

The
The State Historical Society

Living Church

VOL. LVIII MILWAUKEE, WISCONSIN.—MARCH 16, 1918 NO. 20

NOTICE TO READERS
When you finish reading this magazine, place a one-cent stamp on this notice, hand it to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. **NO WRAPPING. NO ADDRESS.**
A. S. Burleson, Postmaster-General.

NEW YORK 11 WEST 45th STREET Entered as Second Class Mail Matter at the Postoffice in Milwaukee 19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including The Missionary Magazine]
An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$3.00 per year. To the Clergy, \$2.50 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.60 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$4.00 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$3.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at The Church Times office. Price \$2.75 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price \$1.80 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 65 cents; cloth, 90 cents; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 9 cents per copy per quarter (3 months). Transient orders \$1.00 per 100 copies. A number of special editions for special occasions.

HOLY WEDLOCK

A Book with Marriage Service and Certificate

"HOLY WEDLOCK" is the title of our booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letter-press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party".

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests", also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5 1/2 x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 60 cents.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, \$1.00.

No. 3—HOLY WEDLOCK, white kid leather. \$3.50.

Every bride will want one as a souvenir of her wedding day.

PUBLISHED BY

The Young Churchman Co.
Milwaukee, Wis.

TWO NEW BOOKS BY DEAN ABBOTT

OF TRINITY CATHEDRAL, CLEVELAND

The Supreme Sacrifice

The Seven Words from the Cross

By the Very Rev. H. P. Almon Abbott, D.D. Cloth, 75 cents. Postage 5 cents.

The Good Friday upon which the American people entered into the war will ever be different from any other Good Friday in our history. It was on that day that these addresses were delivered during the Three Hours at Trinity Cathedral, and they reflect, quite naturally, the sombreness of the day. The author speaks of them simply as "an attempt to get at the simple meaning of the Words from the Cross; to treat the greatest Utterances of all time in practical and forthright fashion as adapted to the practical exigencies and commonplace experiences of the average Christian life." They are that, at least; and readers of them in printed form will agree that they are much more.

The Man Outside the Church and Other Sermons

By the Very Rev. H. P. Almon Abbott, D.D. Cloth, \$1.50. Postage, 8 cents.

The sermons in this volume deal, says the author, "with the practicalities of the Christian Life." They are "addressed to the average person who sits but lightly in the pew, and to the stimulation of the over-worked Preacher who would relate his weekly message to the intelligence of the business-wracked worshipper."

Some of the titles are these: A Word to the Man Outside the Church; The Wells of Life; Nevertheless; Elisha Modernized; The National Sinner; The Pilgrim Fathers (a Patriotic Sermon); George Washington (a Patriotic Sermon); two Ordination Sermons; Unusual Methods; Judas Iscariot; Sticking to It, etc.

The Young Churchman Co.
Milwaukee -- -- Wisconsin



CHURCH FURNISHINGS

In Gold, Silver, and Brass
**CHURCH and CHANCEL
 FURNITURE**

Write for Catalogue
 For Episcopal Churches

W. & E. SCHMIDT CO.
 308 Third Street, MILWAUKEE, WIS.



SPAULDING & CO.

Representing the Gorham Co.'s
 Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.
 Memorial Windows and Work in
 Marble and Wood given Special
 Attention

Send for Our New Catalogue
**Michigan Ave., and Van Buren St.
 CHICAGO**

R. GEISSLER, INC.
 NEW YORK.
 56 W.B. STREET.
 CHURCH
 FURNISHINGS
 WINDOWS—TABLETS
 FABRICS—EMBROIDERIES
 MEMORIALS

Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late
King Edward VII
**Stained Glass Mosaics
 Church Decorations
 Memorial Brasses, etc.**

Designs and estimates on application to
Heaton, Butler & Bayne, (N. Y.) Ltd.
 437 Fifth Ave., Knabe Building, N. Y.

Kempe & Co.
 MESSRS. KEMPE & CO.
 of London will be glad to
 give any assistance in their
 power respecting Memo-
 rial and other windows through their New York Office,
 1 West 34 Street, NEW YORK.

This FREE Shoe Book
 is crowded with photographs and descriptions
 of EZ-WEAR Shoes for Men, Women and
 Children. EZ-WEAR Shoes are sent post-
 paid, guaranteed to combine comfort, style
 and quality, to fit perfectly or money back.
 Amazingly low prices. Send for copy to-day
 The FN Simon Shoe

J. & R. LAMB
 23 25 27 S. 4th Ave. New York
 Every Question Answered for the Church
 and Cemetery. Send for Illustrated Hand
 Book of executed work.

MOWBRAYS

Margaret St., Oxford Circus, LONDON
 and at High Street, OXFORD

SUPPLY EVERYTHING for the CHURCH
 Illustrated Lists of Textile, Metal, Wood,
 or Clerical Tailoring Departments free

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtenay, D.D., President
 William Jay Schuchman, Esq., Ph.D., Treasurer
 Rev. James Emeryingham, D.D., Gen'l Secy.
 Send for free sample copy of "TEMPERANCE".
 This periodical has the largest circulation of any magazine
 of its kind in America. Address
Church Temperance Society
 214 Metropolitan Tower
 New York City

THE LIVING CHURCH

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,
 Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publi-
 cation office).
 Chicago: 19 S. La Salle Street (Advertising headquarters).
 New York: 11 West Forty-fifth Street.
 London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure
 to receive the paper, it is not discontinued at expiration (unless so ordered), but
 is continued pending instructions from the subscriber. If discontinuance is desired,
 prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in
 advance. To the Clergy, \$2.50 per year. Postage on foreign subscrip-
 tions, \$1.00 per year.
 CANADA: Subscription price (Clerical and Lay), \$3.00 per year in
 advance.
 ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE,
 WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word.
 Marriage notices, \$1.00. Death notices (without obituary), free. These
 should be sent to the publication office, Milwaukee, Wis.
 DISPLAY RATE: Per agate line, 20 cents. Special rates to pub-
 lishers and schools and for long time or large contracts.
 All copy subject to the approval of the publishers. To secure
 yearly rate for variable space, at least five lines must be used each
 issue. Copy must reach Chicago office not later than Monday morning,
 for the issue of that week.
 Address advertising business (except classified) to 19 S. La Salle
 Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	659
The Historic Episcopate and the Church—The Church and the War Emergency—War Relief	
ANSWERS TO CORRESPONDENTS	661
PASSION SUNDAY. By C. F. L.	662
THE NEW LECTONARY. By the Rev. C. B. Wilmer, D.D.	662
BLUE MONDAY MUSINGS. By Presbyter Ignotus	663
CANTERBURY CONVOCATION AGAIN CONSIDERS ATHANASIAN SYMBOL. London Letter. By J. G. Hall	664
DEATH OF CANON KNOX-LITTLE	664
A PROGRAMME FOR THE OBSERVANCE OF HOLY WEEK IN ALL THE CHURCHES	665
PRIEST KILLED IN ACTION	665
CHARLES JAMES SNIFFEN—A HOLY MAN OF GOD. By the Bishop Coadjutor of Missouri. (Illus.)	666
"FOLLOW HOLINESS". By Zoar	666
SOCIAL INFECTION AND THE COMMUNITY. By the Bishop of Massa- chusetts. II.	667
A POSITIVE LENT. By the Rev. W. E. Glanville, Ph.D.	668
THE UNKNOWN GOD. By the Rev. Louis Tucker. (Poetry.)	668
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	669
CORRESPONDENCE	670
"Layman Asks for Definite Proposals" (Rev. C. D. Fairman, Rev. J. O. Ferris)—Breaking the Morale of the Clergy (Rev. Francis H. Richey)—"A Cry from the Country" (Rev. N. D. Bigelow)—War Purposes (Rev. James L. Smiley)—Phillips Brooks on Stopford Brooke (Rev. Frank Durant)	
LITERARY	672
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor	673
OLD MOTHER MARGARET AT HEAVEN'S GATE. By the Rev. Roland Ringwalt. (A Translation)	674
PERSONAL MENTION, ETC.	675
THE ARCHBISHOP OF YORK IN AMERICA'S METROPOLIS. New York Letter	677
DR. WORCESTER CHARACTERIZES PRESENT PEACE PROPAGANDA. Bos- ton Letter. By the Rev. Ralph M. Harper	679
REV. JOHN A. GOODFELLOW KEEPS 46TH ANNIVERSARY. Philadel- phia Letter. By the Rev. Edward James McHenry	680
DEATH OF WILLIAM R. STIRLING GRIEVES CHICAGO CHURCHMEN. Chicago Letter. By the Rev. H. B. Gwyn	680

WE ARE fickle and uncertain, ever falling, ever liable to be
 disappointed and dissatisfied, often only because we have not
 realized our appointed mission and its necessities.—Rev. T. T.
 Carter.

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 16, 1918

NO. 20

EDITORIALS AND COMMENTS

The Historic Episcopate and the Church

IN an editorial printed in *THE LIVING CHURCH* of February 9th we expressed the opinion that Churchmen have been accustomed to place "undue emphasis upon the Historic Episcopate", and that the failure of the Quadrilateral was largely due to that false perspective; "that the Church, as an organism, with its threefold ministry of bishops, priests, and deacons, and with, equally necessary, its body of laity, deserved the place in the fourfold scheme of unity that was usurped by the episcopate".

The suggestion evidently came as a novelty to some of our readers, and requests have been received that we would discuss the question more in detail. It really is not a novelty. Mr. Lacey's discussion of the subject in his *Unity and Schism* was cited in the editorial, though Mr. Lacey's treatment seems to us not wholly satisfactory. Bishop Kinsman's *Principles of Anglicanism* is more balanced in a similar discussion. Bishop Gore, in several of his books, seems to write from the same premise, though we do not recall particular passages that could be cited. And no doubt many thinkers, and not a few writers, have corrected the perspective in their own minds.

But the controversy between the Church and Protestantism has generally been reduced in the last analysis — after very much bowing and many mutual exchanges of etymological bouquets — to the one question: Who shall ordain? No doubt one must sometime discuss that question. But let us first introduce a question that is seldom thought of in this connection though it is of at least equal importance: What shall be ordained?

A bishop lays his apostolic hands upon his candidate and in explicit terms ordains him to a particular order; he is solemnly declared thus to become a deacon, a priest, or a bishop, as the case may be.

A group of Presbyterian ministers, acting with the authority of the presbytery, similarly lays hands upon a candidate and he is declared to have become a minister; or a Congregational pastor acts similarly and receives the candidate — he does not essay to "confer" or "ordain" — as a pastor or minister in the congregation.

Do these latter ministers claim thus to have become deacons? No. Do they claim to have become priests? No. Do they claim to have become bishops? No.

Why then do we discuss the character of the ordaining minister before we discuss what is to be ordained? If the Presbyterian and the Congregational ministers ordaining did not profess to be making a deacon, a priest, or a bishop, why do we assume that they have usurped the authority of a bishop? They have done nothing of the kind. Let us say frankly that we admit the entire legitimacy and validity of their acts in exactly the degree that they claim for themselves: we agree that they have validly ordained a *Presby-*

terian minister or have given valid sanction to the functions of a *Congregational pastor*. They have claimed no more and we have no right to question that they have sufficiently done what they claim to have done. Yet on both sides we have so discussed the subject of the Historic Episcopate as almost invariably to have assumed that the Episcopal Church demands that these provide themselves with bishops to perform the acts that are now being performed by Presbyterian or Congregational ministers. And Presbyterians and Congregationalists resent the demand.

Both parties, then, agree that Presbyterians and Congregationalists have in their ministry neither priests nor bishops. Thus far we are in entire agreement; no question as to the ordaining authority need be raised.

But we now turn to these and urge that priests and bishops were invariably found in the Church from — basing our assertion on the most conservative basis so as to avoid certain mooted questions — from the second to the sixteenth century. Presbyterians and Congregationalists may reply: But we are getting along very well without them. Perhaps so, we reply, but we are all striving not to be content with the present disunity in Christendom. We are committed to a policy of seeking a basis for reunion, and of doing it on a policy not of exclusion but of comprehension. What sort of comprehension would it be that excludes that which was absolutely universal in the Church between the second and the sixteenth centuries and has continued in the Roman, Greek, and Anglican communions to this day, even though we waive the controversy as to the ministry of the first century? Certainly a unity that begins by excluding Romans, Greeks, and Anglicans, and that repudiates the entire Christian Church of thirteen centuries — much more than half of the Christian era — would not be "comprehensive", whatever else might be said for it.

And so, if we are to approach unity on a comprehensive basis rather than on one of exclusion, it is perfectly certain that the extremest Presbyterian or Congregationalist would agree to the *fact*: a comprehensive plan for Christian unity must make provision for priests and bishops. Let us reach that stage by unanimous consent before we even discuss how priests or bishops can be made, or what are their functions. But let us also accept the corollary: a comprehensive plan for Christian unity must make provision for preachers and pastors who are not priests or bishops.

The Protestant world supposes the Episcopal Church must, or will, repudiate the latter proposition. And indeed we have been so insistent upon the Historic Episcopate, without ever discriminating between the ordination of priests or bishops and the commission of preachers or pastors, that it is not strange that it does. But Churchmen are by no means bound to that position. True, our present custom in

the Episcopal Church is to combine the functions; our priests are also preachers and our preachers are normally priests. Because one and the same individual ordinarily acts, in our parishes, as (a) pastor of the congregation, (b) celebrant of the sacraments, and (c) preacher, we assume that these functions are inseparable. They are not. They might easily be distributed between three different men. Unity may require some such distribution.

Nor does history warrant the belief that a priest is necessarily a preacher or a preacher necessarily a priest. There have been lay orders of preachers in many ages of the Church. How many know that St. Francis of Assisi, preacher *par excellence*, was not in holy orders? Lay preachers were very common during the middle ages. So also it is a very modern idea that a priest is necessarily a preacher. The priest celebrates Holy Communion by right of his orders but he preaches by license of his bishop. Until after the Reformation the faculty to preach was withheld from great numbers of priests. The distinction is clearly shown in our own ordination office. It would be impossible to write words more distinctly sacerdotal in their meaning than those by which the gift of the priesthood is conferred; but the authority to preach is given afterward, by a separate clause, printed in such wise as to show its entire distinctness from the ordination clause. Moreover, a deacon is granted, separately from the act of ordination, the authority to preach if he be "thereto licensed by the Bishop himself", and our American canons permit the Bishop to license a lay reader to preach. Clearly, therefore, from the law of our own Church and the history of the Church Catholic, the functions of priest and preacher are distinct and separable.

Thus we have laid the basis for negotiations whereby a non-priestly ministry is possible without doing violence to the standards or the history of the Church. We might go further and show how the Franciscan and certain other preaching orders were not even subject to the authority of the Bishop, but this was an abuse and ought not to be reintroduced into the Church. It is precisely the claim, however, that John Wesley made in the eighteenth century, and his Methodists were very closely akin to the Franciscans of five centuries earlier. The Church ultimately assimilated the latter, after a good deal of friction, and might equally have assimilated the former if there had been more patience on both sides. But notwithstanding both these distinguished precedents, we should not, with our eyes open, assent to a new abuse whereby, even for the sake of unity, a class of preachers of any sort were introduced into the Church subject to no supreme authority in the Church.

There are two points that cannot be waived. First, priestly ministrations must, in any scheme of unity, be confined to priests; among those ministrations are the celebration of the Holy Communion and the formal declaration of absolution. Second, the faculty to preach in consecrated churches cannot be extended to men not under the authority of, and in communion with, the Church. The Canon Nineteen discussion, of unhappy memory, showed beyond question the absolute need for insistence that ministers of other religious bodies *as such* might not be permitted to preach in our churches, however proper it might be to permit unordained men to speak as laymen on "special occasions". And this limitation is clearly defensible. The preaching office, whether or not it be confined to priests in practice, is an official ministration for which the authority of the Church is essential. One who, by virtue of an office in another religious body, distinctly and formally repudiates the authority of the Church cannot at the same time act under an authority which he repudiates.

It might be feasible for a working plan to be formulated whereby (a) acceptance by non-episcopal Churches of the diocesan authority of the bishop would (b) make it possible for the bishop to license non-episcopal ministers to continue to act as pastors and preachers in congregations that had formerly been of other communions and as preachers in our own churches if (c) the opportunity were given the bishop to assure himself that the doctrine taught by such preachers was not inconsistent with the Catholic Faith and that the preachers were reasonably fitted by education and temperament to perform such functions in a unifying and not in a divisive spirit; provided that (d) the right of visitation in

such congregations was accorded the bishop and the opportunity given the people to be confirmed, and (e) that priests should be designated to celebrate Holy Communion in all such churches, or else that at certain intervals, as especially at Eastertide, those congregations, with their preachers, should go to churches under the ministration of priests to receive that sacrament.

Is this an unreasonable requirement? Not at all. Church unity means a single ultimate ecclesiastical authority in a single geographical area, and therefore requires of all congregations and ministers alike the acceptance of such authority. It will hardly be questioned by any that *if* such central authority is to be accepted it must include, with whatever limitations (and many such may be made), the authority of the bishop. And a policy of unity by comprehension — the only policy that can reasonably be propounded — undoubtedly means that the ministry of preaching and the ministry of the priesthood must both be comprehended; Churchmen will hardly be asked by thoughtful and sincere Presbyterians and Congregationalists to recognize the preaching ministries of the latter for just what they themselves claim these to be, unless Presbyterians and Congregationalists are similarly prepared to recognize the ministry of priests.

Will some one reply that this is requiring a good deal from congregations not now of our own communion? Our reply is that we are trying chiefly to show that the question of the ordaining minister is not essentially the stumbling block between us that it has been assumed to be. The issue can be shifted. We do not maintain that the road to unity is easy. We should say quite frankly that a unity that leaves out the apostolic rite of Confirmation and the ministry of priests is not a unity at all, and is certainly not a policy of comprehension. But if the Christian world ever reaches the desire to resume the Catholic unity of the first eight or nine centuries, minus the abuses of those centuries, it can be done. And that is the only sort of unity that could include the Anglican Churches. The issue which we present to the Protestant world is this: Do you desire a unity based upon that principle? The moment an affirmative answer can be given, unity becomes a subject for negotiation.

At this stage, and not until this stage, comes the question, how are priests to be made? And we venture to say that when this stage is reached there will not be the slightest difficulty in answering that question. Whatever academic opinions might be held by any as to what other methods *might* validly be used in making priests, there will hardly be two opinions as to what manner alone has borne the long scrutiny of history.

We need hardly say that this is not presented as a complete basis for unity. It is rather the presentation of a new perspective, which may make a new method of approach. We are all trying harder to-day to find such an approach. There are devout and thoughtful men in all communions who are ready to lay partisanship and preconceived opinions aside and consider plans seriously proposed upon their merits. Dr. Newman Smyth added one more to his long series of services in this cause, in his paper on Preparation for the World Conference, in the *Constructive Quarterly* for December. He recognizes, in that paper, that ordination is not the immediate question at issue. "It is quite indispensable," he says, "that we should be ready to set the question of orders in its right place and importance in relation to religious values which are primary or derivative, vital or instrumental. One trouble with us is that we come to this separation between us too far down the stream. . . . We need to begin higher up to start together." And this he writes after he has recognized the primary needs for entering into, or at least for appreciating, quite diverse religious experiences. He says:

"In all our varieties of religious life there are the real values which are to be conserved in the comprehensive Church. Through these we are made one. That I may put as plainly and directly as possible this principle of vital values in religious experience as the spiritual principle of Catholicity, allow me to apply it specifically to the question on which the Church is still most deeply, as well as sincerely, divided. For over three centuries Christians have been most widely separated where the first disciples were most closely bound to one another, at the Lord's Supper. Still, where we would come personally nearest together, unwillingly we find ourselves ecclesiastically farthest apart. And

the pity of it all is that this separation, more perhaps than any other, goes down into principles which are held to be essential. . . . What is the real validity of the sacrament in religious experience? I would like to know, if I may, what it meant to John Henry Newman when, having given up Oxford, he found himself alone in the real presence of Christ in celebrating the mass? I would feel, if I may, what these symbols mean on the table of some simple chapel to that humble worshipper whose pure heart there has vision of God. I want to know, if I can, what the sacrifice of the Altar is to those penitents in the elevation of the host, how they find their Saviour there offering Himself for the sin of the world. I would understand what measure of inward grace may be bestowed upon others who, all too thoughtlessly it may be, do what the Lord bade His disciples do in remembrance of Him. I know and am weary of the theses and antitheses of men's doctrines of the sacrament; would that I might more richly apprehend what the sacrament has meant in the inner experience of confessors and saints. Through these we may know the oneness of the disciples in the presence of their Lord. Would that before we shall have finished our preparation for the World Conference a few choice spirits might be found to gather from the biographies, the letters, and most intimate words of many devout souls in all communions, what have been to them the inestimable riches of Christ in the Eucharist and the sacrament of the Altar."

This willingness to appreciate the spiritual experiences of others is the key to this present stage of the quest for unity.

In our judgment we are entering now upon a second stage in that quest. The criticism of the Quadrilateral showed its false perspective. That false perspective led to the failure of the movement which enlisted the enthusiasm of so many earnest Churchmen.

Perhaps the time is ripe now for a new attempt on such lines as we have stated above.

A CURIOUS expression is contained in a circular sent out in Pennsylvania in behalf of Lutheran work in military camps. A letter bearing the signature of Dr. F. H. Knuble, president of the National Lutheran Commission for Soldiers' and Sailors' Welfare, says:

The Church and the War Emergency "The example of England should always be held before us as evidence of what might easily happen. It is the testimony of many English ministers that the Church of England has been discredited among the men and among the people in general. This came to be, because the Church failed to meet the emergency."

It is difficult to combat such a statement for which no particulars are submitted, but we are justified in saying that there is no ground for it. We cannot even think what grounds might be alleged. In THE LIVING CHURCH of February 16th some figures were given showing the wide extent of the war work of the Church of England. Included in that information were the facts that more than a thousand Church of England clergy were serving as chaplains abroad, nearly as many more in army posts in England, and large numbers in other forms of war work, while, in two of the war years only, two of the clergy had been decorated for bravery with the V.C., sixteen D.S.O., nine C.O.S.M.S.G., and seventy-four military crosses, while more than fifty chaplains have been honorably mentioned in despatches during one year. Apart from chaplains more than five thousand clergy have volunteered for special war work, and there are "hardly any who were not doing some kind of war work."

Such criticisms as that which we have cited are unworthy. They are also conspicuously untrue.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 11th:

F. E. M., Chicago, Ill.	\$ 1.00
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
McCall Mission, Minneapolis, Minn.	1.00
St. John's Church, Minneapolis, Minn.	10.00
"Marina," New Haven, Conn. for March.	10.00
Miss Lenore B. Williams, Brunswick, Me.	2.00
Miss Elizabeth S. Smith, Ardmore, Pa.	1.00
Sunday Schools of the Diocese of Georgia	222.68
Emmanuel Church School, Cleveland, Ohio †	25.00
Christ Church, Swansea, Mass. †	5.78
A mother and daughter, West Chester, Pa. †	3.00
Total for the week	\$ 306.46
Previously acknowledged	57,804.30
	\$58,110.76

* For relief of French and Belgian children.
 † For Belgian relief.
 ‡ For French relief work through Dr. Watson.

[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.

365. Christ Church S. S., Oyster Bay, N. Y.—Three children.	\$ 146.00
366. In memory of Charles H. Hudson	36.50
367. Mr. and Mrs. Chas. D. Robb and Anna Robb, Essex Fells, N. J.	36.50
368. Anonymous, Portsmouth, N. H.	36.50
12. J. A. Dearing, Washington, D. C.	36.50
13. Rev. T. A. Chentham, Pinehurst, N. C.	36.50
30. Richard Peabody Kent, Jr., and Arthur Tufnell Sabine Kent, Pellham, N. Y.	36.50
69. Robert Lee Boyd, Wheeling, W. Va.	36.50
77. Children of Pinehurst, N. C.	36.50
105. St. Peter's Guild and Caldwell Chapter, Essex Fells, N. J.	36.50
115. Children of Mercy, Gardiner, Maine	3.50
127. Mr. and Mrs. Henry W. Patterson, Salem, N. J.	36.50
128. M. H., a communicant of Grace Church, Cedar Rapids, Ia.—\$1.00 as special Easter gift	19.25
136. Mrs. J. D. Patton, Cleveland, Tenn.—\$1.00 as special Easter gift	37.50
Total for the week	\$ 570.75
Previously acknowledged	21,867.69
	\$22,438.44

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

ARMENIAN RELIEF FUND

St. Bartholomew's Mission, Granite City, Ill.	\$ 2.00
St. Mark's Church, Milwaukee, Wis.	48.50
Mrs. Angie Stewart, Brunswick, Ga.	2.25
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
A member of Christ Church, Chicago, Ill.	5.00
Miss Elizabeth S. Smith, Ardmore, Pa.	1.00
St. John's S. S., Framingham, Mass.	5.00
Mrs. Robert S. Sturgis, Boston, Mass.	10.00
Anonymous	15.00
Church of the Ascension S. S., Pittsburgh, Pa.	85.00
F. J. H., in memoriam	15.00
St. John's Church, Minneapolis, Minn.	3.00
Mrs. A. C. Sparkman and daughter and Lorette Vanguden, Egypt Mills, Pa.	3.00
C. A. Hamilton, New York City	5.00
Anonymous, Milwaukee, Wis.	1.00
Anonymous	1.00
A member of Calvary Parish, Syracuse, N. Y.	1.00
K. E. H., Grace Church, Willowdale, N. Y.	5.00
E. M. R.	15.00
Miss Phyllis Barnes, Chicago, Ill.	1.00
E. M. R.	2.00
C. D. A.	5.00
Emlyn Bond, Hebron, Nebr.	5.00
Angelo	100.00
Mrs. E. A. Osborne, Charlotte, N. C.	6.00
Rev. Dr. C. T. Brady, Yonkers, N. Y.	20.00
In memory of Josephine E. Knight	20.00
St. Mary the Virgin S. S., San Francisco, Calif.	8.50
Rev. Geo. H. Holoran, Denver, Colo.	5.00
Miss Susan B. Hanson, Washington, D. C.	2.00
St. Paul's Church, Charleston, S. C.—Union services.	19.11
W. H. W., Green River, Wyo.	5.00
Mrs. W. H. W., Green River, Wyo.	5.00
A real "widow's mite"	1.00
Miss K. K. Van Dugee, St. John's Church, Dubuque, Iowa.	5.00
Miss Flora E. Hill, Marquette, Mich.	30.00
Woodlawn Camp, Five Girls of Christ Church, Chicago, Ill.	7.50
Mrs. E. M. Mears, Philadelphia, Pa.	25.00
Miss Mary F. McKelney, Cincinnati, Ohio	1.00
In memory of dear Durdle	10.00
St. Martin's S. S., Charlotte, N. C.	1.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C.	2.00
Members of St. Martin's Church, Charlotte, N. C.	2.00
Junior Auxiliary, St. Katherine's School, Bolivar, Tenn.	91.00
X., St. Clement's Church, Philadelphia, Pa.	1.00
Rev. and Mrs. Clifton Macon, New Brighton, N. Y.	25.00
St. Agnes' Guild, Vincentown, N. J.	2.00
A member of St. James' Church, Chicago, Ill.	5.00
A member of St. Paul's S. S., Steubenville, Ohio	1.24
A friend, Austin, Tex.	1.00
S. B. Blanche and A. E. Welling, Newburgh, N. Y.	2.00
Mission of the Heavenly Rest, Wakeeney, Kans.	10.00

* For relief of children.

