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The Living Church

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

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CHRISTIANITY is not a philosophy but a religion; not a doctrine but a life; not the performance of a task but the maintenance of certain personal relationships; in a word it is the spirit of love.—*Wm. De Witt Hyde.*



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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 3, 1917

NO. 18

PRESTO!

Pension Fund Passes Six Millions

Likely to Reach Six Million and a Half

Bishop Lawrence Sends Telegram to The Living Church

New York, February 26th

At the close of business on Saturday, Feb. 24th, there stood formally on the books of the Pension Fund the sum of \$6,138,000. It is reasonable to suppose that when full returns are in the total will equal

Six and One-half Millions!

This includes a gift of \$325,000 from the Carnegie Corporation to pay interest on deferred pledges.

The response of Churchmen to the appeal to increase the effectiveness of the Church and enable the Church to practise justice has been wonderful and exhilarating and has laid a broad foundation for the work of future generations.

William Lawrence

EDITORIALS AND COMMENTS

The Pension Campaign Has Succeeded!

LAUS DEO!

The story told on the preceding page is one of the most remarkable in the annals of the Church. Bishop Lawrence and his colleagues have performed a service that is unique among the "movements" that have come and gone.

The Pension System now inaugurated is much more than a Fund. It is a System. It is a device whereby the honor of the Church is pledged to maintain the dignity of the Church's workers in their old age, and to provide for those who are permanently disabled and for the widows and orphans of the clergy. It provides the *first stage* of the means for fulfilling this duty.

The second stage devolves upon each parish and each board, of any sort, that provides stipends for any of the clergy in ministerial work. Each of these must now pay annually into the national treasury of the Church Pension Fund a sum equal, roughly, to 7½ per cent. of the stipends paid to their clergy. The plan has been fully explained, has been endorsed by the best actuarial experts, and has been accepted by the national Church and by all the dioceses. Its *complete* success depends upon the extent that the parishes and boards fulfil their annual obligations.

The work is not completed. It has successfully begun.

Wherever a parish or a board defaults in these obligations a blow is struck against the System itself; but that the effect of that blow may be localized it is expressly confined to the clergy of the defaulting parish. They are *ipso facto* deprived of a part of the pension that would ultimately fall to them. Somebody must suffer for every such default, and it is better that the suffering should be localized in the very family that has failed to fulfil its obligations than that the whole System should be pulled down.

Being a System and not a charity, there will be cases of distress among the clergy that are not covered by the plan. It does not purport to pay money because money is needed. It is not a benefaction to be distributed on the basis of greatest need. There will continue to be the need for supplementing this Fund in particular cases.

But as far as can be secured, the coöperation of all concerned being given, it is the assurance that the Church, as a national unit, has accepted the obligation of providing for her aged clergy.

We shall hope that a way may be found, whether by means of the excess contributions already made beyond the minimum asked for, or by a special fund yet to be raised, to make provision for the clergy already retired before the system has become operative. These are not included in the scope of the system, which is not retroactive, and could not be made so without the provision of a fund for the express purpose. The enthusiasm at the splendid success of what has been accomplished may result in the raising of such an additional fund.

THERE HAVE BEEN many workers in the movement that has now reached this happy culmination. Many generous souls—the wealthy by large gifts and great numbers of those of moderate means and of the poor—have had their share in creating the initial fund. There have been splendid workers in all our cities and dioceses. There is "glory enough for all."

But over and above them all towers the figure of one who, under God, has made it all possible, who has been the main-spring, the source of energy and enthusiasm, of all that has been accomplished. That is the figure of WILLIAM LAWRENCE, Bishop of Massachusetts.

To him we would tender the heartfelt congratulations, the deepest appreciation, of the whole Church. The volume of gratitude that flows to him is so deeply from the heart that it is attested by tear-filled eyes. The thanks come from every diocese and missionary district, from every parish and mission, from every city and town, from every frontier village and mining camp and rural center where a modest structure or a great temple of worship gives shelter to a congregation that uses the American Book of Common Prayer.

And it has all been accomplished without secularization, with no loss of spirituality, with no sinking from the dignity of *pastor pastorum* in a great diocese to that of a money-getter. Bishop Lawrence has made the task a spiritual work, and has been blessed, we are confident, with spiritual blessings by reason of it.

And the praise for what he has accomplished is not only in all the Churches; it is also written in the annals of the Book of Life.

Laus Deo!

American Church Contributions for Europe

THE letter which the Rev. Walter Lowrie has written from Rome, and which is printed in this issue, can hardly fail to strike the reader as "blue", indeed. And perhaps he has occasion to be blue. Now that we think of it, the daily papers have given us much less of "human interest", as newspaper men express it, from Rome, than they have given from the western and the eastern lines of battle. Most of us have hardly kept pace with the movements of the Italian army. Probably, on the whole, we know less of what has happened there since the Italian army drove its enemy over the border than we know of any other section in the zone of hostilities. The most we know is that the story of Italy is only a part of the great world horror.

All of which shows simply that the human mind cannot grasp the whole of the horror at once. And perhaps a whole nation's share in it has escaped our blunted sensibilities.

So far as the distribution of THE LIVING CHURCH WAR RELIEF FUND is concerned, our perspective, as between different fields, has differed just a little from that which Mr. Lowrie has outlined. We have felt that our modest little fund, to be distributed through the Church, could not be expected to apply to such purposes as the care of wounded soldiers and of the fam-

ilies of soldiers and of their widows and orphans. Those, the direct obligations of a country that is at war, are not the responsibility of the Church from another land.

But apart from the primary necessity of maintaining the outposts of the American Church in each of these European centers in which they have been established, our thought has been that the needs of different churches were greater or less according to the magnitude of the refugee problem with which each must cope. Mr. Lowrie will recall that his letters have never suggested that Rome has been confronted with that problem on a great scale. If the Austrian army had marched extensively through northern Italy, devastating each district as it passed, and finally establishing itself somewhere south of Florence, we will say, then Rome would have substantially the problem that has confronted Paris. All of the inhabitants of northern Italy who could get away would be encamped in destitution about the capital. These refugees would constitute such a responsibility that the representative of the Church from over the seas would feel that its own part in bringing relief must be a very large one. Are we wrong in saying that Rome has not this problem on a large scale? Certainly THE LIVING

CHURCH, at least, has very gladly given hospitality to all that has been written on the subject for its columns, yet we have not learned of such a condition.

Paris has that problem on, probably, the largest scale in Europe. Not only did great numbers of Belgians claim refuge from its hospitality but also the French refugees from the devastated third of the land have reached enormous numbers. So also Switzerland, though at peace, has had the problem of the refugee, probably, second only to Paris. The opportunity of the Church to perform that service has therefore seemed to us larger in Switzerland than in the other European centers outside of France.

Munich has not only the problem of maintenance of the Church itself, which all of them have, but which must probably be more difficult in Germany than elsewhere, but since THE LIVING CHURCH FUND alone sustains the great work which Archdeacon Nies is doing among British prisoners in Bavaria and Baden, we have felt that the American Church was peculiarly happy in having that work devolve exclusively upon it. It is the only *exclusive* work that we have found to do; everywhere else we are but sharing a modest part in what other agencies are doing.

While Mr. Gerard was in Berlin a very considerable work of inspection of war prisoners in Germany was carried on by the American embassy. Now, all that is over. It is our impression that the American Y. M. C. A. is still engaged in some form of prisoners' relief in Germany, but whether so or not, the great prison centers in Bavaria have now no outside influence except that which is maintained by the American Church and financed solely by THE LIVING CHURCH FUND. Since the diplomatic break we have cabled \$1,000 to Archdeacon Nies. We have been proud that this unique work has been given us to do, and when finally the German war prisons are emptied, and thousands of British prisoners return to their homes, we venture to say that the good cheer brought to them through the friendly offices of American Churchmen will be a gleam of brightness in the stories that will be told. Do not the readers of THE LIVING CHURCH share in our pride at fulfilling this opportunity?

Yet THE LIVING CHURCH has been directly accused of pro-German sympathies because we were "sending money to Germany", and we think it likely that this has cost the fund thousands of dollars.

Dresden needed the strengthening of the American Church influence on a much smaller scale than did Munich, there being there no work among prisoners. So far as we know, as is explained below, it has not been possible to continue that work, Mr. Welwood being apparently excluded from the country on his attempt to return from the United States. Under present conditions, therefore, we are sending nothing to Dresden, nor is it likely that we could send money into the city if the attempt were made.

Assistance rendered to the churches at Nice and Florence has been very slight. These have not advised us of pressing needs, either for their own maintenance or for work in their respective vicinities.

But after all is said, in the work of distribution we sadly miss the cool, disinterested, always informed and always just perspective which Archdeacon Nies gave in the first year of war when, from his post in neutral Switzerland, he was able to scan the whole field and tell the needs of each part of it. We are not at all sure that our own distribution has been as intelligently made as we could have desired, and with the handicap of the censorship, which prevents a full exchange of information, we can quite see that needs may have arisen in funds such as could have been reached by the Church and by this fund if the information could have been conveyed to us more fully.

The rector at Rome has made it clear, in his generous way, that he is not criticising the distribution of THE LIVING CHURCH Fund, and it should not be assumed that this statement of relative needs, as they have appeared to us, has been called out by any misconception on our part to the contrary. His letter has, however, given this opportunity to make the explanation as to our own perspective.

And nowhere is it a greater pleasure to feel that we have been able to assist in maintaining an active center of American Church influence than in Rome; and nowhere, we are confident, is the money that we have been able to send, put to better use.

returned to Europe in November, hoping to get back to his post in Germany. It now appears that he reached no further than Denmark. A cablegram from him to THE LIVING CHURCH, dated at Copenhagen, February 16th, shows that he is still unable to proceed. Other information is to the effect that the German authorities refused to permit him to re-enter Germany; but it is learned that early in January permission had been given on condition that he would remain in Germany until the war is over, and it had been supposed that he had already reached his post. The recent cablegram to this office now shows that such is not the case, though no particulars are at hand. It is supposed that Mrs. Welwood is still in Dresden, where her husband left her on returning to this country last fall.

Mr. Welwood left the Rev. E. Bayard Smith, a priest of the diocese of Albany, in charge of the work in Dresden, but he also, with his daughter, expected to return to America in the early winter and it seems probable, therefore, that the American church and its relief work in Dresden have been closed. No information has reached this office in regard to the actual return of Mr. Smith.

THE editor has been asked whether the League to Enforce Peace ought not, in his judgment, to have the very particular support of the Christian Church.

There is very much in the plan of that organization that commends itself to us, and as a first series of propositions, a starting point for discussion, we esteem it of much value.

But it ought to be made clear that peace is not the chief or first end or object of the Christian Church. Our Lord said very frankly: "I came not to send peace to the earth, but a sword." It is obvious that this did not mean that He came to send the principle of war. It must certainly mean that He did not come to establish temporal peace regardless of other qualities.

In our judgment, the Church and the Christian and patriotic sentiment of the land should be concentrated upon a "League to Enforce Justice"; and that is the first step toward a "League to Enforce Peace".

This does not mean that we are in any sense hostile to the attempt to find a way to establish and maintain universal peace. The question is one of perspective. Let us put justice and righteousness first, and then, so far as possible, try to find a way by which these can be established by peaceful means. If, however, peaceful means fail, let us sacrifice, not justice or righteousness, but peace.

THE beginning of a new presidential term occurs at, probably, the most critical moment in American history except for the days of the Civil War. Inauguration Day ought rather to be a day of fasting and prayer than one of festivity. Nobody knows what any day may bring forth for our nation.

From a neutrality so complete that the President hoped it might extend to the very thoughts of the people, we have moved, through many stages, to a condition in which diplomatic intercourse with Germany has necessarily been broken. As individuals, as Christians, we could not have deemed right and wrong among nations, nor a campaign of savagery against civilization, to be negligible quantities, however we might have been forced to conclude that it was no part of our duty to intervene. More and more we have been involved, against our will, and Mr. Wilson may well receive the sympathy of the entire American people in the problems with which his second term begins. We are a peace-loving nation, but we trust that we have not been deceived by the obvious motives underlying much of the present peace-at-any-price campaign that is being waged. A democracy could not endure, and ought not to endure, if justice and right were not invariably held paramount to peace.

This is a time for strengthening one's patriotism and curbing one's words. If subsequent events shall plunge us into war, let it, at least, be through no fault of our own people.

WORD comes to THE LIVING CHURCH that the Rev. J. C. Welwood, rector of the American church in Dresden, is in Copenhagen. He was in the United States last fall, but

IT was after we had written last week's editorial on "The Protestant Character of Our Church" that we observed the amusing little footnote added by the editor of the *Atlantic* to

Ralph Adams Cram's thoughtful paper on "The Second Coming of Art" in the February number of that magazine. Mr. Cram had written: "Protestants and Unitarians" Gothic had superseded Romanesque and was used generally for churches without distinction of creed, Protestants and Unitarians, who were wholly averse to the religion that had created it, showing it greater favor than Roman Catholicism, to which it belonged by right of parentage." To the words that we have italicized, the editor appended the following footnote:

"The author's expression is unusual, and a query from the *Atlantic* brought the following explanation: 'I wish to discriminate here and I think I can do so on a historic basis of fact. Protestants believe that Christ was God; Unitarians do not. Therefore, in justice to both, the fact should be recorded that there is a difference.' The moment does not seem opportune to initiate the debate which the assertion challenges in certain quarters.—The Editors."

But is Mr. Cram right? Is not a Unitarian "a member or an adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century"? Is not the Unitarian organization "opposed to Roman Catholic"? And do not Unitarians themselves profess to be Protestants? If they do, by what right do any of us ascribe to the title a content that would exclude them?

Moreover the other Protestant denominations seem to recognize no such distinction in the use of the term. Many Congregationalists are practically Unitarian, and there is a decided Unitarian bent in the "liberal" wing of every Christian body. Are the "liberals" of these other bodies not to be esteemed Protestants? Certainly they call themselves such, and other Protestants call them such; the editors of the *Atlantic*, who may be presumed to be rather familiar with both Unitarianism and Protestantism, seem not to accept Mr. Cram's distinction; and we fear that Mr. Cram, writing, naturally, as a Catholic, ascribes too much to the Protestant name. While, obviously, there are great numbers of Protestants who believe not only that "Christ was God" but that Christ is God, we can think of no reasonable standard whereby it can be said that such is necessarily a tenet of Protestantism. Neither have Protestants ever shown the slightest interest in maintaining that persons who deny that tenet are not, equally with themselves, to be esteemed Protestants.

AS for Mr. Cram's article, in which the sentence we have quoted is only incidental, it is a remarkable forecast of a new renaissance of art which he sees coming as the result of the war. Art, in whatever form it be considered, is, Mr. Cram shows, the result of an intensity of feeling on the part of a whole people, so that the artist can be recognized as giving expression to the aspirations of his generation. "Art is not a product, but a by-product; not an achievement, but a result." Because life had lost its intensity through the *laissez-faire* attitude of mankind that lasted up to the outbreak of the present war, art had nothing to express. So we have been content with either a copying of great schools of the past that expressed the aspirations of other ages, or we have been commonplace or materialistic, or we have wandered off into mere eccentricity such as cubism, that is not art at all. And what is true in the realm of painting, Mr. Cram declares, is equally true in the realms of architecture, music, and poetry.

The War and the Art That Is to Be shows, the result of an intensity of feeling on the part of a whole people, so that the artist can be recognized as giving expression to the aspirations of his generation. "Art is not a product, but a by-product; not an achievement, but a result." Because life had lost its intensity through the *laissez-faire* attitude of mankind that lasted up to the outbreak of the present war, art had nothing to express. So we have been content with either a copying of great schools of the past that expressed the aspirations of other ages, or we have been commonplace or materialistic, or we have wandered off into mere eccentricity such as cubism, that is not art at all. And what is true in the realm of painting, Mr. Cram declares, is equally true in the realms of architecture, music, and poetry.

It will be interesting to discover whether Mr. Cram's forecast will come true. Certainly the world is being re-made. Certainly the old sordidness of materialism is being crushed out of the belligerent countries, at least, and an idealism is succeeding to it. If a spiritual civilization can be erected upon the ruins of the civilization that is being wiped out, if luxury can be succeeded by high thinking and deep living, then the world will be better for what is taking place, and the arts, transfigured, will be the "by-product" of the new civilization.

Blessed be he that has the faith to see this coming. To us the tragedy of destruction and hatred that we are witnessing now looms so overpoweringly before us that we have not been able to enter into that vision beyond, that Mr. Cram perceives. But perhaps he is truly the prophet and sees more clearly beyond the clouds that envelop the world to-day than we have seen.

In any event, the future is in God's hands; He has not abdicated His throne.

And whenever the conception of God is exceptionally clear in the consciousness of humanity, then have the arts flourished.

AN error last week made the grand total of THE LIVING CHURCH WAR RELIEF FUND \$40,735.66, which was \$10 too much. The following is the list of contributions to the Fund for the week ending Monday, February 26th, with a corrected total:

C. N., New York City	\$ 2.00
A Communicant of St. Paul's, Washington, D. C.	2.00
"Thank offering from Church Folks"	35.00
Anon.30
Mrs. G. A. Draper, Fishkill, N. Y.	5.25
Anon.	500.00
J. W. N.	1.00
"H", Mishawaka, Ind.	10.00
Girls' Friendly Society, Trinity Church, Torrington, Conn.	15.00
"Cambridge, Mass."	10.00
A Communicant of Trinity Church, Columbus, Ga. *	10.00
Miss E. H. Gantt, Winnsboro, S. C. †	1.00
Church of the Ascension, Philadelphia †	3.00
Josephine Williams Douglas, Peckskill, N. Y. †	100.00
St. Luke's S. S., Cleveland, Ohio †	2.50
Charles S. Lee, Cincinnati, Ohio †	12.50
St. Luke's Church, Ancon, Canal Zone †	5.00
M. R. A., Boston †	40.00
Total for the week	\$ 754.55
Previously acknowledged	40,725.66
	<hr/> \$41,480.21

- * For French war orphans.
- † For Belgian relief.
- ‡ \$10.00 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.

98. Anon., Ann Arbor, Mich.	\$ 36.50
99. A Communicant of St. Clement's Church, Philadelphia	36.50
100. "H.", Mishawaka, Ind.	18.25
101. M. B., Washington, D. C.	36.50
102. Lucy Carlie Watson, Utica, N. Y.	73.00
103. Rev. and Mrs. Reginald Pearce, Framingham, Mass.	73.00
104. Mrs. Augustus H. Richards, Bryn Mawr, Pa.	18.00
105. St. Ann's S. S., Richford, Vt.	9.15
106. St. Luke's Church, Ancon, Canal Zone (two children, six months)	36.50
Total for the week	\$ 337.40
Previously acknowledged	2,610.51
	<hr/> \$2,947.91

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

ARMENIAN AND SYRIAN RELIEF FUND

St. David's S. S., Manayunk, Pa.	\$15.00
Church of the Ascension, Philadelphia	3.00
All Saints' Church, Buffalo, N. Y.	13.15
Charles S. Lee, Cincinnati, Ohio	12.50
	<hr/> \$43.65

BISHOP OF GIBRALTAR'S MISSION FOR SEAMEN FUND

Sara A. Goodyear, Ithaca, N. Y.	\$ 3.00
St. Peter's Church, Livingston, N. J.	23.50
M. R. A., Boston	10.00
	<hr/> \$36.50

POLISH RELIEF FUND

Mrs. H. M. Ackley, New York City	\$ 5.00
Miss Gabrielle Ackley, New York City	5.00
Mrs. Elizabeth Ackley, New York City	5.00
All Saints' Church, Morristown, Tenn.	2.00
M. R. A., Boston	50.00
Miss Mary Kent, Flushing, N. Y.	10.00
Young People's Class, St. Luke's S. S., Cleveland, Ohio	9.00
St. Bartholomew's Church, New York City *	10.00
	<hr/> \$96.00

- * For relief of children.

BELGIAN RELIEF FUND

Mrs. Isaac H. Strider, Kearneysville, W. Va.	\$10.00
Church of the Holy Trinity, West Chester, Pa. *	1.00
	<hr/> \$11.00

- * For relief of children.

ANSWERS TO CORRESPONDENTS

M. P. S.—We cannot interpret the symbol IXCI, though the initial reference to *Jesus Christ* is clear. Perhaps some correspondent can.

B.—The Church never has required the cessation of festivities on the days immediately preceding Ash Wednesday, and Shrove Tuesday has been a gala day in many lands for many centuries. The Church seems to hold that a day is a fast or not a fast and no part of the Lenten abstinence is required before the season actually begins.

L.—Admiral Dewey was a Churchman and a member of St. John's Church, Washington. At his funeral the rector of that parish conducted the private service at the house, but the state service at the capitol was conducted by the Admiral's former chaplain in the navy, who is described to us as either a Presbyterian or a Congregationalist.

LET WAR be so carried on that no other object may seem to be sought but the acquisition of peace.—*Cicero*.

THE SECOND SUNDAY IN LENT

BY THE REV. WILLIAM H. BOWN
THE TEMPLE OF THE SOUL

THE teaching of the day has to do with the body, as well as the soul.

The exhortation is to rid ourselves of the sinful and earthly and seek the attainment of the spiritually excellent and heavenly.

The means and agencies to this end are indicated in the collect, which declares that God is Almighty, and that "we have no power of ourselves to help ourselves".

The nature of the process of the "cleansing from all filthiness of the flesh and spirit" is set forth in the word sanctification, which, the Apostle tells us, is holiness—the goal of all our efforts toward the approval and blessing of our Lord.

It is a staggering thought, and almost overwhelms us by its immensity. Nothing can be higher, nothing grander. Like God Himself, it is beyond our comprehension. Yet it is all true, or the Apostle would not have exhorted us to "abound more and more"—would not have said, "For this is the will of God, even your sanctification" . . . "For God hath not called us unto uncleanness, but unto holiness."

Oh! how many of us need this message! It is our privilege, our possibility, our duty, to reach the highest, holiest, and happiest spiritual state that divine grace can impart. No matter how far we may have strayed from God, we may return and seek a fresh baptism of the Holy Ghost, through an honest confession of our sins. And then new light will burst upon us, new strength be given to us, new joy be imparted to us.

If, then, we know ourselves, and will strive to give our souls and our bodies their ample, normal development; and will try to build up a "sound mind in a sound body", and regulate all our actions by the moral law and the mystic voice of conscience, we shall be saved for time and eternity.

Surely, we cannot doubt this from a physical standpoint, but, strange to say, just as soon as we talk of days of fasting, of calm contemplation and abstinence, of Lenten discipline, a doubt is cast upon the utility of these things.

But it is just at this point that the Church meets us with the explanation that the body is the temple of the soul, and that we must keep the body under, that we may be delivered from our sins, "through the goodness and mercy of God".

And this is the thought of the collect, which places our helplessness in body and soul under the protection of God—which prays "that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul".

It is as though St. Paul had said in the epistle: "If we are called to be saints, let us make our calling and election sure by coöperating with the Spirit of Holiness, for in Him we shall surely be sanctified."

He says this—not in words, but in substance—when he urges us to struggle and pray against the works of darkness, and to go forward in all manner of godliness—to live holily and justly, and to love one another.

The gospel, which tells us of the healing of the daughter of the woman of Canaan, is an illustration of the faith that will save us in our time of need; and it is just such faith in our Lord that crystallizes us into sanctified workers in His vineyard.

The mother seized the immediate opportunity and displayed indomitable perseverance; and her prayer was answered in a restored daughter, her faith and patience crowned with commendation and benediction.

