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# The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—MARCH 24, 1917

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	671
Nation and Church: American and Catholic—In Russia—Sacramental Wine and Prohibition Laws—The Mitre in American Church History—"Fatherless Children of France"—The Church in Dresden—War Relief	
ANSWERS TO CORRESPONDENTS.	674
THE FIRST NAJAD. By Rev. Louis Tucker. (Poetry.)	674
THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. By the Rev. William H. Bown.	675
THE FIFTH SUNDAY IN LENT. By Thomas William Parsons. (Poetry.)	675
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	675
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	676
PROVINCE OF CANTERBURY IN CONVOCATION. London Letter. By J. G. Hall.	677
DR. WATSON SENDS THE APPRECIATION OF THE "FATHERLESS CHILDREN OF FRANCE".	678
THE FLAG IN CHURCH BUILDINGS AND PROCESSIONS. By the Rev. Edmund Banks Smith, D.D.	679
RETIRED THE OLD FLAG. By K. J. D. Fletcher. (Poetry.)	679
NANCY MENEELY HITCHCOCK. By C. W. L.	680
THE FALL OF BAGHDAD. By Paul Shimmon.	680
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	681
CORRESPONDENCE:	682
The Use of the Litany (The Bishop of Western Michigan)—Abbreviation of Sacred Words (Rev. Walter Lowrie)—Precedence of Church Days (Rev. Howard B. St. George, D.D.)—The Norwegian Illegitimacy Law (Charles M. Morris)—"A Prayer for Woman Suffrage" (Theodore Diller, M.D.)—The Phonograph and Church Music (Rev. J. Holmes McGuinness)—I X C I (Margaret Hutchins)—Thread Used in Church Embroideries (Etta Shriver)—Church Services in Japan (John W. Wood)—Women in the Church's Councils (Robert H. Gardiner)	
THE VIRGIN MARY. By Ida Ahlborn Weeks. (Poetry.)	683
LITERARY.	684
RELIGIOUS EDUCATION. Rev. W. L. De Vries, Editor.	685
A SENSE OF FUN. By Dorothy Shepherd.	686
THE "FRIEND THAT STICKETH CLOSER THAN A BROTHER". By Zoar.	686
PERSONAL MENTION, ETC.	687
DIOCESE OF NEW YORK LOSES TWO CLERGYMEN. New York Letter.	690
DR. WORCESTER PREACHES ON "GOING UP TO JERUSALEM". Boston Letter. By the Rev. J. H. Cabot, Ph.D.	691
PHILADELPHIA LETTER. By the Rev. E. J. McHenry.	691
DAUGHTERS OF THE KING KEEP FESTIVAL WEEK IN CHICAGO. Chicago Letter. By the Rev. H. B. Gwyn.	692

THE CHRISTIAN spirit transcends the Jewish law in these two ways: it sets the standard infinitely higher, and writes it on our hearts; and then it draws us toward it by the cords of love for One who is its perfect embodiment, and yet with infinite forgiveness welcomes us back as often as we are sincerely sorry for having fallen below his perfect standard. Christ translated law into love and thereby won the spiritual leadership of the world.—Wm. De Witt Hyde.



# The Living Church

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VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 24, 1917

NO. 21

## EDITORIALS AND COMMENTS

### Nation and Church: American and Catholic

HERE was announced in the news columns last week the death of the Rev. George H. Mueller, a missionary in Kansas, who was unknown even by name to most of our readers, but of whom we must write a word of appreciation.

Mr. Mueller was of German birth, and the war found him, like most Americans of like antecedents, in sympathy with the German fatherland and therefore opposed to the great majority of his fellow-Churchmen. In a frank and friendly letter to the editor at the outset he earnestly urged that THE LIVING CHURCH would do what it could to keep the Church American and neutral in its sympathies and to escape the danger of appearing before the world as an English institution, alien in thought and in sympathy. He had been led to the Church by her claims to Catholicity, and it was to an American Catholic Church, and not to an English imported sect appealing only to men of English descent, he felt, that he had given his allegiance.

His letter struck a very tender spot in the editor's sympathies, and may probably have had some influence in the earlier editorials relating to the War. That this Church should be thoroughly American, and as wide in her sympathies as are the American people in their cosmopolitan derivation, has been one of the principles upon which we have for many years laid the greatest stress. That the Church should be Catholic, and therefore rightly influenced by the varied forms that the Christian religion has taken in all lands, that she should be hospitable to the thought and the experience of the Christian world everywhere and in all ages, neither anti-Roman nor anti-Russian nor anti-Teutonic, but always pro-Catholic and pro-American, has been our earnest hope.

And undoubtedly this meant, at the outset of the war, that we who are of English descent should guard our lips very carefully indeed lest we give the impression to others, or sub-consciously assume for ourselves, that we were members of a foreign rather than of a thoroughly American Church. The sympathies of an overwhelming majority of American Churchmen were with England and France from the first; but, with possibly the exception of an occasional over-ardent advocate, these were unhyphenated Americans and desired both the nation and the Church to be administered on thoroughly national lines. Sympathy with the cause of that group of nations that seemed to have the balance of right on their side need not, we felt, cause us to be unsympathetic toward those who took a contrary view.

THE LIVING CHURCH earnestly sought to promote, both in nation and in Church, that large sense of inclusiveness which should recognize Americans of Teutonic sympathies as quite as truly within their rights, quite as loyal Americans, as we whose sympathies were with the Allies. If we were at no time able to concur with the President in his preliminary admonition to the American people to be neutral "even in thought"—how strange such an admonition sounds at this stage of events—at least we were thoroughly in sympathy with the policy of rigid neutrality on the part of our government. The intervention of the United States in European affairs never had been desired by Europe and

the wisdom of non-intervention in those affairs was thoroughly ingrained in American national policy.

Alas, how far away all that seems to-day!

But the position of Americans of German extraction in the Church and in her ministry was undoubtedly a difficult one. They were within their rights in giving their sympathies to the Central Powers, but—so difficult is it for any of us to be really broad in our sympathies and loving in our attitude when we feel keenly on any subject—it has undoubtedly not been easy for those who differed with the great mass of their fellow-Churchmen. Both as Catholic and as American the Episcopal Church, being directly of English-Scottish descent and with a preponderating influence of men and women of that descent, has been subjected to a most severe test. Thank God we have nowhere, like the Lutheran bodies, conducted ourselves as members of an alien institution in this country; but yet we have not been so hugely successful in fulfilling our aspiration to be All-American in our sympathies, in conjunction with such sympathies as we might have in matters across the seas, as to be able to take pride in our accomplishment. And the Teutonic minority in the Church—good, devoted men such as the Rev. Mr. Mueller—must often have been sorely tried by our Anglo-Saxon awkwardness. God rest his loving, saddened soul, and give him that peace for which he longed and which his sensitive spirit craved while on earth.

LET US TAKE THIS OCCASION to review the whole subject of the right attitude of Americans, of the American Church, and of the American nation, to things foreign. Events have moved very rapidly in these recent months and national neutrality has faded into an abandoned policy of the past. We are to-day at swords' points with the Central Powers, and though the vast majority of Americans, regardless of birth, are, as we were confident they would be, thoroughly loyal to the American nation and the American flag, on the one hand great numbers of them, born in Germany or in Austria, have very heavy hearts, and on the other, the sedition that is rampant, though probably not involving great numbers of individuals, is by no means a negligible quantity.

Now the Americans who are of Teutonic origin are just as much within their rights as we are in placing upon foreign events the interpretation that seems to them just. They have rights identical with ours within the Church and within the nation. No test of loyalty that it may conceivably be necessary to apply in this country may include a demand that they place upon international events the interpretation that we place upon them. Perhaps, in the intensity of feeling which now prevails, this is unpopular doctrine, but it is *right* notwithstanding.

BUT WE SHOULD be weak indeed if courtesy to other men and comity to their opinions led us to falter in convictions that have become simply overpowering.



"You have changed your attitude toward Germany in these past few months," said a valued critic quite recently.

Perhaps; slowly indeed, much too slowly some of our friends will say, we have finally reached the conclusion that Germany as a nation—not necessarily her people as individuals, much less those Americans who are of German birth or descent—has repudiated the dictates of civilization and the ethics of the Christian religion, and for the time being has forfeited her once honored place in the sisterhood of nations. By brute force she may probably resume eventual relations with the civilized nations of the world, which will again take up with her the amenities of diplomatic intercourse. But brute force cannot insure respect. Every merchant vessel sunk without due process of inquiry and search will be perpetually stamped upon German national character as a separate infamy. Every atrocity that has been inflicted by imperial authority—not necessarily the crimes of individuals—has helped to blacken an escutcheon that was once thoroughly honored in every part of the world and nowhere more than in America.

Three overwhelming considerations are responsible for our own final despair that Germany would cling to some measure of her former national character.

First, because nearest to us, but probably last in intrinsic importance, is the ever-increasing series of atrocities upon the high seas, in which American rights have been so ruthlessly trampled upon. Individuals may, indeed, waive their rights; nations are trustees for the rights of others that cannot be waived. The ground that Germany has taken with respect to these atrocities amounts to this: We have found that we cannot win the war by fair means and we are forced now to resort to foul means, which necessitate, incidentally, the murder of more or less Americans. No nation could, if it would, tolerate such a condition and retain its own honor.

Second is the wholesale deportation of helpless Belgians. In inflicting unreasonable war taxes upon Belgian cities, in such initial atrocities in the occupation of that territory as can be traced to deliberate design (be that much or little), in showing little interest in feeding the unfortunate people of their conquered territory, and, finally, in those wholesale deportations of Belgian workmen, Germany has shocked the conscience of Christendom and has fallen from a very high position among the nations to a role of savagery. Germany is our blood relation. When she has shocked our moral sensibilities we feel it as though it were the disgrace of one who is close to us. Germany has trodden upon our own confidence in and respect for her.

But even that fades almost into insignificance beside her protection of her ally, Turkey, from punishment for the gravest crimes against civilization since the Saracens swept through North Africa or the savage Huns advanced into Rome. The Allies, in their reply to President Wilson, announced that the expulsion of the Turk from Europe was a part of their demand. Now in view of the recent crimes of the Turk against humanity, that seemed to us an exceedingly moderate demand; much too moderate to do justice to the case, for these late crimes against the helpless peoples under the dominion of the Turk have been performed not in Europe but in Asia. We marvelled at the restraint shown in this dignified, passionless reply.

The scandal of Armenian-Assyrian persecutions cannot be treated as a negligible or a minor matter. What Nero is to early Christian history those who are responsible for this greater persecution will, to the end of time, be in modern history. The Allies would, in the interest of justice and right, have been justified in demanding that Turkish rule should cease in any part of the globe, and that the entire Ottoman territory should be placed under civilized rule. The German counter-reply treated the demand of the Allies as a mere "lust of conquest", and as justified by no considerations of righteousness whatever.\* "Lust of conquest," indeed, was a curious charge

\* "The attempt of the four allied powers" [Germany and her allies] "to bring about peace has failed owing to the lust of conquest of their enemies, who desired to dictate the conditions of peace. Under the pretense of following the principle of nationality, our enemies have disclosed their real aims in this way, viz.: To dismember and dishonor Germany, Austria-Hungary, Turkey, and Bulgaria."—FROM THE GERMAN NOTE TO THE UNITED STATES, January 21st.

The basis of fact upon which the German note makes this allegation as to the designs of the Allies against the territorial integrity of the Central Powers was thus stated in the answer of the Allies to President Wilson:

"Their" [the Allies'] "objects in the war . . . imply . . . the

for a nation to make against others at the very time it was offering the American states of Texas, Arizona, and New Mexico to another government. Indeed that reply from the Imperial German government was, to us, the last surrender of the German national conscience. It was the acceptance by Germany of responsibility for what had transpired in Turkey, with definite notice to the world that Germany would protect Turkey from punishment. Yet the fiendish atrocities of the Turk against the men, the women, and the children, which have shocked western civilization as it has not been shocked in our generation before, must certainly be well known to the Imperial government. Germany directly treats Turkey as on a plane with herself and not to be subjected to any sort of punishment. The world must accept Germany at her word; henceforth let Germany and Turkey be deemed equals among the nations; and the indictment that civilization sends to the Throne of God is one in which the Kaiser and his nation have by their own words become at least accessories after the fact in the crimes that have been committed against the helpless Armenians and Assyrians.

So the trend of events has seemed to make it impossible for Americans longer to feel respect for the German nation. And we earnestly press upon Americans of German descent to test the deeds of the Imperial government rather by the head than by the heart.

The Germany which they have rightly loved, which Americans thoroughly respected, is dead. It has been dying for three years. Its last gasp was the Kaiser's demand for the protection of Turkey.

With them we will mourn at the tomb of the once living Germany. With them we will do honor to the greatness that is past. With them we will pray that there may sometime, in the mercy of God, be the resurrection of a nation in which the seeds of Christianity cannot have been wholly stamped out and are likely sometime to spring into new and stronger life.

But to-day the Germany that we respected and they loved is dead. A monster has swallowed it up. Would you see the proof? Look about you.

America may now be called to join with European civilization in throttling the monster that stands over the dead body of Germany. If so, may God strengthen us to do our duty. None ought more enthusiastically to essay that task than the sons of old Germany, who love the nation for the honor that once was hers.

Yet with all this we say now as we said at the start. The American German is within his rights if he does not see this as we see it. His heart is sick. He has put from him as much of the truth as he can. He loves the land and the institutions that he believes to exist. If he does not yet recognize that the Germany of his love is dead, that must be deemed his affair alone. In the anguish that he is suffering to-day he needs, not our criticism, not our aloofness, but our confidence and affection, as we would give them to a brother in affliction.

So will it appear to us and to him that he is one with us. He is not an alien on our shores. He is an AMERICAN.

But to be an AMERICAN means very much at this critical juncture. It means that no traditional sentiment in favor of another land shall stand in the way of thorough loyalty to the United States. It means that there shall be no divided allegiance. Americans must be Americans.

The grave indictment that civilization presents against Germany is based solely upon the deeds of the German nation. It has nothing to do with sympathy or sentimentality, nor does it depend upon the racial descent of any group of Americans.

As we call upon Americans of every descent to extend the fullest recognition to loyal American Germans as of equal rights in this country with ourselves, so we call upon these to test facts as they are, to place righteousness above sentiment, and to help this American nation not only to stand for her own rights but also to protest effectually and with strength against the wrongs that have been administered to others.

restitution of provinces or territories wrested in the past from the Allies by force or against the will of their populations; the liberation of Italians, of Slavs, of Rumanians, and of Tcheco-Slovaks from foreign domination; the enfranchisement of populations subject to the bloody tyranny of the Turks; the expulsion from Europe of the Ottoman Empire, decidedly alien to Western civilization. The intentions of his Majesty, the Emperor of Russia, regarding Poland have been clearly indicated in the proclamation which he has just addressed to his armies. It goes without saying that if the Allies wish to liberate Europe from the brutal covetousness of Prussian-militarism it never has been their design, as has been alleged, to encompass the extermination of the German peoples and their political disappearance."



IT was in the first week of the war, and in the first editorial that appeared on the subject in THE LIVING CHURCH, that these words were written:

"Empires and emperors are menaces to the peace of the world and must go . . . Democracies, with or without a king of constitutionally limited power, must be established over the ruins that these are creating. Precisely when the people shall take over their own governments in these lands one cannot say to-day; earnestly do we trust that the day is not far distant. *Mene, mene, tekel, upharsin*, is written across the walls of the imperial palaces."

So also, in the same month, we wrote the following:

"If the war survives through the year and a half of Lord Kitchener's prediction, or anything like that, it must mean the downfall of practically everything that we now know of Europe. Only one factor that now makes up the nations will be left—PEOPLE. They will be much fewer than now. The number of women and children will be absurdly out of proportion to the number of men, unless starvation does its beneficent work in the meantime. The crops will be few and poor. Living will be very high. Taxes will be still higher. And almost none of the people will have the means of livelihood. Still, that one factor will remain. There will be PEOPLE. Gaunt, emaciated, starving; enfeebled by disease and starvation, the men also by wounds; destitute, idle, despairing—there they will be. Nothing left but—PEOPLE."

Last week the first chapter in fulfilment of this prophecy was written, when the autocracy of Russia came to a sudden end, and representatives of the people assumed the direction of their own government.

Momentous, indeed, are the issues for Russia, and the more so that her people have hardly begun to be educated to govern on an imperial scale. But in local matters Russians have long had a far greater degree of self-government than Americans generally have recognized, and thus they are by no means as helpless as were the people of Turkey and of China when, suddenly, these found themselves rulers of their own nations.

Democracies can scarcely exist, can certainly not thrive, where there is not a background of universal education sufficient to enable the masses to read intelligently. Whether Russia can change quickly from autocracy to democracy is by no means sure. But the bloodless revolution is a splendid beginning.

If the people of Germany and Austria could only see the condition in which their nations have been placed before the world by their respective governments, and would resent that national dishonor by revolution, the problem of Europe might quickly be solved.

For Germans could best administer to Germany the punishment that justice demands.

A GRAVE difficulty in connection with the widespread demand for "bone dry" prohibition is that of obtaining proper wine for use in the Holy Communion. This difficulty is becoming acute in several states. The Bishop of Georgia is asking the clergy and others throughout the state to demand that in any legislation on the subject which a special session of the legislature is expected to enact, the right to obtain wine for sacramental purposes shall be carefully safeguarded. Unhappily it is by no means certain that the leaders in the prohibition movement are willing to grant this safeguard.

We feel that the most careful thought must be given by Churchmen to the whole question of prohibition on both the ethical and the practical side. Churchmen cannot hold that the use of wine is sinful or necessarily evil without thereby indicting our Lord Himself. They cannot take a position which even admits a question as to the legitimacy of a use that has been made an integral necessity in the sacrament of the Holy Communion.

But Churchmen may stand for prohibition as a measure justified by the widespread abuse of liquors, by the shameless practical alliance between the liquor traffic and vice, by the grave evils latent in the modern saloon, and by the long-continued and insolent defiance of law, order, and good government by the liquor interests. Years ago THE LIVING CHURCH declared that the brewers and distillers were the strongest factors in this country in producing prohibition sentiment, and spoke of them as "first aids to prohibition". What they sowed by their continued contempt for social and personal purity and by their equally contemptuous defiance of law and of the legitimate demands of progressive citizens they are now reaping in a widespread and successful demand from all parts of the country that

the whole traffic be wiped out root and branch as being too bad for toleration—as it is. The liquor traffic is beyond reclaiming now, and those who have promoted it must assume the blame.

But, notwithstanding all this, the Church cannot take the ground that the production or the proper use of liquor is necessarily sinful, and she is bound to see that pure wine is made available for sacramental use in every county, town, and village in the country, no matter how ironclad may be the regulations against its sale or use as a beverage. Certainly our bishops, our clergy, and our people must take it upon themselves to see that the prohibition laws now being enacted or proposed so generally do not infringe upon this requirement.

WHAT the use of the mitre by American bishops should have prevailed in the eighteenth century, only to become extinct in the nineteenth until it was re-introduced toward its close, is one of the curiosities of history.

Bishop Seabury's mitre, which is carefully preserved and shown at Trinity College, Hartford, is among the well-known antiques of the American Church. Bishop Claggett's mitre has now been presented by his great-granddaughter to the Maryland Diocesan Library. It will be remembered that Bishop Claggett, consecrated in 1792, was the first bishop consecrated in this country, uniting the Scottish and English lines, and being the spiritual progenitor of every American bishop consecrated since.

The mitre disappeared when the exaggerated wig of the late eighteenth and early nineteenth century left no place for it upon the right reverend episcopal head; the wig being bigger and mightier than the mitre. In due time the wig also passed into obscurity; and then when, in the late nineteenth century, bishops began again to assume the seemly mitre of a pre-wig epoch, there was a great hue and cry over their "ritualism". The mitre, commonly blazed upon episcopal thrones, episcopal note paper, episcopal figures in stained glass windows, episcopal seals, and episcopal tombs, became an object of horror to the Protestant mind when it reappeared on the episcopal head.

Thus curiously does mankind forget; and thus unwisely does he agitate himself about "novelties" that disturb his peace.

IN his "Appreciation" which Dr. Watson has sent on behalf of the "Fatherless Children of France", which is printed on another page, he asks that the accounting will be kept in this office and adds that only in connection with the roll of THE LIVING CHURCH, and out of courtesy to us, have any names of "benefactors" been enrolled who did not send at least the first year's remittance of \$36.50 in advance. It will be remembered that these "benefactors" obligate themselves to contribute ten cents a day for two years for the care of a fatherless child in its own home, with its mother, thus augmenting the painfully small pension which the French government pays to the widows.

And in spite of this cordial exception to the rule which the French committee has made on behalf of THE LIVING CHURCH we must, of course, not accept it except in connection with names already enrolled. Let us make the rule, then, that in future "benefactors" can be enrolled only upon payment of \$36.50 for one year, promising to send a like amount for the second year; or, preferably, of \$73.00 for the two years in advance. Smaller sums continue to be entirely welcome, and may be sent to THE LIVING CHURCH WAR RELIEF FUND and, if so desired, they may be marked for relief among children in France, but they cannot thus be related to particular children. Perhaps those who have already been enrolled with only partial payments will kindly forward the remainder to this office, being particular, each time, to mention their serial number on the roll.

And we are confident that those who are enrolled as "benefactors" on THE LIVING CHURCH list Nos. 1-59 and on *The Young Churchman* list Nos. 1-3 will be pleased to learn that in the immediate future they ought to receive a letter from their "own" child, with its photograph, and so to begin an association that may, perhaps, be lifelong.

THE receipt of a cablegram recently from the Rev. J. C. Welwood, rector of the American church at Dresden, dated at Copenhagen, led us recently to assume that Mr. Welwood was then (February 16th) still in the latter city, unable to enter Germany for the purpose of resuming his post in Dresden. Several letters from persons close to him state that they

The Mitre in American Church History

"Fatherless Children of France"

The Church in Dresden

Sacramental Wine and Prohibition Laws



have reason to believe Mr. Welwood to have reached Dresden considerably before the date of that telegram. It is quite likely, therefore, that these are right and that the difficulty of cabling from Germany caused Mr. Welwood to send the dispatch by messenger to Copenhagen, from which city it was transmitted.

We may then assume that the work of the American Church in Dresden is still in progress.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 19th:

Miss Laura W. Whitacre, Tampa, Fla. ....	\$ 10.00
A Churchwoman .....	5.00
"K. K.", Bloomfield, N. J. ....	10.00
"M.", Philadelphia .....	10.00
A member of St. Barnabas' Church, Chicago, Ill. ....	2.50
John Vaughan, Binghamton, N. Y. ....	3.00
A Churchwoman .....	5.00
Miss Marguerite Ogden, Portland, Maine .....	10.00
A reader, Louisville, Ky. ....	2.00
Grace Church, Royalton, Minn. ....	3.00
St. Mark's, Clark Mills, N. Y. * .....	4.00
St. Alban's S. S., Marshfield, Wis. * .....	12.00
Miss Katharine Lee Jones, Washington, D. C. † .....	10.00
J. S. Conover, Schenectady, N. Y. † .....	25.00
Church of Our Saviour, Longwood, Mass. † .....	10.00
Mr. and Mrs. W. T. Picard and daughter, Jackson, N. C. † .....	5.00
Miss Mary Coxie Bartow, New York City † .....	10.00
Bennett E. Seymour, Central City, Colo. † .....	5.00
A parishioner of the Church of the Incarnation, New York City † .....	100.00
A friend, Newport, R. I. † .....	5.00
J. Vernon Ashworth, Crisfield, Md. † .....	1.00
Church of the Epiphany, Dorchester, Mass. † .....	5.00
Howard C. Kears, Philadelphia ** .....	2.00
R. C. A., Morristown, N. J. ** .....	10.00
St. John's Church, South Salem, N. Y. ** .....	32.00
Total for the week .....	\$ 296.50
Previously acknowledged .....	45,908.68
	\$46,205.18

\* For Belgian relief, especially children.

† For relief work in Rome, through Mr. Lowrie.

‡ For French relief work, through Dr. Watson.

¶ For relief work in Rome, \$2.00; for French relief work, \$3.00.

\*\* For relief of British prisoners in Germany.

[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.