\$073.10

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Chapel of the Cross, Chapel Hill, N. C.	\$ 4.53
Anonymous—A native of Jerusalem50
Friends, West Newbury, Mass.	50.00
	\$55.03

WAR COMMISSION FUND

Angelo	\$10.00
------------------	---------

SERBIAN RELIEF FUND

Angelo	\$10.00
------------------	---------

LADY JELICOE'S SAILORS FUND

Rev. Dr. C. T. Brady, Yonkers, N. Y.	\$5.00
--	--------

ST. AUGUSTINE'S SCHOOL FUND, RALEIGH, N. C.

Rev. Dr. C. T. Brady, Yonkers, N. Y.	\$5.00
--	--------

ANSWERS TO CORRESPONDENTS

W. M. N.—P. C., in connection with the name of the Archbishop of York, designates Privy Councillor.

No man ever went to heaven without learning humility on this side of the grave.—Rev. H. P. Liddon, D.D.

PASSION SUNDAY

By C. F. L.

PECCATA MUNDI

Into His Passion alone He went,
With blood-stained vesture and pierced feet,
To bring the message His Father sent,
To penitent souls, pardon complete.

PECCATA MUNDI—the sins of the world! Amongst all peoples and in divers languages rises the petition: “O Lamb of God, who takest away the sins of the world, have mercy upon us.” It was the weight of the world’s offences—from Adam until the last child shall be born on this earth—that brought upon our Saviour the agony of Gethsemane, culminating in a broken Heart upon Calvary. Not the holiest saint produced by the Catholic Church has the faintest conception of what that burden was to a sinless nature. “Which of you,” He asked, “convinceth Me of sin?” In His thirty-three years of earth-life He was never guilty of the slightest deflection from the path of righteousness, and to such a Soul how tremendous were the accumulated sins of the people He had come to redeem! He came to save us from our sins, to make us holy like Himself; and He left in the hands of His priests the power of the keys. On that first Easter evening He said to the apostles: “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” When He commissioned St. Paul to preach to the Gentiles, He sent him “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins.”

Do people realize to-day that they are sinners? Crimes are glossed over, criminals are not punished; sins are not considered as such, and this view is prevalent in widely different circles. Some, even in the Church, seem to feel little realization of their misdeeds. They join in the Confession, which the rubric requires shall be said by both priest and people; but do they feel that the “remembrance of them is grievous, the burden of them intolerable”? If so, why do they not seek for forgiveness in the way that the Church teaches? “If we confess our sins, He is faithful and just to forgive us our sins. . . . If we say that we have not sinned, we make Him a liar.” The first Bishop of Jerusalem said: “Confess your faults one to another.”

In *Pilgrim’s Progress* we read of the weight of sins which Christian carried—a heavy burden—until it fell off at the foot of the Cross. Why should any one carry around his past sins, when they may be pardoned in Christ’s Name, through the sacramental power of Penance? Forgotten sins are not of necessity forgiven sins, and are often detrimental to the physical well-being. It was after Christ said: “Thy sins be forgiven thee,” that the palsied man walked forth, healed both in body and soul. So, the contrite penitent goes forth from the confessional, a free and happy child of God. Overwhelmed with joy, he kneels among the others in the quiet church, to give thanks for the heaven-ordained sacrament.

“I can but kneel in dark’ning aisle,
Where none but Thou canst see,
And kiss the sacred Feet,
That came to meet and welcome me.”

Do we consider the consequence of one unforgiven, mortal sin, and that a soul may be lost forever because of it? And venial sins are but the stepping-stones to deadly ones. No one ever committed a wilful murder who had not previously indulged in the sin of anger or covetousness. Where can one learn contrition? It is in stillness and quiet, kneeling before the vision of that thorn-crowned Head, that men learn to know what their sins are, and to realize that they helped to weave that crown, to forge those nails, and to raise a cross for His dying bed. But with eyes of love and outstretched arms He welcomes each penitent soul, for He died for the sins of the whole world.

For centuries, down the ages, rang this promise: “Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.” And to-day the wedding garment of penitence awaits all those who desire to come to their Easter Communion, clad in white robes such as the redeemed wear before the Throne.

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

5th (Passion) Sunday in Lent	Ezek. 36: 16-18 end Micah 6	Heb. 10	Zech. 13	Mark 10: 32-end
Monday	Jer. 30	Luke 16	Ezek. 18: 20-end	Rom. 11: 1-21
Tuesday	Jer. 31: 1-14	Luke 17: 1-19	Ezek. 21: 1-27	Rom. 11: 22-end
Wednesday	Jer. 31: 29-end	Luke 17: 20-end	Ezek. 22: 1-8, 12-end	Rom. 12
Thursday	Jer. 32: 1-25	Luke 18: 1-30	Ezek. 33: 1-20	Rom. 13
Friday	Jer. 32: 26-end	Luke 18: 31-19: 10	Ezek. 34	Rom. 14
Saturday	Jer. 33	Luke 19: 11-27	Ezek. 47: 1-12	Rom. 15
Sunday	Ezek. 37: 1-14 II Esdras 7: 19-29	Matt. 26: 17-end Luke 19: 28-end	Isa. 62: 10—63: 6 Zech. 9: 9-16	John 11: 47—12: 19 John 12: 20-end

THE morning Old Testament lessons during Lent of the second year (both Sundays and week-days) constitute a study of the experience of God’s people in Exile: how and why they were carried into Babylon; what they learned while there; and their coming out in accordance with God’s promises—this on Easter. This parallels the similar use of the experience of the children of Israel in Egypt during Lent of the first year.

The first lesson for Sunday morning takes up again the sin of Judah that made necessary the discipline of the Exile, and incidentally sheds a flood of light on what is meant by the anger or wrath of God. “I poured forth my fury upon them,” says Ezekiel, “for the blood they had shed and for their idols.” But right alongside of this is the same promise of restoration that we read in last Sunday’s lesson, though carried out much more fully: “A new heart will I give you and a new spirit will I put within you and cause you to walk in My statutes.” Restoration was to mean regeneration.

The New Testament lesson from Hebrews shows how this promise was fulfilled, as to its depth of spiritual meaning, only through our Lord Jesus Christ, who is there declared to have inaugurated the new covenant.

Both these lessons are in line with the teaching of the epistle in which, on this Passion Sunday, the sacrifice of our Lord is described as an offering of Himself, through the eternal Spirit, without spot to God; and in both lesson and epistle the sacrifice of the Christ appears as designed to be followed by a similar consecration of ourselves. Christ as our Redeemer is something more than and other than our substitute. The “blood of Christ” is to “purge our conscience from dead works to serve the living God”; and, in the second lesson, sin under the new covenant of grace is worse than under the law. This, too, corresponds with the regeneration associated in Ezekiel’s mind with restoration and with the teaching of Micah in the Old Testament alternate; where “doing justly, loving mercy, and walking humbly with our God” is given as the true idea of sacrifice. Never was such teaching more needed than now, when so often the suffering Christ is impaled between an ecclesiastical legalism and an unethical, selfish, so-called evangelicalism, in which connection the proposed collect of 1688* for this Sunday is worth thinking about, though, as a minor point, the present collect is admirably illustrated by the Old Testament lesson.

The evening lessons were selected with a view to Passion Sunday. In the second lesson our Lord foretells His Passion and follows that, in line with other scriptures for this day, with insistence upon the adoption by His disciples of the law of the cross for themselves; and the prophecy of the Passion (present Prayer Book lesson for the morning) is given for Old Testament backing: There would be a cleansing from sin (not escape from punishment), but not unaccompanied by suffering: “What are these wounds in thine hands?”

The week-day selections keep to the general tenor of the Sunday lessons. The course reading of St. Luke’s Gospel is continued; Romans is concluded; and the pith of the teaching has relation to true sacrifice (11:1); while the prophetic readings have regard to the new covenant and the Messiah to come.

* In Sanders’ *Message of the Church in Collect, Epistle, and Gospel*.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

THE Kaiser's recent renewal of his claim to be in partnership with the Almighty, "the good old German God", justifies reprinting this sonnet, by a Harvard undergraduate, the first appearance of which, in a university publication, roused furious criticism from those

who felt the force of its trenchant lines:

"GOTT MIT UNS

"No doubt ye are the people; Wisdom's flame
Ssprings from your cannon — yea, from yours alone.
God needs your dripping lance to prop His throne;
Your gleeful torch His glory to proclaim.
No doubt ye are the people; far from shame
Your captains, who deface the sculptured stone
Which, by the labor and the blood and bone
Of plous millions, calls upon His Name.
No doubt ye are the folk; and 'tis to prove
Your wardenship of Virtue and of Lore
Ye sacrifice the Truth in reeking gore
Upon the altar to the Prince of Love.
Yet still cry we who still in darkness plod:
'Tis Antichrist ye serve and not our God."

THIS POEM is by Martha A. Kidder, well known to LIVING CHURCH readers:

"IS IT WELL WITH THE SOUL THAT I LOVE?

"Through the darkness and shadows, far out into space,
Hath the spirit now passed I am seeking in vain.
Is the dear one in bliss, or forever in pain?
Do I hopelessly weep? Is there pardoning grace?"

"So I ask of the sea with its wonderful spell,
'Is it well with the soul that I love?' Oh, how sweet
Is the murmur of waves that their story repeat!
And the answer reëchoes, 'My child, it is well!'"

"And I cry to the earth in my anguish of fear,
'Is it well with the soul that I love?' O'er the hills
And the valleys is wafted a message that thrills:
'Oh, my child, it is well with the spirit so dear!'"

"Then I ask of the stars that eternally shine,
'Is it well with the soul that I love?' Far away,
Like a strain of the song that awakens the day,
'It is well with the soul!' comes the answer divine.

"'Is it well with the soul that I love?' Oh, how brave
Was the spirit that labored by day and by night
For the Church and the poor like an angel of light!
'It is well,' now I hear, as I weep by a grave.

"Comes the answer from heaven, 'Your searching may cease!
'Oh, my child, it is well in the kingdom of God
With the soul that you love!' And so, kissing the rod,
I awake to new life and my heart is at peace.

"Yes, my heart is at peace and my faith again strong.
'Oh, my child, it is well with the soul that you love!'
Is the answer from heaven; the angels above
Are repeating the words in a rapture of song!"

I CUT THIS ADVERTISEMENT from a recent Los Angeles paper, as a rather unique contribution. Tastes differ.

TEMPLE BAPTIST—5th and Olive streets.

Rev. J. Whitcomb Brougher, D.D., Pastor

"11 A. M.—THE RELIGION AND THE CHURCH FOR TO-DAY."

Soprano solo, Helen Newcomb. Anthem by Great Chorus Choir.

"MARGARET MCKEE, Girl Whistler. Gives Two Numbers.

Beautiful Baptismal Service.

"7:30 P. M.—THE MAN OF THE HOUSE—How to Train a Husband and Bring Up Father."

"Fourth in series. 'How to Be Happy Though Married.'"

"BILL STINGER

"Billy Sunday Trail-Hitter, reads his humorous poems.

"Temple Male Octette Sings Rodeheaver Songs.

"Dr. Ray Hastings. Temple Quartette and Big Choir."

This combination is surely a winner.

THE REV. DR. BENJAMIN COPELAND, a good Methodist poet, has just written this "Song of the Larger Hope", a call for Christian Unity:

"As we confess one faith, one Lord,
One God and Father of us all,
So, Saviour, may our hearts be one,
As on Thy blessèd name we call.

"All of one mind and of one soul,
Thy Spirit's fulness may we prove,
United in one holy bond
Of truth and peace, of faith and love.

"Now, graciously, O God, fulfil
The prayer that we might all be one:
In every life Thy kingdom come,
Thy will in all the world be done!

"One Shepherd and one fold! What joy
The hope, the heavenly vision brings!
The glory, honor, praise, be Thine,
O Prince of Peace! O King of kings!"

IT IS WIDELY KNOWN that serious proposals are making in Germany, through pamphlets by officials, widely circulated, with no governmental interference, to allow polygamy after the war, that the disproportion between the sexes created by so many years of slaughter may be equalized in part. It is not to be frank Islam, with four wives and unlimited concubines; but, upon consent of the first wife, a second may be taken whose position will be legal and her children legitimate. Not a new idea in Germany, since Martin Luther allowed the Elector of Hesse to practise a similar use without his first wife's consent — provided only the bigamy was kept secret! But I wonder whether people with scandalously loose divorce laws have the right to criticize this movement. Conan Doyle and his comrades are doing their worst to establish cheap and easy divorce in England, which is only consecutive polygamy; and our own laxity in that region is disgraceful. What advantage has divorce over tolerated bigamy? From the purely secular point of view the advantage seems the other way. I noted, however, in a recent New York paper, a so-called "marriage" performed by a New York incumbent notorious for his anarchy in that matter, where the "bride" had two living husbands! Nothing has yet been announced as done by the diocesan authorities to vindicate the Church's marriage law, either.

THE BOSTON ASSOCIATED CHARITIES' report for 1917 contains a strange case of Roman Catholic marriage laws. A Sicilian couple, an uncle and niece, married at home by special dispensation. Such unions are not uncommon in Italy: one case was known in the House of Savoy itself; and the Miguelite faction in Portugal owes its existence to the refusal of the heiress to the throne to marry Dom Miguel, her uncle. These Sicilians say that "when you marry among your own relations you know what you're getting, but if you marry a stranger you take a chance". This special couple is perfectly normal; but, dread consequence! all the children of the union are feeble-minded. I understand that Jewish rabbis allow marriage within the same degrees.

AN INTERESTING STORY comes from a North Side Chicago parish. The January number of *Temperance*, the Church Temperance Society's official organ, was given to a boy in the Sunday school, who took it home. (I quote verbatim:) "When his father caught sight of it, he became greatly enraged at the thought of presenting one of those to an innocent child. He called the pictures vulgar, and thought it a shame to have portraits of the clergy mixed up with such vile rubbish. He went to the vestry and told them if they endorsed any such thing he would take his children away. But the vestry said they also disapproved of it, and consequently the affair was settled to his liking." O noble vestry! But what will they and their associates do if America goes dry?

CANTERBURY CONVOCATION AGAIN CONSIDERS ATHANASIAN SYMBOL

Radical Proposals Are Voted Down

ARCHBISHOPS ANTICIPATE POST-BELLUM NEEDS OF THE CHURCH

The Living Church News Bureau }
London, February 18, 1918 }

AT the recent winter session of the Lower House of the Convocation of Canterbury there ensued a long and animated and important debate on the resolutions concerning the Athanasian Creed sent down by their Lordships of the Upper House. The Prolocutor ruled out a request by the Archdeacon of Rochester that this subject should be postponed to other questions of more interest to the outer world. The House proceeded to consider the resolutions, which were these:

(1) (a) That the *Quicumque Vult* be printed in full in the Book of Common Prayer. (b) That on Christmas Day and the Feast of the Epiphany, in place of the *Venite*, shall be sung or said verses 30-39 ("the right Faith is . . . the quick and the dead"). (c) That on Whitsunday and Trinity Sunday, in place of the *Venite*, shall be sung or said verses 3-27 ("The Catholic Faith is this . . . is to be worshipped").

(2) That it is advisable that the *Quicumque Vult* be printed in a revised translation.

It was the business of the Dean of Christ Church (Oxford), to move these resolutions, but, as he was not in agreement with them entirely, and Canon Robinson (Canterbury) declined to fill his place, the Archdeacon of Surrey was willing to do so. The question, he said, had been before the House for nine years and must be settled. Their Committee in 1909 had proposed to make the use of the Creed optional for each incumbent. The House, however, had voted by a majority for the use of the Creed without the monitory clauses. The Upper House had resolved that it should be used in full on Trinity Sunday. The Joint Committee then recommended a conference between the two Houses. After this, the Lower House adopted a proposal making the use of the Creed, as an alternative to the Apostles' Creed, optional on every day of the year. This plan had not found favor with the Upper House. They had therefore fallen back on expert advice, which resulted in the present proposals. Probably no one among them would have suggested these proposals, but something must be done, and an attempt had been honestly made to treat no view or party roughly or with disrespect.

Ultimately concurrence in the resolutions of the Upper House was voted down by seventy votes to thirteen.

Much of the work of the Upper House in the revision business relating to the Prayer Book has been reactionary and destructive, but the final consent of their Lordships to the proposed rectification of the Canon of the Holy Liturgy is a real piece of sound constructive work. This change includes the restoration of that practically universal primitive feature of the Eucharistic Canon, the *Anamnesis*, the absence of which in the English Rite has been so long one of its most serious defects. We are indebted to the Bishop of Truro and the Bishop of Gloucester for bringing this proposal before the House. This amendment was almost unanimously adopted, nineteen voting for and only one against, with the result that the amended resolution stands as follows:

"Permission shall be given for the rearrangement of the Canon as follows: The Prayer of Humble Access to be removed from its present position and placed immediately before the Communion of Priests and People; the *Amen* at the end of the present Prayer of Consecration to be omitted, and the Prayer of Oblation to follow at once, prefaced by these words: *Wherefore, O Lord and Heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make, having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness, etc.* — and then the Lord's Prayer."

The consequential amendment was also carried, omitting the rubric before the Thanksgiving, and inserting in its place that before the Prayer of Oblation. Although their Lordships refused to restore All Souls' Day in the Calendar, they consented unanimously to the insertion in the Burial Office of the ancient suffrage: "Grant unto them eternal rest; and let light perpetual shine upon them."

Both the Archbishops have issued a joint statement on the necessity of the Church getting ready now for post-war days, especially in relation to two matters of urgent importance. First, "the power of the Church to show forth and to set forward the Kingdom of God must largely depend upon the leadership of the clergy". Thus arises the question of the supply of clergy and their proper training.

There is now only one source from which in the first years after the war the ranks of the sacred ministry can be filled. It is the manhood of the nation now serving in the navy and army, especially in the army. Unless a great number of these men offer themselves for ordination it is hard to see how the Church can rise to meet new calls or even carry on her work. On the other hand, if the men are ready, they will bring to the ministry "the first fruits of an experience which no previous generation of ordinands has known". The Archbishops have felt bound, they say, to give an assurance that no man whose fitness for holy orders has been tested and found true shall be debarred by lack of means from following his vocation or from receiving the best training the Church can give. The Church must ultimately provide a very large sum of money if this assurance is to be made good.

Secondly, on the teaching of religion in our national schools must depend the tone and spirit of citizenship in the days to come. It is of vital importance that the Church Training Colleges for men shall be reopened and those for women maintained with a standard of ideal and equipment worthy of the new spirit of faith and hope and purpose in the world of education. This will also make a great and right demand upon the resources of the Church. When, therefore, the right moment comes, "we shall authorize and set on foot through the Central Board of Finance an appeal to Churchmen and Churchwomen throughout the land for a large central fund for the Church of England".

Dr. Henson was enthroned and invested with the temporalities of the see of Hereford on Tuesday last. In his address in the Cathedral he seems to have avoided all reference to the controversy which his nomination and consecration has aroused and to the charges made against him on all sides for heterodoxy.

Dr. Henson
Enthroned

The Rt. Rev. Dr. Montgomery, as it was announced at a meeting of the S. P. G. last week, will resign the secretaryship of the Society on October 1st next. Dr. Montgomery was appointed secretary of the S. P. G. in 1901, having previously been Bishop of Tasmania.

Resignation of
Bishop Montgomery

It appears that Dr. Figgis, who was proceeding to the United States to deliver a course of lectures, was among the passengers on the torpedoed liner *Andania*, and lost with his luggage the manuscript of part of a work on Bosuet, upon which he had for years been at work, together with other notes and manuscripts. This very real calamity, and to a literary person one of the hardest to bear, naturally recalls the nerve-racking loss sustained by Thomas Carlyle when the manuscript of his work on the French Revolution was accidentally burned up when lent to John Stuart Mill to read.

Dr. Figgis
Loses MSS.

J. G. HALL.

DEATH OF CANON KNOX-LITTLE

ENGLISH papers record the death, on February 3rd, of the Rev. W. J. Knox-Little, one of the great preachers of the English Church and writer of a number of devotional volumes and sermons that were better known a generation ago than to-day. He was one of the few prominent and outspoken Catholic Churchmen during the violent controversies of the seventies who was not under persecution of some sort, and his fame as a preacher attracted great numbers of American tourists to hear him. For many years he was preacher through Holy Week at St. Paul's Cathedral. Since 1881 he was Canon of Worcester, where, from 1902 to 1916, he was also Sub-Dean.

One of Canon Knox-Little's most widely-used books was his *Meditations on the Three Hours' Agony* for Good Friday, his being one of the first volumes of such addresses to be published. On quite different lines was his attractive psychological story, *The Broken Vow*, which showed that the literary ability that was chiefly expressed in sermons might easily have made the author renowned in fiction.

A PROGRAMME FOR THE OBSERVANCE OF HOLY WEEK IN ALL THE CHURCHES

WHEN the General War-Time Commission of the Churches sent out a call for the joint observance by all the Churches of the month of March, which coincides with the latter portion of Lent, as a time of special penitence, prayer, and intercession, there was added a promise that at the proper time the Federal Council of the Churches of Christ would issue a special call with suggestions in regard to the observance of Holy Week. This call and these suggestions now appear.

"In a day when the world is tossed as a boat in the sea," writes the Federal Council, "it becomes us to seek God, who measures the waters in the hollow of His hand. Called to serve our own generation, our highest service should begin in lowliest bowing before Almighty God our Father.

"Since no Easter like that we now approach ever dawned upon the world before, it is manifestly wise that in a new purpose we give the week preceding to a fellowship of Prayer and Intercession. Seeking Him whose unabated love keeps us from being consumed, let us prepare our hearts as guest chambers made ready for the Lord. In united prayer we shall know each other better, in drawing near to Christ we shall draw nearer to each other the whole world around, in praying for one another the hurt of our own heart may be healed."

The following list of subjects is recommended for the days of this Week of Prayer:

Sunday, March 24th: Sermons on Joy and Sorrow; Sympathy and Service. Neh. 8: 8-12; Luke 19: 29-44; John 15: 11, 17: 13.

Monday, March 25th: Prayer for our country, our allies, and our enemies. As we confess our sins and unite in supplications may the Christ who cleansed the Temple cleanse us from unholy motives and desires. Psalm 65: 1-4, 139: 23-24; Matt. 5: 43-48, 21: 28-32.

Tuesday, March 26th: Prayer for all nations; for missionary and evangelistic effort throughout the world; that the ends of the earth may see the deliverance of our God and before all nations His righteousness may be openly shown; that lust for war may be swallowed up in love for the world and that day hastened when the earth shall be filled with the knowledge of the Lord as the waters cover the deep. Psalm 67; Matt. 28: 16-20; I Tim. 2: 1-6.

Wednesday, March 27th: Prayer for our soldiers and sailors; for Christian and philanthropic organizations; for the Red Cross, and for every agency seeking to destroy evil and to exalt good; that every enlisted man, as a good soldier of Jesus Christ, may render to God the things that are His; that all associations of men and women may emulate Jesus in doing the will of God; that in the camp or on the sea, in the trench or in the battle, at the front or in the hospital, the men shall have with them our God who is not far away from every one of us. Neh. 4: 13-20; Mark 9: 38-41; Eph. 6: 10-18.

Thursday, March 28th: Prayer for Churches and schools in all lands; for the unity of the Church and the Brotherhood of Man; that we may heal divisions and exalt unity by the burden-bearing love of the strong for the weak; that beneficence and personal devotion may be magnified; that we may blend education and evangelism in witness alike of love to God and love to man. Psalm 119: 9-16; Isa. 32: 1-4, 16-18; John 17: 20-23; Eph. 4: 1-16.

Friday, March 29th: Prayer for the suffering and the dying, for the poor and the children, for fathers and mothers and wives and families of all in our camps and armies and ships; that the scattered and helpless multitudes in Asia and Europe, who have been so cruelly robbed of their dearest rights, may find succor and comfort, that Christian sympathy and service may continue unwearied in their behalf; that their trust in Him who makes the solitary to dwell in a home may not falter. Isa. 63: 7-9; Jonah 4: 10-11; Matt. 11: 25-30; Acts 10: 34-38; James 1: 22-27.

Saturday, March 30th: Prayer for the triumph of the righteous cause, for the establishment of justice and liberty and truth in all the world; that the Kingdom of God may come in every land; that the longings for liberty hiding in the hearts of the peoples may leaven the whole lump of their national life; that the open sore of conflict between caste and class, rich and poor, employer and employee, may be healed; that our own beloved land may keep its highest ideals unstained and that peace established in righteousness with covenants sealed in justice and love may bind all nations in permanent good will. Psalm 85: 9-13, 87; Isa. 37: 21-29; Rom. 15: 1-7; Heb. 12: 18-29.

Sunday, March 31st: Sermons on the Triumph of Christ and of His Gospel in the world. The Victory and the Glory of the King of Kings. Psalm 110; Phil. 2: 9-11; Rev. 1: 4-8.

PRIEST KILLED IN ACTION

HERE will be many Americans who remember the Rev. H. Buchanan Ryley, an English priest who exercised some of his ministry in this country, and many readers of THE LIVING CHURCH will remember his name attached to poetry, especially with reference to the war, which has been printed from time to time in our columns.