And if her faith was answered, to the restoration of her daughter, how much the more shall our faith be answered, to the restoration and salvation of ourselves!

May we be filled with the spirit of Isaac Watts' prayer:

"Create my nature pure within,
And form my soul averse to sin:
Let Thy good Spirit ne'er depart,
Nor hide Thy presence from my heart."

THE NEW LECTIONARY

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

CALENDAR FOR THE SECOND WEEK IN LENT

Second Sunday in Lent	Exod. 1, 22—2, 10 Ezekiel 14	Acts 7, 2-22	Jeremiah 17	Luke 11, 1-26
Monday	Isalah 19, 1-22	I Corinthians 10, 18-end	Hosea 4, 1-10	Luke 11, 29-end
Tuesday	Jeremiah 46, 14-27	I Corinthians 11, 17-end	Hosea 5, 8—6, 6	Luke 12, 1-12
Wednesday	Ezekiel 31	I Corinthians 12, 1-26	Hosea 7, 8—8, end	Luke 12, 13-34
Thursday	Ezekiel 32, 1-10	I Cor. 12, 27—13, end	Hosea 9	Luke 12, 35-end
Friday	Zechariah 10, 8-end	I Corinthians 14, 1-19	Hosea 10	Luke 12, 54—13, 9
Saturday	Exodus 2, 11-22	I Corinthians 14, 20-end	Hosea 11 & 12, 6	Luke 13, 10-21
Third Sunday in Lent	Exod. 2, 23—3, 20 Jeremiah 14, 20—15, 21	Luke 20, 9-40	Hosea 13, 9-14, & 14	John 11, 1-44

THE first lesson Sunday morning is the story of the birth of Moses, Israel's deliverer. It harks back to last Sunday's lesson, the story of bitter bondage, and is the beginning of deliverance. Truly, Israel's condition was an illustration of the words of the collect: "Almighty God, who seest that we have no power of ourselves to help ourselves." Man's helplessness is the negative presupposition of redemption. Help must come from God.

The passage selected for New Testament correlative, taken from Stephen's speech (perhaps better end with verse 21), is a review of Israel's history from the days of Abraham down to the birth of Moses. It stresses the side of God's redeeming activity, as the corresponding passage from Hebrews 11 stresses man's side of faith.

The Old Testament alternative is one in which the

prophet Ezekiel brings out both the reasonableness of God's disciplinary dealing with His people ("I have not done without cause all that I have done in it, saith Jehovah") and also the conditions on which alone God's help will avail for us: the necessity of truth and sincerity in our approach to God and the fact that responsibility is individual; the latter an important qualification of the doctrine of vicarious sacrifice.

In the evening, the selection from the Harmonized Life reveals our Lord as the sole power that is able to "defend us from all evil thoughts which may assault and hurt the soul", preceded by an instruction in prayer, the method of getting into touch with the Source of help. The first lesson is Jeremiah's appeal to God to be his refuge in the day of evil, together with a description of that evil as ingrained and as expressing itself in one particular way, viz., the worldly use of the sabbath.*

In the week-day mornings we have employed five topical prophetic passages to fill in, so as to allow the use of Exodus 2, 23—3, 20 on next Sunday. They are later passages, historically, but deal with Egypt and teach the same lesson of its unspiritual character and the necessity of its punishment. One of these, however, that from Isaiah, is remarkable in that it extends God's discipline and grace even to Egypt. The flesh itself can be redeemed and consecrated to God: "Jehovah will smite Egypt, smiting and healing; and they shall return unto Jehovah and He will be entreated of them and will heal them." (Compare the overflowing of God's grace in the Gospel for the day.)

The second lessons in the morning continue Corinthians and deal with the spiritual meaning of deliverance from Egypt, the Holy Communion, Unity of the Church, the meaning of Love, and the gift of prophesying, all the result of that Spirit which, we are told in the epistle, God hath given us. In the evening the Harmonized Life is continued as given by St. Luke and takes in the prophecy of the Resurrection, blasphemy of the Spirit, the straitening to which our Lord is subjected, etc.

* The interchange of these two prophetic passages, morning and evening, would not be bad.

(Continued on page 533)

BLUE MONDAY MUSINGS

By Presbyterian Ignotus



FEW of you but have heard that rollicking Irish song, Father O'Flynn, with delight. Its author, Alfred Perceval Graves, son of the late Bishop of Limerick, has just written a new poem of immediate political interest, which I am glad to republish here:

"AN IRISH EIRENICON

"IRISHMEN ALL!

"(To the Air of 'The Protestant Boys', or 'Lillibullero'.)

"Irishmen all, at Liberty's call,
Crowd to her standard, scorning delay!
If you unite at once for the Right,
Orange and Green will carry the day.
Orange! Orange!
Green and Orange!
Young volunteer and veteran grey,
Quick! and combine!
Your Country's proud line
Is wearing so fine—there's death in delay!
Orange! Orange!
Green and Orange!
Float them together o'er mountain and bay!
Orange and Green,
For Ireland our Queen,
Orange and Green shall carry the day.

"Once when an enemy threatened our coast,
Feud and Faction vanished away;
Ireland, a Nation, met in one host
Under the valliant Volunteer's sway.
Church and Chapel
Discord's apple
Flung to the deuce and all, you might say,
Dour Dungannon
Round her cannon
Wreathed the *Shamrogue* with the Orange spray.
Quarrelling bands
Struck brotherly hands,
Eager for Ireland's succour and stay.
Orange and Green,
For Ireland their Queen,
Orange and Green had carried the day.

"Now a new chance is calling from France.
Shall we not seize it, Irishmen, say?
Ulster and Lelnter, Connaught and Munster—
Are we not still one Ireland to-day?
Redmond and Carson,
Priest and Parson,
If but your hands in each others' you'd lay,
Surely once more
From the Foyle to the Nore
Orange and Green would carry the day.
Orange! Orange!
Green and Orange!
Each without t'other sets Ireland astray;
Joined into one
The deed would be done,
Orange and Green would carry the day.
Orange! Orange!
Green and Orange!
Once they have blended and ended their fray,
Orange and Green,
For Ireland our Queen,
Orange and Green will carry the day."

A GOOD LUTHERAN pastor of St. Louis, Rev. J. H. C. Fritz, has said some things recently about church fairs which need to be said. I quote with gratitude:

"Assuming that the people of the churches are not willing to give the needed money outright, some churches have resorted to the scheme of the church fair and church sale to get more money out of the people, but have thereby declared their lack of faith in the power of the gospel, and are harming the Church financially and spiritually, and are also disgracing it before the world.

"I admit that the women and others who donate articles for the church bazaar are giving to the Lord, but the purchaser is not giving to the Lord at all. He is simply giving his money for whatsoever he purchases.

"The church fair and church sale are money-making schemes, but the Church shall use no money-making schemes. It shall not scheme

the money out of the people's pockets. If they will not give it willingly, directly, outright, in love and appreciation of what the Lord has done for them, let them keep it. The Lord does not need it that badly. If He will take it by force, He can do so.

"Church fairs discourage Christian giving. They are supposed to be money-makers; in fact, they are money-losers."

MY LITTLE FRENCH WAR-ORPHAN, Louise Beltrando, eleven years old, who lives in Provence, near Hyères, sends me a school exercise, which is so lucid and so exact that one could almost treat it as typical of the French mind. I translate it exactly:

"MY HOME

"Outline: Where is it? in what condition? its size? its environs; a description of its front and its entrance.

"I live in a house in the hamlet of La Moutonne. My house is on the south side. It is very old, but quite substantial, and large enough. It has four rooms, all on one floor. In front is mamma's flower-garden, with an acacia and vases of flowers. The front of my house is made of gray cement, the windows are painted in maroon, like the door. To enter into the house, one must climb thirteen stone steps; then one comes to a little terrace, and enters by a short passage into the kitchen. It is around our kitchen fire that we gather every evening; and we are happy to be all there around the fire."

All, except the dead father, slain in the Great War!

I QUOTE THIS PRESCRIPTION, of the real quack variety, as not unfamiliar to many of us:

"CHURCH BROMIDES

"Bromides are extensively used to quiet the nervos and induce sleep.

"In the church pharmacy are at least four bromides that infallibly induce a quiescent conscience, and gently put the patient to sleep:

"1. The fact is, I work so hard all the week, that, when Sunday morning comes—(Vary to suit the age of the patient.)

"2. When I was a boy, I was made to go to church three times a day, so now—(Useful also for a woman patient.)

"3. Company came just as we were about ready.—(Never fails.)

"4. I came twice, and not a soul spoke to me.—(Succeeds every time.)"

ONE OF THE CONSEQUENCES of prohibition in Virginia is that the Richmond city sergeant, paid by the board money received from the city for his prisoners, has applied to the City Council for relief, on the ground that he can no longer live on the reduced amount which the new state of things had caused. In October, the last "wet" month, there were 268 prisoners; in November, 217; in December, 126; and January 10th there were 96. Does prohibition prohibit? And is there any connection between lawlessness and the open saloon?

HERE IS ANOTHER significant judicial decision. The Duluth *Herald* reports a verdict by a district court jury, ordering a saloonkeeper and his bondsmen to pay Enoch Anderson \$1,700 for the injuries received at the hands of a drink-crazed man who had bought liquor at the defendant's saloon. But why not shut up the saloon?

I NOTE WITH INTEREST that the Bishop of London has sanctioned the use of Emmanuel Church, Northwood (when not required by its own services), by a Presbyterian congregation whose chapel is being used as a military hospital.

I TAKE THIS, by Thomas Curtis Clark, from the *Christian Century*:

"THE BATTLE SONG OF TRUTH

"What though the day be lost, and every warrior slain!
A million years are His to win the field again.
The triumph is to God, however long the strife;
For sin and death must yield to him, the Lord of Life.

"The planets are in league against the hosts of night;
The sun itself goes forth to battle for the right.
The ages fight for God! Shall we the contest yield?
Arise, ye sons of truth, and sweep the hostile field!"

ENGLISH REPORT ON RELATIONS OF CHURCH AND STATE

Presented by the Archbishops' Committee

PROPOSES MEANS FOR REGAINING THE CHURCH'S SPIRITUAL INDEPENDENCE

The Living Church News Bureau }
London, January 29, 1917 }

THE report of the Archbishops' Committee on the Relations of Church and State was considered last week, both at a meeting of the York Diocesan Conference and of the English Church Union.

The Archbishop of York, in his opening address to the Conference, said that Parliament had no title to exercise executive or legislative authority in regard to the Church, for it had long ceased to be in any real sense representative of the Church. Parliament, however, represented the nation, and so long as the nation had that special interest in religion expressed by the term, "Established Church", it must rightly claim ultimate control. He was satisfied that the lines of the report pointed the road along which the Church must now move toward regaining her spiritual independence and at the same time fulfil aright her mission to the nation.

The Master of Balliol was to have introduced a discussion on the subject of the report, but, being prevented from doing so by sickness, he wrote that the proposed Church Council seemed to him to imply real representation and meant enlisting the active coöperation of the laity. The increase in self-government and self-expression would raise the "average" of the Church to the standard now reached by her "best", and there was no part of English life in which the "best" and the "average" were more widely separate.

The Archbishop, joining in the discussion, thought it was foolish to imagine that the Church could obtain merely by wishing for it the same independence and legislative power that the Presbyterian Establishment of Scotland possessed. He observed that in England Parliament had inherited the supremacy of the King, and that fact was cardinal to the whole situation. While Scottish Establishment had been in enjoyment of religious autonomy, the English Church had been restrained, managed, and hindered by the legacy which Parliament had received from the supremacy of the King.

The Bishop Suffragan of Hull expressed his doubts about the smooth working of some of the committee's proposals. In the matter of Marriage and Divorce, for instance, where canon law is now at variance with civil law, he was not convinced that the proposed ecclesiastical committee of the Privy Council would recommend the Crown to assent to reforms desired by the Church.

A resolution was passed declaring that the Conference, believing that it is desirable to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion, welcomed the report of the Archbishops' Committee on Church and State, and commended it to the earnest allegiance of all members of the Church in the diocese.

At the E. C. U. meeting, held in the Caxton Hall, Westminster, with Lord Halifax presiding, the discussion revealed some sharp divergence of opinion on the Church and State Report. The Right Hon. Sir Walter Phillimore, the retiring Lord Justice of the Court of Appeal, was to have delivered an address on the subject, but was prevented from being present, and his paper was read by Mr. W. D. Rawlings, K.C., His general criticism upon the report was that in style it was too ambitious, and excited fears at any rate, if not hopes, which were alien to its real purport. Perhaps that which had provoked most criticism from members of the E. C. U. was the portion of the report devoted to parish councils, and that part seemed to him to be premature or to have come into existence "in the nature of a bait to Parliament".

He proceeded to point out that the organ of legislation proposed to be set up was merely to avoid "Parliamentary delays and temptations to Parliamentary interference". Putting aside details, Sir Walter said he could not but be enamoured of the broad outlines of the scheme, seeing that they were in principle what he himself had proposed for years. In the volume of *Essays in Aid of Reform of the Church*, edited by the Bishop of Oxford, when Canon of Westminster, he wrote the essay on "Legal and Parliamentary Possibilities", since republished in the revised edition, and he was prepared to stick by it still. He thought that proposals of the committee might be improved, especially in regard to the cumbersome provisions for legislative procedure. As to the criticism that the scheme gives too much power to the laity, it only introduced, he thought, the lay element into a process for civil legislation. On the whole, he concluded that the report was a valuable contribution to "an improvement" in the relations of Church and State.

The report was less favorably criticised by the Rev. A. E. Oldroyd, of West Hampstead, one of the most acute intellects among the London clergy, and whose utterances always carry great weight

at E. C. U. meetings. He yet had hopes that the proposed scheme might be so amended as to gain the support of all Catholic Churchmen.

Canon Wood, of Cambridge, the very learned canonist, dealt very severely with the whole scheme of the committee. He held that the fundamental doctrine of the government of the Catholic Church was distinctly opposed in the report. The proposals relating to the admission of the laity to a share in the spiritual government of the Church were simply impossible to him. There was much talk, he said, of "restoring" certain powers to the laity—"powers which those who understood the organization of the Catholic Church were agreed that the laity never had". He would have things mended in the Church by the Gospel rather than by law.

Father Paul Bull, C.R., who spoke with his usual impressiveness, believed that the E. C. U. ought to give this report an encouraging reception and use all the intellectual power and spiritual fervor enrolled in the Union to try to make it better. What they wanted was not a Catholicity of an "infallible head", but of a living Body of Christ instinct with the Holy Spirit; and he believed this report would help them to get that freedom which would develop response, "so that at last the Church will rise from its bondage and live once more upon the mountain tops in communion with God".

Lord Halifax, in concluding the discussion, said that so far as the substance of much of the proposals of the committee was concerned, there was nothing in principle to object to. Objections to the scheme were broadly in regard to the way in which the report had completely ignored the gradual encroachment by the State on the rights of the Church. In many points, which he specified, there were serious objections to be taken to the report, and he hoped Church people would seriously consider their attitude in regard to it. He was thankful to the committee for trying to minimize the deadlock in regard to Church legislation; but he did not think that any minimizing of this could make up for any appearance of recognizing the right of Parliament or the Privy Council to interfere in the spiritual affairs of the Church, or the failure to emphasize the claim for entire spiritual freedom for the Church without detriment to its relations to the State, as is enjoyed to the full by the Presbyterian Establishment of Scotland. J. G. HALL.

A GOVERNOR'S LETTER

THE Governor of Connecticut sent out to the ministers of the State the following letter, which was read in church on Quinquagesima Sunday:

"EXECUTIVE CHAMBERS, STATE CAPITOL

"HARTFORD, CONN., FEBRUARY 16, 1917.

"To the Churches of the State of Connecticut, Greeting:

"Our country stands to-day face to face with the possibility that it may be forced to become a party to the great struggle which is raging in Europe. Our President has striven mightily to avert this catastrophe, and, to that end, has left nothing undone which he might in honor do. It is my earnest hope, as it must be that of all right-thinking people, that we may yet escape. But we would be blind if we did not recognize the dread possibilities in our situation, and we would be false to the responsibilities which belong to us if we did not face honestly the future, and do what each of us can to prepare against whatever need may arise.

"Feeling the responsibility which rests upon me as Governor, I have sought from the legislature permission to have made an examination of the resources of the state in men and material, available in the event of war. The first step involves the gathering of information as to the number of men in the state whose services might be made useful, not necessarily, or perhaps principally, in the actual battle line, but in all the occupations which have become incident to modern warfare. Because I recognize that the churches of Connecticut count among their members and attendants the people whose influence as a whole can, perhaps, do more than that of any other body of its citizens, I have decided to make a direct appeal to you to assist in this work. I ask that no man shall prove unwilling to give the information which may be asked of him; I ask that all men, and the women as well, may use their influence to make easy and complete its gathering; I ask that any men who are so situated that they can give time to the work may freely offer their services. I have never lost faith in the patriotism of the people of Connecticut; and the response which has already been made to the call which has been issued has justified my faith; but I hope that, as the days go on, the willingness of all our people to join together in the common undertaking of making ready against whatever fate the future may hold will become ever clearer.

"I have not forgotten that our God is still the God of Love, and our Prince, the Prince of Peace; I would have the earnest prayers of all directed to the maintenance of peace; I would have them seek for everyone in authority the fullest measure of divine guidance. But, as I believe that this country has a mission to perform in the world, so I believe that it is the duty of every one who claims citizenship in it to so act that its destiny shall not be stayed.

M. H. HOLCOMB, Governor."

A census of available military resources is being gathered by volunteer workers throughout the State.

The Grave Needs of Italy

By the Rev. WALTER LOWRIE

ROME, January 23, 1917.

I AM profoundly grateful for the sums you have apportioned to Rome from the Relief Fund, not only for the relief of the poor but for the sustenance of this parish. The fact that I have not written for a long time to make known to your readers the needs of Italy is not to be taken as a sign that I am insensible of the debt I owe you: it is due rather to discouragement.

It is fair to assume that the greater number of the contributors to your fund, who send their gifts without prescribing how they are to be allotted, are desirous of having them distributed, not indeed equally among our different churches in Europe, but approximately in proportion to the different needs. I am thankful to you for making this apportionment in a way which seems to me so just. I confess that at the end of the first year of the war I had an uneasy impression that we in Rome had received a share which was perhaps out of proportion, not to our actual needs but to the needs of others. You are in a better position than I to estimate justly the relative needs of our different parishes and of the countries in which they are ministering. I am not sure that the needs of this parish are less than those of any other.

The fact that we have been able not only to keep this Church in being and to secure its wellbeing throughout this long time of war (that we are able, for example, to heat the building this winter) is surely not to be taken as a proof that the sums which are raised by the effort and abstinence of the pastor and people (effort on the part of the pastor and abstinence on the part of the people) need not be supplemented by help from the outside. Heaven and THE LIVING CHURCH FUND help those that help themselves. Without the help we have received from you we should not have been able to heat the church this winter—with the result that none but the younger and sturdier members of the congregation could have attended the services, and with the further result that the income would have been still more diminished. Churches, like furnaces, have to be kept up to a certain level of efficiency or they fail to fulfil their function and finally go out. But I have never had the delusion that the needs of Italy are anything like so great or appealing as those of other lands to which your Fund is ministering; and if I were receiving here, for the wounded and the orphans and the destitute of Italy, sums as great as are being sent, for example, to France, I should be disposed to protest—notwithstanding that the need is actually great enough here to consume all the resources that flow from America to all parts of Europe.

I have several times addressed your readers about the needs of Italy, and the reason for my discouragement, which has restrained me now for a long time from writing on this theme, is the fact that it seems impossible to make an impression. I note week by week that the contributors to your Fund, so far as they prescribe the destination of their gifts, mention almost every place except Italy. Nor is this an isolated phenomenon; it is the experience of our American Clearing House for Italy. Through this organization which is proposed to unite the efforts of America in behalf of Italy, we have received so little money that we have sometimes been in doubt whether, for the sake of personal and national dignity, it was not advisable to shut up shop. The American papers for the most part will not publish our statements and appeals, and such as do reach the public eye seem to make no impression. Inasmuch as I have written many of them myself, and have been in a measure responsible for all of them, I am in part responsible for the fact that nothing startling enough has been said to meet the taste of editors or to arrest the interest of the public.

We have been restrained from exaggeration, in part by the consideration that it would be displeasing to the Italians, who have showed both a capacity and a readiness to help themselves which surpasses even their own expectation; in part also by the consideration that, even if we were inclined to be mendacious, it would be vain to try to persuade our fellow-countrymen that the distress here is anything like so great as it is in several other places which our aid can reach. But if this fact is too well known to be disputed, we thought that it must be equally clear to all that in a country which has all its able-bodied men under arms, which has millions of soldiers fighting on the most difficult front, in a country which has less accumulated resources than any of the other great nations, in which all normal industry

and commerce has been brought nearly to a standstill, and in which even the agricultural resources have been greatly diminished for lack of laborers, the need must be very great.

The well-being of Italy has in recent years increased to such an extent that even this war has not yet thrown back its population to the condition of penury which was still manifest in many places thirty or even twenty years ago. But the distress at this time, though it is not in many places acute, is very widespread, and in the mass it is very great—far greater than the men and women of good will among us could relieve if they were to apply to it all their resources. There was never a time till now when a greater national need appealed to us. We should not be able to ignore it except as we consider it relatively to more appalling needs which to our minds overshadow it. It is right that we should think and give proportionately to the need. But that we have not been doing with respect to Italy. We have been treating her need as *nil* in comparison with needs which are indeed greater but not greater out of all proportion. I am saying here to your readers and in behalf of THE LIVING CHURCH WAR RELIEF FUND what I should like to say to all Americans without distinction of creed and in behalf of relief work for Italy in general. Inasmuch as Italy has commonly been overlooked in the distribution of gifts, it may be considered now whether some reparation is not due.

It is not at all strange that public interest in America should have been focussed almost exclusively upon the helpless situation of Belgium and the heroic spirit of France, which is utilizing her strength to the last ounce in self-defence. Italy is indeed in a very different case; her territory has not been invaded except for a moment; on the contrary she is fighting on the enemy's soil. Hers, therefore, is not strictly a war of self-defence—it is a war for the defence of a common cause. That, it seems to me, constitutes the strongest possible plea for our sympathy. Italy was not obliged to fight to protect her borders. Italy is the only one of the great countries which was free to fight or not to fight on the side of the Allies, which was distracted for a moment by the necessity of making so momentous a choice, and which did then freely and with a whole heart elect to take upon herself the immense burden and misery of this war, for the sake of an ideal cause. The too common notion that Italy is fighting for her own hand, for mere territorial aggrandisement, must appear preposterous to any one who will reflect that she was offered as the price of her neutrality far more than she has yet gained by war, and almost all that she could hope to attain; and that all the material advantages any one has dreamed of here would not equal the mere material losses of her war.

The capital importance of Italy's intervention on the side of the Allies has become the more clear the longer the substantial equivalence of the opposing forces endures, as they are now ranged up. What if Italy had remained neutral? Or if she had thrown her forces upon the side where her old alliance seemed to draw her? Where then would have been the equivalence?

The very fact that her neutrality was from the first benevolent to the Allies, so that France was relieved of apprehension about her Italian border and was able to throw at once against the Germans a half million soldiers that otherwise must have been detained there, was a factor of essential importance in the earliest and most critical period of the war, the chief factor, perhaps, which saved France from an initial and decisive disaster.