122. A Lover of the French, St. Mark's Church, East Orange, N. J. ....	5.00
123. The Keynee Club, Bangor, Maine .....	\$ 36.50
124. Rev. M. Boyer Stewart, Nashotah, Wis. ....	36.50
125. St. Peter's Guild and Caldwell Chapter, Essex Fells, N. J. ....	36.50
126. Mrs. Susan D. Cowdrey, Baraboo, Wis. ....	36.50
127. Mr. and Mrs. Henry W. Patterson, Salem, N. J. ....	9.60
29. Rev. Storrs O. Seymour, Litchfield, Conn. ....	5.00
68. St. Paul's S. S., Central City, Colo. ....	10.00
73. Mrs. Octavius Applegate, Morristown, N. J. ....	3.50
113. H. H. ....	73.00
116. St. Paul's S. S., Chestnut Hill, Philadelphia (third child) ..	
Total for the week .....	\$ 252.10
Previously acknowledged .....	3,720.25
	\$4,003.35

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

#### ARMENIAN RELIEF FUND

J. S. Conover, Schenectady, N. Y. ....	\$ 25.00
St. Stephen's House, St. Louis, Mo. ....	5.70
Mr. and Mrs. W. T. Picard and daughter, Jackson, N. C. ....	3.00
J. Vernon Ashworth, Crisfield, Md. ....	1.00
Rev. W. H. Bamford, Manchester Center, Vt. ....	5.00
A. J. F., Somerville, Mass. ....	2.00
C. A. W. ....	2.00
Angelo .....	100.00
J. W. N. ....	1.00
A communicant of Calvary Church, Pittsburgh, Pa. ....	5.00
"K. K.", Bloomfield, N. J. ....	5.00
Chas. E. Smith, Beatrice, Nebr. ....	10.00
F. J. Harmon, Jamaica Station, New York .....	2.00
"Elizabeth" .....	10.00
Cornelia Donaldson Fish, Bridgehampton, L. I., N. Y. ....	1.00
Frances Elizabeth Fish, Bridgehampton, L. I., N. Y. ....	1.00
M. E. M. ....	5.00
H. H. Cowan, Portage, Wis. ....	5.00
Mrs. I. F. McEnnery, West Hoboken, N. J. ....	10.00
	\$198.70

#### POLISH RELIEF FUND

St. Stephen's House, St. Louis, Mo. ....	\$ 5.00
Miss Myra A. Wader, Geneva, N. Y. ....	1.00
	\$ 6.00

#### SERBIAN RELIEF FUND

Miss Myra A. Wader, Geneva, N. Y. ....	\$ 1.00
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#### BELGIAN RELIEF FUND

Mrs. C. H. B. ....	\$ 2.00
St. Stephen's House, St. Louis, Mo. ....	5.00
J. Vernon Ashworth, Crisfield, Md. ....	3.00
Miss Lillian M. Pierce, Atlanta, Ga. ....	5.00
Two children of Church of Our Saviour, Rock Hill, S. C. ....	1.50
Mr. and Mrs. Arthur Tufts, Atlanta, Ga. * .....	25.00
R. C. DeSaussure, Atlanta, Ga. * .....	5.00
J. M. Tull, Atlanta, Ga. * .....	5.00
Mrs. Geo. Watts Moeckel, Atlanta, Ga. * .....	1.00
	\$52.50

\* Especially for work among children.

## ANSWERS TO CORRESPONDENTS

C. L. A.—We have no recollection of such an article appearing in THE LIVING CHURCH; but if we are mistaken please cite the issue and page.

### THE FIRST NAIAD

The first thing that God made after the sea  
Was certainly  
A bursting bubble. Once there was a time  
Long before light had birth upon the earth  
Or land or life or any place or clime.  
But at no time or space or any place  
Since Ocean first began could ever fail  
(With all the lessons taught therein and caught)  
The bursting race of brittle bubbles frail.  
Sea-foam surpasses in antiquity  
All other things on earth except the sea.

Life first awake by the great sea was sung  
And, dreaming, swung  
Cradled between two heavens kind and true.  
Its first and oldest home was on the foam  
Between the upper and the nether blue.  
It was not on the land that God's command  
(So says the Book) broke the primeval sleep.  
The Spirit of the Lord, stirring abroad,  
Brooded upon the surface of the deep.  
'Tis graven in the hills that life must be  
A naiad, and came up from the salt sea.

So water, when it cannot reach the sea,  
Scums stagnantly,  
Soon rotting: but self-cleansed, like living wine  
Deathless the ocean lives and healing gives  
Because of its dense harsh and bitter brine.  
Its living waters lie beneath the sky  
Self-cleansed of all corruption, stinging-pure,  
And though like bitter gall its clear waves fall,  
By biting cleansing salt they sweet endure.  
Pain is to life as, cleansing bitterly,  
The salt which makes it sweet is to the sea.

And though the dusty land is hot and still,  
And plain and hill  
Sleep many a weary league on league around,  
And other men more blest know, rocked to rest,  
The ocean's motion and the ocean's sound;  
Though inland far we stray while each great day  
Dawns on the east and lights the western strand  
Though sordid tasks drag by while dull we lie;  
Yea, though we die upon the parching land,  
Sons of the ocean-billows, still know we  
Past the horizon lies our home, the sea.

LOUIS TUCKER.

### THE GREAT PATTERN

IN THE Christian religion everything comes back to Christ and to the imitation of Christ. He is the pattern of those simple and hardy virtues, industry and steadfastness. He wrought at His trade in Nazareth till the hour came for Him to enter on His supreme vocation. Who can undervalue the possibilities of goodness in the lives of men who work with quietness and eat their own bread, that remembers it was over a village carpenter the heavenly voice sounded, "This is my beloved Son"? Christ is the pattern also for Christian discipline in its treatment of the erring. No sinner could feel himself, in his sin, in communion with Christ; the Holy One instinctively withdrew from him, and he felt he was alone. No offender had his offense simply condoned by Jesus; the forgiveness of sins which He bestows includes condemnation as well as remission; it is wrought in one piece out of his mercy and his judgment. But neither, again, did any offender, who bowed to Christ's judgment, and suffered it to condemn him, find himself excluded from His mercy. The Holy One was the sinner's friend. Those whom he at first repelled were irresistibly drawn to him.—James Denny.

LIFE CAN BE a very tame, insipid thing, or it may be exhilarating, sparkling like wine; it will depend upon the cause to which life is devoted. Life is made great by the purpose to which life is yoked. You may give a banquet to a thousand, and heaven may not even note it in the log-book. You may give a cup of cold water in the name of the King, and all the angels of heaven shall crowd about the gates of the celestial city to witness the deed, and the reward is sure. It is not what you do, nor how long you take in doing it, but rather why you live and strive. Is there a flaming love behind the simple deed? Is there a full consecration that, like a golden thread, runs through the warp and woof of your life? Then, whenever you are taken, it shall be said of you, "It is finished." "Well, done, good and faithful servant."—Episcopal Recorder.



**THE ANNUNCIATION OF THE BLESSED VIRGIN MARY**

By THE REV. WILLIAM H. BOWN

THE Festival of the Annunciation of the Blessed Virgin Mary, or Lady Day, as it is frequently called, commemorates the declaration of the angel to the Blessed Virgin, and the Incarnation of our Lord by the message of an angel, to the end that we, by His cross and passion, "may be brought unto the glory of His Resurrection".

The Jewish nation was separated from all other nations to bear witness to our Lord's coming among us; but the engrossing theme of piety and inspiration was not confined to one nation.

Prophecy tells us of a time when everything in the world centered in one human form, and that the form of a tender and lowly maiden; and to her keeping was entrusted the priceless Jewel of the "Word made Flesh", the "Holy Thing" which was to be called the "Son of God".

The Church declares her belief in the assumption of our Lord's human nature from the Blessed Virgin Mary.

"At the moment that Mary gave her consent to become the mother of God," we are told, "the Son of God, by the intervention of the Holy Ghost, assumed of her His human nature, which never for a moment existed separate from the divinity. For Mary would have conceived, not God, but a mere human being, if her Son in the instant of His conception possessed only human nature."

The portion of Scripture appointed for the epistle for the day is one of the principal prophecies of Isaiah concerning our Lord's birth. Elsewhere in his great prophetic book, He gives us prophecies relating to His Name and Kingdom, to His rejection by the Jews, to His acceptance by the Gentiles, to His miracles; but in the epistle he says, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel."

That our Lord was to be born of the Blessed Virgin Mary is evident from the gospel for the day, which the Church gives us as the record by St. Luke of the Annunciation by the angel, and the conception of our Lord.

Here we have the salutation of an angel, and the angelic promise; the reception of the blessing and the *Magnificat*; and although suffering was the portion of the Blessed Virgin, so that she became in later years "the sorrowing mother", yet all generations have called her blessed, and from that day to this the Church has ever held her in deep veneration. Indeed, it is impossible to do otherwise, for her whole life was under supernatural direction.

Hence we see something of the full force of the words of the Creed, "He was conceived by the Holy Ghost, born of the Virgin Mary," which even one of the Annunciation hymns emphasizes when it says:

"Oh, awful bliss! that from her womb  
Should spring the Uncreated,  
The great and holy One for Whom  
The world so long had waited."

Not only was the Virgin Mary's life under supernatural direction, but it is simply "inconceivable that God would have selected for the honor of the Divine Maternity any one that fell short of the highest attainable human holiness", and it is natural to think of her as the Blessed Virgin Mary, and to exclaim with the angel: "Hail, full of grace! the Lord is with thee; Blessed art thou among women."

But how can we express adequately the gratitude we ought to have to God through our Lord, for the inestimable blessing conferred upon us by this wonderful event? May we not be thankful for her example of humility, patience, and simple-hearted faith in God?

Here was a Virgin "full of grace". May we not pray for an outpouring of grace "into our hearts"; that, by our Lord's cross and passion, we may be brought unto the glory of His Resurrection?

**THE NEW LECTIONARY**

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

CALENDAR FOR THE FIFTH WEEK IN LENT

Fifth Sunday (Passion) in Lent	Exod. 9, 13-end Zech. 12, 1-10	Hebrews 2 & 3, 6	Zechariah 1, 1-17	Mark 10, 17-34
Monday	Exodus 10, 1-20	II Corinthians 9	Zechariah 1 18-2, end	Matthew 20, 1-16
Tuesday	Exodus 10, 21-end	II Corinthians 10	Zechariah 4 & 5, 4	Mark 10, 32-45
Wednesday	Exodus 11	II Corinthians 11, 1-15	Zechariah 5, 5-6, 8	Mark 10, 46-end
Thursday	Deut. 4, 30-40	II Corinthians 11, 16-31	Zechariah 7, 8-end	Luke 19, 1-10
Friday	Deut. 6, 17-end	II Corinthians 11 & 12, 19	Zechariah 8	Luke 19, 11-28
Saturday	Deut. 10, 12-end	II Cor. 12, 19 -13, end	Zechariah 9, 1-8	Mark 14, 3-9
Palm Sunday	Exodus 12, 1-20 Daniel 9	Matt. 21, 1-11 Matthew 26, 17-end	Isaiah 62, 10 -63, 6 Zechariah 9, 9-16	Mark 11, 1-11 Luke 19, 29-end

THE first lesson in the morning continues the story of Israel's experience in Egypt, another step being given in the gradual process by which at last deliverance was effected, typical and illustrative of the redemption of the spirit from the bondage of the flesh. Moses made his seventh demand upon the Egyptian

King to let God's people go; and Pharaoh's refusal is visited with the seventh penalty: "the hail and the fire mingled with the hail, very grievous". The conduct of Moses, Israel's deliverer, in basing his demand upon Pharaoh on the goodness of Jehovah and His right to rule, and looking forward to a better service of the true God as the result of deliverance (Ex. 4, 2, 3), is in line with the thought of the collect which prays for divine governance and preservation not only of body but also of soul; but is

still more in accord with the ideas of service and of redemption as related to service as given in the epistle and with a collect\* proposed in 1688. The Christ, through eternal spirit, offered Himself without spot unto God; but our consciences are also to be purged from dead works to serve the living God, through our Lord's sacrifice.

The idea is appropriate, and in fact most sadly needed in connection with our Lord's Passion, that the law of being, "made perfect through suffering", applies not only to the Christ but also to the Christian, to the Church. This pair of truths, manifestations of one truth and law, is made plain in the story of Israel in Egypt. Israel's sufferings at the hands of Pharaoh and of the Egyptians are an essential part of the process of Israel's deliverance, since that was to be of soul as well as of body; and Moses is a true type of the suffering and yet conquering Christ in the contradiction that he endured at the hands of sinners and in that he bore on his heart the sins and burdens of his people.

The New Testament selection carries forward and upward the Old Testament ideas to their final spiritual and Christian plane. The superiority of Christ the Son over Moses the servant is set forth; and deliverance becomes spiritual and eternal, not from Egypt but from what Egypt typifies. The whole lesson from Hebrews not only suits the Old Testament lesson but seems most appropriate to the central thought of the day, the redemptive power of the suffering Christ.

The Old Testament alternative is Zechariah's prophecy of the divine deliverance of Jerusalem (the Church) from her enemies, suddenly and startlingly interrupted by the thought of suffering inflicted upon the Holy One by the Church itself: "they shall look on Him whom they pierced." (Perhaps in view

(Continued on page 678)

\* The following collect for this Sunday, proposed in 1688, is worthy the consideration of our Commission on Prayer Book Revision: "O Almighty God, who hast sent Thy Son Jesus Christ to be an high priest of good things to come, and by His own blood to enter into the holy place, having obtained eternal redemption for us; Mercifully look upon Thy people, that by the same blood of our Saviour, who through the eternal Spirit offered Himself without spot to Thee, our consciences may be purged from dead works to serve Thee the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord."

**THE FIFTH SUNDAY IN LENT**

God! we beseech Thee, Father of all might!  
Look down in mercy from Thy heavenly height  
And grant that we Thy people may be still  
Preserved and governed by Thy great good-will  
Toward us, in soul and body, evermore  
Through Jesus Christ, in whose name we implore.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By Presbyterian Editors

HERE is a letter from a newly widowed Protestant missionary, in an inland town in China, where he has begun to work for Christ:

"My dear Friend:

"Your good letter of sympathy, love, and encouragement to hand. I truly prize your friendship and prayers. It has

been especially hard and lonesome, as I had to go down here at a new station, all alone, yet I have found His presence here to comfort and bless. The Chinese also keep reminding me of their loss. They were greatly attached to her, and they had good reasons to be, as my wife was very sympathetic and careful of their welfare.

"Well, the battle is before me and I have belted on the armor tighter; and, gripping the sword a bit tighter also, I go forward in the work of Him I love to serve. I feel assured of your love, help, and prayers, and we all will unitedly make a steady advance into the ranks of the enemy, won't me? If we do we will be happy and satisfied here and bye and bye hear His 'Well done, good and faithful servant'.

"Since I wrote you last I have had the glorious privilege of leading down into the baptismal waters fifteen men, the oldest one over seventy-five. It was a glorious day and a happy gathering. These are first-fruits of . . . We have thirty-five more studying the Word and asking the way of Life. We want them thoroughly to understand salvation before baptism. We get the best people that way.

"A dear friend has just sent me \$500 to rebuild an old station chapel and evangelist's house at Han Shan, a city the size of . . . , about twenty miles inland. The work is now well under way and will be ready for services by Christmas. Mr. Sen, who has done such good work here, will go up there and take charge while I will be here with the blind evangelist, Mr. Mao, to help in the preaching as well as with the organ and singing. He is a great blessing to us.

"Now, outside of this, we are planning a still wider and greater work. We want to cover, as soon as possible, the entire county of . . . , which includes two cities, and about fifty large towns and villages, besides hamlets by the scores. To cover this territory we have already our three colporteurs, who are supported by the Bible Society, and this week one of my former evangelists, Mr. Treet, came to me and asked for the privilege of going in with me on this campaign. I told him I would be delighted, if he had faith with me for funds, for as yet none have come, and he said: 'I am with you,' and the plans are about made and the work to begin January 1, 1917. Are you also in it with us for God and the salvation of men with your financial help and prayers? We cannot promise dividends here, but I know He never forgets and will reward at the resurrection of the righteous. Will you take shares in this diamond mine?

"So far, I have seen only one American since coming here, seven months ago. Mr. James, of the Methodist Mission, passed through here two days ago. I tell you it looked good to see the face of a white man here. Of course I had him up to dinner and talked until tired. He was from Nanking. This is one of the trying things of mission work and life, and a social body gets lonesome at times, but His work helps one to forget even these trials.

"Now I will close. I hope I have made clear our outlook and plan for the future. Remember the workers in prayer that God may

use them for His honor and glory. I need lots of prayer also. I long to know Him and His will, oh, so much more than I do. I want His love so filling my being that I shall bless those whom I come in contact with. I am sure I am only beginning to know it. Now may God bless you and make you a great blessing is my prayer."

I REPRINT THIS from the local paper of Atkinson, Nebr. Whether one ought to laugh or weep, who knows?

## "METHODIST NOTES

"Do you find it hard to be religious this cold weather?

"The pastor of this church wishes to announce that he will take side-porks, cobs, frozen eggs, outlawed accounts, or chicken feed in payment of wedding fees in order to get the business started. There hasn't been a sign of a sparking match, say nothing of a wedding, since he came to Atkinson. His wife didn't have anything to buy Christmas presents with, for she gets the fees, when there are any, for her pin money. From the rate winter is at it, spring will soon be here and then the Missus will need a new gown. Can't somebody have a wedding? Special rates on leap year proposals. Never mind the weather."

AN UNKNOWN FRIEND sends me copies of the Newtown Bee from Connecticut now and then, the rural correspondence in which is often suggestive and interesting; but surely the writer who furnishes news from Bethel did not quite mean what is implied here:

"The prayer meeting of the Congregational church, held Thursday last, November 3rd, was in charge of Dea Stewart Kyle, Rev. W. F. Tyler being out of town. Mr. Kyle's talk was very interesting, his subject being Faith. In the absence of the pastor, all present took a deep interest, and an old-fashioned testimonial meeting followed, together with several old and familiar hymns. The meeting proved one of the most interesting held in some time."

THIS BIT OF VERSE from the Harvard Advocate, by Frank Dazey, has a sermon in it for those who believe in divorce.

"The man, he told of a wasted life  
And a wife as faithless as fair.  
And the wife she told what it means to  
live  
When a woman her soul and body must  
give

To a man who does not care.  
And a childish mite  
Sat still and white  
In the stagnant courtroom air.

"There were lawyers to plead for husband and wife,  
Sleek, blue-shaven, and smart;  
And an overworked judge to hear the cause  
And apply the justice of man-made laws  
When bonds of God must part.  
But none was there  
To heed the prayer  
Of childhood's breaking heart.

"So the woman was given a balm of gold,  
And the man, he might live free,  
And a faith was killed in the judgment hall,  
For mother and father and God are all  
A child's divinity.  
And the world approved  
And the lawyers moved  
It a very just decree."

## "THE CALL \*

"My country, do you hear the call?  
Its solemn message thrills the air.  
It sounds above the desperate fight,  
And sternly bids you do your share.  
With Freedom's very life at stake,  
With law and order overthrown,  
My listless land, awake! awake!  
The peril has become your own.

From the ripe wisdom of the past  
A warning voice, a trumpet blast  
To-day seems ringing from the sky—  
'Tis man's perdition to be safe  
When for the truth he ought to die!

"My country, do you heed the call?  
The hour has struck; the sands are run;  
Your chance to take the patriot's stand  
May vanish by to-morrow's sun.  
If you refuse to guard the rights  
For which our fathers fought and died,  
To watch and trim the beacon lights,  
You shall be stricken in your pride!

Haul down the flag, no more to be  
Shelter and emblem of the free.  
For hark! again that warning cry—  
'Tis man's perdition to be safe  
When for the truth he ought to die! "

\* This stirring poem, reprinted from the author's copy, is written by Mrs. Mary Thacher Higginson, widow of that gallant patriot, Colonel Thomas Wentworth Higginson.



## PROVINCE OF CANTERBURY IN CONVOCATION

## Lengthy Discussion of Reservation of the Blessed Sacrament

## NOMINATION TO THE DEANERY OF YORK

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

CONVOCATION of the Province of Canterbury has recently met at the Church House, Westminster, for the winter group of sessions. The Archbishop (the President), presiding in the upper house, announced that he and the Archbishop of York had appointed a committee of bishops and scholars to consider the question of the position of women in Church life.

The Archbishop also announced that the Ecclesiastical Commissioners had in contemplation a scheme respecting a small bonus to the poorer incumbents, to meet the additional expense involved by the War.

With regard to the meeting of the Representative Church Council in July, it had been decided to issue to members of the council a letter asking them to say whether or not (in view of the difficulty and increased expense of travel and distractions caused by the War) they would desire that a meeting should be held, and whether that meeting should discuss the report of the Archbishops' Committee on Church and State.

The Archbishop said that since the beginning of the War nearly two thousand clergy had been enrolled as chaplains to his Majesty's Forces, in addition to the permanent chaplains, about one hundred, who were serving before the War. On the Western Front, at Salonika, in Egypt, and in Mesopotamia, there was the full supply of chaplains which the War Office allowed. With reference to the clergy and the new scheme of National Service, the Archbishop said the matter was receiving the closest possible attention from himself and from most of the bishops.

On the motion of the Bishop of Winchester, a resolution was passed welcoming an arrangement by which the bishops might be enabled to suspend or modify existing obligations as to the performance of divine worship.

In a discussion on Women and the National Mission the Bishop of London outlined the policy he contemplated pursuing in his own diocese. Women would be allowed to attend the rural deanery conferences as "assessors", but not to vote as Church representatives, although he could see no reason why they should not vote on any social question that came up. The Bishop of Oxford felt bound to say that he deprecated doing any such thing as the Bishop of London had mentioned.

The House, proceeding to discuss Prayer Book revision, at first rigidly declined to accept a recommendation of the Joint Committee for the omission of our Lord's Summary of the Law when the Ten Commandments were not said in the Eucharistic Office. The House had previously decided that the summary must be said when the Commandments were omitted. The committee's view, which was supported by the advisory committee, was that the substitution would be liturgically wrong. The House, however, still adhered to its former decision, although by only one vote. But afterwards it agreed to make the matter optional with the priest.

A whole day's sitting of the house was occupied with a discussion on a resolution moved by the Bishop of Oxford for the purpose of preventing any devotional use of the Blessed Sacrament when perpetually reserved for the sick and dying. The resolution follows:

## Reservation

"In view of misunderstandings which appear to have arisen, the bishops desire to call attention to the terms of the rubric in the order for the Communion of the Sick proposed for adoption (see Report No. 481, p. 32) as part of the answer to be returned to the Royal Letters of Business, and to declare that they adhere to the recommendations there made."

It was with repugnance, the Bishop of Oxford said, that at a time like this he brought forward such a subject or question, but he believed the welfare and cohesion of the Church was imperilled, and it would not do to leave the matter undealt with until after the War. The subject to which he referred was that of Reservation of the Holy Sacrament under such conditions as suggested that the faithful should habitually "visit" it as an object of devotion and worship. If their Lordships would agree, he proposed strictly to limit the discussion, and that in three ways: (1) He proposed that they should not occupy themselves at any length with the theology of the subject. He had been occupying his own mind with this theology, and had written about it, in one aspect, in the *English Church Review*. He desired then to say only that so far from impugning the doctrine of the Real Presence of Christ in the Holy Sacrament, "I desire with all my heart to maintain that doctrine as the ancient and Catholic Church has maintained it." (2) He was aware that some of their Lordships had allowed Reservation under such conditions as he had described, and he did not desire to reflect upon what they had done, or to make any requirement upon them, or to ask from them any undertaking. (3) He should propose that they should concentrate

themselves that day upon one point: that was, upon reminding the Church that the Bishops of that Province, some years before the War, formulated their intentions in a proposed new rubric, which had been before them and been issued in reports; and that they should reaffirm that day what they had thus repeatedly affirmed regarding Reservation.

The Bishop of London then followed with the most notable speech in the debate, and which in the sanity of its argument and conclusions and in the fervor of its appeal must impress the larger and wiser section of Church opinion much more favorably than the narrow and hard and rigid attitude adopted by the Bishop of Oxford. Let the prohibitory line be drawn at the modern Romish devotions and practices of exposition and benediction of the Blessed Sacrament, but no further. The Bishop of London did not rise to oppose the resolution directly, but he hesitated to vote for it. And this was because he had reason to think before he heard the Bishop of Oxford's speech that day that more lay behind it than appeared upon the surface, and that he should have to pledge himself to allow no access whatever to the Blessed Sacrament when and where it was reserved for the sick. In the first place, this had proved impossible. He had frankly to admit that the plan of Reservation they (the bishops) had started on had broken down in the diocese of London; it began to break down before the War, and the War had finished it. As he had said to some of their Lordships in private, so he said to them all that day:

"You might just as well have stood in Palestine in the path of fifty thousand people who thought our Lord was in a certain house as resist what is at least the same number of people who wish to lay their burdens at His Feet to-day."

Let them not imagine that this was a matter which concerned his own diocese alone. There were lists of churches in other English dioceses where prayers were said before the Reserved Sacrament. He also looked across the Atlantic, and he found a list of ninety-eight churches in the Church in communion with them in the United States where perpetual Reservation was allowed and sixty-three churches where was occasional Reservation, and this list was not complete as there were three in Boston not on the list. He was informed that no obstacle was placed in the way of the faithful saying their prayers before the Reserved Sacrament in those churches. He had received a telegram that day:

"Reservation with free access everywhere in the American Church."