Information now comes to us that Mr. Ryley, a lieutenant in the British army, was killed in action in the fighting around Jerusalem on December 15th.

Mr. Ryley, a native of England and in priest's orders, came to this country several years ago and taught at Groton and at Taft Schools. In 1915-16 he was in charge of St. James' and St. Andrew's Churches, Greenville, S. C. At that time he had two sons serving in the British army. The eldest son died in 1916 as the result of wounds received in Gallipoli, and in a father's sorrow Mr. Ryley gave up his priestly work, went to Canada, and enlisted as a private in the Canadian forces. After serving for a few months at Quebec he found that on account of his age he would not be allowed to go to the front, and therefore resigned from the service and returned to the United States, taking charge of missionary work at De Funiak Springs, Fla. While there he received news of the death of his second son in action in France, and the father's grief could no longer be restrained. Again giving up his priestly work he returned to England and enlisted in the British army. He shortly received a commission as lieutenant and after a year's training in various camps was sent to Palestine. There he was killed, as already stated, near to the sacred city but before its capture, and thus follows his two sons into eternal rest and peace. With their names his shines on the honor roll of the Church. One regrets that Mr. Ryley never obtained canonical residence in the American Church, though his last priestly work was given to her.

Mr. Ryley's poems have always been most welcome to THE LIVING CHURCH. One, written for "Mothering" (Mid-Lent) Sunday, is still unpublished. He mailed it to this office from England last Lent. It was received too late for publication at the appropriate time and was overlooked last week, when it would have been particularly appropriate. In sending it Lieutenant Ryley wrote: "I'm off for the front. All my salutations to you. I have lost two sons in this hellish war and expect to fall myself. But in any case, and always, my heart is in U. S. A., though my duty is in the fighting line."

His last poem follows:

"MOTHERING

"He who goes a-mothering finds violets in the lane."—*Old Proverb.*

"Oh, whirl of leaves, Oh, sobbing breeze,
About the gates of spring,
When the west wind brings the exiles home
From weary wandering;
And down the rut-worn way they haste—
God, but their feet are fain!
And he who goes a-mothering
Finds violets in the lane.

"Dear Lord, throw open wide Thy doors
For souls to enter in!
The bitter exile over-past
The home-time shall begin!
Loved hands and lips draw nigh again
To welcome and to bless,
And the half-forgotten days renew
Their spring-time loveliness.

"Oh, the violets round the Tree of Life,
Sweet violets round the brim
Of ever-welling water-floods
Where day grows never dim;
Where tears are dried, and dead hopes raised,
And so for you and me
Our hearts shall go a-mothering
For all eternity!"

NOT ECCLESIASTICAL DIPLOMACY will bring Christian unity. It is the Holy Spirit, the soul of the Church. Let us give the Spirit free course without hindrance. Not all the barriers of ancient feud and inherited misunderstanding can keep those apart who are led and directed by the Spirit of Jesus Christ.—*Rev. William Neely Colton.*

CHARLES JAMES SNIFFEN—A HOLY MAN OF GOD

BY THE RT. REV. FREDERICK F. JOHNSON, D.D.,
Bishop Coadjutor of Missouri

THE editor of THE LIVING CHURCH has asked me to give him for publication a brief appreciation of a dear friend and schoolmate. In gladly responding to the courteous request I send some words which I put on paper as I was making my way back to St. Louis from the old home through the blizzard after we had laid the body of the dear man down in the village cemetery to sleep the sleep that men call death. As I look over deliberately the words that I wrote then, in the first fresh feeling of our sad and sudden sorrow, I do not want to change them. They are the symbols of the thoughts which, as the days go by, more and more persistently in my heart do beat and burn.

A sweet soul passed when, in the early morning of January 5th, the Master came and called for His faithful servant, Charles James Sniffen. The light of many a dreary dwelling hidden among the Western Massachusetts hills went out when God's finger touched him and he slept.

Appointed to the office of diocesan missionary by Bishop Vinton in 1905 (a title subsequently changed to that of Archdeacon), during twelve of the best years of a good man's life, with a heart with the love of Jesus and soft with pity for those who were out of the way, he went about doing good. Keen of intellect, in native ability and scholarship far outstripping many a man in lofty station, he sought none of those places and positions in the Church which men count great. Three times in his diocese, in 1910, 1913, and 1916, he was the first man to be elected by vote of both orders a delegate to the General Convention. A year ago, by invitation of the late Dean Samuel Hart, he delivered lectures on Pastoral Theology at Berkeley Divinity School, and created a profound impression on students and faculty alike. But, for the most part, his days were spent in ministry among the scattered members of Christ's flock, and among the other sheep, not of this fold, of whom the Blessed Master spake. In winter's sleet and snow, just as in Indian summer days or in the mellow month of May, this holy man of God fared forth from the family fireside which he loved so much, to knock at the humble homes of the forgotten folk, to cheer some lonely missionary, or to put his neck into the yoke with some fellow-laborer whose load had been too heavy until Sniffen came.

For four and twenty years

"I've scann'd the actions of his daily life
And nothing meets my eye but deeds of honor."

I think I never knew a man who leaned more lovingly than he on Jesus' breast, and in his self-sacrificing labors for Him who had called him to be a disciple he was as constant as the Northern Star. He watched for souls as one who at the latter day would be in readiness to give account with joy and not with fear. When mirth was seemly, Sniffen was the man on whom we all depended to keep the merriment at concert pitch. At other times his dignity was that of one who fully realized what privilege was his to represent the King. In conduct of the Church's worship he drew with nice discernment the line that lies between mere tawdry prettiness and real beauty. He had no itching to be decorated with a title. For fastidious trappings and fanciful adornments he had little liking. The livery he wore was simple,

"And through it always shone the wondrous light
He always carried in his own clear breast."

He busied himself with no arm-chair theorizings about missionary work. The way to do it was to do it! Others might or might not tell with fervid oratory the story of what was going on. But for a dozen years it was this loving shepherd of the sheep whom those who looked out of their

windows in Western Massachusetts saw with the lambs on his shoulders and in his bosom fetching them home.

I think I never knew a man with stronger passion for his home than he. But one stands on holy ground who speaks of that. He left home and wife and children for Jesus' sake and the Gospel's. God comfort the dear wife and with His heavenly grace defend the little lads who loved their daddy so!

The summons found him ready when it came, as well befitted

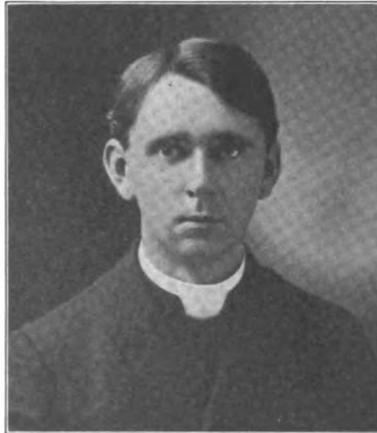
"One who never turned his back,
But marched breast forward."

For him we do not pray. His daily deeds gave constant proof that he was honest in the sacred cause. For him we do not pray. We rest our faith upon the firm foundation of the Word: "From henceforth blessed are the dead who die in the Lord."

But for ourselves we who loved him pray that we may come through, as he did, clean in head and hands and heart; that we, like him, may keep a conscience quickened by God's Spirit, and may have courage to follow conscience at whatever cost; that we, like him, may

"Measure our lives by loss instead of gain";

that we may be found worthy when the evening comes to enter into whatever inheritance is his among the saints in light.



REV. CHARLES J. SNIFFEN

"FOLLOW HOLINESS"

BY ZOAR

TRULY a tremendous subject and one which the writer would not even dare to broach were it not for the longings which this Lenten season has awakened in her heart. "Follow peace with all men and"—have we taken to heart the solemn warning?—"holiness without which no man shall see the Lord."

In these days of intense activity, of ceaseless service to our country and our fellowmen, are we not often tempted to let our work encroach upon the special time due to our God and to His worship, presumptuously surmising that He will forgive us our neglect, because "it was in such a good cause"? Oh, Christians! how shall we meet the heart-searching, heart-rending problems of the world's long-drawn agony if we thus dare go forth in our own strength? With the forces of evil abroad, sowing murder, lust, and hatred in the hearts of men, how shall we repulse their attacks "over there", and in our own heart (for who can draw the line between "righteous indignation" and "hatred", when he reads of the unspeakable sufferings of the poor, enslaved peoples?) how shall we face their legions and conquer them? Does not this Lenten season point to us the way, clear and unmistakable? By fasting, by prayers and supplications, in deep penitence, let us follow holiness, without which no man shall see the Lord. And as we strive to attain, surely there shall be no room for the "holier-than-thou" attitude, so much and so deservedly sneered at by the world. Who, knowing his own heart, could think himself holier than any other man? Realizing his own weakness, he will rather fall in deep humility at the foot of the Cross, crying: "Lord, have mercy upon me, miserable sinner; Holy Spirit, Thou alone canst guide and uphold me in my strivings after holiness. Without Thee I can do nothing, but with Thee all things are possible, O Lord!"

CONSIDER what our lives would be if, through an active coöperation with our Lord, we were faithful to our mysterious possession of Him. What an unfolding of wondrous light in thought, in deed, in aspiration, in design, would characterize our inward nature! What an upholding strength would sustain us, what a companionship be left within, what communing with our unseen Guest, if only we could always bear in mind what it is to receive God—could think and feel and act in conformity with the conviction of His Indwelling Presence, possessing and possessed, though hidden under an inscrutable veil, screened from all mortal sense!—*Rev. T. T. Carter.*

Social Infection and the Community

A Lecture Delivered by the Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts,
At the Harvard Medical School, February 24th

II

THE army comes from society; the recruits have shown the conditions of society. The danger is not in the army but in the city, not so much in France as in the industrial town and country village. I need not repeat the facts. If we are to support the army and win this war, there has got to be a tremendous cleaning up of ourselves, our own neighborhoods, our streets and theaters, our hotels and resorts. Yes! Education and warning must enter the homes of the innocent for their protection. First the people must have the facts. The great engine of publicity is the press. But they will not give the facts; they claim that the people will be offended at them.

I challenge the newspapers of this country, those with great circulation, to place upon their front page not two or three startling statements with sensational headlines, but such a succinct statement of the facts as the Medical Departments of the Army and Navy are ready to give them, revealing the conditions of society in relation to the army. It is a war question, as vital as food and fuel. They say that the people do not like such facts; they offend their taste. Let the people try the people.

It is time that the lid be off and men and women meet this problem as they have met diphtheria and tuberculosis. Of course there is a difference. This disease touches sexual problems and questions of morals; the finger of scorn will point at the victims. Doctors cannot report their cases to the public. We are not an army. No, we are not; but must we therefore do nothing and continue to poison our army? But if people begin to talk about such things it will lead to improprieties.

People are talking. You are talking. I am talking. Our boys and girls are talking. The stage is talking. Why not come out into the open and let the talk be healthy, sane, medical, and practical?

What now can society, which has not the discipline of the army, do to protect itself and the army?

First, I have said, publish the facts. The first thing is to get them: thus far we have little more than estimates; good guesses on the part of experts as to society's condition.

A few states are pointing out the path, and as Massachusetts is the latest I select that for our study.

In December, 1917, by action of the Public Health Council, gonorrhoea and syphilis were added to the list of diseases declared dangerous to public health. Think of it: our own state, only two months ago!

The next problem is how to spot the infected person, the carrier of the disease, to prevent him from being a source of danger.

Compel by law the reporting by physicians or others of every case; not by name, but by number; for if names are to be given the danger of publicity may defeat the purpose; the law will be evaded. The number once reported by the physician, he or his successor can be held to account for the patient, and if the patient evades the law, his name will go on record.

Establish "approved clinics" throughout the state, where adequate treatment may be had, free to the poor, a small charge as a rule. The purpose of these clinics is to stop the disease and make the patient harmless to others. Instead of salvarsan, a similar remedy, arsphenamine, will be used and also distributed free to physicians, for every motive must be brought to bear to use the best methods.

Follow-up work by social workers from the clinics.

The building of hospitals for venereal diseases.

Of what use is it to treat a thousand prostitutes or a hundred infected tramps and send them back on to the streets without the cure and upbuilding which a hospital gives? We might as well collect poison, make it into pills, sugar-coat them, and throw them to the crowd, as to treat and not cure such people and send them back to the street. And yet we have no hospital service for venereal diseases in this state. So much for the medical.

As to the social methods. The first aim is breaking up the alliance between prostitution and alcohol. Every expert that I have read, every medical officer that I have talked to, every officer of the army — one of the last was General Leonard Wood — says the greatest obstacle to the suppression of venereal disease is alcohol. Stop the men drinking and you have won more than half the battle. The Government has acted to protect our soldiers and sailors. Why should not the same protection be given our munition-workers, our ship-builders, and the whole people? I

say no word here about constitutional prohibition; whether in great industrial states more or less alcohol may be drunk under that form of prohibition allows of differences of opinion. But of this I am clear, that during the war the same protection should be given all the people as is given our soldiers and sailors; and I am confident that the war motive which supports the enforcement for our army would support the enforcement for the whole people. Meanwhile, so long as medical officers and experts say what they do of the immediate relations of alcohol and venereal diseases, I believe that it is the patriotic duty of every citizen to do what he expects the man who is giving his life for him to do, abstain from alcoholic drink.

Whatever the law is on the subject, are we as a people ready to act upon that voluntary action? Shall we help or obstruct the army?

Other social efforts follow. Repression of street solicitation, police and reformatory action, rehabilitation of the prostitute, improvement in living conditions, athletics, and all those influences which go to the building up of healthy bodies and sound characters.

Three definite pieces of work are vital:

1. Probably 60 per cent. of the prostitutes are sub-normal mentally or in will-power, some really feeble-minded. The tremendous work of protecting this great mass while still children is an immediate duty. And a large percentage of the diseased boys and men are sub-normal also. Thousands of these of both sexes infect the strong and normal, thousands of sub-normal children are born of these, and the vicious circle, demoralizing the people and costing the nation millions on millions of dollars, continues its round, because we do not want to face the facts.

2. The great source of supply of the army of open and clandestine prostitutes is the young girls with easy-going, careless parents who have no thought of leading their children to better things than they can find on the street and in the parks. Silly, and fond of fun and admiration, a man attracts them, and once fallen, sometimes through ignorance, sometimes through a temporary affection, they are within a year or two diseased, demoralized, practically outcasts of society.

No police or reformatory or House of Mercy will correct these conditions. The responsibility falls upon the homes, the Church, the schools, and public opinion. When will the mothers, who proudly send their boys to war, take pride in protecting their boys by keeping their girls happy and pure at home?

Shall the women of this country turn in with all their might to study the girl problem, and, in sympathy with the emotions, ideals, and habits of girls, lead them to a pure and true womanhood?

3. To meet the sex problem and passions, a pure and happy home, a sound body, the habit of work, a sense of duty, and a religious faith are the best assets.

In these days, however, some sort of education in sex relations, simple, sympathetic, and brief, is a necessary safeguard. How that shall be done may be answered in many ways: and because we are in doubt as to the best method we cannot leave it undone.

All these things have a direct and immediate relation to supporting the army and winning the war. These problems must be met and worked out by us now, if this nation is to take a place of leadership in commerce, the arts, and power after the war. The men and women who stay at home have great, very great responsibilities in helping the army to win the war.

My last thought is this, somewhat of a personal one. The greatest shock that has come to me in the study of the facts is not in the pervasive infection of the community, not the horror of the disease or even the tragedy of the results, but in the amount of vice, the thousands on thousands who are yielding to illicit passions. If we add to those who are diseased through immoral relations the number of those who have immoral relations either frequently or occasionally, and who escape infection, we count up an appalling percentage. The question is not so much of national disease as of national demoralization. From such habits come of course frequent divorce, broken homes, parentless children. A people so living demand a licentious stage and foul literature.

The facts are interesting and enlightening as to our social conditions. Again, it is interesting to note how, when the Christian Church has given up saving the heathen by threatening them with the terrors of hell, many social reformers and doctors are

bringing that motive to bear upon men and women, on boys and girls, to save them from vice. The threat works sometimes; it probably brought some heathen to Christ; but as a motive power it is really very weak.

In the sex problem we are dealing with primal passion; next to self-preservation probably the greatest passion. This turbulent stress of passion cannot be held in restraint by fear of a future; it will take its chances. It cannot be checked by any such discipline as civil life offers. Even the harshest military discipline can hardly restrain the passion when in battle the brute has been roused and in victory the brute sees women.

Strength of will and character are built up by self-mastery, by good habits, and by that spiritual force which has exceeded all others in human history, religious faith. It fails a thousand times, but it still remains the greatest power. You may bring back the army 100 per cent. clean by prophylactic treatment and medical skill, fine soldiers, true to military discipline. If, however, they are only physically clean and subject to outer discipline, if they have not been built up in character and self-mastery, then when they are mustered out to break ranks they will fall into the arms of women who will infect and destroy them. A light-hearted crowd will cry, "They have fought well; let the boys have their fling." Is it for this that we seek victory?

Let our appeal to the men be high: to their honor. How can they drag even a low woman one step lower in degradation? The meanness of taking advantage of a weak-willed girl. She is the sufferer. How can a man, remembering his mother and sister, steal the virtue of a pure woman?

The chivalry of the twentieth century protects women. Let our appeal to women be high: the sanctity of womanhood, the beauty of chastity, the holiness of marriage and childbirth.

After all, the body is the Temple of the Holy Spirit. Defilement of the body drives out spiritual power; an infected body leads to an infected soul. The chaplain, who is the spiritual guide of the soldiers (many of whom I know to be a center of moral and religious force), is right when he takes for his text in the barracks Christ's challenge, "I am come that they might have life"—physical, mental, and moral, spiritual life—"and that they might have it more abundantly."

[THE END]

A POSITIVE LENT

BY THE REV. W. E. GLANVILLE, PH.D.

IN and of itself fasting is not a virtue. A person may fast for six weeks or six months (if physically able so to do) and at the end be no better than at the beginning. Fasting is a discipline for a purpose, in order that the flesh may be subjected to the spirit.

In the present earthly state the physical life has its place. It is a peculiar form of hypocrisy to attempt to deny or ignore the obvious fact that we are flesh and blood human beings and to assume that we are but busts, head, and shoulders placed on a pedestal for more unrefined human beings to gaze at in wonder. "Know ye not that ye are the temples of the Holy Ghost?" Full recognition is given to the physical body; it is to be cared for, to be nourished, to be protected from abuse, to be revered.

The danger is always present that the flesh may invade the domain of the spirit, that life may be regarded as solely concerned with the gratification of the physical appetites, with the pursuit of physical enjoyment and comfort, and that a proper subordination of the flesh to the spirit shall not be maintained. Hence, through the centuries the Church has annually observed the custom of devoting the six weeks preceding Easter as a season of special, intensified religious activity. We fast in order that we may be set free to cultivate the things of the spirit. Self-examination? Certainly, in order that we may ascertain in what respect we come short of exemplifying the virtues of Christian living. Contrition? Most certainly, in order that we may repent of our shortcomings, our evil ways, and determine to rid our hearts of them.

But this is only preparatory, preliminary work; only the beginning of true Lenten observance. The heart cleansed from evil things, like a room swept and garnished, is a standing invitation to the evil things to return and reoccupy their former habitation with stronger tenacity, and the last state of such an one is worse than the first.

Having prepared the heart by self-examination and contrition, it is the mind of the Church that earnest, diligent,

intelligent, concentrated effort shall be made to "grow in grace and in the knowledge of our Lord and Saviour."

For the Christian profession means Christian living, and Christian living means a full-rounded personality according to the spirit and similitude of the Man, Christ Jesus, the world's supreme Master in right living. So, in order that this shall be a profitable Lent which shall register definite progress in spiritual growth, there will be daily communion with God in private; frequent reception of the Blessed Sacrament; eager and alert use of the numerous services in the Church; a freshened, quickened spirit of worship. Then, too, more time than usual will be given to reading and meditation. The Bible, the Prayer Book, books of devotion specially adapted to the purpose, will be used. And the reading will be followed by quiet, penetrating, intuitive meditation so that the thought-seed may be planted in the heart, take root in the subconscious life, and become a vital agent in the development of personality. Whatever things are good, true, noble, sincere, beautiful, Christ-like, *think* on these things.

To prayer, communion, reading, and meditation we will add good works as an essential factor in a well-spent Lent.

THE UNKNOWN GOD

Man's will opposing God's will makes the cross,
For gain or loss.

Stars seen through tears are crosses. Dim or bright
Symbols of One divine reflected shine
From every wave on every starry night.

Watch any baby's eyes who hears arise
The voices of the water-floods afar,
And measure manhood's cost, ye who have lost
The child-soul, kin unto the sea and star.
Some have not lost it. Wherefore hearken ye,
Ye men who still are children of the sea.

Hark to the solemn whisper of the pines.
Almost divines

A child therein the murmur of the surge.
The sea-song, gone astray, is heard alway
In the pine-branches. Pause upon the verge
Of such a wood and mark its murmur; hark
How like the sea yet unlike still it seems.
Each tree at every blast sways like a mast,
Each bending bough of bursting billows dreams.
Pines, earthbound, in a wind of prophecy
Long, as men long for God, for the pure sea.

So, likewise, I, since ocean rolls afar
Where surges are
Over and over sounding wild refrains,
And since the soul of me, wind of the sea,
Turning again unto his bosom strains,
And we may see no more the long dim shore,
The great white rollers, and the rounded sail,
Nor feel the rough storms pass, nor calms like glass,
Nor ride the shattered seas and white crests pale,
For all who dream of where the wild waves be
Make certain singing of the bitter sea.

For God is round our lives. Though doubt or sin
May shut us in
As the long plains hold the great sea afar,
Its vast and awful sound the coasts around
Dulled by the distance and the outer bar,
Yea, though men will not hear, for work and fear,
The thunder of the sea that shakes the air,
Yet, like that outer deep where the winds sleep,
Children of God know well that He is there.
He is around us eternally,
Around the rivers lies the endless sea.

And, look you, Masters over-wise, in vain
Do we explain
His perfectness in shrouding mists of speech
And make a fog and maze of words that haze
And cloud Him to our image as we teach.
Since He doth on the deep His wonders keep
And hath, in living words that breathe and burn,
Proclaimed Himself abroad the Children's God,
From our own teaching some day shall we turn
To One unknown in all theology—
The Lord of little children and the sea.

LOUIS TUCKER.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

WAR-TIME STEWARDSHIP, SPECIAL AND ROUTINE

In a communication entitled *Philanthropy and Patriotism*, issued in the *Social News Service* of the Province of the Pacific, the Ven. T. C. Marshall said:

"The past year has been marked by appeals to the people of our communities for contributions to various forms of humanitarian service incident to the war, occasioning such demands upon the generosity of the people as have never been made before in the history of the country. Canvass after canvass has been made of the towns and the city districts, one sometimes following another with only a day or two of interval. It is inevitable that in the pressure of these new and urgent claims, causes to which contributions have been made in the past, the support of the regular philanthropic institutions, missionary work, and parochial activities should be jeopardized in some degree. . . .

"In the light of this unusual situation the manifest duty of our Church people is two-fold," declared the Archdeacon, "to do the one, and not to leave the other undone; to give even to the point of severe sacrifice to the causes in which are involved the safety and welfare of our soldiers and the actual salvation of suffering peoples from starvation and death (such causes as the Red Cross, Armenian and Syrian Relief, Army Y. M. C. A. Work, and — just now particularly — the War Commission Fund of our own Church) and not to diminish in any degree the support of churches, missions, local and general philanthropy, the work of all of which must be maintained for the sake of those who require their ministrations and for conservation of the spiritual life of our communities and of the nation.

"To allow retrogression in the work of mercy and religion at home, even under the strain of war, would be a perversion of patriotism. With the immense resources of our country there is plenty of means for both. All that is needed is the development of a sense of stewardship with a comprehensive outlook and a regard to proportion in the distribution of what is given."

PROSECUTING THE WAR BY GOOD HOUSING

We have nowhere seen more effectively stated the argument in behalf of the continued activities of civic bodies than in the following statement issued by the Civic League of Allegheny County:

"The war, shortened fifteen days, will save the United States \$600,000,000. We are spending at the rate of \$40,000,000 per day.

"What will help shorten the war?

"The highest industrial efficiency, which is not possible without good housing for the workers in all industries.

"Pittsburgh is an important industrial center for war production.

"Pittsburgh's housing is neither adequate nor decent.

"Are Pittsburgh's boys in the army entitled to our effort to shorten the war? By one day? By fifteen days? By several months?

"Just how many dollars is this worth to Pittsburgh?

"Suppose there were altogether in this country twenty industrial districts as important as this. Would one-twentieth of the \$600,000,000 saving be a legitimate expenditure in this district to shorten the war? That would be thirty million dollars. What do you think about it?

"If the speculative builders and the manufacturers cannot supply our needs, where is the money coming from?

"The millions we spend for munitions can bring us military victory. The money we spend for good housing may possibly be the only permanent asset after the war. It absolutely assures health, happiness, and efficiency."

HOUSING PLANS IN OTHER CITIES

Philadelphia has an Octavio Hill Association the aim of which is:

"To improve the living conditions of the poorer residence districts of the city of Philadelphia. To accomplish this purpose the Association buys dwellings and other real estate and improves them so as to make them habitable and healthful. It endeavors thereby to improve the moral and physical condition of the tenants. It offers its services as agents to other owners of like properties.

In this capacity it attends to collections, alterations, and repairs, clerical and special work, general oversight, etc., and makes a fair charge for such services. To lead the way to the construction of and the setting a standard for houses at low rentals for those families for whom the commercial builder makes no provision. To study community needs and problems."

It has been most successful.

The Real Estate Board of St. Paul has taken the broad point of view and decided that in the matter of a salutary housing plan expediency is best served by an enlightened civic vision. As the *St. Paul Dispatch* points out:

"Whatever may be the temporary disturbance to the real estate field of such a housing programme as is set forth in the ordinance soon to come before the council, the ultimate result is certain to be for the good of the city and consequently to redound to the benefit of all holdings which lie therein."