At the beginning of this war we counted upon American help for Italy, not merely because of her fine stand for a cause in which we heartily sympathize, but simply because she is Italy—because she is loved by so many of us for the beauty of her land, for the greatness and the romance of her ancient history (which is still as it were contemporary in her monuments and art), for the courage and idealism also of her more recent history, for the charm of her people, and for the fact that her constitution is as democratic as our own. All these reasons, evidently, did not suffice. We had hoped that the friends of Italy would not be disposed to stop and reckon too meticulously the proportionate needs of various countries, but would help her for the pleasure of it and for the reason that she is really in need. It is time now, after nearly three years of war, that persons who are conscientious about calculating closely the relative

needs of the countries at war should make sure that they are calculating justly. They have not yet reckoned upon all the factors which ought to be taken into account. If France, for example, has a relatively greater need, owing to the fact that she has been longer at war and has been more fiercely pressed, has therefore more men wounded, more men killed, more widows, consequently, and perhaps more orphans (though for every soldier killed in Italy the orphans are twice as numerous as in France), yet, whatever the proportion of this disadvantage is, it is certain that help has been rendered in the proportion of an immensely higher ratio.

This whole question, moreover, of relative or proportional need becomes irrelevant when we turn to the needs of the hospitals. To these needs our people have been contributing in no small degree, though not so bountifully as is to be desired. Here it is simply a question of what is lacking and what can be supplied. Probably not one of the countries at war has technical resources capable of supplying in abundance all of the specialized instruments and medicaments which are needed for the care of the wounded. Italy is clearly worse off in this respect than either England or France. The specific needs differ here from time to time, but they always can be learned from the Clearing House in New York.

Finally, the question of relative need becomes totally out of place when we regard not the nation as a whole but the individual. Is a blind man in Italy less to be pitied, less to be helped, than a blind man in Belgium? And have Italian mutilated soldiers less need of artificial limbs and of instruction in a trade than any others under the sun?

It has not seemed to me that it could be necessary to tell your readers that there are mutilated and blind soldiers here, innumerable wounded in the hospitals, men permanently or temporarily incapacitated outside of them, and orphans and widows without any refuge. All these things are a matter of course in such war; it takes no singular power of imagination to picture them. And one can no longer manufacture "news items" out of such things. I am told that our people at home are tired of hearing about them—and I don't wonder. I am tired, too, of writing about them. And it may be that for other causes (out of modesty in part) I have written too little to THE LIVING CHURCH about the work we are doing in this parish or about the further works which I stand ready to do or to promote if means were forthcoming. The Women's Guild of this parish, which is working for the British and the Italian hospitals at the Italian front, is one of the most efficient working forces I ever knew. I turned over to them the last thousand lire which I received from you, but hitherto they have had next to no help from Americans either here or at home. The funds at my disposal are hardly sufficient for the cases of need which would be pressed upon my attention if I never left my study. Through my relation with the American Clearing House I am made familiar with wants far outside of my narrow circle and throughout all Italy.

He that giveth, let him do it with simplicity. Italy has asked no help from America, any more than has France. There is a very natural shyness about receiving gifts where there is an implication of inferiority. We have been boastful of our giving, and that fault appears the more ungracious when it is made known that our total gifts are so small in proportion to our wealth or even to our population, that they have not (to put it concretely) amounted to anything like so much as we have spent upon chewing gum since the beginning of the war.

THE LATEST

DEATH OF DR. SAMUEL HART

THE death of the Rev. Samuel Hart, D.D., Dean of the Berkeley Divinity School and Secretary of the House of Bishops, occurred at his home in Middletown, Conn., early on Sunday morning, February 25th.

THE NEW LECTIONARY

(Continued from page 579)

For first lessons, we have a continuation of Hosea, appealing to backsliding Israel to return unto Jehovah. Especially rebuked are sins of the flesh, drunkenness, and adultery, literal and spiritual, with the inevitableness of punishment but with the background of God's redeeming love (Egypt is recalled), and leading up to the final victory over Death of next Sunday's lesson.

ENGLISH CHURCH PRESS ON AMERICAN THOUGHT

THE GUARDIAN

COMMENTING on President Wilson's Peace address to the Senate, the *Guardian* ranges Mr. Wilson alongside the "Czar Liberator", alongside Mr. Chamberlain when he insisted upon "giving easy terms to the Boers", and "President Lincoln when he fought for the first essential of human liberty". It thinks that Mr. Wilson, in using "the remarkable freedom of speech and action enjoyed by an American President to advertise the world of his lofty conception of its duty toward the maintenance of peace", has done what "practically no other great executive officer could have done". It sees further that "the nobility of his vision of the future, of a world banded together to prevent war, of a universal and permanent reign of peace, makes an appeal which will come home with far greater force to Europe than to America". Continuing:

"We have already expressed our conviction that when this worst of all wars is over a definite and practical attempt must be made by a real concert of states, great and small, to place an insuperable barrier in the way of the greed and ambition of powerful countries, especially where small and weak ones are concerned. It is impossible for the world to sit still and calmly contemplate the practical certainty that some time during the next half-century there should be a deliberate repetition of the events which are drenching the universe with the blood of its young men and draining it of the treasure which should be used for the progress of civilization and the happiness of humanity.

"Hitherto mankind has lived through periodical alternations of war and peace, and in modern times there has been a tendency for war-making to become not only a science, but a business deliberately learned and followed with all the ardor of enthusiasm. When a man runs a highly successful business he is always in danger of becoming absorbed in it, and the present aggressor has grown so fat and prosperous upon more than fifty years of successful war that it would have been astonishing had he failed to learn what seemed to be the obvious lesson that fighting pays. That it should have been possible for President Wilson to say recently that it is now universally taken for granted that peace must be followed by definite action for the prevention of war is a significant indication of the extent to which his great ideal has already made progress. Nor can we doubt that much of that progress is attributable to the support he has himself given to the suggested League of Peace, and we are in cordial agreement with his dictum that the New World must be a party to it.

"Short of such participation it would be difficult to secure that the force guaranteeing peace should be 'so much greater than the force of any nation now engaged, or any alliance hitherto formed or projected, that no nation, no probable combination of nations, could face or withstand it'. For the moment we need not make too much of the obvious fact that the adhesion of America to an omnipotent League of Peace might imply her creation of great armies and navies, or remind Mr. Wilson too pointedly of the opinion of Admiral Mahan that the British fleet has been the ultimate guaranty of that Monroe Doctrine which he hopes to see made world-enveloping. Under the new way of international life to which he looks forward there might be more methods than one of guaranteeing the peace. It would be not only absurd, but wrong, to carp at the ideal of that continuous peace which would be the most splendid boon ever conferred upon the world. It is every man's plain duty to work for the success of such an ideal, and the nations owe a debt of gratitude to Mr. Wilson for his courage in so steadfastly supporting the idea of war against war."

THE CHURCH TIMES

"During the war we have been given many proofs that the Church in the United States represents the sanest thought of the country, and exercises an influence out of all proportion to its numerical strength. We have drawn attention to several declarations, both of principle and of sympathy, by American Churchmen, and to resolutions passed at meetings in which their influence was dominant, expressing the conviction that the cause of the Allies was just, and even hinting not obscurely that it was a cause which their nation should openly espouse. It is our experience also to have received not a few letters of warm sympathy from our fellow-Churchmen in the United States, of which the greater number have come from writers personally unknown to us. Now that it is possible that American Churchmen may be called to share our sacrifices, it is fitting that we should assure them beforehand of our unreserved sympathy. No losses that war may bring to America can be comparable with those which the Allies have already suffered during two years and a half, yet they would seem heavy to a nation which for half a century has been sheltered in peace, save for a minor campaign. Whatever the future may have in store, we cannot doubt that the Church will be an inspiring and a steadying force in the American nation in the time of its testing."

THIS, I THINK, is charity: to love God for Himself, and our neighbor for God.—*Sir Thomas Browne.*

Can the Church Hold the College Student?

IN response to an invitation from the Rev. Wm. E. Gardner, D.D., General Secretary of the General Board of Religious Education, twenty-eight ministers and laymen of the Church from college centers gathered at Chicago on February 13th for a three-day conference on the question of the Student and the Church.

The Church's work at the various universities was represented by the following men: From Harvard University, Rev. Malbone H. Birkhead, Rev. Spence Burton, S.S.J.E.; Ohio State University, Rt. Rev. T. I. Reese, D.D., Prof. William T. Magruder; Iowa State College, Prof. L. H. Pammel; University of Chicago, Rt. Rev. C. P. Anderson, D.D., Rev. George H. Thomas; State College of Pennsylvania, Rev. Edward M. Frear; University of Missouri, Rev. J. H. George; University of Oklahoma, Rev. V. C. Griffith; University of Michigan, Rev. Cyril Harris; University of Pennsylvania, Rev. John R. Hart; University of Nebraska, Rev. S. Mills Hayes, Rev. George St.G. Tyner; Lehigh University, Rev. Samuel N. Kent; Washington University, Rev. George Norton; University of Illinois, Rev. John M. Page; Washington and Lee University and Virginia Military Institute, Rev. Oscar DeW. Randolph; Oberlin College, Rev. Roy J. Riblet; South Dakota State College, Rev. Paul Roberts; University of Arkansas, Rev. E. W. Saphoré; University of Wisconsin, Rev. Morton C. Stone; University of Virginia, Rev. Beverly D. Tucker, Jr.

In addition there were present the Rev. Frederic Gardiner, L.H.D., Secretary for Schools and Colleges, Province of Washington; the Rev. Paul Micou, Secretary Y. M. C. A.; and the Rev. Lloyd B. Holsapple, who was asked to contribute his experiences in three years' residence at Pusey House, Oxford.

The Conference studied the growing tendency among universities and colleges to allow credit for Bible Study taught by representatives of various communions. At the University of Missouri, the Bible College of the Church of the Disciples teaches in a liberal and non-sectarian spirit such courses as Comparative Religions, English Bible, Greek, Hebrew, and Christian Sociology. Credits are allowed at the Universities of North Dakota, Oregon, Kansas, Virginia, Colorado, Texas, Oklahoma, and California. A strong movement for credits was reported in the Universities of Wisconsin, Illinois, and Minnesota; in the last, a hall owned by the Church and formerly used by a Church fraternity, has now become the residence for women students, and courses carrying credits are offered by local ministers. Bishop Anderson reported that the University of Chicago was making overtures that one of our clergy might give instruction not only upon the Bible, but upon the discipline and worship of the Church.

In view of the rapid extension of the plan, the Conference requested the General Board to communicate with diocesan councils and provincial synods in promotion of the project of credits for Bible Study.

In view of the evangelistic campaigns carefully organized and ably conducted by the Y. M. C. A. in state universities, the Conference urged that methods be devised by which at these strategic times the Church's call would be heard by Churchmen. The value and methods of conducting conferences in coöperation with the Y. M. C. A. campaigns were discussed, and the Conference requested the General Board to find and develop men capable of acting as missionaries in college communities and to make the services of these men available to college pastors in teaching missions and conferences among college students.

In view of the tendency for students to neglect religious and social movements without the college, the Conference urged that deputations of men and women visit state universities and present the call of the Church for personal development in religion and the gift of life to Church work. These deputations should include bishops, missionaries from the field, representatives of religious orders, deaconesses, laymen and women who could present particular aspects of religious thought, life, and work. The Conference outlined a suggested programme for these deputations, which began with a systematic preparation of the ground previous to their arrival, and a programme of mass meetings and personal conferences. A special appeal was made to the Board of Missions to keep the students provided with a description of the men and women needed in the various fields.

The Conference took steps to remind diocesan authorities that the youth of the diocese attending colleges and universities contained the future leaders of the Church, and should therefore be followed up and their interest held in Church affairs, regardless of what

university or college they attended. It was estimated that the loss of students to the Church was large because they were never made to feel that the home Church or diocese had an interest in them. A definite plan called the "Diocesan Student Congregation" was proposed by which the Bishop or the Board of Education of the diocese would ascertain each autumn the name, institution, and other facts concerning each student going to college from the diocese. It was suggested that this be done by a "diocesan secretary of the student congregation", who, in September, at the request of the Bishop, would send a blank to every rector for this information. It was admitted that, in the beginning, many rectors would fail to comply, but as the importance of the student congregation was seen a greater coöperation would be given. With such a list in the hands of the Bishop and the diocesan Board of Education, communications and an occasional Bishop's pastoral could be sent to the students. With such a list made each year, the Bishop on visiting any university could easily assemble the students from his diocese. Bishop Reese and Bishop Anderson both expressed themselves in favor of the plan.

The Conference urged the Board to fill the vacancy of director of the department of Collegiate Education, and commended the office as invaluable. It suggested the following as some of the tasks which should be considered by the director: He should constantly confer with student pastors and collect and dispense information. He should know the kind of religious literature needed by students and should organize methods by which the same could be provided. He should make arrangements for deputations according to the plan set forth by the Conference. He should develop a plan for conferences and missions and assemble student workers within dioceses, provinces, and the National Church.

In the Conference on Church Houses, the method of Pusey House, Oxford, which centers about a library with at least four clergymen in residence, was discussed. It was generally agreed that wherever a suitable building could be erected, and an endowment secured by which men personally equipped for student work could be maintained, the plan of a Church House should be developed. The hope was expressed that, as the importance of the student work was brought before the Church, liberal gifts would make possible the development of effective Church centers in our large universities.

The Conference discussed the advisability of a general society among Church students and the federation of such local Church societies as now exist. The entire subject was deemed of such importance that it was committed to a special committee which will report at a future conference.

The Conference recorded its belief that the General Board should give much attention to the work done in Church secondary schools. If greater stress could be put upon personal and vital religion, it would be easier to bridge the gap from school to college. The Conference considered and recommended the scheme of a communicants' league for Church secondary schools such as has been instituted by the Rev. Frederick H. Sill, O.H.C., of Kent School, Connecticut.

The importance of the coöperation of Churchmen who are professors in colleges and universities was discussed with Professors Pammel and Magruder, and they were appointed a committee to make a complete list of all such professors and send them a report of this Conference with a personal note. It was felt that an organized movement among students of the Church would mean a greater loyalty on the part of new faculty members who arise from the student body.

The presence of the Rev. Paul Micou, one of the secretaries of the Y. M. C. A., gave the Conference an opportunity to discuss the relation of a student movement in the Church to the Y. M. C. A. Mr. Micou outlined the cordial coöperation given by the Association to all Church workers.

The Rev. Morton C. Stone of the University of Wisconsin acted as the chaplain of the Conference. Each day began with a celebration of the Holy Communion and each conference opened with at least ten minutes of meditation and intercession.

The Conference was greatly increased in value by the constant attendance of Bishop Anderson. He stated that he felt the Conference was doing a vital work and that it made him thrill with hope to see the excellent caliber of the men engaged. He felt that every subject was approached with great humbleness of mind and that all seemed to be feeling their way together. He was impressed by their open-mindedness, and was confident that whenever men of these qualities tackle a subject they will ultimately solve it. "The Conference," he exclaimed, "is the dawn of a better day."

Bishop Reese of Southern Ohio, who is now the chairman of the

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

ILLICIT USE OF HEROIN

HEROIN Addiction; a National Menace, was the theme of Dr. Charles F. Stokes, in an address before the City Club of New York. Dr. Stokes is in charge of the Farm Colony maintained by the City of New York at Warwick, Orange county, for the treatment of inebriates and drug victims. During 1916 he was untiring in his efforts to create medical public opinion against the manufacture, sale, and possession of heroin. In this he has been successful to the extent that the highest federal authorities are now active in the campaign. The press, medical and lay, is to take the matter up and legislation that will meet the requirements of the situation will, it is expected, follow.

In the near future, Dr. Stokes will present before the New York Academy of Medicine clinical studies of 500 cases, with a report of laboratory investigations made by Dr. George W. Crile, president of the American College of Surgeons, with whom he has been working.

Dr. Stokes in his address said, in part:

"There are fully 500,000 drug users in the United States; possibly 1,000,000. It is extremely difficult to estimate definitely or approximately. Eighty per cent. of them are heroin sniffers. The spread of heroin addiction during the last five years has been appalling. Seriousness of the situation will be realized when it is known that addicts are recruited almost exclusively from those of both sexes in the period of adolescence. It is during this period that mental and physical maturity is being accomplished. Character is largely shaped at this time. It is a gang addiction. Heroin is the narcotic cigarette.

"Drug-made criminals are developed among addicts; the damage to health and morals is enormous. What the mental and physical after-effects will be cannot be foretold.

"Heroin is merely a palliative drug in medicine; it can be omitted without adding to the suffering of the sick, or menacing life in any way. Other agents can meet all the indications for which heroin is now sometimes employed.

"Farm colony care, where individual study, purposeful work, order and discipline with collective spirit, prevail, promises the returns most desired in this type. The physical betterment and changed character are amazing.

"When this has been accomplished it is believed the congestion of courts, jails, prisons, hospitals, public and private, will be materially relieved.

"The Board of Inebriety has surely justified its existence. We should hear from it next in connection with the alcohol problem."

SCIENTIFIC MANAGEMENT

There are those who grieve at times over the hostility of organized labor to scientific management and wonder at its attitude. Perhaps the following quotations from well-known scientific managers may throw some illumination on the situation:

Benjamin A. Franklin in a recent article said:

"Any plea that labor is to be taken into the free and complete confidence of the executive, and have a full knowledge of his plans would be as little heeded as a plea that the privates of any army should know the detail assignments and changes of the corps as it moves and shifts. . . . What, then, does every executive desire from labor? He desires from labor, first, a hearty coöperation in his daily work; and, second, an increasing skill from day to day."

And Robert B. Wolf said:

"My own experience has indicated that 90 per cent. or more of the manufacturing operations which tend to make men animated machines can be made interesting by giving each individual a record of the performance of his work and by making comparisons with others. . . . He then feels that he is creating something and is happy. . . . The sooner we build a philosophy upon this basis the sooner will the present destructive social and industrial unrest be replaced by a constructive condition tending toward the true democracy—a democracy which is based upon a recognition of the true value of leadership and a willingness to be led by those whose main desire in life is to be of service to their fellow-men."

I recall the impression made on my own mind when I heard a leading advocate of scientific management say when he assumed a certain position: "When I entered this office I locked my heart up in that safe."

POPULAR INTEREST IN LOCAL GOVERNMENT

The following bulletin was sent out by the Dayton Bureau of Research:

"Private business is an assured success if it has: Organization and centralization; ability, energy; application; service.

"Public business—government—requires these same elements. Our present city government is a success because it applies these business principles.

"Good government is not automatic; it does not furnish its own motive power. It produces maximum results only when all the people interest themselves in it. Unless all citizens interest themselves, it is a case of 'everybody's business being nobody's business'—except the politician's.

"It is *always* the politician's business. Unfortunately, he is moved by partisan motives. But why should national political parties have a place in local government?

"Is your *private business* Democratic, Republican, Socialistic, Prohibition, or merely Communistic Anarchist? There is no more need for any of these in local *public business* than in private. The politician will talk of 'loyalty to party' and 'lack of representation'—but scrupulously avoids the real secret of good government—service.

"Our city government has a wider range of activities in behalf of its citizens than ever before. It deserves to live because of results; the success of a factory is determined by its product. It would receive a spontaneous endorsement were it not for an organized opposition.

"An organized campaign of education—based only upon *facts* about service rendered—should be conducted in support of our present form of government.

"We hope to conduct such campaign, giving these facts in detail."

THE PRESENT DIVORCE CANON

It has recently been brought to the attention of the Social Service Commission of the diocese of Chicago, that serious misapprehension prevails, not only among Churchpeople but in the general public, regarding the position of the Church on questions of marriage and divorce, especially with reference to the marriage of divorced persons. In the words of its Bulletin:

"The impression seems to have grown up, since the failure of the movement to amend the canon at the St. Louis Convention, that the Church has actually abandoned or rescinded her rule forbidding such marriages except under special conditions and by special permission.

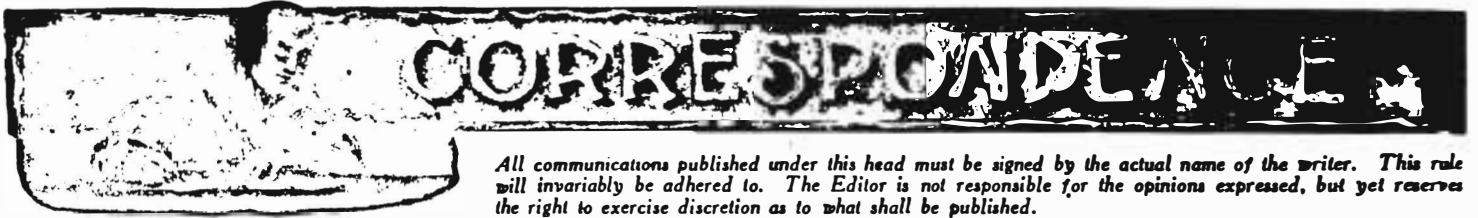
"This wholly unwarranted misconception will be most effectually checked and corrected by the simple expedient of publicly calling attention to the existing law of the Church. Your commission therefore recommends to every parochial clergyman of the Church in the diocese of Chicago that he will take an early opportunity to read or otherwise publish to his congregation the canon of the Church on marriage and divorce."

DEFINITION

At the meeting of the Social Service Commission of the Province of Washington, held in Wilmington, January 17th, it was resolved that the commission adopt as its definition of Social Service that set forth by the diocese of Fond du Lac, which reads as follows:

"Resolved, That it is the mind of this commission that the highest form of Christian Social Service is the establishment of social justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with due chance for the preservation of bodily health, the cultivation of mental powers, and the exercise of spiritual faculties; and further that no merely ameliorative or charitable activities can ever take the place of this fundamental duty."

STOCKHOLDERS of the Northern Paper Mills of Green Bay, Wis., in annual meeting took preliminary steps to erect an industrial service building and provide a dispensary, auditorium, and recreational and lunch rooms for employees and families. The Northern is the first paper mill in the country to afford such special accommodations for its workers



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.

PEACE

To the Editor of *The Living Church*:

WHAT is peace? When I hold my watch to my ear, and there is profound silence, is my watch at peace? Is my body at peace when "this fever called living" has ceased to burn in my brain? Is it at peace when this seventy-year clock has ceased ticking here in my breast? I answer no! And every echo in all the world sends back an emphatic "NO!"

My watch is at peace when it is wound up and is merrily ticking Hail Columbia! My body is at peace when the red corpuscles are dancing their mad jigs in my veins, and battle royal is going on between the white corpuscles and the germs of destruction in my blood. As long as the pendulum here in my bosom is keeping rhythmic time with the machinery of the life that now is, we call this body a man; when that ceases, there is stagnation, but there is no peace. This body is then just a piece of meat.

When is a soul at peace? One night Fred Jacobs, bosom friend of my college days, came face to face with the abysmal struggle that comes to a man but once in a lifetime. He went forth on just such a winter night as this, and tramped the snowy crusts, until he walked the cold starlight into summer; for out there his soul came into vital contact with the Spirit of the Mighty God, the Everlasting Father, the Prince of Peace. He had acquainted himself with God, and was at peace.

Yonder we see Sidney Carton passing out to the guillotine, where his head is so soon to be added to the growing pile. We hear him repeating again and again: "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die." With the guillotine staring him in the face, he is at peace.

Few men have won the battle of life against such fearful odds as did Dr. Samuel Johnson. When the King spoke so contemptuously of him as "that man who lives in an alley!" Dr. Johnson said, "Tell the King that my body lives in an alley, but my soul lives in a palace!" He was at peace.

