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# The Living Church

The State Historical Society

VOL. LVIII

MILWAUKEE, WISCONSIN.—MARCH 9, 1918

NO. 19

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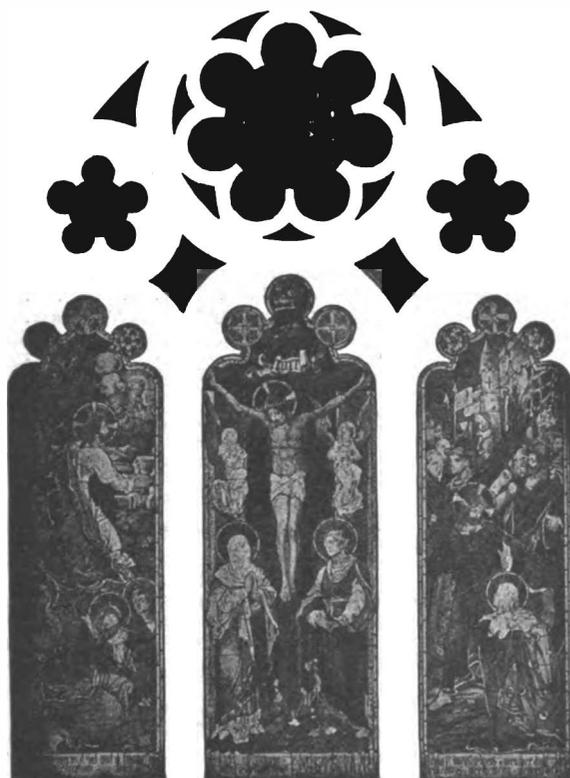
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# THE LIVING CHURCH

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It is NOT enough to have great wrongs perpetrated and to keep from having a hand in them. Christian men and women must labor and suffer loss in restraining and curing evils and redressing wrongs. Sometimes it is very easy to see what we ought to do, sometimes it is almost impossible to avoid mistakes in correcting deeply entrenched evils, sometimes it is very difficult to puzzle out just how to act, but the one unpardonable thing in the face of great wrongs is to sit down quietly and to do nothing, to give up study and action, to take no share in solving by thought, and word and deed, and personal loss and self-sacrifice, the awful problems of the evils which afflict our race.—*Rt. Rev. E. M. Parker, D.D.*

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## EDITORIALS AND COMMENTS

### Peter Went Out and Wept Bitterly

**P**PETER, apostle and saint, passed, during his lifetime and afterward, through many vicissitudes. He was a fisherman; and as fishers of men the ministry has been recognized ever since. Impetuous, frequently the spokesman of the twelve, his reputed successor nineteen centuries later claims an universal primacy. His very name is carried forward through history in connection with the Papacy, and *Tu es Petros* is the anthem of the Popes to this day.

A recent writer treats of Peter sitting by the fire and warming himself through the earlier hours of our Lord's Passion as a type of the Church, inert and helpless in the midst of war. "When it is remembered," he says, "that even the senior Apostle, surnamed a 'Rock', hugged the comfortable brazier while the world's greatest tragedy was climbing swiftly to its climax, those who are in the sacred 'succession' may claim a little leniency. But not too much; nineteen centuries of penitent meditation should surely have borne some fruit."\*

No doubt nineteen centuries of the life of the Church have helped very much to deepen the experience of Christian people. Yet the expectation that the "sacred succession" will have produced a variety of apostle far superior to Peter at the end of these centuries has been destined to disappointment. All of us, in the Church, remain human. All of us, including the Apostles of the Church, continue to err. The hopeful thing is that, to some extent, the mistakes of the Church are still followed by the practice of Peter; she sometimes has her periods of self-examination, in which she reviews her own mistakes; and then, perhaps, she goes out and weeps bitterly.

But we, sons of the Church rather than her Apostles, are not willing that the Church should be discredited for what is not her fault. That she has proven impotent when one could wish she had been powerful is but too plainly evident. The Church lacks the opportunity of speaking in clarion tones, capable of arresting the thought of the world. She is sadly divided. She might have had a universal spokesman if Peter—the Peter of the ages—had not warmed himself by so many fires, as he parried with the inquisitors who wondered why he were not still with Jesus, while Peter denied Him. She has none to-day.

The Church is full of human imperfection. It blunders frightfully. It does not, perhaps cannot, rise to the opportunities that ought, ideally, to be its own.

There are Babylonish captivities to-day. The Churches of Germany appear bound, body and soul, to the service of the Kaiser. Or, to return to the earlier metaphor, the German Peter not only warms himself by the fire but hurries out

to assist in driving the nails through the hands and feet of suffering humanity. Perhaps it is a case of mistaken identity; it may not be Peter at all. Perhaps there are brave pastors in Germany whose words of reprimand for the deeds of their compatriots are not allowed to be heard beyond the humble walls among which they are uttered; but those few words from the pulpit that we are allowed to hear tell only of the degradation of the prophetic office. German thought—if Germany still thinks—is a mystery of psychology. How it can be possible for a whole people to become so hardened spiritually passes one's comprehension. Clearly, they "know not what they do."

As for the rest of us, the Church has tried—in England, in Belgium, in France, in Russia, yes, even in the United States—to do her duty. We of the laity may bear witness to that when our Apostles are assailed for supineness. True, as Mr. Odell observes, "not all the clergy of the world can be covered by Cardinal Mercier's magnificent heroism." True, but neither can they be included in the diplomatic immunity which is inviolably his as a prince of the Vatican. Belgium was full of priests who gave themselves as martyrs when they had finished encouraging their little flocks. It is not one man in Belgium who has splendidly stood out for the integrity of Christian morality and the consolation of suffering humanity, but a whole Church. Not even the days of the Caesars found a Church levelling up in the test of awful suffering beyond what the Church in Belgium has done. And when the Noble Army of Martyrs praises Him to whom every tear is sacred, against whom every blow is directed, who tenderly receives each pure soul that is torn from a human body, and who wipes away all tears from mourners' eyes, many, many Belgian martyrs—priests, sisters, lay people—are among them, testifying that the Church of the twentieth century did not fail when the barbarian assailed her children.

We look across Europe to the suffering, perishing children of Mar Shimun and of the Armenian patriarchs. Bishops and priests in great numbers were first conspicuous as sons of consolation and then gave up their lives as martyrs. Thousands, literally, gave up lives in those Turkish and Kurdish terrors which they might have saved by an act of apostasy to their religion. The sufferings of these people were as truly a persecution of Christians *as Christians* as was any persecution of the early Christian centuries. Did the Church among these sufferers make good? The whole world knows that it did.

France has been a conspicuous instance of the Church rising to an opportunity. The Church in France had passed through dark days before war burst upon her. Governmental hostility had lain heavily upon her. In large measure she had ceased to receive the allegiance of the nation. When

\* Rev. Joseph H. Odell in the *Atlantic Monthly* for February; art., Peter Sat by the Fire and Warmed Himself.

war came her priests lacked that immunity from bearing arms that is everywhere else conceded to them in Christian lands. The whole body of priests, except the aged and the physically unfit, were drafted immediately into military service. And the world has learned how a soldier can serve as a priest quite as truly as a priest can serve as a soldier, for the French priest has not ceased to be the one when he became the other.

Has the Church of England "made good" in war? No-body proclaimed more definitely or more promptly the nation's idealism than the Bishop of London, and the voices of her leading clergy, bishops and priests, were raised from the first to counsel earnestly the people of England to do their duty. The story of the large number of priests in service as chaplains and otherwise, of the considerable number of these who have laid down their lives in the service, and of the roll of those who have been publicly honored for their bravery, has been told in these columns. Neither is the record of the service of the colonial troops without these marks of the watchful care of the Churches of their home lands. Father Figgis' recent book, *Some Defects in English Religion*, bears witness that English Churchmen are not blind to the blemishes in their religious character, but those defects have not prevented splendid service on the part of the Church during these years of war.

In Russia the Church alone dares to-day to stand before the maddened leaders of a blinded people and say, Thou shalt not. Powerless, perhaps, to prevent the degradation of a nation, the Church has given at least one of her greatest dignitaries to die a martyr's death, and as the clouds that hide from us what has really been happening in Russia slowly lift, we see the Church standing out bravely against the new reign of terror, or going down helpless before it, but not surrendering to it.

How has American Christianity met the test? We yield to none in acknowledging the sins and the blemishes in which all of us partake. But we are not willing to acquiesce in a general condemnation of American Christianity. While yet our nation was neutral it was right that Churchmen, like statesmen, should speak with restraint, for so only could our nation really serve humanity with effectiveness. But the Pastoral Letter of our own House of Bishops, set forth at the time of the General Convention of 1916, to go no further, was just such a clarion call to the American people as ought to have been made—and was made. It is not a fact that only "here and there a voice rang out from the pulpit in tones of indignation, rebuke, anguish, and pity." Yes, it is true that "those voices did not blend into a commanding unison which swept throughout America and stirred the soul of the nation to action." In our sadly divided condition, we, American Christendom, seem unable to blend our voices into a unison of any sort. God knows how far any of us, churches, groups, individuals, are responsible for this condition. But our own House of Bishops spoke righteously and well, and in no uncertain tones, even though those tones could not, because of our divisions, speak for, or even reach the ears of, all American Christianity.

Still more unjust is it to say that "it was not the Church in its corporate form or forms, and not the ministry in its organized orders, which placed themselves at the service of our armies for social, moral, and spiritual guidance and guardianship, but a lay organization—the Young Men's Christian Association." As conditions were, the Y. M. C. A. was by all odds the best instrumentality for doing the particular work which it undertook to do, and, with the Knights of Columbus, it received the immediate and generous support of the whole of American Christianity from the start. And if any "Church"—say the Protestant Episcopal Church—had declined to make use of that instrumentality and had sought rather to duplicate its activities, in order that they might be under its immediate control, it would not only have received, rightly and in unmistakable terms, the denunciation of the whole nation, but Mr. Odell would almost certainly have led in that denunciation. Why then assume that the "churches" have failed because, in permitting the Y. M. C. A. to do something that it was better equipped to do than the "churches", they did exactly what they ought to have done? But both "the Church in its corporate form" and "the ministry in its organized orders" have splendidly

rallied to do the *spiritual* work of the Church in the army, leaving the *social* work to the Y. M. C. A.

THE COCK CREW TWICE. Jesus turned and looked on Peter. A whole host of self-accusation came over him. Peter went out and wept bitterly.

God knows how we have all failed. As we have so often pointed out, the real failure of the Christian Church was, and is, that her ideals were taught as applicable to individuals only and not to nations. The diplomatic relations of the nations, in varying degrees, were unchristian, and the Church did not see or recognize this glaring defect, until war forced it upon her. The Church truly saved souls. But the Church was apathetic toward corporate, and socialized, and national wrongdoing. The sins of nations were carried on by the rulers of the nations with no sort of protest from the Churches of the nations. Austria could threaten Serbia and no indignant voice from her own episcopate or from the Universal Bishop would cause her to halt. Nor was that the fault of the Church of one nation or of one communion alone. It was, and is, the colossal failure of the Church of these latter centuries. The Church deals with souls in their individual relationships. It neglects communities of souls in their relationship with the community and with other communities, with their own group and with other groups. Because of that failure of Christianity the nations are at war in huge groups and the social and economic structure at home is glaringly unchristian.

For these failures, Peter, warming himself by the fire while the tragedy was brewing—not after it was in the way of accomplishment—is to be blamed. *Mea culpa*, must the Church in every land cry out.

Jesus Christ, in suffering humanity, is now being scourged and tortured and spit upon. We are not willing to say that the Church, with many faults, is not at His side. We pray that precious drops of His blood—that is, the blood of those, His children, who are now suffering in unison with Him—may fall upon the Church and consecrate her to a new devotion. Well may she weep bitterly, for she was unable to prevent this awful tragedy, and her own sons are paying the frightful penalty.

Jesus turns and looks upon her. And forthwith the tears of the Church become her sacraments. They go out to her sons bringing the Power of an Endless Life. In that Power these lay down their lives for Endless Life. And Peter, the impetuous but the laggard, the strong but the weak, goes out to the world; and men look upon his countenance and bear witness that he has been with Jesus.

WE had intended not to discuss again the issues pertaining to the resignation of his jurisdiction by the Bishop of Utah, which will be acted upon by the House of Bishops at its coming special session. Two causes have intervened to

modify this determination. The first is the general misconception which we find as to the fact itself. It is desirable that Churchmen should appreciate what it is that is to come before the House of Bishops. The second is that a memorial is being circulated for signature in which the signers state that they "do not protest against the resignation of Bishop Jones" but they "feel constrained by conscience to make protest to expressions of the Committee that current majority opinion is a sufficient standard for episcopal recall and that the Church is practically a unit in holding that war is not unchristian".

Referring, first, to this memorial, we trust that it will not be largely signed, while at the same time we agree with its general position. The answers of the commission of bishops to questions submitted by Bishop Jones were unfortunate in several respects. The questions submitted by the Bishop of Utah left much to be desired. They do not adequately or accurately cover the ground. It must be remembered that it was at his personal request to the House of Bishops that this committee was appointed to "advise" him, and it was he who framed the questions that the commission answered. We could wish that the commission of bishops had declined to put themselves into the embarrass-

ing position of having "advised" only on the basis of answering ambiguous questions that they had not framed, when their final advice to the applicant to resign his jurisdiction was obviously based, in large part, on considerations that did not appear in these questions; while the very questions themselves were so framed as to invite answers that did not directly justify the advice to resign. If it is any satisfaction to a junior bishop to feel that he has effectually trapped his most dignified seniors, who are among the wisest bishops in the Church, whether or not he did so intentionally, that satisfaction must undoubtedly accrue to the Bishop of Utah. And when he bases his resignation on "conclusions" of the commission of bishops which he states in his own words and which, in exactly the language he has stated them, the bishops would probably repudiate and ought to repudiate, it is not strange that a difficult situation is rendered still more delicate. But signatures to the pending memorial would, in our judgment, only make a bad matter worse. The questions of Bishop Jones and the answers of the commission of bishops are a personal and private interchange of views. It is unfortunate that they have been published. We shall trust that the House of Bishops will answer just one question in the matter, altogether removed from the series of episcopal questions and answers: Shall the resignation of the Bishop of Utah be accepted?

The general misconception to which we have referred as requiring correction before the House of Bishops shall convene is, perhaps, due in large part to this episcopal questionnaire and its answers. Bishop Jones is not on trial. He is not a defendant under charges. The council of advice in his missionary district, supported by other ecclesiastical bodies in the same, has earnestly presented to the House of Bishops the seriousness of a condition whereby, the Bishop's position being adverse to that of his country on the issues of the war, his usefulness to the Church in the district is seriously compromised. If the war is but a fleeting political issue, the Bishop's opinion concerning it is his own affair; but if the war is a tremendous moral crusade, so difficult as to tax every resource of the nation to its uttermost, so unselfish as to demand the support of the Church to the utmost extent of its own powers, so vital that our very democracy and independence as a nation and, even more, the freedom of millions of people in other lands are at stake, then the House of Bishops must see that the Church fulfils her part in the awful crisis. Why should the Christian nations seek to save from starvation some fragment of the persecuted Armenian race, but neither seek to punish or to restrain their persecutors or to prevent a like aggression at any time in the future? Russia, in her humiliating peace, prating of "no annexations" and surrendering immense areas on the one side to Turkey and on the other to Germany, and signing away the freedom of her own people, is a picture of pacifist and socialist philosophy in practice. God save any Christian man who can reconcile such a philosophy with his religion! But as for the Church, she must face the issue that is presented by devastated and persecuted Europe and Asia. It is a huge moral issue, and the laity expect their bishops to treat it as such, and to lead and to stimulate them in making the sacrifices that they must make if the morals of Jesus Christ are to prevail on earth. Men who cannot or will not help in this crisis must be cast aside as moral failures. Calvaries do not present appropriate occasions for the appointed leaders of the Church to lead away from their respective crosses.

That, and not the questions submitted by the Bishop of Utah, is the issue which must be met.

**W**HEN the nation was horrified last month by the report of another especially barbarous lynching in Tennessee, there were many who asked whether there would be no one to voice the indignation of the Christian conscience of the state. Indeed, the failure of Christian people and of the Christian Church properly to denounce crimes of this nature may reproduce in America the callousness of conscience which is so horrible a factor in Germany during the present war.

**Mob Violence**

We are glad to see that the Bishop of Tennessee has

voiced the Christian conscience in a public protest. It was printed first in the Memphis *Commercial-Appeal* and then in a number of other Tennessee papers. As a consequence a mass meeting of citizens was held in Nashville on February 24th at which the Chancellor of Vanderbilt University presided and a Law and Order League was formed which will have branches in all parts of the state.

In his protest Bishop Gailor states that this is the fourth instance of the sort within two years in the same state, each of them being accompanied by the most revolting brutality. "It is noteworthy," he adds, "that in only one of these four cases was the negro charged with violating a white woman." Bishop Gailor then seeks to recall to the citizens of the state the wrong against the state itself when its law is so contemptuously set aside, as well as the barbarity, indecency, and degeneration which they involve. In conclusion he says:

"There is an old French proverb, *Noblesse oblige*, and it means that superiority of station involves obligation. The nobleman is gracious to his inferiors. The 'superior' race proves its superiority by its refinement of feeling and by its courage to be merciful. *Noblesse oblige*: the superior race damns itself when it adopts the manners and shows the passions of the savage.

"So we make our protest and appeal to the men and women of Tennessee, who profess to be Christians and believe in the Bible."

Mob violence presents an extraordinarily difficult psychology. After it is in full play resistance is next to impossible except where state authorities themselves are willing to defy death and do their duty at all hazards. But a right public opinion may be created such as will effectually prevent the beginnings of mob violence, at least under any ordinary circumstances. If it becomes pretty generally known in Tennessee that a few hundred Christian citizens of the state will see that the next mob leaders must reckon with the aroused conscience of the state and with the firmest determination to rid the state of its darkest blot, and not merely with a helpless negro criminal, a long stride forward will have been made. Mobs are constituted of cowards.

The Anglo-Saxon race has everywhere been able to eradicate mob rule except in some few American states. These tarnish the Anglo-Saxon name and the American character, both which are compromised so long as any American commonwealth tolerates the defiance of its own law.