STATESMANSHIP OF BRITISH LABOR

The report of the British Labor Party is a statesmanlike document. From it we quote the following, which is no new doctrine to the readers of these pages:

"The first principle of the Labor Party is the securing to every member of the community, in good times and bad alike (and not only to the strong and able, the well born and fortunate), of all the requisites of healthy life and worthy citizenship. . . . Such an amount of social protection of the individual, however poor and lowly, from birth to death, is, as the economist now knows, as indispensable to fruitful coöperation as it is to successful combination; and it affords the only complete safeguard against that insidious degradation of the standard of life which is the worst economic and social calamity to which any community can be subjected. We are members one of another. No man liveth to himself alone. If any, even the humblest, is made to suffer, the whole community and every one of us, whether or not we recognize the fact, is thereby injured."

UNOBTRUSIVE SERVICE

Here is an item from *St. Mark's Outlook*, Minneapolis, which illustrates the sort of social work that is going on from week to week with scarcely a mention of it and practically no record of it. The paragraph reads:

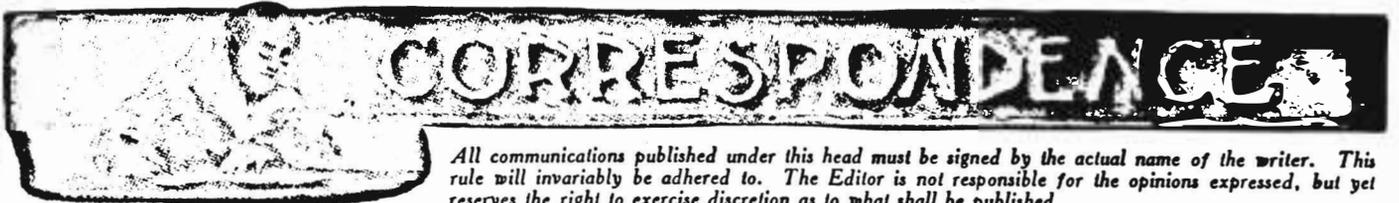
"Unobtrusively, but with splendid fidelity, the members of the Girls' Friendly Society do their work, week by week, at their monthly meetings on Monday evenings. They sit down to a simple, wholesome supper at 6:15, and the remainder of the evening is spent in refugee work, especially for children, under the auspices of the Red Cross. The number attending these monthly meetings averages twenty-five, as many of the young women have recently left the city, several having been married. On Monday evening last the rector admitted into active membership three new members and three associates."

THE POLICEMAN AND THE BOY

"I believe every church should invite the policeman who walks the beat in which the church is located to come into the church and act as instructor in regard to civic duties. He could tell you Boy Scouts how to coöperate in preventing crime and depredations on property." So declared Professor Allan Hoben of the University of Chicago and chairman of the Social Service Committee of the Chicago Church Federation.

"Be loyal to your country," he said. "Every species of crookedness makes America weaker. A man or boy who doesn't stand by his convictions is a menace to democracy. Be loyal to your home, your school, and religion."

THE RED CROSS SEAL sale nearly doubled during the year 1917, representing the biggest percentage of increase since the first years of the sale.



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.

LAYMAN ASKS FOR "DEFINITE PROPOSALS"

To the Editor of *The Living Church*:

MAY I venture a reply to Mr. Haley Fiske's request for definite proposals from those who are working towards a programme for unity and usefulness in the Church.

Mr. Fiske seems to think that the Church is above being brought to trial because our Lord said that the gates of hell shall not prevail against it. Is not this dangerously like presuming upon the Holy Spirit? Mr. Fiske seems to feel perfectly secure in our Catholicity and Apostolicity, and he objects to the Bishop of Michigan's statement that "apostolic order and primitive faith do not appeal to the men of to-day." He concludes that because the Bishop and others dare to face this condition therefore they contemplate giving up our apostolic faith.

The Bishop of Michigan says in so many words: "I believe sincerely in all these claims." But the problem to him and Donald Hankey and many others is to present our apostolic faith so that it will mean something to the modern man. All these recent "outgivings" are an inquiry into the methods of propaganda. When the Bishop of Michigan says that the Church is on trial he means, of course, that our methods are on trial.

Over against these inquiries Mr. Fiske cites the missionary value of the earnest faith and labors of the Dean of Fond du Lac. However the Dean made his converts, he did not, it is safe to assume, arouse in them a longing for Jesus as their Saviour, nor a sense of penitence, nor a sense of need for saving sacraments, by saying:

"1. I came to you commissioned by the historic Episcopate;

"2. I am a true priest, one of the three historic orders of the Sacred Ministry;

"3. I bring to you valid Sacraments;

"4. I have here a nearly incomparable Liturgy;

"5. Mine is the only true religion; all others are heresy."

The Dean of Fond du Lac did not go about his work in camp this way because he knows something of human nature.

Yet, hasn't this been rather our method of propaganda in years past? Isn't it the method which does not appeal to-day, and which the Bishop of Michigan and others call in question, but which Mr. Fiske seems to defend?

It was perhaps a necessary method in the earlier days of the Catholic revival. And if to-day we are content merely to strive for more apparent expressions of Catholicity in our little parishes, this method may still work. But if we are to rise up as a Church to meet the needs of a nation, of a world in agony, we've got to have ready what the world is crying for. We've got to recognize that historicity, catholicity, validity of sacraments, orders of ministry, make no appeal to the men of to-day. None of us can possibly get interested in anything which happened before 1914.

Because the world's cry is "inarticulate", our attempts to answer are vague. But to face the facts is not to belittle or to deny the things for which Mr. Fiske is so valiant a champion.

What the man of to-day, in the trenches or at home, wants is to find some divine and fatherly stability underneath a tottering world. He wants the Rock of Ages, which in his terror and righteous wrath he can smite, and find the Living Waters. In brief, he plainly wants Grace, which means God's help. He doesn't know it by name, but he wants it quick, and he doesn't care how he gets it. And, after all, Sacraments and the Ministry are only channels of Grace. As such we value them, and there is no intention to give them up. But the dying man who shrieks for a cup of cold water is very little interested in the plumbing.

The call to "give up something" does not, I think, mean a call to give up essential things; but it is a complaint against the way our religion is commonly expressed and presented. These complaints are annoyingly vague. They are vague precisely because we cannot change the facts; but, realizing our barrenness, we are at the last hour trying to force the fruits by which the roots shall be known.

And, as for "giving up", our Lord gave up the prerogatives of His divinity to win the souls of men. Jesus Christ did not begin His ministry by establishing His claim to Eternal Generation from the Father. He did not begin by reciting the Athanasian Creed. He began as a Teacher of Righteousness, as a Healer of the sick. He became merely the Friend of publicans and

sinner. Not until the end of His ministry did He say, "I and my Father are one."

The man of to-day, in trench or in shop, may not even be so very much impressed by our efforts to insist upon the historic fact that Jesus Christ died on Calvary 2,000 year ago; he may not respond at all as we would like him, to our proofs of the Bodily Resurrection. It is the same Saviour he wants, but he wants Him as the Living Christ, whose Spirit makes for righteousness to-day—now in this the hour of our need.

The religion of the Church does not in its reality differ from the religion of Jesus, but our way of presenting it often does. Too often outsiders see us as a set of officials defending an organization.

Nor does the religion of the Church have to be "watered down" to the "dumb and inarticulate" religion of the British Tommy. If Donald Hankey thought that he found something real in Tommy's "dumb and inarticulate" religion, isn't it perhaps because he found it to be rather pathetically like our dear Lord's dumb agony and inarticulate crying in dark Gethsemane?

The plea which Mr. Fiske so deplores is a plea not to "water down", but to "dig up". It is a plea that we bring out of our treasures "things old and new," until that religion buried in the heart of Tommy feels and answers; until Tommy sees in that Dumb Sufferer, led to the slaughter, his Brother in Arms, His Captain in the Fight.

The plea is vague, but so was the agonizing cry of our Saviour. Yet to that dumb agony and that inarticulate crying the Father did not demand:

"Categorically and definitely—what?"

Northfield, Vt., March 4th.

C. D. FAIRMAN.

To the Editor of *The Living Church*:

IT was with great delight and satisfaction that I read the letter, "Layman Asks for Definite Proposals", which appeared in this week's issue (March 2nd) of *THE LIVING CHURCH*. The letter sounds a much-needed and timely warning. Many of us have been puzzled of late by the strange utterances of bishops and priests, utterances manifesting an uneasy and seemingly compromising spirit throughout our division of this Church. What is the matter? Are many of our people, both clerical and lay, being so affected by the stress and emotion of war that they are losing faith in the promises of the Incarnate Son of God and in the genuineness and stability of the character, claims, and peculiar work of the Church, that they are ready to compromise and hobnob with every "ism" and schism of every name? Is the desire for "visible unity" so intense, and so extreme, that Churchmen are ready to trim down, readjust, and compromise in those things which have to do with the very life, character, and continuity of the Church? If the promise of Christ, "Lo, I am with you always", and "the gates of hell shall not prevail" against His Church, ever meant anything, surely they mean just as much in these dark and troublous days!

Kingdoms of the world may rise and fall; empires may crumble to the dust; thrones and dominions may be shattered to pieces by superior contending forces; a venerated civilization may be unable to stand the test of human conflict; but the Kingdom of our God and His Christ is an everlasting Kingdom and that which cannot be destroyed. Surely, there is no time, in these days of stress and anxiety, for timidity and compromise on the part of those who believe in the Church as a divine organism, divinely equipped with a revealed, definite faith, a divinely ordained ministry and sacraments, for the rescuing, healing, and rehabilitation of a sinful human race. It behooves us now, perhaps more than ever, to attend strictly to the business of the Church. Let us be ever mindful of the fact that the work of the Church is primarily a spiritual and religious work. Let us stand more strongly than ever for the Faith, Order, and Worship of the Church. Then, as true as God lives and reigns, we shall have no cause to fear.

If there is failure anywhere in the life and experiences of the Church it is due to the faithlessness, the worldliness, and lack of spirituality on the part of the human element, rather than because of any inherent defect, or lack of adaptability to all men, at all times, and under all conditions, on the part of the Church.

J. O. FERRIS.

Newark, N. J.

BREAKING THE MORALE OF THE CLERGY

To the Editor of The Living Church:

IN THE LIVING CHURCH of February 23rd appears an editorial calling the attention of the readers to the distress of "poorly paid" ministers.

A curious fact to notice in this particular is that in the same issue of THE LIVING CHURCH the list of men who want "jobs" is longer than usual—a dozen "want ads" appearing to discourage worthy clergy as well as the editorial on what is happening to ministers in the churches.

It is said that to be forewarned is to be forearmed; it has proved to be true in the sphere of national endeavor. If America had been awakened and had taken seriously the menace of a world war, she would have been armed and able to combat the enemies of democracy. If the Church could only be warned and have the members take the warning seriously, much distress to devout and honest souls could be averted.

Henry George has told us—and men know it, even if they hate to acknowledge it—the fear of poverty is hell.

A body of men called ministers who are afraid is of little use in spreading the message of the kingdom.

As the minister quoted in the editorial under discussion says, "the perpetual grind of poverty seems more than one can stand"; and so it is that men break, and they are broken by the unjust system they are working under. Living cost has increased in the last ten years thirty-five per cent. all along the line, and about thirty-five ministers in the Church have had livings increased somewhat. Inefficiency and inactivity are the results now appearing in the work of the Church, all because "temporal affairs" are unjustly managed.

Tremendous debts incurred by vestries and boards who prove unable to liquidate same; interest accounts carried beyond all reason; a case in point, a parish with forty subscribers, \$20,000 debt, and carrying interest account of \$1,600, and paying minister \$1,200 per annum; obligations assumed on the chance that "the ladies' guild" will have a big success at the supper to be given on such and such a night, but alas, it rains on the chosen night, and those that donate also consume, and the profit is accordingly "nil"; failure on the part of parishes to manage their temporal affairs on the budget system; imposition often on ministers who prove good "money getters"; the disposition manifested to "let George do it"—these and many other reasons could be given for the present bad conditions in the matter of "clerical support". It is nevertheless true, and most timely, that now the Church and all its members should "be warned" and bluntly reminded that the ills we all suffer most from are self-inflicted, and when ministers are sometimes looked upon as "slackers", remember Church members may be in part responsible.

No body of people is entitled to a parish unless they can decently support one. Broken-down churches are worse than none; case in point, a preacher asked a man who had not affiliated with any Christian body to come into the Church. "No," he said, "you owe too much money; if I joined with you I would be 'soaked'." So let us be warned, and now, before it is too late, provide for the clergy decently. Do not break down the morale of the clergy any more than one would injure the morale of the army of the nation.

FRANCIS H. RICHEY.

Asbury Park, N. J., March 1st.

"A CRY FROM THE COUNTRY"

To the Editor of the Living Church:

IF not too late, I should like to add my word anent A Cry from the Country, which appeared in your columns January 26th.

All will agree that the rural sections need the Church and the need is a pressing one. About one-half of my twenty-five years in the ministry were spent as a Methodist "circuit rider". I am fully aware of the wild vagaries regarding religious life in the country, especially in the Middle West. I have had no similar experience for the last twelve years, but if we may assume that the same trend exists to-day it is surely one of the most lamentable and pitiable spectacles in religious history. And, as the old excitements seem more and more difficult to arouse, the situation grows worse. We in the cities cannot realize it. We do not know how absolutely many rural sections are bound up to that pernicious spirit of either "getting up the arousments" or dying.

Now that it is more and more difficult to stir the religious conscience by former sensational methods, what is going to take their place?

The Church has the solution and I need not press it, for we all realize it. But to get that solution to "solve" is the question. I will only suggest the course, in the hope that it may stir a train of thinking in the minds of others.

That faithful missionary priest in Chenango County, New York, who is covering a whole county in his ministrations, is putting into effect the remedy. We cannot wait for more priests.

True, we have not nearly enough—and may the number rapidly increase—but we cannot wait. Nor can we wait for sufficient money. The remedy is in every priest, who has access to country regions, multiplying himself by three or four, and taking several other points under his care. It is a "going over into the next towns". If you will pardon the suggestion, we will have to adopt something like the Methodist circuit system. I know parishes are often selfish and want exclusive services, etc. But they must get over that. If our clergy were to be in charge of larger territories, their own salaries would be better, by a pooling of the support from various smaller places: and, at the same time, the country places would have some chance to develop Church life. It is worth thinking over.

Respectfully,
N. D. BIGELOW.

Milwaukee, March 5th.

WAR PURPOSES

To the Editor of the Living Church:

IT would be a happy accomplishment to get the pacifists and the war-advocates united upon the common purpose regarding the war.

Without any sacrifice of principle they can mutually accept the following propositions:

1. Military autocracy must be abolished from the earth;
2. Law and order by police-control is a divine regulation (Romans 13:4). Municipal, state, national, and international police are needed as long as there are unruly individuals or groups who would ride rough-shod over the rights of others;
3. A wise police captain will save his own men from all unnecessary risk, and will also protect their characters from brutalizing tendencies.

Applying these propositions to the world-war, we believe a frightful carnage can be averted and our own men can be saved from the brutalizing effects of the trenches. The latter is the more important. We groan at the thought of our "inoffensive American boys being converted into veterans who can use the bayonet without mercy and without feeling". Acting as international police, America and her co-belligerents can make a mighty cordon of defense around the Central Powers and notify them that the Allies propose to refrain from all aggressive warfare, but will annihilate all attacks of the enemy.

In the face of this determined stand for peace, the Central Powers will have not a vestige of excuse for further fighting. The humanitarians in Germany will recognize this and thereupon demand a cessation of hostilities. In other words, Prussian autocracy will collapse from within. This is the only effectual method of eradicating sin, whether personal, national, or ecclesiastical.

In the meantime, the Church cannot insist too much upon Christ's "Way": Forgiveness and Reconciliation. We have loved Germany and we expect to love her after the war. We must love her now and pray for her. This is the only proper attitude of the "followers of the Lamb". His "Way" is more heroic, infinitely more heroic, than the way of Mars. Aggressive love is His weapon of conquest. Those who refuse His Way will some day flee in terror before the wrath of the Lamb.

Very respectfully,

JAMES L. SMILEY.

Annapolis, Md., March 1st.

PHILLIPS BROOKS ON STOPFORD BROOKE

To the Editor of The Living Church:

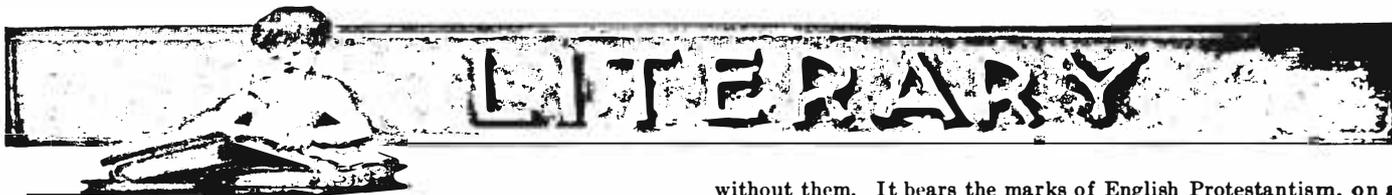
YOUR editorial on Stopford Brooke was brave, bold, and beneficent. Not far from the Kingdom, might be said of both writer and written. The search for Truth may take one far from home, but is second only to its expression, and a man by searching may find God in whom is peace.

The Broad Church movement had its noble exponents in this country at the time of the Brooke sensation. Our own Phillips Brooks was asked his opinion about the matter, and whether Mr. Brooke was really justified in leaving the Church of England. His answer, with which you must be in entire sympathy, is found in Vol. 2, pp. 397-8 (*Life of Phillips Brooks*):

"I differ from him (Brooke) very deeply. To me the Incarnation and the miracles which Christ Jesus is said to have wrought seem to be sublimely reasonable, and contradicted by no knowledge of man or of the world which God has given us. I believe that they are true historically and most natural philosophically. But as between Mr. Brooke and those who blame him for leaving the Church of England, I cannot doubt which is right. Of course he is. He could not stay in justice to the Church or to himself."

Glendive, Mont.

FRANK DURANT.



THE PRAYER BOOK

Primitive Worship and the Prayer Book. By the Rev. Walker Gwynne, D.D. Longmans, 1917. \$2.50. Pp. 424.

One who has long been known through the Church for his valuable instruction-books here carries forward the more mature work on Christian worship which was inaugurated by his *Christian Year*. The present study is a considerable addition to the literature on the Prayer Book, not only in the way of effective new presentations, but perhaps still more by reason of unusually abundant quotations from others who have loved the Liturgy—Hooker, Bingham, Palmer, Neale, Blunt, and the more recent men like Duchesne and Frere, who have so strikingly altered the very complexion of liturgiology for English readers in our own days.

We are apt to take for granted an appreciation of liturgical worship as such; the author does not: he begins with a strong plea for its value, which is one of the best sections of the book. Then about a third of the volume is given to a history of early liturgies and Anglican formularies; and the latter half of it goes to the detailed exposition of the Prayer Book (English, Scots, and Irish, as well as American), with some emphasis on its doctrinal teaching.

The historical treatment must be read with caution. In the first place, there is a tendency to cut-and-dried precision as to events, figures, and dates, which can hardly be justified to-day. It makes the history seem too granulated, so to say. And there are errors. It is assumed that St. Paul wrote Hebrews and that it was he who made the *Agapé* follow, instead of preceding, the Eucharist. The dates of Pliny's letter, the consecration of St. Ignatius ("pupil of St. John"), the withdrawing of the chalice from the laity, the great Sacramentaries, the Canons of Hippolytus, the "Defend, O Lord" in Confirmation, are given either wrongly or over-positively. We are told repeatedly of a "Liturgy of Ephesus", connected with St. John's name (though it is fair to say that the negative view, which is all but universal now, is noticed). It is said, much too confidently, that the British Church of the fourth century had many dioceses, united into three provinces, with archiepiscopal sees at London, York, and Caer-Leon on Usk. The famous first article of Magna Charta is interpreted as if it were a declaration of independence directed against the Pope. Surely Bullinger did not prefer the Book of 1549 to that of 1552. "This that we have now" we think evidently refers to the former, and the one "a hundred times more perfect" is the latter, already drawn up but not yet put through (p. 111). The 189 out of 9,400 Marian clergy, who resigned their benefices rather than use Elizabeth's Prayer Book, constitute an utterly inadequate index of the strength and determination of the Marian opposition, as Birt has shown. The papal missionaries sent into England afterward were not for the most part "foreign priests", but Englishmen. It is a mistake to say that any collects of the Latin Mass were addressed to saints—they were all addressed to God.

Now all this may seem petty criticism. But something needs to be said about the general color of the history, which is hard to reduce to an assured right-or-wrong judgment, yet is more significant than details. We have all become familiar with a certain view of what happened in the sixteenth century, which may be called the exclusive high Anglican view. It minimizes both the Papalism of the English Church before, and its Protestantism after, the division: as the aphorism runs, it makes the Church of England Protestant *before* the Reformation and Catholic *after* it. In the book before us we get scarcely a hint that there was any such thing as English Protestantism until the Puritans appear under Elizabeth. The working-out of the Book of 1549 looks too pure and peaceable: as a matter of fact there was turbulent anti-Catholic and anti-ecclesiastical agitation in Henry VIII's reign; there were Tyndale, Barnes, Coverdale, Latimer, etc., and, most subtly destructive of all, Cranmer; and the First Prayer Book, splendid as it is, cannot be accounted for without reference to what those names stand for. To explain the Book of 1552 by blaming Somerset and certain foreign reformers simply does not explain it: we must remember that it synchronized with smashing of altars, with the disgrace of Gardiner and Bonner, and the flouting of what they stood for; we must look in on the debate in the House of Lords when the Eucharist was under discussion, if we would see official Edwardian religion in the making. This is not all to the glory of Anglicanism, but such things are a part of our heritage, and the Prayer Book would not be what it is

without them. It bears the marks of English Protestantism, on a Catholic structure. The rulers of the English Church at one time or another have hated the Eucharistic Sacrifice, denied the Real Presence, and disparaged the priesthood; these negations are the great concrete Protestantisms: and the Prayer Books from the very first one have embodied something of them. Really, we must insist, *something did happen* in the sixteenth century. We heartily approve of the author's purpose to vindicate the essential catholicity of the English Church and Prayer Book, of course; but we are sure that his case suffers through seeming to rest upon an idealization of Anglican history.

The interpretation of the liturgy is very much better. The offices are taken up one by one, and instead of a merely liturgical commentary we are given clear and sometimes eloquent expositions of their present meaning. The sections on Eucharistic Sacrifice, on "Protestant Episcopal", on the Psalter, and on divorce, are most admirable. The interpretation of the Eucharist and of confession fully sets forth the supernatural and sacramental doctrine, though restrained in application. So with the teaching generally, the position is that, since the Prayer Book speaks for a branch of the Catholic Church, what it says should be understood in as catholic a sense as the language will fairly bear. It is probable that Dr. Gwynne's teaching goes as far in the Catholic direction as one could go without going quite beyond the Prayer Book. Other criteria there are than the Prayer Book, happily, which supplement it where it hesitates, and answer yea where it gives forth a great silence: but, so far as the Prayer Book itself is concerned, Dr. Gwynne gives it as Catholic an interpretation as can fairly be given; and his enthusiastic conviction makes it both attractive and cogent.

BOWYER STEWART.

MISCELLANEOUS

Letters of the Rev. H. H. Jeaffreson. Edited by the Rev. C. E. Lambert, M.A. With foreword by the Bishop of Winchester. New York: Longmans, Green & Co.

Ten years ago one of the most valued features of THE LIVING CHURCH was its series of regular European letters from the pen of the Rev. H. H. Jeaffreson. An English clergyman resident in a most delightful villa on the hillside at Fiesole, overlooking the Arno far below, his home was the common meeting place of men of the school of Fogazzaro and the modernists who dreamed of a liberal Catholicism before Pius X dashed their hopes into pieces. Mr. Jeaffreson was the warm friend and confidant of those men. His letters to THE LIVING CHURCH betrayed no confidences, but they brought its readers into touch with an intellectual coterie of brilliant men who were turning Europe upside down.

Of all that, and of that side of Mr. Jeaffreson's life and writings, the compiler of this volume appears to be blissfully unconscious. We venture to say that Mr. Jeaffreson was more interested in his LIVING CHURCH letters than perhaps in any other intellectual pursuit, and certainly those letters were of more unique value than any of the mass of devotional extracts from letters that are gathered here. Where we might have had a volume that would have been a notable contribution to the intellectual history of Italy and, to some extent, of the continent of Europe in the pontificate of Pius X, we have a commonplace series of pious and devotional expressions from letters to unidentified persons, with no attempt to weave them into unity.

Mental Antidotes for Many Ills. By George R. Wood. Richard G. Badger, The Gorham Press, Boston. \$1.00 net.

This little booklet proposes to apply "the truths and principles of modern psychology and theology to individual life". In simple and straightforward terms the author points out the sensibleness of mental control and the inspiration to be derived from trust in God and in our Lord. The religious standpoint is steadily maintained and pressed home.

A VOLUME OF SERMONS by the late Bishop Walker is in press, the title of which is *Comfort and Counsel*. The sermons in the volume, twenty in number, are collected and published by his wife as a loving memorial, and will be gladly welcomed for the same reason by great numbers who knew and loved the Bishop. The titles indicate sermons on practical subjects, most of which, no doubt, will be useful to lay readers in addition to the value they will have for all Churchmen.



SARAH S. PRATT, EDITOR

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

IN that far time—so it now seems—when the war shall have spent its terrors, and many of our sons and brothers sleep their last sleep on foreign soil, we shall bless God that they sleep beneath the Cross. American soldiers are learning more about the sacredness of the Cross—even in the short time they have been overseas—than they would have learned in a life-time in America. That beautiful custom of Roman Catholic countries, and also many in our own country, of using the Cross to mark the last resting-place, strangely enough, has never generally obtained in Protestant countries and is rare enough even among our own Churchmen. Our soldiers who return will come with reverence for the Cross which they never would have had otherwise.

The picture of those first three American graves with the Cross at the head of each, joined to the wonderfully beautiful eulogy pronounced over them by the French commander, will be one of the vivid remembrances of the war. The Cross in those foreign pictures, in some wondrous way, actually takes away part of the sting and horror of death. Those rows upon rows of crosses, so simple, so alike, what do they not say of faith—of hope—of rest? In *THE LIVING CHURCH* of February 2nd there was a poem comparing the iron cross and the wooden cross, and singing in sweet words of the love and honor the soldier has come to feel for the simple wooden cross that marks the resting-place of the brave.