In the distant vale of Dura stands a golden image, one hundred feet high and ten feet wide. There has gone forth the decree that at what time they shall hear the dulcimer, sackbut, and psaltery they shall all fall down and worship this golden image. Three young Hebrews refuse, and facing Nebuchadnezzar, whose "rage and fury" had dragged them into his presence, they calmly say: "We are not particularly interested as to whether we make you any answer in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace. But, if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." They are at peace, though strangers in a strange land, and though "Nebuchadnezzar was full of fury, and the form of his visage was changed against" them. A soul is at peace, when it has made its peace with God.

Nations stand in the same category. It was to a nation, and not an individual, that the prophet was addressing himself, when he said: "Oh, that thou hadst hearkened unto my commandment! Then had thy peace been as a river." It was to a nation, and not to an individual, that the prophet said: "The works of righteousness shall be peace, and the effect of righteousness, quiet and assurance for ever," and that he said: "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; . . . If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword: the mouth of Jehovah hath spoken it."

And this Holy Book condemns any peace that is an empty sham, not resting down on the everlasting hills of righteousness. "They have healed the hurt of my people but slightly, saying Peace, peace, when there is no peace." "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry, Peace! Therefore night shall be your portion." "Then said I, Ah, Lord God! Behold the prophets say unto them, Ye shall not see the sword, but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name: they prophesy unto you a false vision and the deceit of their own heart. Therefore thus saith the Lord, By sword and famine shall those prophets be consumed."

When Abraham Lincoln said so gently, "With malice toward none; and with charity for all," he also said that secessionism should be annihilated, if it took all the wealth that the bondman's two hundred and fifty years of toil had heaped, and if every drop of blood drawn by the lash must be paid with one drawn by the sword.

Let America do as did the prophet Nathan. He towered over the mighty David, and said: "Thou art the man!" Let America say to Germany in no uncertain words: "Thou art the man!" For Europe will know no peace until Germany is thrashed to a standstill.
LEROY TITUS WEEKS.

THE BENEDICTUS QUI VENIT

To the Editor of *The Living Church*:

IHAVE never in my ministry of nearly half a century used the *Benedictus qui venit*. I hold no brief for transubstantiation (which Bishop Doane used to describe as "bad theology based on worse psychology"), nor for any other theory of our Lord's presence in the Holy Communion. Professor Foley and the liturgical scholars whom he quotes may possibly (it is only a possibility) be right in guessing (it is only a guess) that all the liturgies before the date (ninth or tenth century) of the earliest extant MSS. contained no hymn, "Blessed is He that cometh in the Name of the Lord." It might be shown that this guess concerning "interpolations", based on the absence of earlier MSS., is a very dangerous instrument. If applied to any challenged text of the New Testament, the earliest Greek text of which dates only from the middle of the fourth century, it might have a very fatal effect.

But even if this guess concerning the universal absence of the hymn were true, the real question remains, What bearing has it on the contention that some dreadful heretical doctrine is involved in placing the words of a beautiful anthem of the New Testament as a prelude to the Prayer of Consecration? It has been charged by Professor Foley, though without making any specifications, that the First Prayer Book of Edward (1549) "represents the incomplete transition from the pre-Reformation doctrine of the Holy Communion". He forgets that, on the contrary, the Second Book (1552), which deprived us of the anthem and some other excellencies through the meddling of foreign extreme Protestants, and which never had the sanction of the Church, but only of a Puritan-packed Parliament, was at its core (the Prayer of Consecration) a return to the worst Roman and mediaeval error. It deprived the Church of England even to this day of the Invocation of the Holy Ghost upon the elements, which is in every ancient liturgy *except* the Roman, and made the Consecration of the Eucharist to consist, as Rome alone besides still does, of the mere recitation of the words of institution, "This is My Body", etc. It was the truly Catholic (Protestant, if you will) mind of Scottish Bishops and of our own Seabury (who did not hesitate to speak of the English office as "exactly symbolizing with the Church of Rome") that delivered this American Church from the Roman error of the Book of 1552, and gave us back the primitive canon of Consecration of 1549 in its almost literal fullness and beauty.

Professor Foley's argument is indeed a strange one. He says: "Whatever the *Benedictus* meant in such early liturgies as may have contained it, there can be no question whatever as to its meaning in the Roman Missal." Again he says: "Its history and place fix the doctrinal idea," and he quotes several Roman authors to this effect. So it has come to this, that the "meaning" which the Roman authorities choose to put on the words of a passage of Scripture is the meaning we must accept. Strange Protestant doctrine surely! If Roman theologians pervert a great hymn of the New Testament to support a particular theory of their own concerning the "how" of Christ's "coming" and presence in Holy Communion, then, forsooth, truly Catholic theologians, Greek, Russian, and Anglican, are forbidden ever after to use this hymn in a way which does not involve the support of such a theory. For the reformed Catholic Church of which we are members has no theory of Christ's "coming" to support, and has taken special pains in her Twenty-eighth Article of Religion to renounce the particular theory which Rome still maintains.

In order to see how this sort of reasoning concerning "unescapable implications" works out, we have only to apply it to the text on which the claim of Roman Supremacy is based, "Thou art Peter," etc., and accept the Roman "meaning". In a former letter to the *Southern Churchman*, I attributed this attitude concerning the restoration of the *Benedictus* to *odium theologicum*. Dr. McKim thinks this idea "does not exist except in the brain of Mr. Gwynne." In reply I need only quote the words of Dr. Parsons, as approved by both Dr. Foley and Dr. McKim, which confess the charge as plainly as language can make it, when he says that he sees in this Gospel Hymn thus placed "a doctrinal implication which lies on the surface". Possibly I made a mistake in attributing this color-blindness

to the *odium* aforesaid. Perhaps I should have used milder language and attributed it to the discovery of a mare's nest.

WALKER GWYNNE.

Summit, N. J., February 17th.

To the Editor of *The Living Church*:

T FAIL to see that Dr. Foley (*LIVING CHURCH*, February 17th) has touched the point under discussion. Dr. Foley must know that the Lutheran, Reformed, and Calvinistic interpretation of our Lord's Presence in the Holy Eucharist is that of the "spiritual Real Presence", which each interprets according to its own standards, the Lutheran as being "in, with, and under" (consubstantiation) the elements.

The fact that the Reformed and Presbyterian offices are "purely voluntary" as to use by the congregations argues nothing, as the Reformed was prepared and adopted by the ecclesiastical authority and so has the force of a doctrinal statement. Therefore the Eucharistic office, with the *Benedictus* in the *Sanctus*, must be in harmony with the Heidelberg Catechism.

Nor does it follow that, because the oldest manuscript of the Greek Liturgy "is not earlier than the ninth century", its contents are therefore "mediaeval". The mere fact that all the Greek Liturgies, while independent in origin, yet are alike in features, including the *Benedictus* in the *Sanctus*, is proof of an early origin of the usage.

There is nothing in Lutheran and Reformed standards, nor in our Lord's words of institution, nor in St. Paul's interpretation of the institution, that forbids or denies a "localized" spiritual Presence. There is this Presence whether the *Benedictus* is in the *Sanctus* or not.

Cheraw, S. C.

J. S. HARTZELL.

[The discussion of this subject is now at an end.—EDITOR L. C.]

WHAT WAR DOES TO OTHER MEN'S SOULS

[ABRIDGED]

To the Editor of *The Living Church*:

THE letter in your issue of February 10th, under the caption, What War Does to Men's Souls, fills one with profound pity for those who know the subject only from magazine and newspaper articles or the exceptional report of an occasional nurse. Many of us who are in actual contact through constant correspondence with the men overseas, who fight for freedom and peace, could furnish volumes of evidence "to the contrary" which would make not "revolting" but most inspiring reading. I assume that you will be willing to print the following, from letters in my own possession:

"It is a wonderful experience, and, if one can live through it, it will change life. I am sure now I can never go back and go on with my own work for myself. If God wills that I do go back, I must go into service of some sort. . . . Life, here, is such a feeble little thing from hour to hour, that one cannot help knowing that it is a gift, and entirely in God's hands."

"If we stop and think, for a minute, of the terror and misery and tragedy that have been wrought—and we know that this can be spared future generations, if we press on to the finish—how little one life seems for one to give, and yet it is all that is asked of us."

"If you could only see these boys in the ranks, cheerfully enduring the most frightful hardships, and facing horrors with the most inspiring and indomitable courage and determination, your heart would nearly burst with joy and pride, and you would know that God was going to give us victory."

"The trenches are in a frightful condition of mud and water, and it is utterly impossible for the men to keep dry, or to have dry dugouts to sleep in. They are in a state of misery as far as physical comfort goes, for days at a time, and yet they stand all night, often for sixteen hours at a stretch, in pouring rain and under intermittent fire, looking out over the parapet into the darkness of No Man's Land, guarding humanity. And if you walk along and ask them how they are getting on the answer will be a cheery, 'Everything fine, Sir.'"

And the young officer, from whose letters these few extracts are taken, who himself has stood shoulder to shoulder with the boys in the trenches he loves so well and counts it honor to serve, and who, as private in the ranks, has spent one Lent at the front "somewhere in France", arriving on Ash Wednesday and carried off the field the morning of Easter Day—is but one of "a noble army, men and boys", who know but one Leader, and who are seeing and proving in themselves and others that He makes the very wrath of man to praise Him. The fact is that true men, saints and heroes, are being made in the trenches and on the battlefields. God hasten the time when their labor and sacrifice shall bear the fruit for which they toil and gird themselves—a righteous and enduring peace.

KATHARINE ELEANOR ABBEY.

Philadelphia, Pa., February 16th.

YOUNG PEOPLE'S SOCIETIES

[CONDENSED]

To the Editor of *The Living Church*:

IN response to the letter of the Rev. B. G. Lee, in the issue of February 3rd, I wish to say that a young people's society has just been formed in Trinity Cathedral, Davenport, Iowa. The society was formed at a meeting on January 12th, and the object is:

1. To promote interest in the Church, Church services, Sunday school, and Church work among the young people of Trinity Cathedral.
2. To promote social life among the young people.
3. To bring young people, having no church home, into the Church and into the Cathedral parish.
4. To attend certain services in the Cathedral in a body.
5. To receive instruction.

Any person fifteen years of age or over, who is interested in Trinity Cathedral parish, is eligible to membership.

The president is to be in holy orders, and it also happens that at the present time the vice-president is in holy orders. They are to preside at the meetings and have the general oversight of the society.

There are three rules, which are as follows:

1. To strive to live a Christian life.
2. To receive the Holy Communion (if prepared) at Christmas, Easter, and Pentecost. (Of course this applies only to confirmed members.)
3. To attend the corporate services, unless prevented by some good reason.

As the society is new, of course, we do not know how it will work out, but this gives an idea of what our society is like and what it hopes to do.

Yours very truly,

RODNEY F. COBB.

Davenport, Iowa, February 17th.

AN APPRECIATION

To the Editor of *The Living Church*:

WITH your permission I would like to express through your columns my appreciation of two priests who have recently gone out from us—one to his eternal reward, the other to St. Peter's flock—two priests who have greatly influenced my Church life.

The former is the Rev. George Vernor, formerly rector of St. Peter's Church, this city, whose death was several times referred to in *THE LIVING CHURCH*. He was scholarly, but modest; a staunch and thorough Churchman, and quite the most saintly man it has ever been my privilege to know. To him and his charming family, I owe my first knowledge of the fact that there is an Apostolic Church in existence to-day, and that that Church is not necessarily the Roman Catholic. Thus I am indebted to him for the most important and significant information that ever came to me. The service which this revered priest rendered me is only a small fraction of his good works. May he rest in peace!

I feel also a personal sorrow at the loss from our Communion of the Rev. Harry Wilson, though I have never seen him. To him, more than to any one person, I owe the development of my Churchmanship along Catholic lines. I have had his excellent paper from its first issue, and that, together with letters from him, has kept me loyal and hopeful for our mother Church in the face of frequent discouragement and dismay. His "farewell letter", therefore, came as a great blow to me. Of course, a conviction that Anglican orders are invalid is the only legitimate reason for submitting to Rome, and if Mr. Wilson has arrived at that conviction, we would not want to keep him, but I feel that he is leaving a vacancy in the Church that will not easily be filled. I can only wish for him that he may find the happiness in his new affiliation that he was the means of bringing to me in the old.

Very truly yours,

Hillsdale, Mich., February 21st.

MRS. D. K. MOORE.

METHODS OF TRACING COMMUNICANTS

To the Editor of *The Living Church*:

A COMMITTEE of the southern convocation of Philadelphia is endeavoring to devise a method which will help diocesan and parochial authorities to locate communicants (and others) moving from one community to another. It is thought that a form of record blank for such a purpose, other than the ordinary Letter of Transfer, may be in use in some part of the Church, and that persons knowing of such blanks may be willing to communicate this knowledge for the assistance of this committee. Any such information sent to the undersigned will be very gratefully received.

JOSEPH H. EARP.

2529 South Cleveland street, Philadelphia, Pa., February 22nd.

CONTENTMENT without external honor is humility.—*Nehemiah Grew*.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

AS was predicted at the time, the many suggestions and new methods explained and used at the Triennial have resulted in a great activity along all lines of woman's work and especially—by reason of the manner of its organization—in the Auxiliary. Not a mail but brings to this department Auxiliary news in varied form, either old methods touched up with something of the new or entirely new ideas; but all of them full of thought and of the earnest spirit of wide work.

When was that time when the Auxiliary had to be urged to read—to study—to act? When was that time in which we confidentially told each other that the Auxiliary was indifferent to its real meaning? Legend says that there was such a time; but it now seems remote in the face of all this rush of ever-perfecting method—this infection of consecrated busyness.

When, some six years ago, this department of woman's work was ventured upon, with what anxiety did its head seek for material for "copy"? How eager was the effort—and sometimes hard—to find enough to fill the two columns which yawned empty at us! How carefully was every bit of news conserved, every letter drained to the very postscript! Very different now, when more of excellent, fresh news comes to us than we can possibly give place to.

Looking over the varied attractions of our desk, we find the large, important annual reports of the Auxiliaries of New York, Western New York, the Year Book of Ohio, the beautiful directory of St. John's Church, Stockton, Calif., Lenten plans and catalogues, reading courses, maps, plays, questionnaires, reports, and letters. And nearly all of these are bearing on the Auxiliary. Of all this fine material—of which it is hoped that use may be made later—some letters have been selected as being carefully explanatory and perhaps helpful at the beginning of the year.

Lately a Churchwoman wailed a wish that she lived in a land without a calendar. "The Church Year," she said, "combined with secular dates makes the year go too fast—one always has an engagement." While a calendarless existence would be restful and extremely pleasant at times, yet there is an inspiration in beginnings; there is stimulation in the opening months of the new year, there is a fresh chance even in every Monday morning. And the Auxiliary seems to have felt all this and to have opened the year with a zest and determination that is bound to make a record-breaking year. Look out for the annual reports of 1917-1918.

AS THE BEGINNING of all this, two very important committees, appointed at the time of the Triennial, have already had meetings, formulated plans, and created a working basis. At the last business meeting of the Auxiliary in St. Louis, a committee to take charge of the programme of the next Triennial—Detroit, 1919—was formed. That this body has met and sent out questions to all delegates who were in St. Louis gives one an idea of the care and thought expended on these Triennial meetings. Every delegate is given the chance to suggest and criticise. It is not to be wondered at that these meetings are so fine, when choice committees plan every detail during the entire three-year interval. The questions propounded are:

"How many business meetings do you think we need during the Triennial?"

"Have you any criticism to offer in regard to our business meetings?"

"Do you think it would be helpful to have information concerning the specials to be raised and new plans to be proposed, sent to the diocesan officers some time before the Triennial?"

"What subjects would you suggest for the general conferences?"

"Would you approve of devoting one whole session to the problems of the parish branch?"

"What subjects for the sectional conferences and on what subjects?"

"Do you think it advisable to confine our meetings to the mornings or to include certain afternoons for special conferences?"

"Can you suggest any way of presenting our missionary work

to better advantage? Shall we have evening parlor meetings? Shall we have afternoon social meetings?"

"Do you want study classes on any subject except on the textbook for the year?"

"Have you suggestions in regard to the educational work?"

"Shall the delegates elect the presiding officer of the Triennial meeting after 1919, instead of her being chosen from the diocesan presidents in the province where the Triennial is held?"

"What were the best features of the Triennial just past? What the poorest? What changes would you suggest?"

Almost every delegate brought home from the Triennial distinct impressions of things she liked and perhaps some things she did not like, but before hastily replying to these questions it might be well to consider whether the things one does not like are capable of betterment. So many things enter into the consideration of even the small details of these meetings; and what the observer might think quite open to change and improvement may fail to be so when considered from the wider viewpoint of the committee. The Triennials seem to us well managed, full of variety, and admirable in their general trend.

This programme committee, by the way, is composed of Mrs. Phelps, Bound Brook, N. J., Miss Ely, Philadelphia, Miss Hunter, Henderson, N. C., Miss Maurice, Detroit, Mrs. Stevens, Detroit, Mrs. Burkham, St. Louis, Mrs. Theopold, Faribault, Minn., Mrs. Monteagle, San Francisco, Mrs. Butler, Chicago, chairman, and Miss Corey, Brookline, Mass., secretary.

ONE OF THE MOST COMPLETE, convenient, and informative plans for Lent comes from the Pittsburgh diocesan branch of the Woman's Auxiliary. The plan was first tried "with fear and trembling"—so it states—in 1914 "for the guidance of the missionary work during the Lenten season". The general plan is a division of the season of Lent into six periods, each of which has its definite interest. For instance, the first period—February 21st to March 3rd—is given to Southern mountain and mill work. The specific things are St. John's Institute, Corbin, Ky., and the La Grange Settlement, La Grange, Ga. The needs of these places are stated briefly, the correct address for boxes given, the names of the diocesan bishops, and a special prayer. Other periods are given to St. Luke's Hospital, Boise, Idaho, Indian Missions, Colored Work with prayer for Negroes, Old Friend Week, in which articles for the fair at Fairbanks, Alaska, are made, and the last week is given to the diocese of Pittsburgh. Mrs. Robert S. Armstrong, 5614 Walnut street, Pittsburgh, we are sure, will be glad to send some sample copies to interested diocesan boards.

THE MID-WINTER MEETING of the Minnesota branch was held in Epiphany Church, Hamline, in early February. Occupying a conspicuous place was a large chart, made after the manner of the white cross, displayed in the Sheldon Memorial at St. Louis. This chart was a cross, bearing the name and diocese of the Auxiliary, while radiating from its angles were lines having the names of the particular things done by this branch. This was done in charcoal on a big sheet and placed in front of the platform. The morning was given to devotion and the afternoon was filled with a programme of three groups or clusters of interests, with hymns between them. "In group 1," writes one who attended, "Anvik and St. Michael's were our special pledges, and each was well presented by a woman from the parish, mentioned in the programme. St. Mary's, Rosebud, where we support a scholarship, was described with pictures by Deaconess Davies, who had been in charge there; La Grange Settlement by three women who spoke ten minutes each. In Group 2, St. Mary's Hall had a speaker, but St. Hilda's was presented by two girls dressed in the uniform of this school, white trousers with green Chinese blouses; they described the routine of school life, and read some quaint Chinese letters, which had been written to Miss Hutchins. St. Agnes', Kyoto,

was presented charmingly by two other young women in Japanese dress, supposed graduates of this school, engaged in raising funds for the new tea house. As we have given \$25 to the Akita Kindergarten, the Little Helpers gave that, eight little imitation Japanese enacting a kindergarten scene. The last period was given to missions in the diocese."

A METHOD WHICH has greatly strengthened the Auxiliary of the diocese of Michigan City was the adoption a few years ago of the district meeting. This diocese, which comprises the northern third of the State of Indiana, was divided into the districts of Michigan City, Fort Wayne, and South Bend. A chairman, vice-chairman, and secretary-treasurer are elected each year from these district meetings. The advantage is that Auxiliary work in its specific forms is taken to many women who would not otherwise have it. The officers are scattered over the diocese and each district draws a separate and full clientele. These meetings are all-day meetings, beginning with devotions, including a Litany of Missions. Two meetings, that of the Michigan City and the Fort Wayne districts, have been held since the first of the year. The programmes are before us and indicate as rich and helpful occasions as would be an annual meeting or even a business meeting of the Triennial. A feature is the roll call, at which each parish answers certain questions. At the meeting in Garrett—Fort Wayne district—the questions were:

- "1. Number in parish branch?
- "2. How many have United Offering boxes?
- "3. Have you a Home Department for women who cannot come because they are—
 - Employed?
 - Mothers?
 - Invalids?
- "4. How many subscribe to *Spirit of Missions*?
- "5. Juniors' Report, including—
 - (a) Little Helpers
 - (b) Juniors
 - (c) Young People."

At the recent South Bend district meeting the same questions were used. A round table for corresponding secretaries is conducted at these by Mrs. Bodefeld of Elkhart, the diocesan secretary. At this meeting Miss Mary Mae White, who is the secretary of the Province of the Mid-West, described the Pilgrimage of Prayer, and a very unique feature was the talk on Work among Hungarian Women, by Mrs. Victor Von Kubinyi, wife of the rector of the Hungarian Church in South Bend.

A CHURCHWOMAN in Buffalo sends the following:

"I would like to make some suggestions for used post cards to be sent to missions, hospitals, and schools. Cover the used side with reading matter, such as leaves from discarded calendars, quotations and poems. The empty space may be filled with colored paper in harmony with the card. As I send my work principally to Alaska and to the mountaineers, I consider cards with buildings, and especially churches and schools, very educational for children who have never seen such buildings. Sometimes I place a fancy card on the used side of these. I consider the use of what has hitherto been an unused asset, generally doomed to the waste-basket, an important factor in furnishing education and enjoyment to many, and would like to encourage this work, which can be done by so many people, by simply 'gathering up the fragments'."

This communication comes at a time when Christmas cards may still be collected, and such work might be a part of the interests of every branch of the Little Helpers and Juniors.

"GREATER WORKS THAN THESE"

IT IS THE DUTY of Christians to perform deeds of mercy and acts of love in the name of Jesus. These are the surest pledges of our holy religion and the most valuable form of evidence. Living in us, Jesus by His power enables us to do greater works than those He wrought in the days of His flesh. And what are these greater works? They are the moral and spiritual results which accompany the works of true believers. It was a great work in the time of Jesus to heal a sick body, but a greater now to heal a sick soul. It was a great work to raise the dead only to die again, but a greater now to call forth an immortal soul from the charnel house of sin to live forever. It was a great work to walk on the stormy sea and to still the tempest, but a greater now to walk the stormy sea of human passion and to fill the earth with peace and good-will toward men. Happy is the Christian who has caught the spirit of the Master and goes about doing good.—*Reformed Church Messenger*.

RELIGIOUS STATISTICS FOR 1916

THE statistical survey of religious organizations in the United States that is annually made by Dr. H. K. Carroll, and in recent years has been published in the *Year Book* of the Federal Council of the Churches of Christ in America, has now been made for the year that is just past. According to Dr. Carroll the communicant roll or membership list of all American religious bodies now exceeds 40,000,000, which does not include children or others who are affiliated with any body but are not recognized as communicants or, in the fullest sense, members.

The net increase of the year was 747,000, or 204,000 more than the increase for 1915. In 1890 the total religious strength was 20,618,000, so that in twenty-six years following, the net increase has been 19,399,000 or 94 per cent., while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches therefore gained faster than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of bodies recorded as Protestants. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group. The Episcopal Church had a gain of 27,000, and the Lutheran bodies of 20,000.

The gain in ministers is 2,643, which is nearly double that of 1915. The largest gain, 478, is reported by the Roman Catholic Church; the Baptists added 365, the Lutherans 159, and other bodies smaller numbers.

