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

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WE OUGHT not to be weary of doing little things for the love-
of God, who regards not the greatness of the work, but the love with
which it is performed. We should not wonder if, in the beginning,
we often failed in our endeavors, but at last we should gain a habit,
which will naturally produce its acts in us, without our care, and
to our exceeding great delight.—*Brother Lawrence.*

The Living Church

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

VOL. LVI

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

NO. 20

EDITORIALS AND COMMENTS

America and the World

WE have acceded to the request of representatives of the American work among Syrians and Armenians to devote a special amount of space to that subject in this issue. The martyrdoms under Nero and Domitian are being reproduced on a larger scale under the very eyes of Christendom and it would ill become any part of the Christian world to close its eyes in apathy to what is transpiring.

If the United States were able to intervene by force of arms in Turkey, Kurdistan, and Persia, and protect the persecuted remnants who still dare to name the Name of Christ, we should esteem it her urgent duty to do so. Alas, she would find the persecutors under the protection of an avowedly Christian nation, the greatest military power in the world. Nothing has hurt the repute of Germany so much in America as this alliance with the race that for generations has been characterized as unspeakable, coupled with the failure to insist upon the protection of the weak and helpless in the Turk's dominion. It is next to impossible for others to perform, even in small degree, the urgent duty which rests upon the German Emperor and upon his "Catholic Majesty" of Austria and which these have signally left undone; but because we can neither stop the persecutions nor punish the persecutors, we are not to be excused for withholding aid to the persecuted.

The American Committee has lately faced the whole vast problem, and is trying to bring system in place of the haphazard giving that has prevailed. Here are the conclusions that have been reached:

"First. That there are at the present time approximately 2,144,000 persons, mostly women and children, destitute, homeless, helpless, who with occasional exceptions have no means of livelihood except as provided by the American Committee for Armenian and Syrian Relief. These figures include the Christian Armenian, Syrian, and Greek population, but do not include the countless thousands of innocent Moslem women and children, who in their extremity of need are now asking for help.

"Second. A careful study of present food conditions and prices (much higher than in America) indicated that a per capita allowance of 10 cents per day, or \$3.00 per month, would be required merely to sustain life.

"Third. To care properly for the 2,000,000 and more now dependent upon the Committee will at this rate require a monthly income of at least \$5,000,000.

"Fourth. These people, for the most part exiled from their homes, must remain dependent upon the Committee during the remainder of the war and probably for at least six months after peace is declared, or until they can return to their lands and produce their own food supply.

"Fifth. With the hearty coöperation of sympathetic consuls and missionaries of various neutral nations (nearly two hundred of whom are still working in the Turkish Empire) the Committee is able to administer relief with practically no expense for overhead charges and with absolute assurance that the relief reaches the destitute people. It is believed that there is no reason for anticipating any material change in the present effective channels of distribution."

If the requirement of only ten cents a day per capita for the suffering remnant can only be met with \$5,000,000 a month,

something of the vastness of the problem will be seen when it is added that the whole sum raised in the United States for the purpose during these past two years is but little more than two and a half million.

And yet the American Committee feels that it is worth while to make a serious effort to secure the full monthly amount. There have been added to the Committee such men as William Howard Taft, Charles E. Hughes, Simeon E. Baldwin, John Wanamaker, William Cooper Proctor, and others of high standing. Attempts are being made to organize the whole country.

And this must be accomplished without lessening the measure of our work in Belgium and other lands. Too much stress cannot be laid upon this necessity. Americans have assumed the responsibility of directing relief in Belgium and it would be preposterous to abandon that land for the purpose of assuming work in another.

But the world-wide cries of distress and the universal appeal to America seem to indicate the early necessity of correlation between relief funds and of organization of the whole American people for gigantic, systematic relief. The initiative in this herculean task might well be assumed by the American Red Cross. Ought not the statesmanship of that organization to be applied immediately to the task?

We do not forget, alas, that we may find ourselves, at any moment, swept as a nation into the hideous maelstrom that is wreaking destruction on the older continents. America must do her duty. If her rightful place is beside those nations that are fighting for civilization, let her assume that place. But even so the nations that are at war have assumed a share in the relief of suffering that far exceeds that which, in our prosperity and peace, we have chosen for ourselves. Even war for ourselves would not excuse us from this prior obligation.

WAR OR PEACE, THE TIME HAS COME WHEN AMERICA SHOULD ASSUME THE ROLE OF PROTECTOR THROUGHOUT THE WORLD. WE APPEAL TO THE NATIONAL ORGANIZATION OF THE AMERICAN RED CROSS to petition Congress, at the very opening of the approaching special session, to appropriate a hundred million dollars for the purpose of relieving distress among non-combatants throughout the world, and then to furnish the biggest men that America has produced to administer that fund.

We do not forget that its administration would be a very delicate matter. Maladministration would only add our contribution to the material resources that are lengthening the war. The stronger nations that are at war would, naturally, not ask for a share in this benefaction. But the weaker peoples that have been devastated—Belgians, Armenians, Syrians, Albanians, and possibly Serbians and Greeks—some inquiry as to the status of the two latter being a prerequisite—might well be made the responsibility of an American relief fund much greater than can be raised, as experience has shown, by voluntary gifts. If we are true to our traditions, if we rise to our opportunities, the work which Hoover had done in Belgium is only a model on a small

scale—but a real and creditable model notwithstanding—for the work that America can do on a world-wide scale.

Americans are realizing now that neither the per capita nor the sum total of contributions for war relief has been a credit to our nation. It is far less than the total annual investment in chewing gum.

Yet we do not lay stress upon this in writing for THE LIVING CHURCH readers, because these respond nobly to calls that are made upon them, as the weekly acknowledgments in these columns bear witness. Nor is it fair to charge upon the whole people responsibility for the appalling difference between the profits which "we" have made in munitions and the amount which "we" are spending in relief. The "we" of the former is seldom the "we" of the latter, and there are great numbers of Americans who are "giving until it hurts". Alas, there are a greater number who are not; but these are not reached by THE LIVING CHURCH.

For our part, we cannot do less than devote this considerable amount of space in this issue to telling the story. We are not relating the hideous details that are set forth with relentless calmness in the thick volume, reviewed by the Bishop of Rhode Island on another page, that tells in detail of the Armenian-Syrian horrors. Those who can stand it may well read this for themselves.

We follow our usual practice of relating the facts and making no appeal. It is not for us to gauge the ability of our readers to give, nor do they need moral suasion from us to impel them to do their duty and more.

But the awfulness of this burden that rests upon western Christendom is appalling. The cries of the two million near-starved wanderers reach us with awful pathos from across the globe. The measure of the world's iniquity seems to be full. The Church may well cry out in agony at her unfitness for the task that seems to be laid upon her. The resources of the whole nation are needed now.

Perhaps the Lord of life will not stay His coming longer. Perhaps His descent with clouds and great glory is near at hand. Even so, come, Lord Jesus!

And may we be ready for Him!

A CORRESPONDENT points out that the current Church calendars differ as to whether Passion Sunday or the Feast of the Annunciation should take precedence when, as this year, they fall on the same day. The *Living Church Annual* and the Holy Cross *Ordo* give the preference to the former, while the *Church Kalendar* and the *Young Churchman's Kalendar* give it to the latter.

Western precedents undoubtedly ascribe the preëminence to Passion Sunday, and this is the ruling which the Joint Commission on the Revision of the Prayer Book proposes for incorporation in the Book of Common Prayer (*Report*, pp. 8, 9). It was the latter fact that chiefly influenced the compilers of the *Living Church Annual* in their ruling.

Yet, as that portion of the report of the Joint Commission was not considered in either house of General Convention, it may be proper to suggest that there is much to be said for the opposite ruling. There are two aspects to the Feast of the Annunciation. It is the introductory festival of the Incarnation and it is a "Mary day". The *Catholic Encyclopedia* tersely says: "In the Orient . . . the Annunciation is a feast of Christ; in the Latin Church it is a feast of Mary" (vol. i, p. 542). We can hardly think that the Joint Commission gave serious consideration to the matter and then, with deliberation, elected to commit this Church to the Latin rather than the Oriental view. More probably, they simply adopted the current Western practice without subjecting it to careful criticism. And in spite of Latin exaggeration in the cultus of the Blessed Virgin, no Roman Catholic would deliberately put a feast of the Virgin ahead of a day sacred to our Lord. Hence, viewing the Annunciation as chiefly a festival of the Blessed Virgin, it rightly gives way to the observance of Passion Sunday.

But are we content to acquiesce in the Roman interpretation of the Annunciation as primarily a Mary day? True, "Lady Day" is one of the popular titles for the day. But the ancients were able to render honor and reverence to the Blessed Virgin as an instrument of the Incarnation and thereby as paying special honor to our Lord. Rome, unhappily, has been unable to preserve that earlier tradition. The exaggerated honors which Roman Catholics pay to the Mother of our Lord have, in effect, left her a rival of her divine Son. "Lady Day"

has gradually ceased, in the Roman use, to be a great festival of our Lord, and has become primarily a festival of His mother.

But ancient calendars bear testimony to a better perspective. *Festum Incarnationis*, *Initium Redemptionis*, and *Conceptio Christi* are some of the ancient titles for the day. Surely the Greek rather than the Latin interpretation of the feast, in accordance with these early titles, is that which will appeal to Anglicans if once their attention is directed to the matter. Thus viewed, the festival of the Annunciation becomes the initial commemoration of the Incarnation. The delicate impulse that leads us to celebrate the fact of the Incarnation with outward ceremony on the festival of the Nativity rather than on that of the Annunciation is a right impulse, but yet, quietly and reverently, the perspective of the Incarnation may well stand first in our commemoration of the latter day. Nor does this involve any disrespect to the memory of the Blessed Mother, whose marvellous part in the hushed sanctity of the day will ever enlist the reverential awe of devout Christian people. But her part in the event of the day was an honor that depends upon the Incarnation itself, and the human agent may not rightly eclipse the honor due to the Son of God.

So, while the ruling of the *Living Church Annual* giving precedence to Passion Sunday, is in accord with Western precedents and with the preliminary recommendation of our own Joint Commission, we venture to suggest to the latter a careful reconsideration of the recommendation. Put Passion Sunday first and the Annunciation becomes obviously, according to Roman practice, only a "Mary day". Put the Incarnation first, in the teaching of the day, and the Annunciation shines forth as a great festival of the Church, falling in Lent but superior to Lent. The Greek Church gives it precedence over any other day except the last three days of Holy Week and Easter Day; if it falls upon any one of these, the observance is transferred, not to the first free day, but to Easter Monday, of which it rightly takes precedence.

We should be glad if the Joint Commission would recommend this ruling for adoption by the American Church rather than the more common practice of the Roman Church.

SOME two years ago the press of the country published widely the information that A. Leo Weil, who had been prominent in the group of men that had reclaimed the city of Pittsburgh from its regime of corruption, had himself been arrested in West Virginia on charges of attempted bribery. Generally speaking, we esteem it no part of the duty of THE LIVING CHURCH to discuss matters of this sort; but there were reasons why an exception was made in this case. We knew something of the intense bitterness that had been aroused in Pittsburgh against a group of men called "reformers" who had bravely fought to reclaim their city from a degradation exceeding even that which many American cities have known, and we realized that men who fight valiantly against corruption take both their life and their honor in their hands, risking both, and liable to attacks against both. We also knew Mr. Weil by reputation as an influential factor in the National Municipal League and as a man who had stood, in an outspoken way, for the highest civic ideals.

There seemed therefore strong reasons for assuming a probability that the charges against him were the result of actual persecution as a result of what had gone before. Hastily verifying the fact that men who had been closely associated with Mr. Weil took the same view, we ventured to say editorially that this was almost certainly a case in which one falsely accused, and with a remarkably fine record, ought, in the time of his trouble, to receive the sympathy of high-minded people everywhere and to urge that such sympathy be extended to him.

The facts were afterward made known to us, and they do indeed appear stranger than fiction. We shall not attempt to narrate them, though they would read like an old-time dime novel. It is enough to say that finally, after two years, Mr. Weil has been completely vindicated. The case against him has been nulled on the joint recommendation of the prosecuting attorney and of the former prosecuting attorney who was in office at the time the indictments were returned. That "the State could not secure a conviction for the alleged offence under its circumstances," and that "no offence in fact had been committed," were frankly set forth by the prosecuting attorney. The cases were thereupon dismissed by direction of the court. It is a vindication; but for two years the indictments have been held over the head of an innocent man and he has been

obliged, at great expense, to make his legal defence against a conspiracy that had elements of enormous political strength and that would have broken down a man of less indomitable purpose.

And this was a part of the cost of the redemption of Pittsburgh. Every man who evinces his good citizenship by accepting the gauntlet from entrenched powers of evil in any of our cities assumes for himself the risk of that which Mr. Weil had to bear. Ridicule and assaults upon his integrity are almost certain to be made. When these come, the man who has dared to risk his good name in service for his community should be recognized as a hero indeed. In lesser degree, many of us have the honor of sharing in this sort of penalty; but Mr. Weil has gone through a degree of persecution that, happily, has seldom been approached in the annals of American cities.

Let good citizens, from Maine to California, recognize that A. Leo Weil has passed through a living martyrdom as a result of his devotion to civic duty; and now that his vindication is thoroughly established, it is a matter of pride to us that THE LIVING CHURCH was able, among the first, to extend to him the sympathy of good citizens in the hour of his distress. We now tender congratulations upon his escape.

WITH reference to a recent mild criticism of the perspective of a "League to Enforce Peace" rather than a conceivable League to Enforce Justice, the secretary of the organization bearing the former name writes a very kind personal letter in which he expresses the view that "the slight criticism implied was for a sin to which we must plead not guilty." He states the principles of the League as follows:

The League to Enforce Peace

"First—Adjustment by diplomacy of all questions which the parties in interest can agree upon.

"Second—The submission to an international judicial court of all questions susceptible of decision in accordance with the rules of law and equity.

"Third—Submission to a council of conciliation or arbitral court of all other questions including, of course, those of national policy, necessities for readjustment which grow out of increase of populations of other causes, and so-called questions of national honor.

"Fourth—An appeal to arms in case of reactionary forces or other unworthy men or motives deny justice through established agencies.

"Fifth—The use of joint force only for the purpose of compelling when necessary the use of peaceful agencies for getting justice before resort to arms."

With any move to find a way to prevent future wars we are most sympathetic. There is no panacea by which this end may be secured and every honest movement in that direction is of help.

Somehow the way must be found by which international wrongs may be redressed, and the establishment of an international judicial court with jurisdiction over one class of questions, with provision for a council of conciliation for questions of another class, will carry us a long way. Thus far, we wholly approve the purposes of the League.

If we are not altogether sure of what follows in their declaration of principles, or of the expediency of involving the United States in engagements of that nature, at any rate we appreciate the presentation of a constructive plan for the consideration of the statesmen of the world. These latter two planks form a good basis for careful thought and discussion.

Perhaps it would be better to consolidate world sympathy with the first three principles enunciated, which, could they be accepted by the nations generally, would carry us a long way toward the establishment of international justice by peaceful means—the real *terminus ad quem* in the matter.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 12th:

A member of Christ Church, Woodlawn, Chicago, Ill.	\$ 2.00
St. Mary's Church, Burlington, N. J.	2.00
"Marina", New Haven, Conn.	10.00
A member of St. Clement's Church, Philadelphia, Pa.	1.00
Rev. Thomas B. Fulcher, Albany, N. Y.	10.00
"Araby for March"	1.10
Rev. W. L. H. Benton, San Diego, Calif. *	5.25
Mrs. Mary N. Stevens, New Brunswick, N. J. *	50.00
St. Paul's Church, Washington, D. C. *	5.00
J. H. Cudlip, Virginia, Minn. *	5.00
In memoriam †	5.00
St. Matthew's Church, Hillsboro, N. C. †	2.89
A. A. Page, Red Wing, Minn. †	10.00
Christ Church S. S., Red Wing, Minn. †	7.95
J. H. Law, Asheville, N. C. †	100.00
Salisbury School Chapel, Salisbury, Conn. †	50.00
Mrs. K. H. Locke, Oklahoma City, Okla. †	10.00

Mrs. E. O. Chase and Mary Julia Chase, Northampton, Mass. †	2.75
Birthday offering †	1.00
Mrs. Helen A. Pratt, Minneapolis, Minn. †	2.00
Church of Our Saviour S. S., Rock Hill, S. C. †	60.00
A friend in Pittsburgh **	100.00
"Z", New York City ††	100.00
Two members of Confirmation Class 1883, St. Paul's Church, Rome, Italy ††	10.00
Francis Lynde Stetson, New York City ††	200.00
"C. B." ††	5.00
Friends in West Newberry, Mass. ††	100.00
"T", Raleigh, N. C. ††	15.00
George A. Armour, Princeton, N. J. ††	100.00
Anon. ††	50.00

Total for the week \$ 1,022.94
 Previously acknowledged 41,825.74
 \$45,908.68

- * For relief of French war orphans.
- † For Belgian relief.
- ‡ For relief of Belgian children.
- †† For relief of Belgian children, \$30; for relief of French children, \$30.
- ** Especially for work in Rome, \$50.
- †† For work in Rome under Mr. Lowrie.

[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.

113. H. E. H.	
114. A friend in Pittsburgh	\$ 36.50
115. Children of Mercy, Gardiner, Maine	3.00
116. St. Paul's Church, Chestnut Hill, Philadelphia (two children)	146.00
117. St. Mark's Church, Orange, N. J.	36.57
118. Anon., Brookline, Mass.	73.00
119. Guild of Holy Trinity Church, Greensboro, N. C.	9.00
120. Mrs. Edward H. Clark, McMinnville, Ore.	36.50
121. Miss Frances Burpee, Rockland, Maine	36.50
5. Miss Elizabeth Briscoe, Wilmington, Del.	9.00
67. St. Matthew's S. S., Enosburg Falls, Vt.	5.00
84. Good Shepherd French Baby Helpers, Lexington, Ky.	3.00
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.	3.00

Total for the week \$ 397.07
 Previously acknowledged 3,323.18
 \$3,720.25

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

ARMENIAN AND SYRIAN RELIEF FUND

Mrs. E. L. Lane and daughter, Saratoga Springs, N. Y.	\$ 1.50
Nellithom	3.00
St. Stephen's S. S., Milledgeville, Ga.	2.25
The Bishop of Chicago	10.00
Mrs. Eugene Pantzer, Sheboygan, Wis.	25.00
Rev. Dr. W. H. van Allen, Boston, Mass.	2.00
St. Mark's Church, Louisville, Ky.	36.39
J. M. K.	50.00
Thanksgiving offering, St. Andrew's Cathedral, Honolulu	81.90
Rev. and Mrs. A. W. S. Ware, Shepherdstown, W. Va.	3.00

\$215.04

THE BISHOP OF GIBRALTAR'S MISSION FOR SEAMEN FUND

F. H., Troy, N. Y.	\$2.00
R. S. Payne, Springfield, Mass.	2.00
Nellithom	2.00

\$6.00

POLISH RELIEF FUND

Mrs. L. W. Austin, Washington, D. C.	\$200.00
J. H. Cudlip, Virginia, Minn. *	5.00

\$205.00

* For Non-Jewish relief in Poland.

BELGIAN RELIEF FUND

Mrs. L. W. Austin, Washington, D. C.	\$200.00
Mrs. Mary W. Stevens, New Brunswick, N. J.	50.00
Mrs. C. S. Clarke and daughter, Vancouver, Wash. *	3.00

\$253.00

* For relief of Belgian children.

ANSWERS TO CORRESPONDENTS

INQUIRER.—A deacon is addressed in writing as The Rev. A. B., and in conversation as Mr. B.

F.—The Rev. Edmund C. Richards, who was received from the Roman communion in March, 1916, returned to that communion a few months later.

G. F. P.—Ffolkes' *Return to the Church of England* has been out of print for many years but may occasionally be picked up at antiquarian book stores. We do not know the other book.

IF JESUS HAD walked in the paths that were without stone or thorn, and with eyes that were never tear-stained and a heart that was never grief-rent, He might be to us a vision of radiant beauty, but we could not understand Him, nor feel that He understood us. But the wound in the hand which He extends to us and the sorrow underlying the smile of the face which He turns toward us give us mutual understanding. Now we can believe that He understands our tears and our heartaches and our agonies. It is the deep-laid cable of sorrow which runs under the great salt sea of tears and along which throb flashes of pain that bind together the continents of life. —The Lutheran.

THE FOURTH SUNDAY IN LENT

BY THE REV. WILLIAM H. BOWN

REFRESHMENT SUNDAY

THE Fourth Sunday in Lent is sometimes called Mid-Lent Sunday; and sometimes Refreshment Sunday, because the idea of "refreshment" is set forth by the collect, epistle, and gospel for the day.

The collect is a direct petition to God for refreshment by His grace.

The epistle carries out the idea, as we have been told, "by dwelling on the glad freedom of the Gospel, covenant of love, as distinguished from the bondage of the Law riveted by fear".

The gospel is the record of the miracle of the feeding of the five thousand, and is probably the main reason for calling this "Refreshment" Sunday.

Passing at once to the epistle, we find that it is a mystic allegory, by which St. Paul makes Hagar and Sarah illustrate two covenants, and is an exceptional New Testament instance of developing a mystical meaning from facts of Old Testament history.

When the Judaizing Christians of the Galatian Church insisted on the Gentiles conforming to their rites and ceremonies, and becoming Jews as well as Christians, St. Paul took exception.

He states the historical facts, namely, that Abraham was the father of two sons, one by the bondwoman, the other by the freewoman; the son of the bondmaid was born according to the ordinary course of nature, but the son of the freewoman was born through promise, and by miraculous interposition.

After bringing in the rabbinical tradition that Ishmael persecuted Isaac, he proceeds to allegorize the facts referred to, making the two women represent the two covenants, the Jewish and the Christian, and showing in detail how one thing answers to or ranks with another, and also wherein the two covenants stand opposed.

The teaching is that we are free from the Jewish yoke of circumcision and from the burdensome ceremonial of the law of Moses—neither of which has any promise of grace attached.

The importance of the miracle of the feeding of the five thousand, as set forth in the gospel, is shown by the fact that it is the only one recorded by all four Evangelists.

The people knew that food could not be obtained on the mountain-side, but they remained to hear One of whom it was said, "Never man spake like this man." But when they needed food for the body, our Lord miraculously fed them.

Time and space would fail us to tell of the lessons we are taught by this wonderful miracle. Nevertheless, we cannot help but see those that are lying right on the surface—the lesson of our Lord's divinity, of His boundless gifts of grace and blessings, of the supply of our temporal wants, of the feeding of our souls sacramentally with His Body and Blood in the Eucharist, of His idea of worship and praise, of His feeding us through the hands of His ministers and the sacramental channels of His Church, of watchfulness and encouragement.

No wonder the Church has called this "Refreshment" Sunday, for we can easily see that our Lord is the true Bread of the world to assuage our hunger—the inexhaustible and inexhaustible Source of all life.

Oh! how we need this truth! We cannot understand how He could feed so many people with such a small amount of food, but He did it; and because He did it the people wanted to make Him a king.

Thus we see that His life was full of the supernatural, and that there is no philosophy or science to explain Him.

But what of that? His Spirit has come to us with vivid disclosure of divine grace—with sweet gentleness and power—with quick deliverance, and glorious revelation.

"Jesus, our only joy be Thou,
As Thou our prize wilt be;
In Thee be all our glory now,
And through eternity."