How careless the Church was in the early days of this land about giving the Cross its true significance and value! How we allowed our Roman friends to monopolize it, until with many persons, even unto this day, the symbol is believed to be "Catholic", meaning Roman. Compare our burial grounds with their huge and sometimes fantastic monuments, costly, unsuitable, with the simple cross which covers the Roman Catholic. Not long since the writer stood beside the grave of one most dear, to whom the Cross had ever been a loved symbol. A costly stone without any significance whatever, except to be a bearer of dates, was there. Just across a road was the Roman cemetery gleaming with its white crosses. Lately there has been a revival of the Celtic Cross, and Churchmen are beginning to think more of the proper use of it for monuments. But it does not need a costly cross or a carven and elaborate one. Sometimes the very plainest speaks its message more understandingly.

The altar cross, too, was not in use in the early years of the American Church unless perhaps in certain very old parishes, and we all recollect when the processional cross came in with the vested choir. The cross as an ornament never met the approval of many Churchwomen. Worn on long chains such as were fashionable a few years ago, played with, toyed with, whirled around and striking against things, it was almost painful to witness: but worn reverently it is beautiful. Babies should always have a little gold cross for their first ornament. Old people and afflicted ones should wear the cross. The cross of the Deaconess and the Sister wins the respect and even the awe of the by-passer. A crucifer who had once been presented with an exquisite silver cross brought it as a parting gift to the writer one day. He was going away to study for the stage and he wanted to leave his cross, which he had worn with so much pride, where he knew it would be appreciated. This cross has often been worn throughout the Lenten season by its possessor and some of its borrowers. But it would be a beautiful custom to adopt the wearing of the Cross—not ostentatiously—through Lent. The Daughters of the King have it, the Juniors have it, and perhaps others, and that the love for and the proper use of the Cross is growing is something to be devoutly thankful for. The Cross is not for the grand toilette, not for evening dress, but for the quiet of Lent. As a talisman bringing

Christian cheer, the Cross ought to enter more and more into reverent and judicious use by Churchwomen.

THE THIRTY-SIXTH annual report of the Woman's Auxiliary of the Minnesota branch announces \$1,100 already in its United Offering. The corresponding secretary reports sixty boxes sent from this diocese and includes in her report this pertinent sentence: "When no acknowledgment (of boxes) is received by a branch within a reasonable time, it is requested that the secretary be notified." If this diocese has the luck of some other dioceses of which we know, the secretary is liable to be notified very often. Certainly it is discouraging to an Auxiliary which has taken pride in sending a box full of good things, often many more than have been asked for, and which, as Mrs. Spies says, is "the expression of loving thought and care", to have weeks elapse before it is heard from. Then perhaps the officers are embarrassed by being obliged to write to the person to whom the gift has been sent asking if it has been received. Making every allowance for people being busy, being tired, and being everything else that Christian tolerance can suggest, the fact remains that the splendid, costly, and thoughtful boxes which represent so much time and some money should be acknowledged by return mail. At the March meeting of an Auxiliary the box sent before Thanksgiving had not been heard from. The system perhaps might be improved by the recipient being expected to report the receipt of the box at once to the Secretary of the Auxiliary at the Church Missions House, New York, and she in turn could notify the particular Auxiliary sending the box. No elaborate letter of thanks is required but simply the news that the box has reached the person to whom it was shipped. Perhaps there might be a heavier sense of obligation attending on notifying the headquarters of the Woman's Auxiliary, than there often is about notifying the individual Auxiliary.

FOR EIGHTEEN YEARS the parishes of Indianapolis have united their Auxiliaries in a Lenten class held on Friday mornings throughout the Lenten season. A quiet day marks the first Friday and the other days have been used variously through all these years. Sometimes Church History—or a few phases of it—have been presented by various women, sometimes Bible study, sometimes hymnology. Whatever has been the topic selected the result has always been helpful, and the Lenten class has come to be a welcome and well-attended institution. This year, however, there was an innovation which thus far has been well-liked. Mr. Aquilla Jones, a layman of St. Paul's parish and a close student of the Bible, was asked to give a series of talks on the Old Testament. It is a pleasure and a very helpful one to hear Bible history told in a simple but critical way, with opportunity to ask questions and the side-lights which come from the study and experience of the speaker. This is said to be the era of the layman, and if all the demands upon the layman in various Church functions are as satisfactorily met as this request of the diocesan board of the Indianapolis Auxiliary has been met by Mr. Jones, our laymen will quickly find themselves at the acme of popularity and usefulness.

ONE OF THE BEST examples of a thoroughly alert and progressive local Girls' Friendly Society branch is to be found at the Church of the Epiphany, Chicago. Added to the general purposes of the society this year was the local object of raising a sufficient sum to endow a Girls' Friendly memorial pew. Some of the entertainments were planned with this object in view and already have realized about \$100.

The secretary of the society, Mrs. Laura O'Sullivan,

sought at the beginning of the 1917-18 season the advice and counsel of the rector in the plan for the two quarters' meetings. The result has been a fine series of meetings. Most rectors appreciate a business-like approach and conference with a leader of a church society at the beginning of a season, with the opportunity of knowing the plan and aiding it from the beginning to the end.

The plan for the season was divided into two distinct programmes of three months each. The first printed programme announced the list of meetings from October to December, 1917. These meetings included the following interesting evenings:

- Reunion supper and meeting with address by Mrs. John Henry Hopkins, founder of Epiphany Chapter.
- Campaign meeting for new members.
- Three evenings on Current Events, led by members.
- Hallowe'en costume party.
- Illustrated lecture on The Madonnas.
- Supper meeting and visit from Diocesan President.

Long before the close of the programme the details of the second half of the year had been arranged. This second programme was ready for distribution before the first was concluded. This gave freshness and a new start with January. The second half of the season contained the following interesting meetings:

- Supper meeting and address from Brigadier Mary Stilwell of the Salvation Army.
- Entertainment by members for Endowment Fund.
- Mid-winter picnic.
- Illustrated lecture on Modern Russia by the rector, the Rev. Herbert W. Prince.
- Missionary Sewing and Bible Talks during Lent.
- Evenings with the Deaconesses, Travelers' Aid, Probation Officer, and like works or workers.
- A tour of the Art Institute.

The membership of the Girls' Friendly Society has much increased since the beginning of the year and the interest and energy of the members is one of the strong features of the parish life.

FALLING INTO LINE in the general desire for "surveys", the Province of the Mid-West has sent out to all branches of the Woman's Auxiliary a questionnaire looking to the collating of statistics as to the number of Auxiliary women, the number of branches and members of the G. F. S., the number of Juniors, Daughters of the King, and other societies. Also this asks about every-member canvasses and inquires as to plans for coöperation between parish societies. The number of women and girl communicants in every parish is desired. Altogether the fulfilment of the idea may be of great use to the province.

AGAIN THE CHURCH MISSION OF HELP is called upon. From British Honduras the wife of the Bishop writes: "Can you send any information about the Church Mission of Help? It sounds as if it might serve our purpose. We seem to need two societies—one preventive, the other to help the fallen."

Mrs. Dunn continues:

"Our Woman's Auxiliary is practically launched. We had a large diocesan missionary meeting at St. Mary's Hall on January 14th, when the Bishop spoke of the new missionary policy of the diocese and I spoke of the work of the Woman's Auxiliary in Canada. We have already met to nominate officers, and are to have a mass meeting of women to elect them and so launch the Auxiliary formally. It will be, I think, the first woman's meeting run entirely by women ever held in Belize. And so it will be an historic occasion for all of us!

"Our officers will include a few black and colored women, and I am hoping and praying that we shall all work together harmoniously and learn to understand one another.

"We have been so interested in watching Bishop Lloyd's movements. What a plucky undertaking! May he indeed be protected, blessed, and guided."

A RECENT REPORT of the Board of Religious Education showed many more summer schools—more than one hundred and fifty, we think, scattered through the various parts of the country. Another is to be added to this list in the Summer Conference for Church Workers of the Province of

the Mid-West; which is to be held at Racine from July 17th to 25th. Racine College, situated on the shore of Lake Michigan, will be a pleasant spot in which to spend these ten days of study and recreation. The faculty comprises twenty teachers and lecturers, clergy and laymen, and also several women. The daily time-table provides wisely for a busy and well-adjusted day, with sunset service, public meeting, and compline finishing the day. Bishop Tuttle preaches on the first Sunday, July 21st. Further details may be had from Miss Rosalie Winkler, 131 Eleventh street, Milwaukee.

OLD MOTHER MARGARET AT HEAVEN'S GATE

TRANSLATED FROM THE NORSE BY ROLAND RINGWALT

I AM a poor creature, without any family, old Margaret from the house on the dike. Nothing have I done in this world, not a thing that can open for me here. It would indeed be a work of grace if I may have permission to come inside the door.

"How I left this world I know not; sick and wretched was I in the last years, and so that I could not bear to creep out of bed and enter the frost and cold outside. That was indeed a hard winter, but now I have recovered from it. There were a few days calm, but bitterly cold; the ice had laid so far out on the strand one could descry it. All the folk in the town went out on the ice; there was what they called the skating dance, I trow; there was full music and merriment outside; I could hear them within where I lay in my wretched room. Evening drew on, the moon was up but had not come to its full strength; I looked from my bed through the window, right over the beach; and in a corner of heaven and sea there came a wonderful white cloud; I lay and looked upon it. I saw in the middle a dark spot that became larger and larger, and so I knew what it betided. I am old and experienced, nevertheless that sign man sees not often. But I knew it and it gave me a horror. Twice before in my lifetime had I seen that thing come and knew that there would be a terrible storm with the spring flood that would come upon the poor men outside, who drank and sprang and made merry, young and old; the whole town was outside.

"Who was to warn them? No one there knew what I knew. I became so frightened, I became so full of life, as I had not been in many seasons. From the bed I crawled to the window; further I could not manage. I raised the window, I saw the people dance and spring on the ice, I saw the fine flag, heard how the boys shouted hurrah, and the girls and the young men sang. All was mirth, but higher and higher rose the white cloud with the dark spot in it. No one heard me though I called as hard as I could, for I was too far away. Soon would the storm break loose, the ice go to pieces, and all outside sink without deliverance. Hear me they could not, reach them I could not. Could I only get them on land!

"Then our Lord gave me the thought to set fire to my bed; better should the house burn than that so many should wretchedly die. I lighted the candle, saw the red flame. I got outside the door, but there I lay; I could get no further. The flame shot out after me and out of the window, then over the roof. Then all the folks outside saw me, and all ran as fast as they could to help me, poor creature, who they believed would burn inside; there was not one who stayed away. On they came. I heard, but I heard also how it sounded in the air, yea, it thundered like a heavy cannonshot, and the spring flood lifted the ice that broke in pieces. Onto the dike they came, where the sparks flew over me: I had them all in safety.

"But I could not endure the cold and the excitement; and so I have come up to Heaven's gate, to see if it can open for such a poor creature as I. Now have I no more a house down upon the dike; yet that gives me no entrance here."

Then Heaven's gate opened and the angels carried the old woman inside, for she had left her couch behind her, and the straw in her bed which she had burned to save the multitude had turned to pure gold.

Church Kalendar



Mar. 1—Friday.

- 3—Third Sunday in Lent.
- “ 10—Fourth Sunday in Lent.
- “ 17—Fifth (Passion) Sunday in Lent.
- “ 24—Sixth (Palm) Sunday in Lent.
- “ 25—Monday in Holy Week. Annunciation.
- “ 28—Maundy Thursday.
- “ 29—Good Friday.
- “ 31—Easter Day.

KALENDAR OF COMING EVENTS

- Apr. 10—Special Session House of Bishops, Hall of New Synod House, Cathedral of St. John the Divine, New York.
- “ 17—Atlanta Dioc. Conv., St. Philip's Cathedral, Atlanta, Ga.
- “ 17—Georgia Dioc. Conv., St. John's Church, Savannah.
- “ 17—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- “ 17—Massachusetts Dioc. Conv., Boston.
- “ 23—Arizona Dist. Conv., Trinity Pro-Cathedral, Phoenix.
- “ 24—Eastern Oklahoma Dist. Conv.
- “ 24—Western Mass. Dioc. Conv., St. Stephen's Church, Pittsfield.
- “ 30—New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Miss E. L. Jackson (in Eighth Province).

ARIZONA

Miss A. E. Cady.

CHINA

ANKING

Rev. Amos Goddard.

HANKOW

Miss Helen Hendricks (address direct; 5845 Drexel avenue, Chicago).
Dr. Mary James.
Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).
Rev. T. R. Ludlow.

JAPAN

KYOTO

Rev. J. J. Chapman.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to JOHN W. WOOD, 281 Fourth avenue, New York.

Personal Mention

THE item in this column of March 2nd concerning the Rev. Dr. W. G. W. ANTHONY was incorrect in stating that he had accepted appointment, wherein he had instead accepted a call to the rectorship of St. Mary's Memorial Church, Wayne, Pa., and will take charge about the first of May.

THE Rev. Dr. WALTER ARCHBOLD, rector of St. Paul's-by-the-Sea, Ocean City, Maryland, has resigned and will return to his native country, Canada, where he has accepted work.

THE Rev. J. VERNON ASHWORTH, after two months' sickness in New Jersey, has returned to his duties in St. Bartholomew's parish, Crisfield, Maryland.

THE Rev. WALTER E. BENTLEY recently closed a very successful ten-day preaching mission at the Church of the Holy Faith, Bronx Borough, New York City.

THE Rev. H. S. BREWSTER is in charge of St. Paul's Church, Winslow, Arizona.

THE Rev. JOHN H. CHAPMAN has been ordered to report for orders and will likely leave the country at an early date for the war zone.

THE Rev. JOHN M. CHATTIN has returned to St. Paul's, Chestnut Hill, Philadelphia, to take up the work of the rector during his absence at the front.

THE Rev. W. S. CLAIBORNE, chaplain of a base hospital unit recently formed at Chattanooga, Tenn., expects to leave soon for overseas service.

THE Rev. HERBERT D. CONE was instituted on March 3rd as rector of St. Peter's Church, Salisbury, Md., Bishop Adams officiating. Mr. Cone has been serving for three months in this parish, whose former rector, the Rev. David Howard, died last September.

THE Rev. HERBERT C. DANA, rector of St. Mary's Church, East Providence, R. I., expects to return this week from the hospital where he has been for a month, but is still incapacitated as a result of his accident on December 11th.

THE Rev. ALLEN EVANS has been ordered to Camp Meade.

THE Rev. H. P. HAMES, who has been at the Church of the Messiah, Brooklyn, for a year, has been transferred from the district of Spokane to the diocese of Long Island. In addition to parish work Mr. Hames has morning duties as a master in St. Bernard's School, off Fifth avenue, New York City.

THE Rev. J. D. HAMLIN has been ordered from Camp Meade to the officers' training camp.

THE Rev. EDWIN S. HINKS becomes rector of Grace Church, Elkridge, diocese of Maryland.

THE Rev. JOHN LYONS, who is doing priestly work at various centers, should be addressed at Shippingport, Pa.

THE Rev. ROBERT N. MACCALLUM, rector of Grace Church, Waycross, Ga., has been granted leave of absence for the period of the war, and has gone to Camp Wheeler, Macon, Ga., where he is a civilian chaplain.

THE Rev. W. H. MILTON, D.D., Wilmington, N. C., visited Camp Sevier, S. C., the Third Sunday in Lent, and the following week was the speaker at the noon-day services at St. Michael's Church, Charleston.

THE Rev. JAMES C. MITCHENER, rector of the Church of the Messiah, Mt. Pleasant, Tenn., has been very ill at Castalian Springs since the first of the year, but at last reports seemed slightly convalescent.

MR. LUTHER MOORE, formerly a Baptist minister, has been received into the Church and will become a candidate for holy orders. He is now lay reader, in charge of the Church of the Epiphany, Flagstaff, Arizona.

THE Rev. ROBERT ROOKE MORGAN should be addressed at Landis' Store, Berks County, Pa.

THE Rev. NICHOLAS RIGHTOR is now resident in Lake Providence, La., with charge of Grace Church, Lake Providence, and associated missions.

THE Rev. JOHN HANCKEL TAYLOR is now in charge of St. John's Church, Wilmington, N. C., acting as locum tenens during the absence of the rector on chaplain duty.

THE address of the Rev. WILLIAM WALKER is East Princeton, Mass.

THE Rev. JACOB M. WHITE is now at St. John's Church, Bisbee, Arizona.

THE Rev. ARTHUR E. WOODWARD has accepted a call as rector of Trinity parish, Van Buren, diocese of Arkansas. He enters upon his new work April 1st, and after that date should be addressed at Trinity Rectory, Van Buren, Ark.

THE Rev. E. M. M. WRIGHT, rector of Holy Trinity Church, Nashville, Tenn., a colored priest, has left for one of the army camps where he is commissioned as army chaplain.

ORDINATIONS

DEACON

EAST CAROLINA. — On February 28th, by Bishop Darst, FRANK DEVINNEY DEAN, M.D., was ordained deacon in the Church of the Good Shepherd, Wilmington. The Ven. T. P. Noe preached the sermon, the Rev. W. H. Barnwell presented the candidate, and the Rev. D. L. Gwathmey read the Litany. The Rev. Mr. Dean is in charge of the church where he was ordained and is in residence at the rectory.

CAUTION

DUGAN.—Caution is suggested in connection with PETER DUGAN, recently in Texas and then in Michigan. He represents that he is from West Park, N. Y., and desires to return there,

and talks intimately of clergymen who say they do not know him. Information from Rev. C. S. SARGENT, El Paso, Texas.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. 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. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

DIED

CLAPP.—On February 21st at Camp Dix, N. J., LEROY HOWARD CLAPP of Columbus, Ga., aged 24. He had been a student at the University of Virginia, and had received high commendation in the Officers' Training Camp. Funeral at Columbus, Ga., on Sunday, February 24th, a requiem being celebrated the following Wednesday at Trinity Church, of which he was a communicant.

“May light perpetual shine upon him.”

FROST.—MARY ELIZABETH FROST, mother of Mrs. William Porkess, Grace Church Rectory, Pittsburgh, Pa., passed on, Saturday, March 2nd, in the seventy-third year of her age. Her unassuming manner, her winsome spirit, and her many kindly acts have found a large and permanent place in the hearts of all who knew her. Her life indeed was one to thank God for. Missed in body but ever present in spirit will she be.

LEEK.—At New Haven, Conn., on February 12th, MINERVA LEEK, in her ninety-second year; for many years a faithful and devoted member of the Church and one of the oldest communicants of Christ Church, New Haven.

“Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her.”

MAISON.—Entered into life eternal at her home in Los Angeles, Cal., on March 1st, CLARISSA STANLEY, wife of the Rev. William E. MAISON, rector of All Saints' Church and daughter of the late William T. Hildrup, of Harrisburg, Pa. The burial service and requiem were held at All Saints' Church on March 4th. The interment was in San Gabriel cemetery.

WANTED

POSITION OFFERED—CLERICAL

YOUNG, ACTIVE, UNMARRIED PRIEST, properly vouched for, wanted to serve as curate at All Saints' Church, Dorchester, Boston; salary, \$1,000. Apply to the RECTOR.

POSITION WANTED—CLERICAL

CLERGYMAN, NOW RECTOR, Yale and seminary graduate, experienced and successful, for excellent reasons desires change of location to within 300 miles of Chicago. Bishops or vestries kindly address H. Y., care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, assistant in New York, desires to correspond with bishop or vestry seeking rector. Faithful service guaranteed; good record. Extempore preacher. References. Address EXCELSIOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, UNIVERSITY, Seminary graduate, desires curacy in or near Eastern city. Sings service; thoroughly trained; very successful. References. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST WITH FAMILY, college degree, definite teaching, desires permanent rectorship. Salary expected, \$1,800 and rectory. Address H. L. T., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN WILL BE OPEN for engagement after May 1st; will supply for the summer vacant parishes or missions. Address H.E.R., care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT IN LARGE, HUSTLING, CITY parish desires rectorship. Highest references. Address H. M. A., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, middle-aged, desires parish or curacy. Address GRADUS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

THE WIDOW OF A CLERGYMAN, having a home in the Berkshires, wants a working companion, the last of April. Comfortable home and fair pay. Address C.P.S., care LIVING CHURCH, Milwaukee, Wis.

BOOKKEEPER WANTED AT RACINE COLLEGE, Racine, Wis.

POSITION WANTED—MISCELLANEOUS

ORGANIST, CHOIRMASTER, CHURCHMAN, age 33, experienced in the training of boys and adult choirs, wishes to locate permanently in a town that offers a good field for the teaching of piano, organ, and theory. Pupil of Mark Andrews. Splendid references from present and past churches. Correspondence invited. Address GEORGE H. SELICK, care Rev. J. T. Lodge, Montclair, New Jersey.

ORGANIST-CHOIRMASTER with successful record desires engagement after Easter in wide-awake, progressive parish where strong services and good music are desired. Experienced with boys and mixed choirs. Communicant, disciplinarian; best references from present and former rectors. Address E.Y.M., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change to Southern position, unquestionable credentials. Moderate salary with teaching field for voice and piano. Address SOUTHERNER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of prominent Western church desires Eastern position. Expert with boys or mixed choir. Highest testimonials. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, MUS. BAC., A. A. G. O., trainer of mixed and boy choirs, open for engagement. Good references. Address P. C., 30 Erie avenue, Niagara Falls, Ontario.

ORGANIST DESIRES CHANGE. Boy voice trainer. Exceptional testimonials. Address X.C.L., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The medal awarded the Austin Company by the Franklin Institute of Philadelphia was after a thorough study of the mechanical system which called for a high distinction. Their judgment is the judgment of the scientific musician everywhere. AUSTIN ORGAN CO., Hartford, Conn.

HOLY CROSS PRAYER KALENDAR FOR 1918. An arrangement of intercession topics for every day in the year. Illustrated. Price 35 cents. Limited number printed. Orders should be sent now. Address HOLY CROSS TRACTS, West Park, N. Y.

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 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 profits.

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

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

CERTIFICATE PLAN for raising Church funds. Inquire Rev. F. H. RICHEY, Asbury Park, New Jersey.

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

REAL ESTATE—NORTH CAROLINA

Let nothing disturb thee,
Nothing affright thee,
All things are passing—
God never changeth.

—H. W. Longfellow.

Splendid plantation of four hundred acres with old mansion, in the mountains, for sale; \$35,000. Near Pisgah National Forest and Asheville. Scenery, fertility, accessibility. CHARLES E. LYMAN, Asheville, North Carolina.

PORTO RICAN LACE

PORTO RICAN LACE and embroidery. Enquire of the REV. F. A. SAYLOR, St. Andrew's Mission School, Mayaguez, Porto Rico.

LITERARY

FIFTH SUNDAY IN LENT, St. Patrick's Day. Sing *St. Patrick's Breastplate*. Very fine, simple, impressive. Words and music eighteen cents, fifty for \$4. *St. Patrick in Fact and in Picture*, a witness to the Gospel: not Roman: a good topic. *St. Patrick*, 35 cents. *St. Patrick's Confession and Letter*, 25 cents.

PALM SUNDAY.—The Fall of Jerusalem opens one of the most wonderful topics of Scripture and human history. Get *Some Great Christian Jews* before Palm Sunday. Richly illustrated, 35 cents.

DR. VAN ALLEN'S FAMOUS LECTURE on Christian Science is one of our most popular publications. Fifteen cents. Address SECRETARY ASCL, Keene, N. H.

ASCL IS THE AMERICAN SOCIETY OF CHURCH LITERATURE. 20 directors elected by the members. Membership a dollar a year. Address the Rev. JOHN S. LITTELL, D.D., Secretary, Keene, N. H. Send for our list. It has things which will help.

SECONDHAND COPY WANTED of Barry's *Meditations on Office and Work of Holy Spirit*. Address S. G. G., 722 Tyler street, Topeka, Kansas.

MAGAZINES

NEEDLECRAFT, 12 months for 35 cents stamps. Magazine catalogue free. Address JAMES SENIOR, Lamar, Missouri.

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 the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board.

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.

THE CASE OF BISHOP JONES

The *Social Preparation*, the Church Socialist League quarterly, devotes the current issue to *The Case of Bishop Jones*. Reviews and Protests by leading Churchmen. Single copies, 15 cents. One dozen, \$1.25. Address, Utica, N. Y.

APPEALS

ALL NIGHT MISSION, NEW YORK

The All Night Mission, now in the seventh year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000, and helped over 14,000 to a new start in life, is in need of funds.

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York.

ORGAN AND FURNITURE NEEDED IN HAITI

In a recent letter the Rev. A. R. Llwyd, our missionary in Port au Prince, Haiti, who arrived the last of January, writes:

"Is there any possibility of getting us a good second-hand reed organ and half-decent second-hand church furniture, with Communion vessels? The cheapest lumber here is \$100 a thousand feet, while buying furniture is impossible; it is costly beyond imagination."

The work is now re-beginning in a splendid way and Mr. Llwyd's enthusiasm is contagious. If he secures this organ it will help greatly to put the services on a satisfactory basis. The Civil Administrator of Port au Prince, Major Marston, is a devoted Churchman, keenly interested in helping Mr. Llwyd in every way, so that our opportunities there are now unlimited.

Those interested in this appeal may address the Rev. ARTHUR R. GRAY, D.D., Secretary for Latin America, 281 Fourth avenue, New York.

RETREATS AND QUIET DAYS

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on March 16th from 5 P. M. to 9 P. M. Those desiring to attend should apply to the CHAPLAIN, ST. ANDREW'S HOUSE, 199 Carroll street, Brooklyn.

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 22nd, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, ST. ANDREW'S HOUSE, 199 Carroll street, Brooklyn. The church may be reached by the Court street car from Brooklyn Bridge, Manhattan, or from the Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll.

Father Powell will also preach the Passion in St. Paul's Church on Good Friday from 12 M. to 3 P. M.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH).
 Sunday School Commission, 73 Fifth Ave.
 R. W. Crothers, 122 East 19th St.
 M. J. Whaley, 430 Fifth Ave.
 Brentano's, Fifth Ave. and East 27th St.
 Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., near Manhattan Ave., Greenpoint.

TROY:

A. M. Allen.
 H. W. Boudley.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

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

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE:

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. Neir, Chelton Ave. and Chew St.

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

STAUNTON, VA.:

Beverly Book Co.

LOUISVILLE:

Grace Church.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of 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 service in connection with any contemplated or desired purchases 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.]