**M**ANY Churchmen will be shocked at the news of the death last Sunday of William R. Stirling at his home in Chicago. Mr. Stirling first became known to Churchmen beyond his home city as one of the founders, some thirty

William R.  
Stirling

years ago, of the Brotherhood of St. Andrew. His influence in that organization during its formative period was second only to that of James L. Houghteling, his close friend and, in later years, his business associate. The Brotherhood introduced Mr. Stirling to the affairs of the Church and it was not long before he became intensely interested in her missionary work, first in the diocese of Chicago and then in the world at large. In his diocese Mr. Stirling set out to discover the facts as to missionary needs and then enthusiastically to supply those needs. In the Board of Missions of the national Church his influence has always been toward the expansion of the work.

Mr. Stirling's life was quite consistent with his principles, and both for his personal worth and for his splendid effectiveness in whatever he undertook, he will be greatly missed.

**A** REMARKABLE story comes from the Church in Japan. In order to make way for the election of a Japanese bishop, the English Bishop Cecil Boutflower, Bishop of South Tokyo, has resigned his see. But he is not expecting to retire from work in Japan. Leaving

Resignation of the Bishop  
of South Tokyo

one of the most dignified of its bishoprics to be filled by one of the Japanese race, Bishop Boutflower intends to stay on, if he be wanted, as suffragan to that bishop, with charge of work among Europeans in that diocese.

Here is a Christian humility such as must challenge the admiration of the world. Voluntarily to give up his

diocese, and then humbly to serve as assistant to a newly consecrated bishop much his junior and of another race, is one of the noblest things recorded in modern missionary annals.

It is a great satisfaction to us to feel that Japan is now to have a bishop of her own race. It shows that Christianity is no longer to be reckoned a foreign religion in that country. Japan is one of the world powers, respected as the equal of any nation on earth. In the Church we shall welcome the day when her own episcopate places her ecclesiastically upon the level due to her greatness as a nation.

**F**INANCIAL statement of St. Paul's American Church in Rome for a fiscal year ending October 31, 1917, shows that while the parish has not been wholly self-supporting during that year, having drawn from THE LIVING CHURCH

St. Paul's American Church in Rome

WAR RELIEF FUND to a small extent and from certain other outside gifts, yet there was contributed from within

the parish for work of all kinds in connection with the parish a greater amount than the cost of administration of the church alone. That is to say, while the parish raised from within and without its limits, including income from its endowment, some 113,000 lire, only 36,000 lire of that amount was expended for parochial expenses, while 36,932 lire were contributed from within the parish.

The amount received within the year from THE LIVING CHURCH WAR RELIEF FUND was 23,047.80 lire, of which 1,426 lire was devoted to parochial expenses, 19,016.55 to the Field Fund for war and other charities, and 2,605.25 lire for the Gould Home for Boys. The war charities included woollen garments for soldiers, relief of soldiers' orphans, and various necessities for soldiers and for refugees, amounting in all to some 30,000 lire. Thus more than half of this amount was contributed by our own readers.

**A**SSIGNMENTS on THE LIVING CHURCH Roll of Benefactors of the "Fatherless Children of France" from No. 292 to and including No. 303 have just been received, and if there are any who have not heard from France direct, we shall be glad to give the name and address of the child assigned upon receipt of request.

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 4th:

Rev. Thomas B. Fulcher, Albany, N. Y.	\$ 10.00
C. N.	2.00
A communicant of St. Mark's, Philadelphia, Pa.	2.00
A communicant of St. Paul's Church, Washington, D. C.	2.00
Advent Sunday School Offering of the Diocese of New Hampshire	138.69
From a friend of Bishop Harris *	5.00
Miss Sara E. White, Charleston, S. C.	36.50
Junior High School of Brownell Hall, Omaha, Neb.	50.00
Pupils of the Misses Sasse School, Charleston, S. C.	1.00
St. James' Church and Sunday School, Goshen, N. Y. †	27.60
All Saints' Sunday School, Hillsboro, Ore. ‡	6.11
A member of Grace Church, Louisville, Ky. †	1.00
Church of the Messiah, Gwynedd, Pa. †	5.00
H. P. B. ‡	5.00
J. Ward, Laredo, Texas ‡	5.00
In memory of J. S. †	30.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ¶	65.00

Total for the week.....\$ 391.90  
Previously acknowledged.....57,412.40

\$57,804.30

\* For relief of French war orphans.  
† For Belgian relief, especially children.  
‡ For French relief work through Dr. Watson.  
¶ For French relief work \$15.00; for Italian relief work \$25.00.

[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 the responsibility of benefactors of particular children.

358. Mr. and Mrs. T. P. Dillon, Monroe, N. C.	\$ 36.50
359. Mrs. Norton T. Houser, Auburn, N. Y.	36.50
360. Advent Sunday School Offering, Diocese of New Hampshire	73.00
361. St. Mark's and St. Barnabas' Churches, Augusta, Maine (three children)	109.50
362. Woman's Club of Dunlap, Iowa — Iowa Federation of Women's Clubs	36.50
363. St. Mark's S.S. and Mrs. J. R. Henry and son, Hope, Ark.	73.00
364. Trinity Sunday School, Florence, Ala.	36.50
5. Miss Elizabeth F. Briscoe, Wilmington, Del.	12.00
43. St. Paul's Sunday School, Hudson, Wis.	18.30
49. Eugene Connell Quinlan, Newark, N. J.	36.50
70. Miss Agnes C. Way, Sewickley, Pa.	10.00
75. H. J. Thurman, Greensboro, N. C.	36.50

86. Rev. Dr. J. H. McKenzie, Howe, Ind.	36.50
93. Carolee Cobba, Montgomery, Ala.	36.50
112. L. M. H.	9.25
113. H. H.	3.00
121. Miss Frances Burpee, Rockland, Maine	36.50
132. Mrs. F. S. Hinds, Tucumcari, N. M.	5.00
180. Mrs. W. Frank Holsapple, Hudson, N. Y. — Easter gift	3.00

Total for the week.....\$ 644.55  
Previously acknowledged.....21,223.14

\$21,867.69

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

ARMENIAN AND SYRIAN RELIEF FUND

A member of the Church of the Intercession, Stevens Point, Wis.	\$ 5.00
Mrs. Elizabeth Ann Hayward, St. Paul's Mission, Forest Grove, Mont.	5.00
Mrs. Eugene Pantzer, Sheboygan, Wis.	50.00
Miss Mary Gold, Bozeman, Mont.	5.00
H. P. B.	5.00
In memory of Robert C. Davis, Clinton, S. C.	5.00
St. Agnes Sunday School, Little Falls, N. J.	5.00
St. Agnes' Church, Little Falls, N. J.	3.20
St. James' Church and Sunday School, Goshen, N. Y.	27.50
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
St. James' Mission, Iredell Co., N. C.	2.25
A communicant of the Church of the Redeemer, Chicago, Ill.	5.00
Christ Church Pro-Cathedral, Trenton, N. J.	4.50
St. Paul's Church, Baltimore, Md.—Through Rev. Dr. A. B. Kinsolving	38.53
Miss Mary Pratt, Indianapolis, Ind.	5.00
M. F. M., Milwaukee, Wis.	15.00
Mrs. Justin Field, Philadelphia, Pa.	4.00
W. L. Adams, Hoquiam, Wash.	10.00
Christ Church, Cincinnati, Ohio	25.50
Rev. P. M. Boyden and family, New Market, Md.—Meatless days	2.00
Grace Church, New Market, Md.	3.00
Rev. C. W. MacWilliams, Hutchinson, Kans.	5.00
Anonymous, Newark, N. J.	10.00
Mrs. M. C. D., St. John's Parish, George and Charles Counties, Md.	1.00
Three classes of Sunday School of All Saints' Church, Trenton, N. J.	46.65
St. John's Church, Georgetown Parish, Washington, D. C.	26.00
Advent Sunday School Offering, Diocese of New Hampshire	73.00
Mr. and Mrs. Jackson Kemper, Delafield, Wis.	5.00

\$412.63

\* For relief of children.

SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$10.00
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HALIFAX RELIEF FUND

A member of St. Clement's Church, Philadelphia, Pa.	\$ 5.00
Christ Episcopal Church, Dayton, Ohio	64.06

\$69.06

THANKSGIVING FOR RECOVERY OF JERUSALEM FUND

Mrs. W. Asby, Racine, Wis.	\$1.00
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ANSWERS TO CORRESPONDENTS

**PRESBYTER.**—The Church of Rome admits no grounds for marriage after divorce; but by a lax system of voiding marriages so as to admit of re-marriage much scandal has occurred.

**R. L. H.**—The resolution of the House of Bishops with respect to the consecration of René Vilatte to the episcopate recites that "in the opinion of this House the whole proceedings in connection with the so-called consecration of J. René Vilatte were null and void, and that this Church does not recognize that any Episcopal character was thereby conferred" (Journal of General Convention, 1892, page 123).

**X. Y. Z.**—(1) We cannot say whether in any province of Russia "ten million souls have made their submission to the Pope", nor is it likely that anybody else has like information, or could have it even if the statement were true.—(2) Neither can we give the relative strength of Roman Catholics and others in army and navy.—(3) The distribution of chaplains, other than those taken over from the National Guard, is said to be based on the relative strength of American communions as shown by the Federal Council of Churches.

BLESS ME, ALSO, O MY FATHER

"Bless me, even me also, O my Father"

"Bless me, also, O my Father!"

Mine is Esau's humble cry,  
Ere the evening shadows gather,  
Ere the day of grace pass by.

Late I come, with bitter weeping,  
After careless years of sin,  
Years of sloth and years of sleeping,  
Seek Thy pardoning grace to win.

Birtheright scorned and forfeit blessing  
Esau-like to Thee I flee,  
And its every fault confessing  
Rests my burdened heart in Thee.

There is no extenuation,  
Jesus is my only plea,  
His dear Cross my sole salvation,  
Pleading this I come to Thee.

Bless me, also, O my Father,  
Mine is Esau's bitter cry,  
Ere life's evening shadows gather,  
And the day of grace pass by.

THE FOURTH SUNDAY IN LENT

By C. F. L.

THE WORLD-WIDE EUCHARIST

"Hallowed Corn of God's elect,  
Cup of blessing filled for us,  
Hidden Manna, Angel's Food,  
Save us, O sweet Jesus."

**T**O-DAY we pause, looking back over the fast-receding days of Lent—noting our failures—and forward to the Passion, toward which we are hastening. Yet it is a day of refreshment also.

Christ raised His eyes and beheld a multitude, "out of every city", approaching Him. So now, on the early mornings of each Lord's Day, looking down from heaven He sees people of all nations hastening through the quiet streets to be present at the world-wide Feast. Surely all who believe in the Real Presence will let nothing, save the most urgent cause, prevent their partaking of the heavenly banquet. He said, "Take, eat," not merely, "See, hear." For, great as is the privilege and duty of also being present at the high celebration to worship Him "with all the adjuncts of ancient ceremonial", yet can it take the place of our communicating, as did the early Christians, each Lord's Day? How can any Churchman deprive himself of this inestimable joy by refusing the summons of Christ Himself? Penitent, early, fasting, and frequent Communion are the greatest spiritual asset of the Church; for so only do her members grow in grace.

The miraculous feeding is given by the four Evangelists, each of whom say five thousand men were present; but St. Matthew adds: "besides women and children". Each of the accounts should be read. The approaching Paschal Feast made the increased number of men.

The disciples had returned weary from their first mission and Christ bade them come apart and rest; hence they sailed the five miles over to a desert, near Bethsaida Julius, for seclusion. But the people "ran afoot thither, out of all cities, and outwent them." Christ refused to dismiss them at eventide, for "He Himself knew what He would do". St. Andrew, always alert and practical, told of the five barley loaves and the two salted, dried sardines. At our Lord's direction the men were made to sit down, "by hundreds and fifties". St. John says there was much grass in the place, but St. Mark, with graphic touch, adds that the grass was green. The early rains were over and the country was in full springtime beauty. The blessing used by Christ when He broke the bread was doubtless the usual Jewish grace: "Blessed art Thou, Jehovah our God, King of the world, who bringest forth bread from the earth."

When all were satisfied, our Lord commanded, as there is no waste in nature, that the apostles gather up the fragments which remained. These they placed in their wicker-wallets, called *cophinus*, which were strapped to them, for without these sanitary food-receptacles no Jew travelled from home. Then, sending away the disciples, and afterwards the people, who wished to make Him King, He sought for Himself seclusion, to commune with the Father beneath the Paschal moon, in the solitude of the mountain.

May we not look upon this scene as a type of the world-wide Eucharist? Our Lord is celebrant; the apostles distribute the loaves, as the priests of the whole Catholic Church do the heavenly Food to-day, to the people from out all cities, who are hungering for the Bread of Life. The grass is the chancel-floor, the flowers are lilies of the altar, the sinking sun is the concentrated light of all the Eucharistic candles, while at their feet lie the blue waters of the Galilean Lake, symbolical of the boundless ocean of eternity, on the bosom of which float our life-barques. How picturesque and yet how spiritual grows the scene as we meditate upon it!

It is from the altar that we derive the grace for which we pray in the collect. In the words of the late Father Stanton, "Catholics believe, as they believe in their God, that Jesus Christ is present on His altar in the holy Sacrament." The Church teaches that He is present, He is actually there; and could our eyes be opened we would see Him, in His glorious majesty, clothed in white and crowned with many crowns. The Eucharist is the only service ordained by Him, and there our souls find perfect satisfaction.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Fourth Sun- day in Lent	Ezek. 20 : 1-44 Eccelus. 10 : 1-8, 12-24	Matt. 20 : 17- end	Isa. 54	John 6 : 27-69
Monday	Jer. 39 : 11— 40 : 12	Luke 12 : 35- end	Ezek. 10	Rom. 8 : 1-15
Tuesday	Jer. 40 : 13— 41 : end	Luke 13 : 1-17	Ezek. 11 : 1- 12, 14-end	Rom. 8 : 16-25
Wednesday	Jer. 42	Luke 13 : 18- end	Ezek. 12	Rom. 8 : 26- end
Thursday	Jer. 43	Luke 14 : 1-24	Ezek. 13	Rom. 9 : 1-18
Friday	Jer. 44 : 1-14	Luke 14 : 25 —15 : 10	Ezek. 14	Rom. 9 : 19- end
Saturday	Jer. 44 : 15- end	Luke 15 : 11- end	Ezek. 18 : 1-19	Rom. 10
5th (Passion) Sunday in Lent	Ezek. 36 : 16- end Micah 6	Heb. 10	Zech. 13	Mark 10 : 32- end

**J**UDAH is now in captivity. There could be no doubt about it. Moreover, the foolish optimism that even after the first captives had been carried away persisted in hopes of an early return must have given way to an appreciation of the stern realities of the situation and of the wisdom of the advice of Jeremiah to settle down and make the best of the situation, looking only for deliverance after a couple of generations. The leaders of the people must have been ready to listen, at any rate, to what Jehovah would have to reveal to them through His prophet.

We have selected for the first lesson on Sunday morning that chapter in which Ezekiel points out the causes of the collapse of the Hebrew state and the reasons therefor—God's gracious purposes to be accomplished thereby. Ezekiel's object is first of all to bring about a conviction of sin, and so he divides their history from Egypt on into five periods, each marked by flagrant disobedience to the laws of God. He would have them "loathe themselves in their own sight". But this is the dark background against which shines all the brighter the story of God's grace. For His Name's sake He had brought them out of Egypt and refused to destroy them in the wilderness and would now restore them to their native land, after they had been through a period of judgment and discipline, as a result of which they would "know Jehovah", in His righteousness and His gracious forgiveness (*cf.* Ex. 34 : 6, 7). This chapter seems to carry out the thought of the collect that we who deserve to be punished may by God's grace be mercifully relieved, or "refreshed"; and attention is called to the fact that by this selection the experience of Israel in Egypt, used for Lent one year ago, and the experience of Judah in Exile, for Lent this year, are both brought before us in one view, just as the two redemptions are on Easter Day.

As regards the New Testament lesson, the present scribe would make the confession that Matt. 20 : 17-end is an error, being parallel with the evening lesson for next Sunday and anyway inappropriate as a correlative for Ezekiel 20, some such chapter as John 8, Romans 3, 7, or 8, or Ephesians 2 being apparently more suitable.

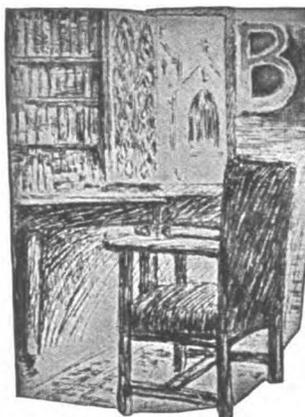
In the evening, the New Testament selection was made to give our Lord's discourse based on the feeding of the five thousand, which is the gospel for the day, bringing out that He is Himself the true Bread of Life; while the first lesson is the chapter of Isaiah from which the epistle quotes. "More are the children of the desolate than of the married wife, saith the Lord"; and "their righteousness is of Me". In other words, more and better goodness results from the covenant of grace than from legalism.

For week-day lessons there are given in the morning the experiences of Jeremiah and of the remnant after the destruction of Jerusalem; continuation of course reading of St. Luke; working out of the Christian covenant in Romans; and Ezekiel's messages to the Captives, bringing home to them their sins and at the same time bringing the comfort of God's promised mercy in the restoration.

TO BE FOUND making the most of what He has lent, be it much or little; to be found trimming the lamp, whether it burn with a faint or with a brilliant flame; this is the concern of love.—*Rev. H. P. Liddon, D.D.*

# BLUE MONDAY MUSINGS

By Presbyter Ignatius



**G**OOD Church people are wont, during Lent, to abstain from certain amusements and recreations in themselves innocent. But this year, if you have the chance of taking soldiers and sailors to a clean play, or to any other wholesome place of amusement, I hope you will

seize it with a good conscience. David ate the shew-bread and was blameless: our fighting men, who have dedicated their lives to a great cause, and for whom active service is a ceaseless self-denial, may well be indulged by a relaxation of the ordinary Lenten custom.

I NOTE THAT in the presence of the Cardinal Archbishop of Paris, at the Madeleine on December 10th, the Abbé Sertillanges preached a sermon, since reprinted and widely circulated, in which he says to the Pope:

"Most holy Father, we regret that we cannot take your appeals for peace seriously. . . . If we have any responsibility in the war, it is that we loved peace not wisely but too well. . . . Unless there is a peace of reparation, ruin and slavery stare Frenchmen in the face. . . . We shall win. Then we shall ask for reparation, for restitution, for guarantees."