THE NEW LECTIONARY

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

KALENDAR FOR THE FOURTH WEEK IN LENT

Fourth Sunday in Lent	Exod. 5, 19—6, 13. II Esd. 16, 53-67	Luke 9, 18-45	Micah 7	Luke 15, 11-end
Monday	Exod. 6, 16-27	II Corinthians 3	Nahum 1	Luke 16, 1-17
Tuesday	Exod. 6, 28—7, 13	II Corinthians 4	Nahum 2	Luke 16, 19-end
Wednesday	Exodus 7, 14-end	II Corinthians 5	Nahum 3	Luke 17, 1-19
Thursday	Exod. 8, 1-19	II Corinthians 6	Habakkuk 1	Luke 17, 20-end
Friday	Exodus 8, 20-end	II Corinthians 7	Habakkuk 2	Luke 18, 1-14
Saturday	Exodus 9, 1-12	II Corinthians 8	Habakkuk 3	Mark 10, 2-16
Fifth Sunday (Passion) in Lent	Exod. 9, 13-end Zech. 12, 1-10	Heb. 2 & 3, 6	Zechariah 1, 1-17	Mark 10, 17-34

THE first lesson Sunday morning gives the story of the divine encouragement to Moses and to Israel when not only "hope deferred" had "made the heart sick", but when the first beginnings of deliverance had, by a certain spiritual law, made things not better but worse. The corresponding New Testament selection

is our Lord's vision of the "exodus" (see Luke 9, 31 in original) that He should accomplish at Jerusalem. While exercising His saving power in helping others, our Lord Himself relied upon the promises of His Father and on the outcome of a great spiritual principle, that "whosoever loth his life shall save it". More than that He also constantly looked back to what God had wrought in the past, and in this particular instance to Israel's deliverance from Egypt.

The Old Testament alternate strikes at the close the same note: "God shall lead you forth and deliver you from all trouble"; while the references to God as the Creator of the world and of man bring support to the Gospel narrative of the feeding of the five thousand. "Is not the life more than meat?"

These lessons seem all to harmonize with the central thought of "Refreshment Sunday", but especially with the idea of deliverance contained in the collect and in the epistle.

In the evening, the Life of our Lord is continued with the familiar story of the Prodigal Son, which is never out of place, but fits in particularly with the other Scriptures along the idea of salvation as the result of reliance upon a gracious Father and is well supported by Micah's rapturous praise of the "God that pardoneth iniquity" and who will "cast our sins (but not us) into the depths of the sea"; a conclusion to which the prophet is brought only after experiencing great distress and then waiting for the God of his salvation, who would, he felt assured, be true to His promises, "the mercy He had sworn to the Fathers from the days of old" (see also verses 14, 15).

In the mornings, during the week, the story of Israel in Egypt is continued, the process by which the spirit is brought out of bondage to the flesh; and the second lessons, course reading of 2 Corinthians, contrast the Christian ministry with the Mosaic and point forward to Easter through the discussion of the Resurrection as the outcome of suffering and sorrow; and perhaps even the discourse on Christian giving, which runs over into next week, might help out the Easter offerings, in both quantity and quality, if we could only get them on the Apostle's high plane.

In the evening, the Harmonized Life is continued, dealing principally with the theme of judgment and salvation, including historical world judgments (Luke 17, 37). As Old Testament backing of this, we have Nahum and Habakkuk, the former expressing "the passion of a whole epoch drawing to its close." "The overthrow of the tyrant is certain and God's people are assured of deliverance." Habakkuk emphasizes more the deliverance, prayer over perplexity in the midst of permitted evil leading to God's answer and then to the joyous determination: "I will rejoice in the Lord (no matter what happens)."

Assyrian, Armenian, and Syrian Relief

THE CALL OF THE PRESIDING BISHOP

IN these sad days of affliction for the whole world, our Christian brethren of the Orient, in Armenia, Persia, and Syria, seem to be among those most direly distressed. In the multiplied calls upon our sympathies and our help I trust they may not be forgotten. The Archbishop of Canterbury, who has long known of their needs and has given them help, pleads for them.

Praying God's merciful protection for them, let us be active and earnest in furthering our beneficent help to them, our brethren in the Holy Church of our one Lord and Saviour Jesus Christ.

DANIEL S. TUTTLE,
Presiding Bishop, and Bishop of Missouri.

THE CALL OF THE BISHOP OF MASSACHUSETTS

THE passage of time does not weaken but it rather strengthens the cause of the Assyrian Relief Committee. I am gratified when any person in the diocese of Massachusetts makes a contribution to that cause.

WILLIAM LAWRENCE,
Bishop of Massachusetts.

METHODS OF WORK

BY public meetings, by circulars sent to the clergy and congregations of the city, by popular subscription and offerings taken in the churches, and by the indefatigable efforts of our secretaries, one of whom is himself an Armenian, we have accomplished a good deal here in Philadelphia, and are trying to keep steadily at work.

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

A PARTING MESSAGE

[Written three days before Bishop Nelson's death.]

MY diocese is not doing anything *unitedly* for the Armenian and Syrian Relief. As far as I know, everything of this sort has been done either parochially or personally, and I have no way of finding out who has contributed to that object.

With absolute frankness and conviction I record my opinion that of all the sufferers during this terrible war none have been so horribly abused as these, with the least possible excuse; hence I feel that if there is to be a discrimination in gifts and offerings it should be in favor of the Assyrian, Armenian, and Syrian Relief, and I sincerely hope that the fund may be built up commensurate with the great needs of these poor people.

Yours very faithfully,
C. K. NELSON, *Bishop of Atlanta.*

BELIEF AND RELIEF

WAR lords are thinking of money in terms of billions, war profitters in terms of tens of millions, war-woe sympathizers, hardly yet in any general way in terms of even millions. And in similar ratio death and maiming are claiming their war toll of millions, bereavement and desolation and want and frightfulness their incalculable census, starvation and suffering their hundreds of thousands.

There is a stirring of the sense of civilization and of Christianity that the very ratios are a colossal indictment; that in all consistency of humanity and religion there should be at least a reversal of conditions; that money should have its largest figures for help rather than for hell; that death and sorrow should have the maximum of human prevention and relief and the minimum of human instigation and cause; that the motive power of modern progress should have a sharp recall from the enginery of manslaughter in the heavens above, on the earth beneath, and in the waters under the earth, to a just industrialism of peace on earth to men of good will.

WILLIAM F. NICHOLS,
Bishop of California.

ASK FOR LENTEN OFFERINGS

CHRISTIAN nations have a share of bloodguiltiness with regard to the sacrifice of this people. . . . Apart from larger gifts and collections, and where the repetition of these may seem impossible, I would suggest that the offerings at week-day services through Lent might in many of our churches be devoted, and asked, for this purpose.

ARTHUR C. A. HALL,
Bishop of Vermont.

The Call of the Whole Church to Help

FROM THE ARCHBISHOP OF CANTERBURY

NEVER I suppose in the history of the world has there been more pathetic and stirring reason for appeal to Christendom in aid of peoples cruelly down-trodden and oppressed. The anxieties and sorrows which the great War bring upon us in England and even in America are dwarfed in comparison with the unutterable misery and devastation which has been wrought in the lives and homes of the Armenians and the Syrians in Eastern Turkey and on the Persian frontier. God grant that when this War is over such misdeeds may be rendered for ever impossible. In the meantime we must do what in us lies to relieve the miseries of these our fellow Christians.

RANDALL CANTUAR.

CHRISTIAN RESPONSIBILITY

THE cold-blooded and savage slaughter of the helpless people of Armenia, Syria, and Persia strikes me as the most horrible exhibition of malice against the Christian religion since the days of the Emperor Nero. Every so-called Christian nation in the world is responsible, to a degree, for the existence of such conditions, and every Christian man and woman ought to feel obligated to contribute to relieve the suffering.

Very sincerely yours,

THOMAS F. GAILOR,
Bishop of Tennessee.

CALL TO AMERICA

ONE of America's chief duties, if not her very chiefest, in the present world crisis, is to serve the needs of a world in distress. If she is to be the leader of the new world, she must be its chief servant. She ought to give of her enormously congested wealth and also of her ablest sons and daughters for that service; and she ought to give until it hurts, until her service mounts to the heights of sacrifice; she has not begun to do that yet.

Nowhere is the call louder or the need more appealing than among our Christian brethren in the East, in Armenia, Persia, and Syria. I shall be glad to co-operate in this diocese with any plans that may be suggested by the American Committee for Armenian and Syrian Relief.

Yours sincerely,

CHARLES D. WILLIAMS,
Bishop of Michigan.

ANGLICANS AND AMERICANS

IT is difficult to conceive what might be to-day the lot of the Armenian and Syrian Christians if it had not been for the sympathy of the American Churches and the service which for nearly three generations the American missionaries have sought to render to these ancient Churches in Turkey and Persia. Seeking throughout the years only to bring inspiration and strength to those who bear the Christian name in these lands, the American missionaries, and, in late years, fellow-missionaries from the Church of England, have lived and worked and died in these lands of western Asia. They brought new life and new light to peoples who had lived under the oppression of Mohammedanism for many centuries; they introduced schools and hospitals in times of famine and pestilence; they brought food and succor to the people, and in the days of crusade and massacre they remained among them to minister to them in Christ's name, and some of them to die in this ministry from disease or violence. Surely we at home should give the support that they need and the relief for which they call in behalf of those who suffer.

ROBERT E. SPEER,

Secretary Presbyterian Board of Foreign Missions.

SELF-SACRIFICING ASSISTANCE

AMONG all the horrors of this bloody world war the bloodiest bloodguiltiness has been perpetrated, and is still being perpetrated, in the persecution and massacre of the Syrian and Armenian Christians. The record of the continuous and unprecedented iniquity is so overwhelming that its very awfulness has dulled the realization of American Christians. The whole Church of Christ on this continent, irrespective of denomination, should arise in its intrinsically consolidated might, and reach out the generous hand of self-sacrificing assistance for the alleviation and amelioration of such untoward conditions, and thereby testify to its recognition that all who call upon the Name of our Lord Jesus Christ are members of the common family of our Heavenly Father, and that what affects any member of that family is of vital consequence and concern to every other member.

Faithfully yours,

H. P. ALMON ABBOTT,
Dean of Trinity Cathedral, Cleveland, Ohio.

SAVE THE REMNANT

THOSE who have read the reports upon the sufferings of the Armenians and Syrians, a huge volume issued with the approval and over the signature of Lord Bryce, are appalled, not only by the almost incredible tortures inflicted upon these brave people, but also by the fact that the cruelty of the Turk is threatening the extension of Christianity in the region which cradled it nineteen centuries ago. We know that our relief funds are helping to save the remnant. We know that the necessity is still vast and pitiful. We know that all who will stop to think will quickly help. Will you?

ERNEST M. STIRES, *Rector St. Thomas' Church, New York.*
Chairman Assyrian Relief Committee, New York.

From Various Bishops

THE BISHOP OF BETHLEHEM—The sufferings of these brethren are such as to entitle them to the generous help of all American Christians.—ETHELBERT TALBOT.

THE BISHOP OF ALBANY—The terrible sufferings of Christian brethren in Armenia, Persia, and Syria cannot fail to awaken the practical sympathy of all people in our Church.—RICHARD H. NELSON.

THE BISHOP OF CONNECTICUT—No one, not under Turco-Teutonic influence, could help being thrilled by the accounts of what has been perhaps the greatest persecution of Christians in all history.—CHAUNCEY B. BREWSTER.

THE BISHOP OF LONG ISLAND—The story of the Armenians' suffering has not, I believe, been exaggerated, and no one who hears it can fail to sympathize with those who are bearing hardships in the name of Christ.—FREDERICK BURGESS.

THE BISHOP OF WESTERN MICHIGAN—No Christian people have ever been called upon to pass through so tragic and so tremendous a crisis, and we must remember them in our prayers and do all that we can to minister to their necessity.—JOHN N. McCORMICK.

THE BISHOP OF MAINE—No more compelling appeal could be conceived than that which comes from the Syrian and Armenian Christians, innocent sufferers from the ambitions of the world-powers and the unchecked cruelties of their oppressors.—BENJAMIN BREWSTER.

THE SUFFRAGAN BISHOP OF CHICAGO—I very much hope that so soon as the Church has brought its effort for the Pension Fund to a successful issue it will be possible to take united action on behalf of our suffering brethren of the Armenian and Syrian Churches.—SHELDON M. GRISWOLD.

THE BISHOP OF WESTERN MASSACHUSETTS—The account of the sufferings of the Armenians and Syrians is almost too horrible to read. It is truly heart-rending. I am glad that some help in this terrible need has come from Western Massachusetts. I hope it may offer more.—THOMAS F. DAVIES.

THE BISHOP OF ERIE—The horror with which all Christian America must look upon the atrocities visited upon these devoted people by their enemies, which from the authenticated statements are worse than the most vivid imagination could create, should open the pocket-books of all.—ROGERS ISRAEL.

THE BISHOP OF DELAWARE—Their unparalleled distress challenges the aid of all who wish to respond to the appeal of loyalty to the faith and heroic fortitude. That the Armenians and Assyrians have been attacked because they are Christians seems to be made clear by the available evidence.—FREDERICK JOSEPH KINSMAN.

THE BISHOP OF GEORGIA—The story of this dreadful persecution paralyzes the imagination. . . . I feel incapable of expressing, or really of feeling, that degree of sympathy which their need seems to demand. They rightfully appeal for the most generous outpouring of help which it is possible for our people to give.—FREDERICK F. REESE.

THE BISHOP OF PITTSBURGH—That no cause for sympathy and relief is of more insistent worth than that of Armenia is evident from all that we hear concerning the horrors from which the people of that and neighboring lands are suffering. No offerings can be too great to relieve that distress. No Christian congregation or individual disciple should pass by their appeal.—CORTLANDT WHITEHEAD.

THE BISHOP OF NEW HAMPSHIRE—Every time I hear the *Te Deum* with its words of "The Noble Army of Martyrs", my mind travels now to those in Armenia and Syria suffering tortures and outrages worse than death, just because they are Christians. I am sure that we cannot do too much in our security and peace for those persecuted and suffering members of the Body of Christ.—EDWARD M. PARKER.

THE BISHOP OF NEW JERSEY—I fear that Armenia, Persia, and Syria are so remote that their sufferings do not come home with force to the majority of American Christians, but their affliction should appeal more strongly perhaps than any other people, not only on account of the greater intensity of horror but because the persecutor of our faithful brethren is that ancient enemy of Christ—Islam.—PAUL MATHEWS.

THE BISHOP OF KINGSTON, COADJUTOR BISHOP OF ONTARIO—A careful study of the Bryce Report on the Treatment of the Armenians by the Ottoman Empire forces upon one the conclusion that the well-nigh incredible horrors here recorded equal, if they do not surpass in gloom, the blackest pages hitherto written in human history. If ever there has been a call to Christians to come to the rescue of their fellow-Christians who have been subjected to the most horrible persecutions and outrages, which ought to be speedily and generously responded to, it is this appeal for help for the Armenians and Syrians.—EDWARD J. BIDWELL.

THE BISHOP OF CHICAGO—I am not aware of any tragedy in the history of the world that makes a stronger appeal to human sympathy and justice than the unspeakable cruelties which have been inflicted on the Armenians and Assyrians during the present war. It is an appeal not only to human sympathy, but to our Christian profession. They are our brothers in the household of faith. Kurdistan and Armenia seem so far away from America that their cry has not been distinctly heard. But they are our neighbors and members of our Christian family. Over two million of them, mostly women and children, are destitute, homeless, and helpless, relying very largely on America for relief. Let us help them in the name of our common God and our common humanity.—CHARLES P. ANDERSON.

FROM THE CHAIRMAN OF THE RELIEF COMMITTEE

THE American Committee for Armenian and Syrian Relief, organized in October, 1914, has raised in cash and sent for the relief of Armenian and Syrian Christians more than two and a half millions of dollars. This money has gone to the Syrians who have been reached from Beirut, Syria, and a large distributing agency there, to the Armenians and Syrians who are reached through Aleppo and the distributing agents of Northern Syria, and the Armenians in their terrible distress throughout the length and breadth of all Asia Minor, and to more than a quarter of a million Armenians and Syrians in the Russian Caucasus, and to Syrians in Persia.

The distributing agents have been American consuls and their staffs, American missionaries and teachers, of whom there are at the present time something like two hundred in Turkey alone, and American missionaries and consular agents in Caucasus and in Persia. Associated with these distributors are a large number of leading

ecclesiastics, native professors in schools and colleges, in the countries where the distribution is carried on, and also a considerable number of Swiss, Swedish, and Danish distributors who were engaged in various kinds of missionary and educational work in the countries before the war. Quite a number of Germans, almost wholly women, are among some of our most self-sacrificing and able distributors.

There are tens of thousands of orphan children in all these areas, who will miserably perish unless we continue our relief and substantially increase it. Never has there been a more striking opportunity for rendering signal service to suffering Christian races than is offered now by the present situation of the Syrians and Armenians in their awful distress.

JAMES L. BARTON,
Chairman American Committee for
Armenian and Syrian Relief.

ARMENIA'S MARTYRDOM

By VISCOUNT BRYCE

IN the history of the early Christian Church there are no figures so glorious, none which have continued to be so much honored by the Church all through its later days, as those of the martyrs, men and women who, from the time of Nero down to that of Diocletian, sealed with their blood the testimony to their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire, and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres many thousands have died as martyrs, by which I mean they have died for their Christian faith when they could have saved their lives by renouncing it. This has, perhaps, not been realized even by those who in Europe or America have read of and been horrified by the wholesals slaughter and hideous cruelties by which half of an ancient nation has been exterminated. They can hardly understand how there should be religious persecution in our time; so let me try to explain the facts.

It was not religious fanaticism that led the present rulers of Turkey to seek to root out Christianity. So far from being fanatics most of these men, though nominally Mohammedans, have no religion whatever. Their aim was political. They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform with only one creed and no differences between one class of subjects and another. They saw that the Christian part of the population, suffering under constant oppressions and cruelties, continued to turn its eyes westward and hope for some redress from the Christian nations; so they determined to eliminate Christianity altogether.

During these recent massacres, whenever any Christian would turn Mohammedan his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed, and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

Surely, the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. Only a remnant is now left to whom charity can be extended. It is still a sorely afflicted remnant. Some, in territory occupied by the Russian army, though safe from their ferocious enemies, are in sad need of help to rebuild their homes and cultivate once more their ravaged fields. The condition of others is even worse. They are barely supporting life in the deserts of Northern Syria, where their oppressors watch their sufferings under hunger and disease and refuse to alleviate their agonies. There is still, however, a chance for relief from without to reach them and their friends in Europe, hope that generous charity of America, much as it has already done, will respond once more to the appeal made to it to send aid to these helpless survivors of an ancient Christian people.

THE MAJESTY OF ARMENIA

By ISRAEL ZANGWILL

I SAW all our women and my mother torn to pieces by the monsters who disputed for possession of them," says the old Princess in *Candido*, "and I was left for dead amid a heap of corpses. For three hundred leagues around similar scenes were going on without any omission in the five prayers a day prescribed by Mahomet."

It is impossible, in reading the evidence as to the treatment of the Armenians in the Ottoman Empire, not to be reminded of this and other episodes by which Voltaire strove to disconcert the optimism of his Pangloss Episodes, which however seemed to transcend the license of even satirical invention and to have no warrant in the actual facts of mediaeval history.

Alas, we now know that Voltaire's imagination fell below, not exceeded, the diabolism of human nature at these moments when, maddened by war-lust, aggravated, let us charitably admit, by war panic,

it returns to that pre-historic animal nature through which the soul has slowly struggled.

From more than one area of the war zone, from Belgium, from Galicia, from Turkish Armenia, the same story reaches us; the same dread saga of the wanderings of whole populations under the spur of massacre, rape, hunger. Little children fall like flies by the wayside and new children are born on the march. Mothers go mad. Girls throw themselves into the rivers. Men are killed and buried like dogs.

But Belgium has almost all the world for her friends, and the faith in restoration goes before her exiles like a pillar of cloud by day and a pillar of fire by night. Even the Jews of the pale, torn and tossed between the alternate victors, begin to find organized help and behold some faint gleam of Zion upon the political horizon. On Ararat alone no ark can rest. For Armenia alone there is the cry without answer, Watchman, what of the night?

Only for a minority can there be political redemption; let us at least bring physical salvation to their agonizing remnant.

Sister nations I have been accustomed to think the Armenian and the Jew. Both hail from sisterlands of the cradle of civilization. Both come trailing clouds of glory from the purple days of Persia and Babylon. Both have borne the shock of the ancient and mediaeval empires and of the militant migrations of their races, and both hold to their original faith; for if the one was the first preacher of Jehovah, the other was the first nation to profess Jesus. And sisters, too, in sorrow, although exiled, scattered, persecuted, massacred.

Sisters forsooth, yet not equal in suffering. Hitherto, through the long centuries, the crown of martyrdom has been preëminently Israel's. And, as day by day, during this war of wars, there came to me by dark letter or whisper the tale of her woes in the central war zone, I said to myself, Surely the cup is full. Surely no people on earth has had such a measure of gall and vinegar to drain.

But I was mistaken. One people has suffered more. That people whose ancient realm held the legendary Eden has now for abiding place the pit of hell. I bow before this higher majesty of sorrow. I take the crown of thorns from Israel's head, and I place it upon Armenia's.

ARMENIAN MASSACRES AND DEPORTATIONS

By ARTHUR JAMES BALFOUR

THE sufferings of the Armenians in the Ottoman Empire are known, but it is doubtful if their true horror is realized.

Of the one million, eight hundred thousand Armenians who were in the Ottoman Empire two years ago, one million, two hundred thousand have been either massacred or deported.

Those who were massacred died under abominable tortures, but they escaped the longer agonies of the deported. Men, women, and children, without food or other provision for the journey, without protection from the climate, regardless of age or weakness or disease, were driven from their homes and made to march as long as their strength lasted, or until those who drove them drowned or massacred them in batches. Some died of exhaustion or fell by the way, some survived a journey of three months, and reached the deserts and swamps along the Middle Euphrates. There they have been abandoned, and are dying now of starvation, disease, and exposure. A recent report tells of a group of survivors at Abu Herrera, mostly women, children, and a few old men, who had been without food for seven days.

A miserable remnant of the race, left behind in the Ottoman Empire, were plundered and oppressed. Women and children were forcibly converted to Mohammedanism. Some few, less than a tenth of the Armenians who were in the Ottoman Empire in April, 1915, after sufferings and privations, which caused a high mortality, fled across the frontier to Caucasia or Egypt.

This bare recital of facts reveals the hideous cruelty of which they have been the victims. No words are needed to color or to heighten the description.

STARVATION IN SYRIA

By MARY CAROLINE HOLMES

IS it nothing to you, all ye that pass by, that we in far off Syria are starving? Are you cold these winter days? You have warm clothing, warm houses; heated cars to ride in. Are you hungry? Were you ever hungry because you had only a small piece of black bread once every few days—if some one remembered to give it to you? Have you children? Did you ever watch their little lives go

out in unspeakable torture and agony from starvation, cholera, and cruelty?

"We Syrians know what all these things mean, and we stretch out our hands to you, oh, rich America, begging for bread—for at least one warm garment to keep out the bite of winter from our emaciated bodies. We beseech you to help us put roofs on our broken homes, and tools into our hands that we may work and care for our families. Give us a chance to live, we implore you."