Concluding with an impassioned appeal, he was pleading, he said, for a help to others of which he seldom felt the need himself. It seemed to him one of those occasions when the Church of England "is tested as to whether it can rise to a large and generous view, and like a true mother show that its heart is big enough to embrace some of the most devout and loving of her children." If the motion passed in 1914 and brought before them by the Bishop of Oxford that day was interpreted in a sane and liberal spirit, and it was clearly understood that by voting for it he did not commit himself to refusing to the faithful access to the Blessed Sacrament where reserved for the sick, he would be glad to support the resolution.

The Archbishop, in concluding the discussion, referred to the controversy about Reservation during the last half century, and quoted the opinions of leaders of Catholic thought in the Church. Their demand for Reservation had always been Reservation for the sick. He cited in particular the view given by Lord Halifax in his evidence before the Royal Commission. Their Lordships would contrast those words of Lord Halifax with the words of the document circulated to them during the last few days. The memorial was too important for them to ignore, but its character seemed to him deplorable.

The clergy of the lower house were occupied with a discussion on the Church and State Report, on State Purchase of the Liquor Trade, and on Temporary Prohibition. The house was not asked to approve the report of the Archbishops' committee, but merely to refer it to its committee on the subject. The resolution in favor of absolute Government control of the liquor traffic was carried by 57 votes to 6. A motion approving prohibition of the manufacture and sale of alcoholic liquor during the remainder of the War and for six months after the signing of peace was adopted.

A York correspondent states "on the highest authority" (according to the *Manchester Guardian*, and the report is further circulated in the *Times*) that the Deanery of York Crown has nominated the Ven. William Foxley Norris, Archdeacon of Halifax, to the vacant deanery of York.

The Archdeacon is described as a good preacher and organizer, and is popular with Churchmen of all shades of opinion. He was educated at Charterhouse and Trinity College, Oxford, and prepared for holy orders at Leeds Clergy School. A fortnight ago he made a spirited reply in York convocation to the Dean of Durham (the Very Rev. Hensley Henson) on the question of National Service for the clergy. The reported nomination to the deanery of York is especially interesting and significant, as it is the first exercise of ecclesiastical patronage by the new Prime Minister (Mr. Lloyd George), who is, as we all know, a most convinced and most prominent Protestant Dissenter.

J. G. HALL.



## DR. WATSON SENDS THE APPRECIATION OF THE "FATHERLESS CHILDREN OF FRANCE"

PARIS, February 19th.

FIRST as to acknowledgments: I have duly received letters from your office of dates of January 9th, 12th, 17th, and 24th, with checks for \$261.60, \$1,611.84, \$393.38, and \$637.99. I have also received the numbered lists of "Orphans adopted": LIVING CHURCH list Nos. 1-59, inclusive; and *Young Churchman* Roll, Nos. 1-3, inclusive. The lists of names and addresses of "Adopters" have been recorded by the secretary of the Fatherless Children of France, and I trust that the work of assigning children has been accomplished in accordance with the indications noted by each benefactor, and that the next mail to America will bring the letters to all our good friends informing them who their charges are.

It is at once marvellous and magnificent what your publicity has done in so short a time, and what a splendid result you have attained! There is no work of relief existent to-day which has a larger meaning than this, for it binds with unbreakable ties the sympathies of two nations who have the same ideals; and this work of educating our children at home in America in this privilege of sharing the life of another child in another land is the greatest privilege you or I could be given.

I want to say a word in passing, which it may be useful to print, about the photographs of the children which may be sent. I have heard it said, and had it written to me, that these photographs do not seem to be the photographs of poor children. Two things should be borne in mind: first, that many of these photographs were taken before the family had lost all, a year or so ago, perhaps; and second, that in any case the mother would sacrifice much to have the child present an attractive appearance for this photograph which is to go to America.

The French people live for their children. There are no prettier children in the world, and it does not take much adorning to make them present a charming appearance. The parents save for their children, and give their spare time to their children; and in return the affection shown by the children for their parents, and the reverence shown to grandparents, is marvellously touching. It is said that economy is at once the virtue and the fault of this people. But their economy is much more for their children than for themselves; and with their economy goes this very certain virtue, that reckless waste is unknown. Among the people here nothing is esteemed by the price it cost, and waste shocks them as much as being bad taste as it does as being a moral fault.

Nothing could be more admirable than the manner in which you have systematized the "adoption" by giving to each benefactor a serial number, by retaining the original letters in your office, and by sending us only the essential data from each letter.

It is fully understood that each benefactor is to have the photograph of the orphan aided, and also a letter from the child.

If you will be good enough to undertake the direct official correspondence with the benefactors, and (as you suggest) "remind the parties of their dues", making collections in America, and remitting to me in gross sums in dollars, it will be much more effective; in fact, it seems to me the only way. That will not interfere in any way with the direct correspondence of the French child with the American child. Those letters will go direct; only the business letters will pass through your office.

I fully appreciate what that is asking you to do, and it is infinitely good of you; but it is a work which has an infinite blessing in it. It goes without saying that we will keep in our office at 110, rue de Grenelle, a duplicate account, child by child, crediting each account separately with the amount you send. If the reminders of payments due were to be sent from this end, it would mean such a delay, I am afraid, as would render the system ineffective. Further, this is the first time we have adopted any system of deferred or partial payments, \$36.50 at a time for one year being the minimum rule, and the only method for which our office is equipped; and we cannot afford to increase our personnel more than absolutely necessary; and the committee have accepted my proposition and yours, of deferred payments, because of the great interest for the cause in having your coöperation, and because of the moral guarantee there was of the seriousness of the enterprise in your hands and mine.

I feel certain you will find a large list of recruits through the *Young Churchman*, and it will interest you to know that through the publicity so courteously given by you and others to my connection with the Fatherless Children of France, as

the chairman of its executive committee, I have had some most gratifying gifts sent direct. One gentleman sends \$1,000 to me to keep children with their mothers, and the little families on the land; and another sends francs 1,000 with the same request.

Miss Schofield and Miss Fell are in America now representing the Fatherless Children of France. Those who would care to meet them may obtain their address from the New York Committee's office at Room 808, No. 665 Fifth avenue, New York; or from Miss Leland, 563 Park avenue, New York.

I cannot too warmly express my gratitude for all that you have done to make it possible that our American Church and our American type of Christianity should become known in France and to France for what it really is. For that is what you are doing, and this work of yours for the Fatherless Children of France is another strong impulse in the same direction.

With respect to the monetary condition of the Church itself there is, of course, a steady diminution of resources; and, of course, the church must be kept open, if the work of which the Church is the inspiration and guide is to continue. The demands for relief during the winter are constant and grow more pressing. These weeks of bitter cold which we have had tell severely on people who are not used to such cold. But so brave, so fine, so loyal are the people that you seldom hear real complaint. Nothing ever will be written which will fully express the splendid devotion of the French women during all this crisis; and the modesty of the men, and their devotion to the old, simple ideals of duty, make one bow in admiration before them. One of my own staff came home recently on his permission. He was overjoyed to get back to his place and his humble duties. He would not take his eight days for rest; no, he begged me to let him take his work while he was here; and he was here eight days and went back to the front without telling me that he had won the *Croix de Guerre!*

When the war is won, France will come back to her own, because her people love their simple tasks, and ask nothing better than to take up their ordinary life of other days. They do work finely because they honor honest labor.

Yours faithfully,

S. N. WATSON.

## THE NEW LECTIONARY

(Continued from page 675)

of the use of Zechariah in the evenings of the next two weeks, better is Isaiah 62, 1-63, 9.)

The New Testament lesson in the evening gives our Lord's answer to the question how to attain eternal life. It is through sacrifice; and His exposition of that law concludes with the prophecy of His own crucifixion and the resulting triumph in the Resurrection. The Old Testament lesson begins a course reading of Zechariah and is a prophecy of God's return to comfort Jerusalem and of the rebuilding of the temple, an idea which our Lord Himself applies to His own death and Resurrection (John 3, 19-22; Matt. 26, 61; 27, 39, 40). Zechariah is continued on week-days, leading up to the traditional prophecy of triumphal entry on next Sunday. The Harmonized Life is continued, of course, on week-day evenings. In the morning, Exodus is carried on, though, in order to get Exodus 12, 1-20 on Sunday, three selections are given from Deuteronomy, all dealing with the thought of Redemption (from Egypt) as related to service, touching both on the historical readings and also on the thought of the week as given in the epistle. The second morning lessons continue II Corinthians and contain such gems as, "I beseech you by the mercies and gentleness of Jesus", "my strength is made perfect in weakness", and "crucified through weakness yet living by the power of God"; all thoughts which must help us to approach the story of Holy Week. Like our Lord's own prophecies of triumph, they "shine through the gloom and point us to the skies".

HUMILITY is the most practical virtue of all. For in humility is the one sure way to see things as they are, rather than as we wish them to be. The only way really to justify your life is to be humble about it. The only way to be moderate is to be humble—to allow for the slant and angle of your own exaggeration, like a surveyor. Since we know that we see ourselves larger than we are, the only way to see ourselves truly is to try to see ourselves smaller than we are. Our judgment is a pair of scales that is always being deflected by our feelings: if we are as honest as we expect the grocer to be, we shall put an extra weight against the tug of our vanity. We shall try to think poorly of ourselves, not as a pose, but simply that we may come a little nearer to thinking of ourselves exactly as we are.—Wallace Herbert Blake.



## The Flag in Church Buildings and Processions

By the Rev. EDMUND BANKS SMITH, D.D.,  
Chaplain Governors Island, New York Harbor

**D**URING the past year a strong feeling of patriotism has swept over the land due to the near approach to a state of war. This has found a natural expression in a display of the national colors by the people at large, and many parishes have begun to adopt the use of the flag in church buildings either as a permanent display or in connection with the processional movements of the choir.

Realizing the entire newness of the practice and the unfamiliarity with it of people generally, the writer ventures to offer some suggestions based on his every-day familiarity with the use of the colors in garrison life. They are offered simply with the desire to assist in formulating a rationale of parochial use, based upon the analogy of the army use as far as that is applicable to the matter in question.

It may be mentioned that the national colors, though of essential and unvarying use in all military garrisons and naturally always in evidence, are nevertheless treated with great reserve in the army. The flag, so to speak, is never overdone. The very fact that it must be saluted leads to a feeling that it stands apart and should be kept there. It is in a military way like the Sacred Name in the minds of the devout in a Christian way. This has a bearing on what I shall have to say under heading (III) Processional Use.

### I

#### PERMANENT DISPLAY ON CHURCH BUILDING

A church having a tower may properly fly the flag from a turret, if it has turrets. If not, the flag may be flown from a staff erected at the central point of the tower. This flag

should be of bunting of course. For a tower seventy feet in height the flag should be about six feet long. The staff should be about twenty feet high. For higher towers this size will do unless the height is over one hundred feet, when the next size flag may be used. A general principle to be borne in mind in the use of flags, both without and within, is that it is better to have them too small than too large. This will be found to help incidentally with flags used out of doors, where the item of expense is considerable.

Lowering the flag at sunset is of course by regulation in the army and navy. It is fitting to follow this custom with a flag on a church. The flag should be raised at sunrise or, if preferred, at the hour of early service. It should be lowered to half staff while a funeral is taking place within the church.

A church having a spire will give difficulty in flying a flag. A way may generally be found, however, in a lower window in the tower at the base of the spire or some similar place. In these cases the flag should fly at right angles to the building or to the part of it where the flag is placed. A cord properly affixed to a lower corner of the flag will prevent its fouling the staff.

### II

#### PERMANENT POSITION WITHIN THE CHURCH

Probably the best point in the church building to display the flag is in the choir. In this case it should be suspended at a proper elevation from the pavement at right angles on the

epistle side of the choir. These two points are very important. The epistle side is the right side, and the national colors are always on the right. Suspension at right angle is correct because it displays the flag, while any other angle for permanent display not only obscures the flag itself, but in time draws it out of shape.

The best examples of the right angle use are probably those in King Henry Seventh's Chapel in Westminster Abbey and in St. George's Chapel, Windsor. There are some in less important places in England hung differently, but these are apt to be smaller and less official ones and to be grouped around pillars or in positions where a sharp angle is indispensable.

In case of the use of a church or parochial flag it may with propriety be hung in choir opposite to the national colors. This will bring such a flag on the gospel side, it is true, but it will be the left, and so proper for a flag of less rank. A good size for a flag for such permanent display in a church of average size is four feet four inches by five feet six inches. It should be of silk, with fringe.

In churches having no architectural choir the flag may be suspended at any desired point towards the east, well in view of the people and of course at the right of the church (epistle side).

### III

#### PROCESSIONAL USE WITHIN THE CHURCH

What are the occasions on which the national colors should be carried in procession?

The writer can only offer a suggestion. There seems to be a diversity already among those who

have adopted the flag in procession. Some use it on all formal occasions of ceremony, or at least on two services on Sunday. Others favor its use on special days only, viz., on July 4th, Washington's Birthday, Thanksgiving Day, and Memorial Day, or on the Sundays nearest to these days, provided they receive proper recognition. Other occasions would be naturally special parochial festivals emphasizing the national side of things and celebrations of military or patriotic societies.

In time of peace it might be considered that the special days and occasions mentioned above would be sufficient for the use of the flag in the church, lest its continuous presence fail to impress the special lesson desired. This is a thing that must be left, in the absence of regulation, to individual opinion, but a reserve in the use will secure the effect that lavishness will prevent. It does seem quite clear, however, that in time of actual war the colors should be used to the fullest extent, and that the present conditions are nearly enough war conditions to warrant their free use on the ground that it is the plain duty of the Church to teach patriotism by symbol as well as by sermon.

It remains now to venture a few suggestions as to what may be called the *ordo* of flag use in procession. In this there is no real precedent, but by the analogy of military use some points may be found that appeal to the sense of propriety.

As to position in procession, the flag should be as far as possible from the cross. This may be a surprise to some who imagine that in military use the flag leads the troops. On the

### RETIRING THE OLD FLAG \*

O give it a haven afar from the sweep  
Of the turbulent tides of Life's ocean;  
Lay its glory to sleep where no ruder sounds creep  
Than the psalms of men's murmured devotion.  
Like a hero at rest who proud armies hath led  
Bear it martially unto the altar  
Where the Mystical Bread on the table is spread  
To give strength, like the flag, when men falter.

Yea, aloft in the church—where our *Credo* is said,  
And we put by our frailty and seeming—  
Drape the shred of its white and its blue and its red  
And its stars that are spent with their gleaming;  
It hath tost o'er the tumult when valor hath bled,  
Now it seeketh "last post" at God's portal,  
For its colors are dead and its starlight is sped,  
But its Spirit—it liveth immortal.

K. J. D. FLETCHER.

\* If the approaching Memorial Day could see a number of the gallant, storm-spent old flags (which have floated above the marts of peace) retired into their nearest neighboring church on being replaced, the cause of Flag and Altar would be nobly served, and one more ceremonial added to the already rich and sacred ceremonies of that dear day.



contrary, the position of the colors, both national and regimental, in line of march is *in medio*. For example, when a regiment is in column of march half the regiment is in front of the colors and half behind. When the regiment is in front formation at parade the colors are in the middle of the line. And when the troops swing into column of march the colors are naturally in the middle of the moving body and not at the head.

Thus we have two reasons why the flag in an ecclesiastical procession should be *in medio*: 1, because this is the proper military formation; and 2, because, independent of that fact, the cross alone should lead any ecclesiastical formation.

It is obvious that the cross and the flag should be well separated for official reasons and for artistic reasons as well. Nothing could be more undesirable than to have all the "authority" massed in one spot. Take the procession as a whole and it will be at once apparent that these two emblems should be apart: the cross of our faith to lead the soldiers of Christ, who as patriots hold the banner of their country in their midst to defend, as actual soldiers do in their formations.

According to this analogy and reasoning the flag should come in the line of choristers at about the middle; say, between the boys and the men. On arriving in choir the flag should be deposited in a floor socket on the right or epistle side. This is as important for temporary as for permanent position. A proper size for this flag, which should be of silk, is four feet four inches by five feet six inches. It should be carried at an angle of forty-five degrees, in order to give proper display—in distinction to the cross, which is held upright. The flag should be surmounted by an eagle or spear head, not a cross.

It is not necessary to pay outward mark of respect in church to the flag as is customary elsewhere, for the flag, while representing our country and evoking our patriotism, does not hold rank before the altar of the Lord of Hosts. May He grant that as we kneel before His altar and gaze upon His cross we may the better have grace and power and courage to recognize and defend the Flag we love!

### NANCY MENEELY HITCHCOCK

AN APPRECIATION

By C. W. L.

**A**MONG the Church women of two generations it would be difficult to name one who has served her Church and honored her calling more nobly than the late Nancy Meneely Hitchcock, first principal of St. Mary's School, Knoxville, Ill. She was one of the founders of that institution, serving as officer and teacher for more than a quarter of a century. Thousands of educated women, in this and other countries, cherish her memory with gratitude, knowing that to her instruction and example they owe much that is best in their own character and career.

Miss Hitchcock was a graduate of Mrs. Willard's School in Troy, a notable institution in its day. She served under Bishop Elliott in Georgia, and in 1868 entered upon the work at St. Mary's, with Dr. Leffingwell. While she was well equipped with the qualities and skill required for success in her profession, her greatest value to the school was in her spiritual endowments and devotion to the Church. She was a power for good not only in the maintenance of discipline and a high standard of scholarship, but also in the promotion of reverence and interest in spiritual things.

Since her retirement from school work Miss Hitchcock had lived in California, and for many years was a most helpful parish and settlement worker. "How much we shall miss her!" was the word that was passed from one to another, as loving friends returned from her burial in Evergreen cemetery. Near St. James' Church, South Pasadena, she had dwelt for many years, in her pretty bungalow, The Rosary (so called because it was embowered in roses), nominally "retired", yet abounding in service, living the simple life, rich in faith, and rejoicing in the Lord. Blessed preparation for the rest and peace of Paradise!

With clearness of intellect and well-balanced judgment, Miss Hitchcock combined literary culture and a rare gift of poetical expression. Her little volume of *Poems of Church and School* was compiled from the columns of THE LIVING CHURCH, to which she was a frequent contributor. Even to the last month of her eighty-four years her voice and pen were steady and true, her step was firm, her eye undimmed. The Lord was her helper to the last, and the Lord shall be her portion forever.

During almost her last hour of consciousness she received her Viaticum, as she had desired, from the hand of her old

rector, with whom for half a century she had been related in Church and School. After the requiem until the interment the body remained in the church, in care of the Guild of All Souls.

Before the committal the grave was consecrated, as she had requested; and as *Nunc Dimittis* was said the perfume of spring violets ascended as a memorial for her prayers and alms, a pure offering for a soul whose departure was "right dear in the sight of the Lord".

Pasadena, March 9th.

### THE FALL OF BAGHDAD

By PAUL SHIMMON

**B**AGHDAD, the City of the Khaliphs, has fallen. Baghdad, near which Kerbala is situated, the sacred city of the two great Moslem (Shea) prophets, Hasan and Housai, the great scene of the Persian Passion Play, is in the hands of the British. What does it all mean to the Oriental mind, and to the Western mind?

It means the elimination of the Turk from the plains of Mesopotamia, and the passing of those parts of the Bible lands under British rule, which has impressed itself on the minds of all Eastern people as just and fair.

It also means the subjugation of the lawlessness of the Kurds, who have been often encouraged by the Turks to play against the Christians in the regions now coming under control of the Allies. Ctesiphon, near Baghdad, was the patriarchal seat of the Syrian Nestorian Church for many years. Now all these lands, whether Christian or Moslem, pass from the hands of the Turks to the Christians, who will show and do justice to Arabs, Turks, and Syrians, to Christians and Moslems alike.

It means that the Persians will have no more opportunity to play a political game of intrigue into the hands of the Turks, who were for their own reasons bribing the nomads and the Persian tribesmen. The ancient passage-way from Baghdad to Hamadan, Susa, and Ecbatana is now blocked, and the Turks must retire from Kermanshah, the last stronghold of their activities in Persia, and leave all those regions in the safe hands of one power—the Allies—to work a peaceful destiny for Persia in accordance with the Convention of 1907, outlining a mode of coöperation between Persia, Russia, and England.

It means joining the forces of Russia and England, and a general push to eject the Turk from Mesopotamia, Armenia, Arabia, and Syria. In this general step westward, the sacred cities of the Mohammedan and Christian world change hands from Turk to English, from Moslem to Christian, and the Turks will be confined to Asia Minor proper. For if the push is continued westward, as in all probability it will be, the Russians and English will soon reach the narrow limit of Asia Minor between the Black Sea on the North and the Mediterranean on the South, and cut the greater part of Turkey in Asia from the rule of Mongols and intruders.

It means more than anything else the putting of a stop, once and for all, to the rule of a race which has by its lawlessness created martyrs in the Christian Church in the East, and which has in the past two years and a half added to the overflowing cup of vengeance in the hands of God Almighty an excuse to have them deprived of political power. That is the key to the whole situation, for the mere driving of the Turks from Constantinople does not effect the situation of the Christian under the Crescent.

What ambitions—and some of them just ones too—are thwarted to make a *Mittleuropa* from Berlin to Baghdad, from the North Sea to the Persian Gulf, the ordinary reader already knows. The Germans unfortunately have in the East posed for Mohammedans, and are therefore regarded by many Moslems, in Persia and Turkey, as the defenders of their faith. The Moslems dislike Russia, because in the past it has given blow after blow to the Turks in Europe, from Vienna to Serbia, Bulgaria, Roumania, Macedonia, and Greece. The Holy Wars of Russia have been dreaded in the past by the Turks mainly on account of their power and success. But the Germans are not liked any more for having plunged the Turkish empire into a war from which it had everything to lose and nothing to gain. So the warning of the Allies has come true, in part, at least, and the process of crippling written on the pages of sacred and secular history has begun. "Carthage must be destroyed!" cried the old Roman. "Turkey must be destroyed!" calls the modern Christian, whose mother and father are murdered, whose sister is in exile and among the Moslems, and whose children have been buried in the valleys of the Euphrates or are famishing in the Syrian desert.



# SOCIAL SERVICE

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

## THE ROMAN HIERARCHY AND SOCIAL SERVICE

**W**HENEVER the Roman hierarchy undertakes anything it goes about it with great skill and ability. This is being illustrated anew in its handling of the social service question. A few years ago practically nothing along these lines was being done. As a result of the activities of the American Federation of Catholic Societies, to which frequent reference in these columns has been made, definite plans have now been submitted to the apostolic delegate in this country for federation on diocesan lines. In acknowledging the suggestions, Archbishop Bonzano, the delegate, said:

"I assure you that I consider Bishop McFaul's letter very opportune. The plans which he suggests to the American hierarchy seem to me suitable for the building up of the lay apostolate. I therefore cordially give it my approval and feel confident that when the bishops of the country become acquainted with the projects, and have pledged their support, it will in a short time become an accomplished fact, since the zealous approval of the bishops given to any good work is the assurance of that work's success."

It must be borne in mind that the term "social service" is used in a somewhat narrower sense from what we of the Anglican communion use the term; but the move is in the direction of a larger and more effective organization of the laymen for work along social lines.

## IMPROVEMENT OF INDUSTRIAL CONDITIONS

Dr. Lee K. Frankel of New York City stated before the City Club of Kansas City that illness amounting to three to five per cent. in the average community means an average of nine days lost time for every worker. It causes not only the pain and suffering but means a loss of several million dollars per year. Industry is undertaking to improve conditions among its workers so that the average will be materially reduced.

"This is no longer an age when the employer sits in his mahogany chair in a fine office while his employees work in an unlighted, ill-ventilated, and otherwise unhealthful place. Large factories and companies are establishing such things as proper luncheon facilities, sometimes giving the meal free, medical aid for the individual and often his family, dental attention, and other things too numerous to mention. Of course, all this comes back to the employer in better service and more work done, but this is far from the most valuable feature, which is the recognition of the fact that those who work are human and that we are our brother's keeper. The day is coming when the greatest reward to the employer in his closing years will not be the vast wealth accumulated, but in the thousands of lives he has made healthier, happier, and more worth while."

## A "WHITE LIST" FOR THEATRICAL PRODUCTIONS

There is a well-developed "theatre movement" in the Roman Catholic communion, the first interest of which is the spiritual welfare of Catholics. Father John J. Burke, who is chairman of the bulletin committee of this organization, has made it clear that this movement is not in the interest of the theatre, but stands as a check for Roman Catholics on what the theatres present.

"It aims to enable Catholics to apply those moral principles which their faith teaches to theatrical performances of the present day. Its 'white list' gives the names of the plays that the committee approves. Its limitations and its special applications have to do with the following principles: 'A play must not with regard to morals occupy debatable ground.' 'There should be a general agreement that a play is clean and wholesome.' 'The appeal should be simple and universal.' 'The play should be fit for theatre-goers of all ages and suited to various tastes.' Because the 'white list' is definite it has been the object of more discussion than any other work of the theatre movement."

