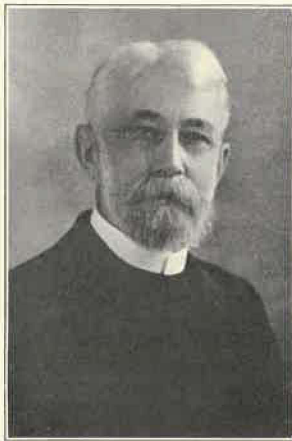
NEWS FROM our mission in Mexico comes but rarely on account of the disturbed condition of the country. Bishop Aves, in a recent letter, gives some interesting details: "As there has been no mail for several weeks, and the churches are all closed because of an epidemic of typhus fever and smallpox, the holidays have not been very festive. Though we know little of what is happening in other parts, the conditions here are not yet peaceful and an occasional rat-tat in the distance and the staggering in of the wounded remind one that the country is still in the vicious circle of revolution from which it seems impotent to free itself.

"Our St. Andrew's School, which was suspended in the early summer and closed in August because of the frequent incursions of bandits, has not yet been reopened, and will

not be until we are assured that the new constitution now being framed will make it possible, and the necessary protection is given by the local government. In the meantime we are giving such shelter as we can to a few of our orphan boys, and four of our young men who are postulants and candidates for orders are pursuing their studies and doing work in the field as lay readers under the Rev. E. Salinas. As to Hooker School, Miss McKnight writes me that her girls are nearly all back from their holidays, and that the school is getting into full swing."

BURIAL OF REV. A. A. RICKERT

THE REV. ALFRED A. RICKERT, whose sudden death was reported last week, left written request that the funeral service be held in Orlando, Fla., the place of his last work and his death, and that his body then be taken to



REV. A. A. RICKERT

Philadelphia, for burial in the grave with his wife's body. His request was obeyed, and the full service was held in St. Luke's Cathedral, Orlando, of which he had been senior canon, on Friday, February 23rd, the officiating clergy including Bishop Mann, Dean Glass, and others.

A second service was held on Monday, the 26th, when the body had reached Philadelphia.

RELIGIOUS EDUCATION IN THE SECOND PROVINCE

AT THE RECENT synod of New York and New Jersey, the report of the Provincial Secretary for Religious Education, the Rev. Wm. Walter Smith, M.D., showed how much can be accomplished in a quiet, systematic way, without expensive financial outlay. In this province there is no provision made for either salary or expenses of the secretary. Yet, during the comparatively brief period covered by the provincial and departmental organization the field secretary reached, by actual visitation and inspection, often with several visits and addresses in a parish, sometimes ten to fifteen lectures, 334 different churches. This is almost one-half the total number of churches in the province. There were 545 formal addresses and 709 conferences, with approximately 31,848 in attendance. Extensive teacher-training class courses were held in 38 centers, covering every diocese in the province, reaching an actual total registration of 4,167 teachers, or more than one-third the total in the province. During February and Lent, visitations and training classes are being held in New Jersey, among them one-day rallies, with three addresses each, in the Church of the Atonement, Tenafly, and the Church of the Holy Communion, Paterson. A teacher-training class is conducted by Dr. Smith every Tuesday evening in Lent for all the teachers in the Trenton Sunday School Association, meeting in Trinity Church parish house, Trenton.

DEATH OF REV. J. H. FITZGERALD

THE REV. JOHN HENRY FITZGERALD, rector emeritus of Calvary Church, Colchester, Conn., and for many years rector of St. Peter's Church, Hebron, Conn., entered into the rest of Paradise on Sunday, February 25th, making the fifth priest of the diocese of Connecticut who has died since the beginning of the New Year. Mr. Fitzgerald was one of the older priests of the diocese and has not been in good health for some time. He retired by reason of failing health two years ago.

Graduating from St. Stephen's College in the class of 1870 and from the General Theological Seminary in 1873, he was ordered deacon by Bishop Horatio Potter, and advanced to the priesthood by Bishop Doane in the following year. His first charge was Emmanuel Church, Otego, N. Y., following which he served parishes in New Haven, Milford, and Bristol, Conn., becoming rector of St. Peter's Church, Hebron, in 1897 and of Calvary Church, Colchester, in 1899. He has given two sons to the ministry of the Church, one to the mission field in China, who met an early death shortly after his entering upon his work, and the Rev. John Henry Fitzgerald, Jr., rector of Christ Church, Bay Ridge, Brooklyn, N. Y. The funeral services were held at St. Peter's Church, Hebron, on Wednesday, February 28th, and interment was made in the historic cemetery surrounding the church.