This is what those starving thousands would say to us if they had the opportunity. Their very silence and impotence do say it and more, for it is extremely difficult to get news from Syria. The censorship of the mails is rigid, the missionaries and even the consuls cannot say what they might, and communication with the outside world is almost cut off.

But from time to time news filters through from Egypt, Russia, and the neighboring island of Arvad, which is now a French possession, that reveals the worst possible conditions. It is authoritatively stated that from 100,000 to 250,000 have died from disease, starvation, and exile in the province of the Lebanon alone. In Syria proper, as many more may be added to the death toll. An eye-witness tells of passing through village after village where the only sound he heard was that of his own footfalls, and where the only live things remaining were the sparrows, building their nests in the depopulated houses.

The coast towns appear to have suffered greatly. Beirut, Trablus, Junieh, and others might be mentioned, where the estimate is made that half the population has died. But then the capital, Damascus, which is far inland, has lost 120,000, according to the Mayor, who said also that fifty wagons were insufficient to carry away the dead from the streets.

A letter to an American missionary, now in this country, written by a man who had a prosperous business when the war broke out and who was a land owner living in his own new tiled-roof house, told of the starving conditions in his town, and begged for money to save his family of six children. "We have only you and God left. We are starving. I implore you to send funds to keep my children alive." The letter was seven months in reaching its destination, and it is probable that he and his were all dead before the relief reached him.

THE CRY OF THE ARMENIAN AND ASSYRIAN CHURCH

BY THE BISHOP OF RHODE ISLAND

FOR the second time Viscount Bryce has given to the world the story of a people's martyrdom.* As in his report on the atrocities suffered by Belgium, so in the documents presented to Earl Grey he lifts the veil from the horrors suffered by Armenians and Assyrians (Nestorians) in the near East.

While the attention of Europe and America was fixed upon the struggle at Gallipoli, in the spring and summer of 1915, little knowledge could be gained of the unspeakable tragedy hidden by the sinister silence of Turkey-in-Asia from the Western world. Occasionally there came incoherent and almost incredible stories from terror-stricken refugees, or letters smuggled into England and America, telling of wholesale massacre and devastation. Distant cries of a dying nation! Gradually, these have taken form, until now the piteous tale, told chapter after chapter by eye-witnesses, examined and accredited by competent judges, is heard in all its terrible detail.

There had, indeed, come warnings, then official reports of the work of annihilation from members of the German Missions staff of the Imperial Ministry of Foreign Affairs at Berlin, where ultimate responsibility for the crime was shared with Turkey. These were at first suppressed, then palliated, and at last acknowledged as unavoidable incidents in the enactment of a policy of depopulation.

No single scene in the sad drama exceeds in pathos the fate of the mountaineers in Kurdistan, on the way to Lake Urumia, beyond Tigris. When the record of their sufferings is known, that land will be accounted holy ground. Ever since these people, the brave survivors of the ancient Assyrian (Nestorian) Church, had been driven to the mountains from the Mesopotamian plains in the thirteenth century, they had preserved their independence and their Christian faith. In circumstances that suggest the sufferings of Montenegro, though with more peaceful spirit, they have tilled their rugged soil and pre-

served their primitive Church, resisting with marvellous fortitude the menace of their Turkish oppressors.

Suddenly, two years ago, when the war had offered occasion and protection to the schemes of the Ottoman government, armed hosts swept up the mountain passes, crazed by the lust of extermination, leaving in their train the ruins of Christian villages and the bodies of their victims, laying siege at last to the few thousand survivors who had taken refuge in their venerable churches and in the surrounding heights. How the brave Patriarch Mar Shimun, after the first defence of his people, made his perilous escape to the Russian lines, and at last returned to fight his way with a meagre relief force to his starving brethren, and how he led them, perishing as they went, on the way to the plains of Salmas, Persia, is now a chapter in the history of Christian heroism.

But the sequel of the grim story is yet to be recorded. It rests with a world that has heard far off the cry of the sufferers and waits to judge and to maintain their cause. They are lying—and dying—by tens of thousands, with their Armenian brethren, on the Persian plains, near the Turkish border, protected by the Russian sword, but dependent upon the sustaining hands of their fellow Christians across the seas. The mercy of God has opened a way of relief to His afflicted servants who have suffered "for the word of God and for the testimony which they held". Shall not the feet of the Christian Church be swift to succor them?

THE "HELL" OF WAR

THE following facts are taken at random from a vast amount of material now at hand, describing conditions in the East.

At Tiflis: "Investigations indicate forty thousand fatherless children await your answer to our request for support."

At Erivan: "Rough estimates place number of orphans or fatherless children between fifteen and twenty thousand."

"Eighty thousand refugees have lately appeared in the towns and villages in the vicinity of . . ."

At Damascus: "I saw thirteen dead in one little alley. Wherever you go in the streets of Damascus you see hundreds of such sights. . . . I was informed that 120,000 have died during the last two years in the city alone."

At the Lebanon, Syria: "I called upon the Governor of Lebanon, who thanked us for work done and begged that I ask for more aid. He informed me that 200,000 had died in Lebanon alone. . . . Your friend, Rev. ———, fasted twenty days in order to give some food to the hundreds of hungry people and at last he died a martyr."

At Jumieh: "A representative of the relief work informed me that 5,000 have starved to death in Jumieh and its surroundings. To see hundreds of corpses carried away has become an every-day occurrence."

At Der-el-Zor, Syrian Desert: "As far as the eye can reach are to be seen mounds where two hundred to three hundred corpses are buried in the ground pell mell."

"Near the place where my carriage stopped, women who had not seen me arriving were searching in the dung of horses for barley seeds not yet digested, to feed on. I gave them some bread. They threw themselves on it like dogs dying of hunger. Instantly informed by one of them, two hundred and forty persons, or rather hungry wolves, who had had nothing to eat for seven days, rushed to me from the hill, extending their emaciated arms, imploring with tears and cries a piece of bread."

"Many thousands of families have been coming from . . . during the last few days. I saw them coming like flocks of sheep from the mountains amid the rains and snows. The poor have been compelled in the heart of winter to abandon their towns in a miserable condition, poor, hungry, sick, old, girls, small children, needing protection to save their lives from starvation after escaping death from cold and exposure."

"There are over fifteen thousand of these Greek refugees. They are absolutely penniless and nearly naked. The cold here is severe and their suffering is intense. They often spend the nights in the open fields."

"I spent a week in Van. For a distance of fifteen miles the road, even after a year, was strewn with all sorts of garments and shoes and headgear, and skeletons, bones, and skulls of what a year ago had been human beings."

The most terrible winter the world has ever known is drawing to a close. More than a million people are now starving in Bible lands, including Armenia, Syria, Caucasus, Persia, and Palestine. They did not cause the war.

* *The Treatment of Armenians in the Ottoman Empire, 1915-16.* Documents presented to Viscount Grey of Faldoon, Secretary of State for Foreign Affairs, by Viscount Bryce. With a Preface by Viscount Bryce. Printed under authority of His Majesty's Stationery Office, London.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



FROM the London *Times* of January 27th I take this significant article, commending it to your careful reading:

"THE HOLY COMMUNION IN WAR TIME

(FROM A CORRESPONDENT)

"When the soldier seeks for courage and hope in his Faith, nothing makes so moving an

appeal to him as the Holy Communion. This is true of soldiers from all the Christian nations now at war; nor is the appeal found only in one manner of keeping the feast. The Russian peasant and the French Catholic, the Anglican and the Free Churchman, though they inherit varied ways of 'remembering the Lord's Death', alike find in the Holy Communion a new and solemn appeal in the hour of battle.

"It means more than in days of peace. It belongs to a story with a Death in it, and the soldier may die to-morrow. It is the *Last Supper*, and it is the more fitting because it is the last: 'I will not drink henceforth of the fruit of the vine till I drink it new in the Kingdom of God.' The stillness of the hour is the stillness that comes before the bursting of the storm. The soldier draws near, whatever be the way, to an Act in the light of which, if anywhere, he can see the meaning of life and death, and in the strength of the memory and the fellowship which it brings he can go out into the night. The *Last Supper* belongs to a world which now he can understand better than once he did.

"The soldier does not range himself alongside the Redeemer, whose death he remembers; he may die to-morrow, but he knows that his death will not be the repetition of the One Perfect Oblation. In some mysterious way that Death spreads its healing over him. It would be no joy for him to return to another death, like to his own; death is too much with him as it is; why should he return to that Death, unless it is for the rest of soul and courage, which come from the assurance of the Eternal Love, once revealed, and forever covering and protecting and welcoming the sons of men? It is again the eve of a sacrifice; and into it the soldier steels himself to go in the communion with that Love. If he thinks of himself as dying with Christ, it is as the Penitent Thief died; from his humbled and contrite heart come the words: 'Lord, remember me when Thou comest in Thy Kingdom.'

"The language of the ancient Ritual comes to a new life for him now. There have been times when the words which speak of 'the blood shed' repelled him. Now nothing but such words can do justice to the world in which he is moving swiftly to terrible and decisive movements. He, too, is caught up into a world in which redemption can only come by the shedding of blood. He can understand now the language, because he is in the thing itself.

"There are many ways of celebrating the Holy Communion; serious as such differences may be, on the eve of battle the soldier knows that the Romans, the Anglicans, and the Nonconformists are remembering the same Great Act and are communing, however dimly, with the same Lord; and, after all, to-morrow they may be, all of them, where they will understand the Truth and pass out of their shadows. They share much; they are standing on the edge of the world; they seem already reserved for some new world. They have the same vision. If it were within the power of any recorder to compare spiritual experiences, it might be discovered that those who are keeping the solemn Feast according to all customs are nearer together than they think.

"Those who have ministered to the soldiers near the Front tell how much they long for the protection of a great Christian fellowship. They are far away from the external emblems of the old common life with its roots in the past; all the more do they welcome the hour when they may feed their souls upon the food which is shared by all the people of God. They are in the world of grace, and around them is a great cloud of witnesses.

"What of the future? Is there any hope for the world which the soldier may leave? He cannot see more than his own section of one line; what of the field's fortune? Is there anything which may heal, even if it take long years, the wounds of humanity?

"There is comfort for his only if he can see the present chaos in the light of some Purpose, securely established. He is to himself only one of a multitude in a race, which seems to be exposed to man's lust for material gains. Brotherhood is only a name; perpetual Peace only a chimera. So he fears, till hope comes back with the memory of a Divine Sacrifice, and the communion with a Living Lord, and the hope of a Kingdom; he keeps the Feast, 'till He come'; and cheered by that vision he goes out into the night unafraid."

HERE IS a fine old-fashioned Nonconformist, of whom I read in a recent English newspaper:

"TESTATOR ON FORMALITY IN CHURCHES

"Mr. William Andrews, of Watford, builder, who died on October 15 last, left estate of the gross value of £37,877, with net personality £2,602. The testator left £50 to the Pastors' College, Newington, and small annuities to be paid to certain Baptist churches and missions on conditions set forth as follows:

"I William Andrews, being of opinion that the small success attending Christian work in this town and elsewhere is caused through ministers and others having charge of the churches failing to observe the teaching and example set forth in the New Testament, and Our Saviour's words (John 12: 32), and consequently worldliness and formality is increasing inside the churches, I therefore direct my trustees to pay the sums mentioned above only to such churches, missions, or committees who do not use chants, anthems, amens, vespers, etc., in any of their congregational services, or use the new unscriptural Sunday School Hymnary by Carey Bonin in their Sunday-schools, or resort to concerts, bazaars, entertainments, or any such things in connection with any part of the Lord's work."

HERE IS a fugitive poem about the death penalty which I cannot let pass. Nancy Byrd Turner is the poet.

"TWELVE GOOD MEN AND TRUE

"The rusty key has whined in the lock, the rickety door is fast;
They are shut inside with their irksome job, left to themselves at last.
A dozen chairs, and a rough deal board, and a curtain hung askew—
And here they'll bide till they can decide, the twelve good men and true.

"A prisoned bee in the hot sunlight hums on an upper pane,
His low, monotonous mumble, set to a garrulous grim refrain—
'Gilty or not?' 'Gilty or not?' The heavy hours lurch by.
They nick the table with idle knives, and shift their quids, and sigh.

"Æons gone, when the new-turned world rolled to the brink of space,
Out of a storm of star-dust hurled to its appointed place—
The great Lord God that fashioned it spake in the Trinity
(Surely a thunder shook the skies): 'Let Us make man,' said He.

"Up in the dusty jury room the frantic bee falls dumb;
A yawning watcher seals its doom with the flick of a calloused thumb.
'Gilty or not?' 'Gilty or not?' They fidget with their trust—
A freeman soon, or, in a moon, a dangling sack of dust?

"Eleven in line; one lagging back, an old saw in his head,
'Let Us make man, let Us make man' . . . something the Lord God said.
Scrape of a chair, thump of a boot; he feels for his hat with a frown;
'Have it your way, I've said my say. Look ye, the sun is down!'

"Æons gone, with His own strong Hands and by His own strange Plan,
Back in the red, dim dawn of time, brooding, He made Him man.
In His own splendid image wrought; then, when the frame was whole,
Breathed in his nostrils the breath of life, and lo, a living soul!

"The rusty key has groaned in the lock, a scuffling tread's on the stair;
The wise judge offers his hooded ear. His words drop slow and spare:
'Hanged by the neck till dead,' speaks he. Make way and let them through—
'They're tired, now, and they want their tea, the twelve good men and true!'

HERE IS a NEW POEM by Phoebe Hoffman, the young Philadelphia poet whom I quoted recently:

"THE SONG OF THE AIRMAN

"In the moonless night when the searchlights go sneaking over the sky,
And I rise with a purr of engines from the foam-tracked gloom of the sea,
And shoot alone through the midnight where each star seems an Argus eye
To fence with Death in the darkness where the swift Valkyrie fly;

"There are howling shells about me, and my bursting bombs reply,
And the still Valkyrie hover panting for hallowed souls.
I soar up into the coldness as the air-hounds wheel on high,
And slip away in the dimness as they hunt where I circled by.

"I am coming, Valkyr, I am coming where the channel cloud-banks lie;
I can see your signal blinking through the mist of their changing smoke.
When I shoot with the speed of a whirlwind, I feel you are riding nigh;
I am counting the days, beloved, the days that I live to die.

"When my wounded engines shall plunge me through the vacant depths
of the sky,
And my body goes falling, falling to my lonely mother, the sea,
You will watch for my joyous signal and swoop in swift reply,
And snatch me against your breast-plate, where my waking soul shall lie."

ENGLISH CLERGY AND THE NEW SCHEME OF NATIONAL SERVICE

Memorandum from the Archbishop of Canterbury

THANKSGIVING SERVICE FOR RELEASED MISSIONARIES

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

THE Archbishop of Canterbury has issued a memorandum regarding the relation of the clergy to the new scheme of National Service. It sets forth that as soon as the Government's plans became known, and a Director-General had been appointed, the two Archbishops put themselves in communication with him, giving expression to the general hope that the clergy might have the fullest possible share in any scheme which might be formulated. As a result a plan for the enrolment of the clergy has been agreed upon between the Archbishops and the Director-General, with the concurrence of the diocesan bishops.

The Director-General clearly recognizes that the work of the clergy in the ordinary duties of their calling is itself National Service. He further considers that as a rule the special services which the clergy can render outside these ordinary duties should primarily and as far as possible have some association with their direct responsibility for promoting the moral and spiritual welfare of the nation. Accordingly, the Director-General has asked the bishops themselves to undertake the enrolment of the clergy under the National Service scheme. Within the next few days the clergy will receive from their bishops a communication inviting them to offer their services under the scheme. A special form of application will be sent to them, and they will be asked to fill this up instead of the ordinary form and return it, not to the Director-General, but to their own bishops. Opportunity will be given for various kinds of National Service, which may be roughly divided into two classes:

I. *Special service* of a moral and spiritual character, such as work as naval or military chaplains; chaplains to munition workers or in hospitals; assistants in large parishes which are understaffed; managers of huts, canteens, etc., for soldiers or for munition workers.

II. *General service*, such as munition work, office work, agriculture, etc.

It will be for the bishop to decide whether a particular applicant can, without serious public detriment, be set free from his present position, and if so for which of the various branches of National Service for which he may have offered he would be best suited. The bishop will then prepare lists of such clergy as can be released for other than their present work, and he will send these lists to the Clergy National Service Committee, Church House, Westminster. This committee, of which the Rev. John Ellison (rector of St. Michael's, Cornhill) is honorary secretary, will in all cases act as the channel of communication between the bishops and the Director-General. It will also endeavor to provide "special service" (see above) for those clergy who have been recommended by their bishops for any branch of such service, but to whom the bishop has not himself assigned such work. It may sometimes happen that the Director-General may himself wish to call on the clergy for some form of "special service" in a particular district; and in that case he would communicate with the Clergy National Service Committee. The names of those clergy who are available for "general service" would be forwarded at once by the Clergy National Service Committee to the Director-General. The Director-General would then send the names of those clergy to his representatives in the different areas, and they would be called up for service in the ordinary way. The Director-General has arranged that his local representative shall communicate with the bishop of the diocese before calling up any clergy who may, notwithstanding this special scheme, have made independent application to the Director-General. It is hoped that by the schemes here described the work of the clergy may be utilized to the fullest degree in the service of the nation at the present time.

A notable thanksgiving service was held at St. John's Church, Red Lion Square, last week, for the release of members of the Universities' Mission to Central Africa interned as prisoners of war in German East Africa. There was a solemn Eucharist with procession and a solemn *Te Deum* at the end.

The celebrant was the Rt. Rev. Dr. Hine, formerly so long and so devotedly connected as Bishop with the Universities' Mission. The music was "Merbecke", and the hymn for the procession was Montgomery's grand missionary hymn, "Lift up your heads, ye gates of brass" (English Hymnal version). The Bishop of Willesden, who preached in the absence of the Bishop of Guildford, said he considered it a great honor to be asked to preach on such an occasion; one which seemed to him quite "worthy of a setting in the cathedral church of the diocese". Of the forty-two missionaries interned not all were in England. Archdeacon Woodward and some others had

returned to their posts. It was a matter of great thankfulness that the native Christians had behaved so splendidly in such exceptionally trying circumstances. Nothing was known of the native clergy. They were believed to be still in captivity. During their imprisonment the interned missionaries must often have thought of St. Paul; and, in the communion of saints, might they not have had the sympathy and help of the prisoner-apostle of the Gentiles, for they must have needed all the comfort and consolation that God had to give them. And at that Eucharistic service they were soon to respond to the "Lift up your hearts" to Him who cared for each poor African for whom He gave His life as much as for themselves. They would thank God for the deliverance of their brethren, and for the development of the Universities' Mission during the past sixty years, and pray that out of the evils they had endured they might bring a greater contribution than even in the past to the extension of His Kingdom and the glory of His Name.

"Artifex", a regular contributor to the *Manchester Guardian*, has referred in one of his articles to the recent meeting of Evangelicals in London under the chairmanship of Mr. G. A. King, and at which the Bishop of Manchester spoke, to protest against the now wide-spreading movement to restore the Church's chief service on Sunday instead of Morning Prayer.

He said that, as he read the situation, it was just those churches which put the idea of worship in the very forefront which still retained a hold on the people. That was why he thought the Bishop of Manchester and Mr. King were "on the wrong lines when they deprecated giving a central place to the celebration of the Eucharist as the chief service of Sunday".

A correspondent of the *Times* newspaper writes of an erudite stone mason who has recently passed away, Mr. George Sherborn, of Twickenham-on-the-Thames, near Richmond, who cut the letters on the stone that covers the remains of Charles Dickens in Westminster Abbey.

He says that when he was assistant curate, some years ago, in that classic village he became acquainted with Mr. Sherborn, and found him a most interesting man and a scholar, self-taught, of much erudition. Years ago he was employed at Westminster Abbey, and his advice was asked about the restoration of some of the most famous monuments there. He belonged to an old Middlesex yeoman family, and his cousin, the late Mr. William Sherborn, was, it is believed, Lord of the Manor of Sherborn. He is said to have had a marvellous command of the Greek, Latin, Italian, and Spanish languages.

The Bishop of London left town on Saturday for Scotland to take part in the Mission there to deepen the spiritual life of Church people. J. G. HALL.

PLANETS

The wheeling planets circle as they fly.
There is no sky
Nor up nor down to them nor day nor night,
For all about them laves in endless waves
An ocean of unfathomable light.
They sail th' eternal day in light alway,
Save for a little shadow dusk and dim
Which almost is too small to note at all
In that great sea of light the planets swim.
Night is a calm under a planet's lee
Small as a ship makes on a stormy sea.
And, since the Great Musician made them, sound
The planets round
The central sun a slow sweet harmony
Whose single beats are years, so no one hears
Their massive chords save God who made them be.
But the sonorous broad vast sounding-board
Of the slow-breathing sea takes up the sound
And breaks it to the roar on every shore,
An eternal psalm all continents around.
For orbs in heaven the long tides yearning be.
Stirs for a star the great heart of the sea.
Time rules the land and earth is for the seed
Of Adam's breed.
Ocean is His who made it. Hid within,
As planets through the light each carry night,
On the side away from God souls carry sin.
But wherefore makes a part of each man's heart
The music and the murmur of the main
Unless the same heart may, some mighty day,
Reëcho to the song of heaven again?
Wanderers here and harkeners are we,
Kin to the stars, since children of the sea.

LOUIS TUCKER.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

CHURCH MISSION OF HELP

THE Church Mission of Help, New York, has just issued its sixth annual report and gives an account of a year of successful activity in its mission of rescue and rehabilitation of wayward girls. The report opens with a foreword by the president, the Rev. William T. Manning, D.D., from which the following is quoted:

"More than the member of any other class, the wayward girl needs the protection of society. . . . No more practical work exists than this of rescuing and restoring to decent womanhood these young girls who, if left to sink down unaided, spread in their path degeneracy, disease, and the wreckage of human lives and human endeavor. Mankind is coming to recognize the folly as well as the wrong of its old indifference to the fate of these young creatures who disappear yearly from home, shop, and factory to be found later in our night court, our hospitals, our public shelters. To-day rescue work takes its place beside preventive work in the social programme. The Church has not yet taken her true part in this organized effort. Yet many of these girls are of the Household of Faith, allowed to fall through our own neglect and lack of care for them. The more imperative, then, our duty to repair the wrong done. The aim of the Church Mission of Help is to bring to these broken young lives the healing message of God's love and forgiveness and to Churchmen and Churchwomen a definite opportunity to accept responsibility for the wrong committed and to aid in repairing it."

The work of the past year has been carried on by a staff of five trained workers. They have come in touch with three hundred and eighty-seven girls, who are classified in the report as the wayward and delinquent girls, the unmarried mothers, and the preventive cases. In addition to the regular staff, a body of volunteer workers renders effective aid and much of the most valuable work is done by these Big Sisters.

The work of the state institution visitor is one of the most promising activities of the Church Mission of Help. She visits the Bedford Reformatory regularly, interviewing the Church girls who are there and assisting Father Officer with his services. In describing this work the report says:

"The girls seem to meet her in a friendly spirit, indeed, we have discovered that many of them claim to be Episcopalians, realizing the assistance the Church Mission of Help can be to them when they come out into the world. Through the visits, a point of contact is made of great value when, later, girls are paroled to our care. Bedford leaves the placing of these almost wholly to us. If it, for any reason, secures employment for a Church girl, it gives us full information as to her whereabouts so that we can keep in touch with her."

Copies of the report may be had by applying to Mrs. L. Frederic Pease, Secretary of the Church Mission of Help, 37 East Twenty-eighth street, New York.