THIS, BY James Rhoades, in the *London Observer*, is sufficiently good theology for war-time, I think:

## "THE SAINTS OF 1914-1917

"Who shall name them, this numberless army? We know not their number or name.  
But we know from the sign on their foreheads through great tribulation they came;  
No calendar blazons their triumph with service of vigil or feast,  
And he that was greatest among them is even as he that was least;  
They were men in the might of their manhood or boys in the beauty of youth,  
But they held all as dust in the balance to battling for freedom and truth.  
We shall see them no more to our sorrow, they are rapt from the sphere of our pain.  
And the sword and the fire and the bullet shall sear not nor slay them again;  
Priest and poet, clerk, scholar, and craftsman, sea-tollers or sons of the sod—  
From earth, air, and ocean up-gathered, they rest in the garden of God.  
Their shrines stand on every highway, whose lamps of remembrance abide  
Fed with love from the heart-springs of England, and lit from the torch of her pride;  
Upon hill-slope, by hamlet or homestead, they shine through the darkness undimmed,  
Morn and eve, 'neath the Christ bowed above them, the glimmering crescents are trimmed  
By their angels, who pass unhehnden—so close hangs the curtain between  
Velling heaven; for the things that we see not are more than the things that are seen.  
Now, Lord, for the nation's uplifting—since this is the noblest we know,  
In Thy name to the help of the helpless through death and through darkness to go—  
For our country who spared not her children for mother, love, sister, and wife,  
Who endured what is deeper than death-wound, who gave what was dearer than life,  
For the pure and the wise and the godlike, who flocked to Thy banner unfurled,  
For the sinful—Thy saints in the making—we deemed but the waste of the world,  
For the bulders of wood, hay, and stubble—the foolish, the faithless, the cold,  
Whose dross Thou hast purged in the furnace, and touched them, and turned them to gold,  
For the fearless of heart, and the fearful who trembled but came at Thy call,  
We bless Thee, we thank Thee, we laud Thee, we love Thee, O Father of all!"

BISHOP DARLINGTON'S MUSE never fails him in times of national or international crises. Here is his new poem on a Zeppelin air raid:

"The Zeppelins came through the midnight sky,  
Weep, weep for the pity.  
They rained down death where they hung on high,  
You knew not whether to hide or fly,  
When walls were falling, what use to try?  
Best say your prayers and prepare to die:  
Farewell to your friends, to all 'Good-bye'.  
Weep, weep for the city.

"Wee children had said their evening prayer,  
Sob, sob for sorrow.  
Mothers had also knelt with them there  
And tucked them into their cribs with care,  
Carelessly kissing each forehead so fair;  
But when like thunder bombs burst in air  
In a moment all was changed to despair,  
Sob, sob for the morrow.

"In hospitals lay the ill and weak,  
God punish the plotters.  
Many so weak they could not speak,  
With aching forms and pallid cheek,  
Watched ever by the nurses meek;  
Who woke to die, 'mid shell-fire shriek,  
To gratify a monarch's pique.  
God judge the rotters.

"God bless the surgeons who stood to their post,  
All lights forbid, even candles;  
They were present where'er they were needed most  
And would not flee though the flames might roast,  
When invaders came from foreign coast;  
But laughed with contempt at their cruel boast.  
'The doctor heroes,' I pledge you the toast.  
God punish the vandals.

" 'Twas morning soon and the danger was past.  
Thank God for living.  
The harpies of blood had left our shore  
With murders many to their score;  
Our streets all splashed with children's gore.  
E'en pirates would such deed abhor.  
Make us forgiving!"

HOW MOVING IS THIS Polish mother's prayer, by Hermon Ould, in the *Venturer!* (It is said that there is not a living child in Poland under 8 years of age.)

## "A POLISH MOTHER'S PRAYER

"Baby Christ, to Thee I pray —  
Baby Christ, whose dimpled fist,  
Like a rose-leaf sunshine kist,  
Seeks Thy mother's warm, white breast,  
Thy mother's full, white, rounded breast.  
(Hush, my baby!  
Must my heart forever ache?)

"Baby Christ, my eyes are red,  
Weeping for my poor man dead,  
Dead for Poland's sake.  
(Hush, my baby!  
Close your cruel, pleading eyes.)

"Babe, all-loving and all-wise,  
Take my weeping babe to Thee.  
(Hush, my baby!)  
My eyes are dry,  
My breasts are dry;  
There is no pity 'neath the sky.

"Baby Christ, to Thee I pray;  
Take my hungry babe away!"

THE RECTOR OF Stockbridge, Mass., sends this note:

"In your issue of January 19th was quoted a poem by Wolcott C. Treat, U. S. N., entitled, 'And All Is Well'. The young poet is 18 years old, a devout communicant of this Church, the son of a late curate of the parish of St. Paul, and has signified his intention of studying later for holy orders."

## ENGLAND OBSERVES NEALE CENTENARY

Favorable Comment in Religious and  
Secular Press

## CONSECRATION OF THE BISHOP OF HEREFORD

The Living Church News Bureau }  
London, February 4, 1918 }

IT was eminently fitting that the notable centenary of the Rev. Dr. John Mason Neale, who was born on January 24, 1818, should not pass without some special and worthy commemoration among Churchmen who know what an important and, in some respects, absolutely unique place he occupied in the first two decades of the post-Tractarian period of the Catholic Revival in the English Church.

To commemorate this occasion the S. P. C. K. has brought out a beautifully printed edition of Dr. Neale's famous *Hymns of the Eastern Church*, with notes and an introduction by him. These translations were first published by Neale himself in three editions, the first two in 1862, and the third shortly before his decease in 1866, with a list of the musical settings which had been given to them in hymnals. And yet another edition was before long demanded, and published by the Very Rev. S. G. Hatherley, with music drawn from Greek and other sources. The S. P. C. K. has also issued a library binding edition, in fourteen volumes, of Dr. Neale's almost unrivalled stories for Christian children from various stirring portions of Church history in primitive and later times. Since this society began the reprinting of these fascinating historical tales no fewer than 100,000 volumes have been sold.

Both the *Church Times* and the *Guardian* have been commemorating the Neale centenary, and so has the *Times* newspaper. In the *Church Times* of January 25th there was a special article on the place of John Mason Neale in the Catholic Revival by Canon Ollard, who of late has written so much and so interestingly on the Revival; a leading article on The Achievement of John Mason Neale; and in "The Editor's Table", with reference to the new issue of *Hymns of the Eastern Church*, quite an elegant appreciation of these incomparable translations of Dr. Neale. In the *Guardian* of the same week the Neale article was from the pen of the Ven. W. H. Hutton, the accomplished literary Churchman and historian. In the *Times* "A Correspondent" dealt with the part Dr. Neale took in the revival of the ancient Greek and Latin hymns of the Church in divine worship. Canon Ollard pointed out that the Catholic Revival in England was neither the exclusive affair of one University nor of one group of men. That fact was potently witnessed to by the career of John Mason Neale, who was a Cambridge man and hardly at all in touch with the Oxford Reformers. Keble he only knew slightly. Pusey he met but once. Newman he never met. His detachment from the personal influence of Newman, who drew so many under his spell, "gave Neale immense strength in the crisis which came with Newman's secession in 1845; he saw the position fairly, and as it were from outside, unwrung by private friendships." The study of English Church history and of Eastern Church history, together with an intimate knowledge of the practical working of the Roman system abroad, gave him "a very strong standing ground, and in that crisis he never wavered in the least (nor did Keble and Pusey)." So he wrote in 1844: "My sheet anchor of hope for the English Church is that you cannot point out a single instance of an heretical or schismatical body which after apparent death awoke to life." And when Newman's defection came, he wrote: "I am quite sure that if we don't desert ourselves, God will not desert us." Man of poetic faculty and inventive imagination as he was, he also possessed an intensely practical mind. He tried to show Englishmen that (in his own phrase) "England's Church is Catholic." That work he did by his hymns and ballads, sermons and stories, but his pen was not his only weapon. He aimed at reviving the ceremonial of the English Church and teaching by the eye. The foundation of the Cambridge Camden Society "marked an epoch in the Revival". Most of the Oxford men were "shy of such aids". Neale had the expert archaeological learning necessary for the work, and, beginning with the accurate and careful study of churches and plans for their restoration, "he early came to the front as a restorer of ceremonial." The "ornaments" of the Chapel of Sackville College, East Grinstead, Sussex, of which he was warden, included so early as 1846 a stone altar, with a cross and candlesticks, colored frontals, and a screen surmounted by a large cross, which a year later so stirred his diocesan that he inhibited him. But the warden held on his way; he revived the use of the cope and had revived the use of the chasuble by 1850, if not two years before. As with ceremonial, so with the revival of Religious Orders Neale took a very leading

part. In 1855 he founded the Community of St. Margaret at East Grinstead, which "may well be reckoned one of the glories of the English Church in these latter days." The task of promoting a better understanding with the Orthodox Eastern Church was one for which he was also specially well equipped, and into which he threw himself with characteristic ardor. And hence his great *History of the Holy Eastern Church*, the monument of his learned and profound researches into Eastern Church history. He had little opportunity for aiding reunion with Churches of the Latin communion, and it is worth noting that some of his stories for children were at the request of the Bishop of Bruges translated into Flemish and French for the children of that diocese.

Canon Ollard, in summing up Dr. Neale's achievements as a student and teacher and restorer of old Church paths, says that broadly and in detail "he supplemented the work of other leaders of the Revival to which he dedicated his life, and some sections of that wide front were at first practically held by him alone." The Archdeacon of Northampton, in the *Guardian* article on John Mason Neale, observes that if England did not reward Neale, "one of the most distinguished scholars of his age", he received honor from other nations, "as he undoubtedly will receive from posterity." And the Archdeacon adds: "America, always generous in acknowledgment of good work, gave him a D.D. from Trinity College, Hartford; Russia, and many other lands, rated him at his true worth."

In this commemoration of Dr. Neale I have seen no mention of one of his most noteworthy productions—namely, his translation of the Latin part of Bishop Andrewes' *Devotions (Preces Privatae Quotidianae)*, which, to quote from the translator's preface, was intended "as a companion to Mr. Newman's beautiful translation of the first part of Bishop Andrewes' *Devotions*, which originally appeared in the 'Tracts for the Times', and has since been republished in a separate form." Neale's translation of the Latin *Devotions* surely equals Newman's translation of the Greek part in its linguistic scholarship and literary art.

The consecration of Dr. Hensley Henson, Dean of Durham, to the see of Hereford took place in Westminster Abbey on Saturday, the Feast of the Purification of the Blessed Virgin Mary.

Thus, through the action and moral responsibility of the Prime Minister and of the Primate, in their respective measure, there has occurred probably the greatest scandal in the history of the episcopal nominations and consecrations in this land since that in connection with the Hoadley case in early Hanoverian times in the eighteenth century. And I do not think that the matter is going to rest here. History will repeat itself. As there was a Bangorian Controversy, so there will now be a Herefordian Controversy.

The most noteworthy circumstance in connection with Dr. Henson's consecration was the absence of nearly all the bishops who usually assist at the consecration of a diocesan bishop. The Primate had to be content with bishops (amongst others) from the North, outside the Province of Canterbury, for a dignified number of consecrators. The Bishops of London, Winchester, Salisbury, Worcester, Exeter, Ely, Chichester, Truro, St. Albans, and Chelmsford had publicly made known their refusal on doctrinal grounds to take part in the consecration. Although the Bishop of Oxford had withdrawn his protest, he was not present. The only diocesan bishops present were Durham and Newcastle (Province of York), Llandaff, Lincoln, Southwark, Bristol, and Peterborough. The four others were bishops suffragan, Jarrow (Durham) and Kingston, Dr. Boyd Carpenter, Canon of Westminster, and Dr. Taylor Smith, Chaplain-General to the Forces. The Dean of St. Paul's (Dr. Inge), of the same party as Dr. Henson, was the preacher—and not a word in his sermon (as reported in the *Times*) about the Faith of the Church and the guardianship of it by a bishop! The Archbishop of Canterbury, replying to the widely signed memorial from the English Church Union, forwarded to him by Lord Halifax, praying him not to consecrate Dr. Henson, says:

"You will not, I think, expect me in correspondence to deal with the information you give me as to the attitude which the English Church Union takes, or may take, in regard to constitutional questions of Church and State."

Dr. Scott Holland, Regius Professor of Divinity in Oxford University, discussing in this month's *Commonwealth* (of which he is editor) the doctrinal and ecclesiastical questions raised by the nomination of Dr. Henson as Bishop of Hereford, concludes:

"It is a desperate situation. The difficulty of knowing how any action taken as we stand can justify itself, drives us on to the one and only solution. It will be a strange irony if Dr. Henson is the man who forces the inevitable action, and compels us to say that nothing but Disestablishment can save us from wrongs such as these."

J. G. HALL.

## BISHOP McCORMICK'S LETTER FROM THE WAR ZONE

PARIS, February 2, 1918.

**S**INCE my last letter to THE LIVING CHURCH, I have had an opportunity to visit the devastated country, and to inspect the work of reconstruction which is being done so intelligently and helpfully under the sanction of the French Government. I have also spent several days at our Base Hospital No. 10, which is located in connection with English and Canadian hospitals. They have the advantage of a well built and well appointed Church Hut where daily services are maintained, and where there is always a large congregation. Our chaplain, Dr. Edward M. Jefferys, rector of St. Peter's, Philadelphia, is most acceptable and most efficient, and works in close coöperation with the Church of England and Canadian chaplains. During my visit I celebrated the Holy Communion, preached twice, addressed the staffs and personnel of the several hospitals, held a service of intercession and devotion with the chaplains, made many talks in the wards, and confirmed thirty-two persons—six nursing sisters, one orderly, and twenty-five wounded men. Our hospital has a capacity of 2,100 beds, and at the time of my visit had about 1,500 patients. Usually all the 8,000 beds of the group are filled, and in times of intense military activity they have had as many as 500 gas cases brought in at one time. I had the pleasure of seeing a convoy of men leave for home, and they were all smiling cheerfully at the thought of going back to Blighty, even though many of them were minus a leg, or an arm, or an eye.

Yesterday in Paris I confirmed a young American from the La Fayette Flying Squadron. He had been a patient at Red Cross Military Hospital No. 2, and was presented by the Rev. Sherrard Billings, whom, as I previously wrote, we have made chaplain in charge of the three American Red Cross hospitals in Paris.

I have had several conferences with Bishop Brent in regard to the new organization of chaplains in the army, and we are hoping that our joint projects may, at an early date, receive favorable action from Headquarters. There is such a manifest and practical need for more chaplains, and for a thorough organization, that action cannot long be delayed. It is reassuring to hear that Congress and the War Department are becoming alive to the importance of the subject, and it is well known here that General Pershing is much concerned with the matter.

Our clergy continue to come over, and I have recently entertained and conferred with the Rev. Messrs. Alfred M. Samwell, diocese of Pittsburgh; William R. Campbell, Western Massachusetts; Burdette Landsdowne, of Rhode Island; Charles Blake Carpenter, Connecticut; William Byrd Lee, Jr., Virginia; and M. I. L. Kain, of Salina. It has also been a pleasure to confer several times with Dr. Anson Phelps Stokes, who is making a short trip in connection with important religious and educational enterprises.

The Rev. Norman B. Nash, who has been working with the Y. M. C. A., has received a chaplain's commission in the army, and is leaving at once for his new post. In his case, as in other similar ones, I have been able to provide a suitable equipment from the funds of the War Commission. It is comforting to know that the campaign for these necessary funds has been vigorously pushed during the month of January, and I can assure the Church at home that the portion allotted to the army work in France can be spent to definite and immediate advantage.

Among the many prominent laymen who have called on me recently were Mr. Francis Spencer Edmunds of Philadelphia and Mr. J. W. Howarth of Detroit, who are both doing important work for the Y. M. C. A.

Perhaps I ought not to close without mentioning the air raid of January 30th and 31st, which turned out to be the most severe and destructive which Paris has as yet experienced. When at the front I was, of course, under the sound of the guns, and frequently saw the German planes overhead, but a midnight raid over a large sleeping city seems a particularly diabolical crime, and its consequences are not agreeable either to see or to relate. Like everyone else, I dressed and went downstairs, and according to opportunity

watched the French avions circling and signalling, the bursting shrapnel and star shells, and listened to the constant cracking of the guns, varied by the occasional swish of an aerial bomb or torpedo. Several dropped in our part of the city, but none immediately around us, and, so far as I have heard, no Americans were either killed or injured. It is all part of the game, but it seems particularly futile and detestable.

During the last few days, I have been laid up by one of the prevailing infections, and obliged to cancel several dates, but I hope to be out in the camps again within a week or two. I always feel like saying, in the words of Cecil Rhodes, "So little done, so much to do."

Yours sincerely,

JOHN N. McCORMICK.

## OVERWHELMING NEEDS IN BIBLE LANDS

**S**O overwhelming are the needs of starving people in Palestine and beyond that an appeal has been made by the American Committee for Armenian and Syrian Relief asking that every clergyman in America will preach on the subject on Sunday, March 10th, promising to send material to any who will apply for it. The address of the committee is 1 Madison avenue, New York City.

An appeal has also been set forth by a number of distinguished bishops, clergy, and laymen of our own Church asking similarly for such assistance. The appeal reads as follows:

"The undersigned appeal for an immediate and generous response for the people living in Bible lands. They have shed their blood as martyrs. The remnant is experiencing a need more than we of the West can possibly conceive. The President of the United States appeals for these people. The Red Cross assists them even generously. But all is not sufficient to stay hunger. Our own government cannot undertake official relief. The appeal comes to us as Americans, as Christians, and as Churchmen, and it should be given generous consideration at this time."

The signers are those who could be reached quickly, including the Presiding Bishop, the Bishop, and the Suffragan Bishop of New York, the Bishops of Pennsylvania, Massachusetts, Long Island, Connecticut, Chicago, and others, while the clergy and laity are, for the same reason that they could be reached most quickly, chiefly from New York, Philadelphia, and Boston.

The general committee reports that the total remittances to January 1, 1918, have amounted to \$7,780,991.55. This amount has been distributed chiefly through the Swedish Ambassador in Constantinople, going to him through Switzerland. By him distribution is made to interior points. Wherever the English army proceeds in Palestine and Mesopotamia relief work follows immediately after—a marked contrast with the result of invasion by German armies. Distribution reaches also the Armenian and other refugees numbering some 350,000 who fled from Turkish Armenia. This number is likely to receive marked additions if the Russians recede from Armenia. In Persia there is distribution not only among the Assyrian Christians, but at the present time among the Kurds, their former persecutors, who are now in most abject condition. In spite of enormous increase in the cost of living it is said that 17 cents a day will save a human life in almost any part of Asia Minor and that practically the whole population east of the Mediterranean looks to America for its humanizing and civilizing influence and for support, notwithstanding the fact that we are at war with the allies of Turkey.