Dr. Carroll presents a new chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Anglican Communion has an estimated population of 26,758,000 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly, if not quite 200,000,000 are Protestant members and adherents—which include statistics of Anglicans.

Returns for Sunday schools in the United States for 1916 show a much larger aggregate of Sunday school scholars than any previous report has given, and that the net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

CAN THE CHURCH HOLD THE COLLEGE STUDENT?

(Continued from page 584)

Department of Collegiate Education of the General Board, attended the last sessions of the Conference, and contributed much by his personal experiences with the vast student body of Southern Ohio.

The Conference formulated a report which will be presented to the General Board, and appointed the following continuation committee to make plans for a future Conference: The Rt. Rev. T. I. Reese, D.D., the Rev. William E. Gardner, D.D., the Rev. Frederic Gardiner, L.H.D., the Rev. Neal Kent, the Rev. C. R. Tyner, the Rev. E. M. Frear, the Rev. George Norton.

ANNIVERSARY*

Once more we meet, as we have met before,
With thankful hearts aglow with friendly cheer,
Telling our blessings and achievements o'er,
And drawing closer with each passing year.

And some there are who are not here to-day,
Whom we have gladly welcomed heretofore;
Yet we believe they are not far away,
And, missing them, we do but love them more.

What though the labor and the stress be hard?
This work will last when many things are gone;
This is our heritage to keep and guard,
Nor must we lose the ground that has been won.

This church of ours, amid the city's din,
Must keep her voice uplifted clear and high;
Each willing heart may help the cause to win
And build a temple here that shall not die.

Then let us rise and gird ourselves anew,
With souls united and with hearts at peace;
What has been done before, we still can do;
May love, devotion, effort, never cease.

CLARA R. McLENEGAN.

* Written for the sixty-fifth anniversary of St. James' Church, Milwaukee.

Church Calendar



March 1—Thursday.
 " 2, 3. Friday, Saturday. Ember Days.
 " 4—Second Sunday in Lent.
 " 11—Third Sunday in Lent.
 " 18—Fourth Sunday in Lent.
 " 25—Fifth (Passion) Sunday in Lent. Annunciation.
 " 31—Saturday.

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

CHINA HANKOW

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

SHANGHAI

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

JAPAN KYOTO

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

TOKYO

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

NEW MEXICO

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

THE PHILIPPINES

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

SALINA

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

WESTERN NEBRASKA

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

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

Personal Mention

THE Rev. S. MOYLAN BIRD will be in residence in St. John's rectory, Corsicana, Texas, diocese of Dallas, after March 1st, having accepted the call to St. John's parish in that place.

THE Rev. MATTHEW BREWSTER, D.D., has accepted the rectorship of St. Andrew's Church, New Orleans, La., entering upon his work after March 10th.

THE Rev. EDWIN K. BUTTOLPH on Septuagesima Sunday assumed charge of St. Paul's mission, Greenfield, Mich., a suburb of Detroit. Mail should be addressed to 58 East Jefferson avenue, Detroit.

ON February 1st the Rev. EDMUND J. CLEVELAND became rector of the Church of St. Phillip the Apostle, St. Louis, Mo.

THE Rev. F. J. COMPSON has been called to the rectorship of Trinity Church, Mattoon, Ill., and will enter upon his duties at once.

THE Rev. FREDERICK M. DIEHL, formerly of Farmville, Va., has taken charge of the parish of the Good Shepherd, Rocky Mount, N. C.

THE Rev. JOHN N. DOBERSTINE, of Reading, Pa., has been appointed to succeed the Rev. T. Leslie Gossling, as assistant in Grace Church, Philadelphia. He entered upon his duties February 1st.

THE Rev. WILLIAM W. FLEETWOOD has accepted the call of St. Mark's Cathedral, Salt Lake City, Utah, and enters upon his work as Dean the Second Sunday in Lent. He should be addressed at St. Mark's Deanery, 231 East First South street, Salt Lake City, Utah.

THE Rev. JOHN HARTLEY, Ph.D., has accepted the rectorship of St. John's Church, Kewanee, Ill., and entered into residence there March 1st.

THE Rev. F. A. D. LAUNT, D.D., upon medical advice, has resigned the rectorship of Holy Trinity Church, Pueblo, Colo. He is at present in a Pueblo hospital under surgical treatment.

THE Rev. RUDOLPH NAGEL has resigned St. Mark's Church, Chester, Ill., with Trinity, Murphysboro, and removed to the diocese of Southern Florida.

THE Rev. ALBERT NEW, after spending the winter in Southern Florida as priest in charge of the Church of the Ascension, Clearwater, has returned to his home as rector of Grace Church, Waynesville, N. C.

THE Rev. WILLIAM C. PATTERSON will shortly become rector of St. Margaret's Church, Staatsburg, N. Y.

THE Rev. C. H. PLUMMER, D.D., has been called for the third time to be rector of St. Mark's parish, Lake City, Minn. He will probably accept.

THE Rev. GEORGE L. RICHARDSON has suffered a relapse and is confined to his home in Philadelphia. This creates a serious situation, as Mr. Richardson has been engaged to take charge of several quiet days and conferences.

THE Rev. HORACE WOOD STOWELL, assistant of the Chapel of the Transfiguration, Rock Creek parish, Washington, D. C., has resigned, having been appointed field secretary for the missionary work of the Province of Washington.

THE Rev. J. T. WARE has come into residence as vicar of Epiphany Chapel, Washington, D. C.

THE Rev. JAMES G. WIDDIFIELD has resigned the rectorship of St. John's Church, Midland, Mich., to accept that of St. Peter's Church, Tecumseh, Mich. He will assume his new charge on Easter Monday.

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.

QUIET DAY

HARTFORD, CONN.—A quiet day will be held at Trinity Church, Hartford, Conn., Friday, March 9th, for the women of Hartford and nearby towns. Conductor, the Rev. Father Sill, O.H.C. The day will begin with Morning Prayer at 9:30, and close with service at 3:30. A luncheon will be served at one o'clock for which a nominal sum of 25 cts. will be asked. Those desiring to attend will kindly notify Mrs. M. H. HAPGOOD, 101 Kenyon street, by March 5th.

ORDINATIONS

DEACON

OKLAHOMA.—On Wednesday, February 7th, in Christ Church, El Reno, the Bishop of Oklahoma ordained Mr. J. MERVIN PETTIT to the diaconate. The candidate was presented by the senior priest of the district, the Rev. A. B. Nicholas of Guthrie. The Rev. Charles A. Eaton of Stillwater read the epistle and the Rev. D. C. Lees of Enid read the Litany. The Very Rev. F. J. Bate, Dean of St. Paul's Cathedral, Oklahoma City, preached the sermon. Special music was rendered by the vested choir and orchestra. The service was attended by a large congregation, including the clergy of the district, who were present at the Ogilvie Conference. Mr. Pettit will continue in charge of Christ Memorial Church, El Reno, under the direction of the Bishop.

PRIESTS

MICHIGAN.—On Sunday morning, February 18th, in St. Paul's Cathedral, Detroit, Bishop Williams advanced to the priesthood the Rev. CHARLES T. WEBB, the Rev. EDWIN K. BUTTOLPH, the Rev. CLARENCE J. TINKER, and the Rev. CHARLES E. EDINGER. Mr. Tinker is the missionary in charge of St. John's mission, Sandusky, St. Mary's mission, Deckerville, and St. Paul's mission, Carsonville. Mr. Edinger for the past five months has been vicar of Christ Church, Henrietta, the only distinctly rural parish in the diocese. Mr. Webb is now missionary in charge of St. Paul's mission, Romeo, St. Phillip's, Rochester, and St. John's, Royal Oak, while Mr. Buttolph is missionary in charge of St. Paul's Church, Greenfield.

MARRIED

BLECKER-WHITE.—By the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark, CO-STANCE FIELDING, daughter of the Rev. Dr. and Mrs. Edwin A. WHITE of Glen Ridge, N. J., to WILLIAM HILL BLECKER, JR., of Flushing, N. Y., at Christ Church, Glen Ridge, N. J., Saturday, February 17th, at 8:30 P. M.

DIED

CAPRON.—Suddenly, on Sunday, February 11th, at Montclair, N. J., the Rev. CYRUS JACKSON KEMPER CAPRON, son of the late Rev. Alexander CAPRON, and sometime rector of St. John's Church, Ellenville, and St. Andrew's Church, Walden, Orange county, N. Y.

"Lord all pitying, Jesu blest,
 Grant him thine eternal rest."

ROBINSON.—Entered into life eternal at Wilson, North Carolina, very early in the morning of Sexagesima, ANNIE SMITH ROBINSON, for many years a devout communicant of St. Timothy's Church.

"Blessed are the pure in heart."

WHITE.—HILDA, only child of Frank Steere WHITE, and Mabel Augustina MacKenzie, at Saranac Lake, N. Y., February 19th, in the twenty-seventh year of her age. Funeral February 22nd, at 78 Highland avenue, Somerville, Mass., conducted by the Rev. William H. Pettus, rector of St. James' Church, West Somerville. Interment in Woodlawn, Everett, Mass.

"Asleep in Jesus!"

MEMORIALS

JOHN ETHELBERT ASTIN

At a meeting of the vestry of St. Andrew's Church, Bryan, Texas, held Sunday, February 18th, the following resolutions were unanimously adopted:

"WHEREAS, It has seemed best to our Heavenly Father to take unto Himself the soul of JOHN ETHELBERT ASTIN, beloved junior warden of this parish, who entered into the life of Paradise on Wednesday, February 7, 1917;

"WHEREAS, The Church at large and especially the diocese of Texas and parish of St. Andrew's, in which he labored loyally and well, have suffered an irreparable loss;

"Resolved, That the rector, warden, and vestry place on record their appreciation of his faithful and generous services to this parish. A man of splendid qualities and attainments, he was enthusiastic and generous in his deep interest and willing cooperation in everything pertaining to the Church's welfare. In every duty that was laid upon him, as well in his business relationships as in his Church affiliations, he won and retained the loyal respect and warm friendship of all who were associated with him.

"Resolved, That we extend to the grief stricken widow and other members of the family our heartfelt sympathy and prayers that God's peace may be theirs.

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

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

"Resolved, That a copy of these resolutions be sent to the family and be published in the local and Church papers.

(Signed)

"RANDOLPH RAY, Rector.
 TYLER HASWELL, Senior Warden.
 A. W. WILKERSON,
 GEORGE W. SMITH,
 M. L. PARKER,
 G. G. CHANCE,
 T. K. LAWRENCE,
 F. E. HOOD,
 M. B. PARKER,
 DAVID REID, Clerk."

SAMUEL COOK EDSALL

(An appreciation of Bishop Edsall by the clergy of the diocese of Minnesota.)

"In the fulness of his strength and in the exaltation of his faith, our honored and beloved Bishop, SAMUEL COOK EDSALL, committed his soul into the keeping of the Lord Jesus Christ on Saturday, February 17, 1917. We, his fellow soldiers and servants for the cross of Christ in the diocese of Minnesota, give thanks unto God for the high faith and good example of this, our Chief Pastor, who led us during fifteen years of arduous and self-sacrificing labor for the Kingdom of God in Minnesota. We record our affection and respect for his person; we loved him for what he was and we followed him for the splendid type of his leadership and because we were confident that all of his wisdom and his plans were submitted to God for direction and approval.

"His voice was heard with splendid helpfulness in all our pulpits, he declared God's forgiveness of sins with real power from our sanctuaries,

he confirmed our people, and laid hands on many of us, setting us apart to the ministry of the Church. He was a real Father in God, a Bishop and Overseer in the Church of God in this portion of the field, to which his Lord appointed him. He was well known in the deliberations of the General Convention and a leader in directing the forward movements of our missionary work; he was truly great in wisdom and tact in dealing with matters of large concern in the Church.

"Surely his praise is in all the churches. It becomes us, therefore, not to speak in the encomiums of men, but in the consciousness that his soul is in the presence of a greater Judge, who made him faithful unto death and will give him the crown of life. Surely he was buffeted by the surging waves of a strenuous career, but the waters could not prevail against that rock upon which he stood and only served to drive him back into the presence of God.

"Samuel Cook Edsall was strong in life and great in death. We, his loyal clergy and fellow-servants for Christ's sake, desire to record our deep sorrow that our leader has been taken from us. We wish to express to his family that their loss is ours in equal measure. To his many friends and acquaintances in Minnesota and throughout the country, we state our conviction, that his faithfulness unto death and his splendid example will serve to inspire us all to finer efforts and nobler service in the work of the Kingdom. We give thanks unto the God and Father of us all for His goodness in giving us such a leader, and we bow before His providence in calling him from us, assured that He has other work for him in His Paradise.

"Be it therefore resolved, That a copy of this minute be sent to the family of Samuel Cook Edsall, to the press, and to all of the Church papers.

"WILLIAM P. REMINGTON,
ELMER N. SCHMUCK,
FRED D. TYNER,
ARTHUR CHARD,
FREDERICK F. KRAMER,
WALTER S. HOWARD,
Committee of the Clergy."

SAMUEL COOK EDSALL

By the Standing Committee of the diocese of Minnesota:

The death of BISHOP EDSALL has come as a great shock to this diocese. When last month we celebrated the eighteenth anniversary of his consecration to the episcopate, and the fifteenth anniversary of his coming to us as Bishop of Minnesota, we thought him to be in unusually good health, and entering upon another long cycle of illustrious service. Illustrious, indeed, has been his career. Endowed by nature with great gifts of mind, of fluent and inspiring speech, wise and far-sighted in his views, marked by loyal and devoted Churchmanship, he was also blessed with a great and loving heart.

Little by little he had established himself, securely, in our esteem and in our affection. The National Church, in her councils and in the Board of Missions, had come to hold him in ever increasing honor and regard. In this diocese we had learned to trust his judgment, to prize his counsel. His guiding hand was felt for good in every institution, and his sympathy and cheer in every parish. We looked forward to meeting him not only as our Bishop, but as our friend.

Following those great and beloved men, Bishop Whipple and Bishop Gilbert, he had made for himself his own place, in different ways, on the same high plane of unwearying service, of unflinching leadership.

As we seek to commemorate the good Bishop, and look for the foundation of his high character, we find it in the simple yet supreme fact that he was, above all, a humble servant of God, a faithful disciple of our Lord Jesus Christ.

JAS. A. PETERSON, *Secretary.*
St. Paul, Minnesota, Quinquagesima, 1917.

ALLEN SEYMOUR PERKINS

In thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year.

Of your charity pray for the repose of his soul. Jesu, mercy!

EDGAR REUCH SIPPLE

The calling home of this faithful servant has removed from the Church on earth a devoted member. Always keenly alive to the interests of the Kingdom of God, his later years have been marked by an increased consecration to the service of his Master. His life, a constant mark of helpfulness, exerted an influence beyond measure.

Wherefore, We, the rector and vestry of Trinity Church, Clayton, Delaware, desire to give expression to, and place upon record, our deep sense of loss at his departure. We give thanks to Almighty God for the privilege that has been ours in knowing him and being associated with

him. We honor his memory, and deplore his loss; and while we sympathize with his dear ones that are left, we congratulate them upon being so near in relationship with such a splendid type of Christian manhood.

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

THOMAS GETZ HILL,
J. R. CLEMENTS,
GEORGE C. TUMLINE,
Committee of Vestry.

February 13, 1917.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST DESIRED (young and unmarried preferred) for two missions. One in a large and beautiful city of northern Minnesota, suitable edifice, etc.; other in a remarkably attractive suburb (street car connection to city). Both stations offer splendid results for effective work. Minimum salary \$1,000 a year guaranteed. Please reply promptly, giving references and qualifications. Address SOTA, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTED FOR A PARISH of about 300 communicants in a city of 9,000 located near Buffalo, N. Y. Salary to begin with, \$1,100 and rectory. Married man preferred. A good opportunity for the right man. Address AMMAH, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

THE REV. THOMAS A. HAUGHTON-BURKE is prepared to deliver, during the season of Lent, a series of instructive lectures, with the aid of the stereopticon, on Church History, History of the Prayer Book, and Church Missions. Apply to 249 W. Seventy-sixth street, New York City, or Edwin S. Gorham, Publisher, 11 W. Forty-fifth street, New York.

RECTOR OF LARGE PARISH in northern part of the Fifth Province, for family reasons desires parish in milder climate. College and seminary graduate, extempore preacher, thorough organizer, active visitor and Sunday school worker. Address SHALL, 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.

POSITIONS OFFERED—MISCELLANEOUS

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

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

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

YOUNG OR MIDDLE-AGED MAN wanted to do typewriting and office work. Salary \$25 a month, board and room. Address ST. BARNABAS' HOME, McKeesport, Pa.

POSITIONS WANTED—MISCELLANEOUS

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

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

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

POSITION AS HEAD OR FIRST ASSISTANT in children's home or industrial school by Churchwoman of education and experience. Capable domestic teacher; some hospital training; fond of children. Address LOWTON, care LIVING CHURCH, Milwaukee, Wis.

AT LIBERTY—GEORGE C. BENDER, organist and choirmaster of St. John's Church, Stamford, Conn., for fifteen years. Attested record of achievement both as concert organist and choirmaster. Address 1702 Third avenue, New York City.

PARISH SECRETARY AND SOCIAL WORKER with thorough business and parochial training desires position. Especially successful in work among girls. Best of references. Address SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

CAPABLE CHURCHWOMAN desires position as institutional matron. Might consider private family. Highest references. Address DEPENDABLE, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

INSTITUTIONAL MATRON or managing housekeeper desires position. References. Address H. D., 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.

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. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

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

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

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

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

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

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

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cnsocks, 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.

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

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

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

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

BOOKS FOR SALE

MISSIONARY WISHES TO SELL part of his library including the *Pulpit Commentary*. All in perfect condition. Address ROBLIN, care LIVING CHURCH, Milwaukee, Wis.

LITERARY

BEYOND: A STUDY of the Doctrine of the Intermediate State. By the Rev. WILLIAM R. POWELL. For sale by author. 297 E. Thirty-seventh street, Portland, Oregon. Price \$1.

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.

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.

ORGAN NEEDED FOR MISSION IN FLORIDA

The Colored Mission of St. Michael and All Angels, Tallahassee, Fla., is in urgent need of an organ. The twenty-nine communicants are busily engaged in raising funds for a rectory and enlargement of the 20 x 28 school building. \$55 is in hand, \$145 more is needed in order to install instrument by Easter. Address Rev. J. HENRY BROWN, Box 72, Tallahassee.

THE LIVING CHURCH

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

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

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

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

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq. Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept., Church House, 12th and Walnut Sts.

Geo. W. Jacobs & Co., 1628 Chestnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

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H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenberg, Ellicott Square Bldg.
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.]

E. P. Dutton & Co. New York.

Only a Dog. A Story of the Great War. By Bertha Whitridge Smith, Author of *Travelers' Tales*. \$1.00 net.

Houghton Mifflin Co. Boston.

Out Where the West Begins and Other Western Verses. By Arthur Chapman. \$1.25 net.

Longmans, Green, & Co. New York.

Revised Churchmanship, or The Recovery of Pentecost. By J. Denton Thompson, D.D., Lord Bishop of Sodor and Man. 90 cts. net.

Talks to Mothers. By L. H. M. Soulsby. 65 cts. net.

The Gospel of Consolation. University and Cathedral Sermons by William Danks, M.A., Late Canon Residentiary of Canterbury and Sometime Canon Residentiary of Ripon and Archdeacon of Richmond. Preface by the Very Rev. the Dean of Canterbury and an Appreciation by the Rt. Rev. Bishop Boyd Carpenter, D.D., D.C.L., Sometime Lord Bishop of Ripon. With portrait. \$1.50 net.

Back to Christ. The Wonder of His Life, the Romance of His Religion, Forgotten Truths of His Teaching, Some Practical Applications of His Gospel. By the Rt. Rev. Charles Flske, D.D., LL.D., Bishop Coadjutor of Central New York, Author of *The Religion of the Incarnation, Sacrifice and Service*, etc. \$1.00 net.

G. P. Putnam's Sons. New York.

The Spiritual Ascent of Man. By W. Tudor Jones, Ph.D. With an Introduction by A. L. Smith, M.A., Master of Balliol College, Oxford. \$1.50 net.

Standard Press. Cincinnati, Ohio.

The Moan of the Tiber. By Guy Fitch Phelps. Author of *The Black Prophet, The Angel of Deadman*, etc. 60 cts. postpaid.

PAMPHLETS

Longmans, Green, & Co. New York.

The Real Problem of Eschatology. The Liverpool Lecture, 1916, Delivered in St. Nicholas' Church, Liverpool, on 19 June, 1916, by the Rev. Professor H. Scott Holland, D.D., Christ Church, Oxford. Liverpool Diocesan Board of Divinity Publications No. XIV. 20 cts. net.

Isaiah: The Prophet and The Book. By the Rev. A. Nairne, D.D., Canon of Chester. Liverpool Diocesan Board of Divinity Publications. No. XV. 36 cts. net.

Educational

RESULTS of semester examinations in Kenyon College were satisfactory. Eight students, who had failed to pass the November test for matriculation, qualified at this time for full standing. The total number of new men matriculated in Kenyon College this year is now fifty. The Larwill Lectureship Committee announce lectures on March 22nd by Sydney Brooks, for many years the London correspondent of *Harper's Weekly*, whose subject will be British Experience and American Preparedness; and also on April 25th a lecture on The Venetians, by Kenyon Cox. Since January 1st, President Peirce has attended meetings of Kenyon alumni at Chicago, Washington, New York, Philadelphia, Pittsburgh, and Columbus. After Easter other alumni meetings will be held in Cleveland and Cincinnati. The work of the active local associations is very helpful to the college.

BROTHERHOOD CONFERENCE ON WASHINGTON'S BIRTHDAY

New York and New Jersey Chapters
Meet—Hear Addresses on Service
and on Patriotism—Miscellany

New York Office of The Living Church }
11 West 45th Street
New York, February 26, 1917 }

AS in former years, the metropolitan district of the Brotherhood of St. Andrew was well represented at the conference in the Cathedral of St. John the Divine on Washington's Birthday, delegations coming from senior and junior chapters in the dioceses of New York, Long Island, Newark, and New Jersey.

The conference began with a celebration of the Holy Communion in the Cathedral, Bishop Greer officiating.

At 10:30, in the new Synod Hall, there was a general meeting of the seniors, Mr. Walter Kidde, National Council member, diocese of Newark, in the chair. The motto of the conference was "Our Field". The Rev. Dr. George R. Van De Water was in charge of the devotional service and made an address on The Call to Service. Using parts of the sixth chapter of Isaiah, the speaker made a thrilling exposition of the vision of Isaiah and applied it to the call made to Brotherhood members, declaring that there were three attitudes for men to take—the indifferent—the interested—the intense—set on fire by the live coal from off the altar.

Mr. Charles A. Houston, secretary of the Metropolitan district committee, spoke on The Response—to Date. The results achieved by the year's campaign were sixty-nine new chapters organized and others revived, and about one thousand new members actual and prospective. What had really been accomplished was emphasized, not plans or expectations. As a last word, it was declared that we must go on with this campaign for greater accomplishments.

Mr. Benjamin Finney, southern field secretary of the Brotherhood, speaking of The Way to Service, gave a graphic description of the campaign methods, dwelling more particularly on the work of the "flying squadron" in organizing new probationary chapters and in visiting chapters for revival of interest and work. He paid high compliment to the leaders. Calling upon members and friends in the audience, testimony was freely given to show benefits actually derived from this feature of the campaign work.