LONELINESS IN LARGE CITIES

An assistant district attorney in Chicago, earnestly interested in social work, recently said:

"The worst menace in the city's remorseless conspiracy against the young man who has his way to make within its gates is the dreary loneliness of its teeming streets. The trouble is not in getting respectable employment. He gets that without much difficulty, usually. But his wages only give him money with which to rent a cold and cheerless room in some cheap boarding house, which probably contains no parlor, where he can spend his evenings and make friends.

"The country boy is sociable. He goes into the street to seek society, because he cannot find it elsewhere half so easily. He is filled with the strong social impulse. The only woman there who speaks to him is the bad woman. Of course, there are Y. M. C. A. rooms where, if he is wise, he will go, but this does not give the feminine society to which every normal boy has a longing—a longing which will be gratified in some form. Lack of association with the right kind of women results in a loss of inspiration and higher efforts.

"Many churches, I am inclined to believe an increasing number, furnish attractive amusement for the young men and women, but many of them fail to supply any adequate social life for the young people.

"I know of some parishes, and I hope to hear of more, where

the rectors make a special effort to reach this very class of boys and girls (for girls get just as lonely as boys) and the results are beneficial in every way. Indeed, I believe this is especially the work of the Church and that that parish which does not do such work is derelict."

TEMPERANCE LEGISLATION IN NEW YORK

The Social Service Commission of the diocese of New York calls attention to the fact that there are four temperance measures pending in the New York state legislature. One deals with a state-wide referendum vote on prohibition. Another is the optional prohibition remonstrance bill of the Anti-Saloon League. The third is a prohibition amendment to the State Constitution, not to become effective before January 1, 1920. The fourth is the Hill-Wheeler bill, providing for a vote upon the question of license or no-license after the bill has been adopted by proper court or board, and applying to all parts of the State. Concerning these measures the commission says:

"Your commission has been very careful, seeking the best information on the question of local option, and has definitely approved of the Hill-Wheeler bill. This move has been made after a thorough canvass of the entire situation, and your commission feels that it can call for the unqualified support of the diocese in seeking the passage of the measure. There are many who feel that the bill can become a law if the temperance people of the State get behind it actively. Will you do YOUR part? Your commission begs to remind you that it is not sufficient to pass resolutions; these must receive your active support to be effective."

A PROPER ILLEGITIMACY LAW

The Norwegian illegitimacy law, according to Katharine Anthony, does away with the system of partial or nominal fatherhood in all cases where paternity has been established. Between father and father there is no difference. The natural father must assume his full legal responsibility in the same way that the legal father must assume his. The child, every child, with regard to illegitimate children, is entitled to take its father's name, to be supported and educated in the station of life to which its father belongs if that station is superior to the station of the mother, and to inherit exactly as a legitimate child would inherit not only from its father but also from its father's relatives.

THE PLAGUE OF FLIES

Flies cost the United States \$350,000,000 annually, according to the Merchants' Association of New York, which also contends that:

"One fly means innumerable billions later on. The progeny of a single pair of flies, assuming that they all live, if pressed together at the end of the summer, would occupy a space of over fourteen million cubic feet. This would be equivalent to a building as large as the Woolworth Building. Don't think because the flies do not annoy you now that they should not be 'swatted': Now is when 'swatting' is most effective."

IT IS NOW POSSIBLE to secure the services of a "consulting and managing amusement engineer". The function discharged by this new aspirant for professional recognition is "to make a success of amusement parks, city federations, industrial expositions, clubs, and similar affairs".

A CHRISTIAN EFFICIENCY CONGRESS has been called by the Commission on Inter-church Federations of the Federal Council of Churches, to be held in Pittsburgh September 24th to 27th.

THE SOCIAL SERVICE department in *Congregational Education* has issued a programme of action which contains a number of very interesting suggestions.

THE FEDERAL WORKMEN'S COMPENSATION BILL, as passed by the Federal Congress in 1916, affects a half million workers and their dependents, now and in future years.



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.

ON THE CHOICE OF HYMNS

To the Editor of *The Living Church*:

SINCE you have done me the honor to print in the *Living Church Annual* the list of hymns for the Church Year, according to the use of St. Paul's Within-the-Walls, Rome, I make bold to set down the following considerations about the use of our Hymnal.

The right use of the excellent Hymnal which we have is of greater importance to each individual parish than the compilation of a new one, however desirable that may be. It will be conceded even that it is of more importance than the revision and enrichment of our liturgy, in which we are now taking so wholesome an interest. No hymnal can be so perfect that it is not liable to abuse, and the effect of the most admirable liturgy can be marred or enhanced by the selection of hymns. Inasmuch as the hymns are often the chief and sometimes the only musical part of our service, being also the only part in which the people vocally cooperate, the proper selection of them seems to me the most important formal factor in determining the degree of sincerity and heartiness, of pleasure and edification, which is attained in our public worship. And yet the choice of hymns seems so humble a task that it is commonly slighted. I imagine that very few persons, be they priests or choirmasters, reflect at all upon the fundamental principles upon which such choice must be guided. Perhaps they are unaware that any principles are involved. If the selection is made from Sunday to Sunday, there is no guide but taste—usually individual taste and preference.

But there is a very obvious choice of principle which must be made before we can intelligently choose the hymns for any one Sunday. Are we to treat the Hymnal as a collection which must be sung through, so far as possible, every year—with the result that the average churchgoer will not hear the same hymn twice in the course of three years? Recently we have agreed to discard such a use of the Psalter; and there are many more reasons why we should discard such a use of the Hymnal, or a use which in any measure approaches it. The Hymnal, though we may account many of its hymns inspired, is not Holy Scripture. Moreover, frequent repetition and due familiarity is essential to the hearty, pleasurable, and edifying use of hymns. I suppose, therefore, that very few would consciously elect to proceed upon the above principle.

Those who choose their hymns from Sunday to Sunday are likely to confine themselves to a far narrower list than they are aware of—narrower than they would themselves approve if they realized how many of the great hymns they permanently discard. If they were to reflect upon the problem of hymn-singing as a whole, they would recognize the wisdom of formulating beforehand a fundamental and regulative principle of selection. Taste is not a sufficient guide. If all of the 679 hymns in our present Hymnal were equally good, taste would be no guide to selection and yet it would be inept (as we have agreed above) to sing them all through in a year, or in a biennial cycle, such as we contemplate in the new Lectionary. The new Lectionary, in fact, provides for a periodic term of four years, taking account of the fact that the great majority of worshippers will not be present at both Morning and Evening Prayer on a Sunday. That is a fact we ought to take due account of when we consider the matter of hymns.

Beside the fifty-two Sundays in the year there are hardly four other fixed occasions when the average parish can count upon a representative congregation. Fifty-six divided into 679 (the number of hymns in our Hymnal) goes twelve times. If four hymns are sung at both Morning and Evening Prayer, it would take three years (4 into 12) to sing the whole Hymnal through at either service. It is true that all the hymns in our book are not recommended for public or general use: there is a total of 307 which are not recommended for use at the ordinary services on Sundays, and the remainder could be sung at either Morning or Evening Prayer in a little less than two years. But as a matter of fact this deduction is not commonly made, for the editors of our musical hymnals have ignored the distinction between hymns recommended for general use and such as are appropriate only for children, lay helpers, parochial missions, the sick and afflicted, home and personal use, etc.

When the problem is put in this form all will agree that for the use of any individual parish a considerable retrenchment must be made from the wealth of hymns provided by our Hymnal. If a discriminating taste (as applied to the words, or the sentiment, or the music) avails to eliminate a great number, our task is so much the easier. But if all the hymns were of equal excellence, a rigorous elimination must none the less be made, however painful it might be to make it.

The first and fundamental question is, *How many* hymns can be used to edification in the course of a year? And the answer to that

question depends upon several factors, some of which vary from parish to parish. First of all we must decide how often it is advisable to repeat the same hymn in the course of a year (if we think well to repeat it at all). That properly means, How often should the same parishioner sing it or hear it sung? When that is determined, we have to ask how often the average parishioner comes to church in the course of a year. Then we have given with mathematical precision the *maximum* number of hymns that should be used. It only remains to decide which shall be taken and which left. It is true that the precision of our result is somewhat disturbed, in the concrete case of our own Hymnal, by the fact that there are so many good hymns which we are loath to omit. Therefore we are constrained to content ourselves with the minimum number of repetitions in order that we may include the maximum number of hymns. On the other hand, and especially in churches which lack a good choir to carry the music, the repetitions must be frequent enough to insure familiarity. Here we are in a tight fix, it must be confessed. We shall hardly work our way out of it except by applying the rule of thumb.

If we reckon that there are sixty well attended services in the course of the year (either in the morning or the evening) and that at each of them four hymns are sung, we have the possibility of singing 240 hymns *once*, or 120 hymns *twice*. This is a dilemma; for we would fain use more than 120 hymns (there are at least twenty more first class hymns in our book), and it would be desirable to use each hymn more than twice. Therefore we experiment to determine to how small a compass we can reduce our list of hymns without omitting any that are too precious to be lost. Then we must contrive to repeat the more favorite hymns somewhat more frequently than the mean average. In making such a reckoning I concluded that, although ninety hymns would content me, individually, a congregation with its various tastes would hardly be satisfied with less than 140. That means then that the mean average of repetition would be slightly less than two. But in the practice it works out that ninety hymns are used three times or more, seventeen of them about five times, and forty of them about four times—in *either* Morning or Evening Prayer. The minister, the choir, and the most devout parishioners have the privilege of hearing these hymns twice as often.

The process of arriving at this result is so rational that few persons are likely to find fault with it theoretically, unless, indeed, it should be urged that we reduce our list of hymns to the scanty limits of the mediaeval repertory and repeat each as frequently as we do the canticles of Morning and Evening Prayer.

So much for the general theory. It then remains only to determine which hymns shall be chosen and which left. That is, of course, the marrow of the whole matter, but when once the *number* is rigidly fixed the remaining problem is far less difficult of solution than one might expect. When the whole problem is clearly envisaged as we have presented it here it is likely that different compilers would not vary considerably in making a list of the 140 hymns most suitable for general use, out of the wealth of hymns which we have in our Hymnal.

The considerations which I have here been urging may appear so sweetly reasonable that one may say, Why strain and labor over a point which is so obvious? It happens, however, only too often that when it is a question of arranging a list of hymns for the Church Year, not for one individual parish, but as a guide for the use of many, most of the above considerations are ignored—as if the many parishes which are presumably in question must need a richer choice of hymns than could profitably be used by any one of them. For example, the list of hymns published in the *Living Church Annual* a year ago (to take the instance which lies nearest) contains 371 different selections. One hundred and fifteen of these hymns are used only once. I should hardly be perpetrating a bull if I were to say that a very great number are not used at all. For most of the unfamiliar hymns are dumped upon the Saints' Days—precisely the time when the best known hymns should be offered to the exiguous congregations. For this reason the Sunday hymns are not repeated so rarely as a purely mathematical computation would suggest. But the number 371 is manifestly impossible. Let us take the case of a man who attends Morning or Evening Prayer on an average of three times a month, and suppose that this exemplary churchgoer hears four hymns on each occasion: it would take him two years and a half to hear each of these hymns sung once.

Many persons, without reflecting seriously upon the problem, have a notion that hymns lose something of their fragrance if they are not hand picked expressly for the occasion (perhaps by the parson's wife twenty minutes before the service). And, indeed, it seems as if there were some force in the suggestion that at least the

hymn after the sermon should be chosen with reference to the discourse. I have been no little amazed by my own experience with an unchanging and prearranged list. So commonly there appears to be a prearranged harmony with the sermon. I have often listened (with my tongue in my cheek) to flattering comments upon my taste in selecting hymns which suit the sermon. If there is any mystery in that, it is partly dispelled by the consideration that the sermon as well as the hymns take account of the Church Year, and for the rest it suffices to observe that if both the sermon and the hymns touch a genuine and profound religious note they can never seem far apart. Deep calleth unto deep. If we sing only the great hymns, they will never be out of place. We have the gist of the whole matter when we learn that the great hymns (pardon a humorous rhyme used here with solemnity):

"Suit with any word—
As well as Harvey's Reading Sauce
With fish, or fesh, or bird."

WALTER LOWRIE.

Rome, February 3rd.

WHAT CONSTITUTES A MAN A "CATHOLIC"?

To the Editor of the Living Church:

CERTAIN passages in your interesting and able editorial this week (February 24th) move me to ask what constitutes a man a Catholic. The answer seems to me very plain. The Prayer Book pledges us to believe "One Catholic and Apostolic Church"—that is, to believe the Catholic Church to be our divinely appointed teacher, all of whose teachings upon matters of faith and morals we must accept. Or, in other words, the above article of the Creed constitutes the Catholic Church in her days of Oneness our supreme rule of faith. Only he who accepts that is truly a Catholic.

Believing rightly about the Incarnation, the Ministry, and the Sacraments does not make a man a Catholic. He must believe those doctrines simply upon the authoritative teaching of the Catholic Church in her days of unity, and not merely because his private judgment has drawn them from the Scriptures. The Church when at unity is infallible—a man's private judgment is fallible; a poor basis for faith to rest upon. So the true Catholic is only he who accepts the one Catholic Church as his rule of faith.

There are various subordinate rules of faith. The Bible is a rule of faith, the Creeds are rules of faith, the Prayer Book is a rule of faith; but all these get their authority as rules only from the supreme rule of faith, the One Catholic Church, who collated the Books of the Bible, taught us to accept them as inspired, and who set forth the Creeds, and organized this American Church, and authorized it to set forth the Prayer Book.

Therefore to be truly a Catholic a man must accept the Catholic Church in her days of oneness as his supreme rule of faith. Revere and study the Scriptures indeed; but only as a subordinate rule of faith, needing interpretation by our supreme rule of faith, the Catholic Church, in her ancient days of oneness and perhaps in days of oneness yet to come.

CUSTIS P. JONES.

Baltimore, February 23, 1917.

A CONFUSION IN NAMES

To the Editor of the Living Church:

FOR the past twenty years my name has appeared in the *Living Church Annual* as Archdeacon with residence in Atlanta, Indianapolis, St. Louis, and Little Rock. It is omitted entirely in the *Annual* of 1917. While I have been engaged in mission work of a special character since September 15th, my friends will make note of the fact that all letters addressed to Little Rock will reach me. There is another (later) addition to the clerical directory of the same name, W. M. Walton, now in North Dakota. The identity of names has produced confusion.

W. M. WALTON,

(Late) Archdeacon of Arkansas.

IT HAS BEEN God's fixed and constant purpose to save the flock of men: for this end the good God sent the Good Shepherd. And the Word, having unfolded the truth, showed to men the height of salvation, that either repenting they might be saved or refusing to obey they might be judged. This is the proclamation of righteousness: to those that obey, glad tidings; to those that disobey, judgment. The loud trumpet, when sounded, collects the soldiers, and proclaims war. And shall not Christ, breathing a strain of peace to the ends of the earth, gather together His own soldiers, the soldiers of peace? Well, by His blood and by the Word He has gathered the host unstained by blood and assigned to them the kingdom of heaven. The trumpet of Christ is His Gospel. He hath blown it, and we have heard. "Let us array ourselves in the armor of peace, putting on the breastplate of righteousness, and taking the shield of faith, and binding our brows with the helmet of salvation; and the sword of the Spirit, which is the Word of God," let us sharpen. So the apostle in the spirit of peace commands. These are our invulnerable weapons.—*Clement of Alexandria.*

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

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

DO not write to me during Lent—keep the doings of that wonderful baby for an Easter letter: I would dwell remote from even the dear things of life through this holy season."

So wrote Sister Mary Frances to her wondering niece, who has not yet learned that her baby is not of world interest. Sister Mary Frances is of the Roman communion, but I doubt not that our own devout sisterhoods live this life of aloofness through Lent.

"None of self and all of Thee", while an almost impossible earthly state, yet is one to which many of the laity would love to approximate during Lent. While it is possible to put thoughts of God into all of our secular work, yet if the average Churchwoman might have an occasional Lent such as meets the ideal, if she could achieve that "calm and heavenly frame" just once in a while—as undoubtedly the sisters and deaconesses at least have a chance to do—Lent would be a haven of rest and joy to look forward to through the whole year.

For instance, who ever gets to do the Lenten reading she planned and perhaps began so aggressively on Ash Wednesday? Our Auxiliary at its February meeting fairly buzzed with talk about things to be read in Lent. The *Apocrypha*, a study of St. Matthew with a leader—and tablets and lead-pencils (isn't it a fact that if women have tablets and lead-pencils they think they are accomplishing wonders?)—books of devotion, Church histories, an intention to confine one's self entirely to the Church papers "and learn something"—all these were voiced bravely at this meeting. At the March meeting very few had begun anything. But if even a small part of the Lenten programme is followed the resolution is not in vain. The *Life of St. Paul* by Frederick Farrar was the choice of the writer and it would be valuable to read this great two-volumed biography aloud. Could I read it as I would like, I would have three women to read—and as many as wanted to, to listen. One woman should read the book, another should be ready with a revised version of the Bible, while the third should have on her lap *Josephus*, who though discredited in many ways is quoted freely in this book of Farrar's. Reading aloud with attention to footnotes and references is the thorough way; with pauses for discussion; and in fact reading aloud with congenial persons is one of the great joys of life. It is one of the simple, easily achieved, inexpensive, satisfying joys. And yet—how neglected! Look back and think of the books one has read aloud, with some friends; such books stand out significantly from the mass of our reading.

Some Lent, when "that calm and heavenly frame" bids fair to be attained, I am going to announce through effective channels that I shall read a certain book or books and that she who will may come and read with me. Not one word would I say against classes—which are especially fine for the new or the youthful Churchwoman—but for those whose lives have been molded by the Church these small, intimate readings are a joy which Lent might especially afford.

THIS DEPARTMENT read with much pleasure the following letter:

"May a very obscure Franciscan reader of your column come to your aid in the matter of that most impressive Psalm phrase, 'The iron entered into his soul'? If the club president did not recognize it, it is the fault of her Bible, which is decidedly in the minority, for Hebrew, Septuagint, Vulgate, Douay, and Great Bible all give either those exact words or their equivalent. The King James and Revised Versions miss the point entirely with 'he was laid in irons'. The Douay is particularly expressive in giving 'the iron pierced his soul'. If the president of the club were really so 'highbrow' she ought certainly to know something of what is in your Prayer Book, even if she did not use it in her church. And may I, in conclusion, express the hope that both the Church of England and the Episcopal Church in America may soon possess Prayer Books purged of every vestige of Calvinism and so thoroughly Catholic as to form a bridge over which those communions may be able to pass into the fulness of the unity for which our Lord prayed?"

LENT IS A SUITABLE TIME to act on the following letter:

"May I ask, through your columns, for some gifts of picture post-cards and other pictures of the same or slightly larger size for use in Wusih? At St. Mark's School we try to give an illustrated lecture on current events twice a month, using the radiopticon. The idea is to give the boys some knowledge of what the outside world looks like and of what is going on in it. So the pictures we would like are those of beautiful scenery or of art treasures, of buildings, ecclesiastical or otherwise, that show good architecture; or of science, such as ships, trains, machinery; of anything, in short, that is of educational value. It is not easy to get such pictures in any quantity at this distance from America, and help would be greatly appreciated. Pictures sent to me, addressed American Church Mission, Shanghai, China, may be mailed at domestic postage rates and will be delivered almost as soon as if sent to Wusih."

This is signed by the Rev. Gouverneur Frank Mosher, well known among our missionaries.

FOR NEARLY A SCORE of years the Churchwomen of Indianapolis have enjoyed what they named "The Churchwoman's Lent". This has been a union meeting of the women of all parishes on Friday mornings in Lent. The two hours were devoted to books used by the Auxiliary, Church histories, Bible study, and devotional meditations. The programmes were given by Churchwomen, hymns were numerous, and there was a quiet yet semi-social air about the meetings which made them very popular. This year there has been a deviation and a welcome one, inasmuch as Bishop Francis consented to give Bible studies on these Lenten mornings. The meeting place was changed to All Saints' Cathedral and the Friday mornings begin with the Holy Communion, after which the Bishop comes down into the aisle and in a conversational way, encouraging the asking of questions, expounds the lesson. "The Parables of the Kingdom is the topic chosen by him, and the parables of the Sower and of the Tares have thus far been used.

SEVERAL PERSONS HAVE ASKED about the Pilgrimage of Prayer, finding it a little puzzling. I think a way to make the idea tangible and to impress one with its beauty is to think of the Spirit of Prayer, symbolized or personified, a gracious, lovely, helpful Presence, passing over our land and lingering in each diocese for an allotted stay, something as one hears of a great refreshing rain which has passed on from place to place until the whole land is revived. And if the idea so happily suggested is materialized, as it may be, who can doubt but that by the Sunday next before Advent of this year, when the Auxiliary throughout the Church joins in a corporate Communion as a fitting end to this "Pilgrimage", the refreshment and renewal of life will be felt from North to South and from East to West. On March 4th, the dioceses of Delaware, Easton, and Washington entered upon their week, March 11th began the weeks of Virginia and Southern Virginia, and March 18th—next Monday—Asheville and North Carolina will enter upon this devotional period.

FROM MRS. F. M. BRADDOCK, president of the Auxiliary of St. John's parish, Stockton, Calif., comes the year book of that parish. Mrs. Braddock was long identified with the interests of the Helen Dunlap Memorial School at Winslow, Ark., and did a great deal of various kinds of work to bring this excellent mountain school to the attention of Churchwomen. It was predicted that her removal to the West would open new fields for her energy, and so it has proved. This beautiful pamphlet was sent out as a Christmas greeting by the Rev. W. T. Renison, rector of St. John's. Beside the usual directory of the parish and its organizations there is a plea from the rector as to the duty of communicants and a page given to the consideration of Some Christian Duties. A short description of the business organization of the church also has a place. The history of this parish dates from the visit in August, 1850, of the Rev. O. Harriman, who stayed a month and founded the parish. Other names follow his, and then comes one which brings to the writer a keen, delightful memory of childhood; for it is the name of the Rev. Elias Birdsall, and his was a name which brought joy to the household of my youth. Elias Birdsall was loved and highly esteemed by my parents, at whose home he was a frequent visitor. As a young clergyman, unmarried, he served the little parish of St. Mary's, in Delphi, Ind. To have allowed "the minister" to go to a tavern would never have been considered in that hospitable village; and besides, everybody wanted

him; and so the genial parson, loved by all, was a familiar guest in the homes of the faithful.

Mr. Birdsall must have gone to California soon after leaving Indiana—in the mid-sixties—and perhaps it was his sojourn in hospitable Hoosierdom that contributed something to his popularity, for it is recorded that he was rector of St. John's three separate times, the last being in 1880. In reading and thinking of the list of rectors the average Churchman has known—and often loved—that sigh we are wont to utter, "I wonder what has become of him," will be less frequent in the future. Uncertainty of the physical welfare of these old friends who have helped us along the way will soon be a thing of the past, and one may feel serene comfort in the thought that the clergy of the new era may work undisturbed through the allotted years and then have a period of comfortable mellowness.

HAVING HAD A TALK recently with a clergyman about Archbishop Laud, to whom he felt that the Church owed such a great debt, the writer sought in her own library for something more than *John Inglesant* tells about this great Churchman. It was satisfying to find a little pamphlet in the *Soldier and Servant Series* of the Church Missions Publishing Company, an essay, *William Laud, Archbishop of Canterbury and Martyr*, written by Lucius Waterman, D.D. These thirty-five pages, descriptive of the life and death of Laud, are thrilling. That is an old and a trite adjective, but the correct one in this case. We wonder if many of our Church people know how many short, valuable bits of literature may be had from this place and how inexpensive they are. One of Dr. Waterman's footnotes seemed particularly pertinent and interesting at this time:

"I hold that the great evolution of humanity has shown God's purpose to devolve the responsibility of government upon all men (and all women) except criminals and defectives."