Oxford University Press, American Branch, New York.

The Scofield Reference Bible. The Holy Bible containing the Old and New Testaments. Authorized Version, with a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index, to which are added helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs. Edited by Rev. C. I. Scofield, D.D. Consulting editors: Rev. Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary; Rev. James M. Gray, D.D., Dean of Moody Bible Institute; Rev. William J. Erdman, D.D., author *The Gospel of John*, etc.; Rev. Professor W. G. Moorehead, D.D., professor in Xenia (U. P.) Theological Seminary; Rev. Elmore Harris, D.D., President Toronto Bible Institute; Arno C. Gaebeleln, author *Harmony of Prophetic Word*, etc.; Rev. Arthur T. Pierson, D.D., author, editor, teacher. Now and improved edition. Cloth bound, \$1.50; Persian morocco, \$7.50 net.

E. P. Dutton & Co. New York.

My Two Kings. A Novel of the Stuart Restoration. By Mrs. Evan Nepean.

Religion and Common Sense. By Donald Hankey, author of *A Student in Arms*. 60 cts. net.

Century Co. New York.

The Return of the Soldier. By Rebecca West. With illustrations by Norman Price. \$1 net.

Wings in the Night. By Alice Duer Miller, author of *Come Out of the Kitchen, Ladies Must Live*, etc. \$1 net.

Wraiths and Realities. By Cale Young Rice, author of *Trails Sunward, Collected Plays and Poems*, etc. \$1.25 net.

THE ARCHBISHOP OF YORK IN AMERICA'S METROPOLIS

His Sermons and Addresses Descriptive of the War Aims and Ideals of the Allies — Dr. Geer Will Retire

New York Office of The Living Church }
 11 West 45th Street }
 New York, March 11, 1918 }

THE Archbishop of York has been the center of attraction and interest in Church circles in and about New York since early last Sunday. His Grace attended the early celebration of the Holy Eucharist in St. Thomas' Church and made his communion. The Rev. Dr. Ernest M. Stires, rector, was celebrant.

Later the Archbishop preached in the Cathedral of St. John the Divine. The Bishop of New York welcomed the distinguished visitor and made a felicitous address. The great choir and crossing could not accommodate the crowds who came to this memorable service.

The same conditions prevailed at Trinity Church, where, on the afternoon of the same day, Dr. Lang was the preacher. The rector, the Rev. Dr. Manning, made a fitting address of welcome.

At the Cathedral, the Archbishop, from the moment he took his place in the pulpit, held the congregation under the spell of

his voice and presence. With his deep-set eyes gazing over the heads of his listeners into the distance, he spoke slowly and simply of the anguish of Europe and of the hopes the Allies had placed in America. There was no denunciation, no attempt at oratory; it was just a natural and dignified presentation of a message that came from the "heart of England to the heart of America".

"From York, the center of memories reaching back to the days of the Roman legions and the Emperors, and as the first of its eighty-nine Archbishops to land on the shores of America, I come to New York, the center of the hope and energies of a great nation, still rejoicing in the strength of its youth, and I desire in the name of my Church and country to thank you for your good-will and fellowship and the practical evidences of your idealism.

"To-day, however, I shall appeal not so much to your imaginations as to your hearts. For I hope that you will hear in my voice the heart of England, beating hard in the heaviest struggle of her existence, talking to the heart of America in her high resolve to cross the seas and make that struggle what it must necessarily be—her own. For three and one-half years the allied nations have been enduring the burden of this awful war. Think of Belgium, her honor safe but her people, her land, ravished and torn and

broken on the wheel of tribulation in a manner that baffles the powers of description. Think of Serbia and what she had to endure at the hands of the invader. Think of Italy standing at bay, suffering, bleeding, yet struggling with all the lion-heartedness that is in her to wrench herself free of the oppressor. Think of Russia, staggering, dazed, and bewildered in the throes of revolution, and yet struggling to free her people from him who would ravish the poor whom he gets into the net. Think of the people of France, brave, unfaltering France, well-nigh exhausted in body but invincible in spirit.

"And when it comes to my own country, you must forgive me if I seem to give way to my feelings when I speak of that land, 3,000 miles way. It is perhaps a habit due to reticence and reserve that caused the English people to do their work and to bear their suffering and speak little about it. There is even now something in me that makes it difficult to speak of it, and when I do speak I can only say that it is not so much the gentle hand of sympathy as the strong hand of fellowship that we ask of the United States.

"The iron has entered into our very souls. The valor amid tragedy of our troops in the field, the privation which we suffer at home as to food, have made the war a vivid matter to us, the tremendous expenditure of more than \$32,000,000 a day for war purposes, the ceaseless toil in munitions plants, factory, and shipyard, have made it the predominating industrial matter with us. And, above all, there have been drawn from us and our daughters across the sea 7,500,000 men for

the service of the Allies, of whom 5,000,000 came forward of their own free will.

"Then there is the aching of heart that comes when we think of the hundreds of thousands who have died and the hundreds of thousands who have been maimed and disabled. It is not too much to say that there is now not a home in England where no member of the family or kindred has died in the service. Yes—the sunshine has gone out of our sky and we wonder whether it will ever shine again. For two and a half years the ship which carries the fortunes of free civilization in Europe has looked wistfully across the seas to the great ship of America, anchored in its strength and security.

"We knew we had your sympathy—still we reckoned for help, and on that great and fateful day, April 6, 1917, you came over and helped us. Now we who were always partners in spirit are partners in arms.

"America brings to this enterprise not only her great material resources, but chiefly a clear and disinterested vindication of the ideals of freedom, justice, and peace. In Europe the war was wearing out the spirit as well as the body of the Allies. It is not to be wondered at, perhaps, that at times the question arose: 'Is it really worth while? Are the principles of liberty, truth, justice, and individual freedom representative of definite realities or are they merely words by which nations were determined to clothe their real motives?' Then, however, impelled by an ever-strengthening force, you in America arose and said in the tones that the whole world could hear: 'These things are so true that we dare not stand aside, and for the sake of the truth, with all our resources, with our national life itself, we will cross the ocean and come over and help you.'

"And now it is for America and her allies to hold strong and clear that great moral conviction, for upon the strength of this conviction will depend the spirit that must permeate our peoples in order that this war may be won. Force will fail unless this moral conviction is behind it in nations and in men. It is only conscience that can never utter the word 'Compromise'. Men and nations reach their ultimate and invincible strength only when they are able to say, 'Here stand I. I can do no other, so help me God!'

At Trinity Church in the afternoon the chair and prayer-book desk used by the Archbishop of Canterbury upon his visit in 1904 were placed in position for the Archbishop of York. Owing to the dense crowds the entrance procession around the church was abandoned and the clergy and dignitaries entered from the side, going directly to the chancel. The British and American flags were carried at the head of the procession. The Archbishop delivered a sermon which covered the same general ideas presented at the Cathedral. His text was from Genesis: "Behold this dreamer cometh."

"Speaking to you, as I do," he said, "from the heart of a host from afar off, from the heart of a nation which is almost dying because of the suffering and sacrifices it endures, because it is a dreamer, I tell you the nation needs at this moment every pound of material and moral strength and help that you can send. I say to you the need is very great for strength, courage, power, and an elevation of the moral and spiritual ideals with which to face the enemy. This great war represents the things you have been standing for, and because ideals are master powers the war-worn nations in Europe, when a new force entered the struggle on April 6, 1917, could

say, 'Behold—this mighty dreamer cometh!' Cynics may say, 'Behold, these dreamers come', but history will recall once again that the dreamers were the builders."

The Archbishop preached at the noon-day services in Old Trinity on Monday and four following week-days. He left the city on Friday afternoon after attending many functions, religious and social. The daily press gave unusually generous space to the reports of the Primate's activities.

On Monday, at the noon service, his Grace said:

"In speaking to you this week, my friends, I shall take two things for granted: the first, that I am speaking to a company of men and women who desire, at this time of momentous crisis, to give all their strength of mind and spirit to the task which has been committed to their nation.

"Secondly, I shall take it for granted that you wish, with me, to consider this great and tremendous issue in the presence of God.

"Let me tell you one lesson from my country which it is worth your while to learn. It is this: while the main current of our national life is still flowing steadfast and strong, whatever signs after three and a half years of unparalleled strain have shown themselves, of weariness, of disappointment, have been due precisely to the difficulty in which we have let our eyes wander from the clear vision of the moral and spiritual principles which are at stake.

"Therefore I will ask you, during the days of this week, to consider with me, as in the presence of God, these great and fundamental principles upon whose supremacy our joint faith of endurance and sacrifice must ultimately depend. To-day I shall say a few words, so far as time permits me, upon the moral issue. To-morrow upon the moral demand which that issue makes upon us all. On Wednesday I shall seek to urge the wider spiritual issue which is before us; on Thursday, the spiritual demands which that spiritual issue means; and on Friday, the day on which we commemorate the Passion of the Lord and Brother of Man, I shall ask you to see how we learn the attitude and mind and the will in which these demands must be met."

Several times in his mid-day addresses the Archbishop stressed this thought:

"The life of a nation depends not upon the attitude of the average, but upon the degree in which the best are always lifting the average above itself."

Bishop Greer, Bishop Burch, and Bishop Burgess were vested and had seats in the sanctuary of Old Trinity at the Friday noon service.

Archbishop Lang went to Camp Upton, Long Island, on Monday and made an address in the evening to the many commissioned officers on duty there. His Grace was the guest of Chaplain Manning.

In his address the Archbishop said:

"I feel somewhat overwhelmed, but I know the value of finding myself face to face with this great company of officers of an army toward which our eyes in Europe have been looking wistfully these many years.

"I want to emphasize the tremendous urgency of your bringing all that you can to the service of the Allies. It is not too much to say that on the incoming of your thoroughly trained and efficient increase of man-power the foundations of civilization will be assured.

"Nothing impressed me more on the western front than the spirit and morale of England's first 'contemptible little army'. You are the pioneers of the American army. Your spirit will perhaps live after you have

gone, as the spirit of that little army still lives in the four million English lads on the west front. The morale of our new army can be traced to that first force. So will your morale affect those who follow after."

Lack of space forbids more than brief mention of the remaining functions of the week.

On Tuesday evening the Archbishop attended the fifteenth annual dinner of the Pilgrims of the United States. The international character of the occasion was emphasized by the presence of the Earl of Reading, the new British ambassador to Washington, and his Excellency, J. J. Jusserand, the French ambassador, both of whom made addresses.

On Wednesday his Grace visited the General Theological Seminary and made an address to the faculty and students. Later he attended a great meeting of women and girls in Synod Hall under the joint auspices of the Church Mission of Help and the Girls' Friendly Society.

Dr. Lang said in his address that he had spent nine years in the great heart of London with supervision over rescue work and he knew "all the problems, all the sorrows, and all the hopes".

"I speak quite frankly," said the Archbishop. "There is the inevitable excitement of the consciousness of sex that always has come with war. The presence of young, stalwart men in uniform does very specially excite. You must not shut your eyes to the fact that it produces great elements of danger.

"We must recognize the right of these young soldiers and girls to meet under right conditions. We have Y. M. C. A. houses, hospices, patriotic clubs, and our Girls' Friendly lodges. I rejoice to see this also is being done in the United States. I was very glad to see excellent hostess houses at Camp Upton.

"The chief way of helping girls is by education. No amount of teaching outside can take the place of the mothers. I hope the mothers of this nation are preparing their daughters, especially the very young ones, to be pure, noble women.

"The best fighters of the world have been those chivalrous men who have been inspired to the bravest deeds through the love of some girl at home.

"It is only natural that under certain circumstances the primary passions of sex should be aroused. The difficulty is not so much with the older girls as with the younger."

A reception was given in honor of the Archbishop in Trinity Rectory on Wednesday. The clergy of the city and prominent laymen were received by the Rev. Dr. Manning.

Thursday was a crowded day. The Archbishop, besides preaching at noon, also made a notable address before the Chamber of Commerce.

Earlier in the day Dr. Lang called on Mayor Hylan in City Hall.

A great and enthusiastic meeting attended by many notables in state and city was held on Thursday evening in Carnegie Hall.

Archbishop Lang will return to New York City in time to give the addresses at the Three Hours' service on Good Friday in Old Trinity.

DR. GEER ANNOUNCES PROPOSED RETIREMENT

The Rev. Dr. William Montague Geer has received many congratulations on the completion of thirty years' ministry at St. Paul's Chapel of Trinity parish. Much surprise was shown when the vicar an-

nounced his contemplated retirement at the service last Sunday morning. He said:

"I shall soon place a request for retirement in the hands of the vestry for their consideration and proper action.

"I am more firmly convinced to-day that the religion of Christ is a religion of yesterday, to-day, and to-morrow than I have ever been in my life.

"What we have accomplished here has been accomplished because of God. And it has been a long pull, a strong pull, and, I thank God, a pull together. For much

of the good that has been accomplished by others I have received the praise."

RELIGIOUS EDUCATION

The teacher-training committee of the Board of Religious Education and the Junior Auxiliary of the Board of Missions will hold a conference about the middle of April in Synod Hall. The programme of the afternoon session will present the topic, Win the War—Win the World. After supper in the Undercroft a series of simultaneous conferences will begin at 7 P. M.

DR. WORCESTER CHARACTERIZES PRESENT PEACE PROPAGANDA

Would Benefit German Militarism Only—Opening of Naval Service Club in Boston

The Living Church News Bureau }
Boston, March 11, 1918 }

THE Rev. Elwood Worcester, D.D., rector of Emmanuel Church, Boston, has in his yearly message to his parishioners written the following keen summary of the present world-war situation:

"Of late I have heard a good many persons express the conviction that in a few weeks or months the war will be ended. This seems to me either an illusion or a counsel of despair. If the war should end now it would end in a German victory and through the collapse of the Allies. In this case, as far as the Allies are concerned, the war would have been fought and their blood would have been shed in vain, for the reason that no great object for which they entered the war has been realized. For Germany, a peace concluded upon any terms that she would offer or accept to-day would enable her to realize at least 90 per cent. of the objects for which she deliberately planned and inaugurated the war, with as little compunction as a Jew would feel in sacrificing a lamb at the Passover. The ultimate aim of Germany, as is well known to students of her literature, was nothing less than world-dominion, which some of her more sanguine spirits hoped to gain at one coup. The more sober-minded, however, regarded this war only as an initial step toward the supreme effort and they did not expect to see Germany mistress of the world's destinies before 1950. The primary object to be gained by this war was the complete subjection and assimilation of her allies, Austria, Bulgaria, and Turkey. As the German empire was formed and Prussia rose to a world-power by the subjection and coalition of the several independent German states in 1871, so the German empire will rise to world-dominion through the assimilation of Austria, the Balkans, and Turkey as the result of this war. If this programme is carried out the Allies will have only this alternative—either acquiescence in their own loss of liberty and their doom, or their conversion into strictly military powers whose wealth and energy must be devoted to building up great armies and navies until such time as Germany feels herself sufficiently strong to throw down the challenge to the world again and to complete what she has so auspiciously begun. Meanwhile, as soon as she has recovered from her present exhaustion, we should see her setting about the Prussianizing of her allies, the exploitation of their resources, the reorganization of their armies, the creation of a navy before

which even England must shudder, so that when 'The Day' next dawns she may take the field with an army of one hundred million men, instead of fourteen million, and with a navy no other power can meet. The reason why Germany is so insistent on the return of her colonies is that she may look to them for the supply of raw materials which her gigantic industries will require.

"This statement may be regarded as extreme, but it is based not on newspaper statements but on the reading of books which define the aspirations of the military party and which have helped to shape Germany's policies. Terrible as the protraction of this war is to contemplate, it is less terrible than its alternative. The only termination of the war which will not bring deep defeat and discomfiture to the Allies is the definite abandonment of this programme of conquest on the part of the German people, and to effect this the military autocracy of Prussia must be broken, for so long as it exists it will never relinquish its ambition. And to this end the whole power and skill of our people should be directed. The war has reached a critical and gloomy period. It is with the Allies now very much as it was with the North in the dreadful winter of 1862-3. But the North held on and won, and so shall we. We realize our own weaknesses and the weariness of the Allies, but could we look behind the lines in Germany and her allies we should see deeper despondency and weariness, which is not far removed from exhaustion. There is, therefore, only one thing to do, to concentrate our whole energy on the task committed to us in the hope of bringing it to a speedy and successful issue. Let us then work and pray that this task may soon be accomplished and that before another revolution of this earth around the sun has been completed a peace which will not soon be broken be vouchsafed to us.

"In the meantime let me offer you the watchword which the dying Septimius Severus passed to his legionaries: 'Laboremus'."

OPENING OF CLUBHOUSE FOR MEN OF NAVY

The Naval Service Club of Boston, the first of its kind in the United States, opened its clubhouse at 11 Beacon street on Saturday evening, the 2nd. Letters were read by Chairman F. Nathaniel Perkins, resident manager of the club; from President Wilson, Secretary of the Navy Daniels, Secretary of War Baker, and Governor McCall.

The club owes its existence to the efforts of Bishop Lawrence, aided by four of the larger parishes of Boston. Bishop Lawrence turned over to the committee \$25,000 of the fund raised by the Church for war work.

The first floor of the club contains a large reading and writing room, with a

library containing several hundred volumes, as well as the leading newspapers and magazines. This room has been named Lawrence Hall. A well-appointed canteen is also located on the first floor, where the men may purchase a good lunch at low prices. The basement contains barber shop and billiard room with three pool tables and one billiard table.

The second floor is laid out in dormitory fashion and contains fifty beds which are let to the men for 35 cents a night, a sum which embraces the luxury of a shower-bath. The third floor is given over to an assembly hall for meetings and dances. Two pianos and a church organ have been donated, together with valuable paintings, a ship's clock, a long mahogany table and a mantel clock, the last the gift of a blind man from Newspaper Row.

Chairman Perkins, after the guests had been shown through the house, stated that the club owed its existence to a dream of Bishop Lawrence, whom he introduced as the first speaker. The Bishop said, in part:

"For the first time in the history of warfare the United States has introduced women into the camps and canteens of the army and navy. We have at last recognized the fact that the presence of good women with men who are fitted to be in our army or navy makes men better fighters.

"This club is your home. Boston is a home-loving city and we want you to make yourself at home."

MISCELLANY

Some Boston churches are not only printing in their calendars the names of the men and women in the service, but also their present mailing addresses. If every parish would do this, it would be easier to keep in touch with its members far away.

The Rev. Arthur W. Moulton, rector of Grace Church, Lawrence, Mass., is planning to go to France shortly after Easter to act as chaplain of the Base Hospital sent out by the Peter Bent Brigham Hospital about a year ago. Mr. Moulton's curate, the Rev. Malcolm Peabody, who went out originally with this unit as its chaplain, is now to return, exchanging places temporarily with Mr. Moulton, becoming his locum tenens.

A missionary rally for young women, under the auspices of various Christian communions, was held in Trinity parish hall last Tuesday evening. The addresses were given by Dr. and Mrs. Keirn of Japan, Miss Edith M. May of India, and Mrs. Ralph Harlow of Turkey. RALPH M. HARPER.

ASKS INFORMATION AS TO CHURCHMEN AT WACO

A REQUEST is made by the clerical representative of the War Commission of the Church at Camps MacArthur and Ridgefield, Waco, Texas, that information be sent to him as to Churchmen now stationed at either of those camps or who are likely to be there in days to come. The Rev. Francis S. White, who makes the request, will be glad to have names, addresses, and military units given to him and announces his readiness to hold toward these men as much of the pastoral relation as they will be willing to grant to him. Information as to such should be sent to the Rev. Francis S. White, care St. Paul's parish house, Waco, Texas. Until recently Mr. White was a Y. M. C. A. secretary at Camp MacArthur and was formerly Dean of the Cathedral at Grand Rapids, Mich.

It is suggested also that the like information be always extended to representatives of the Church at camps to which Churchmen in the service are sent.

REV. JOHN A. GOODFELLOW KEEPS 46TH ANNIVERSARY

As Rector of Philadelphia Parish —
Parish of Colored People Hopes
for Freedom from Debt

The Living Church News Bureau }
Philadelphia, March 11, 1918 }

THE Rev. John A. Goodfellow preached his forty-sixth anniversary sermon as rector of the Church of the Good Shepherd, Kensington, on Sunday, March 3rd. During his diaconate he built St. John's Church, Camden, N. J. He began his work in Kensington on the first Sunday in March, 1872, in a hall at Frankford avenue and Adams street. The congregation numbered twenty-three communicants and they had only \$300 saved for a church edifice. In three months the hall was vacated, a lot taken up on ground rent for \$7,000, and a frame chapel erected. The ground rent being liquidated in 1889, the beautiful stone church was erected, and in 1913 the frame chapel was demolished to make room for a seventeen-room stone parish house. Seven years ago an adjoining property was purchased for \$5,000 by the late Isaac Schlicher, a vestryman for many years, and presented to the church, as a parish house. In this Mr. Frank Longshore, organist for thirty years, resides. Twenty years ago a ten-room rectory was purchased for \$5,000. The entire property of the parish, with endowments, is valued at more than \$100,000, and is without debt. During Mr. Goodfellow's incumbency he has had over 2,400 baptisms, 1,200 confirmed, 850 marriages, and over 1,800 burials. He has been for more than thirty years the general secretary of the Free and Open Church Association. For four years he was Dean of the North Philadelphia Convocation. He is now the oldest in point of service, in one parish, of the rectors of the diocese.

ST. AUGUSTINE'S (COLORED) CHAPEL.

At the meeting of the Convocation of North Philadelphia on January 8th a committee was appointed to solicit contributions toward the extinguishment of the second mortgage on St. Augustine's Chapel, for colored people. Bishop Rhinelander suggested that an appeal be made to the congregation that they materially increase their offerings to provide for the pastor's salary. The trustees of the diocese told the congregation that should they increase their offerings at the rate of \$400 per year they would urge the Bishop to allow an appeal for contributions to clear the mortgage. The congregation increased their offerings more than the amount specified and the trustees have authorized the appeal. Bishop Rhinelander has offered to raise one-third of the entire amount, \$1,500, with the understanding that parishes in the convocation raise a third and individuals give a like amount. A part of each amount has been paid in and the appeal is for the balance.

MISSIONARY ASSOCIATION FOR SAILORS

The seventieth annual report of the Churchmen's Missionary Association for Seamen was issued last week. Among other interesting items the report states that the large ship-building interests now at the port are rapidly making it necessary that the work of the association be enlarged and a suitable building be erected along the lines of that in New York.

CATHOLIC PRINCIPLES

At a meeting of the Clerical Union for the Maintenance and Defence of Catholic Principles, held in St. Mark's Church, Locust street, February 25th, the Rev. L. M. Robinson made an address on Some Problems Connected with the Proposed Revision of the Prayer Book. A very interesting discussion followed the splendid address.

MISCELLANY

Bishop Rhinelander is expected to return to the city the latter part of this week.

The Rev. S. C. Hughson, O.H.C., is conducting a series of conferences at St. Mark's Church, from Monday evening until Sunday evening inclusive, excepting Wednesday. On Wednesday he has the conference in the afternoon.

The services which during the fuel deficiency were combined with those of the Church of the Ascension have been resumed at Old St. Peter's Church.

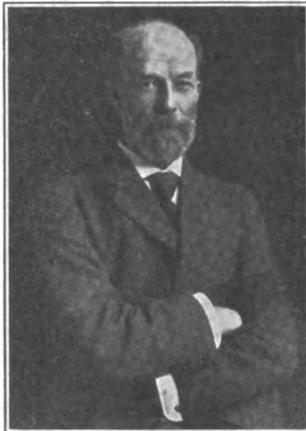
EDWARD JAMES MCHENRY.

DEATH OF WM. R. STIRLING GRIEVES CHICAGO CHURCHMEN

A Sketch of His Life — The Fight for
a Dry Chicago — Rev. F. R.
Godolphin a Chaplain at Camp
Bowie

The Living Church News Bureau }
Chicago, March 11, 1918 }

CHURCHMEN and good citizens, especially those of Chicago, were shocked and saddened by the sudden death from heart disease of Mr. William Robert Stirling, at his new home, 345 Barry avenue,



WILLIAM R. STIRLING

on Sunday morning, March 4th, at the age of 66 years. At the time of his death Mr. Stirling was senior warden of the Church of the Holy Spirit, Lake Forest, his summer home for many years until his going to Lake View, where he had identified himself with St. Peter's Church. Burial services were held at St. Peter's on Tuesday afternoon at 3 o'clock, the rector, the Rev. F. G. Budlong, officiating, assisted by the Rev. J. H. Edwards, rector of the Church of the Holy Spirit, Lake Forest. Burial was at Graceland Cemetery. The pall-bearers were A. S. Peabody, E. M. Mills, R. E. Durham, William Hibbard, George McKinlock, Charles E. Brown, and John L. Shortall.

Mr. Stirling was born at Portobello, Scotland, and came to America in 1879. He lived in Chicago since that time and since 1897 was a member of the well-known firm of Peabody, Houghteling & Co. Prior to this he had been treasurer of the Joliet Steel Company and vice-president of the Illinois Steel Company. Always a successful business man, Mr. Stirling was best known as a public-spirited citizen, generous of his time and money for the good of the city in which he lived, and as a loyal, aggressive, devoted Churchman of strong evangelical

views, with a keen love of souls and a passion particularly for missions. Mr. Stirling had an emphatic sense of fair play and justice.

His love for Christ and His Church was seen in the early days of his connection with Grace Church, Chicago, where he took a very active part in parish life and work. Besides his local interest Mr. Stirling, associated from the first with Mr. James L. Houghteling in the work of the Brotherhood of St. Andrew at old St. James', was actively engaged in its growth and was one of the organizers of the chapter of the Brotherhood founded in the early days at Grace Church. Other activities of many that claimed the zeal and unceasing work of this devoted servant were the United Charities, of which he was director for many years, and recently the Grenfell Association, in which he was intensely interested, being a personal friend of Dr. and Mrs. Grenfell.

But it is as a friend and active worker for diocesan institutions and of missions at home and abroad that Mr. Stirling is best known and loved. For many years he was a member of the Board of Missions in New York for the Fifth Province, succeeding Mr. David B. Lyman on that body. He was one of the initiators of the Laymen's Forward Movement for Missions, begun at Detroit some years ago, and set the work forward in an enthusiastic speech at a luncheon held in Chicago after his return from Detroit.