PAROCHIAL MISSIONS

THE REV. JOHN R. MATTHEWS held a successful mission in St. Peter's Church, Columbia, Tenn., during the month of January. On February 27th he began one in St. Paul's Church, Franklin.

THE RECTORS of St. James', Vincennes, and St. Paul's, Evansville, Ind., will conduct missions in each other's parish, the Rev. J. W. Comfort at Evansville the second week of Lent and the Rev. A. L. Murray at Vincennes at mid-Lent.

THE VEN. J. H. DODSHON of Zanesville, Ohio, conducted a mission in the Church of the Epiphany, Urbana, Ohio, February 19th to 25th. Interest increased day by day to the close. The children's services were well attended and intensely interesting.

PRAYER FOR WOMAN SUFFRAGE

THE FOLLOWING prayer, written by the Protestant Episcopal Suffrage Association of New York, is printed at the request of the secretary of that association:

"Ever living God, whose Holy Spirit, working through the mind of our fathers, has set before the people of this land the duty of self governance; Grant that they may awake to the full vision of the meaning; and, suffering it no longer to be confined by the barriers of sex, may speedily call to aid in the ruling of the nation the mind and heart of women; through Him who equally summoned all to the service of His Kingdom, Thy Son, our Saviour, Jesus Christ."

CONDITIONS IN ANTIGUA

A RECENT LETTER from the Bishop of Antigua refers again to the losses suffered in that diocese through the heavy storm of last year, which threw some of the congregations into real need.

The Bishop reports that the "six points" of ritual are becoming the rule of the diocese, and that only eight churches in his see are without altar lights. Although Antigua is a mission field of the Church of England, its Bishop, the Rt. Rev. Edward Hutson, is a former student of the General Theological Seminary, where he was a "special" from 1894 to 1896. The newly purchased Danish West Indies are within his jurisdiction.

CHURCH PENSION FUND

THE CONTRIBUTIONS of the diocese of Bethlehem to the Pension Fund will exceed \$130,000. Among the notable parochial contributions are the following: St. Stephen's Church, Wilkes-Barre, \$59,000; St. James' Church, Drifton, \$17,000; Christ Church, Reading, \$8,000; Church of the Nativity, South Bethlehem, \$14,000; Trinity Church, Pottsville, \$5,500; and Trinity Church, Bethlehem, \$3,200.

BEQUESTS

IN THE WILL of Mrs. John G. Bawn, late of Philadelphia, provision has been made for the erection of a chapel on a tract of ground purchased in Cheltenham shortly before her death. In addition to \$30,000 for this purpose, she also provided \$15,000 for a rose window in the Church of the Holy Nativity, Rockledge. She has also given a Communion set, made from the silver of the family of her late husband, to the Church of the Holy Nativity.

TRINITY CHURCH, Pottsville, Pa. (Rev. Howard W. Diller, rector), has recently received two bequests. Under the will of the late Mrs. C. M. Atkins, who died on January 19, 1917, the Church will receive \$2,000 to endow a pew, making it forever free. For the same purpose seventy-five shares of stock of the Safe Deposit Bank of Pottsville, worth about \$12,000, were left to Trinity Church in the will of the late Miss Emma Pott, a granddaughter of the founder of Pottsville, Mr. Benjamin Pott.

THE WILL of Mrs. Nannie D. Conarroe gives \$235,500 to churches and Church institutions—\$75,000 to be held in trust for St. Peter's-by-the-Sea, Bald Head, York county, Maine; \$35,000 to the Home of the Merciful Saviour for Crippled Children, Philadelphia; \$30,000 to All Saints' Cottage, Springwell, Nova Scotia; \$10,000 to St. Thomas' Church, Winn, Maine; \$20,000 to the diocese of Maine; \$20,000 to St. Peter's Church, Philadelphia; \$10,500 to the Church of St. James the Less, Falls of the Schuylkill, and \$10,000 each to the Bishop White Prayer Book Society and the Bishop White Parish Library Association.

MEMORIALS AND GIFTS

A BRASS altar cross has recently been presented to Emmanuel Mission, Louisville, Ky., by the Haddan family, in memory of their father.

A LARGE SILK FLAG has been presented to the Church of the Ascension, Pittsburgh, Pa., as a memorial of Major Christopher Magee Anderson, who died while on duty on the Mexican Border in September last, by his family. Major Anderson was identified with this parish from his youth.