MAR SHIMUN AND HIS PEOPLE

IN the summer of 1915 the Kurds and Turks attacked the dioceses of Mar Shimun, the Patriarch of the Syrian (Assyrian, Nestorian) Church in the heart of Kurdistan, which is Assyria, south of Van, Turkey. It is impossible to say just what proportion of the 75,000 to 100,000 of these mountaineers were killed, starved, and what are left there, if any. In September-October of 1915 some 35,000 of these mountaineers, led by their gallant patriarch, escaped to the Russian lines to Salmas and Urumia to pass winter with their plundered brethren living in Persia. In the fall and winter of 1915-1916 one-third of these perished for mere lack of food, clothing, and shelter. There has since been no improvement in conditions.

The Rev. E. W. McDowell, an American missionary, distributing funds at Salmas, Persia, writes:

"You will be thinking and wondering how it goes with us out here. It is the same old story, chapter after chapter with no finis in sight. Every few weeks the people get on edge and remind one of a sparrow teetering on a branch, ready for flight. But we are all here yet, and conditions remain much the same. Some days the people are hungrier than other days, but few of them at any time get a square meal. My wheat supply has dwindled to a hundred loads or less and the press on me is great from all sides, but I am going easy until I get permission from the committee to buy more.

"We have just finished distributing 3,185 quilts. You need not be told how relieved we are. To-day we have a howling mob in our yard of disappointed applicants. I used my powers of oratory to persuade them to go home and go to bed on empty stomachs and with naked backs with thankful hearts. Of course, some of them have no beds to go to, but they can be thankful that the bare ground gets warmed up some during the day. Some have a quilt for a dozen persons, which is very satisfying. They can use the quilt by relays, and the rest sit up and watch the winter start. The giving out of 3,000 quilts ought to give one a glow of satisfaction. Somehow, I have not been able to glow any. Every day we have distributed there has been a remnant of wretchedly naked, ragged people, mostly women, with small children, who have been left out, and I have to run and hide myself from their cries. I have worked very hard to make an equal distribution, getting carefully prepared lists from the villages, with strict instructions to pick out only the very poorest, but who is not poor? It is a difficult and thankless task for the men. . . . When we have finished with a village, there is always a remnant of poverty-smitten ones, who fill my ears with their complaints and appeals. You will realize, I am sure, that we are not oversupplied with funds. Another thousand beds would make three thousand people more willing to live."

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.

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 address of the Rev. R. E. BRESTELL is now The Robeson, Second and Penn streets, Camden, N. J.

THE Rev. JAMES A. BROWN should be addressed at Quantico, Md.

THE Rev. R. E. BROWNING has taken up a new work at Silver City, New Mexico.

THE Very Rev. W. O. CONE, Dean of St. John's Cathedral, Quincy, Ill., is convalescent from a three-weeks' attack of pneumonia.

THE Rev. D. WELLINGTON CURRAN has resigned the rectorship of All Faith parish, diocese of Washington, to accept appointment from the Board of Missions as field secretary of the Forward Movement in the Province of Washington. He still retains his former position as field missionary to the General Missionary Committee in the diocese. Communications should be addressed to the Church Offices, 1311 G street N. W., Washington, D. C. Personal letters, The Adelphia, 1427 Chapin street N. W.

THE Rev. T. R. HAZZARD, after ten years of service as superintendent of Hope Farm, Verbank, diocese of New York, has retired and the position is taken by Mrs. Hazzard. Mr. Hazzard remains as chaplain and has other interests.

THE Rev. CARLOS E. JONES has resigned the curacy of St. Mark's Church, New Britain, Conn., to take effect May 1st.

THE Rev. R. O. MACKINTOSH has been appointed Archdeacon of the Northern Ozarks in the diocese of West Missouri. His residence is at Lebanon, Mo.

THE name of the Rev. ALBERT MERRITT EWERT, recently ordered priest, erroneously appears in the *Living Church Annual* as Wesley Merrill Ewert. Mr. Ewert is assistant at St. Paul's Church, Peoria, Ill.

THE Rev. S. G. MORTON MONTGOMERY has become assistant to the Rev. George R. Bishop of St. Luke's Church, Altoona, Pa.

THE Rev. LAURENCE F. PIPER, registrar and assistant professor of Literature at St. Stephen's College, Annandale-on-Hudson, New York, has resigned in order to accept a curacy at Trinity Church, New York City. Professor W. G. Cameron has been appointed registrar of the College.

THE Rev. D. L. SANFORD has resigned charge of the Church of the Incarnation, Morrisville, Pa., to take the headmastership of St. Bernard's School for Boys, at Gladstone, N. J. His son, John B. Sanford, is also assisting.

THE Rev. JOSEPH SHEERIN has accepted charge of the Church of the Epiphany, Kingsville, and the Church of the Advent, Alice, Texas, with residence at Kingsville.

THE Rev. W. G. STUDWELL has resigned St. Mark's Church, Chicago, and accepted the rectorship of St. Thomas' Church, Neenah-Menasha, Wis., diocese of Fond du Lac. He will assume his duties May 1st.

THE Rev. GARDINER L. TUCKER, educational field secretary of the Province of Sewanee, gave the month of February to work as field agent of the Church Pension Fund campaign in Louisiana, having been released for the month by the provincial Board of Religious Education.

THE Rev. CHARLES C. WAUGH will become assistant rector of Calvary Church, Germantown, Pa.

THE Rev. WILLIAM L. WITMER will become rector of St. Peter's Church, Tunkhannock, Pa.

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 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.

CAUTION

ROSENAU-ROCKDALE.—Caution is suggested in connection with one RALPH ROSENAU, now said to be traveling under the name of ROCKDALE, who gives the fathers of the Society of St. John the Evangelist as references; and wishes to borrow money. He is said to be wanted by the police in several cities. Information may be obtained from the MISSION HOUSE, 33 Bowdoin street, Boston.

RETREATS

NEW YORK.—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. Father F. C. Powell, Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by the Court street car from Brooklyn Bridge, Manhattan, or from the Borough Hall subway station, Brooklyn. It is one block west of Court street, on Carroll.

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.

NEW YORK.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on March 24th, from 5 P. M. to 9 P. M. Those desiring to attend should apply to the CHAPLAIN, St. Andrew's House, 199 Carroll street, Brooklyn.

ORDINATIONS

PRIESTS

FOND DU LAC.—On Tuesday, March 13th, at 10 o'clock, the Bishop of Fond du Lac, conferring holy orders, in Trinity Church, Berlin, Wis., ordained to the sacred priesthood the Rev. GEORGE TROWBRIDGE GRUMAN. The candidate was presented by the Archdeacon of Fond du Lac. Mr. Gruman will continue as priest in charge at Berlin, where for some time he has ministered as a deacon.

KENTUCKY.—On Thursday, February 8th, in St. Mary's mission, Madisonville, Ky., the Rev. CLARENCE EDWARD BUXTON was advanced to the priesthood by Bishop Woodcock. The sermon was preached by the Rev. Robert Newton Ward, and the candidate was presented by the Rev. George Chapman Abbutt. Mr. Buxton will continue his duties at St. Mary's, where he has served since his ordination to the diaconate last June, at which time the church building was consecrated.

QUINCY.—At the Cathedral of St. John, Quincy, Ill., on the Second Sunday in Lent, the Bishop of Quincy ordered to the priesthood the Rev. ALBERT MERRITT EWERT, assistant at St. Paul's Church, Peoria. The Rev. Harold L. Bowen rector of the latter church, preached the sermon; the candidate was presented by the Rev. J. H. Dew-Brittain, priest in charge of St. James' Church, Griggsville. These two and the Rev. Richard Bolton joined with the Bishop in the imposition of hands.

RESOLUTIONS

JOHN FERRISS ALDEN

At a meeting of the vestry of Christ Church, Rochester, N. Y., held on Monday, the 5th of March, 1917, the following resolution and minute was unanimously adopted:

It is with profound sorrow that the vestry of Christ Church would record their deep sense of loss in the removal by death of one of their number, Mr. JOHN FERRISS ALDEN.

Since 1896 Mr. Alden has been a member of this vestry, and during part of that time has served in the important position of chairman of the Property Committee. These twenty-one years of consecrated service have been rendered by a man of large vision, and practical mind, with an unvarying Christian courtesy and fidelity to his trust. By all the qualities which entered into his manhood Mr. Alden was peculiarly fitted for the duties which devolve upon a vestryman of a large and active parish.

No one could know him, or be for long associated with him, without feeling there was one who accompanied with the Master. He was a good man, and in all his life he had counted it his chiefest joy to do good, with the utmost simplicity and reticence. Every path he trod has been made an easier road for those who follow, because he has passed along that way.

He was rich in the love of his home, where he was an ideal husband and father; rich in the friendships of his neighbors, and in the esteem and confidence of all who knew him; to his associates he was one of the most lovable and loyal of friends; in his business life, the soul of honor; and to his rector the source of inspiration, comfort, and wise counsel. A lovable, strong, triumphant Christian character.

Out of the sorrow of our loss, out of the admiration and love for his noble character, and out of our sincere reverence for his memory we record our deepest appreciation of the interest Mr. Alden has always taken in the upbuilding of the Church he loved so well, and we send to his loved ones our deepest sympathy in their sorrow. EUGENE C. DENTON, Clerk.

CLELAND KINLOCH NELSON

At a meeting of the Standing Committee of the diocese of Atlanta, held on March 5, 1917, the following resolutions were passed:

"The Standing Committee of the diocese of Atlanta desires to place on record its deep sense of the great loss which they its members, in common with the diocese and the whole Church, have sustained in the recent death of our beloved Bishop, the Rt. Rev. CLELAND KINLOCH NELSON, D.D., who was for fifteen years at the head of the undivided diocese of Georgia and for ten years over that of Atlanta.

"We feel that our close associations with Bishop Nelson as members of the Standing Committee and especially when acting as a council of advice, give us exceptionally good opportunity for judging of him not only as a Churchman and bishop, but as a Christian and a man.

"Speaking of Bishop Nelson first in his wider relationships, while others can speak and have spoken of his work and worth outside of the diocese, it is fitting that we should here record our deep appreciation of the fact conveyed to us by unimpeachable testimony of the value set upon Bishop Nelson's services by the Board of Missions of the General Convention and by his fellow-members of the House of Bishops. Broad in his sympathies; realizing his position as a bishop in the Church of God as a whole, his counsels in the Board of Missions were highly valued, and foreign missionaries, we are assured, looked to him as perhaps to no others at home for sympathy and understanding of their problems.

"As a diocesan Bishop Nelson was moved by a strict sense of justice which made him the friend of all and the partisan of none, and while his sense of duty to the whole diocese was keen and strong yet he ever had a warm place in his heart for our missionaries, whose labors of love he knew and whose peculiar difficulties he understood.

"As the head of the diocesan corporation

Bishop Nelson displayed a business ability that would have made him successful in the world's marts, but to him the material interests of the diocese were sacred trusts and things belonging to the Kingdom of God. It was the King's business he was about.

"Possessed of unbending integrity he was true and just in all his dealings. Animated by that virile love which rejoiceth in the truth, he loved peace but not an unrighteous peace. He also suffered long and was kind and he sought not his own. Nor was any class of citizens beyond the pale of his sympathies, no matter of what race or creed. Particularly worthy of note and of record is his lifelong devotion to the cause of Christian education of the colored people; and his sane and wise ideals for their advancement and their peace and harmony with their white brethren remain to bless us all.

"In our own personal contact with Bishop Nelson, as members of the Standing Committee, we found him ever moved by the highest and most unselfish motives, and, while firm in his convictions, he was always open to reason and willing to take the advice he sought.

"Your committee therefore offers the following resolution:

"1. That the above inadequate tribute to Bishop Nelson's memory be transcribed in the record book of our proceedings and be made known also to Mrs. Nelson, together with the assurance of our grief over a common loss, both hers and ours, and our sympathy with her in that greater loss which she alone can know, commending her to the only source of consolation, of which her late consort and our Bishop and friend was a living witness.

"2. That a copy of the above be published in the *Churchman*, the *Southern Churchman*, and *THE LIVING CHURCH*.

"(Signed) C. B. WILMER,
LEONARD B. RICHARDS,
C. L. PETTIGREW."

CLELAND KINLOCH NELSON

The clergy of the Clericus of Atlanta desire to place on record this minute on the death of their Bishop, the Rt. Rev. CLELAND KINLOCH NELSON, D.D.

The inadequacy of words becomes immediately evident, when an attempt is made to indicate our sense of loss, our affection for the blessed memory of a good and lovable man and strong and influential bishop in the Church of God, and the unforgettable privileges we enjoyed in association with him as our Chief Shepherd.

All over the diocese, we gladly and with spontaneous admiration recognize the evidences of Bishop Nelson's wise, courageous, and spiritual leadership and executive ability.

And stored away, in the sacred corners of our memory, are the many kind and comforting things he said to us, and the numerous acts of delicate consideration for our personal and official needs, all of which compelled the fortunate realization that we had in him a Father in God indeed.

Saddened, solemnized, we bow before the throne of the God who is too wise to err and too good to be unkind; and we rejoice in the spiritual light and life and love and development which are his, whom we loved, in the Paradise of God.

From the grave he will speak to us, and in the glorious reunion to come we believe we shall be with him again. Meantime, in gratitude for his life, example, and episcopate, we say:

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

CLELAND KINLOCH NELSON

We took occasion quite recently in anticipation of the twenty-fifth anniversary of the consecration of our beloved Bishop to send him a message of congratulation, expressing in some degree our appreciative recognition of his faithful and devoted services. He did not quite fill out the quarter century of service nor did he receive our message. We rejoice though that we sent it, believing him to be in good health and vigor.

Now that he has been called from labor to rest, we feel that, to express our appreciation of his worth and work, we must repeat some of what we said to him in life.

Ours was a working bishop. The Bishop's diary in the journal of the Diocesan Council is a modest summary of labors abundant, journeyings oft, of wise administrations of affairs, of ghostly counsel, and loving ministrations.

His administration of his office was characterized by untiring industry and unswerving fidelity. Besides the work shown by figures and statistics were the prayers, labors, and ministrations, personal and public, of which the only record is on high, instructions to the people, teaching wholesome doctrine, executing his office to the edifying of the Church and to the honor and glory of God, living soberly, righteously, and godly, an example to others of good works.

We desire to join with all our Bishop's band of workers in the expressions of a common loss and a common grief. We desire to have this memorial to be published in the *Churchman* and

THE LIVING CHURCH, and a copy of the same sent to Mrs. Nelson.

Adopted by the vestry of Trinity Church, Columbus, Ga., February 10, 1917.

MEMORIALS

SAMUEL HART

After the burial of the Rev. Dr. SAMUEL HART on Wednesday, February 28th, Bishop Brewster appointed a committee from among the clergy attending the funeral services, who present the following:

Minute:

In behalf of the clergy assembled at the funeral of the Rev. SAMUEL HART, D.D., LL.D., D.C.L., we offer our tribute of respect to the memory of a man of exceptional power and (what he would himself have valued far more highly) of exceptional faithfulness and fine self-discipline. Others will speak of the encyclopedic scholar, of the wonderfully clear and impressive teacher, of the richly stored keeper of the traditions of the past, always ready to illuminate with apt anecdote the old time condition of church and state.

Be ours the humbler office of commemorating Doctor Hart as one who loved the brethren with a great and generous love. We remember him with tears in our hearts as the great man who was always patient with our interruptions in his busy life, sympathetic with our troubles, great or small, ready to enter into our difficulties, eager to be of service to us or to our people, always glad of opportunities to spend and be spent. We have learned from him what it means "that the less is blessed of the better," that the nobler soul is able to serve with the nobler sacrifice the world in which he is a sojourner. That is the greatest lesson which we bring back from his grave. With that thought we lift up our eyes unto the hills to those higher levels of the school of God where he, who here taught so many of us so much, has gone to learn so much more.

M. GEORGE THOMPSON,
FRANCIS GOODWIN,
LUCIUS WATERMAN,
F. W. HARRIMAN,
THEODOR SEDGWICK,
WILLIAM P. LADD,
Committee.

DIED

ASHBRIDGE.—Entered into life eternal on March 4th, at her home in Ardmore, Pa., PHEBE H. ASHBRIDGE, widow of the late John ASHBRIDGE.

"Well done good and faithful servant, enter thou into the joy of thy Lord!"

FLINT.—Entered into life eternal, in the confidence of a certain faith, on Sunday, March 4, 1917, at her home in Highland Park, Ill., MARTA McMULLIN FLINT, widow of General Franklin Foster FLINT, U. S. A., in the ninety-first year of her age. Interment in the Post cemetery, Fort Sheridan, Ill.

May she rest in peace.

MOLL.—Entered into eternal rest early Saturday morning, February 3rd, at Saginaw, Mich., in the forty-sixth year of her age, SOPHIA A. MOLL, a lifelong member of St. Paul's parish. Interment was at Brady Hill and the funeral service was conducted by the Rev. Paul R. R. Reinhardt.

"He giveth His beloved sleep."

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST, SINGLE, good preacher, good Churchman, wanted as senior curate in large mid-western city. Salary, \$2,000. Take charge after Easter. Apply DEWAR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, SCHOOLMASTER, DESIRES DUTIES for Palm Sunday, Holy Week, and Easter, vicinity of New York City or Washington. Address SCHOOLMASTER, care LIVING CHURCH, Milwaukee, Wis.

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.

POSITIONS OFFERED—MISCELLANEOUS

TEACHERS.—THE SERVICES of one or two men qualified to teach high school work will be needed by a Church boarding school beginning September, 1917. Men in orders or Catholic laymen, willing to live a semi-communistic life, preferred. Address MASTERS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST - CHOIRMASTER DESIRES CHANGE; East preferred. Now in fifth year with prominent large church; seven years last English position. Expert trainer all voices. Thorough Churchman. Credentials from foremost clergymen. Address CANTORIS, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST-CHOIRMASTER of exceptional ability and experience desires change of position. Successful with boy and 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.

AT LIBERTY—GEORGE C. BENDER, organist and choirmaster of St. John's Church, Stamford, Conn., for fifteen years. Attested record of achievement both as concert organist and choirmaster. Address 158 East One Hundred and Twenty-second street, New York City.

ACCOMPLISHED ORGANIST choir director, well recommended. Anglican or Low Church. Energetic; thoroughly reliable; loyal. Good training record. Address CATHEDRA, 1006 Second street, Louisville, Ky.

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.

POSITION WANTED AS PARISH HELPER in or near Philadelphia by experienced graduate-woman worker. References. Address HOPB, Box 111, Laurel, Md.

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 concert tract 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. For further particulars apply to M. C. WHEELWRIGHT, 73 Mt. Vernon street, Boston.

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

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 212 West One Hundred and Eighth street, New York.

UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS. Orders promptly filled. Address THE SISTERS OF ST. MARY, Altar Bread Department, Kemper Hall, Kenosha, Wis.

HOLY NAME CONVENT, MT. KISCO, N. Y.—Priest's Hosts, 1 cent. People's: Plain, per 100, 15 cents; stamped, 25 cents. Postage extra.

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. Edmund's GUILD, 992 Island avenue, Milwaukee, Wis.

ALTAR BREADS, ALL VARIETIES. Circular sent. Address MISS BLOOMER, Box 173, Peekskill, N. Y.

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

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—LONG ISLAND

REV. DR. MOTTET recommends a very superior, genial residence for a few aged ladies, at a cost of \$23 a month each. Delightfully situated on Long Island Sound, 45 miles from New York. Address 47 West Twentieth street, New York. Best of references required.

BOARDING—NEW JERSEY

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

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.

HEALTH RESORTS

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

WANTED—MISCELLANEOUS

HOME WANTED with minister near Philadelphia for boy, twelve, interested in Church. Also help to keep two girls in Church school until June. Particulars, address CHARITY, care LIVING CHURCH, Milwaukee, Wis.

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.

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.

PROTESTANT EPISCOPAL SUFFRAGE ASSOCIATION OF NEW YORK. 50 EAST THIRTY-FOURTH STREET

On Monday, March 26th, the Rev. Father Barry will preach to the above association at solemn Vespers, at 4 P. M., at the Church of St. Mary the Virgin, West Forty-sixth street. All interested in the spiritual side of political responsibility are urged to be present and to invite their friends. MARGARET CHANLER ALDRICH.

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 ministration 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. WILDIN, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

CHURCH OF ENGLAND—BRITISH GUIANA

Will anyone help priest in charge of Demerara River missions to buy motor boat? Over one hundred miles of river to visit. Only \$46 collected. Population chiefly aboriginal Indians. Please help.

Rev. GEORGE V. SALMON,
Wismar Postoffice, Demerara.

ALL SAINTS' CHURCH, ROME, ITALY

Like everything the world over since the war began, All Saints' English Church in Rome has greatly suffered for lack of means; at one time there was a fear of having to close it.

The debt of £140, on the church and chaplaincy, is not paid off; the cost of maintenance and upkeep is £240 at least; and all increases in price owing to the war. This sum is far beyond the means of the present congregation to pay.

The heating fund to install a new apparatus (the old one fairly burnt out) requires still several thousands of lire.

Will any kindly American Churchman or woman, of the many who in former years had the comfort of services there, aid by sending small or large contributions to the chaplain, the Ven. ARCHDEACON SISSONS, All Saints' Church, Via Babuino, Rome, Italy.

GRACE CHURCH, WAYNESVILLE, N. C.

Help most urgently needed for Grace Church, Waynesville; only parish west of Asheville, N. C. Five missions, hitherto under our rector's supervision, now closed. Prompt payment of accumulated debts, \$2,200, would enable us to reopen all our associated missions. Will you not aid this deserving cause and appeal? Either the Rector, the Rev. Albert New, or the treasurer, Lieutenant B. T. Hodson, will gratefully receive any donation. Address P. O. Box 152, Waynesville, N. C.

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. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1469 F. St., N. W.
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BALTIMORE:

Lycett, 317 North Charles St.

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BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Uibrich, 386 Main St.

CHICAGO:

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.]

Castle & Heilman Press. Philadelphia.

Knights of St. John: A Secret Order for Boys.
By Rev. Francis M. Wetherill, M.A.

Yale University Press. New Haven, Conn.

Mohammed and Islam. By Ignaz Goldziher, Ph.D. Professor of Semitic Philology at the University of Budapest. Translated from the German by Kate Chambers Seelye, Ph.D.

With an Introduction by Morris Jastrow, Jr., Ph.D., LL.D., Professor of Semitic Languages at the University of Pennsylvania. \$3.00 net.

Century Co. New York.

Short Rations. An American Woman in Germany 1915-1916. By Madeleine Zabriskie Doty, Author of *Society's Misfits*. Illustrated with photographs. \$1.50 net.

The Stingy Receiver. By Eleanor Hallowell Abbott, Author of *Molly Make Believe*, *The White Linen Nurse*, etc. With illustrations by Fanny Munsell. \$1.00 net.

George H. Doran Co. New York.

The White Queen of Okoyong. A True Story of Adventure, Heroism, and Faith. By W. P. Livingstone, Author of *Mary Slessor of Calabar*. Illustrated. The Story of Mary Slessor for Young People. \$1.00 net.