For many years Mr. Stirling was a trustee of the Western Theological Seminary and an active, loyal supporter of Dean DeWitt in all his problems of administration and reorganization there.

In 1883 Mr. Stirling married Miss Alice Ives Hibbard, daughter of Mrs. William Gold Hibbard, so well known in this diocese for her interest in our institutions, and her munificence to Church interests for many years, and is survived by three daughters, Mrs. Francis R. Dickinson, Mrs. Stephen S. Gregory, Jr., and Miss Dorothy Stirling.

GATHERING FORCES TO VOTE ON A DRY CHICAGO

It will be remembered that on January 31st a notable petition was filed with the election commissioners by the representatives of the temperance forces of Chicago, asking that the question of "saloons or no saloons" be placed upon the ballot at the city election on Tuesday, April 2nd. The petition was signed by 150,000 names of registered voters. The liquor men here are fighting for their existence, and naturally are contesting every inch of the way. They are questioning the validity of many of the signatures to the petition, but the latest

indications are that even should some of the signatures be invalid, as may be expected, there are more than enough sure and unquestioned signatures to carry the day. During February the "dry" forces, led by the Rev. Phillip Yarrow, have been busy getting voters out to register, the dates of registration being February 27th and 28th, March 1st and 2nd. Mr. Yarrow has this to say of the difficulty of "lining up" the respectable vote:

"Scores of thousands of highly respectable men and women citizens who never visit a saloon and never drink liquor at the family table are unregistered. Experience has shown that, while 85 to 92 per cent. of the wet voters register, less than 50 per cent. of the citizens who are opposed to the saloons trouble to take upon themselves that civic duty. Such neglect is treason to the best interests of the community. Why is it that respectable, cultured, tender-hearted, and Christian men and women are so utterly neglectful of so manifest a duty? If the saloon continues to flourish in Chicago it will not be because the wets have a majority, it will be because the dry majority fails to assert its power at the polls."

One of the most active of our congregations in the fight for a dry Chicago is St. Barnabas', led by its rector, the Rev. E. J. Randall. Mr. Randall in appealing to his people on this issue said recently:

"The citizens of Chicago now have an opportunity, such as they never have had before, to take a stand for righteousness and morality. We may not be able to save the degraded man or woman who insists upon getting his liquor, law or no law; but we can at least save the boys and girls. In God's name let us do it, and do it now!"

REV. F. R. GODOLPHIN CHAPLAIN AT CAMP BOWIE

On Tuesday, February 26th, the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, was notified by the chairman of the National War Commission of the Church of his selection as chaplain for Camp Bowie, Texas, where over 35,000 men are now stationed. Mr. Godolphin served before in Texas in a similar post and a year ago did volunteer work on one of our battleships. Chaplain Godolphin left for Camp Bowie on March 6th. The vestry of Grace Church by unanimous vote granted their rector eight months' leave of absence. More than ninety families belonging to Grace Church have sons or brothers in the service. On the night following his call to the service, Mr. Godolphin said in farewell: "If indeed I have found a place in your hearts, then you will carry on to the end. Though you wear no uniform, remember that we are still fighting together in the same great cause." In the rector's absence the Rev. S. R. S. Gray of Denver will be in charge of Grace Church.

MISCELLANY

The monthly meeting of the Chicago branch of the Woman's Auxiliary was held in the Church Club rooms, on March 4th. The Rev. George H. Thomas, rector of St. Paul's, Kenwood, gave an interesting talk on Alaskan missions. He had personally visited many posts in Alaska during the past summer and his enthusiasm for missions is inspiring.

The Church of the Redeemer, Elgin, finished an attendance campaign at the end of February which began on the first Sunday in January. Twenty-six men and twenty women assumed the responsibility of securing pledges of attendance from four to six persons each and of following these pledges up during the campaign. The attendances averaged 128 each Sunday in spite of the

January blizzard. On the Sundays when the weather was worst and when all downtown churches were closed except the Redeemer, the attendance averaged from sixty to eighty. H. B. GWYN.

NEW JERSEY CHURCHES SEEK UNITY

AN INTERESTING experiment is being tried in New Brunswick, N. J., where four colonial churches, being Christ Episcopal Church (Rev. Herbert Parrish, rector), the First and Second Reformed Churches, and the Presbyterian Church began in December a series of united Sunday-night services which have expanded into a demand for local intercommunion and actual union between the four churches. A plea to that effect has been drawn up and has been laid before the Bishop and Standing Committee of the diocese of New Jersey and the general authorities of the Reformed and Presbyterian Churches.

The Bishop and clerical members of the Standing Committee met representatives of the several congregations on March 4th in Princeton. The pastors of the four churches, with an equal number of their laymen, were present. They had previously appeared before the Classis of the Reformed Church and the Presbytery of the Presbyterian Church, where they had been received sympathetically. The delegation was headed by Dr. Austin Scott, formerly president of Rutgers College and now professor of political science in the same institution, a Presbyterian layman. The case and the earnest desire of the several local congregations were presented by him and by other speakers. The Bishop agreed to appoint a committee on behalf of the diocese to take the matter into careful consideration.

The following is a copy of the statement submitted by the delegation from New Brunswick:

"We are delegates from the First Reformed Church, the Presbyterian Church, Christ Episcopal Church, and the Second Reformed Church of the city of New Brunswick, representing our various bodies officially appointed.

"Our churches, organized respectively in 1717, 1726, 1743, and 1843, represent most worthy traditions of our city's life, having houses of worship conveniently located in close proximity, commanding strategic centers of influence.

"Since the 30th day of December, A. D. 1917, we have united in common worship each Lord's day night, led by the economic and spiritual stress of the unparalleled world tragedy in which our young men have gone out from us to camp and cantonment and battlefield. This united worship has been to the edification of us all, the sustained interest and marked inspiration impressing the thought of the city, commanding the attention of our fellow citizens, thronging our church edifices, and emphasizing in all hearts the great thought that 'our common tasks are immeasurably greater than our ancient differences'.

"It has become clear to us that even our precious heritage from the past and our deep affection for traditions we hold dear should not stand in the way of a larger fulfillment of the Master's prayer for unity. We desire to move forward toward the goal of such a union as shall constitute us an unbroken band for Christian worship and service, in which all among us may come together cherishing every particle of positive and constructive truth which we severally hold.

"In this we have no wish to act without the full coöperation of the various ecclesiastical authorities under whose jurisdiction we are.

"Not only do the lines of our ecclesiastical lineage in this city reach back to the early part of the eighteenth century, but we and our forebears have lived here as neighbors for generations and the members of our congregations are closely linked together by intermarriage and family relationships.

"Persuaded that in the great world movement for the reunion of Christendom there is a greater advantage to be gained by concrete action than by a mere discussion of theoretical terms, we are approaching the Classis of New Brunswick, the Presbytery of New Brunswick, and the Bishop and Standing Committee of the diocese of New Jersey with a view of inquiring of them whether they are disposed to encourage us in our desire, whether they will not use the remarkable opportunity which our situation offers to precipitate in a practical way the unity of our churches.

"Primarily we ask for advice.

"Further, it has been suggested in the course of our own discussions that the respective bodies we are now approaching might be willing to appoint special commissioners to consider with us this whole matter in a joint conference. We entreat your consideration of this suggestion.

"Again, we ask (1) whether it would be possible for the members of our respective churches to be allowed to enter into fellowship with any or all of the four churches, as they may desire, by whatever process of formal reception each church has, confirmation or the right hand of fellowship, without thereby forfeiting membership in the church to which such already belong, not affecting the matter of Church statistics by this action, and (2) whether the ministers of our respective churches could, if they so desire, become ministers of any other church or of all, without thereby forfeiting in any way their official status or good standing in the churches where they serve and intend to continue to serve.

"While not affecting in any way the temporalities of the churches involved, we believe that if such a step were made possible it would go a long way toward solving the difficulties which at present stand in the way of the unity of the Churches.

"We would respectfully ask your consideration of these suggestions and your assistance and coöperation for this undertaking."

DEATH OF REV. ARCH PERRIN

THE REV. ARCH PERRIN, rector of the Church of St. Mary the Virgin, San Francisco, and well known for his faithful work among the convicts of the San Quentin prison, died in the city of Anaheim, near Los Angeles, on March 2nd. He was the son of Mrs. Frances V. and the late Dr. T. A. Perrin, and was born in Cheboygan, Mich., thirty-four years ago.

Following his graduation from Stanford University and the General Theological Seminary (1909), he was ordered deacon by Bishop Francis, acting for the Bishop of California, who advanced him to priest's orders in 1910. His first religious work was as curate at the Church of the Advent, San Francisco. In 1911 he became rector of St. Mary's. He was in Paris when the war broke out in 1914.

"Arch Perrin," said the San Francisco *Bulletin* of March 5th, "did an incalculable amount to make his religion seem beautiful, democratic, and gracious to the outcasts, the down-and-out, and the homeless of San Francisco. He helped those who were in prison, those who were sick and those who were friendless. Everything that he could give to his fellows he did give, beginning with what little money he had and ending

with his comfort, his health, and his life. As nearly as he could he followed in the footsteps of the Founder of the Christian religion, wherever it seemed to him that those footsteps led. When Arch Perrin died last Saturday the men and women in San Francisco who need friends most lost the only friend some of them had and as good a friend as any of them had. This city was the better for his living in it and it is a poorer place now that he has left it."

Funeral services were conducted privately, with interment in San José. The Rev. Edward Morgan officiated at a requiem on Wednesday. The Rev. Mr. Perrin is survived by his mother, two sisters, and a brother.

NOTES FROM ST. STEPHEN'S COLLEGE

THE REV. PETER F. LANGE, M.D., rector of the Mission Church of the Holy Cross, Kingston, N. Y., is taking charge of the department of Modern History in St. Stephen's College, coming over from Kings-

ton for three or four days a week to his classes.

Addresses are given on Wednesdays at evensong during Lent. The Rev. C. A. Bull, the Rev. P. F. Lange, M.D., and the Rev. William C. Patterson are the special preachers.

BISHOP ISRAEL MAKES EUROPEAN VISITATION

THE RT. REV. ROGERS ISRAEL, D.D., able to leave his duties "at the front" to visit some of our European parishes, has just paid a greatly appreciated visit to the American Church in Nice. On Saturday afternoon, February 9th, he met the parishioners at a reception in the rectory. On Quinquagesima Sunday, writes the rector, the Rev. Francis G. Burgess, he preached both morning and afternoon, and the noble eloquence with which he set forth the power and privilege of Christianity in the world of to-day will not soon be forgotten by his hearers. The morning congregation was much the largest seen in the church since

the beginning of the war. After this service there was a gathering of khaki, to shake hands with our Bishop in khaki, and this informal reception the Bishop followed with a friendly talk to the parish vestry. Such were the salient features of the Bishop's visit. Very happily, however, he was able to spend several days in Nice, going in and out, and when he went on his way again all were sorry.

DEATH OF REV. R. H. NEIDE, D.D.

THE REV. ROBERT HOWLAND NEIDE, D.D., since May 4, 1890, rector of St. Mark's Church, New Canaan, Conn., died Wednesday, March 6th, as the result of a stroke of apoplexy on the previous Monday. Graduated from St. Stephen's College in the class of 1877 and from the General Theological Seminary in 1880, Dr. Neide was ordered deacon by Bishop William Croswell Doane on Mary 23, 1880, and advanced to the priesthood by the same bishop in the following year. The early years of his ministry were spent in the diocese of Central New

Statement of
The Northwestern Mutual Life
Insurance Co.

Milwaukee, Wis.

To the Public:

The 60th Annual Report of the President to the Trustees and other Policyholders of the Company, shows the following Transactions for the year 1917:

Total Insurance in Force . . \$1,604,426,324
New Insurance Paid For . . \$ 160,654,893

Death Claims Paid, \$14,406,641.57
Endowments Paid, 6,568,815.31
Annuities Paid, 245,246.06
Surrender Values Paid, 7,566,089.70
Returns of Surplus Premiums, 13,033,716.23

Total Payments to Policyholders, \$41,820,508.87
Addition to Assets, 30,449,705.46
Grand Total for Benefit of Policyholders, \$72,270,214.33

ASSETS	
Loans on Mortgages,	\$207,139,244.87
Bonds (Amortized Value)	110,172,920.51
Loans on Policies,	57,306,237.08
Real Estate,	4,082,905.94
Cash,	1,736,706.66
Miscellaneous,	13,095,908.54
	<hr/>
	\$393,533,923.60

LIABILITIES	
Legal Reserves,	\$348,132,386.81
Present Value of not due Installments,	6,834,388.00
Claims, Taxes, Dividends due, etc.,	3,718,774.48
Annual Dividends of Surplus due in 1918,	13,306,783.00
For Deferred Dividends,	1,852,158.75
Contingency Reserve,	19,689,432.56
	<hr/>
	\$393,533,923.60

The adoption of Life Insurance by the National Government as a means of Protection, recognizes and emphasizes the Service of the Institution. * * * In these unusual days the thoughts of prudent men naturally turn to questions allied with Life and Death, and they see in the signs of the times the urgent necessity for increased Protection to themselves, their families and estates. * * * The Northwestern invites the especial attention of its Wisconsin friends and neighbors to its liberal and flexible policy contracts, especially its new "65's," and offers the hearty co-operation of its entire Wisconsin field force in aid of its Service.

Geo. C. Markham
President

York, whence he came to Connecticut. In 1899 he received the degree of doctor of divinity from Jefferson Medical College, Philadelphia. Dr. Neide is survived by his wife, who was Miss Elizabeth Thompson of Erie, Pa. The funeral services were held at St. Mark's on Saturday, the 9th, and interment was made in Erie, Pa.

DEATH OF REV. ROBERT MURRAY

THE REV. ROBERT MURRAY, a non-parochial priest of the diocese of Rhode Island, died at his home in Waltham, Mass., on February 5th, aged eighty-one years. He was an alumnus of Williams College ('57) and of the Theological Seminary of Virginia ('61), and received his orders at the hands of Bishop Eastburn (1861) and Bishop Clark (1863).

After serving his diaconate as an assistant at St. Paul's Church, Newburyport, Mass., he became rector of St. John's Church, Barrington, R. I., in 1863. From 1865 till 1872 he was at Woonsocket, R. I., and in 1873 and 1874 he was rector of St. James' Church, Bedford, Pa. Then for nineteen years he was rector of St. John's Church, Ashton, R. I.

NEWARK LOSES DIOCESAN TREASURER

EDWIN AUGUSTUS STEVENS, treasurer of the diocese of Newark, died at Washington, D. C., on Friday, March 8th, aged 60 years.

Colonel Stevens' conspicuous services in his parish, to the diocese of Newark, and to the American Church, to his city, the state of New Jersey, and to the National Government will be gratefully remembered by a large circle of associate and friends.

Funeral services were held in the Church of the Holy Innocents, Hoboken, on Tuesday, March 12th.

BEQUESTS

MRS. MARY E. TULEY, who served so long and faithfully as president of the board of lady managers of the Norton Memorial Infirmary, Louisville, Ky., has bequeathed \$500 to the infirmary for the upkeep of the memorial room in memory of her late husband, Enos Tuley.

THE WILL of Benjamin R. Simes gives to Gloria Dei (Old Swedes') Church, in Philadelphia, about \$60,000 as the residue of the estate of \$79,000. Five thousand dollars has been left in trust, the income going to Gloria Dei Church for the church and Sunday school, and a trust fund of \$12,000 is created to meet the parish apportionment. The Foreign and Domestic Missionary Society is given \$5,000 and a like sum is given to the Home of Rest for the Aged. It is also provided that in the event the church is abandoned all the bequests to the church shall revert to the Home of Rest for the Aged.

MEMORIALS AND GIFTS

AN ALTAR service book was recently given to St. Paul's Church, Wilmington, N. C., by the parish altar guild. It was blessed by the rector at the Holy Communion on the Third Sunday in Lent.

A PAIR of Eucharistic candlesticks, presented to Grace Memorial Church, Wabasha, Minn., as a gift from the Daughters of the King of that parish, was blessed by the Rev. A. W. Sidders on the First Sunday in Lent.

ALBANY

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

Progress at Iliion—Patriotic Service—Red Cross

THE REV. LLOYD R. BENSON (rector of St. Augustine's Church, Iliion), reports that an anonymous parishioner has offered to give \$4,000 toward the mortgage on the new parish house, providing an equal amount is raised by the congregation by the first of May. Every effort is being made to raise the amount in time. If this can be done and the old church down by the railroad sold, the mortgage can be fully liquidated, and it will be possible to go ahead with the new church, for which plans have already been drawn. The church has been closed this winter, to save fuel, and services have been held with marked success in the auditorium of the parish house. It is expected that in warmer weather the old church will be used until it is finally sold.

A PATRIOTIC SERVICE of intercession was held in St. Paul's Church, Albany (Ven. Roelif H. Brooks, rector), on Sunday evening, March 3rd. After a shortened form of Evening Prayer, the "War Litany" authorized by the Bishop was said by the rector. The congregation, including many men in uniform, entered heartily into the service, using printed copies of the Litany, which mentioned by name each of the fifty-five men and women from the parish who are serving the nation. A sermon, that freedom may not perish, was delivered by the Rev. George Carleton Wadsworth, sometime chaplain of the old Second New York Infantry.

DURING JANUARY and February the women and girls of Christ Church, Troy (Rev. George Carleton Wadsworth, rector), have made 7,383 gauze surgical dressings, 233 muslin bandages, 61 knitted garments, 20 squares for surgical dressings, 7 undergarments for French civilians, and 75 hospital kit bags. The work is being done on alternate Mondays and Tuesdays in the parish house and every Wednesday afternoon at the Red Cross Headquarters in the county courthouse. On a recent Wednesday afternoon the Red Cross unit from this parish made the largest number of surgical dressings that have been made in a single afternoon by any of the Troy units, since the branch was organized.

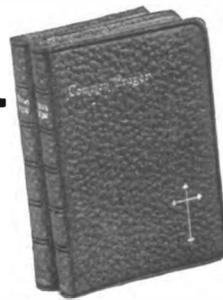
ARIZONA

JULIUS W. ATWOOD, D.D., Miss. Bp.

Ogilvie Conference—St. Luke's-in-the-Desert

THE FIRST Ogilvie Conference in Arizona met at Grace Church, Tucson, on Tuesday and Wednesday, February 5th and 6th. This district is so great in extent that, heretofore, only during convocation have the clergy been able to get together. The programme was as follows: Tuesday, Holy Communion, followed by a short conference. In the afternoon a conference on The Oppor-

Now is the time to order copies of the
Lenten Offering Number
 of
THE SPIRIT OF MISSIONS
 for your boy to sell and earn money
 for his Lenten Offering
 For particulars inquire of the
 Rector of your parish
THE SPIRIT OF MISSIONS
 "The Best Missionary Magazine Published"
 281 Fourth Avenue
 New York City



Oxford

Prayer Books and Hymnals

EXQUISITE sets, printed on Oxford India Paper, for ladies, durably bound sets in bright colors for children, and vest-pocket editions with red rubrics for men.

Send for special circular showing Prayer Books and New Testaments suitable for soldiers and sailors.

At all Booksellers. Send for Catalogue

OXFORD UNIVERSITY PRESS AMERICAN BRANCH
 35 West 32nd Street New York

One of a Series of 16 Things No Other Typewriter Can Do

No Other Typewriter Can Do This—

(No. 1 of the Series)

Give such perfect work:—Because of automatic type impression and perfect alignment.

If ordinary typewriting might be compared to printing then Hammond work could be considered engraving.

Ask us the difference between a typewriter and a "writing machine."

Two different styles of type always in the machine—"Just turn the Knob"

Special type-sets for every business, every language, every profession, every science. Any type may be substituted in a few seconds.

A NEW PORTABLE

Condensed Aluminum

Only 11 Pounds Full Capacity

Many Typewriters in One



MULTIPLEX HAMMOND "WRITING MACHINE"

Let us send you, free, our interesting booklet, fully describing the unique features of this extraordinary machine. Write your name, address, and occupation on margin of this page and mail to Hammond Typewriter Co., 560 E. 69th St., New York, N. Y. Inquire of special terms to professionals

A PRIZE OF FIFTEEN DOLLARS

is offered by a layman for the best brief review of "THE CHURCH AND THE CROWD." (An Interpretation of the Answer of the Church to the Challenge of the Day.) FLEMING H. REVELL COMPANY, Publishers. (67c postage prepaid.)

For further information and to secure book send 67c to 1531 Munsey Building, Baltimore, Maryland.

A timely, vital, and concise little book which, as "THE LIVING CHURCH" states, should be read by every clergyman.

tunity and Responsibility of the Church in the Present Crisis was led by the Rev. F. M. Johnston, Jr. Later in the day the delegates visited St. Luke's-in-the-Desert and this new sanatorium was dedicated by Bishop Atwood. At evening service in the church there was a sermon by Dean Scarlett of Trinity Pro-Cathedral, Phoenix. On Wednesday a devotional service, conducted by Dean Scarlett, was followed by a conference led by the Bishop. Another conference at 3 P. M. was conducted by Archdeacon Jenkins and followed by a reception to the delegates by the president and members of the State University.

ST-LUKE'S-IN-THE-DESERT is a small sanatorium for patients afflicted with tuberculosis and was formally opened by Bishop Atwood in Tucson on February 5th. When completed it will contain accommodation for twenty patients and in case of necessity about six additional beds could be put in. Already Bishop Atwood has built and equipped St. Luke's Home, Phoenix, St. Luke's-in-the-Mountains, Prescott, and now St. Luke's-in-the-Desert. at Tucson, all for tubercular patients. Up to the present between \$8,000 and \$9,000 has been spent on the land and buildings in Tucson. About as much more is needed to complete the buildings. They will consist of a central administration building, now partly completed, and of two wards running east and west from the central building, built according to the unit system, so that additional units can be added at any time. The east ward will be completed when three more units are added. The west ward has not yet been built. It is intended for people of small means and for those who have none. The charge is \$9 per week.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Meetings—The War Commission Fund

THE SCHUYLKILL county clericus met on March 4th at Mount Carmel to accept the hospitality of the Rev. Warren Randolph Yeakel, rector of St. Stephen's Church. The Rev. Alfred Q. Plank, rector of St. Paul's Church, Minersville, read a paper on The Doctrine of the Holy Spirit. The clericus will meet on May 6th at Calvary rectory, Tamaqua, at the invitation of the Rev. Wallace Martin.

THE ARCHDEACONRY of Reading will meet in April at St. Peter's Church, Hazleton (Rev. A. E. Clattenburg, rector).

THE OFFERING of Christ Church, Reading (Rev. Frederick Alexander MacMillen, rector), for the Church War Commission Fund amounted to \$1,011.85.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
IRVING P. JOHNSON, D.D., Pp. Coadj.
Dormitory Opened for Divinity Students

THROUGH THE endeavors of Dean B. W. Bonell a building at Greeley, formerly owned by the Church, has been bought and opened as a dormitory for resident candidates for holy orders. Dean Bonell and the Rev. C. H. Brady are the instructors. The students will take all secular studies, except Greek, at Colorado Teachers' College, a large state institution at Greeley. Possession of the property, a two-story brick building adjoining Trinity Church, was taken March 1st. The house opened with two students and other applications have been made. Greeley, the county seat of Weld, is surrounded by small towns which the students will serve as lay readers.

“The Leading FIRE INSURANCE Co. of America”



Incorporated 1819.

Charter Perpetual.

Cash Capital,	\$5,000,000.00
Cash Assets,	29,833,490.58
Total Liabilities,	16,627,291.73
Net Surplus	8,206,198.85
Surplus for Policy-Holders,	13,206,198.85
Losses Paid in 99 Years,	165,896,007.97

NOTE—The Security Valuations on which this Statement is based are those fixed by the Insurance Commissioners.

WM. B. CLARK, President.

Vice-Presidents,

HENRY E. REES, A. N. WILLIAMS.

E. J. SLOAN, Secretary.

Assistant Secretaries,

E. S. ALLEN, GUY E. BEARDSLEY, RALPH B. IVES.

W. F. WHITTELSEY, Marine Vice-President.

R. E. STRONACH, Marine Secretary.

WESTERN BRANCH,
175 W. Jackson Boule'd.
Chicago, Ills.

THOS. E. GALLAGHER, Gen'l Agent.
L. O. KOHTZ, Ass't Gen'l Agent.
L. O. KOHTZ, Marine Gen'l Agent.
R. B. IVES, Assistant Secretary.

PACIFIC BRANCH,
301 California Street,
San Francisco, Cal.

W. H. BREEDING, General Agent.
GEO. E. TOWNSEND, Ass't Gen'l Agent (Fire).
E. S. LIVINGSTON, Ass't Gen'l Agent (Marine).

MARINE DEPARTMENT

CHICAGO, Ills., 175 W. Jackson Boule'd.
NEW YORK, 63-65 Beaver Street.
BOSTON, 70 Kilby Street.
PHILADELPHIA, 226 Walnut Street.
SAN FRANCISCO, 325 California Street.

THE PRAYER-BOOK FOR SOLDIERS AND SAILORS

THE CAMPAIGN PRAYER-BOOK

With Introduction by REV. MILO H. GATES, Trinity Parish, New York



Bound in Khaki Cloth and Leather. also in Blue Cloth Prices, from 30c up

This Edition of the Book of Common Prayer has been made especially for the use of our men in the Army and Navy. Compact in size, fits the pocket, durably bound, and printed from clear easy reading type. It contains:

- The Order for daily Morning and Evening Prayer
- The Collects, Epistles and Gospels
- The Communion Office
- The Psalter
- Alphabetical Index to the Collects by subjects
- Special Prayers for Soldiers' Use
- Scripture Selections
- A page for Owner's Name, Address, and Service
- Four Great American Hymns on front and back fly-leaves

NELSON'S PRAYER-BOOKS and HYMNALS

are made up in over 400 styles and conform to the standards of the Church in every respect. Also Altar Services and Lectern Bibles in handsome and durable bindings.

For Sale by all Booksellers or send for price list to the publishers
THOMAS NELSON & SONS, 381-385 Fourth Ave., New York

ROCHE'S HERBAL EMBROCATION FOR

HOOPING-COUGH

The Celebrated Effectual Remedy Without Internal Medicine.

OR CROUP

For 120 years this Remedy has met with continued and growing popularity.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

W. Edwards & Son, 157 Queen Victoria St., London, England.

All Druggists, or E. F. OUGHER & CO., Inc., 90 Beekman St., N. Y.