THE LADY CHAPEL of St. Mark's Church, Brunswick, Ga., has just been completed by the gift of sixty cathedral chairs, with kneeling cushions, given by Mr. F. D. M. Strachan. The ceiling, paneled in natural wood, is the gift of Mr. S. K. Brown, and the altar cross was given by Mrs. P. W. Fleming, in memory of two of her children.

ST. PAUL'S CHURCH, Henderson, Ky. (Rev. Robert N. Ward, rector), has been presented with two handsome brass and iron candelabra for the chancel, the gift of Miss Lucy Rives, in memory of her mother, Elizabeth Speed Johnson Rives, and her sister, Mary Hamilton Rives Redman. The same parish has also received a handsome Gorham silver chalice from Misses Hattie and Bettie Deacam.

IN TRINITY CHURCH, Newark, N. J., a window was unveiled in memory of the Rev. Dr. Louis Shreve Osborne, on the Sunday nearest the fifth anniversary of his death. The subject in one panel is Daniel before

King Belshazzar interpreting his dream; the other panel depicts the Healing of the Lame Man at the Beautiful Gate of the Temple. Bishop Lines said the service of dedication and preached.

A LARGE American flag of imported silk, with embroidered stars and polished oak staff, surmounted by a brass eagle, with edge of knotted gold cord, and silk cord and tassels, has been presented to Grace Church, Avondale, Cincinnati, Ohio, by the men's club of the parish, and was carried in procession last Sunday, while America was sung by the full vested choir. The flag will have permanent place on the epistle side of the choir.

AS A MEMORIAL to the late Bishop Biller and his mother, Mrs. Clara E. Biller, a priest's chair, suitably marked by a brass inscription, has been placed in the sanctuary of Christ Church, Belleville, N. J. On Sunday morning, February 25th, the rector, the Rev. Charles W. Popham, dedicated the memorial, and made an address, speaking of the former Bishop of South Dakota and his mother. The priest's chair is made of dark walnut, gracefully designed.

IN REVERENT memory of his parents, Edmund Burke Benjamin (1828-1894) and Sarah Mitchell Benjamin (1832-1903), Dr. Marcus Benjamin, a member of the council of the Washington Cathedral, has recently presented to St. Alban's Church, in the Cathedral close on Mount St. Alban, a stained glass window representing St. Patrick. This window completes the series of early British saints, among which are St. Alban, St. David, and St. George, that adorn the transepts of this church, and a place on the west side of the north transept has been given to it.

A HANDSOME memorial window has recently been placed in St. John's Church, Hartford (Rev. James W. Bradin, rector), in memory of Mrs. Franklin G. Whitmore. The window, the gift of Mrs. Whitmore's daughter, was designed by Harry E. Goodhue of Boston. The Madonna and Child form the central group in the window. In the upper and smaller panels are angel figures, holding flowers symbolizing truth, virtue, charity, hope, purity, love, prudence, wisdom, faith, and repentance. As a border to the central group are figures of the daughter of Jairus, Anna the prophetess, Johanna, who ministered unto Jesus; Mary, sister of Martha and Lazarus; Mary Magdalene; the widow who cast her mite into the offering; St. Elisabeth, the mother of John the Baptist, with a small figure of St. John at her feet; Lydia, showing hospitality; Salome, mother of James and John; the widow of Nain; Martha; Pilot's wife; Dorcas and Ruth. The window bears the inscription:

"In loving memory of
HARRIETT ELIZA GOULDEN WHITMORE
Born May 6, 1847; died June 30, 1915."

And the words:

"Unto Thee lift I mine eyes"; "Behold, I make all things new."

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
Archdeacon Johnson Volunteers to Raise Regiment

THE REV. D. E. JOHNSON, Sr., Archdeacon of the colored work in the diocese, has offered his services to the President to raise a regiment of colored men for service in case of need. Governor Brough, in transmitting the offer to President Wilson, says that the Archdeacon, who is himself a colored man, has done a valuable work among his people along lines of educational and moral uplift.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.
St. Gabriel's Church, Old Fort

ST. GABRIEL'S CHURCH, Old Fort, was wrecked in the disastrous flood of last July,

and the furniture destroyed. The Rev. B. S. Lassiter of Marion, priest in charge, has issued an appeal for articles of church furniture, new or second-hand, to be used in the new church, now to be erected.

ATLANTA

Church Pageant—Every-Member Canvass

A PLAIN celebration of the Holy Eucharist, to mark the twenty-fifth anniversary of the consecration of the late Bishop Nelson, was held in St. Philip's Cathedral on St. Matthias' Day, February 24th. The clergy of the parishes in Atlanta gave up their parochial services on this day in order to be present, with as many of their people as could attend. Dean Johnston was celebrant, assisted by the Rev. W. W. Memminger. The Rev. R. F. De Belle, a veteran of the Confederate Army, was also in the chancel.