Richard C. Badger. 194 Boylston St., Boston.

What the Spirit Saith to the Churches. By J. Norman King. \$1.25 net.

A Confession of Faith for the Average Christian. By M. R. Fleming, B.D., Ph.D. \$1.00 net.

Bible and Mission Stories. By John Baxter Creswell. \$1.00 net.

Twilight: The Sign of His Coming. By Alexander Mackenzie Lamb. \$1.50 net.

P. S. King & Son. Orchard House, Westminster, England.

Christian Citizenship. By the Rev. Thomas Wright. With an Introduction by the Rt. Rev. Bishop McIntyre, D.D., Rector of the English College, Rome. Catholic Studies in Social Reform, No. VI.

Edwin S. Gorham. New York.

The Call of Lent to Penitence, Discipline, and Christ. By H. C. G. Moule, D.D., Bishop of Durham. 80 cts. net.

J. P. Lippincott Co. Philadelphia.

Home Labor Saving Devices. By Rhea C. Scott, District Agent for Home Demonstration Work in Virginia. Illustrated by Mrs. R. E. Gamble. \$1.00 net.

George W. Jacobs & Co. Philadelphia.

The Unhallowed Harvest. By Homer Greene, Author of *The Lincoln Conscript*, *Pickett's Gap*, etc.

E. P. Dutton & Co. New York.

Idle Days in Patagonia. By W. H. Hudson, Author of *The Purple Land*, *A Crystal Age*, *A Shepherd's Life*, etc. Illustrated by Alfred Hartley and J. Smit. \$1.50 net.

Princess of Let's Pretend. By Dorothy Donnell Calhoun, Author of *When Great Folks Were Little Folks*, *The Book of Brave Adventures*, *Tell-Me-a-Story Time Tales*, etc. \$1.50 net.

Longmans, Green, & Co. New York.

A Study of Intercession. By David Jenks of the Society of the Sacred Mission, Author of *A Study of Meditation, In the Face of Jesus Christ*. 90 cts. net.

Houghton Mifflin Co. Boston.

A Child's Religion. By Mary Aronetta Wilbur, Author of *Every-Day Business for Women*. \$1.00 net.

Martin Luther: The Story of His Life. By Elsie Singmaster. \$1.00 net.

Music and Life. A Study of the Relations Between Ourselves and Music. By Thomas Whitney Surette, Author of *The Development of Symphonic Music* and (with D. G. Mason) of *The Appreciation of Music*. \$1.25 net.

PAMPHLETS

New York Sunday School Commission. 73 Fifth Ave., New York.

A Devotional Alphabet. By William Horatio Day. 6 cts. net.

Extension Division, University of Wisconsin. Madison, Wis.

Service to the State by the University Extension Division in the Biennium, 1914-1916.

Report of the Dean of the Extension Division. Biennial Period Ending July 1, 1916.

St. Barnabas' Free Home. McKeesport, Pa.

Faith and Work. Fire Proof Building Number. Vol. XIV., No. 2.

Public Library, Museum, and Art Gallery. Private Box G. P. O., Adelaide, South Australia.

Report of the Board of Governors of the Public Library, Museum, and Art Gallery of South Australia.

Vestry of St. Mary's Church. Asheville, N. C.

A Correspondence.

From the Author.

Where St. Augustine's Church Comes From. By the Rev. Frank E. Wilson, Rector of St. Augustine's Church, Wilmette, Ill.

A Preparation for the Holy Communion. By Edmund S. Rousmaniere, Dean of the Cathedral Church of St. Paul, Boston, Mass. 5 cts. each.

Grace Church in New York. A Letter for Lent. By the Rector of the Parish, the Rev. Charles L. Slattery, D.D.

Seeking Peace. A Sermon Preached in Holy Trinity Lutheran Church at Vespers on Sexagesima Sunday by the Rev. John C. Mattes.

Hymns for Holy Week (Second Series). By the Rev. Thomas W. C. Cheesman, Pekin, Ill. 35 cts. net.

Addresses by Col. W. H. Gibson of Centreville, Md., and Judge Jas. A. Pearce of Chester-town, at a Conference of the Northern Convocation of the Diocese of Easton, held in Emmanuel P. E. Church, Chestertown, February 14, 1917.

World Alliance for Promoting International Friendship Through the Churches. 105 East 22nd St., New York.

A Directory of The World Alliance for Promoting International Friendship Through the Churches. Object, Organization, Officers, Commissions, Members.

A Challenge to Christians in the Churches of America. 5 cts.

A New Era in Human History. Four Weeks Study in the Outlines of World Constructive Statesmanship, and a Petition to the President and Congress of the United States of America. 5 cts.; \$4.00 per 100.

Asia's Appeal to America (Revised Edition). An Address by Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

A Comprehensive Immigration Policy and Programme. Revised Edition.

Beacon Publishing Co. Atlantic City, N. J.

Paganism vs. Americanism, or The Truth about Romanism. By Augustus Conrad Ekholm. 25 cts. net.

J. J. D. Hall. 823 Vine St., Philadelphia.

A Tremendous Awakening, or My Dead Prayer Book Brought to Life. By Ben. H. Mullen, M.A. 20 cts. each; \$2.00 per dozen, postage additional.

YEAR BOOKS

Year Book of Grace Church Parish, New York, 1917.

Educational

THE REV. DR. WILLIAM T. MANNING preaches the sermon at St. Stephen's College on the morning of Commencement Sunday, June 10th, and the Very Rev. Frank L. Vernon, Dean of the Cathedral at Portland, Maine, delivers the baccalaureate sermon on the afternoon of the same day. As a result of the St. Stephen's College dinner in New York in February, further interest in its endowment campaign is being aroused. A Woman's Auxiliary to the College is vigorously carrying on work among New York City parishes to raise scholarships for St. Stephen's students.

The Magazines

TWO ARTICLES in the *Fortnightly Review* for January deal with the political situation in England as it results from the fall of Mr. Asquith. Both authors, *Auditor Tantum* and *Politicus*, are perhaps wise in hiding their identity under a veil of anonymity: they both breathe a spirit of the frankest militarism and reaction, which few people could be proud to claim. "Since the beginning of civilization, democracy, the rule of the many, has been disastrous." With this opinion as the hypothesis of their argument, both writers prove, to their own complete satisfaction, that the

ideals of liberty and justice for which England's soldiers are giving their lives are of little worth, are only fit, indeed, at the present crisis to be relegated to the scrap-heap. As an exhibition of "Prussianism" these articles could not be surpassed. The *Economic Aspects of the War* provides an interesting survey, by Mr. John B. C. Kershaw, of the resources in food, men, and raw materials of both the Allies and the Central Powers. His conclusion is that, while there is increasing stringency in Central Europe, so long as the Allies can keep the command of the sea they have not the slightest cause for uneasiness. The important question of how far this command is threatened by the German submarines he does not discuss. "Y.", writing of Holland's Last Chance, urges Dutch intervention on the side of the Allies, and attributes "the attitude of the Dutch government, its consistent policy of doing nothing", to German influence at the Dutch court. "Thanks to her exceptional geographical position, Holland possesses an importance among the still neutral states, of which there are so few left, that cannot be claimed by any other. She can, if she will, play a decisive rôle. The whole character of the war would be changed by her intervention." The magazine contains a variety of other articles on subjects connected with the war, of which perhaps the most interesting are Bucharest when the War Came (by the Rt. Hon. W. F. Bailey and Jean V. Bates), and a story, Initiative, by Mr. Gilbert Frankau, of which it is safe to say it would never have been written had not "Soldiers Three" been written first. But more original and suggestive than all these is Miss Sellars' account of the drink legislation which has changed Finland from a drunken to a sober country. Temperance reformers there early learnt the important truth, that "it is sheer waste of time striving to induce the average man, who has a taste for strong drink, not to drink to excess, unless he has enough to eat—enough nourishing and appetizing food." So that the drink legislation of Finland has included a law stipulating that where drink is sold good, cheap food should be sold as well; schemes for cooking reform and cookery classes; and the establishment of *Nuorisoseuran*, or recreation houses, where the workman and his family can read, play games, hear lectures and concerts, and enjoy themselves generally. They feel quite differently now from the way they felt "in the days when they had nowhere to go, when the long, dull, dark winter evenings came, had nothing to do, knew nothing of any pleasure but brännvin drinking".

THE PLEA

Years gone, on a day sweet to mem'ry,
My child, who some slight wrong had done,
Came meekly, and knelt down before me,
A trembling, forlorn little one.
Two tear-bedimmed eyes gazed up at me,
A heart-broken sob came, and then—
"I'se sorry I did yat, dear papa;
Will oo jes' fordiv me aden?"

So earnest, so wistful the pleading,
That sweet tot I took on my knee,
And there, as her tears quickly vanished,
None ever more joyous than we.
She knew that her wrong was forgiven—
As e'er with that plea it has been—
"I'se sorry I did yat, dear papa;
Will oo jes' fordiv me aden?"

To-day, with mine own evil doing,
As cometh that mem'ry to me,
I go to the Father in secret,
I go with my child's simple plea.
Then know I her joy at forgiveness,
And ne'er have I pleaded in vain—
"I'm sorry I did it, dear Father,
Wilt Thou just forgive me again?"
—GEORGE WHITEFIELD D'VYS, in the *Christian Herald*.

SERVICE FOR THE AMERICAN CHURCH INSTITUTE FOR NEGROES

Held in St. Thomas' Church, New York—Lent Mission in Church of the Transfiguration

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

AN inspiring service was held in St. Thomas' Church, New York, on the evening of March 4th in behalf of the American Church Institute for Negroes. A blizzard was in progress and the minds of many were distressed by the seemingly shameful political "blockade" in Washington; nevertheless, the nave was well filled with men and women. Bishop Greer, founder and president of the institute, delivered a succinct and forcible statement of the significance of the institute, alike to the Church and the negro, with a strong plea for an immediate increase of income.

A group of young people from St. Augustine's School, Raleigh, N. C., sang some of the old-time plantation hymns under the direction of Professor Boyer, himself a negro and a valued member of the corps of teachers at St. Augustine's. The singing of the young people carried with it the pathetic appeal that good negro singing always seems to have.

The Rev. Robert W. Patton, D.D., delivered the address of the evening. He is the general representative of the institute, was

born and reared in the South, and is peculiarly fitted for leadership in this work. His text was a recent conversation with an old ex-slave, who had built a home and was receiving good wages but who felt keenly the burden of his ignorance. "If I only knew," he said, "a little of what you know! Ignorance, boss, is an awful load even for a nigger to tote." It was an intelligent and sympathetic plea for the colored race and gave a vision of the great opportunity now before the Church to help our dusky brethren to help themselves and in time to achieve that liberty wherewith Christ makes men free.

The rector of St. Thomas' closed the service with an admirable summing up of the situation.

A LENT MISSION

Beginning Sunday, March 18th, and ending Sunday, April 1st, there will be a Lent mission in the Church of the Transfiguration, Twenty-ninth street, near Fifth avenue. The Rev. James O. S. Huntington, Superior O.H.C., and the Rev. Shirley C. Hughson, O.H.C., will conduct the mission, the clergy of the parish assisting. The Rev. Dr. George Clarke Houghton, rector of the parish, has made ample preparations for the coming of the missionaries, and Father Huntington has sent a circular letter to neighboring clergymen, suggesting that parents be influenced to send their children to the daily service at 3:30.

BISHOP LAWRENCE VOICES SENTIMENT OF HIS STATE

Urges President to Use Constitutional Powers for National Defense— Clerical Association also Speaks

The Living Church News Bureau }
Boston, March 12, 1917 }

ON Sunday evening, March 4th, Bishop Lawrence issued the following statement to the newspapers of Boston:

"Now that Congress has failed the President and the country, and at the moment when the President is laying his right hand on the Bible and taking his oath of office, I venture to place on record what I believe are the feelings and convictions of the great body of the people of Massachusetts. The duties of my office have led me into every corner of the state; my ancestors have for generations served the commonwealth in peace and war; hence my claim to speak.

"Four years ago to-day a man whose personality was little known to the people became our President. Through the events in Mexico, through the tragedies of Belgium, Serbia, and Armenia, through the *Lusitania* and the bondage of a conquered people, through the conspiracies in and against this country, through the delicate diplomacy of a neutral nation we have followed him with self-restraint and alternations of distrust and confidence.

"Most of us have learned some things and have changed our point of view. We are not quite so sure as we have sometimes been as to just what he ought to have done in each crisis. We have learned that self-restraint and patience in the leader of a great, unamalgamated people of diverse races and interests are often justified. We have gradually turned our gaze from ideals of peace and international comity to hard and cruel facts. Some of us have begun to think that those

who ten years ago worked and argued for a big navy and a strong army were wise in their day. We have been compelled to revise many of our judgments in the light of facts. We have, however, the satisfaction of feeling that if we have erred it has been on the side of self-restraint and a longing to keep the peace and sustain ideals of international comity.

"On this fourth of March, 1917, our thoughts have become firmer, our convictions have crystalized. We look no longer backward, but forward. Our President has spoken strong words in behalf of humanity, of the rights of nations and of this nation; rights to life, to trade, to succor others; the right as a nation to be. To these he has pledged for us our lives and fortunes. We believe that he will stand to this pledge.

"We citizens of the commonwealth now demand that he stand to it; and we call upon him in this juncture to use to the full the powers with which the constitution invests him to protect the citizens of this country on sea and land, to prepare the nation to meet every emergency which may endanger its liberties, and to lead the people to defend at all costs the integrity of the nation.

"The people of this country are not wedded to ease and wealth. We are not lovers of safety, nor of peace at any price. We love peace and we do not want war. When, however, the country is in danger, when liberty, justice, and the rights of humanity are at stake, the lives and wealth of the citizens of the commonwealth are at the nation's service.

"WILLIAM LAWRENCE."

MASSACHUSETTS CLERICAL ASSOCIATION

On Monday, March 5th, the Massachusetts Clerical Association, composed of all the clergy of the diocese, had a special meeting, in honor of Bishop Suffragan Babcock for his successful administration of diocesan affairs during the past year, while Bishop Lawrence

has been in charge of the Church Pension Fund Campaign. The speakers in appreciation of Bishop Babcock's work were the Rev. Dr. van Allen, the Rev. Dr. Mann, and the Rev. Dr. D. D. Addison. A letter of appreciation from the Bishop was read, as he was unable to be present, owing to a slight cold. At this meeting the association voted with great enthusiasm to send a message to President Wilson in regard to the present emergency in national affairs. The vote was urged by Dean Rousmaniere, who, in presenting the proposal, voiced his earnest approval of Bishop Lawrence's statement to the press and urged the association to give its support. This was done through the following telegram to Mr. Wilson:

"To the President of the United States,

Washington, D. C.:

"The Massachusetts Clerical Association, composed of the clergy of the Episcopal Church in the diocese of Massachusetts, join with Bishop Lawrence in his statement published in the press of this date, and, as citizens of the commonwealth, respectfully call upon you in this juncture to use to the full the powers with which the Constitution invests you, to protect the citizens of this country on sea and land, to prepare the nation to meet every emergency which may endanger its liberties, and to lead the people to defend at all costs the integrity of the nation."

CONFERENCE OF COLLEGE CHURCHWOMEN

THE THIRD annual conference of New England College Churchwomen was held February 24th and 25th at Trinity Church, Boston. The conference was started to provide an opportunity for Churchwomen in the colleges of New England to meet and discuss the relation of Church students to their college. It has grown steadily, and this year showed increasing interest and enthusiasm. The visiting delegates came from the University of Vermont and from Holyoke, Wellesley, and Smith colleges, while others were present from schools in and near Boston, including Simmons, Jackson, Emerson College of Oratory, and the New England Conservatory of Music. At the Sunday afternoon session the conference considered Church organizations for college women and ways and methods of interesting students in the Church. Discussion brought out the fact that in only about five colleges for women in New England are there guilds or clubs for students interested in the Church, and that a great obstacle in holding the conference was the impossibility of securing a list of Church students. It was the opinion of many present that there should be a national organization for women students such as the Guild of St. Hilda, which now has four chapters in New England and several more in other parts of the country.

MISCELLANY

The small committee for preparedness, formed a month ago at the Cathedral, has received responses from 375 persons of the congregation in answer to cards sent out asking for workers in case of war. They are to work in close association with the Red Cross. Beginning March 12th, the representative of the Cathedral committee will keep an office hour every day in the Dean's room, to give information as to ways of being useful.

On March 11th, a service for students was held in the Cathedral, under the auspices of Simmons College, Boston University, Emerson College of Oratory, New England Conservatory of Music, the Mt. Ida School, and the Newton Hospital. The Dean gave the address.

On March 13th, the Boston local assembly of the Brotherhood of St. Andrew meets at Christ Church, Cambridge. Mr. F. R. Kneeland leads the conference on The Position of the College Chapter, and the Rev. H. K. Sherrill, curate of Trinity Church, gives the address at the devotional service.

In addition to the \$121,000 reported from Trinity Church for the Pension Fund, Bishop

Lawrence has received two gifts of \$10,000 each from two parishioners, bringing that parish's total offering for the fund to \$141,000—as Dr. Mann observes, “an inspiring total!”

On Monday, March 19th, there is to be a public meeting in the interests of the Church Home Society at the Copley Plaza Hotel, with the intention of making this excellent society better known to Churchmen throughout the diocese. This society, a statement of whose

purposes was published last week, has offices at 296 Boylston street, and its general secretary, Miss Katharine P. Hewins, is ready to present the work to interested people or parishes.

The special annual service for men, held at St. Ann's Church, Dorchester (Rev. A. George E. Jenner, rector), which has become a great gathering for Churchmen from many parishes, was held last month and was a great success. J. H. CABOT.

Auxiliary and the Serbian Relief Committee at the Church House last Thursday afternoon. The speaker said that more than one million Serbians have died since the war started and that unless something was done to relieve the suffering of the people the population of four million will soon be much further reduced. He said that 60,000 Serbian men are interned in Austria-Hungary and Germany, and that 134,000 are prisoners in Austria. “Serbians represent the true democratic spirit,” Dr. Grgich said. “Their patience has been fortified by the hope that Americans will come to their assistance.”

HOLY WEEK SERVICES AT TACONY

In the parish of the Church of the Holy Innocents, Tacony, special services will be held during Holy Week. On Monday the service will be held in the German Lutheran Church; Tuesday, Presbyterian Church; Wednesday, Baptist Church; Thursday, Methodist Church; and Friday, Holy Innocents' Church. The Rev. Dr. Edwards is doing much to develop the community life along spiritual lines, and is keeping these lines well within the limits of the Church.

RUSSIAN MUSIC

St. Mark's Church was crowded to the doors on the occasion of the rendering of the parts of the liturgy by the Russian Cathedral choir last Thursday. The choir, which sang unaccompanied, held the entire congregation entranced, and from beginning to end there was scarcely a word spoken in the church. At the close of the programme the choir sang the American and Russian national anthems.

BELGIAN RELIEF MEETINGS

On the 19th of the month meetings will be held in the Witherspoon Building to devise ways for the support of the Belgium sufferers. All the religious bodies in the city are interested in this movement and each will devote an hour to the study of the subject. The clergy of the Church will meet at 10:45 A. M.

MISCELLANY

Bishop Rhinelander has gone away for some weeks to recuperate after a long period of indisposition. He is much improved, but his physician advises against taking up his duties until he is stronger.

Mr. Ewing L. Miller, the treasurer of the diocese, has undergone an operation in the Samaritan Hospital, and is improving rapidly.

EPISCOPAL SUPERVISION FOR DANISH WEST INDIES

THE PRESIDING BISHOP has appointed the Rt. Rev. Dr. Colmore, Missionary Bishop of Porto Rico, to the episcopal charge of the islands heretofore known as the Danish West Indies.

DEATH OF GEORGE W. GUTHRIE

GEORGE W. GUTHRIE, United States Ambassador to Japan, who died suddenly on the night of March 8th in Tokyo, was a leading Churchman in the city and diocese of Pittsburgh. He was one of the group of Churchmen who led the campaign for reclaiming Pittsburgh from the hands of political grafters some twenty years ago, and was candidate for mayor on the platform of the Citizens' Municipal League in 1896. Though defeated in that campaign, he was elected mayor ten years later, and served for three years in that capacity. He was active in the National Municipal League and was a member of the committee that set forth the municipal programme in 1900. He was also connected in an official capacity with many institutions, and was president of the St. Margaret Memorial Hospital. Mr. Guthrie went to Japan as ambassador in 1913.

CORNERSTONE LAID FOR PENNSYLVANIA CHURCH

Part of Plan for Diocesan Growth—An Anniversary—Flag Raising—Clergy Pass Resolutions

The Living Church News Bureau }
Philadelphia, March 12, 1917 }

THE cornerstone of the Church of the Epiphany, Sherwood, was laid by Bishop Beecher, for Bishop Rhinelander, Tuesday afternoon, March 6th. This is one of the six churches which Bishop Rhinelander determined to erect in the diocese within six



BISHOP BEECHER LAYING THE CORNERSTONE Church of the Epiphany, Philadelphia

years. It will cost about \$100,000, and is designed in the Tudor Gothic style. A number of the clergy of the diocese were present, with the Dean of convocation, the Rev. S. Lord Gilbertson.

ANNIVERSARY SERVICE

The Rev. John A. Goodfellow preached his forty-fifth anniversary sermon as rector of the Church of the Good Shepherd, Kensington, March 4th. He began his work in Kensington on the first Sunday in March, 1872, in a hall at Frankford avenue and Adams street, with twenty-three members and \$300 for building purposes. Three months following, a lot was purchased at Cumberland and Collins street, on ground-rent, the principal being \$7,000. On it was erected a frame chapel which cost about \$4,000. The debt amounted in principal and interest to \$13,000 before it was liquidated, and then a beautiful stone church was erected. The chapel was moved to the rear of the lot at a cost of \$1,000, and it continued to be used as a parish house until four years ago, when it was demolished and a splendid parish house with nineteen rooms, including gymnasium, pool tables, shuffle boards, etc., was erected in its stead. Five years ago the adjoining property was purchased for \$5,000 for a parish house annex. Twenty years ago a fine rectory was purchased for \$5,000. The property of the

parish is now worth more than \$100,000 and is entirely free from debt. Mr. Goodfellow has baptized 2,400, presented for confirmation 1,200, solemnized 850 marriages, and held 1,800 burials. He has been for four years Dean of the convocation of North Philadelphia, and secretary of the Free and Open Church Association for more than thirty years. The parish in which Mr. Goodfellow has done this splendid work is in the midst of a mill district and among people of very limited means.

FLAG RAISING SERVICE

A service of flag raising was held at old St. Paul's Church, by the staff of the City Mission, on Tuesday afternoon, March 6th. The flag was presented by Mrs. William H. Jefferys, and was raised on a pole near the front door of the church. The programme included the singing of *America*, prayer by Dr. William H. Jefferys; an address by the Rev. H. Cresson McHenry, and singing of the *Star Spangled Banner*. Several of the churches and schools sent boys and girls to assist in the service. At the close souvenir post cards were presented to those present.

MEETING OF DIOCESAN CLERGY

The monthly luncheon of the clergy of the diocese was given in the Church Club rooms Monday, March 5th. Bishops Rhinelander, Beecher, Howden, and Garland were at the table. Bishop Rhinelander presided, and after acting on some resolutions introduced the speaker of the day, the Rev. H. E. W. Foscroke, D.D., who took for his subject *Elemental Religion in the Old Testament*. A set of resolutions was adopted and ordered sent to the President of the United States urging him to adopt measures for the protection of our ships at sea. This resolution was not unanimous, although adopted by a very large majority.