The last appointed speaker was Mr. G. Frank Shelby, far-western field secretary. He outlined A Plan for the Future. Stress was laid upon the desire to make the Brotherhood more effective and the need of continuing the campaign into the coming year.

At this session appropriate action was taken in commemoration of two active friends of the Brotherhood recently departed this life—the Very Rev. Dr. William M. Grosvenor, Dean of this Cathedral, and the Rev. Joseph Rushton, L.H.D., for many years on the clergy staff of the Church of Zion and St. Timothy, New York City.

Simultaneously there was a separate session for the juniors in old Synod Hall, for which the following programme was prepared: Chairman, Mr. Wm. F. Leggo, National Council member, diocese of Long Island; speakers, Mr. Edward C. Mercer of New York, and Dr. John Wilkinson, President of the Philadelphia Local Assembly; the topic was The Army of the Church, Enlistment and Service.

There was a public meeting for Churchmen in the Synod Hall, at which seven hundred men and boys were on the main floor and a large company of ladies occupied the galler-

ies. Bishop Greer presided. The subject was: America—Our Country—Our Citizens. The Bishop, in an earnest and impressive address, recounted the early and subsequent struggles of the leading men of the nation for freedom; and because they strove for freedom *under God* it was true liberty and not license. The best kind of service to America in those days and in these days was rendered by religious men, and so it must always be that righteousness exalteth men and the nation.

When the chairman introduced the next speaker, Mr. Edward H. Bonsall, president of the national Brotherhood, the great assemblage stood and gave him a generous ovation.

Speaking in high appreciation of the work done in the past twelve months, as exhibited in new chapters formed and new members enrolled, Mr. Bonsall said it was time to form Bible classes and encourage the study of the Holy Bible. He spoke of the formation of fifty groups of men and younger members to organize new chapters, enroll new members, and bring back wanderers. He also gave notice of the national convention to be held in Philadelphia, October 10th to 14th next, and urged all members to take an active interest in the great gathering.

Continuing, he said that it was fitting when we commemorate the birth of Washington, the Churchman, that we should think of our country; the spirit of patriotism should reign in our hearts. We are loyal to our country—we would die for her. But we would rather live for her by aspiring to better living and by fighting against evil. From the early years of the settlement of this country there has been a principle recognizing the welfare of human life and human manhood. God raised up Washington as He raised up Moses for a great work. Washington sought guidance and strength by kneeling on his knees and praying. Fifty years later Abraham Lincoln was raised up to be a leader in the conflict which brought a new birth to the nation, and unity was the result.

Fifty years again! It is a time of great material growth and enormous immigration. Our country is the "melting pot". The work of unifying the peoples of many lands is a slow process; many and great are the difficulties; wondrously well has the process gone on. Can we be content merely with material prosperity and the continued growth of our cities? What of the questions of capital and labor, the proper regulation of child labor, civil life, and the whole social order?

Out of the great world conflict men have found a new sense of dependence upon God. In our own country it has been a time of tremendous trade activity for the gaining of wealth. Too many men have been forgetful of Him for whom all good things do come. The danger is the same as the Jewish nation had when they refused to accept our Blessed Lord and said: "We have no King but Caesar." A crisis confronts us in bowing down to our Caesar and all that he represents. But there is a feeling of unrest, and unwillingness to let go the deep things of life. Experience with men shows that there is a hunger for spiritual things. Out of perfect relationship with God shall come the best patriotism and development of a nation and country.

The Rt. Rev. Dr. Arthur S. Lloyd, president of the Board of Missions, was the last speaker. His address was a convincing statement of the doctrine of God's Providence. All things in heaven and earth are ordered by Him, and we put ourselves in all kinds of trouble by forgetting this doctrine. There shall be a time when, as prophesied by St. Peter, there shall be new heavens and a new

earth. To-day definitions don't stand, and people are calling each other bad names. The old conditions were not big enough. Democracy has come to stay. There is a battle of Democracy with great wealth. In the world this is a day of unnatural things. When a house is on fire, it must be extinguished, but this is not part of a man's day's work. War is a miserable disease. The United States is in a most dangerous position. It may be that our nation must be offered a sacrifice on the altar of democracy.

Our Saviour Christ tells us that the spirit of truth compels peace. We are going to have peace after men have recognized the truth. All the men in this country must be made to love righteousness. Those men are to lead who have staked their lives on God's truth.

But this work is not to be the work of individual men, because they can't do it. The Church only, the mystical Body of Christ, can do the work. For this work Christ created it and organized it. Brotherhood of St. Andrew men must regard themselves as members of the Church, within which is strength and vigor of life. Human society was manifested in Christ's Resurrection as being powerless. In the conflict of Christian men with evil all the power in heaven is on our side.

The Spirit of God cannot speak to the unclean. Suffering is necessary. Our nation is going to suffer, and therefore it will be stronger and better. Each man must touch the shoulder of his brother in the dark night; in the morning will come the note which means victory.

Bishop Greer made a closing address, summing up the lessons of the day.

After the singing of the *Gloria in Excelsis*, the conference was dismissed with the benediction, said by Bishop Courtney.

A MEMORIAL CHALICE

A richly engraved and ornamented chalice was used for the first time in St. Agnes' Chapel of Trinity parish (Rev. Dr. W. W.



Bellinger, rector), on Quinquagesima Sunday. Made from the heirloom jewels of the donor, it is of 18 kt. gold, enriched with a great many diamonds, sapphires, and rubies. The style is somewhat Romanesque, though no strong architectural features are involved. The base, knop, and stem are hexagonal, supporting a circular bowl. The lower member of the base is studded with diamonds and sapphires, with one ruby in the center on each side. The decoration is based on the grapevine, symbolizing the Holy Eucharist, the stems of which start at the lower edge of the base, intertwine up the stem and knop, and terminate in the four panels of the bowl, which are divided by wide molded straps. The front strap forms the stem of the cross studded with diamonds, those in the head of the cross being of great size and brilliancy. The two side bands support the rosettes and are set with rubies; the band at the back, opposite the cross, supports a medallion which contains the I. H. S., also studded with diamonds, sapphires, and rubies; each of these

bands is supported by a cherub's head. Above the panels of the bowl is a band containing the Crown of Thorns, connecting the arms of the cross with the rosette and medallion. This Crown of Thorns is a feature incorporated by special request of the lady in whose memory the chalice is given. All the ornament is repousse and of the highest excellence, and, needless to say, the handiwork of the artisan in gold is exemplified only in this present day. The combination of craftsmanship, material, and jewels make this chalice probably one of the most valuable in the diocese of New York. Its intrinsic value has been estimated at \$30,000.

SERVICE FOR CHURCH INSTITUTE FOR NEGROES

At St. Thomas' Church, New York City, on Sunday evening, March 4th, at 8:15 o'clock, will be held one of the most interesting services of the Lenten season. Bishop Greer has invited the clergy of the diocese to be present with their vestments, and several thousand letters, calling special attention to this service, have been sent out by a committee of men and women appointed by the Bishop. The service is in behalf of the American Church Institute for Negroes, which has supervision of Church industrial schools for negroes in the Southern States. There are enrolled in these schools approximately 2,500 negroes, boys and girls. The Institute takes a deep interest also in the Bishop Payne Divinity School at Petersburg, Va., the only divinity school of the Church devoted exclusively to the education of negroes for the sacred ministry.

One of the interesting features of the service at St. Thomas' Church will be the singing of old plantation hymns by a double quartette of students from the schools in the South.

Short addresses will be made by Bishop Greer, president of the Institute, and by the Rev. Robert W. Patton, D.D., its special representative. Dr. Patton, who regularly visits these schools, will speak of the work not only

from the viewpoint of its economic, moral, and spiritual value, but from that of national preparedness.

SERVICE OF CONSTRUCTIVE NEUTRALITY

A service in St. Mark's Church on Quinquagesima Sunday set forth the political ideal of liberty to enjoy self-government and to develop the national spirit in moral and spiritual spheres. All the great peoples have sinned against this ideal, almost in proportion to their ability and temptation; but the American people have been less tempted and by their environment more perfectly educated to the ideal, which the rector of St. Mark's chose to depict by securing the presentation of masterpieces of genius from seven nations selected as not yet enjoying freedom. Poland, Belgium, Serbia, Armenia, Finland, Ireland, and Bohemia contributed to the programme.

ITALIAN PRAYER BOOK REVISION

A joint commission of the last General Convention, appointed to prepare a version of the Prayer Book in Italian, held a preliminary meeting at the diocesan house on February 6th, Bishop Chauncey B. Brewster presiding. Some suggestions were received from the Association of Italian Priests. The Bishop of Connecticut is chairman and Prof. Charles Sears Baldwin of Columbia University is secretary of this commission.

MODEL OF NATIONAL CATHEDRAL

A model of the National Cathedral at Washington has been put on exhibition in the portrait room of the New York Historical Society. Ten feet long, and the work of Henry Vaughan, the Boston architect, it will remain on exhibition for two or three weeks.

MISCELLANY

The Rev. T. B. McClement of Navajo Mission, New Mexico, will address the New York Branch of the Woman's Auxiliary in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street, on Tuesday morning, March 6th, at 10:30 o'clock.

other democratic nations, England and France, who are fighting against autocracy. . . . If we must go to war, let us do it whole-heartedly. We want a little more of the spirit of George Washington, who was first in war as well as in peace, and it is because of that that he is honored." A standing pledge of allegiance to the flag and to the nation was made.

CONFERENCE OF COLLEGE CHURCHWOMEN

February 24th and 25th a conference of College Churchwomen was held in Trinity Church parish house, under the auspices of the parish guild of St. Hilda. On Saturday the Rev. F. W. Fitts conducted a service in preparation for Holy Communion, celebrated on Sunday at 8 o'clock. Sunday afternoon came a conference led by Deaconess Goodwin and Sunday night the Rev. J. C. H. Sauber and Mrs. R. H. Gardiner were the speakers.

CONSECRATION OF MEMORIALS

The consecration of the new chancel, Lady Chapel, and organ, as memorials of Bishop Codman, in St. John's Church, Roxbury (Rev. F. W. Fitts, rector), on February 22nd, was a happy and interesting occasion. The congregation filled every available seat and there were many visiting clergy. The Suffragan Bishop officiated and the sermon, in which an admirable tribute was paid to the late Bishop of Maine, was preached by the Rev. Dr. S. P. Delany, formerly curate at St. John's under Mr. Codman.

MISCELLANY

February 27th to March 1st an International Convention on Religious Education will be held in Boston, with thirty different meetings and speakers of national reputation.

By the will of Susan C. Dexter, filed last week, \$2,000 is bequeathed to the endowment fund of Trinity Church, Boston.

J. H. CABOT.

THE LATE BISHOP OF ATLANTA AND AMERICAN POLICY

PROBABLY the last act of Bishop Nelson before his death on Tuesday, February 13th, was to send a letter to Alex W. Smith, Esq., president of the Church Club, asking the club to pass resolutions approving the President's action in severing diplomatic relations with Germany and urging Congress to prepare the country for the event of war. The letter is as follows:

"My Dear Mr. Smith:

"I am woefully disappointed not to be with you to-night, but am helpless. I hope, after you have read carefully the accompanying papers, that our Church Club could do nothing better than discuss and, if possible, pass unanimously this sane, moderate, and patriotic resolution. Yours sincerely,

"C. K. NELSON,
"Bishop of Atlanta."

The resolution referred to approves the President's course in severing relations with Germany, condemns Germany's attempt to destroy the freedom of the seas, tenders, as loyal citizens, the services of the club members to the President, and urges Congress to establish immediately a permanent and democratic system of defense based upon universal service and training under direct and exclusive federal control.

MIRFIELD CHAPLAINS

NO FEWER than eight of the Mirfield Fathers, says the London Church Times, are now serving as chaplains with the British Forces. In addition to these, another has been killed at the front, and yet another wounded, and he has had to have his right hand amputated. The current number of C. R., the chronicle of the Community of the Resurrection, contains a batch of letters from some of these priests at the front which are unusually interesting.

ASH WEDNESDAY CONGREGATIONS THROUGH BOSTON CHURCHES

Services and Sermons at the Cathedral — World Politics — Conference of College Churchwomen

The Living Church News Bureau }
Boston, February 26, 1917 }

ASH WEDNESDAY there were large congregations in our churches. The Cathedral was thronged. The Dean spoke of Lent as a time of recollection—a period intended to recall Christian people to their personal relation to Christ, quoting from *The Student at Arms*, that "the most perfect form of Christianity is just the abiding sense of loyalty to a Divine Master." The Rev. J. Thayer Addison conducted the Penitential Office at noon and preached on the significance of Lent, urging that its observance should never be permitted to become conventional.

"It is easy to fall into two errors at this time and think of these forty days as sad or negative when they should be neither. The Church was founded upon and will always respond to the deepest human needs. To spend this season in beating the breast is a psychological impossibility. True repentance is a discipline that creates a pure and wholesome atmosphere; and Lent, rightly understood, means a period of refreshment, renewed consecration, and effort."

At St. Stephen's Church, Florence street,

the advent of Lent was observed as a quiet day with many services, addresses, and intercessions.

WORLD POLITICS

In his weekly message to the Cathedral congregation, the Dean writes as follows:

"We may be compelled to defend ourselves, if, as has been threatened, the rights and lives of our citizens are endangered. We may be compelled to maintain our dignity as a self-respecting people in the face of contempt and unfriendly acts on the part of a nation with whom we are nominally at peace. This, however, is not the most important need of the hour. We need most of all a national determination to be true to our history and for the sake of Europe as well as of America, for the sake of the future as well as for the present, to maintain the rights and liberties and laws which, purchased by the lives of brave men in the past, are the rightful inheritance of mankind. We shall not enter war unless we are compelled to do so by a foreign power, and we pray that that necessity may not be forced upon us. But whether in peace or war, the need of the hour is such a union of all forces for the repair and maintenance of civilization that America shall do her full duty to the world."

Preaching in St. Paul's, on Washington's Birthday, the Rev. Dr. D. D. Addison of All Saints' Church, Brookline, said: "America severed relations with Germany in defense of her honor; she should ally herself with the

THE PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, February 26 1917 }

THE annual service and conference in preparation for Lent was held in St. James' Church on Monday, February 19th. About a hundred of the clergy were present at the early celebration, at which, in the absence of the Bishops, the Rev. Edward M. Jefferys was the celebrant. After breakfast in the parish house, Bishop Suffragan Garland conducted prayers and devotions in the church. He spoke at length on some of the duties of parish administration. At

10:30 Bishop Rhinelander held a service of meditation and prayers.

Usual services in all the parish churches are being conducted. Lent has taken a firm hold on the greater majority of the people of this city, and is being observed devotionally.

BISHOP BEECHER GIVES EPISCOPAL ASSISTANCE

Owing to the weakness of Bishop Rhinelander, Bishop Beecher has consented to assist Bishop Suffragan Garland in the diocese for the month of March. The Bishop is much improved, but his physicians do not think him strong enough to take up regular duty.

EDWARD JAMES MCHENRY.

DEATH IN CHICAGO OF THE REV. DR. JOSEPH RUSHTON

Occurs in St. Luke's Hospital—Report of the Juvenile Protective Association—Educational Conference

The Living Church News Bureau }
Chicago, February 26, 1917 }

THE Rev. Dr. Joseph Rushton, well known in Chicago for eighteen years of noble, unselfish, effective work, and loved by all who knew him, died early on the morning of February 20th, at St. Luke's Hospital, Chicago. Dr. Rushton had a serious opera-

ing and carrying on the work of the Church in many of the charitable and penal institutions in this city. In 1895 he was made Bishop's secretary. At this time the degree of L.H.D. was conferred upon him by Hobart College, Geneva, N. Y.

In May, 1902, he accepted a call as assistant to the Rev. Henry Lubeck, LL.D., D.C.L., rector of Zion and St. Timothy's Church, New York City, one of the large missionary parishes of that city.

He leaves a host of friends, both in this city and in New York, where he was greatly beloved by all who knew him. Dr. Rushton's work in this city will long be remembered by those with whom he was associated, and his unflinching kindness and genial manner endeared him to all. He married Miss Catherine Smith, of England, in Portland, Maine, April 15, 1873, who died in New York City in June of last year. He is survived by two sons, Joseph A. Rushton, of Evanston, Ill., and William C. Rushton, of Birmingham, Ala.; and one daughter, Miss Muriel Rushton, of New York City.

Funeral services were held in the Church of Zion and St. Timothy, New York City, on Thursday morning, February 22nd. Bishop Burch, the Rev. Dr. Henry Lubeck, rector of the parish, and the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, officiated.

JUVENILE PROTECTIVE ASSOCIATION

Mrs. Joseph T. Bowen, a Churchwoman, long known for her active work in civics and social service, has just written a pamphlet giving results of a campaign of investigation of 213 dance halls by the Juvenile Protective Association. The association is trying to secure legislation at Springfield, prohibiting the sale of liquor in dance halls. The bill provides that no liquor shall be sold at any public dances or skating entertainment. There is, by the terms of the bill, a maximum fine of \$200 for the breaking of the law. Mrs. Bowen's pamphlet makes very interesting reading, especially when it is seen that even churches break the law. She tells us in the report (which was written before the present chief of police took office):

That the majority of dance halls are controlled by the liquor and vice interests.

That at 205 halls liquor was sold and at 193 minors were present.

That in 189 halls no drinking water was easily to be had.

That dances are properly conducted until liquor begins to take effect.

That after midnight boys and girls are frequently seen intoxicated.

That indecent conduct was found in 118 halls, and immoral dancing permitted in 127 halls.

That of 424 police found on duty, 155 rendered good service, 182 poor service, 106 were

found drinking, and 35 were guilty of improper conduct other than drinking.

In one instance when a policeman closed a gambling device in a dance hall the women present, who were much intoxicated, shook their fists in his face and threatened to report him if he did not allow it to be reopened.

"At this dance not only the pastor of the church, by whom the dance was given, but many little children were outrageously drunk."

Mrs. Bowen states that in only one of all the halls investigated were policewomen found, and they came late to see the dance. The Juvenile Protective Association has tried often, according to Mrs. Bowen, to have policewomen detailed as chaperons at public dances, to afford protection to young girls, but has not been successful. She said that the police have no conception of their proper duties.

NEW PARISH HOUSE AT OAK PARK

The vestry of Grace Church, Oak Park, at its last meeting authorized the building committee to let the contract immediately for the erection of the new parish house. This will cost, finished and furnished, about \$55,000.

A CORRECTION

The scholarly paper on St. Paul's Theology given at the Northeastern deanery on February 13th was by the Rev. Prof. B. S. Easton, and not by the Rev. Prof. S. A. B. Mercer.

MISCELLANY

Nearly two hundred attended the meeting of the South Side Sunday School Institute at the Church of the Redeemer on Monday evening, February 12th. The Rev. H. W. Schnie-wind was the preacher at the Solemn Evensong. At a later service Bishop Griswold made the address.

The first service in the new mission of the Church of the Holy Apostles, Albany Park, was held on February 18th (Quinquagesima Sunday) at 11 o'clock. The mission is at 4949 North Sawyer avenue, on the northwest side of the city. At a "get together meeting", held on February 16th, nearly fifty people were present, including Bishop Griswold.

H. B. GWRN.

THE ATLANTA EPISCOPATE

THE STANDING COMMITTEE of the diocese of Atlanta, acting as the ecclesiastical authority, has advanced the date of the regular annual council of the diocese from May 23rd to April 18th, and has issued the canonical permission to the parishes to hold their parish elections on Easter Monday or Easter Tuesday instead of on the first Monday in May. By advancing the date of the annual council the election of a bishop can be held at almost the earliest date possible and a special council need not be called.

CONSENT OF STANDING COMMITTEES

A MAJORITY of the standing committees have given their consent to the consecration of the Rev. Granville Hudson Sherwood to be the Bishop of Springfield, and the secretary of the Standing Committee of Springfield has notified the Presiding Bishop to that effect. The consecration will probably take place in Trinity Church, Rock Island, the parish of the Bishop-elect, soon after Easter.

THE DOCTRINE that the rights of nations remaining quietly under the exercise of moral and social duties are to give way to the convenience of those who prefer plundering and murdering one another, is a monstrous doctrine, and ought to yield to the more rational law, that "the wrongs which two nations endeavor to inflict on each other must not infringe on the rights or conveniences of those remaining at peace."—Thomas Jefferson.



REV. JOSEPH RUSHTON, L.H.D.

tion last July, from which he never recovered. Until October last he was assistant rector at Zion and St. Timothy's Church, New York City, where he went in 1902.

He was a native of Lancashire, England, born July 6, 1848. He was educated at Warminster and St. Augustine's College, Canterbury, and came to New Brunswick, Canada, in 1871, when he was ordained priest in the Cathedral at Fredericton, New Brunswick. His first parish was Christ Church, St. Stephen, New Brunswick, and he had charge of the work there and in a number of the surrounding towns for twelve years, removing to Chicago in the fall of 1883.

Here he was given charge of the mission of All Saints, in Pullman, in January, 1884, under Bishop McLaren, remaining there until the summer of 1886. In the meantime he organized a number of missions in the southern and southwestern part of the diocese, including Christ Church, Woodlawn Park, to which he was called as priest in charge in July, 1886, later becoming its rector. In January, 1892, he was made city missionary by Bishop McLaren, and resigned his position as rector to take charge of all the missionary work of the diocese. He organized and started some twenty-five to thirty new missions, many of which have since become thriving parishes, in the diocese, beside start-

CENTENNIAL OF ST. PAUL'S CHURCH, BUFFALO

THE OPPORTUNITY to hear five such distinguished preachers as spoke in St. Paul's Church, Buffalo, during its centennial week of February 5th to 11th seldom falls to the privilege of anyone. Notwithstanding the extreme cold and stormy weather that prevailed all week, the noon-day services, at which these preachers spoke, were attended by a congregation that well-nigh taxed the seating capacity each day and in fact on one or two occasions people were obliged to stand. The greeting from the Church in Canada, brought by Arch-deacon Cody of Toronto, touched very deeply the hearts of his listeners across the border. To have listened to Bishop Anderson, Bishop Stearly, and Dr. Manning was a rare treat indeed, each bringing his own outspoken and forcible message. But standing out most clearly is the picture of the venerable Presiding Bishop as to the rapt congregation he gave out his text, "How old art thou?" and made the century-old St. Paul's answer by recalling what had taken place in the past one hundred years since the parish was inaugurated. Bishop Tuttle preached again on Sunday morning in the place of Bishop Walker and read a message from the latter, at which service was presented the thank-offering of nearly \$31,000. Other features of the week which were more or less associated with the centennial week were the dinner of the Churchmen's Club of Buffalo, held at St. Mary's parish house on Tuesday evening, when Bishop Anderson was the speaker; a reception given by St. Paul's at the Iroquois Hotel on Wednesday evening; a mass-meeting of the Girls' Friendly Society at Trinity Church on Thursday evening, when Bishop Stearly and Bishop Tuttle addressed the members and their friends; and a centennial civic meeting at Elmwood Music Hall on Saturday evening. One of the speakers at this meeting was the Rev. Dr. Raymond, pastor of the First Presbyterian Church. This society had the first place of worship in Buffalo, about three years before St. Paul's gathered her own people together and built across the street. Dr. Raymond said the two churches had continued to be neighborly, the First Church had continued to borrow of the liturgy and ritual of St. Paul's and St. Paul's had continued to borrow of the congregation of the First Church. Another speaker was Rabbi Louis J. Kopal of Temple Beth Zion. When St. Paul's Church was burned, in 1888, the congregation of Temple Beth Zion offered their synagogue to St. Paul's in which to worship until their own edifice should be replaced. This offer was gratefully accepted, nor would Temple Beth Zion accept any payment for the use of their building, not even for the necessary expense of lighting and heating it. A letter of regret was read from the Roman Catholic Bishop of Buffalo, whose absence from town prevented his attendance. In the early days of St. Paul's, before the Romanists had planted a church in Buffalo, they were given the use of St. Paul's for an occasional Mass when their missionary came to this village.