A PAGEANT, *The Church Year*, written by the rector, the Rev. H. Fields Saumenig, was given in St. Peter's Church, Rome, on the afternoon of February 18th. Its purpose was to teach the meaning of the Church Year. There was no attempt at scenic effect, the chancel being as usual at Evensong, with the proper hangings and lights. The forty actors entered in procession after the choir and clergy and were seated in the nave of the church. The pageant followed a short choral service.

The "Child of the Church" seeks information about the path toward holiness of life, and "Mother Church" gives answer by calling the various characters, each representing a holy day or season in the Church Year, or an event in the life of Christ. Selected verses of appropriate hymns formed part of the programme. The pageant began with the appearance of Advent and closed with the message of All Saints. The climax was reached with the appearance of Easter. Good Friday appeared while the hymn, "There is a Green Hill Far Away", was being sung, all the lights in the church were lowered except the altar lights. Easter Even was followed by the dawn of Easter morn, the story of Mary Magdalene and the Apostles Peter and John being deeply impressive. Then came Easter Day, when the church was flooded with light and the entire congregation, with the choir, rose and sang the hymn, "The Strife is o'er". The effect of the pageant was exceedingly devotional and instructive. The congregation contained many persons not members of the Church.

AN EVERY-MEMBER CANVASS was made in St. Peter's Church, Rome, on the afternoon of February 25th. About two-thirds of the parishioners were seen, with the result that practically all the missionary apportionments were subscribed, and an income, sufficient for ordinary parochial needs, assured.

BETHLEHEM

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

Illness of Mrs. Talbot—Society for Sacred Study Meets

THE UNEXPECTED absence of Bishop Talbot at the ordination of the Rev. Guy H. Madara, at St. Mark's Church, Mauch Chunk (at which Bishop Rowe was the ordaining Bishop), was due to the critical illness of Mrs. Talbot. The Bishop had administered Confirmation on Thursday evening at St. Philip's Church, Summit Hill, and during the night received a message concerning Mrs. Talbot's condition, which was so serious as to necessitate his return to South Bethlehem on the first train.

THE POTTSVILLE branch of the Central Society for Sacred Study met at Lansford on Tuesday, February 13th, as the guests of the Rev. James Bowman May. Papers were read on the various books of the Apocrypha.

CONNECTICUT

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

Diocesan Catechism—To Restore Steeple

A SECOND edition of the Diocesan Catechism has just been issued by the Diocesan Board of Religious Education, in which an error as to Bishop Jarvis' death has been corrected, and to which a few questions and answers have been added.

DURING THE snow storm of Sunday, December 26, 1915, the ninety foot high steeple of Grace Church, Hamden, was blown entirely free from the church, landing in complete wreckage on the lawn. The large bell in the belfry came down in the middle of the crash without injury. A movement is now on foot not only to rebuild the steeple but to do so along the lines of the original old-style, round top bell tower, which was replaced in 1847 by the one recently destroyed. Grace Church ranks among the oldest parishes in the diocese and has much in the way of ancient history.

KENTUCKY

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

Lenten Activities—Woman's Auxiliary

THE FIRST of the united Lenten services was held on Friday, February 23rd, at St. Andrew's Church, Louisville. A sermon on Mysteries was delivered by the Rev. Henry Jerome Simpson. Immediately preceding the service was held the first of the special united meetings of the Woman's Auxiliary. Arrangements were made for the Lenten boxes, which are to go to an Indian Mission in South Dakota, and to a mountain mission at Charlotte, N. C. At the close of the business session, an address on the Summer Conferences was given by Miss Nannie Hite Winston. Efforts are being made to establish several scholarships for the Lake Geneva Conference during the coming summer.