MERGING OF SCHOOLS

Announcement has been made of a merger between the Episcopal Academy and the Chestnut Hill Academy. Dr. Woodward, the secretary-treasurer of Chestnut Hill, in explaining the reasons for the merger said that it was “a desire to move into the country”. The combined schools will take over the property of the Chestnut Hill Academy, in which they will locate.

CHURCH ADVERTISING ASSOCIATION

A second meeting of the Church Advertising Association was held on Tuesday evening, March 6th. The Rev. Christian F. Reisner, D.D., a Methodist minister of New York City, who has been eminently successful in Church advertising, was the speaker. Officers were elected and a board of directors representing each Christian body in the city was appointed. For the Church, the rector of the Church of the Holy Comforter, West Philadelphia, was selected.

LECTURE ON SERBIA

A forceful presentation of the Serbian Tragedy and Serbian Hope was made by Dr. Svetosar Grgich under the auspices of the Educational Department of the Woman's

ACTIVE CAMPAIGN OF THE DRY CHICAGO FEDERATION

For Prohibition under Local Option Law — Good Work Done by the Travellers' Aid Society

The Living Church News Bureau
Chicago, March 12, 1917

SHALL Chicago be made dry? The members of the Dry Chicago Federation, which consists for the most part of Protestant organizations in the city, think so, and are conducting a campaign to close the Chicago saloons under the local option law in 1918. The general plan of this campaign to make Chicago, the second largest city in the country, dry, is ambitious, and will commend itself to all friends of temperance and foes of the saloons, of which there are between seven and eight thousand in Chicago. Even the critical ones do not treat the programme lightly, and the liquor people themselves are fighting with a bitterness that is found in a dying cause. The Federation's plan is as follows:

1. February, March, April: Financial campaign to raise necessary funds. During this time a general publicity campaign will also be carried on, culminating in a week of meetings with Capt. Richmond P. Hobson, in various parts of the city.

2. March, April, May: Organization in wards and precincts, securing workers to present the petition and circulate literature—obtaining volunteers for speaking in churches, halls, streets, shops—musicians, singers, etc.

3. June, July, August, September: An intensive educational campaign with free Chautauquas in 160 centers—street meetings, shop meetings, anti-alcohol exhibits, and public demonstrations of various kinds, reaching every part of the city and all classes and nationalities.

4. Ten days in the latter part of September or the first of October, for circulating the petition, in order to obtain twenty-five per cent. of the number voting at the spring election in 1917.

5. October, 1917, to April, 1918: Strengthening the organizations in various wards, a campaign of education against the saloon as an institution, the circularization of the entire city with arguments, getting acquainted with the attitude of all voters, and in general carrying on a great campaign along scientific lines for a successful vote in April, 1918.

The board of directors has appointed Sunday, March 18th, as Dry Chicago Day.

On the subject of prohibition in Chicago it is very interesting to read a statement made on March 8th by Health Commissioner John Dill Robertson, who said that the city's purification of its milk supply and the closing of saloons on Sunday are two of the principal reasons why the fight against the great white-plague has been so successful. In 1916, 3,736 persons died of tuberculosis "as against 4,169 in the preceding year, and Dr. Robertson thinks that the decrease this year will be even greater. The closing of the saloons on Sunday gives men time to rest from their labors and prevents them from spending their time feeding tuberculosis with alcohol.

WORK OF THE TRAVELLERS' AID SOCIETY

Many of our people, including some of our clergy, are actively interested in the Travellers' Aid Society, a non-sectarian organization for the protection of travellers, particularly of those who, by reason of their inexperience, ignorance, illness, or other disability, are in need of advice or assistance. The society has its offices at 1319 West Adams street, and has its agents at all the large railway stations. How important and how helpful

the work of these agents is may be seen from the report of the year's work, recently published by the society. During the year 1916, there were assisted by the society 6,344 women, 2,278 girls, 1,337 children, 286 mothers with babies, and 907 men and boys, a total of 11,152 persons.

The nature of the work will be better understood from a list of the kinds of aid given. There were 870 persons cared for at the Home; 278 taken to hotels, lodging houses, or girls' homes; 337 taken to other railroad stations; 650 taken to rest rooms; 641 taken to friends and relatives; 219 taken to other social agencies; 2,440 placed on cars, taxis, busses, or trains; 327 met on notification of societies and friends; 896 for whom friends were located in city, etc.; 71 sent or taken to hospitals; 479 directed to stores, offices, etc.; 4,826 given advice, information, or direction; 813 assisted with their baggage; 155 given financial help; 694 placed in care of matron, or railroad officials; 246 placed in care of conductor on train; 135 returned to station; 51 procured employment; 310 for whom telegrams were sent; 52 given cards to the Travellers' Aid Society in other cities.

Besides these cases there were special cases as follows: 2,578 persons were assisted in going from one station to another; 731, not met by friends as expected, were met by the society's agents; 497 ill, lame, blind, nervous, or insane persons were cared for; 41 run-aways were taken; 61 who had lost their money or their tickets were given help; 144 were helped who had missed their train or whose train was late; and 132 were aided in getting right addresses.

The Rev. N. O. Hutton, rector of St. Chrysostom's, is a member of the board of directors. H. B. GWYN.

BURNING OF THE CHURCH AT NORWICH, VT.

IN TELLING of the unfortunate destruction of St. Barnabas' Church, Norwich, Vt., by fire on the morning of Shrove Tuesday, THE LIVING CHURCH said that the church "had been closed for some years except for occasional services" until last autumn. It may be worth while, a correspondent writes, to correct this erroneous statement, for the little church has had an interesting history.

It was built primarily to serve as a chapel for Norwich University, when that institution was situated at Norwich, on the Vermont side of the Connecticut river; but it had only just been finished when, in 1866, the college buildings were burnt down. The church was spared; but the university was removed to Northfield (Vermont, not Massachusetts), where it now flourishes with nearly three hundred students. The church was then disused for many years, until May, 1897, when it was formally reopened and rededicated by Bishop Hall. Since that time services have been held regularly (with the Bishop's yearly visitation), largely through the kind ministrations of the Rev. Dr. George P. Huntington and the Rev. Dr. Lucius Waterman, successive rectors of St. Thomas', Hanover, aided by Dartmouth students as lay readers under their direction. The little church has received many gifts of adornment, chiefly through the devotion of two maiden ladies living in the village, and through a bequest, in 1910, of \$20,000 for endowment from the Rev. Edmund F. Slater, a Dartmouth graduate, for many years the registrar of the diocese of Massachusetts. It has for some time been the purpose of the diocesan authorities to make Norwich, aided by this endowment, the headquarters for missionary work in the neighboring district, practically

between White River Junction and Wells River along the Connecticut. The carrying out of this project was made practicable last autumn by the gift of a rectory, and a resident priest was appointed.

It may be added that in a certain sense Norwich may be regarded as the mother church of St. Thomas', Hanover, across the river; for Dr. Bourns of Norwich University held services at Hanover, which led to the organization of St. Thomas' parish; thus in a way repaying the debt of Norwich to Hanover, for Professor Hale of Dartmouth had organized the first parish at Norwich in 1833, long before the services of the Church were established in Hanover.

SYNOD OF NEW ENGLAND

THE THIRD synod of the Province of New England has been appointed to meet at Boston on Tuesday, October 23rd.

THE MEMORIAL CHALICE AT ST. AGNES' CHAPEL

INFORMATION was recently printed in regard to a very rich chalice that has lately been presented to St. Agnes' Chapel, Trinity parish, New York. The information should have been given that this was manufactured by the Gorham Company and was a remarkably fine specimen of their excellent handiwork.

SPLENDID GIFT FOR OSHKOSH, WIS.

ANNOUNCEMENT was made this week of a gift to Trinity Church, Oshkosh, Wis. (Rev. Edwin W. Todd, rector), of a parish house, to cost \$35,000, to be erected in the immediate future. The novel and interesting feature of the gift is that it is anonymous. The building will be two stories in height, and 100 by 60 feet in ground area. The first floor will be devoted to a number of small rooms which are connected and which will be usable for religious education and for guild meetings. A large basement will provide amusement facilities for the clubs and organizations of the parish. The second floor will consist of a large auditorium with stage and kitchens attached, seating three hundred people. The building will be of stone and brick, of architecture similar to that of the church. The lot on which the building will be built during the coming summer has been owned by the parish for some time.

APPOINTMENTS AT BERKELEY DIVINITY SCHOOL

THE DEATH of Dean Samuel Hart, following closely upon that of Professor Vanderbogat, has necessarily crippled the faculty at Berkeley very seriously. It has been necessary, therefore, to make appointments much more promptly than can generally be made. The Rev. Lucius Waterman, D.D., rector of St. Thomas' Church, Hanover, N. H., has accepted an appointment to finish out the course in Liturgies for the remainder of the academic year, for which purpose he will spend two days a week in residence at Berkeley. Dr. Waterman is a graduate of Trinity College, class of 1871, and of Berkeley Divinity School, class of 1876.

For work in Hebrew and Old Testament Literature, which was Professor Vanderbogat's department, temporary appointment has been made of Dr. Duncan B. Macdonald of the Hartford Theological Seminary. Dr. Macdonald is considered one of the great world authorities in his special line of work, and his presence at the Hartford Seminary has attracted graduate students from European universities. A Scotchman by birth, he is a degree man of the University of Glasgow and of the University of Berlin, and received his degree of D.D. from Trinity College, Hart-

ford. He has been lecturer at the Cambridge Theological School, among other places, and is author of a number of learned studies in phases of Islamic literature and law.

An arrangement has also been made with the Rev. George N. Holcomb, rector of St. Stephen's, East Haddam, Conn., to give a course on The Church and Country Life and another on American Church History. Mr. Holcomb was at one time a professor at the Massachusetts Agricultural College, and has also taken a post graduate course in American History at Harvard, so that he is well qualified to give instruction in both these subjects.

CONSECRATION OF NEW HAVEN CHURCH

THE NEW building of St. Andrew's Church, New Haven, Conn. (Rev. W. E. Morgan, Ph.D., rector), was consecrated by Bishop Chauncey B. Brewster on Thursday, February 22nd. Congratulatory addresses were made by Bishop Brewster and by the Rev. Charles O. Scoville.

The consecration was made possible partly through gifts of members of the congregation, although large contributions came from other New Haven people and from New York. Different contracts involved in the construction were paid to the amount of \$28,000. A mortgage of \$1,500 has recently been placed on the rectory, but it is more than balanced by a gift of \$2,000 which has come to the parish as an endowment and is now at interest at a higher rate than is paid on the rectory mortgage.

The cornerstone of St. Andrew's was laid in the late part of 1913 and the church was completed in the spring of 1914, being used for the first time for the Easter services. The whole property is well worth from \$35,000 to \$40,000.

A FIELD SECRETARY FOR MISSIONS

THE REV. HORACE WOOD STOWELL has accepted the office of Field Secretary for Missions in the Province of Washington. He will serve as assistant to the provincial secretary, the Rev. William Cleveland Hicks, and will assist him in conducting parochial and group missions on missions; special work among men and boys; parish and Sunday school missionary addresses and conferences; the organization of mission study classes for men, and of parochial missionary committees. The salary of this new field secretary is provided by a generous member of the province. Those desiring his services should address the Provincial Secretary at the new provincial office, 1311 G street N. W., Washington, D. C.

CONSECRATION OF GRACE CATHEDRAL, TOPEKA

THE CONSECRATION of Grace Cathedral, Topeka, Kansas, on Sunday, March 4th, marked the culmination of the labor of over a quarter of a century. Particularly is it the realization of the dream of the late Bishop Millsbaugh who died just a few weeks before the building was completed and whose body lies under the cathedral altar.

The architecture is Gothic and the material of the fabric, according to the wish of the late Bishop, is native limestone from the quarries near Arkansas City, which ages beautifully, hardening rather than deteriorating with the process of time.

The completed church represents an expenditure of \$155,000. Of this amount \$43,000 was obtained by the sale of property bequeathed twenty-five years ago by Mr. and Mrs. Frye W. Giles, among the first members of the church. Dean Kaye raised \$53,000 and in December, 1909, work was begun. The \$93,000 nearly sufficed for the mere construction of the building, but the finishing and the furnishing had to wait for five years. Then

Why Some Foods Explode in the Stomach

By WILLIAM ELDRIDGE

"THE combinations of food that most people eat three times a day inflict nothing less than a crime against their health and are the direct cause of 90 per cent. of all sickness."

This is the rather startling statement of Eugene Christian, the famous New York Food Scientist whose wonderful system of corrective eating is receiving so much eager attention throughout the Nation at the present time.

According to Eugene Christian we eat without any thought of the relation which one food has to another when eaten at the same time. The result is that often we combine two foods each of great value in itself, but which when combined in the stomach literally explode, liberating toxins which are absorbed by the blood and form the root of nearly all sickness, the first indications of which are acidity, fermentation, gas, constipation, and many other sympathetic ills leading to most serious consequences.

All of this, states Eugene Christian, can be avoided if we would only pay a little attention to the selection of our daily menu instead of eating without any regard for the consequences.

This does not mean that it is necessary to eat foods we don't like; instead Christian prescribes meals which are twice as delicious as those to which we are accustomed.

Not long ago I was fortunate enough to be present when Eugene Christian was relating some of his experiences with corrective eating to a group of men interested in dietetics, and I was literally amazed at what he accomplished with food alone and without drugs or medicines of any kind.

One case which sticks in my mind was that of a mother and daughter who went to him for treatment. The mother was forty pounds overweight and her physician diagnosed her case as Bright's Disease. She had a sluggish liver, low blood pressure and lacked vitality. The daughter had an extreme case of stomach acidity and intestinal fermentation, was extremely nervous, had chronic constipation, and was 30 pounds underweight.

Christian prescribed the proper food combinations for each. Within a few weeks all symptoms had disappeared, and within three months the mother had lost 33 pounds and the daughter had gained 26 pounds, and both were in perfect health—normal in every particular.

Another case which interested me greatly was that of a young man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it he was not 50 per cent. efficient either mentally or physically. Yet in a few days, by following Dr. Christian's suggestions as to food, his constipation had completely gone, although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disap-

peared—his weight having increased 6 pounds. In addition to this he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste, and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After six months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting and they applied to as many different ailments.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons.

Reasons are given for every recommendation based upon actual results secured in the author's many years of practice, although technical terms have been avoided. Every point is explained so clearly that there can be no possible misunderstanding.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Dept. 663, 450 Fourth Ave., New York City. It is not necessary to inclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society and will be honored at once

CORRECTIVE EATING SOCIETY, Dept. 663, 450 Fourth Ave., New York City

You may send me, prepaid, a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you \$3.

Name Address

City State

in 1915 the work was again taken up. The efforts of Dean Kaye and his congregation were redoubled and \$55,000 additional was raised.

There are many beautiful memorials in the building. The wainscoting in the chancel of carved oak, done by a pupil of Anton Lang of Oberammergau, was given by the trustees of Bethany College, Christ Hospital, and the Cathedral in memory of Bishop Millsbaugh. The organ is the gift of the woman's guild. The altar is a memorial to three former bishops of Kansas. Among the treasures are a rose window made from glass formerly intended for use in Westminster Abbey and a stone from the ruins of a church on Lindesfarne Island, which is embedded in the altar.

At the 11 o'clock service on Sunday morning Bishop Wise read the service of consecration. Bishop Partridge preached the sermon. Other clergy assisting were the Rev. R. K. Pooley, the Rev. E. A. Edwards, the Rev. A. E. Hawke, the Rev. C. Spencer-Mounsey, the Rev. Francis Anthony, and the Rev. H. E. Toothaker, M.D.

ONE DAY'S INCOME FUND

THE FIRST ten days of March brought the total of gifts for the One Day's Income Plan up to \$18,000. This is a considerably better record than that of a year ago.

The Indians can always be depended upon to help spread the gospel message which has come to them: "I receive a letter for Thomas Hard Heart But Thomas was dead, yet I want give \$1 for as His memoria gift, also \$1 for myself for the One day's Income Plan. I am always be glad Gift to God. But naver Gift much, because I naver have much myself. Though God knows of me. Therefore Even small I know God will Blessing my little offering."

DEATH OF REV. G. H. MUELLER

THE REV. GEORGE H. MUELLER, rector of Grace Church, Chanute, Kans., died in the church at Iola, in the same state, on March 2nd, of heart failure, at the age of sixty. He had recently observed the thirty-fifth anniversary of his ordination.

Mr. Mueller spent the greater part of his ministry in Minnesota, where he was ordered priest and deacon in 1881 by Bishop Whipple after his graduation from the Seabury Divinity School. Among parishes which he served may be mentioned All Saints, Northfield, St. John's, Moorhead, St. Peter's, St. Paul, and Christ Church, Albert Lea. He was one of the examining chaplains of the diocese, and also acted as president of the Standing Committee after 1910; and was Dean of the Fairbault convocation. Since leaving Minnesota he had held charges in Hamilton, Ohio, and at Chanute.

Funeral services were conducted by Bishop Wise. Mr. Mueller is survived by his widow, two brothers, and a sister.

LENTEN NOON-DAY SERVICES

NOON SERVICES at the down-town centers of our larger cities continue with growing enthusiasm, although our New York correspondent has noted that the presence of distinguished preachers at these services has caused a decided falling away of attendance at parish services in the outskirts. As other religious organizations have taken up with this Lenten observance, a similar decrease has taken place in attendance at their weekly prayer and class meetings.

During the second week in Chicago, the Rev. Henry S. Foster gave a series of searching, outspoken addresses on the great truths of the faith. During the same week the Bishop of Fredericton was in St. Louis, addressing large congregations at the Columbia

Theatre, and conducting a mission at St. Peter's Church.

Services are held in a store in Kansas City five noons of the week. Special speakers secured for Wednesdays include Bishops Partridge, Wise, Fawcett, F. F. Johnson, Dean Kaye, and the Rev. Edmund Duckworth. These same speakers also address the united congregations at Trinity Church in the evenings.

In Baltimore, Bishop DuMoulin, speaking at the Church of the Messiah, produced a profound impression by his series of addresses on the Re-birth of the Nations in the world's present crisis. At old St. Paul's, Bishop Fiske, speaking on similar topics, faced daily large congregations.

In Nashville and Memphis, Tenn., services are being held with satisfactory attendance. At Calvary Church, Memphis, the local clergy are the preachers, while the speakers at the Vendome Theatre, Nashville, include the Bishops of Georgia and Tennessee and the Rev. Father Harrison, O.H.C., other speakers being the Rev. Raimunde De Ovies, the Rev. John J. Gravatt, and the Rev. John D. Wing.

Services are being held in Syracuse at St. Paul's Church, the speakers being the Rev. Messrs. C. E. Rasay and F. S. Smithers, the Rev. Drs. R. H. Gesner and C. A. Jessup, the Rev. Messrs. Samuel Tyler, W. A. R. Goodwin, and E. J. Van Etten, and Bishop Fiske.

CHURCH PENSION FUND

THE BISHOP OF CONNECTICUT has appointed as a committee to take charge of payments to the Pension Fund after March 1st, Messrs. W. W. Skiddy, Charles F.

TWENTY-FIVE CENTS A DAY

Easy to Live and Flourish on That Amount If You Understand the Nutritive Value of Foods

The high cost of all kinds of food products is not without its benefits. It has stimulated wider interest in food subjects, particularly the "fuel value" of foods. Hundreds of persons who never knew "calories" from "proteids" can now discuss intelligently the caloric value of foods and for the first time in their lives are able to tell what a well-balanced ration ought to contain.

As a result of many experiments with diet squads it is learned that the so-called cheap foods are generally the most nutritious and that one may easily get along without the more expensive foods.

It has been found that a person may easily live on twenty-five cents a day and keep at top-notch physical and mental energy. This sort of a ration of course excludes meat and eggs and naturally consists of whole wheat foods, milk and fruit—which are, after all, man's best foods. Two shredded wheat biscuits with hot milk, for instance, make a complete, nourishing meal at a cost of only four or five cents. This makes a total of not over fifteen cents for the three meals of the day. Now, we may give variety and add to the fuel value of the meals by serving a few strips of bacon, stewed prunes or sliced bananas or baked apples and still keep within twenty-five cents for the three meals.

Milk is a complete food; so is whole wheat. In making shredded wheat biscuit the whole wheat grains are prepared in digestible form. Add to shredded wheat and milk some fruit to supply the laxative elements and you have a combination that means muscular strength, mental vim, clean, active bowels, and good health at a very low cost. This diet of whole wheat, milk, and fruits does not overtax the digestion, nor does it impose any heavy burden upon the liver and kidneys as do meats, eggs, and the high-proteid foods.

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Mysticism appears to be emerging from the morass of apathy which characterized the eighteenth and the greater part of the nineteenth century. It seems as if mankind, in the turmoil of strife, was eager to follow that torch of the Inner Light handed down from age to age, bringing the world nearer to a spiritual vitalization hitherto unimagined.

"Calm soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and cannot mar!"
—Matthew Arnold.

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AT THE LAST diocesan council of Western New York, it was voted that the entire diocese should raise at least \$100,000 for the Pension Fund. Up to the present time the amount subscribed is somewhat over \$200,000.

MEMORIALS AND GIFTS

A MEMORIAL to the Rev. David Chesser Pattee, just placed in Trinity Church, Cedar Rapids, Nebr., consists of a handsome chalice and paten and is the gift of parishioners and friends.

AN EMBROIDERED linen corporal and chalice veil were consecrated by the rector of Trinity Church, Waterbury, Conn., on the Second Sunday in Lent. They were the gift of a woman member of the parish.

ST. ANN'S CHURCH, Amsterdam, N. Y., has been presented with a large, specially-constructed cabinet, in which are to be kept the altar cloths, hangings, and other appurtenances. It is the gift of Mrs. William B. Charles and is the work of J. D. Friderici.

THE FAMILY of the late General Edward E. Bradley have given an electric cross to St. Paul's Church, New Haven, Conn., as a memorial to the late warden and vestryman. The cross, lighted for the first time in connection with the second of the united Lenten services, was visible for a long distance around. New entrance lights were also in use for the first time on this occasion.

AT CHORAL vespers in the Church of the Annunciation, Oradell, N. J., on Sunday, March 4th, a large silk flag was placed in the chancel and solemnly blessed. A smaller flag followed the cross both in the processional and recessional. Before the benediction Captain W. O. Richardson, who has just returned from Mexico and is the lay reader of the parish, delivered an address on The Flag.

AT THE Church of the Good Shepherd, Ruxton, Md. (Rev. W. O. Smith, Jr., rector), a beautiful jeweled memorial window was dedicated recently. It is the gift of Mr. Stuart Olivier, in memory of Mr. Rufus Gibbs, who was a vestryman of Christ Church, Baltimore, and one of the most prominent laymen of the diocese. The window is in three large panels, representing Faith, Hope, and Charity, and is from the Tiffany Studios, New York.

IN MEMORY of her son, William Morris Hunt Slater, the memorial organ at the Church of the Reconciliation, Webster, Mass., has been enlarged and rebuilt by Mrs. Horatio Nelson Slater, daughter of the late William Morris Hunt, artist. This son died last year, causing profound grief to many. The work was by the George Reed Organ Company, which used nearly four hundred of the original pipes, after revoicing them, and added hundreds of new ones. The installation includes electro-pneumatic action. The donor was confirmed recently by Bishop Davies.