Of the total amount raised, something over \$105,000 has been received through our own Church committee, of which Mr. Woodbury G. Langdon is treasurer, and a large part of that sum came from the readers of THE LIVING CHURCH.

THE LAW which since the Fall has regulated the union of God with our nature is a law of suffering. It involved throughout all His earthly course the mortification of the flesh. It is a necessity of our probation, which even our Lord willed to bear that He might in all things be "made like unto His brethren". He learned obedience by the things which He suffered, and the same law regulates the purification and perfecting of His elect.—*Rev. T. T. Carter.*

## CHARLES G. SAUNDERS

By F. A. L.

HERE were four lay deputies from Massachusetts—Paine, Sowdon, Davis, and Saunders—and four from Pennsylvania—Thomas, Biddle, Merrick, and the writer. None of them could be classed as deadheads in the General Convention. As the survivor of them and as the friend of them all, I may be permitted, I hope, to write briefly of him whose death has come as a great shock to me. I first met Saunders at Minneapolis in 1895. I was serving for the first time and he, if I remember aright, was an alternate and was only there because he had been serving as a member of the Commission to Revise the Constitution. He always sat alongside of Dean Hoffman and kept him posted on details of the Commission's report. I met him casually at the hotel and somehow he struck me as a man that I should never particularly take to. I met him again at Washington in 1898 and then began a friendship—yes, an intimacy—which only ended with his death.

He was first of all a man of great ability. He was far and away the best canonist in the Church. I have served with him for six General Conventions on the Committee on Canons and no one approached him in the accuracy of his information. I think he knew every canon as well as he knew the Lord's Prayer. Time and again, when I have been wrestling with some canonical puzzle in Pennsylvania, I have turned to Saunders, and never in vain. The provincial system was largely his creation and he was a fine Liturgical scholar. He was not an attractive speaker, yet no man commanded more respect and attention in conventions than he, because every one felt that he knew his subject and could shed light upon it, and he did. He had a most attractive personality. He was pure white clear through, not a yellow streak in him. He and I differed often (for our Churchmanship was as wide apart as the poles), but we agreed more often, I am glad to say. When we could not agree each respected the convictions of the other, and when we did agree it was a real pleasure to work together and "put things across". I recollect at St. Louis his coming to me greatly worried over getting time for the Prayer Book Report, and I said to him: "My dear boy, don't get in a stew; you shall have all the time you want." And he was perfectly satisfied.

His devotion to his family was beautiful. He was always concerned about his father, a very aged man, and when I would ask him to go off somewhere of an evening he would decline because some member of his family who was with him might be lonely if he left her in a strange city.

I hazard nothing in saying that no man will be more missed in General Convention than Saunders, because he knew it all and kept track of everything, and was always on the job. The outsider judges a convention by its speakers. The men of real value are the workers. And Saunders was a worker. He will be missed most by those who knew him best.

General Conventions have lost their charm for me. It is always so when one's fellow-workers have crossed the bar—it is not pleasant to be a survivor. New and good men are coming to the front, thank God, but the Old Guard of 1895 is largely a memory. And it must be writ large that no layman ever served the Church more faithfully than Charles G. Saunders.

## TRAGIC STORIES OF ARMENIAN RELIEF\*

By WILLIAM T. ELLIS

IT was a motley crowd that awaited us in the village churchyard and such a collection of rags as no professional stage-manager ever devised. Of illness, especially of sore eyes, there was much. The men, in their sheepskin vests and turbans and full-flowing trousers that once had been brightly-colored, stood to one side, or else helped the Armenian

\* Mr. William T. Ellis and Mr. Charles T. Beury of Philadelphia have just returned from the Russian Caucasus and Western Persia, where they went at their own charges to investigate and report upon the work of the American Committee for Armenian and Syrian Relief among the hundreds of thousands of homeless refugees in this area. This article is but a part of the report of Mr. Ellis as printed in the *Sunday School Times*.

Committee workers, a deputation of them having put the plight of the village as a whole up to Mr. Yarrow. Crops had failed, work was unobtainable, prices had risen, and roubles had gone down.

Then we sat down to hear "stories". There was no prearrangement about this. We simply took the boys and girls in line for relief and then a few of the most needy women. In Erivan I was early overcome by the stupendous fact that I did not have to look for stories; literally every one of these Armenian survivors has a story, a tale of tragedy, any one of which would be worth a column if told to an American newspaper by the original narrator. Mr. Beury and I made notes until we were numb with the awfulness and immensity of it all. May I transcribe mere suggestions of a few of the narratives we heard, hot from the lips of the actors themselves?

Here is an interesting family of five children, boy twins of 12, with two younger brothers and one sister. Their father was killed at Sassoun. For an entire year these little ones lived in the mountains, subsisting on berries and roots.

How trivial beside theirs seems the nursery tale of the "Babes in the Wood"! When Russia captured the city of Mush they entered, having seen and heard the battle, and so made their way, within Russian lines, to this distant spot.

Of a family of seven, one old woman and a young boy alone escaped, wounded, and lived for seven months with friendly Kurds—for some Kurds and Turks did protect Christians in the days of the great tribulation.

This youngster of 14 put forth a badly-scarred hand. He had been shot by the Kurds. After seeing his father and mother killed he had been carried from Van to Bitlis, a prisoner, but cleverly escaped to the Armenian volunteers. He finds that two of his brothers and two of his sisters also have been saved. Yes, there are marvelous tales of reunions, as well as of separations, to be heard here.

At first glance, the next in line is noticeable chiefly for the twenty-seven patches which a hasty calculation reveals above the waist-line. Thus do we look upon the outward aspect of life, knowing naught of the deeps beneath. For this woman, who, like all others, is past tears, saw her husband carried off and her four children killed before her eyes, despite her frantic efforts to save them by flinging herself upon their bodies. She herself was stripped naked, made a slave, and kept in hunger and hardship amid the Kurds. The Russians rescued her.

As if in a competition of misery the tale that followed, told by four Bitlis women, was of a household of thirty-eight, out of which eleven survived, all the men having been killed. Nakedness, chains, blows, and worse, had befallen these four women during three months among the Kurdish mountaineers, part of whose booty they had been. Russian troops freed them.

This woman from Mush saw a sight that would sear memory. For three days, from a place of concealment, she watched the killing of the city's Armenian men. Then, before her eyes, the surviving women and children were herded into houses, kerosene poured upon them, and the torch applied.

Enough: if the reader wants more stories of horror, let him go to any of the hundreds of Caucasus villages that hold Armenian survivors.

Crowds followed us to our carriage in the hope that something would be done to alleviate conditions at once. The cry was for work, work, work. Women even took hold of our arms and hands and clothes in entreaty.

Close to my side had been a woman of perhaps 30 years, with a little girl of 4 or 5. She had been dignified and quiet, but resolutely importunate. When she saw that our carriage was really leaving, with nothing done for her child, a panic look came into her face and her great dark eyes were flooded with tears, which streamed over her cheeks. She did not cry out, nor wail or scream, like most Oriental women, but she was after life for her little girl. So she picked up the child and tried to thrust her upon me. I was compelled to make personal provision for its needs.

Then I was stormed by others, but in vain; and as we drove away, into a peace-imparting view of Ararat, it was not of the crowd I was thinking, but of the quiet, strong mother with the wonderful eyes, and of the little girl whom I had refused to accept as a gift. There are thousands such.

# 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

## I

**W**E are at war. Every man, woman, and child in the country is alert, caring for his health, saving food, money, and time, getting ready for battle. Whatever hinders action or weakens strength is cut out. Society is coming to a war basis. Physical health and rugged character are of prime importance. Bad teeth, bad feet, poor blood, measles, and other contagious diseases are our enemies. So are weak wills, low ideals, and moral cowardice. We are moving against these with power. The discipline of camp and the self-denials of home are making us a stronger and better people.

The tragedy of the situation is this: not that we have foes across the water, but in our midst; foes in our own household whom we do not and will not see and bring out into the open. More subtle and dangerous to our success in this war than German propaganda, pacifist, or anarchist, are two diseases which are insidiously working into the vitals of our young men and women, and which by a traditional conspiracy of silence the people refuse to recognize.

You have no reason to believe me in medical matters. But you cannot escape the statements of medical experts of world-wide reputation. Listen while I quote from them.

Dr. Rosenau, of this Harvard Medical School, writes: "As a danger to public health, as a peril to the family, and as a menace to vitality, health, and physical progress of the race, the venereal diseases are justly regarded as the greatest of modern plagues."

Dr. Osler says that syphilis is one of the four greatest killing diseases.

Dr. Morrow says: "No disease has such a murderous influence upon the offspring as syphilis. No disease has such a destructive influence upon the health and procreative function of women as gonorrhoea. Inherited syphilis is a powerful factor in the degeneration of the race."

Dr. Biggs states that in 1912, of the population of New York City, at least 800,000 people, one-fifth of the population, have or have had some venereal disease, and that in a large per cent. the disease is still active.

At a medical meeting in Vienna in November, 1916, figures were given to show that, of the seven million in the Austrian army, seven to eight hundred thousand were suffering from venereal disease.

Statements issued under the auspices of the United States army report of syphilis: "There is as much syphilis as consumption in the average community, but syphilis is more infectious: it is a blood disease and may be transmitted to children before birth, making them physically and mentally defective: it is the cause of nearly half the abortions and miscarriages. It is the cause (experts say the chief cause) of locomotor ataxia, softening of the brain, paralysis, and a great percentage of insanity: it is the cause of a large proportion of the diseases of the heart, blood-vessels, and other vital organs."

"Gonorrhoea is the most prevalent of all diseases except measles; one of the most dangerous and difficult to cure. It blinds thousands of men and women in this country every year and is the cause of 80 per cent. of the blindness in new-born babies; is the cause of most surgical operations on women and of much of the sterility of women."

I, who am only a layman, could make you shudder at the tragedies from the disease; men who have thought themselves cured years back compelled for life to care for and look upon their imbecile or hideously deformed child, which silently curses them for the ignorance or sins of their youth. We could conjure up the host of children, men and women imbeciles, deformed, insane, who for no fault of their own have had this curse laid upon them by the sins of others and by the neglect of society to take action.

What interests us to-day is, however, the question of war. How can we let these diseases wage their warfare against the strength of soldiers, sailors, and citizens, and not count ourselves slackers or traitors? How can we as patriots allow the whole people to be in danger of infection, weakening the whole body politic in physical strength, in morals, and character? What waste of time to save food and money, to cheer our sons off, while these diseases lie in wait for them! Overwhelmed as our people are with new problems and multiplying campaigns, this problem must be met if we are to win the war: it is a military problem.

This is the time to meet it, for our compulsory service system gives the first real opportunity for exact statistics. This is the time, for even though the army and navy may be clean, the whole people, the munition-workers, the ship-builders, the mill-people, every one, is in the service; their whole vitality is needed. This is the time, for when peace comes the competition of nations for trade, commerce, and leadership will be on and success will come only to the nations whose people are strong in physique, clear in brain, and sound in character.

Clear that the day for action has come, we now take up the study of the subject and the programme.

First, a word of history, for it is interesting. Until 1493 Europe had never been touched by syphilis; in 1494 and 1495, parts of Europe, Spain, Italy, and France were scourged with syphilis. There is strong evidence that the disease was brought back from the West Indies by the crews of Columbus and of succeeding ships. The disease, finding virgin soil in Europe, was rampant for a while, and then in the voyages of commerce and adventure was carried throughout the world. The Cross, the sword, and this curse went together.

How are these diseases passed on through the people? Chiefly through sexual intercourse: one person infected ever so slightly infects the other, and no one can tell how lightly or severely.

Syphilis also passes from one to another by contact with those infected; an abrasion of the lips, for instance. Think of this medical report: At a game of boys and girls with kissing as a forfeit, six girls went home infected with syphilis from the lips of one boy. Hence the danger of common drinking and eating utensils. More infectious even is gonorrhoea, for that quickly affects the eyes: a common towel, touching the eye with an unclean finger, is enough.

Through inheritance. The infection of either parent is enough to carry the curse down to the innocent child, even to the second and third generation.

Other methods of propagation by the score you may find in the books and in physicians' experiences. My object is to suggest enough to lead us intelligently on to the practical programme.

Some one says that the publication of these things may create a panic: every one will imagine that he has the disease: many will be made unhappy by the discovery that they do have it. Have we not troubles enough now?

If a panic must be raised, let it come: better panic than defeat or death. In the long run, however, panics are due to suppression of fact, to secrecy. Thus the imagination is aroused and people dread the unknown. Publicity is the best preventive of panics.

War has always brought a fresh outcropping of venereal diseases: hence they have been thought of as especially army and navy diseases. There is reason for this, too. Masses of men trained to fight and kill have the brute forces brought to the front: away from home and good women, they are free from the conventionalities and oversight of society and home. Under the monotony of training and the heavy stress of battle, the nervous reactions are almost overwhelming. In masses of men there are a certain number of low-minded and low-living brutes, and they make themselves felt in camp.

The tradition, too, that a certain number of low women always have followed the camp, and always will, is strong; and the assumption on the part of officers that a certain percentage of men have got to have women has some foundation in experience.

Reports, too, from the early years of the war, of the conditions of certain divisions of troops of both Allies and Teutons, strengthened our fears; and definite records from the Mexican border gave reasons for alarm.

Thousands on thousands of patriotic fathers and mothers have therefore watched their boys go into camp and have followed them in imagination with anxious, very anxious, forebodings. They feared and had reason to fear for the strong; and what about the weaker willed boy or the wayward? Even wives let their husbands go, trusting them, but with forebodings of the possible.

My purpose in this lecture is to state the facts to these fathers and mothers, and to point out to them and to all citizens, so far as I can, the path of action along which the facts lead us. Before I am through they will be much surprised that the path

of danger and the path of action are very different from what they expect. My message is one of great hope. For brevity I shall use the word "disease" for the group of venereal diseases: and the word "army" for all the military and naval forces of the country.

The army comes from the people and in physique and character is the embodiment of the people. The army after war returns to the people. There is, therefore, such close interplay of army and society that they cannot be studied separately. Each has its special conditions, which develop certain habits of life and thought, certain diseases, certain elements of character; but in time each and all are absorbed in the one great community, the nation. All are mutually dependent. More true than ever is this of our National Army which, unlike the regular army, goes from home to return home when the war is over. Hence my study will at each point take up the army and then society.

How prevalent is disease in the army? First a few facts of a few years ago by way of comparison.

In the various leading armies there were per thousand soldiers afflicted with the disease:

1906—Germany .....	19.8
1906—France .....	28.6
1906—Russia .....	62.7
1907—Japan .....	37.6
1907—Great Britain .....	68.4
1907—United States .....	167.8
1909—United States .....	196.99

No wonder these figures brought alarm. Since then and especially since the opening of the European war, the Medical Department of the Army and Navy Service has attacked the problem with determination, skill, and high purpose, so that to-day the Secretaries of the Army and Navy, the Surgeon-General, the staff, and officers, are bringing to the problem the forces of science, medical skill, discipline, and social service. With what disappointment, therefore, you will listen to these figures of our army taken in the twelve-week period immediately following the draft, September 21 to December 7, 1917.

Of one thousand men in our army there were afflicted with disease:

Regular Army .....	88.0
National Guard .....	115.2
National Army, composed largely of drafted men direct from the people.....	162.4
An average of.....	121.9

May I point out to you incidentally that while 121.9 was the figure for this disease, the total figure for all other communicable diseases (excluding measles), for pneumonia, dysentery, typhoid, meningitis, scarlet fever, and the rest, was only 25.7?

Why is it that with all the forces of the Medical Department these figures should be so large, so alarming? Note the time during which these figures were taken, the twelve weeks when the army was absorbing great masses of citizens: the regular army took a comparatively small number of new recruits, the National Guard recruited men that on the whole had seen some service in camps and on the border: young men who had volunteered and who had strong stuff in them. The National Army, more than either of the others, is a cross section of the physique and character of the men of this country. These were the first weeks of excitement of camp life and of unrestricted and undisciplined neighborhoods of camps. Of this typical cross section, 162 were diseased out of every thousand men.

Let me now give you some suggestive figures of the army during two weeks.

The first week, ending September 28, 1917, there were admitted to sick report for the disease, of every thousand men:

National Guard .....	3.7
Drafted men of National Army.....	7.4
Regular Army, no figures for 1917, but in corresponding week in September, 1916.....	1.7

The second week, twenty weeks later, February 9th, after the men had been under military discipline:

National Guard .....	1.2
National Army .....	1.6
Regular Army .....	1.1

To these conclusions we are driven:

1. The drafted men, typical of the community, have a far greater percentage of the disease than the others.
2. Under military discipline and methods of repression and prevention the number of the diseased decreases.
3. Under the conditions of camps in this country the boys and men are far safer from disease than in their own homes, towns, and cities.
4. The high purpose and determination of the Medical Service and of our military leaders give strong assurance that in meeting the very difficult conditions in France, a country desolate, in parts demoralized, weary of war, bereft of strong

men, full of chivalric and self-sacrificing women ready to show their gratitude to America, the young men of our army will, as a whole, be held to loyalty, purity, and health. And so far as I can get figures and impressions from personal letters, I believe that even there the American boy is safer from disease than in his home city. The time has now come for society to turn upon itself with alarm:—Physician, heal thyself!—for fathers and mothers, for all citizens, to look to the base of supply of venereal diseases, our own streets and homes.

I will not harrow your feelings any more with the awful tragedies at our doors. I am only a layman. Read the reports of experts, Osler, Rosenau, Biggs, Morrow, Vedder, Exner, and a score of others. Study the records of your poorhouses, insane asylums, and jails, your orphanages and hospitals; talk with your physician, though professional honor prevents him from telling you all. And note that the disease permeates every class in society, especially the poorest and the richest.

If we at home are to start and carry on a warfare against this disease, we may turn to the army for our principles and methods so far as we can use them. The first and deepest reason for the success thus far attained is the high purpose and the determination of the men who have the fight in hand. They know better than we do the tremendous conservatism which army life brings with it: "What has been, must be." "Men must have women, you can't help it." "You cannot put out of business the oldest profession in history, prostitution." "Disease, of course: it has always been. You may do something to check it, but you can't be too sanguine."