SPECIAL MUSICAL services are being held in Christ Church Cathedral on Sunday afternoons. On Quinquagesima Sunday, in accordance with the annual custom, Gounod's *Gallia* was given its sixteenth annual rendition. On the First Sunday in Lent Mendelssohn's *Hear My Prayer* was given. During the following Sundays in Lent, the various parts of Gaul's Passion Music will be sung at choral evensong, and on the evening of Maundy Thursday, at a special service, this work will be given in its entirety.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

St. Matthew's Church, Brooklyn Manor

ST. MATTHEW'S CHURCH, Brooklyn Manor (Rev. James S. Neill, rector), plans to build a new church, consistent with the needs of its growing work. Recently the old church and parish hall have been remodeled, but this help has not been sufficient for the flourishing club, class, and guild work of the parish. Work is carried on with organized centres for men, women, boys, and girls. The men's club is active in parish work and interested in city progress. Through the Boy Scouts and the Order of Sir Galahad, an effective work is being done among boys.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Walter J. Cavanagh

AS THE RESULT of a shocking automobile accident which occurred at Fremont, Ohio, last Saturday, Walter J. Cavanagh of Kenosha died the following day in Toledo. Mr. Cavanagh was an active Churchman, as is his father, Mr. James Cavanagh, and both were influential factors in St. Matthew's parish in Kenosha and also in the diocese. Mr. Walter J. Cavanagh was born in Stevens Point, Wis.,

in 1878, and was a graduate of the University of Chicago, where he was widely known for his athletic ability. He was twice named on the All-Western and once on the All-American football teams. In 1906 he married Miss Edith Murray Brown, daughter of C. C. Brown, president of the First National Bank of Kenosha, who is also a prominent Churchman in that city.

MISSOURI

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

Woman's Auxiliary—Clericus

THE DIOCESAN Woman's Auxiliary held a quiet day at the Church of the Holy Communion, St. Louis, Tuesday, February 27th. Bishop Wise, formerly rector of the church, was the leader.

DR. KARL KUMM spoke in various churches in St. Louis in behalf of Central Africa during the week of February 25th. On Tuesday the 27th he spoke at the Church of the Ascension (Rev. J. S. Bunting, rector), to the Woman's Auxiliary.

THE MONDAY before Lent the St. Louis clericus held a quiet morning at Christ Church Cathedral, St. Louis, the Very Rev. Dean Davis leading the devotions.

PITTSBURGH

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

Convention—Laymen's Missionary League

THE FIFTY-SECOND annual convention of the diocese will meet on May 23rd and 24th, at Calvary Church, Pittsburgh.

THE TWENTY-EIGHTH anniversary of the Laymen's Missionary League was observed on Sunday, February 25th. The day began with a corporate Communion of the members. Great interest centered in the service at St. Andrew's Church, Pittsburgh, when the chaplain's report was presented, eleven lay evangelists and twenty-three lay readers publicly licensed by the Bishop, and the anniversary sermon preached by the Rev. H. A. Flint, Ph.D., of Crafton, at one time chaplain of the League. At a third service in the evening, at St. Stephen's Church, Sewickley, Dr. Flint was again the preacher. From the report of Archdeacon Bigham we learn that six missions were cared for entirely during the year, and two others for almost the same length of time. In these various missions there are 414 communicants, and 283 pupils in the Sunday schools. With the exception of the interest on one bequest to the League, the entire expenses of the organization are provided by voluntary contributions from a few parishes and a number of individuals. A new church in one of the League missions has just been dedicated, and it is purposed to erect a church in one of the other places during the spring and summer.

PORTO RICO

C. B. COLMORE, Miss. Bp.

Changes in the Mission Field

THE BISHOP and Mrs. Colmore have both recovered from illness following their arrival at Porto Rico, after seven months' absence.

DR. CHARLES MOSS arrived February 14th to take charge of the medical work at St. Luke's Hospital, Ponce.

THE REV. AND MRS. C. E. TAYLOR arrived February 12th, and proceeded to Mayagüez, where Mr. Taylor will take temporary charge of the mission services at St. Andrew's.

BISHOP LLOYD and the Rev. and Mrs. J. R. Harding sailed February 24th, on the S. S. *Brazos*, for a week's visit among the Porto Rican missions.

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SOUTH CAROLINA
WM. A. GUERRY, D.D., Bishop
Work Among Colored People

ARCHDEACON BASKERVILL, in sending out his appeal for assistance in carrying on the colored work of the diocese, speaks of the great blow given to the colored people by the storm last July. Crops in the lowlands were entirely destroyed, while the highlands saved but half a crop. The colored people raised during the last council year more than \$8,000, and have been generous in their gifts of service, but there is yet need for much aid from without if the forces of the Church are to be kept in the field and the forward movement is to continue.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop
Patriotic Service—Diocesan Convention

ON FEBRUARY 18th the Church of the Advent, Nashville, celebrated the first anniversary of the Rev. Prentice A. Pugh as their rector. One hundred communicants have been added during the year.

ON FEBRUARY 22nd a patriotic service was held in Christ Church, Nashville, in which the city clergy took part and Bishop Gailor preached. It was determined to make it an annual affair with several services.