THE CHURCH OF THE EPIPHANY, Rochester, N. Y., closed last August for repairs, was reopened on Sunday last for regular services, which have been held in the parish house during the interim. About \$30,000 has been expended on the church. The nave has been lengthened about one-third, the chancel entirely rebuilt and made eight feet longer, the church has been entirely redecorated, and new pews, chancel furniture, carpet, hassocks, hardwood floors, electric lights, and the vapor vacuum system of heating have all been added as modern improvements. The organ has also been overhauled. A commodious study has been provided for the rector. One of the most marked improvements is that of a handsome oak rood screen, reredos, and panels. These panels are designed, as

a whole, to be a mothers' memorial, each panel bearing the name of some mother whose memory her children thus wish to cherish. A processional cross and an American silk flag are among some of the other memorials.

THE ALTERATIONS upon the interior of St. Paul's Church, Vergennes, Vt. (Rev. James Elmer McKee, rector), in progress for several weeks, are now completed and the church was reopened on the Second Sunday in Lent. The will of the late Henrietta Sophia Lewis made St. Paul's parish the residuary legatee, the money received to be expended on the interior of the church. The work has been carried on under the direction of Messrs. J. and R. Lamb, of New York City, its most important feature being a simple but beautiful oak rood screen, with a seven-foot cross and the figure of our Lord carved in relief. An oak reredos, with a carved canopy projecting over the altar, matches the screen in design. The old "singers' gallery", at the west end of the church, unused for many years, has been taken down, a new ceiling has been added, and all the woodwork is brought into harmony with the newer work. The walls have also been redecorated. Bishop Hall, present at the reopening, celebrated Holy Communion, blessed the new work, and also administered Holy Baptism.

CONNECTICUT

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

Diocesan Notes—Italian Congregation Received

THE OLD parish of St. Peter's, Hebron, organized in 1735, and said to be the sixth oldest parish in the diocese, possesses a church edifice built in 1826, which is in an excellent state of preservation and contains many valuable memorials.

A NEW stereopticon, equipped with a thousand candle power light, has been installed in the parish house of the Forbes Memorial Chapel of the Epiphany, New Haven, and gives most excellent results.

THE DIOCESAN Board of Religious Education and the diocesan Social Service Commission are sending out a joint appeal in the hope that Connecticut may raise this year its full apportionment.

THE BISHOP has recently received into the Church twenty-three adult members of an Italian Baptist congregation in Bridgeport. Twenty of the number were men, including the minister of the congregation.

THE PREACHERS at the New Haven united Lenten services in St. Paul's Church are the Rev. Howard C. Robbins, Bishops Lines and Perry, the Rev. F. H. Sill, O.H.C., the Rev. H. E. W. Fosbrooke, D.D., and the Rev. Frank F. German, D.D.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Church Charity Foundation—Social Service Commission—Woman's Auxiliary

THE COMMITTEE on the building fund of the Church Charity Foundation reports,

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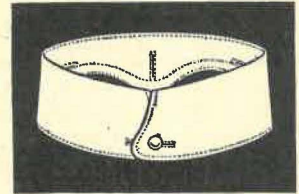
Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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We also carry the regular style Roman collars and also the Anglican (or single band) styles in both.

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through its secretary, that the different churches of the diocese have given to date in cash and pledges the sum of \$52,165, the largest contribution coming from Grace Church, Brooklyn Heights. The new buildings will cost about \$500,000.

CHRIST CHURCH, Clinton street, Brooklyn, has resumed services in the church, which was recently restored to its original plan and richly decorated in memory of Mr. and Mrs. Alexander Orr at an expense of \$250,000. The Tiffany Company executed the work.

THE SOCIAL SERVICE COMMISSION has under consideration a plan for holding public meetings next year, at which representative speakers will give their views as to how and what the Church should do to meet the problems of the day. It has been suggested that representatives from labor, socialism, community organizations, etc., be asked to address the meetings.

THE ARCHDEACON OF BROOKLYN has offered the hospitality of St. Peter's Church to the congregation of the Baptist temple, which was recently destroyed by fire.

ON THE Second Sunday in Lent, at the Church of the Messiah, Brooklyn (Rev. St. Clair Hester, D.D., rector), there was a special service in the interest of the Church Institute for Negroes. Singers from the two great Church schools, St. Augustine's, Raleigh, N. C., and St. Paul's, Lawrenceville, Va., sang the best of the old plantation hymns, and the Rev. Robert W. Patton, D.D., explained the work.

THE WOMAN'S AUXILIARY of the diocese held its regular monthly meeting Thursday, March 8th, in the chapel of St. Ann's Church, Brooklyn. The Bishop of Alaska told of the accomplishment of changes they have been pleading for in his district, and of development going on rapidly. The Church is making such good citizens that when news reached Nenana, of diplomatic relations being broken, a company was at once formed. The vote for prohibition in Alaska last year was carried three times over. When the Bishop asked for interest in the Church Pension Fund the first offering sent in, which was not much, but then all came from the natives, who, while very poor, are very willing. He also told of the work at Nenana, which in about one year changed from an Indian village to a live place, where they have a baseball team.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Pilgrimage of Prayer—Use of the Flag

THE PILGRIMAGE OF PRAYER reached the diocese of Maryland the first week in Lent. Besides the services in the parish churches, there was diocesan observance by various organizations of the Church, chiefly at Christ Church, Baltimore. On Monday there was early Communion, celebrated by the Bishop, followed by a second celebration and a quiet day for all Churchwomen, conducted by Canon McComb. Tuesday was Junior Auxiliary and Sunday school day, the exercises being conducted by the Rev. Romily F. Humphries. Wednesday was Girls' Friendly day, with morning service for workers and associates and a night meeting for all members, addressed by Canon McComb. Thursday was given up to the Daughters of the King. Friday there was an enthusiastic meeting of the Bishop's Guild, addressed by the Rev. Benjamin B. Lovett. Saturday afternoon a cathedral service was held at old St. Paul's Church under the auspices of the Cathedral League. The sermon, by the Rev. Dr. Selden P. Delany, impressed deeply the related duties of religion and patriotism.

THE NATIONAL FLAG was used for the first time at St. Paul's, the mother church of Maryland, in the great service of the Pilgrim-

age of Prayer. At the parish festival of St. David's, Roland Park, a beautiful silken banner was presented by Mr. Charles O. Scull and used for the first time. During the mid-day services at the Church of the Messiah the flag is draped about the pulpit. In a number of churches it is carried in procession and draped in the chancel during the services. A silken flag, presented to St. Michael and All Angels' Church, by Mr. and Mrs. C. W. Beers, was blessed by Bishop Fiske.

MILWAUKEE

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

Successful Mission at Eau Claire

A **REMARKABLY SUCCESSFUL** mission was held throughout last week from Sunday to Sunday at Christ Church, Eau Claire (Rev. P. H. Linley, rector), being conducted entirely by Bishop Webb, with the assistance of the rector. The Bishop preached three times a day, once for women, once for children, and at a general meeting in the evening, and the attendance was remarkably large and enthusiastic at each of these. The preliminary work had been well done for some weeks previously by the rector and the city appeared to be well prepared for the event. It was felt that great good was accomplished. One of the Sisters from the Cathedral in Milwaukee assisted in informal conferences with women.

NEWARK

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

Diocesan Convention—St. Barnabas', Newark—Parish Debt Paid

BISHOP LINES has designated Trinity Church, Newark, N. J., as the place of meeting of the forty-third annual convention of the diocese, on Tuesday and Wednesday, May 22nd and 23rd.

BY THE purchase of a piece of property, St. Barnabas' Church, Newark, now owns the whole of the triangular piece of ground upon which the church, the parish house, and the rectory stand. Under the leadership of the Rev. Henry V. B. Darlington, the rector, the people are already beginning to talk of a new church.

ST. MARK'S CHURCH, Paterson, has recently through an every-member canvass added about \$400 annually to its pledges for current expenses. Within the past winter the final \$800 of a large floating debt has been raised and paid by the women of the parish.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Beth Qoph

BETH QOPH Fraternity held its annual initiation on Friday, February 16th, in the parish house of Christ Church, Seattle. This was followed by a dinner at the chapter house and the ceremonies closed with a corporate Communion at Christ Church on Sunday, February 18th.

OREGON

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

Social Service League—Church Hospital Planned

THE ANNUAL meeting of the Social Service League of the Church in Portland was held on the evening of Monday, February 26th. An address by the Rev. Thomas Jenkins advocated the administration of relief work by the Church in the city as a whole, through the Social Service League, instead of by the separate parishes.

BISHOP SUMNER addressed a meeting in Marshfield on February 22nd, in the interest of a new Church hospital for that city. As a

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direct result, a committee of five was appointed to canvass the situation.

ON SATURDAY, February 24th, Bishop Sumner dedicated the beautiful St. Helen's Hall chapel recently completed in Portland. The chancel furnishings were given by Mr. and Mrs. W. J. Burns of Portland as a memorial for their daughter Virginia, at one time a pupil of St. Helen's. Miss Catherine Percival of Portland gave the furnishings for the nave, and lamps were presented as the memorial gifts of two persons.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Missionary Drawing Room—New Rectory

ANOTHER MISSIONARY "Drawing Room" was held at the residence of the Bishop of Pittsburgh, on Saturday evening, March 3rd. The speaker was the Rt. Rev. T. P. Thurston, D.D. The last of the series of such meetings will take place at the residence of a member of Trinity Church, which will take in the congregations at Trinity Church, those on the North Side, and the suburbs adjoining that section of the city. The address will be made by the Bishop of New Mexico.

A NEW RECTORY has been acquired by St. Stephen's Church, McKeesport. A fine brick house with all modern conveniences was found in the best residential section of the city, and after thorough renovation the rector will move in on May 1st.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Death of Miss Nancy M. Hitchcock—Boy Scout Work

THE ALUMNAE and early friends of St. Mary's School, Knoxville, have been deeply affected by the news of the death in California, on February 28th, of Miss Nancy Meneely Hitchcock, for twenty-five years vice-principal of the school during the early days of Dr. Leffingwell's rectorship. She was a woman of great ability, having, among other accomplishments, written considerable poetry of merit. Contributions from her pen formerly appeared in the columns of THE LIVING CHURCH over the pen name of "Y. Y. K." The fine stone cloisters at St. Mary's, erected by Dr. Leffingwell, are a memorial to Miss Hitchcock's long and faithful services to the school. Memorial services were held in St. Mary's Chapel on March 2nd, coincidentally with the hour of the funeral services in South Pasadena, Cal.

THE REV. F. C. STEVENS has a brigade of thirty boy scouts in connection with his work as priest in charge of St. Luke's Church, Wyoming. Recently he took a patrol of the boys three miles out in the country, where they spent the day cutting wood donated by a parishioner, which was later hauled to the home of a sick and needy elderly woman in the parish.

RHODE ISLAND

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

Men's Conference Class—Diocesan Altar Guild

A MEN'S conference class, formed in Christ Church, Lonsdale (Rev. Albert M. Hilliker, rector), in connection with the Sunday school, is growing steadily in numbers and interest. The class meets in the parish house at the Sunday school hour, to hold conferences on topics of general interest.

ON WEDNESDAY, February 28th, representatives of the altar societies of the diocese and other women who do altar work met Bishop Perry at the McVickar House in Providence for a Lenten conference. So many came that the meeting had to adjourn to St. John's parish house near by. It was decided to form a diocesan association, and of-

ficers were elected. The president is Deaconess Gillespy, and the secretary-treasurer, Miss Potter of St. Martin's Church, Providence. Another meeting will be held on March 28th, at Grace Church, Providence, when the altar linen of Grace Church will be shown and Deaconess Gillespy will make an address.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.

Institution of Dean Woodruff

MARCH 4th witnessed the installation as Dean at Calvary Cathedral, Sioux Falls, of the Rev. Edwin B. Woodruff, late of St. Clement's Church, St. Paul, Minn. Notwithstanding the fact that the South Dakota boys of Company B were to arrive that morning from the Mexican border and did actually arrive twenty minutes before the service began, there was an excellent congregation. The Rev. E. F. Siegfriedt, who for four months has been acting as *locum tenens*, read Morning Prayer, after which the office of institution, adapted for the occasion, was said by the Bishop. The newly installed Dean made a brief address and administered the Holy Communion to his new flock. In the evening, the Bishop read the office and the Dean preached his first sermon.

WASHINGTON

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

Largest Confirmation Class

AT CHRIST CHURCH, Washington parish, Washington, the mother church of the city of Washington, the church having been built in 1795, the Rev. David R. Covell recently presented for Confirmation the largest class since 1881, including forty-five candidates and two for affiliation from the Roman Church. Nine more members of this class were detained because of illness and enforced employment because of Inaugural preparations. These were presented later, making the largest class ever presented in the history of the parish.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Sunday School Conference—Bishop Visits Ann Arbor

THE THIRD annual Sunday school group meeting and conference was held in Holy Trinity Church, Benton Harbor, on February 16th, when nine exceptionally fine papers were read. It was decided to hold another meeting in October, at Niles.

BISHOP McCORMICK visited St. Andrew's Church, Ann Arbor, on Sunday, March 4th, and addressed the students of the University, both morning and afternoon.

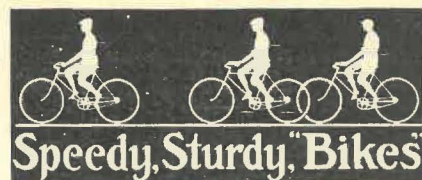
THE REV. WILLIAM GALPIN, who recently resigned St. Paul's Church, Muskegon, has been presented with a deed to a house and lot in the best residence section of the city. Mr. Walter B. Cary of Detroit, confirmed under Mr. Galpin fourteen years ago, was the donor.

WESTERN NEW YORK

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

On the Cattaraugus Reservation

THE ARCHDEACON of Buffalo, the Rev. G. W. S. Ayres, has in his territory the Cattaraugus Reservation, upon which live some three thousand Indians. Two missions are sustained upon this reservation. Recently the president of the Seneca Nation was very ill, as was also his wife, and, hearing that the Archdeacon was in the neighborhood, they sent to ask if he would not come and give them the Holy Communion, both having been confirmed some years ago. When the Archdeacon reached the house he found about ten other Indians gathered for the service. Immediately after, two of this



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congregation told him they would like to be baptized, so the baptismal office followed as well, and these two candidates are now being prepared for confirmation.

WEST MISSOURI
S. C. PARTRIDGE, D.D., Bishop
Teacher Training

UNDER THE leadership of Mr. B. C. Howard, a faithful laborer in the Sunday school of St. George's Church, Kansas City, a teachers' training class is being conducted in Kansas City.

CANADA

Woman's Auxiliary — Clerical Association — Women on Vestries

Diocese of Fredericton

BISHOP RICHARDSON in his charge to the diocesan synod spoke of the decrease in the number of clergy in the diocese and in the number of students in divinity. The clergy were warned against shortening services without the sanction of the Bishop. Sunday, February 25th, was observed as a day of prayer and intercession on behalf of students throughout the world.

Diocese of Montreal

THE THIRTY-FIRST annual meeting of the diocesan branch of the Woman's Auxiliary opened with corporate Communion in Christ Church Cathedral, Montreal, on February 28th. Bishop Farthing preached and was celebrant, while a number of the city clergy assisted. The business session opened in the Synod Hall, in the afternoon, when Mrs. Holden, retiring president, who had held the office for twenty-seven years, gave her farewell address. The sessions continued for two following days, March 1st and 2nd. Returned missionaries spoke during the meetings. The financial report for the year was very good.

Diocese of Moosonee

AT A WELL attended meeting of the clergy at Monteith, the clerical association of South Moosonee was formed.

Diocese of New Westminster

A RESOLUTION passed at the annual meeting of St. Paul's Church, Vancouver, the second largest congregation in the diocese, reads as follows: "That after three years' experience this vestry expresses its hearty satisfaction and appreciation of the change (made some three years ago) whereby the ladies of the parish were made members of the vestry."

Diocese of Niagara

THE MEMORIAL tablet to the late Rev. J. Francis, at one time rector of St. John's Church, Cayuga, was dedicated in that church by Canon Spencer.

Diocese of Nova Scotia

THE FUND started by Archbishop Worrell, to augment the stipends of the diocesan clergy, is making good progress.—THE NEW assistant at All Saints' Cathedral, Halifax, the Rev. S. B. T. Wright, has begun his work in the parish. He is a nephew of Bishop de Pencier of New Westminster.

Diocese of Quebec

A THREE-DAYS' mission was held in St. Matthew's Church, Quebec, conducted by the Rev. Basil Bouchier, rector of St. Jude's Hampstead, London, England, in the middle of February.—DEAN SHREVE was the preacher at the annual service of the Woman's Auxiliary of the diocese. The session closed February 16th.—THE SUMMER SCHOOL at Lennoxville in June will be under the auspices of the dioceses of Montreal and Quebec.

Diocese of Rupert's Land

ONE OF THE largest Sunday schools in Western Canada is that of St. Matthew's, Winnipeg, which has an average attendance of 1,100 scholars. The school supports its

own missionary, Miss Robins, while the amount of its contributions for the past year is \$2,511.—A LARGE number of gifts have been received for the new church of St. George's, Winnipeg. The financial reports of most of the vestries of the city churches in Winnipeg are exceedingly good, especially considering how the congregations are depleted through the absence of the men at the war.

WHAT "COMPROMISE" MEANS

FOR THIS AGE of compromise, especially in religious and ecclesiastical affairs, the following story told by John B. Gough should be applicable if not helpful. In an oratorical flight he shouted: "Compromise! Compromise! What does compromise mean? I will tell you." And he told of a colored man who met a friend one day and said: "Sambo, Sambo, do you know dat todder night I was sorely tempted? You know I used to steal. Well, since I jined de church I stopped stealing, but you know Mr. Jonsing's shoe store? Well, todder night I was in dat shoe store, and I looked on de shelf and I see a pair of boots, jes' de nicest pair of boots—jes' my size, number fourteen. Dere was de debil, and he say, 'Take 'em, take 'em.' Den de Lord say, 'Let 'em alone; dat's stealin'.' But I wanted dem boots; mine is all out at the bottom and sides. Dere was de debil and me, and we both say, 'Take 'em.' But de Lord say, 'Don't you take 'em; dat's stealin'.' Now dere was a clear majority of two against one. Jes' den Mr. Jonsing, he leeb de store, and he leeb me all alone. Den de debil say, 'Take 'em quick and skedaddle.' I could take dem boots and chuck 'em under my coat and go right away, an' Mr. Jonsing would neber know nottin' about it. But, bress de Lord! I 'stood de temptation; I compromised, and took a pair of shoes instead."—*Selected.*

THE LAW AND THE GOSPEL

THE DIFFERENCE between the Law and the Gospel is illustrated in much of our giving for missions. A parish says, "We have paid our apportionment. That is all the Church asks." That is the Law and a good one. Upon the other hand, love cannot be apportioned. If it could, some of our children would be loving their parents, and some husbands loving their wives and wives their husbands, on the apportionment plan. Love cannot be measured. It is immeasurable. That is the Gospel. The apportionment is simply a suggested minimum, a starting point, so to say, which runs out into the illimitable. The Law deals in minimums; the Gospel in maximums.—REV. A. A. ABBOTT, in *Church Life.*

HOUSEKEEPING IN POLAND

THAT FORLORN fellow you see going about from home to home, stopping just a few moments in each place, and carrying with him, with much care, a large bone, is one of the new functionaries in civilization. That dismal figure is really a very welcome visitor wherever he stops, for each family (by the way, these families have long since discarded houses and living rooms, and are now quite content with the open sky and any semblance whatsoever of shelter against the weather, with perhaps some kind of a pot hung over a fire in which to "cook"), he is most welcome in these groups, because they are allowed to boil that bone for five or ten minutes in this pot in order to impart to the water some semblance of meaty flavor, so that they may retain at least a faint recollection of what food, real food, tastes like. Then on he goes to the next group, probably a grandmother and her daughter and the children, and then to the next, and to the next.

This other individual carrying a bulky-looking sack upon his shoulder is equally welcome wherever he goes. He is the bread

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man. Hunks of the cheapest kind of bread are in his sack. "One piece to a family." Those are his orders. And so well disciplined now in economy are these erstwhile happy families of Poland that, though they reach out eager hands at his approach and look upon him with burning eyes, they accept their one piece, the dole for the day, with gratitude and let him pass on unmolested. Unmolested? Blessed for the little of life he has brought. So the next family and the next and the next wait in cold and in the storm, huddled beneath what shelter they can contrive to erect, wait for their piece of bread and their chance at the daily soup bone.—*The Christian Herald.*

DRIFTING APART

WHILE I was in school I had two friends. They went to classes together, did their homework together, exchanged confidences together. They were rather young, too young to worry about anything but the unfinished arithmetic lesson and the long composition at the end of each week.

Gradually they drifted apart. Soon they no longer walked home from school together or studied together. Young boys, embarrassed, conscious of their hands and feet, but proud of their first long trousers, escorted them to their little parties.

One of the girls went in for the rather infantile society very strenuously. She gave up working hard over her lessons; she failed regularly in her recitations; she had a "date" every evening, and the homework went begging. The other girl, when her friend began to desert her, settled down again to her lessons. She studied more seriously, recited more correctly, and improved her faults in a more painstaking manner.

I moved far away, and to a certain extent lost track of my two friends. I did not see the girls together until a year ago. It was at a reception that I met them. The little girl who had been fond of parties was pouring tea at one table, my studious friend was serving chocolate at another.

The difference in the two young women was startling. As they talked easily to the small groups that clustered around their respective places, it was especially noticeable. For the butterfly girl talked gossip, and the other girl had a mind well stocked with current events and new ideas on vital subjects. As I drank my chocolate and ate my tiny cakes I noticed that the group surrounding the butterfly girl was gradually drifting over to the table where the other girl was serving. At the magnetism of her voice I too drifted over in her direction. I stayed for a long time near the table, and when I went away my mind was full of many thoughts.—MARGARET E. SANGSTER, JR., in the *Christian Herald.*

PRACTICAL FELLOWSHIP

THE STONEMEN'S FELLOWSHIP is a body of men interested in each other and in each other's welfare.

"Fellowship is the first principle of our organization," says its founder, the Rev. H. C. Stone. "It is the greatest thing among men. In the name of this fellowship men do things that they would never think of doing otherwise. Let me tell you a few practical results of it.

"A man who had been a drunkard for thirteen years came to a Stoneman and asked for help to break himself of his habit. He said that his time of greatest weakness was on Friday, when he was paid. On his way home he passed a crossroads where there was a saloon on each corner.

"The next Friday he reached this crossroads and started to go into the first saloon. A man stepped up to him and said: 'Where are you going?' 'Why, in here, of course,' he said. 'No, you are not,' said the other man.

'Why not?' "The Stonemen's Fellowship says so.'

"The man turned away and went to the next saloon and got the same answer, and it was the same at the other two. Then these four men got around him and took him home. Perhaps he didn't want to go, but he went, and they saw that he turned over his pay envelope to his wife. She said it was the first time she had received a full pay envelope in thirteen years.

"A convict came to us and said he couldn't get work. One of our members, an employer of many men, took him to his shop. He was put at work, his self-respect was restored, and now he is a good citizen. If his record comes out it won't make any difference. The Stonemen vouch for him.

"A man who was absolutely down and out appealed to one of our men. This man took him home, clothed him and fed him and let him live in his house. When a time of peculiar trial comes there is some one standing by his side eager to help him put up a good fight."—*New York Sun.*

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