The truth must be told that a certain percentage of officers represent a cross section of society. They have in their own habits and characters a vested interest in immorality. They fight reform, of course. "The best fighters have been drinkers and caught by women. Are you going to shut them out of the army?" True of some of the best fighters.

But the modern soldier knows that to make an effective army the day of swashbucklers, of drink and loose women, has gone by. The facts, military and medical, are against them; and each year sees that class dying off.

The army regulations of to-day are in all questions of morals pitched upon a very high note: the soldier's character as well as his physique is a serious matter to his officers. No officer, commissioned or non-commissioned, can read his regulations without feeling a deep sense of responsibility for his men, and without a determination on his part, by example and by his service of them, to keep them clean and ready for the hardest duty. The whole atmosphere of the camp is that a man who falls under the disease has been untrue, disloyal to his comrades, and that brings many to a better mind and life.

What are the definite means of prevention of the disease in the army?

1. Spot the man that has the disease and keep a keen eye on him. To do this every man entering the service undergoes the Wasserman blood test. Then, if he is admitted to service and also infected, he is, so long as he is a danger to others, isolated in the venereal disease hospital, and when freedom from hospital is safe he is followed up until his cure is as certain as is possible; and even then his record stands for the future. If the man and all the men could be held in camp all the time they could be kept from infection. But on leave they must go outside of the discipline of the camp and into society. There is the danger of infection.

2. Hence the prophylactic treatment. This, perhaps, does more to cut down the numbers of infected men than any one cause. It is as radical as it is effective. Every man returning from leave who has been in danger of infection must report immediately to his medical officer and receive prophylactic treatment. If this is given within a certain time after the possible infection, it is a practically sure preventive. Hence any man who has the disease is liable to be court-martialed on the ground that he did not report. Thus reporting is really universal.

Combined with this are the shame attached to the danger of infection, the disgrace of the venereal ward, the rebuke and advice of his officers, and the loss of pay. In the hospital he receives the most skilful treatment, the use of salvarsan, and other modern methods; for the nation is paying the costs and he must get back into the ranks at the earliest safe date.

Twice a month every man in the ranks is thoroughly inspected and if there are any symptoms of the disease he is watched and treated. The reports of some armies suggest that safety will demand the inspection of officers as well.

3. Next to this medical treatment, some would say superior to it, is the character and force of the commanding officer of the camp, for from him the staff and regimental officers take their cue.

Under the present regulations the statistics of the health department will show with practical certainty the character and force of the commander. Camp conditions differ, of course; some

(Continued on page 636)

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## PRISON LABOR TO PRODUCE WAR SUPPLIES

**I**N explaining the prison labor bill now pending in Congress, the chairman of the National Committee on Prisons and Prison Labor explains that its purpose is the employment of prison labor for the production of war supplies. Scientific treatment of the question by this national committee, including conferences with the different departments of government concerned and the American Federation of Labor, has led to the introduction of the bill. The Federation of Labor has from the beginning strongly supported the measure because it provides for the elimination of those forms of prison labor exploitation which have made our penal institutions sources of private gain.

None of the fundamental principles of social reform has been ignored by the framers of the pending prison labor bill, we are assured. The war emergency in this case offers no excuse for lowering the standards of prison labor, but makes imperative higher standards in order that the highest efficiency may be attained. In the words of the chairman:

"In many states private contractors are exploiting prison labor for their own gain, but the proposed legislation will make possible a reorganization of the prisons of the country so that the beneficiaries of the prisoners' labor will be the Federal Government, the state, the county, the city, the prisoner himself, and the prisoner's family. The prisoner will help win the war; he will add to the national wealth and he will assume responsibility for dependents, who need no longer be cared for by means of private charity. A wage commensurate with his labor will make this possible.

"Another essential of prison reform which is to be insisted upon is the employment of the prisoner in an industry which will be of benefit to him on his release from prison. A man's work in prison is the first step in fitting a social misfit to take a man's place upon his release."

## COSTLY RESULT OF EXTRAVAGANT UPBRINGING

Individual responsibility has received a good deal of emphasis in times past, but not corporate or community responsibility. Here is an incident from the state of Washington, which is quoted as showing how responsibility should be distributed. We are indebted to the *Seattle Municipal News* for the information.

"A. C. Tebb, son-in-law of Mr. Paulhamus, has got into trouble, it seems, having misappropriated funds of the company for which he works. Mr. Paulhamus sets forth the extenuating fact that the young man was working on a salary of but \$75 a month, and that he found it hard to make both ends meet. And then this writer in the *Herald* goes on to say that the boy and the girl were both brought up in an expensive way, and that for this parents were distinctly and severely to be blamed. The company, too, placed too much temptation before the young man, and, lastly, Mr. Tebb himself was strictly blameworthy, for he played the weak part and was overcome. Said Mr. Paulhamus:

"If I were the judge in the case, I believe I would call in the two fathers and the firm for whom the young man was employed and cut the fine in four pieces, 25 per cent. to the boy for not being strong enough to resist the temptation, and 25 per cent. to each of the two fathers and to the employers for their failure to do their full duty."

"The tendency of modern city folks toward extravagance is dangerous. Moreover, it is weak. Have not men and women the character, the strength, to fight off this sort of weakness? Have they not that wholesome perception of our Pilgrim ancestors to see the shallowness, the mediocrity, of pandering to the desires of the appetite? This word from Mr. Paulhamus was a mighty fine and sensible one."

## THE "RUSTLING CARD" IN MONTANA

The labor situation in Montana appears to be very serious. The situation in the mines is described to be as follows:

"The 'rustling card' system, through which the miners are

obliged to obtain work in the mines of one of the Butte companies, operates to discourage miners from unionizing or complaining against dangerous conditions in the mines. Upon a man's application for work the man in charge of the company's employment bureau looks up the worker's previous record. If he finds that the man has not been active in union activities, has never made complaints against the conditions of labor, and has been a conscientious worker regardless of all circumstances, he issues a card to the applicant for work. This entitles the worker to 'rustle' for a job. Without such a card no miner can obtain employment. The card is filed with the company's employment bureau when the man has obtained a job, and it is returned to him when he leaves his job, providing he has not offended the company in any way, either through union activity or private complaints. If the card is withheld from him it means that he cannot secure employment in any Western mine in which the rustling card system prevails."

Congressman Jeannette Rankin of Montana is combatting this condition with vigor and is seeking to have a federal investigation of the condition. In commenting on it, the *Chicago Herald* said:

"Obviously it is unpatriotic for labor to strike without just cause, especially in time of war. But it is equally unpatriotic for capital to take advantage of men whose patriotism causes them to continue work under conditions which mean daily unnecessary risks to their lives and the support of their families."

## A LEGITIMATE CARTOON OF THE WAR

Raemaekers produces a cartoon showing a menacing Hun facing the militant figure of Uncle Sam. The one has a weapon, the other a tool. The challenge of the first is "I destroy"; of the second, "I create."

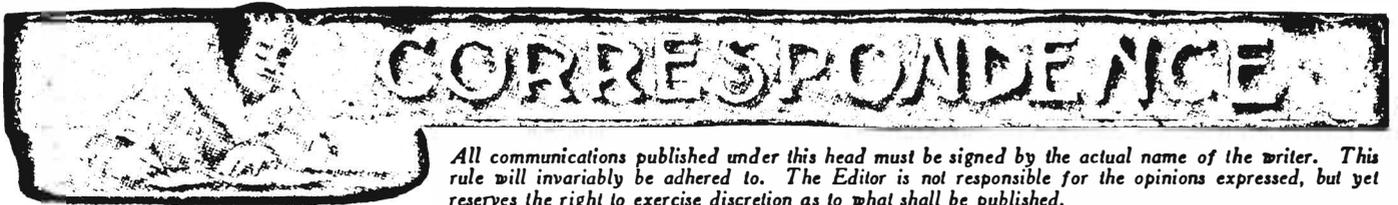
Nobody who knows Germany, Charles Ferguson points out in an interesting article on Constructive Business, will say that its inner life is Hunnish or that the deliberate purpose of its culture is to destroy the rest of the world. Nevertheless, the great cartoonist has not exceeded the license of his art. His allegory is true. And the meaning that the war must have for Americans has nowhere been put in shorter compass.

Germany stands for the Old Testament view of life. It is all there—the holy fatherland, the chosen people, the blood bond, the spoiling of the Egyptians. Also we see the heavy hand upon the Canaanites, the Jebusites, and the Amalekites.

A SOCIAL SERVICE COMMISSION has been organized in the African M. E. Church under the leadership of the Rev. R. R. Wright, Jr., the editor of the *Christian Recorder*, in coöperation with the Rev. Dr. Tippey of the Federal Council of Churches. This commission is naturally most concerned with the welfare of negro settlements, especially in those communities where there is a considerable congestion of them due to war-time activities. Housing conditions will be one of the principal subjects taken up. Another will be providing better parish house facilities for social organizations.

TO SAVE A hundred thousand babies during the current year is the goal toward which the Federal Children's Bureau is aiming. According to Miss Lathrop, the efficient head of this bureau, each year 300,000 children under 5 years of age die in this country, one-half of whom could be saved. So it would seem that the goal is not difficult to attain if the bureau is accorded the coöperation it unquestionably deserves.

"LAWS MEAN NOTHING until they are obeyed, and an enlightened public sentiment is worth more than all the offices of the law."—*Life and Labor*.



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.

### "ERRATA" IN THE CANONS AND JOURNAL

To the Editor of *The Living Church*:

REFERRING to a paragraph in *THE LIVING CHURCH* of February 2nd and to Dr. Anstice's letter in the issue of February 23rd, I am ready as chairman of the Committee to Certify Changes in the Canons to take my full share of blame for the imperfect edition of the Canons appended to the General Convention Journal of 1916. But the fault is not wholly ours. There are many possibilities of error in copying, printing, and proof-reading for which we are not responsible, since we have not been allowed the opportunity, for which I have asked, to see the proof-sheets. A mistake on our part has been that in recent years we have tried to make and certify a correct edition of *the Canons as amended* (which seemed a good thing); in future I hope the committee will go back to the former custom of simply making a report of the changes made, and will refuse to add their signatures to this report without the explicit promise that the proof of it shall be submitted to the chairman or secretary, or both of them.

Section V of Canon 56 on the Church Pension Fund is obviously bungled. Inserted in the middle of the section the proviso makes nonsense. (The retention of quotation marks plainly shows a slip of the copyist and of the proof-reader.) The sentence was ordered to be added at the end of Section V. See pages 69 and 83 of the Journal. But in this, its proper place, it seems to me that some connecting words must have dropped out, to which "such maximum" refers. This proviso as an amendment to the canon as first adopted by the deputies was inserted by the House of Bishops at the request of representatives of the Church Pension Fund, in order to enable them in certain cases to go beyond the maximum pension that had been fixed by the previous convention. See page 101 *ad fin.* of Journal, 1913.

In another canon a proviso has been left out in the printing. At the end of Section I of Canon 25 there were added (pp. 179, 370) these words: "Provided, however, that it shall be lawful for the bishop of the jurisdiction in his discretion to pronounce a lesser sentence than that adjudged by the court."

Section VII of Canon 13 has got distressingly mixed. The whole of [iv] as printed on pages 59, 60 of the Canons should be omitted, as belonging to a former rule of procedure superseded by the amended canon. See pages 46, 256 of the Journal.

Another strange accident occurred, with which the Certifying Committee certainly had nothing to do, for they made investigation of the matter, with no result. Canon 22 (of Religious Communities) was amended in the House of Bishops, after some discussion and a counted vote, by the addition of a new Section IX: "It shall not be within the power of a succeeding bishop to withdraw the official recognition which has been given to a Religious Community, provided that the conditions laid down in this canon are observed." The secretaries declared to the Committee that no record of this amendment could be discovered in the minutes of either House. But when the Journal was printed, lo, the passage of the amendment by the bishops was found duly recorded (pp. 118, 119), and its transmission to the House of Deputies, where it was referred to the Committee on Canons (p. 323); but according to the testimony of Dr. White and Mr. Saunders never reached that body. The same fate befell two other amendments adopted by the House of Bishops, in Canon 10, Section IV, and Canon 16, Section V, pages 322, 323. (These were all received in the House of Deputies on the same day.)

Sufficient attention was not given to the reading and correction of the minutes, and in the House of Deputies, I am told, the reading was altogether omitted for several days.

The last Journal suffered from several disadvantages: (1) Dr. Hart's fatal illness was upon him when he was preparing his papers, if not at the time of the Convention. (2) The sudden death of the Bishop of Atlanta, who took charge of the Prayer Book Revision matter in the House of Bishops, probably prevented his correcting his notes of what had been done. There are several errors and no little confusion in the report. (3) Owing to some terrible misunderstanding, while we were all at the closing service of the Convention, cleaners were allowed to go into the House of Bishops and turn out everything from the desks. All my papers and books were found indiscriminately scattered, with those of other bishops, among waste paper on the floor, at varying dis-

tances from the desk in and on which they had been left. I could not be sure that all were recovered.

The compiling and editing of the Journal is a troublesome task. But there were a good many mistakes in the printing of the Journal for 1916 that should not have been overlooked.

ARTHUR C. A. HALL.

### MEN NEEDED IN THE MISSION FIELD

To the Editor of *The Living Church*:

THE Church's educational work in China and Japan is facing a serious situation resulting from the enactment by the United States of the Selective Conscription Law. This made it impossible last summer to send to St. John's University, Shanghai, and St. Paul's College, Tokyo, three young men who had volunteered for service as lay teachers. They were eminently qualified for the work, but were within the draft age and consequently could not leave the country without giving the impression that they were desirous of escaping the draft, or running the risk of being called back to this country at any moment.

The difficulties caused these great institutions are further emphasized by the fact that some of the younger men now in the field are asking whether they ought not to come back to this country to enlist in the naval or military service. Lay members of the faculties of these institutions returning to this country for furlough might find it difficult to go back to the field.

Under these circumstances, Dr. Pott, of St. John's University, has asked me to find, if possible, at least three men who are not subject to the draft, either by reason of age or for some minor physical disability, such as slightly impaired vision. In any case, men beyond the draft age should not be older than 35. They should be unmarried, college graduates, and with some teaching experience.

If any of your readers know of men who might be available for such service as this, will they send us the names and addresses, in order that further particulars may be supplied?

Very truly yours,

281 Fourth avenue, New York.

JOHN W. WOOD.

### MACAULAY AND CHARLES I

To the Editor of *The Living Church*:

I WAS greatly interested in the Rev. Roland Ringwalt's article on the character of Charles I. It exactly and in almost identical words expresses my own often-stated opinion. In King Charles' day monarchs were generally regarded, even by divines, as being dispensed from the ordinary rules of morality, especially in sexual matters. That Charles Stuart, under those circumstances, lived a singularly chaste, temperate life, is surely an evidence of a remarkable moral elevation of character. No doubt, like all of us, he had his limitations and failings, but for his age he was certainly, I for one consider, in this respect at all events, above the average, for, as the writer points out, he rose superior to his environment, which is by no means common.

As for his political mistakes, consider his position and that of his whole unfortunate family. The Stuarts came to England a century too late and a century too soon. They inherited an outgrown system that had become impossible of maintenance or restoration. It is highly improbable that any successor of the "Great Eliza", whatever his force or ability, could have successfully carried on the Tudor system of government. The Tudors, in every respect a most remarkable family, were preëminently remarkable among all the royal families in their method of government. It was not exactly a tyranny, nor can it be called a despotism, and yet nothing is more certain than that since, say, the early Plantagenet kings, no sovereigns had been so absolute. From the reign of Richard II the power of the Crown had distinctly declined, and for several generations every king ruled by a parliamentary title.

Deposed by a vote of the two Houses and succeeded by an elected king, Richard II was apparently the last representative of personal rule. But we find it, *i. e.*, personal rule, under a more subtle and less crude form in full swing under the Tudors, a hundred years later. The Tudor rule, perhaps, might be called a despotism under strictly constitutional forms. It is difficult

to defend it, for we have had nothing before or since like it. This was possible during this age because of the feebleness of the legislative as compared with the executive power. With Parliaments meeting at long intervals and largely composed of members who could be indirectly terrorized or cajoled by the Crown, judges holding office during pleasure, the administration of the revenue for which no account was as yet required, the sole management of the foreign policy of the country, the command of the armed forces of the Kingdom, a vast patronage in Church and State in the hands of the sovereign, the crown when worn by such forceful and sagacious individuals as the Tudors, every one of them born leaders, was bound to predominate. And then, while legislation was, and had been for centuries, exclusively conceded to Parliament, a certain dispensing power, vague and ill-defined no doubt, but well established, was held by eminent jurists to be inherent, under certain circumstances, in the Crown.

This system, then, the Stuarts inherited in full working order, and it was their misfortune, not their fault, that the country had outgrown it. The Stuarts therefore were the victims of circumstances for which they were in no sense responsible. They came to England too late and too soon; too late to carry on the Tudor system and too soon to benefit by the constitution finally settled by the Revolution of 1688. They never had a fair chance. Irresistible forces, which had their early beginnings from before their arrival in England and which no human ruler could have successfully curbed, were at work. Everything was in a state of transition and no one had any clear conception of a really constitutional system of government. Even Cromwell had eventually to fall back on the Tudor system and personal rule. On the whole, I should say he was more arbitrary than Elizabeth. It was the fate of the Stuarts to be sacrificed to the great upheaval of the seventeenth century. They had a certain negative part to play in English history.

All this, in common fairness to the memory of perhaps the most unfortunate royal family in European history, nearly every member of whom was well above the average in native ability, should be clearly borne in mind. Macaulay has so belabored the Stuarts with the "big stick" of his *History of England*, so befouled and bespattered them in his essays and other historical studies, that it is difficult for the average Briton or American to imagine that there is any other side to the question. To him every Stuart of them was hopelessly and irremediably bad. Macaulay, it was said, wrote a history to prove that Providence was on the side of the Whigs. Rather, I would say that he wrote a history to prove that the Stuarts were the children of darkness. You would almost imagine that he had some deadly personal insult to avenge. The moment he mentions their hated name he seems to lose his head and goes for them in his usual slap-dash, though brilliant style. As one of the masters of the English language and author of one of the most fascinating and popular histories ever written, Macaulay is responsible for the thick, black, lurid cloud that rests on the memory of the Stuarts. It never seemed to occur to Macaulay, who with all his magnificent gifts was singularly deficient in his sense of proportion, that the Stuarts should be judged by the extraordinarily critical times in which they were placed, that they were not designing tyrants bent on subverting the liberties of England, but conservatives engaged in the hopeless task of maintaining the old régime, maintaining prerogatives which they, and thousands of others, honestly believed belonged inalienably to the Crown. As Frederick Harrison in his *Life of Cromwell* says: "Accustomed as we are to Parliamentary government, we are wont to forget that in the reign of Charles it was impracticable, even if it could be conceived of as an organized system. The vast majority of the nation, and at least four-fifths of the Parliament, knew no other authority than that of the King's majesty, and no other ecclesiastical authority than King and Church. No man had conceived of a King who reigned but did not govern. There were no ideas of publicity in administration or of an executive responsible for its daily work to Parliament. There was no thought of a cabinet. And Parliamentary government in this form had not crossed even the lofty and enthusiastic visions of Sir John Elliot."