## MORAL DEGENERACY

In her report to the Iowa Social Service Commission on A Survey of Conditions in Towns in Iowa in relation to the work of St. Monica's Home, Deaconess M. H. Wurts gives details of conditions that are appalling and almost unbelievable.

The immorality among school girls and boys of from fourteen to sixteen years of age is presented, as also the illicit relation between brothers and sisters, men and boys. The depravity engendered through the public dance halls, the lack of proper supervision of these places, the baneful influence of uncensored moving picture shows and vaudeville theatres are described. The necessity for many forced marriages is indicated, and the glaring devices used to entrap unwary girls are described. The report indicates that there is much to be done by the Church and by social welfare leagues, if the purity of manhood and womanhood is to be conserved.

## A HEALTH AND WELFARE CRUSADE

A Pullman car has been purchased and remodeled for the extension campaign of the Southern Sociological Congress. The car will carry a staff of twelve speakers and workers who are conducting a health and welfare crusade through the South. It is an "educational campaign to prevent disease, an evangelism of the abundant life, the prototype of which was the original twelve who went from city to city in the olden days with the Great Physician, healing all manner of disease and all manner of sickness. This is the modern method, and its aim is to prevent all manner of disease and all manner of sickness. The spirit and object are the same—the abundant life for all the people."

## PRAYER FOR SOCIAL JUSTICE

Bishop Sumner has prepared the following Prayer for Social Justice, intended especially for students in seminaries and colleges:

"O God, the Holy Ghost, Sanctifier of the faithful, grant us to have in Thee the light of knowledge and the fulness of all virtue, that while we seek the gifts of learning we may never depart from Thee. Grant us the gift to inspire others to Thy service; to relieve oppression; to maintain justice; to protect the home and the nation from all corruption in social and civic life; that all men everywhere may have peace, and comfort, and abundance of life, and the mind to serve Thee in all virtue and godly living; through Jesus Christ our Lord. Amen."

## CONSERVATION OF FOOD SUPPLY

The American Women's Movement to Conserve the Food Supply (with temporary offices in the Municipal Building, Room 372, New York, N. Y.) has for its purpose

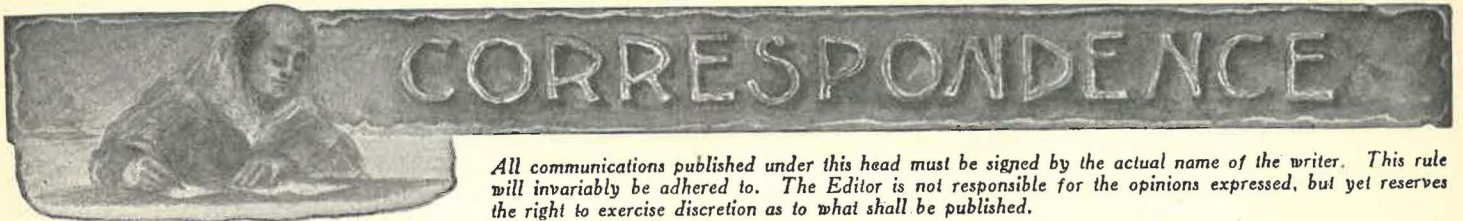
- 1st. Punish by imprisonment, through national, state, and city laws, those who wantonly destroy or wilfully neglect foodstuffs in the fields, in transit, or in storage;
- 2nd. Abolish marginal and future trading in foodstuffs on trade exchanges, to restrict trading in foodstuffs to its actual handlers or distributors;
- 3rd. Educate women and children in the buying of foodstuffs.

## "NEW-MADE CITIZENS"

It is curious how many writers on the subject of woman suffrage speak of women voters as "new-made citizens". As a matter of fact, a person becomes a citizen at birth, if born in this country of American parents; or from the date of naturalization if foreign-born, and under certain circumstances at the time of the parents' naturalization; and women of foreign birth become citizens of the country by marrying an American. In other words, citizenship is a legal status. Voting is an incident of citizenship—an important one, it is true, but not the only one.

THE SOCIAL SERVICE COMMISSION of the Province of Washington has asked the secretaries of the various diocesan commissions on social service in the province to forward to the provincial secretary copies of their respective minutes, so that he can keep in touch with what is being done in the various dioceses.





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

### THE USE OF THE LITANY

To the Editor of *The Living Church*:

**C**EN years ago in my book, *The Litany and the Life*, I pleaded for the more frequent use of the Litany in public and in private devotion, and especially, as interpreted by its history, for its processional use in times of distress and of emergency. Such a time is now upon us, and I venture to recommend the constant use of the Litany in our churches, in solemn procession whenever possible, and in the household and private devotions of the faithful.

The intercessions and pleadings of the Litany have been wrung from the human heart in its most impassioned and intense moments, and every petition is sacred with the blood and the tears of suffering Christendom. As Dean Stanley has reminded us, the Litany sprang "from an age gloomy with disaster and superstition, when heathenism was still struggling with Christianity: when Christianity was disfigured by fierce conflicts within the Church; when the Roman empire was tottering to its ruin. Further," he continues, "it was under the pressure of like calamities that the Litany first became part of our service. . . . Thus it is that, whilst the Litany in its first beginning expressed the distress of the first great convulsion of Europe in the fall of the Roman empire, the Litany in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterance of the English nation in its own native English tongue, calling for divine help in that extremity of perplexity when men's hearts were divided between hope and despair, for the fear of those things which were coming on the earth."

Nothing, it seems to me, could be more timely in this new crisis of the world's history than the heartfelt and frequent use of this ancient and historic office of Christian devotion.

JOHN N. McCORMICK.

### ABBREVIATION OF SACRED WORDS

To the Editor of *The Living Church*:

**I**N the most recent number of *THE LIVING CHURCH* which I have received here (though it must seem now very remote to you), a correspondent raises objection to writing Christmas with an "X". He is evidently a microscopist, with an eye sharpened to see the infinitely small. The defect of that quality is to see only one thing at a time. It is true that in this case, while one eye is applied to the microscope and riveted with horror upon the offensive "X", the other eye, rolling in its orbit, roves so far as to contemplate the possibility of so horrid a vulgarity as the abbreviation of "J. Christ" (after the analogy of J. P. Robinson or the like), and that is counted sufficient to condemn "Xmas". It is a pity that the loose eye was not free to rove further, for "John P. Robinson he" is not the only apt analogy. From very ancient times it has been the custom to indicate the names of kings and emperors by their mere initials. From a still earlier time this was the use with respect to the gods, and more especially with respect to the greatest of them. The Romans certainly were conscious of no disrespect when they inscribed upon the temples and altars of their chief god the initials I. O. M., for *Jovi Optimo Maximo*, and the Roman Christians of to-day conceive that they are honoring the only God when, after this analogy, they dedicate their churches to D. O. M. It might be argued that when obscure persons like J. P. Robinson presume to indicate their name by initials they are assuming a privilege of the gods—it is one of the extravagances of democracy.

But the closest analogies are to be found in Christian custom, both ancient and modern. Your correspondent is probably not aware that the ancient manuscripts (MSS.) of our sacred Scriptures (SS.) frequently abbreviate the name of our Lord, not in the form of "J. Christ", but (still worse and more completely) in the form of I. X., which is equivalent to J. C. But he frequently sees without offence, and presumably uses, A. D. as an abbreviation for *Anno Domini*; and I wonder if he is horrified by IHS, which is a less complete abbreviation of the Greek name of Jesus (corresponding, as he would say, to Jas. B. Robinson), or by I. N. R. I. (*Jesus Nazarenius Rex Judaeorum*), or by the "Constantine Monogram" composed of XP (the first two Greek letters of the name of Christ). Whatever significance Constantine found in the *Labarum*, we have long considered it simply as an abbreviation, and as such it does sometimes occur in the inscriptions of the catacombs before the fourth century of J. C. (as we often write here in Italy).

Are all these ancient uses to be discarded because Mr. Robinson presumes to write his name as J. P.? Might it be permissible to write XPmas but blasphemous to write Xmas? Such questions

answer themselves. This letter of mine, however much it may be delayed (unless it fall a victim to a German submarine), will reach you before next Xmas and encourage timid Christians to ignore the vain scruple raised by your censorious correspondent. Let them write the name of the birthday of our Lord as they will, but let them learn the wholesome and Christian lesson not to condemn in others what they themselves in principle allow and in analogous instances practise. More generally, let them learn not to use a microscope upon the mote in a brother's eye.

WALTER LOWRIE.

Rome, February 3rd.

### PRECEDENCE OF CHURCH DAYS

To the Editor of *The Living Church*:

**I**N reference to your comment on the relative dignity of Passion Sunday and the Feast of the Annunciation it may not be amiss to explain the principle which led the commission to give the precedence to Passion Sunday.

The seasons of Advent and Lent have a well recognized place in the ecclesiastical year as one of preparation for the festivals of Christmas and Easter. The collect, epistle, and gospel for the Sundays carry out a sequence of teaching which it would be unfortunate to disturb. In the case of Lent, this becomes emphasized on reaching Passion Sunday. Then the Church deliberately turns the eyes of the people to Holy Week and Good Friday. It would be a distinct loss if on that Sunday the epistle and gospel were set aside together with the lessons which illustrate the thought contained in them, and the Festival of the Annunciation, with its distinctly joyous note in its liturgical teaching and ceremonial rendering, were substituted. Another point which is sometimes overlooked is that a *Sunday* cannot be transferred to Monday or any other day. If the Sunday is superseded it is lost to the general body of the faithful who on that day assemble and meet together, and therefore the Church's sequence of teaching is lost for that Lent.

It was for this wholly practical reason that the Sundays in Advent and Lent are given precedence over any other holy day as set forth in the Table recommended in the report of the Commission on the Revision of the Prayer Book. The commission did not discuss the question whether the Feast of the Annunciation was primarily a feast of our Lord or of our Lady. It did not consider what was the Roman rule, or the Ambrosian rule (at Milan to-day the Annunciation, with some congruity, is celebrated in Advent), or the Eastern rule. If the decision arrived at by the commission coincides with the Roman rule, it only shows how, in this as in other matters, the Roman Church is guided by what is best practically. If the Roman Church, as you point out, regards the Annunciation as primarily a "Mary day" then in giving precedence to Passion Sunday it shows that it has not lost all sense of proportion.

Faithfully,

HOWARD B. ST. GEORGE.

Nashotah, Wis., March 17th.

### THE NORWEGIAN ILLEGITIMACY LAW

To the Editor of *The Living Church*:

**I**F Norway has a "proper" illegitimacy law, as you state in your issue of March 17th [Social Service Department], then we should make some little boast for our own state, which sets the same premium on bastardy. (Laws of 1915, Chapter 258.)

But is "proper" exactly the adjective to apply? Are "recent" and "proper" necessarily synonymous? Are we not in some danger of indulging too far the presumption that "Social Service" involves doing away with the standards found salutary and even necessary to a healthy society, by all generations except that infallible one in which we live?

Certainly a Christian journal will stand firm for the family and the home, and the offspring of that family, the children of that home, claim the stern and immovable protection of the Christian Church. It is a recent discovery that the sorrowful consequence of sin should be placed on a par with the offspring of the holy relation of marriage. These laws are prompted by a gentle but mawkish sentiment of sympathy. They are the product of a distorted perspective. The bastard is the innocent and pitiable victim of his parents' sin; but shall we allow our sympathy with him to menace the sanctity of the family and the home? Shall we in our pity for him condone the sin we have for centuries labored painfully to restrain? Shall we, in fancied justice to him, foist him as a co-inheritor upon the faithful wife who has borne her children in honor,



and toiled lovingly and loyally through a lifetime by the side of a disloyal husband?

Divorce is one of the social evils which the Church has zealously striven to cure. Are we now to countenance and legitimize bastardy and the concubinage from which it springs as a social substitute?

"Proper"? Are there not epithets more appropriately applicable to this sort of legislation, in the columns of THE LIVING CHURCH?

CHARLES M. MORRIS.

Milwaukee, March 19th.

[The responsibility for terming the recent Norwegian law a "proper illegitimacy law" must be assumed in THE LIVING CHURCH office, thus exonerating the department editor, who intended to chronicle the information purely as social legislation of another land, making no comment whatever upon it. We regret exceedingly that through a misapprehension of the paragraph in question a most unhappy characterization of the law was given in the heading.—EDITOR L. C.]

"A PRAYER FOR WOMAN SUFFRAGE"

To the Editor of the Living Church:

IN your issue of March 10th, I note a prayer for Woman Suffrage, issued by the Protestant Episcopal Suffrage Association of New York, to the use of which I beg to offer my respectful protest. The question of woman suffrage is a political question upon which thoughtful, earnest men and women who have studied the subject differ. If this suggested prayer were to be allowed, then one asking that the great burden of suffrage be not imposed upon the women of our country should also be allowed—for there are many Churchwomen and Churchmen who are just as intelligent, earnest, and sincere and eager in their opposition to woman's suffrage as are those who favor it. And this, of course, would be an unthinkable spectacle.

But if any prayer to Heaven is to be made in our churches regarding woman suffrage, let it be one which is general in character, in which all of us might join. Let it be in the spirit of humility; let us ask God that this question may be settled in accordance with what is right and best for us, for the men and women of the whole country, and above all in a way that is in accordance with the will of God. To such a prayer we might all of us say, Amen.

Very respectfully yours,

THEODORE DILLER, M.D.

Pittsburgh, Pa., March 16th.

THE PHONOGRAPH AND CHURCH MUSIC

To the Editor of the Living Church:

THE development of the phonograph and the great array of artists who have contributed to its resources have, very naturally, reduced the number of persons who are willing to study music and perfect themselves on some instrument as a means of recreation or culture. As a result, it is becoming increasingly more difficult to keep up the supply of organists and church singers, especially in the rural districts.

The writer in his early life enjoyed a fair musical education and became more or less proficient as an organist. For practically the whole of his ministry he has served small churches in the country. Until recent years it was a simple matter to find young men and women with some knowledge of music and ability to play the piano who were glad to receive instruction on the organ gratis, and the small salary available, in return for duty at the organ bench. This class, however, has largely disappeared, and the country church appears to face a very real problem.

Will the solution be the adoption of the mechanical device in public worship where the human performer is not to be had?

Chester, N. Y., March 10th.

J. HOLMES MCGUINNESS.

I X C I

To the Editor of the Living Church:

THE inquiry of a correspondent published in the March 3rd issue of your paper in regard to the meaning of I X C I interested me, as I had a cross given me last fall bearing among other symbols the letters I C X C. I recalled at that time that C is a form of the Greek letter Sigma, and on consulting Cappelli's *Dizionario*, I found that I Σ X Σ was a common mediaeval abbreviation for 'Ιησοῦς Χριστός. Cappelli does not give I X C I, probably because he deals primarily with Latin and Italian abbreviations, but a possible meaning, it seems to me, is:

(Cωρῆριον)

'Ιησοῦς Χριστός Σωτῆριον 'Ιερεῖον  
Jesus Christ Saving Victim.

If no one who is an authority takes the time to enlighten us, perhaps your correspondent may be interested in this guess of mine.

Yours very truly, MARGARET HUTCHINS,

Urbana, Ill., March 11th.

Ref. Asst., U. of Ill. Library.

THREAD USED IN CHURCH EMBROIDERIES

To the Editor of the Living Church:

IT is very seldom that I differ from any opinion that THE LIVING CHURCH gives, and I feel now that I should apologize for this criticism, but I think that a wrong impression was given in your answer to a correspondent in last week's issue, regarding the use of "silver thread" in embroideries. In common with all other workers in Church embroideries whom I have known, I have always used the gold thread freely on purple vestments and hangings, also much rich coloring, and I believe you will find that all the best work is so treated. As a matter of fact, the use of the silver thread was given up many years ago because it was found impossible to avoid its tarnishing. I am under the impression that it is no longer made; certainly it cannot be bought in this country.

Sincerely yours,

ETTA SHRIVEN.

New Brighton, N. Y., March 14th.

CHURCH SERVICES IN JAPAN

To the Editor of The Living Church:

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

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

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

Sincerely yours,

JOHN W. WOOD.

New York, March 10th.

WOMEN IN THE CHURCH'S COUNCILS

To the Editor of The Living Church:

IT SHOULD be greatly obliged if those members of the Church, clerical or lay, male or female, who recognize the need of the Church for a fuller participation by women in its councils, general, diocesan, or parochial, would give me their names and addresses.

Very sincerely yours,

Gardiner, Maine, March 12th.

ROBERT H. GARDINER.

THE VIRGIN MARY

I thought of thee, of thee, the livelong day;

Oh, if this day should yield to me the grace,

A vision of thyself! If face to face

I might behold thee! Mists have hid away

Thy radiant form from me, but now I pray,

Ye winds of heaven, blow and leave a space

From vapors free, that longing eyes may trace

Thy features with thine aureole array.

And having seen thee once, that view abides,

And in my life becomes a healing force;

'Tis mirrored in my being's ruddy tides;

It gleams a benediction from mine eyes,

And longing hearts retrace it to its source—

The perfect motherhood that never dies.

IDA AHLBORN WEEKS.

CIVILIZATION AND GOD

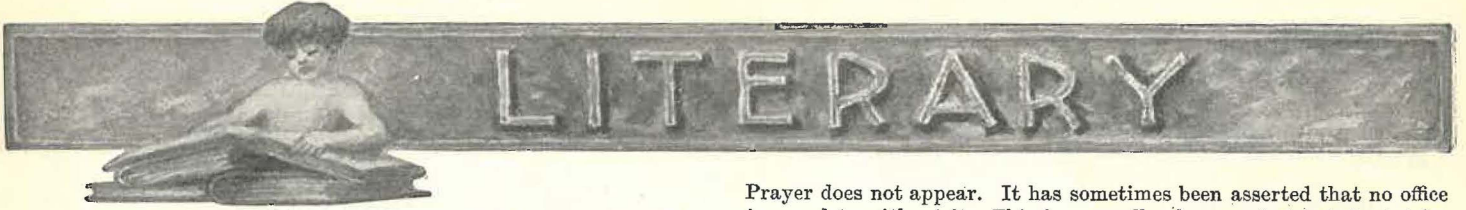
MODERN CIVILIZATION has grown up in a world influenced by Christian men and by Christian ideals. Christianity is responsible for modifying civilization, but it has nothing in common with civilization's essential character.

Civilization's chief end is man. As an eminent critic said of art, its true aim is to glorify man. But God has written clearly in His Word and in history that man's chief end is to glorify God. That is why civilization must collapse. That is why all schemes that man proposes for bringing peace must fail. All these schemes leave out of account the two great facts of the universe—Satan and God. Man is hopelessly lost in sin, in bondage to Satan; God has poured out His blood to secure man's release. All plans for peace that ignore these two facts are dealing with superficial effects, not with root causes. All man's plans for peace do ignore them, and so far from bringing in the age of peace and good-will it is as though we should look for Gibraltar to be battered down with bubbles blown by the breath of a boy.

Is the great civilization built up by man's energy and skill and wisdom hopeless, then? Of course it is! Through the ages and generations God has been patiently telling man just that—that man and everything he does for himself are hopeless. Only as he works out what God has first worked in is there hope. Our hope is what God has done, is doing, and is going to do. Our hope is Christ.

Some day there will be a Christian civilization, but not until Christ is actually King. And that civilization will be ushered in by God when man has witnessed the collapse of all his own resources.—*The War Cry*.





## LITURGICAL

*Offices for Special Occasions.* Compiled by two Presbyters of the Church. New York: Edwin S. Gorham.

In the Churches of the Anglican communion, within the last fifty years, books of liturgical and devotional forms have been published to meet many new needs and occasions which have arisen, for which no provision was made in the Book of Common Prayer. *The Priest's Prayer Book* is perhaps the best known and most comprehensive of these manuals, but it is mainly adapted for conditions as found in England, though it contains a great deal of valuable material.

The book under review, which is published with the approbation of the American Ecclésiological Society, is intended to provide the American clergy, in an accessible form, services which have been used by bishops, clergy, and societies for special occasions with more or less general recognition. It does not undertake to provide an office for every possible occasion or contingency, nor to supply the clergy with a *Vade mecum* in their pastoral visitations.

A glance at the table of contents will reveal its scope. First we have three offices which may be considered supplementary to the regular public services. 1. A very shortened form of Morning or Evening Prayer. 2. The Beatitudes. 3. Compline. Some forms for Children's Services follow and then a number of Offices for special parochial occasions, e. g., Missions, Social Service, Guilds, etc. Devotions and Commemorations for certain times and seasons follow, such as for Good Friday, New Year's Eve, National Anniversaries. Some much-needed Forms for Dedications and Benedictions are given, such as "Of a new Church", "Parish House", "Cemetery", etc. Offices for the admission of deaconesses, lay readers, choristers, and to various guilds are included. An appendix to the book gives the "Offices of later Evensong for the Christian Year as compiled for the Use of Grace Church, New York". One can at once appreciate the value of such a book, covering so many needs of the present day.

The offices are drawn from all sources, ancient and modern, though the modern predominates; some follow close to the general principles of liturgical construction, while in some a liturgical principle is barely discoverable. The office of Compline is an abridgment of the old form, and, curiously enough, we find the pronouncement of the prayer of absolution restricted to a priest, although that is not the rule in the source from which the office is taken. The "Office for the opening of a Church for Worship" is a slightly modified form of the *Ritus benedicendi novam ecclesiam* of the Latin *Rituale*. Many of the offices approximate more or less closely the structure of those in the Prayer Book. On the other hand, services, such as those for a "Social Service Meeting", for a "School or College", and "Of Commemoration" are frankly modern and constructed on lines all their own. A prominent feature in these services is "Prayer in the form of dialogue". It is not exactly the liturgical versicles and responses we are accustomed to, nor is it the common form of dialogue prayer familiar in the Litany, but, as on page 45 and page 61, it is something between the two. Experience may show that such have their devotional value and in time may find their way into the liturgical expression of the Church.

One has not space to point out all one would wish to commend in this book, but one may note an adaptation of the "Office of Tenebrae" for the Wednesday, Thursday, and Friday of Holy Week; a convenient form for the "Three Hours' Devotion" of Good Friday; a Form for a solemn Procession and *Te Deum* on the Fourth of July and which, changing the prayers, could be used on other days of Festival Thanksgiving; also forms for benediction of an altar, altar vessels, and the usual furnishings of a church.

The Order for the "Setting apart of Deaconesses" is that which is used by several of our bishops, and, as here printed, was incorporated in the Report of the Prayer Book Commission. It needs rearrangement and revision. The exhortation is unsatisfactory as a liturgical introduction. Also the analogies cited are strained. After the Bishop's "*si quis*" would follow the salutation, then the "Lord have mercy", the Lord's Prayer, versicles, responses, and collect. The examination would come next followed by a consecratory prayer, which might well be introduced with the customary formulary—the salutation, "Lift up your hearts. . . . It is very meet . . ." linked with the prayer on page 203, thus: ". . . give thanks to thee, O Holy Lord, Almighty Father, Eternal God, Creator of man and woman who, . . ." (though here again the analogies will need attention). After this prayer for benediction, the formal setting apart would take place, and if it is wished that the *Magnificat* be incorporated in the service (although there is no precedent in analogous forms for such an interpolation), such an act of praise would take place *after*, not *before*, the setting apart, though the more logical sequence would be to proceed to the celebration of the Eucharist.

A criticism might be made that in some of the offices the Lord's

Prayer does not appear. It has sometimes been asserted that no office is complete without it. This is generally the case, but not absolutely. If the office is of a congregational or corporate devotion the Lord's Prayer ought to find place, for instance, in the offices for Social Service and a Meeting of the Clergy.

A great many of the prayers seem to the writer to be altogether too long, embodying too many ideas and giving unnecessary information and even impossible petitions. "We pray thee that we may live as blameless as the flowers . . ." (p. 115). There are several other prayers which, in our judgment, would be improved by pruning, as on pp. 161, 166—but then again this may be a matter of taste.

One may note with interest the use of the indicative form in the pronouncement by the Bishop, at the consecration of a cemetery—"I consecrate this ground . . . and I devote and hallow the same for ever".

We feel that this book will prove useful to the clergy. It is compact, easily carried in the pocket, and, what is more important, printed in clear type. There are a large number of prayers from which a selection can be made to suit devotional tastes and particular needs. As the preface says, "the book's purpose is to be suggestive". If it obtains the wide circulation which we anticipate, then that which is fittest in liturgical form and expression will survive.

## MISCELLANEOUS

*The Truth About Christian Science.* By George M. Searle of the Paulist Fathers, New York: The Paulist Press, 120 West Sixtieth street. Pp. xi-305. Price \$1.25.