THE PLACE of meeting of the next diocesan convention has been changed from St. Mary's Cathedral, Memphis, to Christ Church, Nashville, owing to the fact that there is no Dean of the former church. The date of the meeting is unchanged.

ELIZABETH HOUSE, White Bluff, under the direction of the Rev. Prentice A. Pugh, is making steady progress. Mrs. Jennie Woodworth is in charge of the library and settlement work. Miss Kate Edmundson, assisted by two teachers, is maintaining a day school for fifty children. All these workers give their services.

CANADA

Honor Roll Unveiled—Woman's Auxiliary
Diocese of Edmonton

AT THE semi-annual meeting of the Edmonton archdeaconry, in the Mission House, the quiet day was conducted by the Rev. A. W. MacMichael, head of the Southern Alberta Mission. Archdeacon Webb outlined the work of the Council for Social Service appointed at the last meeting of the General Synod.

Diocese of Montreal

A NUMBER of the diocesan clergy have signified their willingness to serve their country in any capacity under the national service scheme. Ten per cent. of the clergy are already on active service, and their places have been taken by retired clergymen or lay readers. Most of these clergymen are in the field as chaplains, but some are privates in the ambulance corps or even in the ranks of combatants.

THE PRINCESS THEATRE was crowded on the evening of February 20th, when the Rev. A. Bouchier gave his farewell address on his experiences when a prisoner in the hands of the Germans. Bishop Farthing was in the chair. The speaker has been visiting Montreal for some weeks, and is a great favorite with Montreal audiences. He was very generously received when he came to Montreal some years ago to solicit contributions for the church at Garden City, Hampstead, London, England.

Diocese of Moosonee

THERE WAS an enthusiastic meeting of the diocesan Woman's Auxiliary at Timmins February 1st, when the president traveled

through the bitter, winter weather from Chapleau, to meet them and rouse interest in missionary work.—ANNIVERSARY services were celebrated in the Pro-Cathedral at Cochrane, January 28th. The watchword was Worship. Bishop Anderson presided at the parish entertainment on the following day and spoke encouragingly of the prospects of the church and parish.

Diocese of Niagara

THE REGULAR order of proceedings at the business session of the deanery of Lincoln and Welland, February 6th, was suspended to permit the resolution of sympathy for the death of the late Canon Motherwell to be passed. He was for many years a faithful and beloved member of the deanery. The resolution, with some others of the same nature, was carried by a standing vote. One of the papers read at the meeting was on The Church's Problem in the Newer Parts of the Dominion.

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Diocese of Rupert's Land

THE MEMORIAL window, in Trinity Church, Winnipeg, to the memory of Mrs. Fortin, wife of Archdeacon Fortin, was dedicated by Archbishop Matheson, January 28th. The window was erected by the women of Holy Trinity parish and friends. Archbishop Matheson preached the sermon, speaking of the service given to the Church in Winnipeg for forty years by Mrs. Fortin.

THERE WAS a very large attendance in Trinity Church, East Toronto, February 11th, when the honor roll was unveiled by the Minister of Education. It contained 444 names. The rector, among others, spoke of the splendid devotion to duty shown by the men of the parish.—AT THE missionary institute, held the first week in February in St. Anne's Church, Toronto, 118 were registered, comprising representatives from the ten western parishes of the city. There was an illustrated lecture on Church Camp Missions.

AT THE meeting of the executive committee of the Social Service Convention in Toronto in the beginning of February, the president elected for the year was the Rev. Canon Tucker, precentor of St. Paul's Cathedral, London. Archbishop Matheson was elected one of the honorary presidents.—MRS. SWEENEY, wife of the Bishop, was warmly welcomed at the February meeting of the Woman's Auxiliary in St. James' parish hall, Toronto, it being her first appearance after her recent serious illness.—AT THE meeting on January 22nd of the rural deanery of Simcoe, the Rev. Dyson Hague gave an address on What We Ministers Most Need.

Educational

THE REV. WILLIAM HENRY PAINE HATCH, Ph.D., D.D., professor of the Language and Literature of the New Testament at the General Theological Seminary, New York City, has accepted the professorship of the Literature and Interpretation of the New Testament at the Episcopal Theological School, Cambridge, Mass.

Dr. Hatch was graduated from Harvard College in 1898, and received his master's degree in 1899. He was graduated from the Episcopal Theological School, with the degree of Bachelor of Divinity, in 1902. He began his ministry at the Church of St. James, Lake George, N. Y. Shortly thereafter, he became rector of the Church of Our Redeemer, Lexington, Mass., and while there he studied at Harvard University, receiving the degree of Doctor of Philosophy in 1904. In 1908, he was called to the teaching staff of the General Theological Seminary as instructor in the department of the New Testament; in 1910 he was made Adjunct Professor, and in 1915, Professor of New Testament interpretation. He received the degree of Doctor of Divinity, on examination, at Union Seminary, New York City, in 1916. He will enter upon his new work in September.