Considering all the circumstances of the case, the political mistakes of Charles I are almost, if not wholly, excusable. He and his unfortunate family were destined to be the victims of conditions which it is more than likely that no rulers, however gifted, could have coped with.

In the matter of his Churchmanship all is plain sailing. Charles, under God, and if such may be said of any human being, saved the Anglican Church as we know it to-day. All historians agree that if he could have been induced to consent to the abolition of the episcopate, and other drastic changes, his life would have been spared. But while ready to accept other sweeping political changes, this he resolutely refused to do, and so perished. Whatever else he was, or was not, he was most assuredly a martyr for the Church, and by his steadfastness made its restoration possible.

The Rev. Roland Ringwalt is right when he says that there must have been something admirable in the Stuarts, when we find their memory still cherished by hundreds, and perhaps thousands, of people in those remote times.

Have they ever had fair play? I doubt it. On their heads has been laid by common consent the odium of resisting the movement of the seventeenth century toward popular government. How many thousands of high-minded men took the same position, and how many of us, had we lived then, would have done the same?

Yours truly,  
R. F. DIXON.

The Rectory, Wolfville, N. S., Canada.

### CHURCHMEN AT CAMP DEVENS

To the Editor of *The Living Church*:

THE clergy of New England and New York are asked to send names of men from their parishes who have gone to Camp Devens, Mass., in the last fifteen per cent., to the Voluntary Chaplain at Camp Devens, as soon as they have learned the regiment and company to which the men have been assigned. They are also requested to state whether the names sent are of communicants, or simply attendants, and whether they are members of the vestry, Brotherhood of St. Andrew, or otherwise useful in working with men. Mention should be made also as to whether they are baptized or not.

HOWARD KEY BARTOW,  
Voluntary Chaplain.

Camp Devens, Mass., February 25th.

### SOCIAL INFECTION AND THE COMMUNITY

(Continued from page 633)

are near low-toned towns and cities, some away from all populations. Allowing for these, a division general can, by a study of the medical reports, know whether the camp commander is worthy of his post. And if he is not, the public opinion of the army as well as the higher officials will, if true to themselves, relieve him of his post. The people of this nation have not sent their boys into this war to be trifled with in health or morals. Under the regulations all officers have responsibilities in the matter of educating the men as to their health, the care of their bodies, the necessity of continence, the avoidance of disease, and the dire results of infection.

4. This nation is now entering upon a great and most interesting experiment, based on a sound philosophy and social experience. The best fighter is the normal man trained in body, mind, and character to the highest military efficiency. Men to remain normal require a certain amount of variety of interest, change of thought, and exercise, play, books, and society. In Christian armies religion has always been recognized. It is being supported at fresh points.

Every citizen is so familiar with the principles and methods of camp activities that I need say no more. The most radical move is the presence of women in the camp. Instead of the camp followers of old we now have women, strong, mature, tactful, and attractive, in camp, canteen, and hostess house. Many people, military and civilian, have questioned: some still question the result. It is an experiment worthy of this country, confident of her men and women, that if they are brought together in right relations they will respond in right habits. A letter from a landing port in France is before me: "I wish," the writer says, "the people at home could see the boys' faces brighten as they come off the ship and see one American woman waiting there to greet them. It gives them just the right start in this strange life."

These facts of the army give me the message of hope to society. Under military discipline, with high purpose and medical skill, the disease can be prevented, cured, and stopped—not in a day or a decade, but the facts show that under certain conditions and character it can be done.

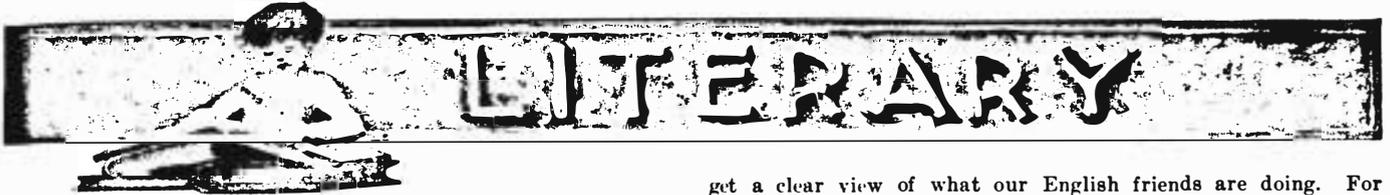
The vital question for us is: Are we ready to support to the full this programme to lessen and in time eradicate the disease? Is society going to help or obstruct?

Of course our answer is: The army may count on us: our sons are there: we are ready. Are we? Are we ready to meet all the conditions?

(Concluded next week)

TRUE LOVE is no thin, disembodied sentiment. Love asserts its presence in a practical, visible way, when once it really lives. It is the very soul of all that earthly labor which, for Christ's sake, will be owned hereafter.—*Rev. H. P. Liddon, D.D.*

WE MAY choose the life of self-sacrifice: we cannot choose altogether the form in which it is destined to manifest itself in us. That is of God.—*Rev. T. T. Carter.*



### THE BIBLE

*An Introduction to the Old Testament Chronologically Arranged.*  
By Harlan Creelman. New York: The Macmillan Co., 1917.  
Pp. 383. \$2.75.

The words "chronologically arranged" sum up the originality and indicate the usefulness of this work. There are numerous "Introductions" to the Old Testament to which the student may go for information about the authorship, date, etc., of the different books, but none of them have so arranged the information as to make it readily accessible to the student who wishes to investigate any historical or religious point in the Old Testament in a chronological way. This desideratum is the characteristic mark of Creelman's book. It contains no hitherto unknown facts about the Old Testament, but it arranges the contents of the Old Testament in the order in which they should be studied, and gives the most important reasons for that arrangement. As this book abundantly shows, modern scholars are pretty well agreed as to the main chronological order of the different parts of the Old Testament. It is hoped that the time will soon come when the next step in Old Testament Introduction can be made, namely, the printing of the complete text of the Old Testament in chronological order.

SAMUEL A. B. MERCER.

*The Old Testament Manuscripts in the Freer Collection. Part II. The Washington Manuscript of the Psalms.* By Henry A. Sanders. New York: The Macmillan Co., 1917. Pp. viii+105-357. \$2.00 net.

Mr. Charles L. Freer of Detroit has in his possession four Biblical MSS. which he purchased in Egypt in 1906. Two have already been published by Professor Sanders and this is the third. The fourth is in preparation. *The Washington MS. of the Psalms* constitutes the second part, volume eight, of the Humanistic Series of the University of Michigan Studies. The MS. covers—with the help of a later fragment—the whole Psalter, but is very fragmentary in places. All lost portions have been filled out in this publication from Swete's text. The main MS. is written in large square uncials and belongs to the fifth century, the fragment is in a large sloping hand, the so-called Slavonic uncials, of the eighth century. The MS. gives us a very good idea of the early Christian Psalter.

Professor Sanders in his Introduction describes the MS. in detail, giving a full paleographical account of it, and discusses the text problem involved. He calls the main MS. A and the fragment Aa. Then follows the reprint of the text with Swete's text filling the lacunae. Professor Sanders' work has been well executed and the book will be heartily welcomed by all students of the text of the Psalter.

SAMUEL A. B. MERCER.

*Records of the Life of Jesus.* By Henry Burton Sharman, Ph.D. Association Press.

This careful and laborious effort to provide a life of our Lord by a method of setting the Gospel accounts side by side on the same page, is not a new idea, except in some particulars. These, however, are not to be lightly dismissed. The Gospels of SS. Matthew, Mark, and Luke are exhibited in parallel columns, and that of St. John is given separate treatment as furnishing a commentary on the others.

The purpose of the work is historical, not critical or doctrinal. The divisions into subjects are those suggested by the text, but are valuable and helpful.

For the Bible teacher, or the preacher, the work will be most suggestive. The distinct type and the large size of the pages are of value.

A. P. CURTISS.

### THE WAR

*Towards the Goal.* By Mrs. Humphrey Ward. New York: Charles Scribner's Sons. \$1.25 net.

Mrs. Ward has brought all her splendid talents to the task of telling this story of the wonderful work which England is doing in the present war. It is an effective continuation of her volume, *England's Effort*, the impulse for writing which came from our own Theodore Roosevelt. This book so abounds with graphic accounts and striking descriptions that one can only commend it to every one whose heart is in this contest and who wants to

get a clear view of what our English friends are doing. For reasons best known to England, she has not until after Arthur Balfour's visit to the United States lifted the veil which has covered her gigantic undertakings in this holy cause. Mrs. Ward tells in her own way—and what a marvelous way it is!—how her people are marshaling their forces to make the world a safe and decent place in which to live. The price they are paying is, oh! so great, but it is necessary if we are to make the world truly free.

Referring to America's entrance into the war, in her letter of Easter Eve, Mrs. Ward says: "America is with us! At last we English folk can say that to each other, without reserve or qualification. . . . What your action may be—whether it will shorten the war, and how much—no one here yet knows. But when, in some great strain, a friend steps to your side, you don't begin with questions. He is there. Your cause, your effort, are his. Details will come. Discussion will come. But there is a breathing space first, in which feeling rests upon itself, before it rushes out to action. Such a breathing space for England are these Easter days!"

Every letter (for the book is a series of letters to Colonel Roosevelt) is instinct with life, hope, high courage. It is full of inspiration, of the deep assurance of an abiding hope that, to quote the concluding words, "Together the free peoples of Europe and America have now to carry it to victory—victory, just, necessary, and final."

Verily, as Mr. Roosevelt in his introduction says: "England has in this war reached a height of achievement loftier than that which she attained in the struggle with Napoleon; and she has reached that height in a far shorter period. Her giant effort, crowned with a success as wonderful as the effort itself, is worthily described by the woman who has influenced all those who speak and read English more profoundly than any other woman now alive. No other writer could describe England's effort with such knowledge, power, and interest. Mrs. Ward writes nobly on a noble theme."

CLINTON ROGERS WOODRUFF.

### MISCELLANY

*The Wicked John Goode: A True Story.* By Horace W. Scandlin. with an introduction by Thomas Mott Osborne. Pp. 208. New York: The Christian Herald.

This is a true story, partly autobiographical in form, of one of the workers in the Bowery Mission, New York. "Incorrigible" at ten, tasting the bitterness of crime and vice while still a child, he suffered the degradation of a "State Reform School" (how absurdly named!), and developed into a professional thief at fifteen. Acquainted with the seamy side of city politics, he was made a member of the New York police force, but presently went too far even for that body as it was in 1900, and was sentenced to Sing Sing. Paroled, he sank even lower. Then at last, through the instrumentality of the Bowery Mission, he found himself and found God. Like every bit of real life, this is worth reading; and one is reassured that the arm of the Lord is not shortened, even though the folly of men does its worst to quench the goodness that is in all.

P. I.

DEAN ABBOTT, of Trinity Cathedral, Cleveland, is upholding the traditions of the pulpit there as an able successor of Bishop Du Moulin and Bishop Williams. A number of his recent sermons have been collected and are published (The Young Churchman Co., Milwaukee, \$1.50) under the title *The Man Outside the Church*. They are worthy of the Cathedral pulpit. Strong, manly, and straightforward, they stress the fundamental things; and their simplicity and directness, their insistence upon homely, everyday religion, must appeal to men in these days of patriotic duty. The language is that of "The Man in the Street," though we doubt whether the first address quite meets his real difficulties.

Several years ago there was printed in THE LIVING CHURCH an allegory entitled *Sancta Ecclesia: A Vision*, written by Kate Woodward Noble. This, with a second article of the same style entitled *And Ye Would Not: A Vision*, is now published in booklet form by the author and is sold for the benefit of the War Fund of the Church, the price being 15 cents per copy. It may be obtained from the author at her home address, Box 194, Waterbury, Conn. Both the allegories are exceptionally well written.

## Church Calendar



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.

### CALENDAR 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).

#### CHINA

##### ANKING

Rev. Ames Goddard.

#### HANKOW

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

#### JAPAN

##### KYOTO

Rev. J. J. Chapman.

#### PHILIPPINE ISLANDS

Miss E. T. Hicks.

#### WESTERN COLORADO

Rt. Rev. F. H. Touret, D.D.

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

## Personal Mention

THE REV. F. M. BACON has succeeded Archdeacon Trowbridge at Clovis, Fort Sumner, and Portales, New Mexico. Archdeacon Trowbridge became rector of the Church of the Holy Faith, Santa Fé, on January 1st.

THE REV. F. J. BARWELL-WALKER, Ph.D., should be addressed at St. Paul's Rectory, La Porte, Ind., to which parish he has accepted unanimous call.

THE REV. THOMAS W. C. CHEESEMAN has accepted the rectorship of the Church of the Covenant, Junction City, Colo. He took up his duties March 1st.

THE REV. GEORGE F. CONNER of Laporte, Pa., who recently resigned from the Methodist ministry, was presented for Confirmation in All Saints' Church, Williamsport, Pa., on March 2nd, by the rector, the Rev. Archibald M. Judd. Mr. Conner will take up residence in Williamsport, and enter upon preparation for holy orders under the direction of Mr. Judd.

THE REV. HUNTER DAVIDSON has assumed charge of Christ Church parish, Kent Island, Md.

THE REV. OTIS E. GRAY, released by his parish in Atchison, Kansas, for war work at Camp Funston, has been appointed chaplain to the 353rd Infantry.

THE REV. FREDERICK GEORGE JENNINGS has accepted election to the rectorship of St. Mary's parish, Eugene, Ore., and entered on his duties March 1st.

THE REV. WILLIAM POYNTELL KEMPER, of Penn's Grove, N. J., has been granted three months' leave and is relieving the Rev. C. B. Ackley at St. Bartholomew's Chapel, New York City, during the latter's service as a chaplain in Cuba for the War Commission.

THE REV. JOHN G. LARSEN becomes rector of the Church of the Good Shepherd, Wichita Falls, Texas, on April 1st, and should after that date be addressed at 1107 Tenth street, Wichita Falls. He asks that rectors and parents send him the names of young men of the Church who are stationed at Call Field, the government aviation school there.

THE REV. GEORGE T. LASCELLE, rector of St. Matthew's Church, Sunbury, Pa., may now be addressed at 230 Arch street.

THE REV. WILLIAM H. C. LYLURN is temporarily in charge of the Church of the Messiah, Glens Falls, N. Y.

At the request of the officers at Camp Upton and of the War Commission, with full approval of the vestry of Trinity Church, the Rev. Dr. WILLIAM T. MANNING will continue his work as chaplain at Camp Upton for an indefinite period.

THE REV. ALEXANDER B. MURRAY, rector of St. Stephen's Church, Schuylersville, N. Y., has not resigned as reported here on February 23rd. He also writes that he never enjoyed better health than he possesses at the present time.

THE REV. OLIVER SHAW NEWELL underwent a serious operation in the Roosevelt Hospital, New York City, on February 21st. It is understood that he is resting comfortably.

THE REV. CLARENCE P. PARKER has accepted a call to St. John's Church, Fort Smith, Ark.

THE REV. WILMER S. POYNOR has accepted a call to St. John's Church, Florence, S. C., where he will begin work on March 17th.

WORD has been received from the Rev. CARL A. H. STRIDSBURG, absent on leave from the Church of St. John the Divine, Hasbrouck Heights, N. J., that he arrived safely in France and is doing Y. M. C. A. work.

THE REV. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, N. Y., has accepted appointment as secretary of the Church Temperance Society for the diocese of Albany. He will be available for a certain number of lecture dates on Sunday evenings and occasionally during the week.

THE REV. D. CHARLES WHITE, rector of St. John's Church, Ogdensburg, N. Y., was the preacher at a service of intercession in St. Matthew's Church, Ottawa, Canada, on Thursday evening, February 14th.

THE REV. THOMAS V. WINGATE has become assistant at Trinity Church, Wilmington, Del., under the Rev. Frederick M. Kirkus.

THE REV. ARTHUR E. WOODWARD has accepted a call to Trinity Church, Van Buren, Ark.

THE REV. ORVILLE M. YERGER entered upon his duties at St. John's Church, Camden, Ark., on Sunday, March 3rd.

### ORDINATIONS

#### DEACON

DELAWARE.—On the Second Sunday in Lent, February 24th, THOMAS VAIL WINGATE of the Philadelphia Divinity School was ordained deacon by the Rt. Rev. Frederick Joseph Kinsman, D.D., LL.D., Bishop of Delaware, in St. John's Church, Wilmington. The sermon was preached by the Rev. Professor R. K. Yerkes, D.D., and the candidate presented by the Rev. Alban Richey, D.D. The Rev. F. W. Tomkins, Jr., acted as the Bishop's chaplain.

### 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

KEESE.—Entered into rest at her home, Edgewater, Cooperstown, N. Y., FLORENCE POMEROY, daughter of Caroline Adriance and the late G. Pomeroy KEESE.

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

KNIGHT.—At Newark, Ohio, February 1st, JOHN LEWIS KNIGHT, husband of Mrs. Effie Knight, and brother-in-law of the Rev. J. N. Chesnut.

"Asleep in Jesus."

LINSLEY.—Entered into life eternal, March 1st, MARY RENSHAW CHAUNCEY, wife of the Rev. George T. LINSLEY, rector of the Church of the Good Shepherd, Hartford, Connecticut, after an illness extending over nearly three years. Mrs. Linsley was born in Hartford when her father, the Rev. Peter S. Chauncey, D.D., was rector of Christ Church. She was a descendant of the Rev. Charles Chauncey, the second president of Harvard College, and of Commodore Isaac Chauncey, famous in the war of 1812. She was married to Mr. Linsley in 1895. Coming to Hartford in 1902, Mrs. Linsley has always been active in the work of the Sunday school and the Woman's Auxiliary and other branches of Church work, and was for a time president of the Visiting Nurses' association. The funeral services were held at the Church of the Good Shepherd on Monday morning, the 4th inst., and the committal was in the churchyard of Trinity Church, Newtown, Conn.