This is an examination of the Christian Science oracle and textbook, *Science and Health, with Key to the Scriptures*, with the view of showing the official teaching of the cult in a way that avoids all charge of misrepresentation, and on this basis subjecting it to theological and philosophical criticism. The adoption of this method determines the form of the critique, so the chapters are named and numbered to correspond with those of Mrs. Eddy. Of course this involves tiresome labor for the author, who would much prefer some logical order of treatment. He has our sympathy as we follow him in his self-imposed task, and our thanks for doing so thoroughly what few would have the patience to undertake. The result is a most readable, timely, and valuable book. In exposing the errors of the system and its pretence to be a revelation, he does not forget for a moment the people for whom he is writing. His humor is always restrained, and, while it hits the mark and hits hard, it is entirely subordinated to the serious purpose of rescuing those who are being deceived and entangled in the error—and one suspects that some of these unfortunates are poorly instructed laymen of the writer's own communion. However this may be, Father Searle has aimed to treat the matter in hand "from a point of view common to all Christians who have any positive system of religion as a revelation". Only occasionally, though quite emphatically where it is required, does he introduce positive Catholic teaching. Nobody, except he be a most bigoted Protestant, can possibly take exception to this, while, for ourselves, we regard it as a special reason for commending the book to the attention of our own clergy and people.

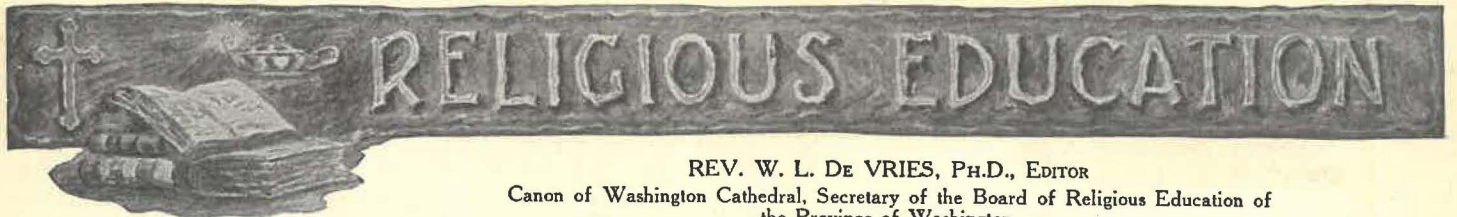
T. B. F.

A children's manual for use at the Holy Eucharist, just published, is *The Lord's Service for the Lord's Children*, compiled by the Rev. Charles Townsend, and "dedicated to the children of the Church of the Good Shepherd, Rosemont, Pa." The directions and devotions are very simple and include several appropriate hymns, while there are also excellent half-tones showing the sequence of the service. It is not easy to find convenient manuals for young children, and this would seem to be excellent for that purpose. [Edwin S. Gorham, New York. 35 cts.]

One of the first to enter the battlefield of Europe as war correspondent after the outbreak of hostilities was Arthur Sweetser, and in *Roadside Glances of the Great War* he tells of his varied experiences, some humorous, some terrible, and brings out in a forceful manner the great excitement and hysteria even that prevailed throughout the field of battle at that time. [Macmillan Co., New York. \$1.25 net.]

*The Tutor's Story* is a novel of the typical English style, telling of life among the English squires and country people. It was begun by Charles Kingsley, but finished by his daughter "Lucas Malet". [Dodd, Mead & Co., New York. \$1.35 net.]





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

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

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

**T**N a former editorial changes desirable in our theological standards and courses in order to make our candidates for the ministry effective in this day and hour were discussed. Attention was given chiefly to proposed omissions in the present theological requirements for ordination as deacon and priest. To-day we pass on to consider what additions to the present standards would seem salutary, and to conclude with the discussion of one or two special points.

In the recommendations to be made as to additions it will be noted by the experts that some of the changes could be made at once without recourse to legislation. They involve a change of emphasis and plan in the course of instruction, rather than radical alteration. The seminary faculties could put into effect the newer plans, and some of them have. Other recommendations here made would require amendments of the canons if they are to become obligatory for all candidates. Such are the cases, for instance, of psychology, sociology, and business methods.

Passing on then to the desirable additions to our present requirements, we may observe that, in the first place, the fundamentals of psychology, and especially of child psychology, are a necessary element in the equipment of every modern clergyman, so that he may be enabled to deal more skilfully and understandingly with pastoral problems, and also that he may have a good basis for learning the new principles and methods of religious education. Some men procure this psychological equipment in their university courses, but a great many do not, and there must be an explicit provision that no man is ordained without it.

In the next place, the fundamentals of religious education must be given to all of our candidates, so that they may themselves teach and preach effectively and also train teachers to teach, and thus eventually secure to the Church a laity duly equipped in Bible and Church principles, and thereby cure many evils. As pointed out in this department of THE LIVING CHURCH on many occasions during 1916, the careful training of the laity of the Church is the great desideratum of our time, and the training of teachers is the secret of securing this result.

The existing canons provide for religious education, but the seminary courses must be made more thorough and scientific than is usually the case at present.

A third requisite for every clergyman is a knowledge of the fundamental principles underlying society and social problems, and their solution. For, whether a man is to be active or not in civic and community service, he needs to deal intelligently, in order to deal prudently and effectively, with many social problems arising in every pastor's work. As indicated two weeks ago, specific equipment for leadership in social service and religious education is a matter of post graduate or special study and training; but every one of our clergy, no matter what his sphere of work in the ministry, requires in this day a general course both in religious education and sociology.

A fourth requisite of a modern clergyman is a thorough grounding in business principles and methods. We cannot escape it. To-day every clergyman in larger or less measure is bound to be an administrator and executive, and this is the rock on which many stumble and fall. So many of us pass from school to college to seminary to the ministry without business experience that we lamentably fail in this important element of our calling. How can this instruction be given? Well, the Church might require a course in a first rate business college or commercial school, or class instruction might be given in the seminary by some successful business man—on salesmanship, how to "put it across", and like subjects larger

and smaller. The Rev. John Mitchel Page, Church chaplain in the University of Illinois, advocates that every candidate for orders should be required to spend one year at least in a great business house. Mr. Page rightly says that our clergy often lack the confidence of the rich, because of their incapacity to handle financial and business matters, and consequently there is unwillingness to entrust money to their care. Similarly, on the other hand, they lose the confidence of men of small means because so plainly they do not appreciate the value of money, do not husband their resources, and make a dollar go as far as possible. Some may think that such a training would destroy the spirituality of our ministry, but surely it is not necessary to be unbusinesslike to be spiritual! And we cannot hope to lead on to spiritual things hard-headed men of business, if by example we teach them that good business and true Christian character cannot go hand in hand.

As for spirituality, this is a fifth and final element in the training of candidates for orders, for which the present writer would advocate explicit provision in our canonical standards. Our clergy must be trained in private devotional habits and methods. They must be taught how to practise the Presence of God, how to lead regulated, disciplined lives, how to pray, how to read their Bibles, not so much to add to their stock of knowledge as for their own guidance in personal religion. It is not given to every man to meditate in the technical sense, but every man should be taught the principles of this devotional exercise, and the discipline at least, if not the full practice, will be a spiritual benefit. The dealing with souls, the preaching the Gospel, pastoral ministrations to the troubled and afflicted, the every-day responsibilities of the minister's life, make tremendous drafts upon his whole ego. To secure patience, power, and grace for these tasks, to gather rather than lose strength and spirituality as responsibilities increase, become more and more like Christ—the secret of these is in the closet; but very, very few of our clergy know how to use this resource. Therefore, the beginnings of the minister's education in the private devotional life must be given while he is a candidate and by some devout and faithful shepherd of souls such as were, for instance, Bishop King of Lincoln, Bishop Wilkinson of St. Andrew's, and Bishop Satterlee of Washington. We still possess men of this quality, though only too few, and they should be called to the service of the Church by giving each year spiritual training to our seminarians.

The problem of Greek calls for special treatment. It cannot be given up. It is such a subtle instrument of human thought and expression that we cannot hope for our clergy to gain access to the innermost mind of our Lord and His Apostles unless they can read readily the language in which the New Testament revelation is recorded. It will probably be necessary to teach it hereafter to the great majority of our men during their seminary course, as Hebrew has been in the past, and, if need be, the seminary course to this end can be increased to four years. In the judgment of the present writer, it would be sufficient to require only New Testament Greek, with a strong appeal for classical Greek for men of larger learning and gifts for ministry. If the seminary course were increased to four years, it would be possible also to add in the fourth year advanced elective courses in religious education, in social service, in missions, in comparative religion, in philosophy, and kindred subjects for those who expect to do special work in the Church.

Evidences is the final topic to be touched upon in this editorial. The words "natural" and "revealed" should disappear from our canons. There is really no such thing as "natural religion", in the technical sense. All is revealed. Fairbairn, Caird, and others have made that clear to all thoughtful students of theology. The canons should simply require evidences without qualifications, and the seminary faculties and examining

**Salutary Additions to Theological Curricula**

**Psychology**

**Fundamentals of Religious Education**

**Sociology**

**Business Methods**

**Spirituality**

**Greek**

**Evidences**



chaplains, as well as the bishops, should see to it that the stress of instruction is changed from the old evidential categories, which answered the questions and problems and disbeliefs of former ages, to the modern points of view both inimical and believing, and give the great positive grounds why a thinking, intelligent man to-day should believe in and serve God and Jesus Christ and accept the Christian faith in general. The following definition of requirements in evidences, recently set forth by the Examining Chaplains' Conference of the Province of Washington (a schedule, by the way, for which the Rev. William Henry Jones of the diocese of Erie is chiefly responsible), will indicate the chief lines of a modern course in evidences:

- Relation of Theology and Science.
- Revelation. (a) The Bible as a Revelation.
- (b) Revelation and Reason.
- Inspiration.
- Prophecy.
- Miracles, including Resurrection of Christ.
- Jesus Christ. (a) His Place in History.
- (b) His Character.
- Immortality.

To the mind of the editor of this department, the foregoing are the chief points that must be taken into account in revising the educational standards for candidates for holy orders. For the benefit of the Theological Council of the General Board of Religious Education, now engaged in the great task of defining the standards of theological education required to give us a really effective ministry apt to deal with the problems of our day, it will be a real help if the clergy and laity of the Church will discuss these things and will send to the Secretary of the General Board, Rev. William E. Gardner, D.D., 289 Fourth avenue, New York City, their opinions and recommendations.

### A SENSE OF FUN

BY DOROTHY SHEPHERD

**H**OW good it is! How illuminating! How philanthropic! the saving grace of humor. A birthright for some of earth's fortunate whose lips are curved for laughter: an achievement for others who honestly strive to attain this most excellent gift.

Once upon a time there was a child who said—with that occult wisdom which speaks through the mouths of unsophisticated little ones—

"I know I have a brain 'cause I can feel it tickle."

She defined that thrill of thinking which stirs humanity to a knowledge of self-respect and, when coupled with expression from a "tickling" sort of brain, provides the wine that maketh glad the humdrum custom-made people who are athirst for happiness and know not where to find it, although it is an every-day commodity.

Only the unfortunates of a perpetual frown never respond to the inward spring of humor. They have checked the initial movement—if they ever had it! They have nerved themselves to forego laughter in daily duties: they have steeled themselves beyond a power of response, like the unresponsive child who says: "Tickle me and I won't laugh." Therefore, when poked by the gentle forefinger of Fate, in bony ribs or beneath rigid chin, there is no answering glimmer of a smile. Pity them, reader, apparently rich though they be and living at ease in the land. They need your pity!

But the man who can smile, at even a poor joke, is the man with friends! Where'er he goes he finds good comrades. They take him by the hand: they invite him to dine: they love him well. And why? Because they enjoy him. He reflects to their eager eyes a serenity without flaw—he is their *alter ego*, their other self, so completely does he give back smile for smile.

In a well-known Church Home for Deaf Mutes, where silent unfortunates, many also halt, maimed, or blind, experience life mainly through the sense of touch, there is a framed motto hung in a conspicuous place, bearing this rule of life—

"ALL THE INMATES MUST BE HAPPY"

It compels mirth. It instructs every afflicted soul with the duty of good cheer. For them this duty is harder than for most of us, who hear and have homes of our own; but the message is therefore so much the more compelling.

A recent parody interprets the worth-while man thus—

"It is easy enough to be happy  
When life is a bright rosy wreath,  
But the man worth while  
Is the man who can smile  
When the dentist is filling his teeth."

The verse should accompany every dentist chair in the land; because it equals an anodyne to pain and proclaims the very essence of contented martyrdom. Even the dentist's bill will be lighter in ratio to the content of his victim. Thus is the latter twice blessed.

The rule will apply to any profession. A smile always wins a smile in the mirror of life. The "Look pleasant" of the photographer is a universal appeal from all humanity, while our visage—photographed upon the minds of all who see us on the daily pathway—becomes welcome when cheerful to be hung in the first line of the gallery of friendship; or, if dolorous, turned to the wall of forgetfulness. Nothing pays, even in this commercial age, like good cheer. It is a coin redeemable at any exchange: it has face value and earns a high rate of interest.

From my window, as I write, I see a ring of schoolchildren playing the old-time game, "The farmer in the dell". In childish soprano their voices ring across the way—

"Heigh-ho! The cherry O!  
The cheese stands alone."

And there is the cheese—a plump little girl in the midst—a smiling, merry little thing doomed to solitude in life's game. She accepts fate without question: she giggles and dances and sings in this sunny morning of her life.

There are some of us who must stand alone at the end of the game—as at the end of our day. But let's be game and let's play fair!

The moral of this brief tale is the inevitable deduction drawn from experience and preached by the small lad who, with his nurse's apron tied about his neck for priestly robe, and mounted on a chair for pulpit, proclaimed the message of all ages: "BE GOOD." He was not old enough to add the accepted sequel: "And you'll be happy." But it is that sequel which tickles the brain to action to solve the world's perplexities. For we have complicated life where it was easy: and we have lost its fun.

So here's the finale: Respond to the tickle! Let the feather of the jester's cap, as he rings glad bells, arouse your brain to action and your lips to song. Laugh with a free conscience, look for daily inspiration, work out the salvation of joy, and believe in the beauty of duty. It's no end of fun. And it's contagious. It passes on and on—a ripple of laughter over the sea of humanity—to prove life's immortality, and sing for endless joy.

### THE "FRIEND THAT STICKETH CLOSER THAN A BROTHER"

BY ZOAR

**C**OULD words, mere words, adequately describe the infinite, merciful, forgiving love of the "Friend that sticketh closer than a brother"? Oh, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!

Who then can express the inexpressible wonder of the love of God? And yet, there are times in our life when we feel we must try to speak of it; when not to speak would seem disloyalty to our Friend; times when we have, as it were, sounded the fathomless deep, sealed the vertiginous heights of the love of God, when we must exclaim with awe: "Lord, what is man that thou art mindful of him?" "Lord, I am not worthy of the least of these Thy mercies."

The Friend that sticketh closer than a brother, the one, true, unfailling Friend! It is perhaps, when we have met with disappointment with an earthly friend, that, turning to our heavenly Friend, we see more clearly the pure light of His love, with its manifold and glorious rays. Perfect understanding, hence perfect sympathy; perfect knowledge, hence perfect patience; yes perfect love, unworthy though we be! Shall we not pray that to us may be granted the burning vision of His perfect love? That we may patiently await the time when we shall know as we are known, and love even as we are loved?

THE OLD blind gods go staggering to their fall. Thor and Odin fade once more into their eternal twilight. Paganism dies again in smoke and flame. Science ascribes all force to *life* and all survival to *personality*. And as of old the Risen Christ—alone among the gods surviving death and defeat—alone among men alive to-day in His Church—stretches forth His venerated hands over the battle-fields of dying disbelief: "Go ye and teach all nations. . . . And, lo, I am with you alway—even unto the end of the world."—Wallace Herbert Blake.



# Church Calendar



Mch. 25—Fifth (Passion) Sunday in Lent. An-nunciation.  
 " 31—Saturday.  
 April 1—Sixth Sunday (Palm) in Lent.  
 " 5—Maundy Thursday.  
 " 6—Good Friday.  
 " 8—Easter Day.  
 " 15—First Sunday after Easter.  
 " 22—Second Sunday after Easter.  
 " 25—Wednesday. St. Mark.  
 " 29—Third Sunday after Easter.  
 " 30—Monday.

## CALENDAR OF COMING EVENTS

April 18—Atlanta Diocesan Council, St. Paul's Church, Macon, Ga.

## MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

### ALASKA

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

### CHINA

#### HANKOW

Rev. T. R. Ludlow.  
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).  
 Miss Grace Hutchins (address direct, 166 Beacon street, Boston).  
 Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).  
 Miss Dorothy Mills (address direct, 1 Joy street, Boston).

### CUBA

Rt. Rev. H. R. Hulse, D.D.

### JAPAN

#### TOKYO

Rev. R. W. Andrews.  
 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).

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

# Personal Mention

THE Rev. CHARLES L. ADAMS, rector of St. Paul's Church, Willimantic, Conn., has resigned on account of ill health.

OWING to the death of Dr. Crockett, the vestry of the Holy Rood Church, New York City, has asked the Rev. H. P. HAMES to take care of the parish for the present. His present address is 517 West One Hundred and Eightieth street, New York City.

THE Rev. JOS. H. HARVEY has accepted a call to become rector of St. Peter's Church, Pittsburg, Kansas, and expects to take up his new work on April 15th.

THE Rev. W. H. MOORE, rector of St. Luke's Church, South Glastonbury, Conn., is very ill in the Hartford Hospital.

THE Ven. E. W. SAPHORÉ, Archdeacon and secretary of the diocese of Arkansas, has changed his postoffice address from Fayetteville to Box 205, Little Rock, Ark.

THE Rev. W. M. SIDENER, rector of St. Paul's Church, Steubenville, Ohio, after a serious illness of six weeks' duration, is in Florida for a month's rest and recuperation, hoping to return to his parish by Palm Sunday.

THE Rev. H. D. STERRETT has resigned the rectorship of St. Paul's Church, Columbus, Ohio, and has accepted a call to All Souls' Church, Washington, D. C. Mr. Sterrett's father, rector of the latter church for a number of years, will now become associate rector.

THE Rev. A. O. TRITSCH has accepted a call to the rectorship of St. Luke's Church, Mat-tawan, N. Y.

THE address of the Rev. JAMES G. WARD, secretary of the diocese of Duluth, recently of Cloquet, Minn., has been changed to 306 South Third avenue West, Virginia, Minn.

THE Rev. WILLIAM WAX, rector of Grace Church, Charleston, S. C., has been unanimously elected president of the New England Society of Charleston in succession to the late Rev. Charles Stuart Vedder, D.D. This society, nearly a century old, is one of the most famous of its kind in America.

THE Rev. WILLIAM P. WILLIAMS, vicar of All Saints' Church, New Haven, Conn., has been appointed chaplain of the Connecticut Naval Militia, and ordered to report for duty.

## 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.

## 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

### DEACONS

FLORIDA.—On Thursday, March 8th, at St. Mark's Church, Starke, Fla., the Bishop of Florida ordained deacon Mr. MONTGOMERY MILLAR FRYER. The candidate was presented by the Rev. Bernard Campbell of Holy Trinity, Gainesville. Archdeacon Wylie acted as Bishop's chaplain. The Bishop preached the sermon. Mr. Fryer was assigned to St. Mark's Church, Starke, with charge of Waldo and Cedar Keys.

PORTO RICO.—Bishop Suffragan Garland, for the Bishop of Porto Rico, ordained to the diaconate Mr. EARNEST ALBERT WHITTLE, in the Divinity School of Philadelphia, last week.

### PRIESTS

ALBANY.—On Tuesday, March 13th, at Christ Church, Coxsackie, by the Rt. Rev. Richard H. Nelson, D.D., the Rev. JOHN JOHNSON was advanced to the priesthood. The Rev. John Johnson read Morning Prayer. The Rev. Paul Bird-sall, rector of Grace Church, Albany, preached the sermon, and read the gospel. The Rev. H. B. Whitney, rector of Trinity Church, Athens, read the epistle, the Rev. John A. Howell, rector of Christ Church, Ballston Spa, was master of ceremonies, and the Rev. W. W. Silliman, rector of Christ Church, Greenville, acted as Bishop's chaplain. The candidate was presented by the Rev. A. J. Drew, rector of the Church of the Messiah, Rensselaer. The Rev. Frank Damrosch, Jr., rector of St. Luke's Church, Mechanicville, was also present. The Rev. Mr. Johnson remains in charge of Christ Church, Coxsackie, where he has been the past year.

INDIANAPOLIS.—On Sexagesima Sunday, February 11th, in All Saints' Cathedral, Indianapolis, the Rev. HARRY M. KELLMAN was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. E. C. Bradley and the Rev. Edmond Phares, and the sermon was delivered by the Dean of the Cathedral, the Very Rev. John White.

## RESOLUTIONS

### CALISTA BOOTH BOYD

At a meeting of the vestry of St. Paul's Episcopal Church, Saginaw, Mich., held March 12, 1917, the following resolutions were adopted by the members of said vestry, expressing their deep appreciation to George H. Boyd and H. Max Boyd for the memorial fund instituted by them in memory of their mother, CALISTA BOOTH BOYD.

WHEREAS, It has come to the notice of this vestry that George H. Boyd and H. Max Boyd have created a memorial fund of \$1,000, in memory of their mother, to be known as the Calista Booth Boyd Memorial Fund, for the benefit of St. Paul's Episcopal Church, Saginaw, Mich.; be it

Resolved, By the members of the vestry of St. Paul's Episcopal Church, that we express our gratitude to them for their munificent gift and unite our prayers with theirs for the blessed rest of their mother in company of the blessed departed in Paradise; and be it further

Resolved, That a copy of these resolutions be spread upon the permanent records of this vestry, another sent to the aforesaid George H. Boyd and H. Max Boyd, and that they be published in THE LIVING CHURCH.

THE VESTRY OF ST. PAUL'S EPISCOPAL CHURCH, Saginaw, Mich.

### SARAH DOLBEER MERSHON

At a meeting of the vestry of St. Paul's Episcopal Church, Saginaw, Mich., held March 12, 1917, the following resolutions were adopted by the members of said vestry, expressing their deep appreciation to the children of SARAH DOLBEER MERSHON for the memorial fund instituted by them in memory of their mother.

WHEREAS, It has come to our notice that the children of Sarah Dolbeer Mershon, being Pauline, Jane, Evelyn, and John D. Mershon, have created a memorial fund of \$1,000 in memory of their mother, to be known as the Sarah Dolbeer Mershon Memorial Fund, for the benefit of St. Paul's Episcopal Church, Saginaw, Mich.; be it

Resolved, By the members of the vestry of St. Paul's Church, that we express our gratitude for their munificent gift and unite our prayers with theirs for the blessed rest of their mother in company of the blessed dead in Paradise; and be it further

Resolved, That a copy of these resolutions be spread upon the permanent records of this vestry, another sent to the aforesaid children of Sarah Dolbeer Mershon, and that they be published in the Saginaw daily papers and in THE LIVING CHURCH.

THE VESTRY OF ST. PAUL'S EPISCOPAL CHURCH, Saginaw, Mich.

## MEMORIALS

### CHARLES MILLARD DODSON

On February 21st, in the comfort of a reasonable, religious, and holy hope, and fortified by the Holy Sacrament, CHARLES MILLARD DODSON passed from this life into the peace of Paradise.

From the inception of the work of our communion in Bethlehem, in 1869, and until his death, Mr. Dodson was ever willing to spend and be spent in the service of Christ and His Church. A member of the original vestry of Trinity Church, its first junior warden, and later and until his death its trusted and honored senior warden, Mr. Dodson was ever not only an example of what a layman should be in his active life for God and man, but by his quieter life of prayer and devotion to the ways of Holy Church he ever set us a noble example of humble and unstinted loyalty.

Sunday after Sunday the rectors of Trinity Church could always be sure that God's altar would not be deserted at the early Eucharist, so long as the devoted senior warden was physically able to reach the church.

His last words and thoughts seemed not to be of regret that he was leaving this world, but rather that he could no longer serve his rector, nor see again the inside of the church which he so deeply loved and to which he gave so much of himself. In his last conscious moments, as his lips moved at the recitation of our Lord's own prayer, we committed his soul to Him whom we praise for the example of a noble life.

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

JULIAN D. HAMLIN,

Rector of Trinity Church, Bethlehem, Pa.

### SAMUEL HART

A meeting of the Church Missions Publishing Company was held on March 8th at the company's office, 211 State street, Hartford, Conn., for the purpose of placing on record the following minute:

In the death of the Very Rev. SAMUEL HART, D.D., D.C.L., LL.D., the Church Missions Publishing Company has suffered irreparable loss.

Dr. Hart's interest in the company began with its inception in 1891. He became its first vice-



president and held that office until his death, the Presiding Bishop being president *ex-officio*.

Dr. Hart never missed a meeting of the board, and for many years he personally revised the manuscript of every publication that was issued. At all times his deep and unflinching interest, his broad and thorough knowledge of the Church's missionary work, his wise counsels, and his unflinching courtesy, made his presence in the company a tower of strength on which the other members gratefully leaned.

"May he rest in peace; and may light perpetual shine upon him."

## DIED

**BARR.**—Suddenly, at Los Angeles, Calif., on March 8th, in the thirty-fourth year of his age, DONALD HUNTER BARR, eldest son of the Rev. and Mrs. Preston BARR.