Since the death of Professor Henry Sylvester Nash, D.D., the instruction in the literature and interpretation of the New Testament has been under the direction of the Rev. Warner Foote Gookin, who came from active parochial work as assistant minister at the Church of the Holy Trinity, New York.

The Magazines

ONE ALWAYS expects interesting reading from the *Contemporary Review*, and in the January number this expectation is amply fulfilled. Among many excellent articles it is hard to pick out a few for especial mention. The English political situation is treated by Sir Joseph Compton Rickett, who writes with reasonableness and moderation of the causes that led to Mr. Asquith's down-

fall. It is easy to see that his own sympathies are with the old régime, though he is perfectly fair to Mr. Lloyd George. "Let the curtain fall upon the past," he says, "and let the nation give him his opportunity generously with both hands." The pressing need of the present crisis is, in his opinion, a much more general adoption of the principle of state control. Mr. Harry Elmore, in *A Parallel in Statesmanship*, provides a very suggestive comparison of the characters of Abraham Lincoln and of Mr. Asquith. Although "on the surface the two are quite dissimilar, yet in statesmanlike essentials there are many and striking points of comparison, . . . ability to see a problem whole and steadfastness in dealing with it; great deliberation in action; unlimited patience; continuous capacity to rise to great occasions; readiness to accept responsibility. To these should be added the not less valuable and equally rare qualities of loyalty to colleagues and supreme capacity in the management of men. A minor but important similarity is the accuracy in speech of the two men—an accuracy probably unexampled among statesmen." Both belonged to the order of plain men, but Lincoln was more fortunate than Mr. Asquith in that he was a man of the people and easily understood by the common people. "In one respect, however, we may hope that Mr. Asquith will be more fortunate than Abraham Lincoln—that not only will he live to see victory crown the arms of the nation he has led, but that he will be spared to welcome the dawn of the better day we trust will come when the fighting is over." What Mr. A. G. Gardiner says is always worth saying, so that his discussion of Imperial Defence after the War should be read. He admits that "the command of the sea in the sense in which we have understood it in the past will hardly be possible: that the incalculable factor of the submarine will considerably affect opinion as to the best basis of naval arrangement." The military problem is something very different. The English are an island people, therefore "conscription is not for us". Napoleon realized and this war has shown the importance of two things, sea-power and credit. The struggle in the field is secondary to these. National service is good, but it must be something larger and deeper than the idea of military service. "We do not want a people habituated to the thought of militarism, but a people habituated to the thought of high citizenship." Germany is "the final proof of the evil old adage that the way to preserve peace is to prepare for war."

EIGHT NATIONALITIES, if we reckon the Canadians and Australians apart from the British Islanders, contribute to the otherwise remarkable March issue of the *Constructive Quarterly*. Americans are Dean Emeritus Du Bose of Sewanee, Field Secretary Root of the Massachusetts Federation of Churches, Dr. Francis E. Clark of the Christian Endeavorers, and Dr. W. L. Bevan of New York. The Canadian contributor is Professor Moreby Acklom; the Englishmen are Principal Garvie of New College, Hampstead, and Clement C. Webb of Oxford. The Archbishop of Melbourne sends a remarkable article on Unity from Australia. Four of the articles represent scholarship apart from the English-speaking tradition and so are of peculiar interest. They are by Professor Glubokovsky of Petrograd, Archbishop Söderblom of Upsala, Mgr. Batiffol of Paris, and Professor Obbink of Utrecht. Most immediate in its claim on the attention of American Churchmen is what is said by the Archbishop of Upsala on Our Spiritual Peril as Neutrals. That peril is a self-righteous pharisaism. "Much has been said," writes Dr. Söderblom, "of the self-righteousness of belligerents, and that may well enough be astonishing. But it is high time for us to speak of pharisaism among ourselves, us neutrals. That touches us to the quick. This self-righteousness of-