WOOD.—Entered into rest, on February 17th, in the 75th year of her age, at her home in Greenport, Long Island, N. Y., MARY EVELINA WOOD, daughter of the late Richard Wood of Brooklyn, N. Y., and of Evelina Bridge, his wife.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

WYNKOOP.—Entered into life everlasting on January 31st, ELIZABETH, daughter of the late Augustus and Anna Whiting WYNKOOP, of Kinderhook, N. Y.

"Oh! Christ, He is the fountain,  
The deep, sweet well of love,  
The streams on earth I've tasted,  
More deep I'll drink above.  
There to an ocean fulness  
His mercy doth expand,  
And glory, glory dwelleth,  
In Emmanuel's Land."

### WANTED

#### POSITIONS WANTED—CLERICAL

PRIEST-SCHOOLMASTER DESIRES small suburban parish with rectory, where he may exercise his ministerial gifts and tutor a few house boys; or chaplain and teacher in some institution. Supply Palm Sunday, Holy Week, and Easter. Address P.—S., 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, \$1,500 and rectory. Address H. L. T., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, GRADUATE IN Divinity, Arts, and Law, excellent reader and extempore preacher, desires parish paying \$1,200. Address ARKMA, care LIVING CHURCH, Milwaukee, Wis.

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

PREACHER FOR PREACHING MISSION. Write for booklet. Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.

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

POSITIONS OFFERED—MISCELLANEOUS

**WILLING, INDUSTRIOUS** Churchwoman wanted to assist missionary in East. Salary fifty monthly. Address Y.M.B., care LIVING CHURCH, Milwaukee, Wis.

**GRACE HOSPITAL, MORGANTON, N. C.**, offers in its registered school for nurses a course in medical, surgical, and obstetrical nursing. Also experience in visiting nursing and Social Service work. Address MARIA P. ALLEN, Superintendent.

POSITIONS WANTED—MISCELLANEOUS

**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.

**AFTER MARCH 15TH** graduate nurse of experience desires position as companion, care of chronic invalid or elderly lady. Practical, generally useful. References required. Address WISVAN, 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.

**DEACONESS DESIRES WORK.** Would accept nominal stipend to initiate or continue work in poor parish or mission. Experienced; trained. References. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG CHURCHWOMAN OF REFINEMENT** and ability desires position as private secretary or companion. Recommendations given. Address Miss M., 137 Broadway, Hagerstown, Md.

**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.

PARISH AND CHURCH

**HALL ORGANS.—THREE- AND FOUR-** manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. The HALL ORGAN COMPANY, New Haven, Conn.

**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 interesting 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.

**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. RICKEY, Asbury Park, N. J.

UNLEAVENED BREAD—INCENSE

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

**SAINT 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. MOWBURY'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.

BOARDING—PENNSYLVANIA

**TWO LADIES LIVING** in well-furnished house near Washington Lane Station, Germantown, Pa., would be glad to have gentleman and his wife, or two or more ladies, with board. Best of references given and expected. By his permission refer to the Rev. Gilbert Pember, St. Michael's Rectory, Germantown. Address 512 E. WASHINGTON LANE, Germantown.

REAL ESTATE—NORTH CAROLINA

Life made love to Time one day,  
And gave an engagement ring;  
If you want to know the rest,  
Come hear the robins sing!

The robins and cardinals were in Asheville early in February, and will remain until November. The snow-birds nest in summer in the high mountains.

Lands and homes in the mountains of the South. 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 Jocos* 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.

MAGAZINES

**STAR NEEDLEWORK JOURNAL.** choice designs, knitting; one year for 25 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.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 84, Bible House, New York City.

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.

APPEAL

TO SEND A PHYSICIAN TO ALASKA

The Rev. John W. Chapman, D.D., writes from Anvik, Alaska, that the Bureau of Education is considering the possibility of assigning a resident physician to Anvik. He feels that this is likely to be done if the mission can provide a residence for the doctor. Dr. Chapman believes that this should be done as quickly as possible, "in order to consolidate our gains". He is about to call upon the people of Anvik and the vicinity, both white and Indian, for help in building the house, and believes that they will respond. "It is evident," he says, "that with a little help from home we can make it a credit to the Mission. We shall have to buy paint, hardware, building paper, etc., and if the work is done gratis we may find it best to feed the workmen. Something like \$500 will be necessary to enable me to do all satisfactorily."

It is not clear just why the Bureau of Education should be willing to assign a doctor to Anvik, and apparently unwilling or unable to provide him with a residence, but the advantage of having a resident physician, both to safeguard the health of the Mission's staff and enlarge the work of the Mission among the Indians, would be great. At present the nearest physician is over one hundred miles away, and the nearest approach to a hospital is more than two hundred miles distant.

Any who desire to help may send their gifts marked "Special for Doctor's House at Anvik" to Mr. George Gordon King, treasurer, 281 Fourth avenue, New York City.

## RETREATS AND QUIET DAYS

**NEW YORK.**—The Rev. Shirley Carter Hughson, O.H.C., will conduct a quiet day at Trinity Mission House, Saturday, March 9th, held under the auspices of the Sisters of St. Mary. Applications for invitations to the quiet day may be made by Churchwomen with proper introduction to the SISTERS OF ST. MARY, at Trinity Mission House, 211 Fulton street.

**BOSTON.**—The Rev. F. C. Lauderburn, vicar of St. Stephen's Church, announces that owing to the Bishop's visitation on Passion Sunday, the annual retreat for women, under the auspices of St. Mary's Ward, will be held on Mid-Lent Sunday, March 10th. The general subject will be The Virgin Mother and the addresses will come at 9:30 and 11 A. M., and at 3 and 4:30 P. M. Any young women who wish to attend are cordially invited.

**HARTFORD, CONN.**—A quiet day for women will be held at Christ Church on Thursday, March 14, 1918; conductor, the Rt. Rev. Frederick Courtney, D.D. Bishop Courtney requests earnest prayers that he may be given such a message that all who hear it may be conscious that God is speaking by his mouth. Women wishing to attend will please notify Mrs. CHARLES E. BEEBE, 4 Sumner street, Hartford, Conn.

**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.

## MEMORIALS

GEORGE STUART BAKER, D.D.

The death of the Rev. GEORGE STUART BAKER, D.D., gives the trustees of the Shelter for Respectable Girls in New York City sad occasion and opportunity to express their profound sense of obligation and loss. Dr. Baker had been a trustee of the Shelter for thirty-four years and for thirty years president of the board. He was unwearied in attendance at its meetings through increasing infirmity, steadfast in difficulties, prudent in counsel, vigilant in promoting the interests of the institution. Active in the cause of the Shelter even before its incorporation he was of its first board of trustees and succeeded the Rev. Dr. William F. Morgan, its first president, in 1888. Rarely has any institution enjoyed such long, faithful, wise, and unflagging service as was given to this Shelter, with soldierly fidelity to every duty of his office, by our much regretted president, Dr. Baker.

For the trustees.

BENJAMIN W. WELLS,  
Secretary.

LUCY ELIZABETH CLARKE

LUCY ELIZABETH CLARKE, oldest child of the late Rev. Joseph Morison Clarke, D.D., for many years beloved rector of St. James' Church, Syracuse, later, successively professor at Nashotah House and chaplain to Bishop Huntington of Central New York, showed throughout her life the marked impress of her father's strong convictions and interest. Imbued with his ideals of Churchmanship she yet had sympathy with new spiritual methods, as was shown by her joy in becoming recently one of the "Companions of the Holy Cross." Her thoughts and affections were entirely centered in the devotional life of the Church but they radiated out to a large circle of friends and protégés. Her long career as an accomplished music teacher in Boston and Syracuse afforded much opportunity for the exercise of her rare influence. To a life like hers, death does not seem the great cleavage and violent interruption that it must be to many lives, but merely the blessed arrival at the safe haven of a happy and hopeful voyage "on the ocean of God's love." There may she rest in peace and light perpetual shine upon her!

## 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. Seldenborg, Ellcott 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.

## BOOKS RECEIVED

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

R. R. Allenson. *Racquet Court*, Fleet street, London, E. C., England.

*The Life of Armelle Nicolas*. A Peasant by Birth, by Occupation a Servant, commonly called *The Good Armelle*, in her ineffable converse with God *The Daughter of Love*. Translated from the French by Thomas Taylor Allen (Translator of *The Autobiography of Madame Guyon*). With Introductory Letter by the Late Prof. Edward Dowden. \$2.00 net.

## 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.

## Educational

AT A RECENT meeting of the Board of Religious Education of the diocese of Michigan City, held at Howe School, Howe, Ind., definite plans were formulated for the second annual summer school at Vawter Park, Lake Wawasee, Ind., June 24th to July 2nd, for the training of Church school teachers, leaders of mission study classes, and all interested in religious education. The place for the school is ideal, on the north shore of the largest lake in Indiana, where is the summer home of Bishop White and All Saints' Chapel. The lake with facilities for boating and bathing and other sports will afford excellent opportunities for recreation outside of study hours. Special arrangements can be made with the Vawter Park Hotel for all who will attend. A representative of the General Board of Religious Education will be a member of the faculty. The diocesan board has appointed Mrs. Ferdinand Boedefeld of Elkhart as treasurer of the school and Miss Alice Goldthwaite of Marion as corresponding secretary. All communications should be addressed to the latter. The Rev. John F. Plummer of Kokomo, Ind., has been appointed to act as secretary of the board.

IN THE MIDST of its greatest prosperity, St. Faith's School, Saratoga Springs, N. Y., finds itself confronted with conditions which, unless removed, will defeat the purpose for which Miss Shackelford founded it. The school was intended to be a place where girls of moderate means could secure a thorough secondary education plus the advantages of a Christian home. For twenty-seven years St. Faith's has been quietly fulfilling this purpose: to-day it has more pupils than ever before and its work is being more and more widely and favorably commented upon. But its buildings are overcrowded and it has no hall nor gymnasium in which to carry out the state requirements in physical education. Unless larger accommodations are forthcoming the school must reduce the number of pupils and its charges for board and tuition must be largely increased. This would automatically close the doors against those for whom Miss Shackelford founded the school. To avoid such a defeat the trustees have planned to erect a building to cost \$6,000 and it is hoped to have "Shackelford Hall" ready for use next fall. The work is more needed than ever now that many men in the service are looking for just such a school as St. Faith's in which to place their daughters. A circular now being distributed seeks cooperation in raising the required sum.

## ON GOING TO EXTREMES

HERE IS A sentence of Coventry Patmore's, one of the many jottings which were found in manuscript after his death: "If you wish to be good, the easiest, indeed the only, way is to be heroically so." That is profoundly true. We are not going to be commonly good until we are uncommonly devoted to goodness. That is to say, the easiest way to do God's will on the ordinary road is to bring to each task and duty a life of uttermost consecration. It is only the really full life that will make little things live. If there is to be the heroic flavor in our ordinary fellowships it must be born out of a supremely surrendered life.—REV. J. H. JOWETT, in the *Christian Herald*.

# THE ARCHBISHOP OF YORK IN AMERICA'S METROPOLIS

**Ship Reaches Port on March 1st—  
Dr. Geer's Anniversary — City  
Missions — Every-Name Cam-  
paign**

New York Office of The Living Church }  
11 West 45th Street }  
New York, March 4, 1918 }

**C**HE Archbishop of York and his chaplain arrived in New York City on Friday, March 1st. His Grace comes to this country in response to an invitation extended several months ago by the Rev. Dr. William T. Manning, rector of Trinity parish.

Beginning with a formal call on the Bishop of New York by the Archbishop and members of the reception committee on Friday afternoon, the week following is



THE ARCHBISHOP OF YORK

crowded with many services, sermons, addresses, luncheons, and other events.

Archbishop Lang preached in the Cathedral of St. John the Divine on Sunday morning and on the afternoon of the same day in Old Trinity. As expected, great congregations assembled at both places, overtaking the capacity of the spacious Cathedral and great parish church.

An extended account of the many and various functions will appear in the next issue of *THE LIVING CHURCH*.

The Most Rev. Cosmo Gordon Lang is the guest of Stuyvesant Fish. His principal mission is to emphasize the importance the help of America had been to the allied cause and to appeal to Americans to strengthen their great contribution. The Archbishop is 53 years of age, middle height, and slender build, with a moderately ruddy complexion and blue eyes with a lively twinkle.

"I don't think that anything has stirred us more in England," he said, "than the way in which President Wilson has embodied the ideals for which we are struggling. It is especially gratifying that these great historic documents have been put forth in the English language. They constitute another bond of union between the two great English-speaking races."

During a discussion of the question of prohibition, the Archbishop's attention was called to a dispatch which had quoted the Archbishop of Canterbury as being opposed to prohibition, Archbishop Lang exclaimed:

"What nonsense! I am surprised that anything so absurd could have been circulated. The Archbishop of Canterbury, like the King of England, has been a total abstainer since the beginning of the war. I would not say that the Church is in favor of prohibition in England. The Liquor Control Board has taken measures which have greatly reduced drunkenness and strengthened national efficiency. On the other hand, there is great danger of increasing the strain and irritation among workmen by an attempt to impose prohibition, a thing which is entirely alien to national traditions. The general feeling is that it is better to bring about a general temperance under drastic laws, controlling the sale of liquor, than to incite hostility toward temperance by attempting to force through prohibition measures. You can be assured that the nation after the war will never go back to the unrestricted sale of liquor in existence before the war."

Earlier in the day, on the arrival of his ship, the Archbishop had said that England's attitude was one of unconquerable determination to see the war through to a victory. He continued:

"But we are feeling the strain of three and a half years of unparalleled sacrifice, and I want to gain and bring back to my countrymen the sense of exhilaration that must come from seeing this great republic girding up its loins to take its place—please God, a decisive place—in a struggle for the things which are the very breath of life, and so to strengthen our own fortitude, faith, and hope."

DR. GEER'S ANNIVERSARY

Last week's-end marked the thirtieth anniversary of the ministry of the Rev. William Montague Geer at St. Paul's Chapel, Trinity parish. Large articles were printed in the daily press in praise of the vicar's painstaking and successful work through these many years. We quote a portion of a carefully prepared recital of events in the rejuvenating of a church in a down-town business neighborhood.

"Serious problems confronted Mr. Geer at the outset of his work in St. Paul's Chapel when he was appointed to fill the place of Dr. Mulchahey, the assistant minister, who retired from active service on February 1, 1894.

"The growing business interests of the city in the lower end of Manhattan had driven back in all directions the residents and the homes of those among whom the work of the chapel had for many years centered. It looked as if the chapel's bells would be silenced by the inroads of business. Sundays found the business section deserted. So from the very start Dr. Geer had to grapple with a problem that meant the preservation of the chapel in which George Washington and many other celebrities of Revolutionary days had worshipped.

"It was at this time that the broad field of the chapel's usefulness to business men and women who passed its doors daily on week-days was realized by Dr. Geer. Through his vision the chapel's work in downtown New York was developed until now its daily ministrations reaches an average of nearly a thousand persons.

"In 1895 Dr. Geer took his first step in the development of this noon-day work. The brief half-hour services on Fridays in Lent for business men and women were then

introduced. The departure proved successful and developed into the daily noon-day services held in St. Paul's Chapel to-day.

"During the present Lenten season the daily services at 12:05 and 1:05 o'clock are augmented every Friday afternoon at 5 o'clock by a devotional service, The Way of the Cross.

"In 1905 Dr. Geer added to his noon-day services a half-hour service of hymn-singing, which now takes place every Tuesday. Dr. Geer has described these services as an effort to sing Christ into the hearts of men.

"St. Paul's Chapel Club for Business and Professional Women is perhaps the most widely known branch of Dr. Geer's work. Large sums of money have been distributed by the club since its organization for charitable purposes. An employment bureau, a theater ticket bureau, and library are maintained by the club.

"Another innovation was brought about in downtown New York when Dr. Geer started early Sunday morning services at 2:30 o'clock for newspaper men and others who had to work at night. These services were discontinued a year later, in 1905, by an order of the vestry and were subsequently resumed."

After graduation from Columbia in 1869 Dr. Geer read law and practised law for several years. In 1878 he was graduated from the General Theological Seminary and ordered deacon. A year later he was advanced to the priesthood by Bishop Horatio Potter. Two years ago he received the doctor's degree from Columbia.

CITY MISSION SOCIETY

The City Mission Society has assumed full control of the Chapel of the Messiah. The Rev. M. Norman Wilson, who has been in charge for the past year, will continue his work. The chapel has made a new record of near self-support.

The Rev. Edward Horace Cleveland, M.D., formerly on the clergy staff of this society, has become superintendent of the House of Rest at Inwood. Dr. Cleveland chose this larger field that he might use his medical as well as his spiritual experience in behalf of tubercular patients.

EVERY-NAME CAMPAIGN

Sunday afternoon, February 24th, an "every-name campaign" took place at the Chapel of the Intercession, Trinity parish. This is somewhat different from the now familiar every-member canvass.

The Intercession is a great free church in the upper part of New York City. To it come numbers of people, and, as in most free churches, it has many adherents and attendants who will hardly be willing to be counted as members, or who even perhaps desire to become members. They have, however, a very real attachment to the church. The name used was designed to be so general as to make these persons willing to be visited. While they would hardly be willing to call themselves members, most of them were perfectly willing to be called "names".

At the Intercession there is being carried on a great war work. The attempt has been made not only to do much work for the Red Cross, but also completely to equip every one of the two hundred boys from the church now in the service of the nation. And so the vicar gave a watchword for the drive: "For Country, Church, and God." Dr. Harding, secretary of the Second Province, was of great assistance with his addresses and advice; but the preparation was entirely by the clergy of the church, the vicar preaching and taking charge of the spiritual work, and the Rev. J. B. McCor-

mick, senior curate and chairman of the executive committee, having charge of the administrative side.

The method usually adopted in the every-member canvass was reversed. Instead of gradually working up to a great final inspirational service, that service was held at the very beginning. As a result of the vicar's first sermon on the first Sunday, 321 campaigners volunteered, and twenty-five others volunteered to assist at the parish house during the Sunday afternoon.