"Mark the perfect man and behold the upright: for the end of that man is peace."

**JOHNSTON.**—In West Somerville, Mass., March 13, 1917, KATE ISABELLA, wife of William James JOHNSTON. Funeral services in St. James' Church, West Somerville, March 16, 1917, 3 P. M., conducted by the rector, the Rev. William H. Pettus, and the Rev. C. L. Sleight. Interment in Forest Hills.

"Asleep in Jesus!"

**PORKESS.**—Lieut. WALTER ANDERSON PORKESS, the youngest brother of the Rev. William Porkess, rector of Grace Church, Pittsburgh, Pa., of the British Flying Squadron No. 10, died heroically "somewhere" in France, February 10, 1917. A young man who had had a brilliant career, being one of the first aviators to fly across the English Channel. He loved Christ as much as he loved England. His loss is greatly mourned, but the hearts that have been most pierced rejoice in his glorious death.

"God grant him ever increasing growth in his spirit life, until the consummation of life in the General Resurrection."

**STANFORD.**—Entered into life Friday, March 9th, at Boston, Massachusetts, CHARLES DOLLIVER STANFORD, in the sixty-seventh year of his age.

"Grant him eternal rest, O Lord, and let perpetual light shine upon him."

## 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.

**UNMARRIED PRIEST WANTED** as curate in St. Stephen's parish, Providence, R. I. Address Rev. G. McC. FISKE, D.D., 166 George street, Providence, R. I.

### 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

**CHURCH SCHOOL WANTS TEACHERS** of Mathematics, History, Preparatory Latin, and English, and German (able to take classes in either French or Spanish). Candidates must hold a Master's degree. Apply stating salary required, which will include board and room, to TRUSTEES, care LIVING CHURCH, Milwaukee, Wis.

**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,** young man, communicant, pupil of Dr. Stubbs, desires position at once. Good organ, plain churchly music necessary. Salary \$600. A rector desiring a good organizer and an ambitious service organist will do well to correspond with Box 25, Essex, N. Y.

**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.

**ORGANIST-CHOIRMASTER,** English Cathedral trained. Experienced with boy and mixed choirs. Recitalist. Communicant, desires change of position. Good field for teaching. Excellent testimonials. Address MUS. BACH, care LIVING CHURCH, Milwaukee, Wis.

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

**ORGANIST AND CHOIRMASTER** desires change of position. Eight years in present position. Expert voice trainer. Communicant. Position in West preferred. Excellent references. Address TREVOT, care LIVING CHURCH, Milwaukee, Wis.

**TEACHER, ELEVEN YEARS' EXPERIENCE** in university and secondary schools; eastern college and university graduate, strict Churchman, widely traveled; desires change of position for September. Address Box 12, Roxbury, Conn.

**AN EXPERIENCED KINDERGARTNER** of refinement and culture desires position for the summer, in private family. Will be willing to travel. References exchanged. Address E. L. H., care THE LIVING CHURCH, Milwaukee, Wis.

**POSITION DESIRED AS TUTOR,** education adolescent, general physical science specialist; available now, through summer. Highest references. Address TELCO, Teachers' College, Columbia University, New York City.

**ORGANIST-CHOIRMASTER** open for engagement. Great experience. Specialist, boy choir trainer. Diploma. Communicant. Highest references. Address PLOMA, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER DESIRES** change; East preferred. Expert trainer all voices. Credentials from most prominent clergymen. Address CANTORIS, care LIVING CHURCH, Milwaukee, Wis.

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

**ORGANIST-CHOIRMASTER** with splendid record desires change for climatic reasons. Moderate salary. Address ORGANUM, care LIVING CHURCH, Milwaukee, Wis.

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

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

**CHURCH HELPER** wishes work in or near Philadelphia. Address HOPE, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

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

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

**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.

**SAINTE MARY'S CONVENT, PEEBESKILL, 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

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**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.

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

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**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

**GOOD SUMMER HOME WANTED FOR BOY** interested in Church work, with minister who would help him study and give employment. Address HOPE, care LIVING CHURCH, Milwaukee, Wis.

**CHRISTIAN HOME AND EMPLOYMENT** wanted by June 1st for woman with three children. Particulars. Address FAITH, 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.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

APPEALS

CHURCH WORK AMONG THE DEAF

The Society for the Promotion of Church Work among the Deaf greatly needs funds for the support of four deaf-mute missionaries. Fifteen thousand deaf-mutes look to them for the preaching of the Word, the 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. WHILDIN, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

THE LIVING CHURCH

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

NEW YORK:

- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.  
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

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Otto Ulbrich, 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.]

Longmans, Green, & Co. New York.

A Churchman's Reading. An Essay for Laymen. By Charles Lewis Slattery, D.D., Rector of Grace Church in New York. 50 cts. net.

American Addresses 1916. By Hayshe, Lord Bishop of Worcester. 50 cts. net.

E. P. Dutton & Co. New York.

Grail Fire. A Novel. By Zephine Humphrey. \$1.50 net.

Woman. By Vance Thompson, Author of Eat and Grow Thin, The Ego Book, etc. \$1.25 net.

Malice in Kulturland. By Horace Wyatt. With illustrations by W. Tell. 75 cts. net.

P. J. Kenedy & Sons. 44 Barclay St., New York.

Official Catholic Directory for 1917. Centenary Edition.

Standard Publishing Co. Cincinnati, Ohio.

Think Peace. By Abe Corey, Author of The Trail to the Hearts of Men. 50 cts. postpaid.

PAMPHLETS

National Municipal Review. Philadelphia.

Public Regulation of Wages, Hours, and Conditions of Labor of the Employes of Public Service Corporations.

American Church Union. 1625 Locust St., Philadelphia, Pa.

"So Long as Ye Both Shall Live." Comments of Prominent Lay Deputies to the General Convention of 1916 on the Canon Concerning Divorced Persons, Reported to that Body. Leaflet No. 23.

Prayers for the Dead from a Layman's Standpoint. By A Layman.

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

The Liquor Problem: How to settle by Consent. By Robert B. Batty, Temperance Legislation League Pamphlet, B. Series, No. 20.

The Alleged "Moral" Objection to Direct State Control. By Arthur Sherwell, M.P. Temperance Legislation League Pamphlet, B Series, No. 25.

Diocese of Washington Offices. 1311 G St. N. W., Washington, D. C.

The Prisoners' Aid Association of the District of Columbia. Organized 1898.

The Magazines

"GERMANY, THE UNITED STATES, AND PEACE" is the title of an anonymous article in the Quarterly Review for January which makes interesting reading on this side of the water. It is an ingenious and, for all its bias, a fairly reasonable account of the movement toward peace of the last few months. Few Americans, however, are likely to be convinced by its arguments, which, based on the theory that American opinion has ceased within the last year to be pro-Ally and has become, if not pro-German, at any rate pro-peace, set out to prove that the President's Peace Note, the letters of Cosmos in the New York Times, the editorials in the New Republic, and so on, are the results of German intrigue. A good story—*ben trovato*—lends what Gilbert would call an air of verisimilitude to this otherwise bald and unconvincing narrative. . . . "Towards the end of August there appeared in the *Semaine Litteraire* of Geneva an article headed *Le Complot Pacifiste*, . . . describing the network of German influences spread over both belligerent and neutral countries, the object of which is to obtain a compromise that will leave Germany in a position to renew its efforts for dominion at some later date and in more favorable circumstances." As a result of these intrigues "a *mise-en-scène* is being prepared by President Wilson, the Pope, and the Emperor. . . . Either the Pope or the President will take the initiative and offer his mediation. The one will immediately be supported by the other; and the Emperor will reply that he accepts the intervention without condition." As the writer of the article naively admits, "the whole of this forecast has not yet been fulfilled." One wonders whether recent events in America will have succeeded any better in upsetting his simple faith. The *Quarterly* usually presents its readers with some first rate literary articles, and this number keeps up the standard in that respect Mr. John Middleton Murry, one of the most brilliant of the band of young English writers, gives a sympathetic and clear-sighted criticism of the French poet, Paul Claudel, who, in spite of his great vogue in France and England, is little known in this country—a state of affairs that we may hope will be remedied by the recent publication of a translated edition of his great play *L'Annonce faite à Marie*. . . . "Claudel is a great Catholic." But of a kind that distinguishes him from his many contemporaries who have of late years returned to the Catholic fold. With them it has been (in no derogatory sense) a reaction; with Claudel an action, an unflinching progress. . . . They

(Continued on page 698)



## DIOCESE OF NEW YORK LOSES TWO CLERGYMEN

Dr. Stuart Crockett and Rev. J. G. Shultz Pass to Rest — Cathedral Construction Resumed — Grace Church Year Book

New York Office of The Living Church }  
11 West 45th Street }  
New York, March 19, 1917 }

THE diocese has lost two clergy by death in the past week.

On Monday, March 12th, the Rev. Dr. Stuart Crockett, first rector of Holy Rood Church, departed this life.

Dr. Crockett was born in County Derry, Ireland, in 1854. He was ordained deacon in 1882, and advanced to the priesthood in 1883 by Bishop Welles. Portions of his ministry were spent in Nebraska, Illinois, Ohio, Washington, D. C., and Long Island. With the class of 1904 he took a post-graduate course at the General Theological Seminary. In the latter part of 1906, he was canonically transferred to the diocese of New York and took charge of a small congregation then holding services in a small structure at One Hundred and Eight-first street and Broadway. By energetic work funds were raised for the building of the beautiful church at One Hundred and Seventy-ninth street and Fort Washington avenue. The parish now has 423 communicants.

The late rector was the author of several books, including *Roman Catholic Acknowledgements of Anglican Orders*, *Bishop Lightfoot and the Christian Ministry*. King's College, Windsor, Nova Scotia, conferred the degree of D.C.L. upon him in 1909.

After a lingering illness, the Rev. Julius George Shultz, missionary at the Church of the Holy Communion, Liberty, died on Sunday, March 11th, in the thirty-seventh year of his age. Funeral services were held in his parish church on Thursday by Archdeacon Pott. Interment was made in Woodlawn cemetery.

Mr. Schultz, a candidate for holy orders in the diocese of New York, was made deacon in 1910 by Bishop Partridge of Kyoto. A year later he was ordained priest by Bishop Greer.

Because of ill health Mr. Shultz's activities were more or less limited from time to time, but his friends and parishioners will ever remember him for his fine spirit of loyal devotion to the Church and her children. It would be difficult to describe a finer type of clergyman.

### CATHEDRAL NOTES

The LIVING CHURCH is glad to announce to its readers that information has come from the highest sources of good news respecting the resumption of building operations at the Cathedral of St. John the Divine. Since the lamented death of Dean Grosvenor, the Bishop of the diocese has undertaken the Dean's work in connection with the heavy routine episcopal work in administration of diocesan affairs and activities, visitations of parishes and missions, and attendance at many meetings.

In response to the Bishop's efforts generous friends of the Cathedral have subscribed to the fund for the building of the nave, and the work will go right on. At a meeting of the trustees soon to be held additional building contracts will be considered, and appropriate action taken.

The Bishop recovered from his illness of the early winter and has decided to act as Dean of the Cathedral for some time. Bishop Burch is very busy these days with visitations and services as well as attendance at meetings of important boards and committees

undertaking the care of special religious and philanthropic work.

In this great diocese there is a serious congestion of activities from November to May every year. Fortunately the Bishop and the Bishop Suffragan will be aided during the remainder of the season by the Rt. Rev. Dr. Courtney, rector emeritus of St. James' parish, and the Rt. Rev. Dr. Hulse, Bishop of Cuba. As both of these prelates were parochial clergy in this diocese for many years they have an advantageous knowledge of men and things in this great and populous jurisdiction.

### YEAR BOOK OF GRACE CHURCH

The year book of Grace Church, Broadway and Tenth street, makes a remarkable exhibit. The year ending October 21st showed a total expenditure of \$333,251; of this \$213,955 was for parochial purposes, \$31,686 for diocesan purposes, and \$87,630 for general expenses. The list of parish organizations is an imposing one, and a mere glance over it gives one an excellent idea of the wide and far-reaching work that is accomplished under the leadership of Dr. Slattery.

During the year just closed, \$42,415 was added to the endowment of the parish. Gifts and memorials included the addition of a bell to the peal in the tower, the gift of Charles Stewart Butler in memory of his mother; a chalice and paten given in memory of the Rev. Dr. and Mrs. John Murray Forbes by their daughter; a window near the outdoor pulpit, in memory of Edward Maitland Armstrong, designed and given by his sister, Helen Maitland Armstrong; four windows in the porch of the chantry, the gift of Mr. and Mrs. Tracy Stevens; a window in the chantry, in memory of the infant son of Dr. and Mrs. W.W. Herriek; a Gothic chair, made from the old chancel rail of Grace Church and formerly owned by Dr. Taylor, given by Dr. Taylor's daughter, Mrs. Akerby; a roof garden for Grace Hospital, in memory of Florence Catharine Wolfe Bishop; two flags, the gifts of Mrs. Coler and Lincoln Cromwell; a cross in memory of William Lanman Bull, Jr., for the morning chapel of the East Side Settlement; two more Grace Church beds endowed, at St. Luke's and at St. Mary's Hospitals. As usual the place of prominence in the year book is given to a list of those parishioners who died during the year, forty-one in all.

### LEGISLATION

Several matters of civil legislation challenge attention.

First: A bill requiring all charitable organizations to file their financial reports has been introduced before the legislature, and is likely soon to become law. Persons collecting, receiving, or disbursing money for charitable, benevolent, civic, or humane purposes will be required to file with the secretary of state, at the beginning of each year, an exact account of all money received and spent. No person may act as a collector without first procuring an identification card from the secretary of state.

Second: Governor Whitman signed a bill on March 16th and the law took effect immediately. It makes the punishment for desecration of the American flag a misdemeanor instead of limiting it to \$100 fine and thirty days in jail.

### AMERICAN CHURCH BUILDING FUND COMMISSION

The Rt. Rev. Dr. Charles S. Burch, Bishop Suffragan of New York, has been elected president of the American Church Building Fund Commission, in succession to the Rt. Rev. Dr. Nelson, Bishop of Atlanta, recently deceased.

This agency was established by the General Convention, October 25, 1880. Its aim is to assist in the building of churches, rectories, and parish houses, by means of a system of loans, gifts, and grants. The permanent fund (1916) is \$546,110.38. The office of the commission is in the Church Missions House, 281 Fourth avenue, New York City, where meetings are held bi-monthly.

### A CORRECTION

AN OFFICER of the Protestant Episcopal Suffrage Association of New York writes that the collect of that body, which was printed in THE LIVING CHURCH of March 10th, was written for them by the Rev. Dr. Dickinson S. Miller of the General Theological Seminary.

### MISCELLANY

"A social family meeting" is the name given to a new activity of the Church of the Heavenly Rest, Fifth avenue and Forty-fifth street. The first of such gatherings was held on Sunday evening, March 18th. The rector, the Rev. Herbert Shipman, planned the service to include the singing of old and familiar hymns, other vocal and instrumental music, and a popular address.

On account of conditions at sea, Bishop Brent of the Philippines is not expected to arrive at the port of New York from England in time to preach in the Cathedral of St. John the Divine on Sunday morning, March 25th.

### CURIOUS INCIDENT IN JAPAN

THE DAILY PAPERS have recently published an item in regard to a Mr. Thayer, connected with St. Paul's College, Tokyo, which stated that he had been placed under arrest by Japanese authorities on some charge connected with the blowing up of a battleship in a Japanese harbor. Inquiry develops the following facts:

Mr. Thayer had a Japanese friend who was a sailor on the battleship blown up in one of Japan's harbors about two months ago. He became greatly concerned about the safety of his friend, and without saying anything at St. Paul's College, decided to visit the scene of explosion and learn what he could for himself. While doing this he was arrested within the fortified zone of the Naval Station as a suspicious person. His room at St. Paul's was searched. He was kept in the military prison for six or seven weeks without being allowed to see any of the mission staff in Japan who went to call upon him. They were allowed, however, to communicate with him in writing. Bishop McKim has cabled, within the last few days, that Mr. Thayer had been released. He is not one of our regularly appointed missionaries, but a worker employed in the field.

### PUBLIC SCHOOLS IN THE PHILIPPINES

A STATEMENT has been published in this country to the effect that the entire responsibility for the public schools in the Philippine Islands has been placed in the hands of Bishop Brent. Inquiry develops that this is incorrect. In the Mountain Province of Bontoc the government has agreed not to establish a public school wherever there is a good mission school covering both primary and high school subjects. This is one of the reasons why a special effort is now being made to secure \$30,000 for what Bishop Brent calls a technical high school at Sagada. It will supplement the schools of lower grade and make it possible for us to retain our hold upon the lads and young men for a longer time. The plan has the hearty endorsement of the director of education in the province. Mr. Staunton has received a petition signed by about three hundred leading men in most of the towns of the Mountain Province, asking for the establishment of such a school. Most of the money was subscribed at the time of General Convention and is now in course of collection.



## DR. WORCESTER PREACHES ON "GOING UP TO JERUSALEM"

**A Discourse on Sacrifice in War — Bishop Lawrence Resumes Diocesan Work—Altar Consecrated—A Federation of Men's Club's**

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

ON the Third Sunday in Lent, the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, preached a sermon on "Going up to Jerusalem", which is so apposite to current national affairs in America that it seems well to quote from him at some length. Speaking of our Blessed Lord's decision to go up to Jerusalem at the time of His last Passover, Dr. Worcester said:

"Had He been less than He was, He might have listened to the remonstrances of his friends. He might have been permitted to continue His teaching in Galilee; and there would have been no crucifixion, no Saviour of mankind, no resurrection, no St. Paul, no new humanity.

"Christ's decision is a lesson to us. Today the larger part of mankind is tasting the same cup of suffering and we are wondering if we shall drink it. If we are called, shall we have the same fortitude, the same faith?

"The tortuous course of human politics is no longer anything to us. The whole matter has narrowed to the question: 'What are we willing to do and to suffer to maintain principles which we consider fundamental to human life and human happiness?' That is the question we are solemnly meditating today. Shall we go up to Jerusalem?

"If entrance into war be revealed to us as our Jerusalem, rest assured we shall go up to it. If the cause God has entrusted to us, the destiny for which He raised us up, can be served and fulfilled only by dying for it, then it were better for us to die than to live and see our country dishonored, its ideals trampled under foot, and its greatness dimmed.

"If the call come to us we, too, will go up to Jerusalem and we shall be sustained as other men have been sustained. In any case death must come to us soon. Generations pass like shadows, but ideals remain. And no generation can afford to let the ideals be tarnished which for a little while are committed to its keeping. 'I am convinced that no advantage in life, nor life itself, is worth the slightest loss to dignity,' said Robert Louis Stevenson.

"So, in thinking of the future, let us think not of ourselves or of the easiest way, but of our Saviour and of duty."

### BISHOP LAWRENCE RESUMES DIOCESE

The Bishop has now resumed his work in diocesan administration, after a year's absence at the head of the Church Pension Fund, brought to such a magnificent completion on March 1st. Parenthetically, it may be noted here that this diocese made a splendid record in the Pension Fund Campaign, for which all Churchmen are grateful to the Bishop and the diocesan pension fund officers. This diocese has given over \$630,000 directly to the fund, \$100,000 for the overhead expenses of the New York office, and \$20,000 for expenses here, making a total for the purpose of over \$750,000.

### ALTAR CONSECRATED

One of the Bishop's first acts here since March 1st was to consecrate the handsome new altar at St. James' Church, West Somerville, of which the Rev. W. H. Pettus is rector, on the morning of the Third Sunday in Lent. The altar is the gift of Mr. and Mrs. Reed

L'Amoreaux Elliot, in memory of Mr. Elliot's father, the late Mr. John Burton Elliot of Cambridge. It is purely Gothic in design



NEW ALTAR IN ST. JAMES' CHURCH  
West Somerville, Mass.

and contains figures of the four evangelists. Mr. Elliot himself designed and executed the work. At this service the Bishop preached

## THE PHILADELPHIA LETTER

The Living Church News Bureau }  
Philadelphia, March 19, 1917 }

THE annual catalogue number of the Bulletin of the Divinity School of Philadelphia has just been issued, and mailed to the members of the Associate Alumni. There are few changes in the course of study since the printing of the last bulletin, and these have been in the direction of strengthening the curriculum. There are 102 students in the school, of whom 37 are in the undergraduate department; 4 are special students; 30 are graduate students in residence, and 31 graduate students not in residence. The percentage of college degree men in the undergraduate department is unusually large.

### MEN'S CLUB

The men's club of the Church of the Holy Apostles has had many special features of unusual interest at its meetings, but none which attracted more attention than the addresses at the meeting on Monday evening, March 12th. Mr. Thomas J. Farmer and Mr. Edward Mercer were the speakers of the evening. Both men have been closely allied with the famous Jerry-McAuley Water Street Mission of New York City, the former having been converted there.

### SCHOOL MERGER ABANDONED

The merger of the Episcopal Academy and the Chestnut Hill Academy announced to take place in the near future has been abandoned. The trustees of the Episcopal Academy state that the plan, as presented by the Chestnut Hill Academy, has not been found feasible and has been rejected by them. When the intention to merge was made public there was much opposition on the part of the parents of the pupils of the Episcopal Academy, to the distance the new schools would be from the city.

### DIOCESAN SUPERINTENDENTS' ASSOCIATION

The Sunday school superintendents' association of the diocese met in the parish house of the Church of the Holy Apostles on Thursday evening last. About fifty members sat at tea. Mr. H. H. Pike, superintendent of St. George's Sunday school, New York City, was the guest and speaker of the evening. His topic was The 'Teen Age Problem. He

devoted himself chiefly to methods in his own school, giving valuable information. A general discussion followed. The next meeting will be at St. Matthew's Church, April 26th. The association plans to arrange a course of instruction for men, preparing them to act efficiently as superintendents. After that instruction has been developed, offers will be made to schools to supply superintendents where it seems impossible to secure home talent. Great care is taken not to go into questions of doctrine, but to confine the teaching to methods.

EDWARD JAMES MCHENRY.

### CONGESTION IN RELIEF WORK

BECAUSE of the overtaxed and congested condition of land and transportation facilities the War Relief Clearing House for France and Her Allies has sent out a notice asking that no contributions be forwarded except of money, hospital supplies, hospital clothing, and soldiers' kits, until further notice. Even of these, money alone can be accepted for immediate transportation. All other relief supplies should be held in storage until conditions are improved.

The clearing house promises to arrange for transportation at the earliest possible moment, and in the meantime asks that cash contributions be as generous as possible, as many of the articles needed can be purchased in France.

### DEATH OF REUBEN MILLER

ON WEDNESDAY, March 14th, Mr. Reuben Miller, a lifelong resident of Pittsburgh, and a prominent Churchman, entered into rest, at the age of seventy-eight years. He was warden of the Church of the Ascension, director of Kingsley House, connected with the Association for the Improvement of the Poor, and interested in all Church and philanthropic institutions of the city. He always represented his parish in the diocesan conventions, and will be greatly missed in his parish and the diocesan gatherings. His funeral services were held on Friday afternoon at the Church of the Ascension, the rector of the parish, the Rev. Dr. Brown, the Rt. Rev. J. H. Van Buren, D.D., and the Bishop of the diocese officiating. Interment was in the Allegheny cemetery, of which he had been for many years a trustee.

### FEDERATION OF MEN'S CLUBS

In St. Thomas' Church, Union Square, Somerville (Rev. Percy Barnes, rector), there was held on Monday evening, March 12th, a meeting to organize a Federation of Men's Clubs of our churches in the northern Boston district. Some twelve clubs were gathered, and after a full consideration of the matter, the Federation was brought into life. Officers were elected, also an executive board, and a committee to prepare a constitution. After a simple supper, and singing of hymns, the meeting adjourned to meet at the call of the president, Mr. Avery D. Stevens of St. Thomas' parish.

### DAY NURSERY

The ladies in charge of the Day Nursery and Neighborhood House, maintained in East Boston, by Trinity Church of Boston, are raising \$10,000 to buy a house for this excellent charity. Already they have received \$3,200 of the sum needed, as the result of one week's campaign. The charity is commended by all who know its wants and the needs of the district in which it operates.