DEATH OF REV. E. G. RICHARDSON

THE DEATH of the Rev. Edwin G. Richardson, a retired priest of the diocese of Harrisburg, who has resided on the continent of Europe for a number of years, occurred at Copenhagen, Denmark, on Tuesday, February 21st. Mr. Richardson was a graduate of Johns Hopkins University and of the Philadelphia Divinity School, and was ordained in 1882 as deacon and in 1883 as priest, the former by Bishop Pinkney of Maryland and the latter by Bishop Starkey of Newark. After serving for a short time as assistant at Trinity Church, Newark, and then as rector of St. Stephen's, in the same city, he became rector of St. James' Church, Milwaukee, in

which position he remained from 1885 until 1904. From 1906 he gave about a year to the rectorship of St. John's Church, Bellefonte, Pa., but, his health breaking, he retired from active work and removed to Europe. He was for a time in charge of the American church in Dresden, but for the most part has resided without active work in Denmark.

Mr. Richardson was the son of the late Samuel Richardson of Baltimore, who was active as a banker and business man and at the same time a perpetual deacon.

MEMORIAL STATUES FOR SCHOOL ALTAR

THERE HAVE BEEN PLACED on either side of the altar in the chapel of St. Katharine's School, Davenport, Iowa, large-sized statues of the Blessed Virgin and of St. Katharine, respectively, as memorials to the late Sister Mary Thecla of the Sisterhood of St. Mary,



ALTAR WITH MEMORIAL STATUES
St. Mary's Chapel, St. Katharine's School,
Davenport, Iowa

whose final work was in connection with that school. The altar, with the accompanying statues, is shown in the illustration with this. There is now continuous reservation of the Blessed Sacrament at the school chapel.

The statues are given by teachers and pupils and their friends. The workmanship is by Kirkmayer of the firm of Ross & Co.

BURIAL OF BISHOP EDSALL

THE BURIAL services for the Rt. Rev. Samuel Cook Edsall, late Bishop of Minnesota, who died at Rochester, Minn., Saturday, February 17th, were held in St. Mark's Church, Minneapolis, Tuesday, February 20th. A short service was held at the home by the Rev. James E. Freeman, D.D., and the Rev. C. E. Haupt at nine o'clock. The body was taken to the church, where the Holy Eucharist was celebrated at ten o'clock. Bishop McElwain was celebrant; Bishop Burleson read the gospel, and Dr. Freeman the epistle. Following the service the body lay in state in the chancel of the church until 2:30 in the afternoon, during which time Church people and friends from all over the state came to pay their last tribute. At 2:15 the casket was removed to the tower of the church. The service was arranged as the Bishop had left instructions. At 2:30 the choir entered the church singing as processional hymn "The strife is o'er". Following the choir came the clergy of the diocese, visiting bishops, the rector of St. Mark's, and Bishop McElwain, members of the Standing Committee, honorary pallbearers, both clerical and lay, as well as representatives of the Masonic bodies, and the Syrian Orthodox priest with lay attendants. The casket was borne by six of the clergy of the diocese, the Rev. Messrs. A. E.

Knickerbocker, E. N. Schmuck, C. E. Haupt, E. B. Woodruff, S. S. Kilbourne, and A. Chard. The opening sentences were read by Bishop Williams of Nebraska, followed by the hymn, "For all the saints"; the lesson by Dr. Freeman. The Creed and prayers were read by the Rev. A. Wurtele of Rochester, after which was sung "Peace, perfect peace". Bishop McElwain concluded the service with prayers for the departed and the Benediction. The recessional hymn was, "Go, labor on, spend and be spent".

After the service the body was taken to Dixon, Ill., the late Bishop's birthplace, where it was laid to rest beside that of his wife, who passed away about four years ago, on the afternoon of Ash Wednesday. The party were met by an old-time friend, the Rev. John C. Sage of Keokuk, Iowa, who, with the Rev. F. C. Grant, rector at Dixon, read the committal service at the grave. The bishops present at the service in Minneapolis were Bishop Morrison of Duluth, Bishop Williams of Nebraska, Bishop Burleson of South Dakota, and Bishop McElwain. Bishop Williams and the Rev. C. E. Haupt accompanied the family to Dixon.

CHURCH PENSION FUND

BIRMINGHAM, ALA., is reported to have raised \$12,000 for the Fund. Demopolis raised \$311.

CONNECTICUT's proportionate share of the Pension Fund reserve ought to be about \$460,000. About one-half of this amount has already been given, apart from the Quinquagesima Sunday offering.

INTEREST in the Fund has been great in the diocese of Erie, due particularly to the efforts of the Rev. W. E. Van Dyke, chairman of the diocesan committee, who gave up his own work for a number of weeks and devoted himself to personal and public appeals. The diocese agreed to raise \$25,000, and from last accounts it had exceeded this sum.

ON QUINQUAGESIMA SUNDAY four Boston churches collected almost \$8,000 for the Church Pension Fund, and it is believed that everywhere in the diocese the offerings were generous. So the offering of Massachusetts, beyond its gift of \$100,000 for overhead charges of the campaign, will probably be at least \$600,000. Trinity Church gave \$3,266, bringing its contribution to the Fund up to more than \$121,000. Emmanuel Church gave something over \$2,100, bringing its total up to \$116,000. The Advent's offering was \$1,290, and its total \$65,000. This total is now smaller than at first estimated, as one contribution of \$25,000, which was at first included, was transferred by the donor to the contribution of another parish. The Cathedral gave over \$1,000 on Quinquagesima and its total offering now stands at \$30,000. The aggregate for these four parishes is now about \$332,000, or considerably more than one-half of the amount pledged by the whole diocese. An encouraging note is that the small parishes are doing so well. For example, Emmanuel Church, West Roxbury (Rev. H. S. Wilkinson, rector), has already given \$1,625 to the Pension Fund. If all the parishes do as well the total will be indeed magnificent.

PAROCHIAL MISSIONS

A MISSION has been preached in St. James' Church, Dexter, Mich., by the Rev. William Heilman and the Rev. C. B. Harris.

BISHOP PAGE is planning to conduct preaching missions during Lent at Pullman, Wenatchee, and North Yakima, Wash.

A PAROCHIAL MISSION is to be conducted by the Rev. Fathers Anderson and Mayo, of the Order of the Holy Cross, in St. Paul's Church, Springfield, Ill., beginning March 4th and lasting two weeks.

DEDICATION OF ST. ALBAN'S CHURCH, DUQUESNE, PA.

THE NEW church building of St. Alban's, Duquesne, Pa., was formally dedicated by Bishop Whitehead on the evening of February 20th. The congregation was greater than the seating capacity of the church. A newly organized choir led the singing, and a class of six persons was presented for Confirmation by Archdeacon Bigham. In addition to the Bishop and the Archdeacon, there were in the chancel the Rev. Messrs. Cole, Drew, Samwell, and Farnum; two of the Brothers from St. Barnabas' Home; and Messrs. Phillips, Heckel, Rodgers, and Uncles of the Laymen's Missionary League, St. Alban's being one of the missions of the League. Brief addresses were made by Bishop Whitehead, Archdeacon Bigham, the Rev. Mr. Cole, and Messrs. G. P. Hance and W. A. Heckel.

The building is a structure of buff brick and hollow brick tile, costing \$8,500. The lower floor contains the school room, kitchen, furnace room, and lavatories. The upper floor has a seating capacity of about 130. Most of the furniture was brought from the old chapel, the altar being presented, with some hangings, by the Church of the Ascension, the organ by the Church of the Redeemer, the altar rail by members of the building committee, and the Communion silver was provided through the good offices of Mrs. W. S. Brann. The organ for the Sunday school room was purchased by one of the classes belonging to the school.

DEATH OF REV. A. A. RICKERT

THE REV. ALFRED A. RICKERT, senior canon of St. Luke's Cathedral, Orlando, Fla., and beloved chaplain of St. Luke's Hospital there for over fourteen years, died at Orlando on Thursday, February 22nd.

He had been in his usual health, and was preparing for the celebration of the Holy Eucharist which he held each Thursday morning in the chapel of St. Luke's Hospital, adjoining his own cottage. A few minutes later he was found unconscious from apoplexy; and while Dean Glass of St. Luke's Cathedral took the service in the chapel, he passed away.

Born at Lititz, Pa., on May 5, 1840, much of his life was spent in Philadelphia, where he was assistant rector of the Church of the Incarnation for some years before coming to Orlando in December, 1902.

A previous charge was at Grace Church, Merchantville, N. J.

Beloved and revered wherever known, his counsel, sympathy, and cheer were constantly sought by those of all classes and ages.

CHURCH BUILDING DEDICATED

ON THE 8th day of last August a small portable chapel, which housed the congregation of St. Paul's, El Centro, Calif., was destroyed by fire. On Sunday, February 11th, a new building of frame and stucco, valued at \$3,300, was dedicated to replace the burned structure.

It had been hoped that Bishop Johnson might be present to dedicate the church, but pressure of other engagements prevented his presence, and the priest in charge, the Rev. C. Rankin Barnes, acted in his stead, being assisted by the Rev. Edwin B. Mott.

The new church is built from the designs of Mr. Samuel B. Zimmer. Its nave will seat one hundred people, and there is room in the chancel for a choir of twenty. The sanctuary occupies a recess, and in its rear are vesting rooms for clergy and choir. A parish hall parallels the length of the church, and is connected with folding doors, which can be opened to provide additional seating room in case of need. A kitchen adjoins the hall.

The church is surmounted by an electric cross.

The Rev. Mr. Barnes also has charge of missions at Brawley, Imperial, and Holtville.

It is said that these four are the only missions below sea level in the jurisdiction of the American Church, being in the famous Imperial Valley.

LENTEN NOON-DAY SERVICES

LAST LENT will be remembered by all who went to the daily noon-day services at the Majestic Theatre in Chicago. The services were unusually inspiring and helpful and were better attended than in previous years. The Church Club was sponsor for these downtown services. The Club again this year is advertising them widely and persistently, and has sought the help of the men of the city parishes and organized them so well into bands of ushers and singers that the conduct of the services has a precision that impresses one almost as much as the preaching. There is an excellent list of preachers this year as last. They are: February 23rd and 24th, Dean B. I. Bell; February 26th to March 3rd, the Rev. Henry S. Foster; March 5th to 10th, the Rev. Dr. James E. Freeman; March 12th to 17th, Dean H. P. A. Abbott; March 19th to 24th, the Rev. W. Russell Bowie, D.D.; March 26th to 31st, Bishop Thomas; April 2nd to 7th, Bishop Anderson. At the opening service on Ash Wednesday the theater was crowded. The preacher was the Very Rev. Bernard I. Bell, Dean of the Cathedral at Fond du Lac.



CHICAGO'S NOON-DAY SERVICE BUTTON

A button is being used in Chicago to advertise the Lenten noon-day services. The design consists of the Cross and the Flag, with the hour of services, 12:10, beneath.

NOON-DAY SERVICES are being held in Pittsburgh this year as usual, under the auspices of the Pittsburgh assembly of the Brotherhood of St. Andrew, at Trinity Church, our one down-town parish (Rev. E. S. Travers, rector). The speakers will be the rector and his assistant, the Rev. T. Gordon Carey; from within the diocese, the Rev. Dr. H. A. Flint and the Rev. Dr. E. H. Ward. Those coming from outside our borders are the Rev. George P. Atwater, the Rev. Smith O. Dexter, the Rev. Frank H. Nelson, the Rt. Rev. Frederick R. Howden, D.D., the Rev. Appleton Grannis, and two former presbyters of the diocese, the Rev. D. L. Ferris, now of Rochester, N. Y., and the Rev. W. L. Rogers, now of Jersey City, N. J.

UNUSUAL INTEREST is being manifested in all the noon-day Lenten services in Philadelphia. Large crowds listen with deep interest. At the services at the Garrick, Old St. Paul's, and St. Stephen's, the bishops of the diocese and Bishop Talbot were the Ash Wednesday speakers. A tone of deep devotion, accentuated by the conditions which prevail all over the world, ran through the addresses. As in the past two or three years, similar services are being conducted by the Roman Catholics and the Lutherans. Later the Presbyterians will also provide for services in a central building.

AMONG THE noon-day Lenten preachers at St. Paul's Church, Buffalo, N. Y., this year are to be the Rev. Charles T. Walkley, the Rev. George C. Stewart, L.H.D., the Rev. Robert W. Woodroffe, the Rt. Rev. Edward J. Bidwell, Bishop of Kingston, Ontario, the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, and the Very Rev. Derwyn T. Owen, D.D., Dean of Christ Church Cathedral, Hamilton, Ontario.

AT THE Church of St. Mary the Virgin, New York City, the general subject at the

noon-day services, 12:25 to 12:50, will be: What Religion Does the Prayer Book Teach? Dr. Barry and Dr. Delany will take the subjects alternately.

SPECIAL SERVICES are being held at the Church of the Heavenly Rest, New York City, daily at 12:05 P. M. The Wednesday address each week is by the rector, while on other days visiting clergymen will speak.

BURIAL OF REV. DR. TRIMBLE

THE BURIAL SERVICES for the Rev. James Trimble, D.D., who entered into life eternal on Friday, February 16th, at his home in Minneapolis, were held in St. Mark's Church on the afternoon of Ash Wednesday. The active pallbearers were clergy of the Twin Cities and the vestry of St. Matthew's Church, of which the Doctor had been rector, acted as honorary pallbearers. The choir of St. Matthew's Church were in the chancel during the service, which was taken by the Rev. Dr. Freeman and Bishop McElwain. Interment was in Minneapolis.

DEATH OF THE REV. C. J. K. CAPRON

THE REV. CYRUS JACKSON KEMPER CAPRON, son of the late Rev. Alexander Capron, died suddenly on Sunday, February 11th, at Montclair, N. J.

Mr. Capron was graduated from the General Theological Seminary in 1882 and was made deacon by Bishop Potter in 1882. Sometime rector of St. John's Church, Ellenville, and St. Andrew's Church, Walden, Orange county, New York, at the time of his death he was a non-parochial clergyman of the diocese of Minnesota.

DEATH OF J. J. RICHARDSON

IN THE death of Mr. J. J. Richardson, Trinity Cathedral, Davenport, Iowa, has lost a faithful and devoted member. Mr. Richardson was for forty-eight years a member of the vestry, and his long record of usefulness was marked by an intense interest in the progress and welfare of the Church.

Mr. Richardson was the dean of journalists of the Middle West, having been the publisher of the Davenport *Democrat* for fifty-eight years. He died on February 11th. The funeral was held at Trinity Cathedral on Ash Wednesday, Bishop Morrison and Dean Hare officiating.

ANNIVERSARY OF ST. LUKE'S HOSPITAL, SHANGHAI

ST. LUKE'S HOSPITAL, Shanghai, recently celebrated its fiftieth anniversary. A large meeting was held at the Chinese Y. M. C. A. in the morning, at which Mr. H. E. Yang Ichang, Commissioner for Foreign Affairs, spoke on the wonderful record of the hospital—over 50,000 cases being treated last year. Bishop Graves gave account of the hospital's history. Mr. Lo Pa-hong called for more generous contributions from the Chinese community.

The Shanghai *Mercury*, commenting on the anniversary, says:

"There are short cuts from the battlefield to the hospital in these days, and even shorter cuts to cure when there. So I may be forgiven for a sudden transition from the politics of war to the most honorable of institutions within our border—St. Luke's Hospital. The most profound respect that man is capable of should go out in full flood to doctors as a class, and especially to the doctor who works in mission hospitals. One may now and then have a doubt as to the tenability of a dogma, but the successful removal of a tumor and the saving of a limb admit of no doubt. All laymen see this. That is why all laymen are ready—however sceptical they may be—to support such institutions as

St. Luke's. That is why St. Luke's, having outgrown its material surroundings, will find money for its newer and bigger quarters notwithstanding the demands of the war. America is overflowing with wealth just now, but war-bitten England will gladly provide her mite."

METHODIST CHURCH PENSIONS

It will please many to learn of the success attending the clergy pensions movement among our Methodist brethren, according to a report from Dr. J. B. Hingeley, corresponding secretary of the Board of Conference Claimants:

"In 1913 not one retired minister received an allowance of as much as \$600, but in 1916 there were sixty-eight ministers who received \$600. In 1913, thirteen retired ministers received \$500 or more; in 1916, 230 ministers received that amount, an increase of about 1,692 per cent."

BEQUESTS

BY THE WILL of the late Louis A. Mansfield, St. Thomas' Church, New Haven, Conn. (Rev. William A. Beardsley, rector), receives a bequest of \$8,000.

MRS. MARY E. HAYNER of St. Paul's Church, Alton, Ill., has left bequests to the parish church, the diocesan Mission Fund of Springfield, and the Orphanage of the Holy Child, at Springfield.

UNDER THE will of the late Miss Theresa Scott of Philadelphia, St. Mary's Church, Rockport, Mass. (Rev. E. W. Foulkes, rector), has received a legacy of \$500. The late Miss Scott was a summer visitor to Rockport and attended St. Mary's.

THE WILL of J. J. Richardson, who died recently at Davenport, Iowa, provides for a number of gifts to Church institutions. St. Luke's Hospital and St. Katharine's School each receive \$25,000; \$35,000 is left to Trinity Cathedral, of which not more than \$25,000 is to be used in the erection of a chapel and the remainder added to the endowment fund. The Iowa Episcopate Fund receives \$5,000.

MEMORIALS AND GIFTS

St. BARTHOLOMEW'S CHURCH, Brooklyn, N. Y., has recently been presented with a silk flag in memory of Col. Charles H. Leonard, a distinguished officer who served his country during the Civil War.

TWO SILK FLAGS have been placed in the chancel of Christ Church, Albion, N. Y., the flag of the United States, given by Mr. Warner Thompson, and the flag of the state of New York, given by Mr. Royce Sawyer.

A FINE SILK FLAG has been presented to Grace Church, Galena, Ill., by St. Martha's Guild. On the tip of the standard is a gold cross, nine inches long, while a golden eagle also appears on the staff. Appropriate services of presentation will soon be held.

ONE OF THE chalices belonging to the Communion service given to Trinity Church, Waterbury, Conn. (Rev. Frederick D. Buckley, rector), by the pupils of St. Margaret's School, has been enriched with a cross of diamonds belonging to the late Mrs. Andrew Phillips. The diamonds are incorporated in the base of the chalice in a most exquisite design.

THE ORGAN presented to the Church of the Reconciliation, Webster, Mass. (Rev. S. Wolcott Linsley, rector), by the late Mrs. Lydia R. Slater in 1872, has been rebuilt and enlarged by Mrs. Horatio N. Slater in memory of her son, William Morris Slater, who died while a student in St. Paul's, Concord, in 1916. The work, costing about \$3,000, was done by the George W. Reed & Son Co.

CHRIST CHURCH CATHEDRAL, Louisville, Ky., has recently been presented with a very

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handsome silk American flag, the gift of Mr. Rogers Bollard Thruston, permanently identified with the Sons of the American Revolution, and a member of the congregation. In accordance with the rapidly growing custom throughout the country, the flag is being carried in procession preceding the choir.

TWO FLAGS have been presented to St. Thomas' Church, Bath, N. Y. Mr. Augustus de Peyster, senior warden, gave the national flag, and the Hon. Clarence Willis, junior warden, gave the Church flag. These will be given their proper places in the church. These gifts were the result of the suggestion offered at Bishop Walker's request that the Stars and Stripes should fly from all churches in the diocese. Another national flag, given some time ago by Mr. Willis, has been flying from the staff on the church lawn.

ST. JOHN'S CHURCH, Oneida, N. Y. (Rev. William R. McKim, rector), closed since last November that extensive alterations and repairs might be made, was reopened on Sunday, February 25th. The improvements consist of a beautiful new chancel of Caen stone finish, with groined ceiling, and a triple window. The Ascension, given by the Misses Louise and Lily Higinbotham, in memory of their mother, Eliza Randall Higinbotham. The massive carved oak reredos and foot pace are the gifts of the Misses Martha and Florence Carter, in memory of their mother, Flora Kilbourne Carter. The memorials and other improvements cost about \$4,000.

ALABAMA

C. M. BECKWITH, D.D., Bishop

An Auto in the Mission Field

WITH THE assistance of the diocese, the Rev. Louis Tucker of Demopolis has bought an automobile. He is thus enabled to administer two towns and three rural mission stations at about half the expense which would be required to maintain two men in the field, who would be needed but for the automobile. Mr. Tucker's field is twenty miles wide and forty miles in length, with 322 communicants. He says: "Every diocese ought to have a general missionary with an auto, to poke around in all places where the Church is not; and by giving each missionary an auto—preferably a Ford as easiest repaired—it could do its mission work with half the missionaries or retain the same number and nearly double the work. Nobody would be shocked at the ostentation of ministers in automobiles. A second-hand Ford has become the emblem of humility, not of ostentation."

ALBANY

R. H. NELSON, D.D., Bishop

Men's Guild

THE ANNUAL dinner of the men's guild of St. Ann's Church, Amsterdam, was served in the Y. M. C. A. Hall on the evening of Shrove Tuesday, with an attendance of 117 men. The speakers were the Rev. Paul Bird-sall, Mr. H. LeRoy Austin, a vestryman of Trinity Church, Albany, and Judge Charles S. Nisbet of St. Ann's vestry.

ATLANTA

Bishop Nelson's Grave—Egleston Memorial Parish House

BISHOP NELSON'S wish, expressed some time before his death, was that he might be buried as near as possible to his old friend, the late Thomas Egleston. The wish was fulfilled. Intimate friends of the Bishop purchased the lot adjoining that of Mr. Egleston and presented it to Mrs. Nelson as a token of their affection for their chief pastor. The subscription list to pay for the lot was made

open to all so that any who wished might share in this tribute of affection, which took the place of the customary flowers. All florists of the city agreed to inform persons ordering flowers for the Bishop's funeral of this arrangement and to receive contributions toward it. The result was that, apart from a splendid pall of Easter lilies that covered the casket, and a few floral tributes, among them one from St. Paul's (colored) congregation, and the two vases of lilies on the altar, the absence of floral display was noteworthy in these days of extreme lavishness.

AT A CONGREGATIONAL meeting Sunday, February 18th, All Saints' Church, Atlanta, decided to proceed at once with the erection of a parish house, to be known as the Egleston Memorial. The new building will be complete and modern, and constructed on the Akron plan, that is, square in front but semi-circular at the rear, thus providing for the maximum of light and air. It will be three stories high and will contain, among other features, an auditorium capable of seating eight hundred, Sunday school facilities for not less than six hundred pupils, and kindergarten rooms complete in every detail. By the will of Mr. Thomas Egleston, a communicant of All Saints', \$25,000 was left for this purpose. The additional cost, \$15,000 or \$20,000, will be raised by the parishioners. The Rev. W. W. Memminger is the rector of All Saints'.

CALIFORNIA

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

Setting Apart of a Deaconess

ON MONDAY, January 22nd, Miss Alice Nowland was set apart as a deaconess in the Church of St. Mary the Virgin, San Francisco. The Bishop of Los Angeles conducted the service, Miss Nowland being a candidate from his diocese. She was presented by the rector of St. Mary's, the Rev. Arch Perrin, who also sang the Choral Eucharist at which Bishop Johnson pontificated. The sermon was preached by the Rev. E. F. Gee, of St. Peter's Church, Oakland. There was a large attendance of parishioners and friends of Miss Nowland. Miss Nowland is continuing her work at St. Mary's, where she has charge of the Sunday school, and the kindergarten during the week.