CONNECTICUT

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

Conference on Rural Church Work—A Farmer Missionary—American University Club of China

AT THE LAST conference on rural Church work, held by the churches of the state at Storrs Agricultural College, it was voted to hold the meetings hereafter in different sections of the state. The committee of arrangements recently meeting in Hartford received an invitation from Berkeley Divinity School to hold the next conference there. This invitation was accepted and the date was fixed for June 26th and 27th. It is expected that a large number of our clergy will avail themselves of this opportunity. For two years the diocese has met their expenses of attendance by the rural clergy. The Rev. George B. Gilbert represents the Church on the committee of arrangements.

THE MISSIONARY of Middlesex archdeaconry, the Rev. George B. Gilbert, has been promoting food production in his section. He is a director at large of the County Farm Bureau ever since its organization and set a good example by producing on his own farm last year 110 bushels of potatoes, 300 bushels of corn, the germination of which has proved to be the best in the county, and much of which will be distributed for seed, 450 pounds of pork, etc. On a farm which five years ago maintained one cow and some hens, there is now kept a horse, five cows, pigs, geese, and other poultry. Mr. Gilbert's plan and experience might prove valuable in the much-discussed "better support of the clergy".

NINE GRADUATES or former students of Trinity College are among the three hundred Americans who form the American University Club of China. About one-half of the membership of this club are Chinese graduates of American colleges and universities who have returned to China. The rest are Americans engaged in business or professional or educational work in the far East. Club headquarters are in Shanghai and members living in that city live there. Organized in 1903, the club has grown steadily and works to stimulate a closer feeling of fellowship among American college men in China, to draw together these men and Chinese who have received their education in America, and to emphasize the importance of closer study of questions dealing with the far East on the part of American colleges.

A CLASS OF 116 members was confirmed by the Suffragan Bishop in Christ Church, Hartford, on Sunday, March 3rd. At the recent monthly meeting of the Laymen's Association of the church a committee was appointed to visit the hotels each Saturday with invitation cards to the services. During the evening the former president, A. S. J. Williams, presented a gavel to the retiring president, Harry N. Anderson.

EASTON

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

Rector Instituted—War Fund Quota Exceeded

THE REV. HERBERT D. CONE was instituted rector of St. Peter's Church, Salisbury, Sunday morning, March 3rd, by Bishop Adams, who also preached the sermon. A new service flag, containing fifteen stars, has been suspended from the tower and a roll of honor placed in the porch. A silk flag presented to the parish is carried in procession.

A BOOKLET containing much valuable parish information, as well as a history of the parish, has been issued by the vestry of

St. Paul's Church, Centerville (Rev. J. D. Cummins, rector). The book contains numerous illustrations.

THE DIOCESE has exceeded its quota for the Church War Commission, the contributions totaling \$953.42. Fourteen parishes have not as yet made their contributions, but the total will be at least \$1,000. The Commission asked for \$850.

THE VESTRY and rector of Christ Church, Easton, are already making plans for the convention of the diocese, which will be held in June. The convention will be the semi-centennial of the diocese and the thirtieth anniversary of the episcopate of Bishop Adams. A special historical service is being arranged.

GEORGIA

F. F. REESE, D.D., Bishop

Quiet Day

ON FEBRUARY 28TH a quiet day for Churchwomen was held at the Church of the Good Shepherd, Augusta (Rev. William Johnson, rector), the meditations being given by Bishop Osborne. About one hundred women took part.

KENTUCKY

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

Dean of Atlanta in Louisville—Nurses' Service Flag—Music

AT THE special Friday afternoon united Lenten service in St. Andrew's Church, Louisville, on March 8th, the special speaker was the Very Rev. Thomas Henry Johnston, Dean of St. Philip's Cathedral, Atlanta, and the offering was devoted to the Bishop's Fund. Preceding this was the meeting of the Woman's Auxiliary, at which Dean Johnston delivered the address.

DEAN JOHNSTON was a special speaker at the noon-day services under auspices of the Laymen's League during the past week. A special feature of these services is now the brief service of intercession for the nations at war.

A SPECIAL service was held at the Nurses' Home of the Norton Memorial Infirmary on the afternoon of March 5th, when a service flag was hung, containing eighteen stars, each representing a graduate nurse of the infirmary now on active service. More than forty of the nurses have enlisted, and as soon as they report for duty stars will be added to the service flag. Some of the eighteen now in service are in France.

A SERIES of unusually beautiful and impressive musical services is being held at Christ Church Cathedral on the Sunday afternoons during Lent, when one of the six parts of Gaul's *Passion Music* is rendered by the magnificent choir of men and boys. In accordance with a custom of some years' standing, this work will be given in its entirety on Maundy Thursday evening. Gounod's *Gallia* was sung on the afternoon of Quinquagesima Sunday—its fifteenth annual rendition. Following the afternoon service an informal reception is held each Sunday afternoon in the Cathedral House for the soldiers at Camp Zachary Taylor and their friends. A light supper is served and a portion of the evening spent in singing hymns and patriotic songs.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

A Parish Paper—Debt Cancelled

ST. JAMES' CHURCH, Baton Rouge (Rev. Joseph H. Spearing, rector), has issued its first monthly paper, the *Appeal*. Mention

THEOLOGICAL SEMINARIES

New York

General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September. Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, Dean, 5000 Woodland Ave., Philadelphia.

Tennessee

Theological Department

OF THE

University of the South

SEWANEE, TENN.

For catalogue and other information address Rev. C. K. BENEDICT, Dean.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.

For catalogue address Rev. J. H. MCKENZIE, D.D., L.H.D., Rector Box K, Howe, Ind.

New Jersey

The Young Boy's School Here he has his own athletic teams, playgrounds, and shooting gallery. The military training is especially adapted to interest the young boy. All sports—healthful location. Buildings remodeled and refurbished. Catalogue. FREEHOLD MILITARY SCHOOL Major Charles M. Duncan, Box 31 Freehold, N. J.

Pennsylvania

Chestnut Hill Academy for Boys

Chestnut Hill, Pa., 11 miles from Philadelphia. College Preparatory and General Courses. Separate Room for each boy. Junior Department. James Lawson Patterson, Headmaster.

Tennessee

Sewanee Military Academy Sewanee Tennessee 2,300 feet elevation in the Cumberland Mountains. Ideal health conditions. Broadest certificate privileges. *Highest Rating War Department*. Best moral and social influences. Owned and controlled by the twenty Southern Dioceses of the Episcopal Church. For Catalogue Address the Superintendent.

Wisconsin

RACINE COLLEGE

Racine, Wisconsin

Founded 1852. A Junior College and School with Military Training. Preparation for Professional, and Scientific Courses, and the Junior year of the University. B. TALBOT ROGERS, D.D. Warden

is made of the presentation to the parish by an anonymous donor of four Liberty bonds of \$500 each, to be used in the purchase or erection of a parish house; also the gift of a hymn board by an anonymous giver.

MR. EDWARD A. SHIELDS of New Orleans, a former president of the local assembly of the Brotherhood of St. Andrew, has been placed in charge of the Brotherhood work at Camp Beauregard, near Alexandria, La. He entered upon his work March 4th. Prior to his departure from New Orleans he was presented with a Bible and other remembrances.

THERE WAS great rejoicing in Trinity Church, New Orleans (Rev. R. S. Coupland, D.D., rector), when it was announced at a recent service that the entire indebtedness, amounting to over \$13,000, had been wiped out. At the conclusion of the announcement the entire congregation stood and sang the Doxology.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop
Woman's Auxiliary—Successful Canvass

THE WOMAN'S AUXILIARY will hold its annual council in Christ Church, Vicksburg, on the 16th, 17th, and 18th of April. Vicksburg's two branches are planning to entertain the council jointly, and an interesting programme is being arranged. The Junior Auxiliary will give the play *Mariana*. As that was last year's study course for the Juniors it is especially appropriate. Bishop Bratton will preach the council sermon.

THE REPORT by the Rev. Charles E. Woodson, rector of Christ Church, Vicksburg, of the individual canvass recently made by a committee of forty shows 101 new contributors and an increase of \$1,603.60 in pledges.

NEWARK

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

Roll of Honor—Patriotic Service in Jersey City

ST. JOHN'S CHURCH, Jersey City Heights (Rev. Warren Lincoln Rogers, rector), has published as of March 1st its parish honor roll of 105 men and women who are in the service of the nation. The roll also carries a prayer for our soldiers and sailors and a prayer for peace.

A LARGELY ATTENDED patriotic service was held in St. John's Church on Sunday evening, March 2nd. The address by the Hon. James M. Beck was on the general subject of The War, who caused it, how it has been waged, why the Entente and the United States are in it. The speaker's remarks were based on Micah 6: 8.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Workers at Camp Lewis—The Bishop Holds Special Services

THE REV. HERMAN R. PAGE, voluntary chaplain under appointment of the War Commission, and Mr. W. C. Harvey of the Brotherhood of St. Andrew, have arrived at Camp Lewis and have taken up their duties. For the time being the chaplain is emphasizing the Holy Communion as the Church's chief contribution to the religious work of the cantonment.

DURING LENT the Bishop is holding special services in different parts of the diocese and delivering a course of sermons on present-day questions. Beginning on February 26th he began the series in St. James' Church, Kent. His topics on consecutive days were: Religion and the War, Chris-

tianity and the War, The Church and the War, Immortality and the War, and on Sunday, March 3rd, Loyalty to Jesus Christ. This week the Bishop is at St. James' Church, Sedro-Woolley.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Archbishop Lang in the Diocese—East Providence Mourns Its First Dead Soldier

THE ARCHBISHOP of York visited Rhode Island as guest of the Bishop on March 8th and 9th. Friday evening he addressed a large representative gathering of citizens at Sayles Hall, Brown University, and afterwards the students at Rockefeller Hall. He made a stirring appeal to American high ideals in the war and for sympathetic understanding of England's efforts. On Saturday the Archbishop celebrated Holy Communion and conducted a quiet hour for the clergy of the diocese at St. Stephen's Church, Providence. His visit has made a profound impression.

NEWS was received recently of the death of Donald E. Carlton of East Providence. Mr. Carlton, a cadet in the aviation section, was killed in an airplane accident in France. He is the first East Providence boy to lose his life in the present war. On Sunday, March 3rd, an impressive memorial service was held at St. Mary's Church, of which Mr. Carlton was a member. The Rev. William Jordan conducted the service and about fifty students from the Rhode Island State College were present in uniform, most of them being classmates of Mr. Carlton. At the close of the service two buglers from the college stepped out into the aisle and sounded taps.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop
Diocesan Synod—War Commission Fund—Clergyman in Draft

THE BISHOP has appointed Wednesday and Thursday, May 1st and 2nd, as the date of the meeting of the forty-first annual synod of the diocese, and the place will be Trinity Church, Lincoln (Rev. John C. White, rector). Archdeacon White is already making active preparation for the meeting. This is the only time but one that the synod has met outside the see city. It met once in Cairo during the episcopate of Bishop Hale and an invitation to meet next year in Champaign has already been filed with the secretary of the synod. Lincoln feels well able to take care of the synod and already Judge S. A. Foley has offered his home and a reception to all the synod on the second night of the meeting. The Woman's Auxiliary will meet at the same time and place.

THE DIOCESE went "over the top" in the War Commission offering, the amount so far received being \$1,328.28, about \$200 more than its apportionment for this purpose. Some of the smaller missions did as well in proportion as the larger parishes.

ANOTHER of the clergy is likely soon to be at the front. The Rev. Arthur G. Wilson of St. Barnabas' Church, Havana, was in the draft and refused to be exempted. He has successfully passed the physical examination and been accepted. He expects soon to be called to go.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop
A New Field Opens—Law and Order League

A HUGE powder-plant is being erected at Hadley's Bend, near Nashville, which will employ something like 35,000 men. The

SCHOOL FOR NURSES

New Jersey

CHRIST HOSPITAL
JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly. Apply to

MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON
President of the Board of Trustees
JESSIE C. McDONALD, M.S., Principal
HELEN L. WEBSTER, Ph.D., Academic Head
Mount St. Alban, Washington, D. C.

Illinois

ST. MARY'S KNOXVILLE
ILLINOIS
A CHURCH SCHOOL. (JUNIOR COLLEGE)

Rev. C. W. Leffingwell, D.D., Rector and Founder (1868).

Miss E. P. Howard (1892), Principal.

ST. MARTHA'S affiliated with St. Mary's
A SCHOOL FOR YOUNG GIRLS

Unique and beautiful Home for Girls under fourteen. EMMA PEASE HOWARD, Principal and Founder (1910).

Waterman Hall SYCAMORE
ILLINOIS

A Church School for Girls, Diocese of Chicago

Founded in 1888. Large campus with suitable buildings including an appropriate chapel, auditorium, music hall, and gymnasium. Certificate privileges. Preparatory, academic, and college preparatory courses. The Rt. Rev. Charles P. Anderson, D.D., LL.D., President of the Board of Trustees. Address
REV. B. FRANK FLEETWOOD, D.D., Rector

Iowa

Saint Katharine's School

Davenport, Iowa

Under the care of the Sisters of St. Mary.

Healthful and beautiful situation high on the bluff overlooking the Mississippi.

School recommended by Eastern College.

Address
The Sister Superior

New York

Saint Mary's School

Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address

THE SISTER SUPERIOR.

Cathedral School of Saint Mary

Garden City, N. Y.

A country school with city advantages

MIRIAM A. BYTEL, Principal

Wisconsin

MILWAUKEE-DOWNER SEMINARY

MILWAUKEE, WIS. On campus of Milwaukee-Downer College. An accredited college preparatory school for girls and finishing school for those not entering college. Music, Art, Domestic Science, Athletics. Catalogue E.

Bishop, some of the clergy, and many prominent laymen of Nashville had a conference on March 6th and took steps to see that a church and workers were provided to look after our share of the religious work in this new field.

VIRGINIA

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

Professor Bell Returns from the Front

THE REV. PROFESSOR BELL of the Theological Seminary has returned from service in France, where he had planned to remain as chaplain until the end of the war had not ill health prevented. He resumes his duties at the seminary on March 19th, at the beginning of the final term. The Rev. Dr. Van Kirk, who has been acting in Professor Bell's stead as professor of Theology and Apologetics, returns to his parish in Darien, Conn.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Episcopal Service—St. Thomas' Church, Bath—Church Home

AS BISHOP BRENT is unable to state the time for his return to his new diocese the Standing Committee has asked the Rt. Rev. Charles Sanford Olmsted, D.D., Bishop of Colorado, to perform episcopal acts during April and May. Bishop Olmsted assisted Bishop Walker last year and made many friends who will welcome his return.

SEVERAL IMPROVEMENTS have been made in the chapel of St. Thomas' Church, Bath, since its larger use during the coal shortage. Electricity has been installed, a very handsome lamp has been given by the Hon. Clarence Willis, junior warden, and the chapel has been renovated to accommodate the Sunday congregations.

MARCH 1ST was "Marmalade Day" at the Church Home, Buffalo, and more than 1,250 glasses of marmalade and jellies were brought in to the children and old people. This gift represented unusual sacrifice on the part of the women of the associate board, who thus turned over to the Home a part of the limited "pound" of sugar one can occasionally procure. Of course, in a home of over 125 it is not possible, under the prevailing food laws, to procure sufficient sugar, and the children hailed with joy the results of "Marmalade Day".

WEST TEXAS

WILLIAM THEODOTUS CAFERS, D.D., Bp.

Noon-Day Services

NOON-DAY Lenten services are being conducted at the Majestic Theatre, San Antonio. The speakers are ministers of local churches and represent all of the Christian bodies. No effort is being made to bring speakers from outside the city, but visiting ministers are being invited to address the audiences. Attendance has been most gratifying.

CANADA

Chaplain Dies from Wounds—Woman's Auxiliary—A Parochial Mission

Diocese of Calgary

AT THE induction of the Rev. G. Matthews as rector of St. Luke's Church, Red Deer, February 10th, Bishop Pinkham used the form provided in the new revised Prayer Book. The former rector of Red Deer, the Rev. F. Harris, who was so badly wounded while giving the last rites to a fallen comrade on the battlefield, has since died of his wounds.

Diocese of Keewatin

AT THE annual vestry meeting of St. John's Church, Fort Frances, the congregation undertook to become self-supporting from the beginning of the present year. The rector is Archdeacon Maltby.—SOME beautiful gifts for the church's furnishing were dedicated in St. Mary's Church, Sioux Lookout, by Canon Lofthouse, February 10th. One, a bishop's chair, was given by the Junior Woman's Auxiliary, and two brass offertory plates were memorials to J. E. Spahr, killed in action in France.

Diocese of Montreal

AT THE annual meeting of the rural deanery of St. Andrew's it was shown that there was a large increase in contributions from a number of the parishes. Grace Church, Arundel, has been enlarged. St. Simeon's congregation, Lachute, and that at Grenville, have increased the rector's stipend by \$100, and large amounts of debts on other churches have been paid.—THE SUNDAY SCHOOL ASSOCIATION will meet in the synod hall at Montreal on March 18th.—IT is hoped that the Bishop will have returned from Newfoundland by the 17th of March, when he will hold confirmations in Montreal. But the difficulty of crossing from Newfoundland at present may make his early return impossible.

THE OPENING service of the annual meeting of the diocesan Woman's Auxiliary was held in Christ Church Cathedral, Montreal, February 27th. Bishop Roper and Bishop Farthing, assisted by a number of the city clergy, celebrated Holy Communion. There was a larger number of representatives present than on any previous year and the thankoffering, the largest on record, was over \$500. Bishop Roper preached a sermon showing the opportunities and needs of the mission field, and spoke appreciatively of the Auxiliary. The Bishop of Montreal, in giving a welcoming address at the opening of the business meeting, said he had not expected to be present at all, but the consecration of the Bishop-elect of Newfoundland, at which he was to assist, had been three times postponed. He was to leave for Newfoundland the following day, however. Very interesting addresses were given in the afternoon by the Rev. W. G. Walton, missionary to the Eskimos of the far North, and one by Mrs. Trivett, of her work in Honan, China. Reports showed all pledges and apportionments met.

Diocese of Niagara

THE MISSION held in February by the Rev. R. P. McKim, from St. John, diocese of Fredericton, in St. Margaret's Church, West Hamilton, was well attended. The people

USED VESTMENTS

If you have, or know anyone having vestments that are not in use, we will be glad to open correspondence with a view of disposing of them through our Used Vestment Department. We are having daily calls for vestments from Swiss Churches, Missions, and Clergymen about to be ordained who cannot afford to buy new vestments, but who would be greatly benefited by securing these at reduced prices. There are lots of vestments packed away for various reasons (spoiling) that could be turned into cash and at the same time help someone out. We handle these goods on a Commission basis, if desired, Repair, Photograph (if necessary), Advertise, and ship without further expense to you. Our business covers every State in the Union, China, Japan, Philippines, West Indies, Mexico, Cuba, etc., with facilities second to none.

Central Supply Company
Gary and Front Streets, Wheaton, Ill.

NOTE—We expect to prepare a special List of Used Vestments in the near future, for distribution among our customers and to inquirers. All consignments sent in promptly will be included on that list.



CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc.—All materials for sale. The only studio importing exclusively English unending silks, Damasks, fringes, linings, Pure gold metal threads, etc.; and using Standard Church of England patterns and designs.
English silk stoles, plain . . . \$3.50
English silk stoles, outline crosses . . . \$4.50
English silk stoles, handsome crosses . . . \$5.50
English silk stoles, best hand embroidery, from \$8 up to . . . \$50.00
English silk damask burses and veil with crosses . . . \$12.00

Handsome embroideries unsurpassed in workmanship executed at short notice.—Special altar-linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
Lucy V. MacArthur, 11 W. Kirk St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

MENEELY & CO. WATERVLIET (West Troy), N. Y.
THE OLD CHURCH MENEELY CHIME FOUNDRY | CHURCH CHIME & OTHER BELLS

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Half-Tone Zinc Etchings Electrotypes Wood Engraving
MANDEL ENGRAVING COMPANY
Engravers for Trade Publications Write for Samples
CRAWKER BLDG MILWAUKEE

Memorial Bells

A SPECIALTY
Have Supplied 32,000
McShane's CHURCH CHIME BELLS



McSHANE BELL FOUNDRY CO.
Baltimore, Md., U. S. A.
Came Over:
Room 54, 154 W. Kansas St. ESTABLISHED 1856



MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

desired that the missionary remain another week, to which he consented. He held a mass meeting for men on the afternoon of the first Sunday. The mission closed February 24th.—THE REV. DR. RENISON, rector of the Church of the Ascension, Hamilton, has received permission from the congregation to go overseas as chaplain and to remain for as long as he may find necessary, his stipend being continued in full. Dr. Renison, however, would not accept of his full stipend, saying that he wished the amount of his military pay to be deducted from it.

Diocese of Nova Scotia

AT THE annual vestry meeting of Emmanuel Church, Dartmouth, a committee was appointed to see after rebuilding and all other business connected with the parish. A handsome travelling bag was presented to Canon Vernon, who gave up work in the parish March 1st.

AT THE annual parish vestry meeting of St. Paul's Church, Halifax, the rector, Archdeacon Armitage, in the chair, the work arising out of the great Halifax disaster

was specially dwelt upon. Among the statistics of work done by Archdeacon Armitage during the twenty-one years of his rectorate were 2,468 baptisms and 1,131 marriages. St. Paul's is entering on the 170th year of its existence.—CANON VERNON has been given a year's leave of absence from his work as secretary of the Church of England Institute in order that he may take up special work as managing director and secretary of King's College advance movement, the object of which is to complete the raising of the sum of \$125,000 needed to place the college in a satisfactory condition.

Diocese of Quebec

THE PARISH HALL of St. Matthew's Church, Quebec, of which Canon Scott, now at the front, is rector, has been closed on account of the fuel shortage. Parish work is being done in the vestry and in private houses.—THE FIRE by which Trinity Church, Quebec, was damaged recently makes necessary the entire redecoration of the building.

Diocese of Toronto

THE TORONTO local assembly of St. Andrew's Brotherhood was reorganized (it had

been in abeyance since the war) at a special meeting in St. Luke's parish hall, Toronto, the last Monday in February.

Educational

A LECTURE on the Larwill Foundation was given at Kenyon College, February 15th, by Sir John Foster Fraser, chairman of the British National War Lectures Committee. On The Checker-Board of Europe, the lecturer reviewed the entire war situation, dwelling by request largely upon conditions in the Balkans and in Russia. The annual Stires Prize Debate was held on the evening of February 27th between representatives from the two literary societies. The donor of the prizes for this debate is the Rev. Dr. Ernest M. Stires of St. Thomas' Church, New York City. The subject was "Resolved: That for purposes of mutual defence the United States should contract an offensive and defensive alliance with Great Britain, after the war." The judges awarded the decision to the negative, the first speaker's prize being given to one of the members for the affirmative, William V. Mueller, '18.

Devotional Easter Cards

MOWBRAY'S EASTER CARDS

At Six Cents Each

60 cts. per dozen

- 1266—Folding card, 4x3. Cross with chalice in center, greeting, and verse, "Easter Joy", by E. M. Dawson.
- 1280—Folding card, 3½x3. Altar and *Agnus Dei*, verse, "Easter Joy", by G. M.
- 1268—Folding card, 4x3½. "Easter." Verses by G. W.
- 1273—Folding card, 4x3½. "Easter." Verses, "Easter Offerings", by A. R. G.
- 1278—Card, 5½x2¼ inches. Resurrection picture and verse by A. R. G.
- 1279—Folding card, 3½x3 inches. Altar with *Agnus Dei* in background, Easter verse by G. M.
- 1264—Small illuminated text cards, 2½x3½ inches:
"Christ is risen from the dead,
Alleluia!
And become the FIRST-FRUITS of them that slept.
Alleluia!"
- 1269—Color and tint card, greeting and 3-verse hymn by A. R. G. Book-mark style, 4½x2½ inches.
- 1276—Poem, "The Easter Dawn", by A. R. G., with red cross, silver border. Book-mark style, 4¾x2½ inches.
- 1281—Folding card, 4x3. Picture of Resurrection, greeting, and verse, "Easter", by G. W.
- 819—Cut-out cross, Irlam Briggs' Risen Christ, Easter text, 5¼x4 inches.
- 1270—Large card with cord hanger, 8¼x4½ inches. Irlam Briggs' Risen Christ with cross background, Easter verse.

MOWBRAY'S EASTER CARDS

At Ten Cents Each

\$1.00 per dozen

- 2095—Illuminated card, missal style, 3¾x2½ inches, hymn, "The Easter Eucharist", by M. W. Wood.
- 2098—Illuminated card, missal style, 4½x2¾. Greeting by G. M.
- 2099—Illuminated bookmark card, missal style, 4½x2 inches. Chalice and host, greeting by A. C. W.
- 2096—Illuminated bookmark card, missal style, 5¼x1¾. Eucharistic verses by G. M.
- 2093—Folding card, 3½x3½, illuminated cover, poem by A. R. G.
- 2094—Folding card, 3½x3½, illuminated cover and missal-style text, verse by E. M. Dawson.

MOWBRAY'S CARDS FOR CHILDREN

At Six Cents Each

- 1185—The Appearances of the Risen Lord during the Great Forty Days.

MOWBRAY'S CARDS FOR MOURNERS

- 1174—Folding card, "An Easter Message of Comfort." Printed in purple and red. Verses by R. B. 6 cts. each.
- 1286—Folding card, "Easter." Printed in purple with silver lining rule. Verse by G. W. 6 cts. each.

CARDS OF THE SISTERS OF THE HOLY NATIVITY

Price Ten Cents Each

\$1.00 per dozen

- 2101—Long, narrow card, 4¾x2¼ inches, decorated in gold and colors.
- 2103—"Resurrexit." Risen Christ and text. Size 4¾x3 inches.

BROKEN LOTS

of Easter Cards in bulk at low prices while they last. Small quantities only

NISTER'S CUT-OUT EASTER CROSSES

Three styles

Twenty-five Cents per Dozen

NISTER'S EASTER POST CARDS

Designs in crosses and flowers, six styles

Twenty-five Cents per Dozen

NISTER'S FRA ANGELICO EASTER POST CARDS

In original colors, with gilt border
Three styles

Thirty Cents per Dozen

The Young Churchman Company

Milwaukee, Wisconsin