J. H. CABOT.



## DAUGHTERS OF THE KING KEEP FESTIVAL WEEK IN CHICAGO

### Giving Plays and Pageants—Tribute to Church Club—Church Mission Among Italians

The Living Church News Bureau }  
Chicago, March 19, 1917 }

**D**URING the week which united January and February the Girls' Friendly Society of America held a festival in which the organization and aim of the society were visualized in play. Union meetings were held at Trinity, St. Chrysostom's, and St. Andrew's, where the plays and pageants were presented. The beautiful and significant flags, pennants, and costumes used were designed by Miss Lucy Dittmar, a member of the branch at Grace Church, Chicago, who was chairman of this year's entertainment. Miss Dittmar is a graduate of the Chicago Art Institute. The little play, which emphasized the motto, "Bear ye one another's burdens," was given on the South Side by members of St. Bartholomew's branch, on the West Side by members of St. Andrew's, and on the North Side by members of St. Simon's. All branches sang clever topical songs, explaining the pageant and emphasizing the society's need of extension into every diocese and parish. For this extension work each member and associate of the Chicago district (1,024 in all) is asked to give five cents, and more than \$30 was subscribed at the three meetings. At the monthly diocesan meetings during February and March, Miss Ellen Van Schaick addressed the associates on the Southern Highlanders. The G. F. S. union box of Lenten work will be sent to those people who are ministered to by the missionaries at Seawance, and by Archdeacon Windiate at Monterey, Tenn. The class in Red Cross work, home nursing, and first aid to the injured is being held at St. Chrysostom's, and the graduates will be entitled to a Red Cross certificate from Washington.

#### TRIBUTE TO THE CHURCH CLUB

A well known Chicago layman, writing of the work done by the Church Club for the Pension Fund in this diocese, says: "Under the leadership of Mr. Angus S. Hibbard, the Club's president, a short, sharp, and decisive campaign was conducted, resulting in raising as Chicago's contribution over \$228,000. This was success beyond the dreams of the most enthusiastic worker, and may be regarded as the zenith achievement of the club. The glory of the achievement, however, is the broad vision that has opened for the future. The Church has awakened to a realization of its power. The needs of the Church, hereafter, bid fair to be adequately met whenever the club exerts its energies to the accomplishment of whatever may be needed. The thanks of the diocese are due to Mr. Hibbard for his masterly conduct of the Pension Fund campaign as well as to those whom he inspired to help so efficiently in the good work."

#### ITALIAN MISSION PLANS RECTORY AND PARISH HOUSE

In April, 1913, the mission of St. John the Evangelist was organized for work among the Italians on the lower North Side. The mission is at Rees and Vine streets, where hitherto some noble work had been done by clergy and zealous laymen for the English-speaking poor. When the district became peopled by Italians, and the Church was asked to give her services for these people, the Board of Missions responded, and the Rev. Joseph Anastasi became priest in charge of the mission. The work has grown, and a rectory and small parish house are needed, if it is

to be successfully continued. Already \$2,500 has been given toward the \$6,000 required for the new buildings. The plan of the mission is to bring the poor foreigners of the neighborhood into the fold of Christ's flock and in contact with American life, to make them good Christians and good Americans. The priest and his devoted helpers rescue men from the low saloons and vile places near by; bring peace to many homes; have night schools for the teaching of English, and of the principles of law, order, and good citizenship; do the part of a labor agency; act as interpreters; and in many other ways help these poor, lonely, ignorant strangers from Italy, who want the Catholic Faith, but do not want it in the Roman Catholic Church. To teach these people how to live, the priest, and his family should live in a house near the church, where the people may find the priest, as has been their custom. There is needed, too, a club room for social and educational work, equipped with books, papers, games, and the like, where young men and older men can spend their evenings away from the street and its temptations. Besides the many services held at St. John's, there are flourishing organizations and societies. A year after the organization of this mission, the Bishop said in his convention address that the venture of the Board of Missions in this field had been justified, and that an application signed by ninety-seven names for the organization of another Italian mission on the South Side, to be known as the Church of Santa Rosalie di Paola, had come to him, and he asked if he should grant the petition.

#### PATRIOTIC BALLY IN WILMETTE

On Friday evening, February 16th, a patriotic meeting was held in the Central avenue school hall under the auspices of all the churches of Wilmette. The general topic of the evening was Sober Citizenship, and the purpose was to recognize that this nation has a moral duty to perform, and that to do it all hands must be joined in a sane spirit of right Americanism. A large and interested audience turned out. Patriotic songs were sung, addresses were made, and resolutions adopted. The Rev. B. F. Taber, pastor of the Baptist church, presided. Addresses were made by the Rev. Herman Meyer, pastor of St. John's German Lutheran church; by the Rev. Father Vattman, retired chaplain, U. S. Army; the Rev. F. E. Wilson, Captain Clinch, chaplain of the Third Regiment, I. N. G., and the Rev. George Craig Stewart, L.H.D. The meeting was supplemented by patriotic services in all the churches of Wilmette on the following Sunday morning.

#### DAUGHTERS OF THE KING

A meeting of the Daughters of the King was held at the Church Club rooms on Wednesday evening, March 14th, with a Bible study class, conducted by the Rev. H. W. Prince. It is planned to have more of these evening classes for both men and women. At an officers' conference, held recently, special committees were appointed on calling, and on work on literature, whose reports will be announced regularly. The next local assembly will be in the afternoon and evening of May 10th. Bishop Griswold will preach at the evening service. A quiet day for women, held on March 23rd at the Church of the Transfiguration, began with the Holy Communion and was conducted by the rector of the church, the Rev. W. O. Butler.

#### DEATH OF WELL-KNOWN CHURCHWOMAN

Mrs. Mary McMullin Flint, widow of General Franklin F. Flint, U. S. A., died in her ninety-first year, at her home in Highland

Park, Ill., on Sunday, March 4th, and was buried in the Post cemetery at Fort Sheridan, where General Flint is interred, and their daughter, Mrs. Fanny H. Flint, wife of Major George A. Drew.

Mrs. Flint had long been an invalid, and was most tenderly cared for by her three daughters, who survive her. The family has for thirty-five years been identified with Trinity Church, Highland Park, General Flint having been a warden of the parish at the time of his death.

#### NEW MEMORIAL WINDOW AT HIGHLAND PARK

On Sunday, February 25th, at the early Eucharist, the rector of Trinity Church, Highland Park, the Rev. P. C. Wolcott, D.D., blessed a stained glass window in memory of Mrs. Iola Monroe Fearing, who died on October 8, 1914. The window, given by her husband, is a beautiful representation of Christ blessing little children, and was made in England by Heaton, Butler, and Bayne. At the same service there was also blessed an artistic copy of Leonardo da Vinci's *Last Supper*, which is hung in the choir, in memory of Mrs. Georgina McBean, who died July 22, 1916. H. B. GWYN.

#### DEATH OF THOMAS NICHOLSON

HOLY TRINITY CHURCH, Bellaire, Ohio, has sustained an irreparable loss in the recent death of Mr. Thomas Nicholson, for many years warden of the church and superintendent of the Sunday school. A loyal and consistent Churchman, he was not afraid to stand up for what he believed to be right, and for a long time was known as Parson Nicholson, because, when a professional ball player in the big leagues, he would never play ball on Sundays and the club always had to carry a substitute player to take his place on that day. Mr. Nicholson was at one time mayor of the city, and was highly respected in the community.

#### BISHOP CLAGGETT'S MITRE

A RELIC of the early days of the Church in the United States has been presented to the diocese of Maryland—the mitre worn by the Rt. Rev. Thomas John Claggett, first Bishop of the diocese (1792-1816) and the first bishop consecrated in America. The mitre was given by Miss Elizabeth Claggett Chew of Washington, great-granddaughter of Bishop Claggett. It was brought to Baltimore by the Rev. Dr. William L. De Vries, Canon of the Cathedral of St. Peter and St. Paul in Washington, and will be on exhibition for a time in the Maryland Diocesan Library, after which it will be placed in the library vault.

The mitre was handed down in Bishop Claggett's family, with the understanding that eventually it would become the property of the diocese of Maryland. It stands twelve inches high, and is of black silk, bound at the edges with faded purple ribbon. The ribbon is embroidered in gold braid, and in the center is a gold cross, surrounded by flaming rays, embroidered with gold thread. Purple ribbons which hang from it are also richly embroidered. In the glass case with which the mitre is protected is a clipping from Bishop Claggett's account book, bearing the entry concerning the mitre and showing that he paid 7 pounds 12 shillings to have it made.

#### CUSTODIAN OF THE PRAYER BOOK APPOINTED

OWING to the death of the Rev. Samuel Hart, D.D., and in compliance with Canon 43, section vi, the Presiding Bishop has appointed the Rev. Lucien M. Robinson, D.D., of Philadelphia to be provisionally the Custodian of the Standard Book of Common Prayer.



## DEATH OF REV. A. G. GRINNAN

AFTER a prolonged illness, the Rev. Andrew Glassell Grinnan, rector of Falls Church, Fairfax county, Virginia, died at Grace Hospital, in Richmond, on the Third Sunday in Lent.

Born in 1868, Mr. Grinnan received his entire academic and theological education in Virginia, and his orders at the hands of two of Virginia's bishops. Bishop Whittle ordained him deacon in 1894 and Bishop Newton advanced him to the priesthood a year later. He served as assistant at Christ Church, Charlottesville, in 1894 and 1895. For about five years he was rector of Christ Church, Point Pleasant, W. Va., with charge also of Spillman and Mason. From 1900 till 1906 he was rector of St. Paul's Church, Weston, W. Va., and of St. Mark's Church, Berkeley Springs, in the same state, from 1906 till 1910. Returning to Virginia in 1910, he assumed charge of Haymarket parish, Haymarket, and afterward went to Falls Church. He is survived by his wife, a daughter, a son, four brothers, and two sisters.

Interment was in Hollywood cemetery, Richmond, after services in the Church of the Holy Trinity conducted by the rector, the Rev. J. J. Gravatt, D.D., assisted by the Bishop Coadjutor.

## AS OTHERS SEE US

A FORMER student of St. John's University, Shanghai, now in the United States, has sent to a friend in China these impressions of an American congregation:

"The church is just as big as St. John's Pro-Cathedral, and pretty dark within, owing to the colored glass windows; so lights must be used when the service is being held. The choir, consisting of ten sopranos, ten altos, five tenors, and five basses, shoulders the entire weight of the singing part of the service; while the congregation, appearing as if either overloaded with sins or carried away by the melodious music of the choir, never open mouths, although all hold hymnals in hands."

## COUNCIL FOR THEOLOGICAL EDUCATION

OVER AGAINST the complaint of the inefficiency of the ministry and the charge that teaching in theological seminaries is out of harmony with practical needs, should be put the work of the Council on Theological Education, which held its second meeting at the General Seminary on March 14th.

At the General Convention in St. Louis, direction was given to the General Board of Religious Education to prepare a canon to be submitted to the General Convention of 1919. "The Council on the Education of Postulants and Candidates for the Ministry" is the means by which the General Board carries out the direction. The council is partly made up of a number of men appointed at large by the General Board. To these are added representatives appointed by the faculties of seminaries and the presidents of provincial boards.

The council endeavors to approach the subject without any bias because of the present canons. It asks: "What are the essentials for an effective ministry to-day and to-morrow?" A good illustration of the desire to economize the student's time and direct his attention toward modern studies, was seen in the debate on "Shall Greek be required?" During the discussion each member was asked to express his opinion. Of the fourteen present, thirteen said that Greek should no longer be a required study but an elective. With most of the members this conclusion did not come easily. One member voiced the general attitude when he said: "While I shall vote for elective Greek, I feel like one burying an old friend."

The council is proceeding with caution.

Two meetings have been held in New York. The next meeting will be in Chicago in May, when representatives from the western dioceses will be called in for suggestions and judgments. Ultimately some declaration of principles, a suggested curriculum, and possibly a proposed canon may be published for the consideration of the Church. It is hoped that this publication will create discussion in provincial and diocesan groups and bring about a Church-wide expression of opinion.

## STRIKE RESOLUTIONS OF C. A. I. L.

AT A MEETING of the executive committee of the Church Association for the Advancement of the Interests of Labor, held in New York on March 14th, the following resolutions regarding the pending nation-wide strike on the railroads were passed and forwarded to Mr. W. G. Lee, conference chairman of the Brotherhood of Locomotive Engineers and Trainmen:

"Inasmuch as the court's decision in the case of the Adamson Law has not been rendered under due process of that law, which was passed because of the wishes of your Brotherhood, and inasmuch as the country is preparing for the emergency of a threatened war, now, therefore, we, the Church Association for the Advancement of the Interests of Labor, who have the ultimate good of unions at heart, and have shown this since our organization in 1887, by sympathy and help,

"Resolve, That the Association request you to reconsider the orders you are reported to have given, to begin a railroad freight strike March 17th, and to enlarge and extend such strike until your demands are forthwith complied with; for the following reasons:

"1. That you are not allowing due process of law and are therefore taking the law into your own hands, contrary to the best interests of law and order.

"2. That by embarrassing the distribution of the necessities of life you are injuring the public incomparably more than you injure the railroad owners.

"3. That you will at this crisis give producers, dealers, and distributors of commodities unlimited excuse for more and more unjustifiable prices.

"4. That in your action at this time you will embarrass the Government in its war preparations and bring upon unionism the condemnation of all patriotic citizens.

"Yours fraternally,

"HARRIETTE A. KEYSER,  
Executive Secretary."

## A NORTH CAROLINA MISSIONARY PARISH

CALVARY CHURCH, Tarboro, N. C., the old parish of which Dr. J. B. Cheshire, father of the present Bishop, was rector for more than fifty years, where he laid out the graveyard and planted the trees, is the center of an extensive missionary work. In the region round about, there are ten missions ministered to by laymen from Calvary Church. All the missions have Sunday schools with an average attendance of from forty to one hundred. The Rev. Mr. Brown of Calvary visits the missions once a month. Col. S. S. Nash, who has served three of the missions for twenty-five years, was in Robert E. Lee's army and was present when the general surrendered his sword to General Grant.

Mr. Forbes has charge of the Sunday school at St. Andrew's Mission, in the midst of the cotton mill workers, and Mr. Rogers in another cotton mill district. The Sparta mission, eight miles from Tarboro, is superintended by Mr. Henry Bourne. Mr. Clayton has four missions under his supervision.

While not a rich parish, Calvary Church has subscribed \$2,500 to the Church Pension Fund.

## LENTEN NOON-DAY SERVICES

THE LENTEN noon-day services at the Majestic Theatre in Chicago, managed by the Church Club, are compelling the people to come in. Last week Dr. Freeman of Minneapolis took for his subject The Man with the Measuring Line, and made a direct and powerful appeal for better patriotism in America. Dean Abbott of Cleveland followed him.

Unusually large congregations attended services from March 5th to 10th at the Church of the Transfiguration in New York City. The preacher was the Rev. H. St. Clair Hathaway of Norristown, Pa., who delivered a course of addresses on The Enemies of Our Lord. The preacher the following week was the Rev. Arthur W. Jenks, D.D.

Services in St. Louis during the week of March 11th were conducted by the Rev. Irwin St. John Tucker of Chicago. In addition to the noon-day services he conducted a mission in St. Paul's Church. Report is that the resultant sensation has not been equalled in St. Louis for many years. Warm praise has been countered with harsh criticism, but attendance has been remarkable, and much of the criticism has come from those who love to have the prophets prophesy smooth things. Many indeed in St. Louis are glad he came and hope for his return.

In Louisville, Ky., Bishop Israel preached at noons recently on Personal Religion. On Friday afternoon, March 9th, he addressed the Woman's Auxiliary of the city in St. Mark's Church, speaking of The Consecration of Home Life. He was also the preacher at a service which followed in which all parishes of the city took part. A later series of services was conducted by the Rev. Edmund Duckworth of St. Louis. Attendance on these services this year has been much larger than formerly.

## BELGIAN RELIEF WILL CONTINUE

REFERRING TO a published statement that the activities of the Belgian Relief work might be interfered with by the present complications, Mr. W. L. Honnold, director in America of the Relief Commission, states that, irrespective of the outlook, the commission is positive that the work will go on; in fact, it cannot be stopped, for to do so would mean the starvation of ten million helpless people.

At the present moment there are sixteen ships under way, and the commission has every confidence that the major part of them will reach their destination. Each and every boat that sails is fully covered by marine insurance, so that the monetary loss is fully protected, and they feel sure that the American people will in no way allow the present disturbance to interfere with their contributions. At no time since the inception of the commission has the need been as urgent as now.

The real position, so far as now determined, is that although our provincial representatives within Belgium will be gradually replaced by Dutchmen and, perhaps, other neutrals, the control will remain in the hands of our American director in Brussels. As a matter of fact, the Germans are anxious and have asked that an American director remain in charge, and have given guarantees as to his safety and withdrawal when he may desire.

The reason for replacing our provincial representatives arises out of considerations as to military precaution on the part of the Germans, to which the commission, as a neutral organization, cannot too strongly object.

It would be regrettable if the public should get an impression that this service is to be curtailed to a material extent. The obligation on America's part to support this work never was greater.

The Commission for Relief in Belgium is in receipt of a cable to the effect that the



German authorities have now been able to communicate with all submarine commanders and that as from the 15th instant the commission's shipping will be positively safeguarded from attack if following the northern route. Six of the commission's steamers, which have been held at Rotterdam pending completion of the necessary preliminaries, sailed at midnight with German safe-conduct passes containing absolute guarantees against submarine attack. Two of these, however, were shelled, with considerable loss of life, on the 20th, thus showing how much value is to be attached to German promises.

#### A PROPOSAL FROM JAPANESE NURSES

THE GENERAL NURSING ASSOCIATION of Japan has asked Dr. Teusler that when the new St. Luke's Hospital, Tokyo, is completed, there may be embodied in it a model training school and home for nurses, and that the association be allowed to send to the school one or more picked nurses from each local branch throughout Japan for a year of post graduate study and work. This course will be given largely along normal lines for the purpose of enabling these Japanese nurses to train others. Every such nurse passing through St. Luke's will thus become a leader in her local nursing society. It is significant that this request should have been made to St. Luke's, but it is doubly interesting to know that the nursing association specifically asks that the home and training school should be under Christian control and with regular Christian teaching. Such a plan would be of immense help in spreading the Christian faith throughout Japan, for it would mean the opportunity of giving Christian teaching every year to two or three hundred nurses. What the result would be can be inferred from the fact that every nurse who has passed through the present nurses' training school at St. Luke's has gone out a Christian.

Whether or not Dr. Teusler will be able to grant this request will depend in large measure upon whether the Church in the United States helps speedily to complete the St. Luke's Hospital Building Fund. About \$440,000 have so far been given. Sixty thousand dollars more are needed.

Dr. Teusler says of this request: "We will have a magnificent opening to impress Christianity upon nursing in Japan and I believe our school alone would justify all the work and sacrifice which has been put into the scheme. Six thousand five hundred dollars will build one of the three homes needed for the nurses, each one to accommodate twenty-five nurses. Would not someone like to provide one?"

#### ACTING DEAN OF BERKELEY DIVINITY SCHOOL

UNTIL THE end of the present academic year, the Rev. Prof. W. P. Ladd will be acting Dean of the Berkeley Divinity School, in succession to the late Rev. Samuel Hart, D.D.

#### PAROCHIAL MISSIONS

A MISSION of eight days is being conducted in Zion Church, Philadelphia, by the Rev. C. Sydney Goodman.

THE VERY REV. F. J. BATE is conducting a mission at St. Luke's Church, Chickasha, Okla., during the week of March 19th to 25th.

THE REV. FREDERICK S. EASTMAN conducts a mission in the Church of the Messiah, Rensselaer, N. Y., from March 20th to March 26th.

THE REV. J. ATTWOOD STANSFIELD has just concluded a mission in St. Stephen's parish, Olean, N. Y. The congregations were large and already the good results are apparent for the first mission in the history of St. Stephen's parish.

A VERY SUCCESSFUL mission has been conducted in All Saints' Chapel, Darby, Pa., by the Rev. Edgar L. Sanford. In this parish there is a very large men's work being done by the minister in charge. The weekly meeting of the Stonemen Fellowship of the ward is held in the parish house.

THE REV. CHARLES R. TYNER has just completed a preaching mission in St. Matthew's parish, Worcester, Mass. Although weather conditions were unfavorable, congregations were large. Before the close of the mission, six young men expressed the desire to take up the work of the sacred ministry.

A FIVE DAYS' mission was preached in St. James' Church, Goshen, N. Y., beginning Monday, March 5th, by the Rev. Ernest C. Tuthill. An added interest was lent to the mission from the fact that the missionary was an old Goshen boy. His father, Mr. Oliver Tuthill, is a vestryman of St. James' parish.

SATISFACTORY reports come of a ten-day mission being conducted at Grace Church, Oak Park, Ill., by the Rev. Father Officer, O.H.C. Instruction is given to children daily in the afternoon, and to children and adults in the evening. Father Officer conducted a mission in this same parish about three years ago.

PAROCHIAL MISSIONS have recently been held or are now being held in the diocese of Southern Ohio at St. John's, Dayton, St. John's, Cambridge, the Heavenly Rest, Springfield, Trinity, London, Our Saviour, Mechanicsburg, Grace Church, Lebanon, Epiphany Church, Urbana, St. John's, Worthington, St. Peter's, Delaware, St. Paul's, Logan, St. Paul's, Chillicothe, St. Paul's, Martin's Ferry, Epiphany, Nelsonville, and St. Luke's Parochial Chapel, Marietta.

#### CHURCH PENSION FUND

THE DIOCESE of Oregon raised \$16,000 for the fund. Its apportionment was \$17,000, and it is expected that the remaining thousand will be raised.

THE THREE missions in the Hocking Valley, Ohio, in charge of the Rev. Dr. Williard D. Stires, were asked by him to subscribe \$100 toward the Church Pension Fund. To the missionary's surprise, Epiphany mission, Nelsonville, alone, gave \$112 in cash and pledges.

#### BEQUESTS

BY THE WILL of the late Isaac Newton Hollister, St. Luke's Church, South Glastonbury, Conn. (Rev. William H. Moore, rector), received a legacy of \$1,000 to be added to the endowment fund.

BY THE WILL of the late Robert L. Parrish, Emmanuel Church, Covington, Va. (Rev. William A. Pearman, rector), receives \$10,000 and a lot adjoining the church lot, valued at \$2,000. The donor expressed the hope that a beautiful church would be built and a suitable memorial to his father and mother placed in it.

THE WILL of the late Miss Sarah Norton Pardee, a communicant of St. John's Church, Hartford, Conn., who died January 30th, makes a great many bequests to Church institutions of the diocese and elsewhere. Among them are gifts to the Domestic and Foreign Missionary Society, Trustees of Trinity College, Trustees of the Diocesan Aged and Infirm Clergy Fund, Trustees of Berkeley Divinity School, Church Home of Hartford, Society for the Increase of the Ministry, trustees of St. Paul's Normal and Industrial School, Lawrenceville, Va., St. John's parish, Hartford, Missionary Society of the diocese of Connecticut, and the Trustees of the Diocesan Bishop's Fund.

#### MEMORIALS AND GIFTS

ALL SAINTS' MISSION, Barnesville, Ga., has been presented with a flag by Major J. K. Jemison, commandant of Gordon Institute.

IN ST. ANN'S CHURCH, Dorchester, Boston (Rev. A. George E. Jenner, rector), a beautiful sanctuary lamp, given as a memorial, was blessed on Septuagesima Sunday.

ST. LUKE'S CHURCH, Marietta, Ohio, has received a gift of a silk American flag with brass eagle and yellow silk fringe. It was blessed by Bishop Reese on the First Sunday in Lent.

ON SUNDAY, January 28th, the Misses Fannie and Gertrude Bull placed upon the altar of Christ Church, Ironton, Ohio, a handsomely bound altar service as a memorial to their mother, Mrs. Mary Bull.

TWO LARGE brass vases for the altar have been given to St. James' Church, West Somerville, Mass. (Rev. William H. Pettus, rector), by Mr. and Mrs. Frank Steere White of Somerville, in loving memory of their daughter, Hilda White, who died February 19th.

A ROOD SCREEN of Gothic design has lately been presented by the family of the late Ezra Tuthill Jackson to St. Paul's Church, Chester, N. Y. The same parish has received a legacy of \$2,000 under the will of Hannah Curry Board, to be added to the endowment fund.

TRINITY MISSION, Owensboro, Ky., has recently received three exquisitely wrought brass alms basins, given by Mrs. Harman Miller of Asheville, N. C., in memory of her father, mother, and uncle, who were charter members of the mission.

A MUCH appreciated gift to the Good Samaritan Hospital, Portland, Oregon, is the Flanders' Memorial Bed, for which an endowment of \$5,000 is provided. A memorial to Mrs. Maria L. Flanders of Portland, it was given by her daughters, Mrs. Alice F. Eifinger, Miss Caroline W. Flanders, and Miss M. Louise Flanders.

THE FLOOR of St. Luke's Church, Columbia, Isle of Pines, has been laid in tiles, and a brass tablet, with the following inscription, placed on the wall of the building:

"To the Glory of God  
And in Memory of  
THE REV. G. B. JOHNSON,  
Who died December 20, 1914,  
This Floor was laid."

At the request of the priest in charge of the work on the Isle of Pines, the Archdeacon of Havana, together with the priest, held a memorial service on February 10th, in connection with the unveiling of this tablet and the dedication of the floor.