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fends twice over against the Christ-spirit. It refuses to fathom actual facts, and it has no genuine love." And again: Who, he asks, can sit in judgment? Is it those to whom "the greatest good, the grandest and most sovereign thing on earth, is this poor human life? . . . The gist of the thing is *how* and for *what* we spend our lives. . . . God will ruthlessly tear off the trappings of pharisaism, be they fine or coarse. Let us rather do so by His help. Let us not sit on the judgment seat uninvited; but acknowledge our share of guilt in the failures of this bewildered and criminal world. . . . Neutral pharisaism is nothing but an expression of temper that contributes weakness to Christianity. In contrast to Christ we hesitate to concern ourselves with the brutal and shocking distress of humanity, and we are tempted to suppose ourselves to rise superior to those who are sunk in such a brutal and offensive state of distress." The Archbishop of Melbourne discusses in detail the resolutions of a conference of Australian Anglicans and Presbyterians held in 1906 and shows wherein it has been already fruitful and what is the promise of the platform of comprehension that it affords, though he fully realizes that for Australia, to precipitate separate action "might result in schism and make the present confusion worse confounded." The conference contemplated the formation of a United Church. It attained an agreement on Orders and Apostolic Succession which, in Archbishop Clarke's opinion, violated no theory of the priesthood and contained everything now held essential to historic continuity. It adopted the Book of Common Prayer as the Service Book of the United Church and made provision for the concessions necessary to meet the conditions of a transitional period. In closing the Archbishop states his conclusions regarding the historic episcopate as "a position created for the Church's own advantage and government", and says: "We can afford to leave on one side many things which have offended, so long as we secure this true conception of a bishop's work." "The Christ of Christianity," says Dr. Du Bose, "cannot stop short with Himself in heaven." "The Church is as much the sacrament of His Presence, as His Human Body was of the Presence, the Incarnation, of God in Himself." The Church thus exhibits in human life "the conception, process, and completion of divine Incarnation". Its first note, "and if we take it aright," adds Dr. Du Bose, "the one all-sufficient note, is unity. The Church was complete in principle in Christ alone; it will be complete in application only in Humanity. . . . If Christ is not as really and as actually present in His Church as in all His previous manifestations, energies, and activities—then Christianity has lapsed. . . . The Church then is in the highest sense the sacrament of unity. Let us," he concludes, "begin on that line, and the differences that do not eliminate themselves will be turned into the higher service of deepening, broadening, and heightening the resultant unity."

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Treasurer, ALEXANDER J. HEMPHILL, 120 Broadway, New York.
Work expected to go on with little interruption. This confirmed by latest cables. No anticipated slackening in efforts for gifts of supplies and funds.

FUND FOR STARVING CHILDREN

Treasurer, FREDERICK LYNCH, 70 Fifth Avenue, New York.
No difficulty in sending funds to hungry and starving children in Belgium, Poland, Armenia, and other countries. Work will go on regardless of future international developments.

JOINT DISTRIBUTION COMMITTEE

Consisting of American Jewish Relief Committee, Central Relief Committee, and People's Relief Committee
Treasurer, HERBERT H. LEHMAN, 16 William St., New York.
The work of collection and distribution continuing uninterruptedly.

POLISH VICTIMS' RELIEF FUND

Treasurer, FRANK A. VANDERLIP, Aeolian Bldg., New York.
All gifts are in the form of money. This is sent via Switzerland. Advices are that there is no change in the situation.

SERBIAN RELIEF COMMITTEE OF AMERICA

Treasurer, MURRAY H. COGGESHALL, 70 Fifth Avenue, New York.
Gifts fluctuating more than usual, but work is uninterrupted and all distribution channels are open.

THE CHURCHES OF EUROPE

AMERICAN HUGUENOT COMMITTEE

Treasurer, EDMOND E. ROBERT, 105 E. 22d Street, New York.
Our need is growing, but otherwise no change. No question about funds reaching destination safely.

UNION NATIONALE DES EGLISES REFORMÉES EVANGELIQUES DE FRANCE

Treasurer, ALFRED R. KIMBALL, 105 East 22d Street, New York.
No risk whatever in sending funds.

The Federal Council of the Churches of Christ in America, constituted by thirty Protestant denominations, is under obligation to assist in stimulating the churches of America to generous participation in the greatest work of charity the world has ever seen.

The organizations named have requested the Federal Council to convey this information. They are doing their work efficiently and well. In most cases funds for administrative expenses are secured from independent sources. There are, of course, other equally worthy relief organizations. We urge that your church and Sunday school take regular offerings for war relief. Full information may be secured by writing to Rev. E. W. Rankin, Assistant Secretary, whose time is given to this Christian service.

The Federal Council of the Churches of Christ in America

105 EAST 22d STREET
NEW YORK

FRANK MASON NORTH, *President*
CHARLES S. MACFARLAND, *General Secretary*