THERE HAVE been several changes among the clergy, recently, that have not been noted. The Rev. Francis G. Williams has left Pacific Grove, and is now at work in the missionary district of San Joaquin. The Rev. A. B. Chinn is now in charge of the Church of the Incarnation, San Francisco. The Rev. William T. Holt is now in charge of the Holy Innocents' Chapel of Trinity parish, Oakland. The Rev. W. A. Rimer has resigned the charge of Trinity Mission, Hayward, and is in charge of Trinity Church, Sonoma. The Rev. W. G. Moffat is in charge of the missions at Monterey and Carmel by-the-Sea, and is living at Carmel. The Rev. H. H. Gillies, from Vancouver City, New Westminster, B. C., is rector of St. Luke's Church, Los Gatos.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Ep. Sufr.

The Church in East Haddam—Religious Education—Parish Buildings

ST. STEPHEN'S CHURCH, East Haddam (Rev. George N. Holcomb, rector), is one of the old parishes of the diocese, having been organized in 1791. The old church, which is still standing, although no longer in use, was consecrated by Bishop Seabury. The new church and churchyard, the rectory, with its ample grounds, and the Nathan Hale Park, form a very beautiful group on a site overlooking the Connecticut River. A new steam heating plant and a Rider-Ericsson water system, with automatic electric pump, have



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lately been installed in the rectory, at a cost of more than \$600. The parish now has a flourishing boys' club, providing the young people of the village with amusements and instruction at its evening meetings. A large room has been provided for its use, at little expense, in a building formerly used as a carriage shop and located in a pasture in the midst of the village. There is no parish house, but for all other parochial gatherings the Church has free use of an excellent hall, belonging to two fraternal orders. This hall is also used by the Village Improvement Association. Where such coöperation is possible in a small country village, it affords to the Church most of the advantages of a parish house at much less expense. The parish guild, to which anyone may belong, coördinates all the parish organizations into a single body. At its monthly meetings reports are made upon the various parish activities, and there is a general discussion of plans for increased efficiency.

THE DIOCESAN Board of Religious Education is engaged in making a survey of the small Sunday schools in the diocese, ascertaining what types exist, just how each is being handled, what improvements can be suggested, etc.

THE WARDENS and vestry of Christ Church, Bridgeport, recently presented the rector, the Rev. John G. Sadtler, with a purse of \$100 in gold, with a resolution of thanks and appreciation.

THE NEW parish house of Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), was formally opened in the presence of a good company of parishioners and well-wishers on Monday evening, February 19th. The new parish house connected with the Chapel of the Good Shepherd, Tyler City, is also nearing completion, and is a further venture in Church extension at the hands of the energetic rector of Christ Church.

A NEW lighting equipment and a new organ motor have been installed in Grace Church, New Haven.

THE SPECIAL preachers at the united services held during Lent in Waterbury are: February 27th, Bishop Lloyd; March 6th, the Ven. Henry Swinton Harte; March 13th, the Rev. Charles S. Reifsnider, LL.D.; March 20th, the Rev. Theodore R. Ludlow; March 27th, Mr. John W. Wood, will speak; April 3rd, the Rev. John T. Dallas will preach.

THE NORWICH churches are holding united services in Christ and Trinity Churches on Thursday evenings, commencing with Trinity, March 1st. The special preachers are Bishop Acheson, who comes for four sermons; the Rev. Stanley C. Hughes, and the Rev. John D. Hull, the new incumbent at St. Paul's Church, Plainfield.

A PROJECT is on foot to erect a small building at South Lyme to serve as a social centre for the Church and community.

OWING to continued ill health, Mrs. Howard S. Clapp has felt compelled to tender the Bishop her resignation as president of the diocesan branch of the Woman's Auxiliary. Her successor has not yet been appointed.

DURING THE seven days' December campaign for the new St. Luke's Church parish house and rectory at Bridgeport, \$14,600 was pledged. About \$10,000 more is needed.

THE TRINITY COLLEGE campaign to raise \$1,000,000 for increasing the professors' salaries and building a chapel and gymnasium is proving a greater success than the fondest hopes of those immediately concerned believed would be possible. One-third of the total amount has been already received. The Rev. Harwood Huntington of the class of 1882 has taken up the matter of the chapel and has promised to see that such a structure is erected.

EASTON

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

Meeting of Vestrymen

A LARGELY ATTENDED meeting of vestrymen of parishes in Cecil and Kent counties, included within the bounds of the northern convocation of the diocese, was held in Emmanuel Church, Chestertown (Rev. Dr. Henry B. Martin, rector), on Wednesday, February 14th, Mr. Henry L. Constable, of Elkton, presiding. Stirring addresses were made by a number of laymen, and by the Dean of convocation, the Rev. Sewell S. Hepburn, to whose zeal the undertaking owes its inception. The papers read by the Hon. James Alfred Pearce and Col. W. Hopper Gibson so impressed the conference that they were ordered to be printed for distribution among vestrymen throughout the diocese. It would seem that a general movement like this might accomplish much. A meeting of like character will probably be held next year at Elkton.

ERIE

ROGERS ISRAEL, D.D., Bishop

Anniversary Day at Ridgway—Cathedral Chancel Society

FEBRUARY 11TH, at Grace Church, Ridgway, was the tenth anniversary of the rectorship of the Rev. Reginald S. Radcliffe, the twelfth anniversary of the consecration of the present church, and the forty-ninth of the founding of the parish. In the morning, the rector delivered an historical address, and in the evening Bishop Israel delivered an address of congratulation. Next day the ladies held an afternoon social for their friends and in the evening the men held a birthday party.

THE JANUARY meeting of the Cathedral Chancel Society was most enthusiastic. The members agreed to install a credence, to tile the sanctuary floor, and place cushions at the rail. This is to be done by Easter and will cost several hundred dollars.

THE MEN'S CLUB of the Cathedral held a dinner on Thursday, February 8th. Over one hundred men sat down to the table. Dr. Mitchell of Warren, Pa., spoke on Alcohol and the Black Plague.

THE WEDNESDAY evening special preachers at the Cathedral are: For Ash Wednesday, Bishop Israel; February 28th, Rev. W. H. Jones; March 7th, Rev. Martin Aigner, D.D.; March 14th, Rev. J. E. Reilly, D.D.; March 21st, Rev. O. M. Fisher; March 28th, Rev. B. V. Reddish; April 4th, Rev. H. D. Cone.

HARRISBURG

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

Clerical Changes

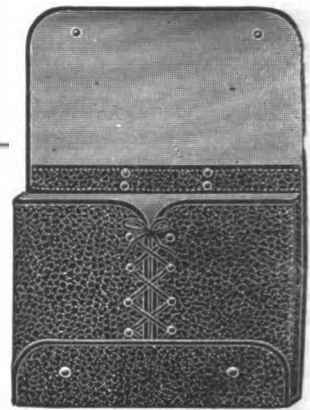
A NUMBER of changes have taken place among the clergy recently. The Rev. L. P. Davies has been placed in charge of All Saints', Brookland, and the Church of the Good Shepherd, Galeton. The Rev. J. Vaughn Davies is at St. John's La Porte, and St. John's in the Wilderness, Eaglesmere; the Rev. Herbert Connop at Christ Church, Lykens, and St. Paul of Tarsus, Williams-town; the Rev. J. H. Lamb, Jr., at Trinity Church, Jersey Shore; the Rev. Harold E. Schmaus at All Saints', Paradise. The Rev. H. D. Speakman has accepted a call to St. Luke's, Mt. Joy, and St. Michael and All Angels', Middletown. The Rev. Fletcher Clark will be in charge of Trinity Church, Williamsport, until Easter.

KENTUCKY

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

Religious Education—Clericus—Missionary Play

THE SCHOOL of Religious Instruction, conducted under the auspices of the diocesan Board of Religious Education, came to a successful close on February 14th, after fifteen



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weeks' work. The enrollment was even better than last year, the majority of those attending being Church people of mature years who desire the instruction on general principles. One of the largest and best attended courses was that on the Old Testament, led by Miss L. L. Robinson; and to accommodate the large number of women who wished to take this course but could not attend in the evening, a session of it was held at the Cathedral House on Monday mornings, when the enrollment was several times as large as in the evening. So great has been the demand for it that Miss Robinson has kindly consented to continue this class through Lent and will lecture upon spiritual themes.

THE FEBRUARY meeting of the Louisville clericus was held at St. Paul's Church, New Albany, Ind. (Rev. F. J. Mallett, rector). The essayist was the Rev. Edward C. McAllister, who chose for his subject The Diaconate.

A VERY SUCCESSFUL and pleasing missionary play or demonstration called *Its Radiant Hem* was presented in Dudley Memorial Hall of the Cathedral House on Saturday, February 17th, under the auspices of the director of the Junior Auxiliary. No admission was charged, as these missionary plays are given from time to time for educational purposes only and not as a source of revenue. A free-will offering, however, was taken for St. Luke's International Hospital, Tokyo.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Semi-Centennial—Reunion of Parish Workers—Institute of Applied Christianity

THE CHURCH OF THE INCARNATION, Brooklyn (Rev. A. W. E. Carrington, rector), has been observing its semi-centennial by special exercises, including a reception on February 13th, a choir concert on the 15th, and on the 17th a parish dinner, with the Hon. Augustus VanWyck as toastmaster. On Sunday, February 18th, the festival services began with the early celebration, a special Sunday school service, with presentation of Church and National flags by Charles A. Decker, a member of the vestry. At the 11 o'clock service the rector-emeritus, Dr. Bacchus, preached the historical sermon. The rector preached at vespers.

BISHOP BEECHER preached on Sunday, February 18th, at an annual reunion of parish workers in the Church of the Redeemer. Every society of the church attended in a body.

ON MONDAY, February 10th, leading Christian laymen of Brooklyn and New York met to complete the organization of the Institute of Applied Christianity, said to be the first such educational institute in America. The programme includes a summer conference, probably on Greenwood Lake, for men exclusively, and toward it more than \$30,000 has been pledged. On the institute council is the Rev. Charles H. Webb, Archdeacon of Brooklyn. It is said that fully 1,000 laymen of Brooklyn and Manhattan churches have this winter asked to be taught to do Christian work, personal and parochial, on Sundays and week nights. The institute is on lines of the Brooklyn Polytechnic and other scientific schools.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Shrove Tuesday in Baltimore

UPON THE invitation of Bishop Murray, some seventy-five of the clergy of Maryland assembled at Christ Church, Baltimore, for a quiet day on Shrove Tuesday, some of them coming from distant parts of the diocese. After a celebration of the Holy Eucharist, at which the Bishop officiated, a devotional meeting was held in the parish house. The ad-

resses were made by the Rev. Dr. William M. Dame, president of the Standing Committee, and were upon The Christian Man, The Christian Minister, and The Christian Ministry. After luncheon addresses were made by Bishop Murray and Mr. Charles O. Scull upon The Church Pension Fund, and by Mr. John Glenn and Mr. George C. Thomas upon the desirability of a city-wide campaign in Baltimore for arousing the interest of Church people. It was unanimously decided that a campaign be held under the leadership of the Rev. Dr. Robert W. Patton of Atlanta, such as has been held in New York, Chicago, New Orleans, Richmond, and other cities, all the parishes of the city to cooperate, April 29th to May 5th.

MISSOURI

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

A Lecture—Religious Education—New Rectory

THE REV. WILLIAM NORMAN GUTHRIE, rector of St. Mark's Church, New York City, delivered a lecture on the evening of Tuesday, February 13th, to the men's club of St. Peter's Church, St. Louis (Rev. Z. B. T. Phillips, D.D., rector). His subject was: A New Patriotism and How to Acquire It. Dr. Guthrie mentioned the need for a wise and just dealing with the negro question before we involve ourselves in another race problem in the Far West. His chief emphasis was laid, however, upon the demand for sympathy and understanding and Christian love toward the thousands of immigrants who come yearly to America. Without poetic vision and a high ideal for the United States, as a land made lovable by incorporating into its life the best gifts of our many peoples, our hope of a new patriotism will fail.

THE CHURCH SCHOOL for Religious Instruction of St. Louis, which has met for twelve successive Friday evenings at St. Peter's parish house, closed for the year on February 16th. After the usual classes, Mr. Bostwick, the librarian of the St. Louis Public Library and a prominent Churchman, read an interesting and inspiring paper on Belief. Friday, February 23rd, the Rev. J. H. Lever, who has been giving a course on the Reformation, gave a stereopticon lecture at St. George's parish house on the period covered by his course.

THE HOUSE adjoining the Church of St. Philip the Apostle, St. Louis, has been purchased by the parish as a rectory, and extensive repairs are being made.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Reception to Rector

THE VESTRY and members of Trinity parish, Swedesboro, tendered a reception to the rector, the Rev. Edgar Campbell and Mrs. Campell, on the evening of February 19th, on the fifth anniversary of their coming. Dr. Halsey, in behalf of the congregation, presented to Mr. and Mrs. Campbell a bag of gold.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Forward Movement

THE FORWARD MOVEMENT team of the convocation of Raleigh, consisting of the Rev. Messrs. N. C. Hughes, M. A. Barber, and A. S. Lawrence, visited the parish of the Holy Innocents, Henderson (Rev. I. W. Hughes, rector), February 6th to 8th, in the interests of the every-member canvass. General congregational meetings were held for two nights in the parish house, and on the third night a men's supper was held. Great enthusiasm was shown, and on the following Sunday the canvass was made. Although it will necessarily

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OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Ogilvie Conference

THE SECOND Ogilvie Conference began in Christ Church, El Reno (Rev. J. Mervin Pettit, minister in charge), Tuesday evening, February 6th, with Evensong and sermon by the Bishop. On Wednesday morning, the Rev. F. W. Golden-Howes read Morning Prayer, which was followed by the Holy Communion and ordination service, when the Bishop ordained Mr. Pettit to the diaconate. In the afternoon, the clergy met with the Bishop for discussion. In the evening, the Rev. A. S. Freese preached. Thursday morning the conference considered matters concerning the *Oklahoma Churchman*, and also the manner of procuring this district's share of the Church Pension Fund. In the afternoon, the Bishop addressed the high school students in the school auditorium and was enthusiastically received. The Bishop and clergy were then taken in automobiles to the Government School for Indians, six miles north of El Reno, there inspecting the class rooms and industrial departments. In the evening a service, held in the school chapel, was attended by the teachers and scholars of the school as well as the staff of the Government Agency. The Bishop, Dean Bate, and the Rev. H. H. Fay addressed the gathering, the Rev. Mr. Pettit conducting the service.

PITTSBURGH

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

Clerical Union—Pilgrimage of Prayer

THE FEBRUARY meeting of the Pittsburgh clerical union took place at the Church rooms on Monday, the 19th. The paper read was on *The Quality of Devotion*, by the Rev. Dr. Hunter Perry of Washington. A spirited discussion ensued.

THE PILGRIMAGE OF PRAYER was very generally observed throughout the diocese, beginning in many parishes on Quinquagesima Sunday with a corporate Communion for the women of the congregation. During the week there were services of intercession in the various churches, and on Thursday morning the Bishop conducted intercessions for the members of the Woman's Auxiliary at the Church of the Ascension. Literature made use of in addition to the Prayer Book included the Litany for Missions and a series of special prayers gotten out by the Auxiliary with the sanction of the Bishop. These, together with the noon-day prayers for Missions, were made use of also in private by the women taking part.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Fire Loss—Chaplain of the Senate—Death of Alfred Dalton

ST. PAUL'S CHURCH in the see city (Rev. William H. Hermitage, rector), had a narrow escape from destruction by fire on the night of Wednesday, February 14th. But for the prompt action of a passer-by, the building would undoubtedly have been destroyed. Vestments were burned and the walls of the choir room badly burned and blackened. It was found that a tramp had entered through a basement window. Burned matches and drops of candle grease were found upon the chancel carpet, leaves were torn from the lecturn Bible, and greasy finger prints were found on the sanctuary rail. The chancel and organ were destroyed by fire about two years ago.

THE REV. ISAAC DAWSON, vicar of the Pro-Cathedral, has been elected to the chaplaincy of the California Senate, no clergy-

man of our Church having held that position for many years past.

MR. ALFRED DALTON, a resident of Benicia for almost sixty-four years, passed away recently. He was among those who first welcomed Bishop Kip to Benicia in 1854, and was a personal friend of the late Bishop Wingfield. Mr. Dalton had been a warden of the parish for almost twenty-five years, and as a lay reader he was always acceptable.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Missions—Sunday School Convention

MISSIONS are pretty thoroughly discussed and taught in this diocese. The Rev. Dr. A. B. Clark delivered two illustrated lectures in Charleston recently, on Indian Missions, at St. Luke's Church and at Christ Church. Missions in the Southern Mountains have received a great deal of attention in recent years from the diocesan Woman's Auxiliary. An illustrated lecture on the subject was given in St. Timothy's Church, Columbia, by Mr. J. M. McCabe, superintendent of the Sunday school. The service issued by the Board of Missions was used.

SOUTH CAROLINA Sunday school superintendents and teachers were thrilled by expert addresses at their diocesan convention in Trinity Church, Columbia, February 13th, 14th, and 15th. The convention theme was: Men in the Bible Class, and Missions Throughout the Sunday School. Beside Sunday school workers in the diocese, clerical and lay, there were many experts in various lines from other dioceses. Among these were Miss Grace Lindley, of New York, who spoke on *The New Plan of Missionary Instruction in the Sunday School*; Miss Edith Main, formerly a teacher in St. George's Sunday School, New York, now resident worker in St. Timothy's Mission, Spartanburg, S. C., who spoke on *Illustrating the Lesson*; Mrs. John Loman, of Philadelphia, who presented various features of primary work; the Rev. J. J. D. Hall, superintendent of Galilee Mission, Philadelphia, who showed how to reach the man on the street; Mr. J. DeWitt Jobborn, of Philadelphia, field executive secretary of the Drexel Biddle Bible Class Movement, who spoke on the Men's Bible Class as a Factor in Sunday School Work and outlined an intensive campaign for new members; and Mr. R. E. Anderson, secretary of the Virginia Board of Religious Education, Richmond, who pictured the Sunday School as a Factor in the Life of the Church. The Rev. H. H. Lumpkin, South Carolina's contribution to the Alaskan mission field, spoke on *The Sunday School Missionary*. Bishop Guerry also spoke. Some of these speakers have been on this programme for four consecutive years.

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SPOKANE

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

St. Luke's Hospital—St. Matthew's Church, Spokane

THE PLAN to build a larger and better St. Luke's Hospital, in the place of the one destroyed by fire last month, is well under way. Every store and every home in Spokane is to be visited, giving everybody an opportunity to add to the fund being raised. The hospital has been used in the past by all of the churches, and patients are received irrespective of race or creed.

AT ST. MATTHEW'S CHURCH, Spokane, the people are making strenuous efforts to clear off by Easter the mortgage of \$595. The Church is maintaining its current expenses and is doing more toward lessening the amount to be received from the Board of Missions than ever before.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Old Pohick Church

AN APPEAL has gone out for the endowment fund of Old Pohick Church, the parish church of Mt. Vernon, the home of George Washington. It is estimated that a fund of \$50,000 is required to keep this old historic church on a firm financial basis. Bishop Tuttle has urged such gifts to this fund as can be spared by patriotic Churchmen in this time of world-wide distress.

WASHINGTON

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

Bishop Tucker—Lenten Lectures—Pilgrimage of Prayer

BISHOP TUCKER of Kyoto, Japan, was the chief speaker at the mass meeting held February 15th. The weather was so inclement that many people were kept away. The Bishop gave an excellent and thoroughly sane talk on the present political situation in Japan. "I have had large opportunity for meeting Japanese of all classes," said the Bishop, "and I have never yet heard any expression of an opinion that there was any essential conflict between the interests of Japan and America. On the contrary, the Japanese are fully convinced that the best interests of their country depend on the preservation of friendly relations with this country."

FOR SOME reason the Churchman's League Lenten lectures in past years have not had the success they deserved. Probably one reason was that the business men who live at a distance from the city were reluctant to go back to these services. This year the League is trying to interest its members by having a service at St. John's Church, Lafayette Square, in the afternoon, just at the close of the business hour.

THE PILGRIMAGE OF PRAYER is to begin here on March 4th. It is felt that those who are responsible for fixing this date have made a grave error, that being Inauguration Week. The argument is weak, that the presence of so many people in the city makes it the best time for the movement. People are here then for sightseeing, and will not heed this special call.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

The Church at Webster

SEVERAL THOUSAND dollars in improvements and repairs have been raised and expended within three years at the Church of the Reconciliation, Webster. A deficit of about \$300 occurred in the running expenses last year. The rector suggested that one hundred be asked to increase their weekly pledges by an average of ten cents. Directly the finance committee reported an increase

of \$600. At the same time the vestry, unsolicited, voted an increase of \$200 in the rector's salary.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

The Bishop and Possible War

BISHOP McCORMICK has stated that in the event of war he would apply for an appointment as chaplain and would go to the front with a Michigan regiment.

The Bishop is at present chaplain of the Grand Rapids Business Men's Battalion, of which Mr. Charles A. Sligh, a vestryman of Grace Church, was one of the organizers.

WESTERN NEW YORK

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

Church Planned in Kenmore—The Flag

THE CHURCH OF THE ADVENT, Kenmore, has recently been able to buy two lots from the town, which it acquired through a foreclosure sale, and intends to erect a church upon them as soon as sufficient funds are in hand.

BISHOP WALKER has requested his clergy throughout the diocese to suspend the flag from every church tower, steeple, or gable, as a mark of loyalty and patriotism in these uncertain times.

CANADA

Diocesan Notes

Diocese of Algoma

THE QUARTERLY meetings of the Thunder Bay rural deanery, the Woman's Auxiliary conference, and the Sunday School Association were held in St. Paul's Church, Fort William, on St. Paul's Day. A number of papers on subjects of vital interest were read and discussed.

Diocese of Calgary

AT THE January meeting of the rural deanery of Red Deer the funds of the diocese showed a substantial improvement. Strong efforts are to be made to pay off the diocesan debt. An address was given on the second day's session by Lieutenant Dover on Sunday School Work.

Diocese of Keewatin

ST. ALBAN'S PRO-CATHEDRAL at Kenora was entirely destroyed by fire on the morning of February 2nd. A fire destroyed the first church on the same site twenty-five years ago. All the interior furnishings of St. Alban's, including the organ, were burned.

Diocese of Montreal

THE USUAL service before the opening of the annual diocesan synod was held in Christ Church Cathedral, Montreal, February 13th. The preacher was Bishop Richardson of Fredericton. Bishop Farthing was the celebrant, Dean Evans read the epistle, and Archdeacon Longhurst the gospel. At the business session Bishop Farthing gave his charge. The Bishop spoke of the manifest value of the permanent endowment fund of the diocese, now amounting to over \$138,000, stating that it has enabled an advance in all the stipends of the mission clergy, three years ago, by \$100 a year. He said he should never be satisfied, after the war, until the capital of the permanent endowment fund stood at \$250,000. The Bishop made a strong plea for national service and national saving. Much time was given on the second day's session to the work of the Sunday school. An address was given by Bishop Roper on Church Work in British Columbia and the Columbia Coast Mission.

Diocese of Nova Scotia

THE PARISH of Trinity Church, Digby, has increased the salary of the rector.

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