SETTLEMENT of the estate of the late John Black, one of the leading laymen of the diocese of Maryland, ensures the immediate distribution among several legatees of his private fortune. Legacies of \$60,000 to the Virginia Seminary and the Episcopal High School, of \$50,000 each to the diocese of Maryland for the Cathedral foundation, to the Church of the Ascension, Baltimore, to Johns Hopkins University, and to the Domestic and Foreign Missionary Society of the Church, and one of \$15,000 to the Church Home and Infirmary in Baltimore will be paid first. The residue of the estate will then be equally divided between the first five legatees named above, each of them receiving \$182,581. Mr. Black, a man of large business ability and high character, gave these benefactions after mature consideration.

ON THE Third Sunday in Lent a beautiful memorial window, executed by Geissler, New York City, was dedicated in St. Peter's Church, Washington, N. C., to the late Dr. William A. Blount, for many years senior warden of the parish. It was given in loving



memory by his widow, Katherine Masters, the inscription reading as follows:

"In Memoriam  
DR. WILLIAM A. BLOUNT  
Born January 21, 1839. Died June 15, 1911.  
A Faithful Soldier and Servant."

The window represents Christ healing the sick, a fitting memorial to one who, in his ministration, was tender and sympathetic, balanced by the dignity and strength of true manhood. Following ever in the footsteps of the Great Physician, his life was a benediction; his great heart going out in healing to those who were weary and heavy laden.

ATLANTA

Memorial Services

MEMORIAL SERVICES for the late Bishop Nelson were held on Sunday, March 11th, in St. Peter's Church, Rome, and Grace Church, Gainesville. At Rome the service included two short addresses by laymen, Mr. E. A. Heard representing the community, and Mr. H. T. Reynolds, a vestryman of St. Peter's, representing the parish. The rector, the Rev. H. Fields Saumenig, preached a memorial sermon, and the choir sang appropriate music, including some of the hymns used in the funeral service. In this church a Requiem Celebration of the Holy Eucharist was held on the day after the Bishop's death. At Gainesville, after an appropriate sermon by the vicar, the Rev. I. M. Merlinjones, a special anthem was sung by the musical faculty of Brenau College.

CONNECTICUT

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

Investigation of Stipends—Mothering Sunday—Memorial Service

BISHOP BREWSTER has authorized for use in the diocese the Prayer for the Faithful Departed, passed by both Houses of the General Convention of 1916.

THE DIOCESAN committee on the State of the Church is gathering statistics on clerical salaries, with a view to bringing those which fall below \$1,200 up to that standard.

GRACE CHURCH, Stafford Springs (Rev. Nile W. Heermans, rector), observed Mothering Sunday in the good old English custom. Every member of the parish was asked to attend one of the services. To every one in attendance at the morning service was given a little cake, in token of the Church's nourishing care for her children.

A SERVICE in memory of Samuel Hart, priest and doctor, will be held in the Church of the Good Shepherd, Hartford, at 3:45 P. M. on March 25th. The speakers are Bishop Acheson, the Rev. Storrs O. Seymour, D.D., and the Rev. John J. McCook, D.D.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Opening Service in Moose Lake Chapel

ON SUNDAY, March 11th, at 8 P. M., Bishop Morrison held the opening service in St. Andrew's chapel and guild hall at Moose Lake, Minn. This frame structure has a seating capacity of 120. It is beautifully located in an evergreen grove near the lake. The missionary is the Rev. T. J. E. Wilson, resident at Hinckley.

ERIE

ROGERS ISRAEL, D.D., Bishop

Missionary Visitors—Bishop Israel Escapes Injury

THE REV. R. W. ANDREWS of Maebashi, diocese of Tokyo, has been visiting the diocese of Erie and doing excellent work in arousing

interest in the Church's work at the front. Bishop Rowe of Alaska has also been in the see city, speaking to the ladies of the several parishes, at a tea, given by Mrs. George Metcalf on Saturday afternoon, February 24th, to the University Club in the evening, and in the Cathedral Sunday morning. The results were a substantial offering for his work, which was gladly given, and also an offering which would not have been given at all if the people could have prevented it. Canon Butcher offered to go back with the Bishop of Alaska and was accepted.

BISHOP ISRAEL kept the sixth anniversary of his consecration on St. Matthias' Day. The whole diocese was shocked to learn how it nearly lost him, two days later, in the disastrous wreck of the Pennsylvania Mercantile Express at Mt. Union. The car in which he was sleeping was crushed up to the head of his berth. He hastily dressed and sought the conductor and went with him to administer the last rites of the Church to the dying.

THE CATHEDRAL has had the gift of a silk flag from the widow of the late General Vincent. It was carried in the procession of the choir for the first time Sexagesima Sunday. This is the second church in the diocese to adopt Bishop Reese's suggestion that the national flag be carried behind the cross in processions of the choir. The other parish is Emmanuel Church, Corry.

THE WIDESPREAD interest throughout the diocese in the Pilgrimage of Prayer, the Pension Fund, and the Lenten services speaks eloquently of the life of the Church in this corner of Pennsylvania.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Sale of Guild Hall at Marshfield

ST. ALBAN'S CHURCH, Marshfield, has just sold its guild hall for \$5,750 to the Elks, who will use it for their clubhouse. This guild hall was inconvenient because located two blocks from the church. The money will be used at once for the erection of a new guild hall adjoining the church building.

KENTUCKY

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

Lenten Activities

THE SECOND of the Friday afternoon united Lenten services was held on March 2nd at Grace Church, Louisville. The Rev. J. O. S. Huntington, O.H.C., delivered the address at this service and also that before the united Auxiliaries of the city at their meeting immediately preceding. In addition he conducted the noon-day services at Macauley's Theatre during the second week in Lent.

AT THE ANNUAL meeting of the Kentucky Laymen's League, held at the Cathedral House on Thursday, March 8th, the election of officers was held. Reports on the noon-day services were read.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Church Club—Stonemen—A Jewish Problem

WALTER H. YOUNG, president of the Church Club of the diocese of Long Island, entertained the trustees of the club at a dinner in

# Saves Eggs

Dr. Price's Cream Baking Powder makes it possible to produce appetizing and wholesome cakes, muffins, cornbread, etc., with fewer eggs than are usually required.

In many recipes the number of eggs may be reduced and excellent results obtained by using an additional quantity of Dr. Price's Baking Powder, about a teaspoon, in place of each egg omitted. The following tested recipe is a practical illustration:

**SPONGE CAKE**

- 1 cup sugar
- ½ cup water
- 3 eggs
- 2 teaspoons Dr. Price's Baking Powder
- 1 cup flour
- 1 teaspoon salt
- ½ cup cold water
- 1 teaspoon flavoring

**DIRECTIONS:** Boil sugar and water until syrup spins a thread and add to the stiffly beaten whites of eggs, beating until the mixture is cold. Sift together three times, the flour, salt and baking powder; beat yolks of eggs until thick; add a little at a time flour mixture and egg yolks alternately to white of egg mixture, stirring after each addition. Add ½ cup cold water and flavoring. Mix lightly and bake in moderate oven one hour.

The old method called for six eggs and no baking powder

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No Phosphate



the Civic Club last Friday evening. After dinner the regular monthly trustees' meeting was held. The annual meeting of the club will be held on March 26th.

THE BROOKLYN Council of Stonemen has begun to meet weekly at the parish house of the Church of the Good Shepherd, Brooklyn.

THE REV. M. F. DUTY, of St. Barnabas', a colored mission in the East New York section of Brooklyn, has resigned. Archdeacon Webb has taken charge of the mission temporarily, in order to acquaint himself with conditions. One of the problems which this parish faces is the influence of the adjacent Jewish population. Apparently there is little race antagonism between the population, and the association of the races has led to a perceptibly lessened sense of obligation for the Christian Sunday.

THE CLERICUS of Queens and Nassau met at the Masonic Club, New York, as the guests of the Rev. Clifton H. Brewer. The speaker was the Rev. William E. McCord, who told of his experiences on the Mexican border.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

A Chaplain Honored

THE REV. WILLIAM PAGE DAME, chaplain of the Fifth Maryland Regiment, who has recently returned from the Mexican border, where he was greatly endeared to the men of the regiment, has been the recipient of many marks of their favor. The men's club of the Memorial Church, of which he is associate rector, gave a banquet in his honor soon after his return. The toastmaster was the Hon. William L. Marbury, and toasts were responded to by Colonel Hinkley of the Fifth Regiment, the Hon. George R. Gaither, and Chaplain Dame. The members of the club presented him with a gold watch.

**MILWAUKEE**

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

Death of Mrs. C. F. Hibbard

THE DEATH last week of Mrs. Charles F. Hibbard has thrown a gloom over the Cathedral congregation, of which Mr. and Mrs. Hibbard have been members almost since the beginning, Mr. Hibbard being also a member of the chapter and a trustee of Nashotah, of which he was treasurer until he was obliged by ill health to relinquish the post a few years ago. Mrs. Hibbard was a daughter of the late John C. Smith of Milwaukee and a sister of the wife of the Rev. S. De Lancey Townsend, D.D., rector of All Angels' Church, New York. She was much beloved by Church people and other friends in Milwaukee.

**MISSOURI**

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

Service for Girls' Friendly

SUNDAY AFTERNOON, March 11th, the members of the St. Louis Girls' Friendly Society held a service at the Church of St. Philip the Apostle. After supper and a short mission talk the girls formed in procession and marched to the evening service. There were about one hundred present.

**OREGON**

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

Parish House at Astoria

A PARISH HOUSE constructed for Grace parish, Astoria, is proving useful in many ways.

**SOUTHERN OHIO**

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

Personal Religion—Improvements at Chillicothe

THE CLASS in Personal Religion is being conducted as usual by Bishop Reese in Trinity

Church, Columbus, the interest increasing every week. This Lenten class was organized by the Bishop when rector of the parish and by special invitation of the Rev. E. F. Chauncey and the parishioners has become an annual event.

ST. PAUL'S CHURCH, Chillicothe (Rev. George K. Johnson, rector), has just made additions and improvements to the parish house at a cost of about \$1,000.

**SOUTHERN VIRGINIA**

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

Bishop Darst in Visitation—Building Construction at Roanoke

BISHOP DARST has been acting for the Bishop of the diocese in a number of recent visitations.

THE CONTRACT for building a new Christ Church and parish house in Roanoke was let on February 14th to E. M. Herringdon, of Roanoke, and work commenced on Monday the 26th has been progressing rapidly. The plans were drawn by Mr. Frederick W. Mann of Minneapolis, Minn. The church is to be of stone, seating about four hundred, of Gothic architecture, with a massive tower in the east end; immediately behind the church will be a two-story parish house, seating 350 in the assembly room on the first floor and with well appointed rooms above for Sunday school and other parish purposes. It is hoped that the building will be completed by the end of the year. This lot for the new church was bought in 1914, a new rectory erected and occupied in 1915, the old church property sold in 1916. The new church is to cost about \$45,000.

REPORTS come that Bishop Tucker, who is recuperating in Florida, has quite recovered and will soon return to his diocese.

**TENNESSEE**

THOS. F. GAILOR, D.D., Bishop

Diocesan Growth

WHEN THREE years ago the Ven. Archdeacon Claiborne assumed his duties in Sewanee and East Tennessee there were seven

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clergymen in the field. At present there are seventeen, besides a lay reader who is soon to take deacon's orders. But more men are needed.

MATERIAL IMPROVEMENTS have been made at St. Andrew's, Harriman, at All Saints', Morristown, at St. James', Greeneville, and at Christ Church, South Pittsburg. St. John's Church, Johnson City, was recently consecrated, following the cancellation of a debt. This congregation has recently purchased a lot, worth about \$1,200, upon which a rectory will soon be constructed. A rectory has been built at Etowah at a cost of \$1,400.

THE HOSPITAL at Sewanee provided for over twelve hundred patients last year. An isolation ward, a very attractive building, has been erected at a cost of \$10,000.

**WESTERN MASSACHUSETTS**  
THOMAS F. DAVIES, D.D., Bishop

Quiet Day and Conference—Memorial to Bishop Vinton

A LARGE NUMBER of clergy assembled at St. Peter's Church, Springfield, on the morning of March 15th, in response to Bishop Davies' call for a quiet day with instruction and conference. At the close of the Holy Communion, the Bishop took the Psalms as the basis of an instruction, which will doubtless be published, as was the subject of last year. After luncheon at the Bishop's House, a conference with the clergy followed. A message of gratitude and appreciation was sent to Bishop Lawrence for his work in securing the Pension Fund. The Rev. George Merrill introduced a discussion upon the development of the spiritual life of vestrymen. Recommendation was made that the American flag be displayed in all churches. The following resolution was passed and sent to the President of the United States and to the Governor of the state:

"Resolved, That the clergy of the diocese of Western Massachusetts assembled in conference with the Bishop take occasion to put themselves on record as being in hearty accord with the firmness of the stand which the President of the United States has taken for justice for American rights and for the larger interests of humanity in the present international crises.

"And be it further resolved, That we offer ourselves to the Governor of Massachusetts for any service he may call upon us to render in behalf of the commonwealth and the nation."

HOLY TRINITY MISSION, Southbridge, recently voted an increase of \$150 in the stipend of the Rev. C. Morton Murray, priest in charge. During the past year the mission added \$486 to its building fund. It is planned to erect here a memorial church to the late Bishop Alexander H. Vinton.

THE REV. HENRY BEDINGER, missionary, visited St. John's parish, Worcester, Sunday, March 11th, and laid before the congregation the plans for the mission which he is to conduct from April 29th to May 10th.

**WESTERN NEW YORK**

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

Woman's Auxiliary—DeLancey Divinity School

ON MONDAY afternoon, March 12th, the Buffalo district of the Woman's Auxiliary held the largest meeting in its history at St. Paul's Church, Buffalo. Nearly a thousand people, friends as well as Auxiliary women, listened to the speakers, who were the Rt. Rev. Charles Sanford Olmsted of Colorado—who is taking some visitations for Bishop Walker—the Rev. C. H. Evans of Tokyo, Japan, and Bishop Rowe of Alaska. Following the meeting an informal reception was held in the parish house, when an opportunity was given to meet the speakers.

At THE monthly lectures of the De Lancey Divinity School held last week in Trinity parish house, Buffalo, the students had the pleasure and privilege of a visit from Bishop Walker, who brought with him Bishop Rowe and Bishop Charles S. Olmsted. All three Bishops made brief addresses with a word of counsel to the students.

**CANADA**

Notes of Interest

*Diocese of Columbia*

THE INDUCTION of the Rev. C. S. Quainton as Dean of the diocese took place February 19th. He was installed rector of Christ Church Cathedral, Victoria, at the same service, which was conducted by Bishop Schofield. A reception was held after the service for Dean and Mrs. Quainton, when the Bishop gave an address of welcome. The reception was held in the parish hall.—THE REV. JOHN ANGLE, superintendent of the Columbia Coast Mission, is visiting eastern Canada to secure additional helpers. He needs a surgeon to accompany the mission boat.

*Diocese of Kootenay*

ONE OF THE papers read at the February meeting of the Okanagan deanery, at Vernon, was on the work of Archdeacon Neve, amongst the settlers on the Blue Mountains of Virginia, which was most interesting.

*Diocese of Montreal*

THE SERVICE of induction in the Revised Prayer Book was used when the Rev. W. H. Davison was inducted to the parish of St. John the Evangelist, Montreal, February 16th, by the Bishop. The preacher on the occasion was the Rev. H. M. Little of the Church of the Advent.

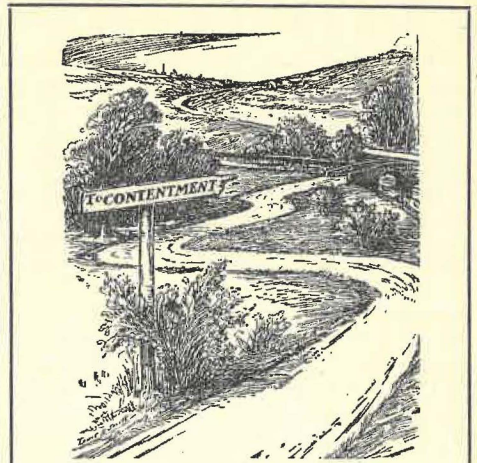
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THE PARSONAGE—New York, February 27, 1917.

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I wish that every preacher-man from ocean to ocean might read *A Student in Arms*. I have just written my brother to get the book and make it the order of the day to read it, if he really wants his religion to be brought down to the ground on which ordinary men walk and to be introduced to the trenches in which life's problems are really being fought out and worked over. Any man who thinks it is all over with religion because the world is at war will get something of the same thrill, something of the same burning of the heart within him which came to the disciples of Jesus when after Calvary they found out that it was not all over with this new life and hope.

It is a wonderful book and there never was a more timely gift. Next week I am to deliver, by invitation, five addresses to men on consecutive evenings. Every one of these addresses will have a definiteness of aim, a human appeal, a chance of doing some real good, for which a large share of credit will have to be given to *A Student in Arms*. If my message fails to reach the mark, it will be in spite of having had the help of one of the most vital and vigorous of books.

Yours sincerely and gratefully,

(Signed) \_\_\_\_\_  
A Congregational Minister.

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Diocese of Niagara

BISHOP CLARK was the special preacher at the celebration of the forty-fifth anniversary of Christ Church, St. Catherines, on February 18th. This is one of the oldest churches on the Niagara Peninsula.—CANON KER, a brother of the late Archdeacon Ker of Montreal, passed away in St. Catherines, after a short illness, February 21st. In spite of his age (76 years), he performed his duties as chaplain to the Frontier Protective Force almost to the day of his death.

Diocese of Nova Scotia

ASSISTANCE in raising the diocesan mission fund has been promised by the Woman's Auxiliary of the parishes of Dartmouth and Halifax, at a meeting held at the house of Dean Liwyd lately. The need is very great, chiefly owing to war conditions.—THE NEW rector of Pictou is the Ven. Archdeacon Watson of Kensington, Prince Edward Island.

Diocese of Rupertsland

FIVE OF the city choirs in Winnipeg took part in the service in St. Peter's on the Festival of the Purification.—DEAN COOMBS, who is spending the winter in California, has much improved in health, but must take a still longer holiday.—THE WOMAN'S AUXILIARY of the Winnipeg deanery held a meeting in St. Luke's Church on February 17th. The diocesan board has arranged to have a one day's session on the 17th of May to transact pressing business. This is on account of the proposed change of the date of the annual meeting from June to February.—THE STATEMENT of the diocesan funds is exceedingly good. The dearth of clergy is making the work very difficult. The General Missionary arranges the supply of upwards of twenty-five parishes and missions every week.

Diocese of Toronto

SOME EXCELLENT papers were read and discussed at the February meeting of the deanery of West York. Rural Dean Cayley gave one on Miracles, and the Rev. W. J. Brain one on The Gospel. The May meeting will be held at Richmond Hill.—TWO WINDOWS in St. George's Church, Allendale, were dedicated by Bishop Sweeny, on February 15th. They were in memory of the wife of the rector, Canon Murphy.—AN ADDRESS was given by the new mother superior S.S.J.D. to the Mothers' Union at the February meeting of the society in St. James' parish house, Toronto. She took as her subject Vocation.—THE BISHOP of the diocese was the special preacher at the week-day services in the first week in Lent, in St. James' Cathedral, Toronto, and the Bishop of Kingston the second week.

Diocese of Yukon

FOR THE first time in the history of the Church in Dawson City, St. Paul's parish has become self-supporting. The total amount raised in the diocese since the beginning of the war to the end of December, 1916, was \$110,000, which from a population of only 5,000 may be considered good.—FOUR sons of missionaries, born in the North, are serving at the front. Two of them are sons of the late Archdeacon Macdonald.

The Magazines

(Continued from page 689)

have abrogated something of their intellectual heritage; Claudel has forsworn nothing of his. They have buried their talent in the earth; he has multiplied his tenfold. He is a Catholic after the order of Pascal. "Tu ne me chercherais pas, si tu ne m' avais dé jà trouvé." Lack of space forbids more than a passing mention of the account, written with Mr. Reginald Farrer's accustomed geniality and charm, of some of his visits to Tibetan abbeys; or of the somewhat disappointing discussion

by the Rev. J. Gamble of Immortality and Christian Belief. Several topics connected with the war and with English politics are also treated in the Review.

THE Royal Cross, the organ of the Daughters of the King, is now being published under the business management of Mrs. John Ruge, of Apalachicola, Fla. An effort is being made to extend its field of usefulness.

FIRE DANGER IN ELECTRIC DEVICES

A NEW form of fire peril is coming into prominence as a cause of much destruction, and its fires are so directly associated with carelessness that it has been deemed necessary to issue a special warning to the people of the United States. Because of their convenience, small electric devices, such as pressing irons, curling irons, toasters, electric pads or blankets, electric plate warmers, and electric sterilizers or heaters are now to be found in almost every community. If these were used with proper care the danger would be negligible, but, unfortunately, a proportion of their users does not realize the peril of leaving them in circuit when not in use. In such

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cases these devices tend to become overheated, whereupon they are likely to set fire to anything combustible with which they are in contact.

Most of these fires are small, but the aggregate loss is large, and occasional instances show extensive damage, as in the case of the \$350,000 fire in the Boston residence of Ex-Governor Draper; this was traced to an electric plate warmer in the butler's pantry.

Fires of this class furnish a special peril to life, being most frequent in dwellings and often breaking out at night. A characteristic example is that in which an electric pressing iron is left upon the ironing board, with the current turned on, and then forgotten. In such a case the fire may not occur until some hours later. The burning of the residence of John Wanamaker, several years ago, was due to an electric pressing iron.

That this form of hazard is already assuming large proportions appears from the statistics. For example, the Actuarial Bureau of the National Board of Fire Underwriters in one day noted approximately one hundred reports of fires from this cause, out of a total of two thousand losses in the day's reports, and it estimates that small electrical devices are causing fires at the rate of 30,000 or more in the course of a year.

It is safe to say that most of these fires are entirely preventable, and can be charged to nothing but carelessness on the part of the user. Various "safety" devices have been added by certain of the manufacturers of these articles, and among them are some that are fairly effective, but there is one absolute precaution which should be borne in mind at all times by every user, namely, that of shutting off the current when not personally and continuously supervising the use.

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I say strange things to the wheel now; I shall put it under a spell:

"Eye of newt and toe of frog,  
Wool of bat and tongue of dog,  
Adder's fork and blind worm's sting,  
Lizard's leg and owl's wing—"

Abracadabra— One, two, three—"bang" and we're off! We're off! The demon of speed has entered. We do magic across the lake, but as we fly I sit in one long exciting anticipation, like the spectator of a shooting contest in a powder factory, wondering at just what moment we shall lose control of the horrific power that spits and hisses and groans beneath us and he shall break forth again into his dark enfranchisement, and we—we shall hardly say good-bye, but

"Like a great red whirlwind  
Go roaring to the sky!"

—Rev. George Craig Stewart.

SONS OF BISHOPS KILLED

TWENTY-ONE sons of bishops have now fallen in the war, and the number may be reckoned as twenty-two, if we include Lieutenant Rupert Cecil, son of the Bishop-designate of Exeter, who was killed in July, 1915. Bishops' sons have distinguished themselves by both bravery and self-sacrifice, the Bishop of Liverpool's son receiving the Victoria Cross. Mr. Legge, son of the late Bishop of Lichfield, abandoned a lucrative motor garage at Shrewsbury in order to enlist as a private. Lieutenant Hugh Robertson, youngest son of the retired Bishop of Exeter, also enlisted as a private early in the war. These are a few instances showing that the English episcopate has a record of which it need not be ashamed, and the self-sacrifice of the parsonage house and the palace gives a message to the nation which would not be possible from a Church of celibate clergy.—*Canadian Churchman.*

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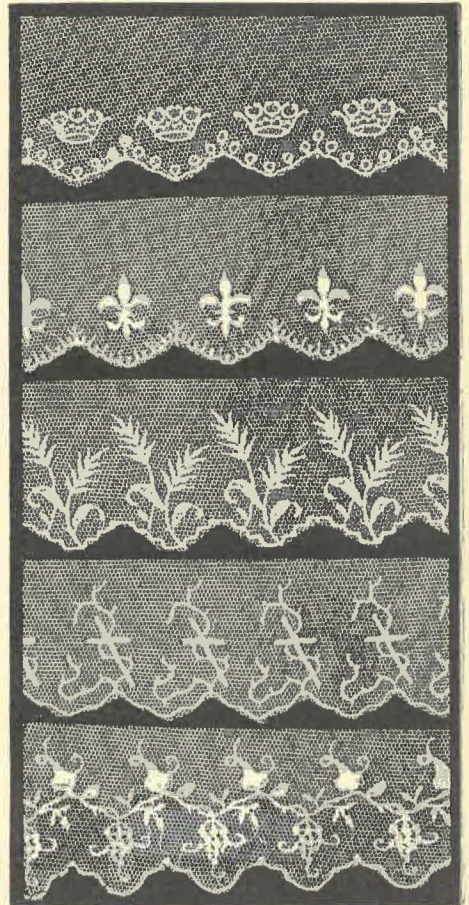
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