The congregation was divided into twenty-four districts, comprising in all 6,118 names at 2,135 addresses. At the close of the brief luncheon, promptly at 2 o'clock 384 campaigners went out in 210 teams. It was planned that the campaign should last exactly four hours and the accuracy with which every detail had been arranged was shown by the astonishing fact that at 6 o'clock every team had returned and reported.

The vicar had shown the need of \$7,000 additional pledges and the results were as follows: For the work at home, which includes charities, educational and industrial work, and war work, \$13,950.75 was pledged. For the work abroad, which includes missions, religious education, social service, etc., \$4,573.42 was pledged. This makes a total pledged through the envelope system of \$18,524.17. Last year the pledges for these purposes under the weekly envelope system amounted to \$6,527.85, the percentage of increase being 184 per cent.

So far as known this is the largest canvass ever made in a single congregation, a larger number of persons having been called on by a larger number of visitors.

#### INSTITUTION SERVICE

Special services will be held in the Church of the Holy Rood on Monday in Holy Week. The Rev. Dr. Gustav A. Carstensen will be

instituted and a memorial chancel window and mural tablet will be unveiled and dedicated. These handsome adornments are in memory of the first rector of the parish, the Rev. Stuart Crockett, D.D., recently deceased. Bishop Burch will officiate.

#### PATRIOTIC SERVICES

A special service will be held in the Cathedral of St. John the Divine on Sunday evening, March 10th, in connection with the week of intensive work for the Girls' Friendly Society and the Church Mission of Help of the diocese. The connection of these organizations with patriotic work will be brought forward and the sermon will be by Chaplain Silver of West Point. Similar services will be held in different parts of the diocese on the same day.

#### DEATH OF REV. G. S. BAKER, D.D.

The Rev. George Stuart Baker, D.D., pastor and superintendent emeritus of St. Luke's Hospital, died at his home on February 18th. At the time of his death he was chaplain of the Shelter for Respectable Girls, and for years was chaplain of the Confederate Veterans' Camp of New York.

Born July 29, 1838, at Medford, Mass., a son of the Rev. Abijah R. Baker and Harriet Newell Woods Baker, he received the master's degree from Hobart College in 1872, three years after he was ordered deacon by Bishop Eastburn and two years later than his ordination to the priesthood at the hands of Bishop Coxé. He was assistant in St. Luke's Church, Rochester, N. Y., and priest in charge of the chapel of the Church of the Epiphany till 1875, when he became rector of St. James' Church, Batavia, N. Y. In 1877 he was appointed pastor and superintendent of St. Luke's Hospital, a position from which he retired as emeritus twenty-three years later.

Funeral services were held in St. Michael's Church on February 20th.

#### CONFERENCE OF COLLEGE CHURCHWOMEN

Delegates from Wellesley, Mount Holyoke, University of Vermont, Jackson, Wheaton, and Simmons College were present at the fourth conference for New England College Churchwomen which was held in Trinity House last Saturday and Sunday. The conferences under the leadership of Deaconess Goodwin and Dean Hodges were interesting and helpful. At the Sunday evening supper the delegates were the guests of our own St. Hilda's Guild, and about seventy-five were present.

#### A TEACHING LENT

The following note relative to a Teaching Lent in last Saturday's *Transcript* is of natural interest to the writer:

"Under the guidance of the rector, the entire parish of St. John's Church, Winthrop, is devoting the season of Lent to a study of the Gospel according to St. Mark. The rector has placed a copy of this gospel in modern English in the hands of each of the four hundred families of the parish. Six weeks before Lent over twenty teachers and leaders of the parish met in the rectory to prepare for this unusual Lenten Bible study. Special addresses were given by Professor Kirsopp Lake, Miss Lucy C. Sturgis, the Rev. Warner Gookin, the Rev. Charles H. Brown, and the Rev. John W. Suter. Now the children of the parish are making an effort to get 500 people of the parish to read the Gospel of St. Mark in Lent. In addition to this personal reading three different classes are held each week in Lent by the rector and fifteen classes by Church school teachers, and the morning sermons of the rector each Sunday in Lent are based on this Gospel of St. Mark. By means of this concentration on one study which is in the hands of all the people, the rector thinks that this Lent of 1918 will have a more real and lasting value. 'At the least,' he says, 'the rector will not have to take a vacation after Easter, worn out because he tried to convince himself and congregation that he could lecture on the customary Lenten subjects in which he has no intimate knowledge. And the congregation will not have to get out of its system some of the ecclesiastical hash which on the insistence of its rector it had unwillingly swallowed.'"

#### PRESENTATION SERVICE FOR LENTEN AND EASTER OFFERINGS

With the consent and approval of Bishop Lawrence, there will be held in Boston, on a Saturday afternoon after Easter, a service for the presentation of the Easter and Lenten offerings of the Church schools. Each school is asked to send two delegates to the service, who will bring the check forward and place it in the alms bason. It is hoped that Bishop Lawrence will speak and also that a representative of the mission field will give a short missionary address. This large children's service will be held in St. Paul's Cathedral, Boston. In addition to the two delegates those parishes so desiring may secure special tickets for additional children. This new plan promises to be much appreciated by the children.

#### PASSING OF TWO CHURCHWOMEN

On Sunday morning last there passed from this world an aged lady, who was the oldest parishioner of Trinity Church. Mrs. Joseph N. Fiske would have been 97 years old if she had lived until next June. Never was there a gentler or sweeter old age and never were the burdens incident to such years more cheerfully borne. A devoted member of Trinity Church since 1873, Mrs. Fiske took the greatest interest in its work.

## CAMBRIDGE DIVINITY LIBRARY BECOMES RECREATION CENTER

For Men in Radio School—Cathedral Notes — Conference of Churchwomen

The Living Church News Bureau }  
Boston, March 4, 1918 }

**B** HARVARD alumni living at a distance from the University may not have realized what an active center Cambridge has become for training men in many fields of national service. Of particular interest and importance is the United States Radio School which the Navy Department has established here, occupying a number of University buildings. There are now in Cambridge about 3,300 men being trained for wireless service in the navy and the Government will presumably maintain this great school of instruction throughout the war. The numbers have become so great that the men have overcrowded the accommodations originally set aside for them and in particular their Y. M. C. A. "hut" on Jarvis Field. The need of other accommodations for recreation becoming urgent, the Divinity School has handed over Divinity Library to the radio school, for the period of the war, to be used as a recreation center, reserving only the stack as a storage-room. The naval chaplain assigned to the radio school has his office in the building, the other rooms being used for reading, writing, and recrea-

tion. The room in which Dean Everett used to give his lectures on theology is now a billiard room. The secretary of the Divinity School has accepted the very courteous hospitality offered by Andover Seminary and has established his temporary quarters in the Andover building.

#### AT THE CATHEDRAL

The Cathedral Service Unit is continually enlarging the scope of its work. The unit has now been asked to assist in the sale of Thrift Stamps and War Savings Stamps, which will be carried on through the various organizations of the Cathedral.

The Cooking Committee of the Unit conducts a series of food demonstrations in the Cathedral kitchen on Thursday afternoons in Lent, to show how the food problems raised by the war may be best solved, a different phase being treated at each session.

#### FELLOWSHIP OF RECONCILIATION

The Boston group of the Fellowship of Reconciliation is holding a weekly Eucharist and Bible class, by the courtesy of the Dean, at the Cathedral on Saturday mornings. The class is studying the question of war from the standpoint of the Gospels and the teachings of the Christian Church. There is a conference of the New England group of the Fellowship on Tuesday, March 5th, at the Twentieth Century Club.

Every good cause received her generous help, but the missionary work of the Church was especially dear to her.

Mrs. Emily S. Newton, widow of the Rev. William Wilberforce Newton, D.D., has died in Brookline, where she made her home at the Hotel Beaconsfield, Beacon street. She had been an invalid for some years. Mrs. Newton, who was 67 years of age, was the daughter of the Rev. James W. Cooke, D.D. As a young woman she was married to William Wilberforce Newton, at that time a theological student. Dr. Newton, who in his career as a clergyman had become widely known, died about three years ago. Surviving Mrs. Newton are two daughters and a son.

**CHRIST CHURCH, HYDE PARK**

February proved unusual in the history of Christ Church, Hyde Park. It was ushered in by the offering for the War Commission Fund taken on the last Sunday in January, when the parish, asked to contribute \$775, gave \$1,216.30. On Sunday, February 3rd, the Suffragan Bishop, assisted by the Rev. John W. Suter, instituted the new rector, the Rev. John W. Suter, Jr. Bishop Babcock was rector of the parish during a period of twelve years, previous to his appointment as Archdeacon, and the present church building, designed by Mr. Ralph Adams Cram, was built at that time.

On Sunday, February 10th, there was held in the parish house the first of a series of union services, the congregations of two

other Hyde Park churches being present together with that of Christ Church. The coal crisis had made such an arrangement necessary and the service that night, like others that have followed it, was marked by enthusiasm and friendliness. The plan agreed upon is that each church uses its parish house for all services and on Sunday evening the three congregations unite in one of the parish houses, allowing the fires of the other two to be put out at noon.

On Sunday, February 17th, a special patriotic service was held, at which Washington and Lincoln were commemorated, the service flag dedicated, the names on the parish honor roll read, and a processional flag recently given to the parish dedicated.

**ARCHBISHOP LANG IN BOSTON**

His Grace, the Lord Archbishop of York, will spend three days in Boston, March 10th to 12th. His public engagements are as follows:

Sunday, March 10th: 11 A. M., Harvard University; 4 P. M., Trinity Church; 7:30 P. M., the Cathedral.

Monday, 8 P. M., patriotic meeting, Symphony Hall. Entrance by tickets until 8, when the hall will be open to all.

Tuesday noon, mass meeting, Faneuil Hall, Boston. Open to all.

The Bishop has sent out an invitation to the clergy of the diocese, requesting their presence at luncheon at the Boston City Club on Tuesday, March 12th, to meet the Archbishop.

RALPH M. HARPER.

Camp Meade, and narrates his work in developing the Church's plant in that cantonment. An acre of land has been bought; \$11,000 has been given by two ladies of Dr. McKim's parish in Washington, whose one condition is that the building erected shall be known as Epiphany Chapel; and arrangements have been made whereby those who wish may furnish a room in the building at a cost of \$150 each. It is expected that the Commission will be able to house a corps of four or five of its own workers, as well as offer hospitality to representatives of other religious bodies who may desire to cooperate. Expenses will be divided between the dioceses of Pennsylvania and Maryland, and it is estimated that the annual budget will be about \$6,000.

EDWARD JAMES MCHENRY.

**WHAT DEACONESS KNAPP IS DOING**

DEACONESS KNAPP writes from Tokyo on January 21st:

"We are having the coldest winter for twenty years and coal 33 yen a ton!

"The work comes on slowly and steadily. With the educated Japanese many different Christian influences contribute toward the work of conversion. Others have labored and we are entering into their labors.

"One doctor has asked me to prepare him for baptism; another came to make an appointment when he might ask the questions which especially perplex him and prevent him from becoming a Christian. Another—a good Christian and a very busy physician—came and read three chapters of St. Matthew's Gospel aloud to me, just for the love of it. I interrupted just now and then when I could clear the meaning a bit for him.

"The nurses are very attractive and affectionate, although they must of necessity be irregular. They love the 8-cent size Perry pictures. The other evening I had a group with me of those who speak very little English and we discussed two or three of the pictures. I sent them home with a copy of Hoffman's Good Shepherd for each, to pin up over their mats. When they left I said: 'I shall bring over many more pictures,' and they said 'Please' very eagerly.

"Miss Tsuda's girls also have learned to come to see me. They sit before my nice grate fire and tell me their doubts and perplexities. One was baptized a week ago, another is waiting for the consent of her non-Christian parents, another tells me she wants to believe but cannot—but I am sure she can soon.

"The Red Cross is great. The head, a Jewess, and I are becoming fast friends. It seems to me the Tokyo branch has done remarkable work this winter."

**AN INCIDENT OF THE WAR**

THEY HAD returned to the trenches. An English officer was missing. Some one had seen him fall. Learning of the spot, his brother, also a member of the company, begged the privilege to attempt to find and bring him in. The permission was granted. The brother crept out into No Man's Land as best he could. He found him lying at the bottom of a shell-hole. He managed to lift him out and finally bore him back within the lines. But when he laid him down the life had fled. "Are you not sorry now," said the commanding officer, "that you ventured all this?" "No," was the reply, "because when I looked down into that shell-hole he looked up into my face and smiled, and said, 'I knew you would come.'"—*Our Dumb Animals.*

**REPORT OF PHILADELPHIA'S GALILEE MISSION APPEARS**

**Shows Effective Spiritual Effort — Divinity School Bulletin — Diocesan Sunday School Superintendents Meet—A Long Rectorate**

The Living Church News Bureau } Philadelphia, March 4, 1918 }

THE report of the Galilee Mission has been sent to those who are interested. Accompanying it is a circular in which the work of the past year is reviewed. The report shows decided reason for encouragement. This is one of the two missions of the Church in this city which has to do with the fallen and down-and-out man. Under the wise supervision of the Rev. J. J. D. Hall, the Church is showing her power and adaptability for meeting all classes of men and securing remarkable results. The work is altogether religious and spiritual. While meals and rooms, or beds, are provided for the men who have nowhere else to go, no attempt is made to do anything for the physical welfare of the men except in direct connection with the spiritual life. The chapel attendance during the year has been 57,495. Men and women from almost every parish in the city attend the services conducted every night in the year and assist Mr. Hall and his band of workers. Mr. Hall gives many instances of wonderful change even in these workers, out of which a desire often comes to go into more definite and active duty for the Church. The report itself is largely devoted to illustrations of the character of the work done and the kind of men who are influenced.

**BULLETIN OF THE DIVINITY SCHOOL**

The annual catalogue number of the *Bulletin* of the Divinity School in this city

has been issued and sent to the alumni this week. The summary of classes shows that there are eighty-four men in the various departments: Senior class, 18; middle class, 7; junior class, 6; special students, 5; university students, 3; graduate students in residence, 18; non-resident students, 27. Of these five are on leave of absence in the service of the country.

**DIOCESAN SUPERINTENDENTS**

The Sunday School Superintendents' Association of the diocese met in the guild house of St. James' Church, last Thursday evening, with discussions animated and useful on Conservation after Confirmation. The suggestion was made that the classes be formed into an alumni association. Already some of the parishes of the diocese have such associations, with regular meetings throughout the year, and definite periods for corporate Communion. Another suggestion was that a secretary be appointed by each class to keep a record of its members and their whereabouts; another that the congregation give a reception to the classes immediately after confirmation. The follow-up plan was also suggested and is being successfully worked out in some parishes.

**A LONG RECTORATE**

On Sunday last the Rev. John A. Goodfellow observed his forty-sixth anniversary as rector of the Church of the Good Shepherd, Kensington. In the morning he preached a sermon appropriate for the occasion and the services throughout the day kept the fact in mind.

**THE CHURCH IN MILITARY CAMPS**

The War Commission of the diocese has printed the report of the Rev. Louis C. Washburn, D.D., who represented the Commissions of Pennsylvania and Maryland at

## CHICAGO CHURCHMEN TAKE ACTIVE PART IN PRIMARIES

Social Service Commission Issues  
Bulletin — Bishop Perry in Chi-  
cago — Funeral of General Sibley

The Living Church News Bureau  
Chicago, March 4, 1918

CHICAGO has just held most important primaries in which good citizens rallied and defeated the Thompson candidates for aldermen and other municipal offices in nearly every instance. The primaries were held on February 26th, and the preliminary report of the Municipal Voters' League dealing with the outgoing aldermen appeared on February 6th. The League has a long-established record for impartiality and good judgment, and has always made a brave stand for civic righteousness, and its report scored the present city council for bad handling of the year's finances. Parts of this interesting and valued report read:

"The city closed the year with a deficit of \$1,500,000 in the corporate fund, and at the mere suggestion of the mayor that more money was needed the council, without investigation, directed the finance committee to send a delegation to ask the governor for a special session of the legislature to vote the city huge additional taxing powers. They failed.

"The failure to get immediate increased taxing powers made it necessary to prepare a temporary budget based upon the actual revenue of about \$23,000,000, so that the business of the city could be carried on after January 1st. Whether all the cuts of this hastily prepared 'little budget' are in the right place is open to question. But as a by-product of the retrenchment, certain economies resulted which should long ago have been put into effect on their merits.

"Chief of these were a reduction in the number of police stations, saving \$170,000 a year in overhead charges; the consequent release of a number of station men for regular police duty, the withdrawal of additional policemen from special assignments, thus setting altogether about 500 more men to traveling beat, whose salaries amount to \$600,000 a year; and the obliteration of ward lines in street cleaning and garbage collection, with the prospect of large economies.

"A competent commission should be promptly created and put to work on a comprehensive and scientific financial plan, without reference to what action the legislature may take on this question."

The diocesan Commission on Social Service issued a bulletin on February 19th, which they asked the rectors of city parishes and missions to read to their congregations on February 24th. In this bulletin every loyal citizen is urged to vote at the primaries, and to consult the Municipal Voters' League's report for information about the candidates. Evidently our people, like other good citizens, acted on their advice. The first part of the bulletin reads:

"Your Commission on Social Service ventures to add its voice to the many enjoining the strictest vigilance on the part of all good citizens in their choice of candidates for the City Council at the primaries, February 26th.

"While we are winning the war, there is neither reason nor patriotism in losing Chicago. We must 'carry on'. Economy and efficiency are demanded of every individual. If there is to be no waste in Chicago, there

must be no waste by Chicago. The voters should elect aldermen who will do in the city's business what is demanded of the citizen himself—spend no unnecessary dollar, stand for no unnecessary job, lop off all superfluities and luxuries. This is one important way to 'hold the home lines'. There are certain municipal conditions which militate against efficiency in time of peace as well as in time of war. Indifference to duty is one of them—another is the failure to recognize duties as well as rights. Remember that the politicians—good and bad—are always 'on the job'. Their machine is always in order. They know what they want and they go after it—usually until they get it. They vote rainy days as well as bright ones. How many of our communicants remain away from the polls? There is just one phrase for such—*Civic slackers!*"

### BISHOP PERRY SPEAKS

Bishop Perry, called by the daily press the "Bishop of Rock Island" when he arrived in Chicago on his tour of inspection for the War Commission of the Church of the camps and cantonments in the South and Mid-West, made several interesting addresses and speeches in and around Chicago February 24th to 26th. The Bishop preached in St. Luke's, Evanston, on Sunday, February 24th, and addressed about forty of the clergy of the Round Table at the Church Club rooms on the following morning. In all his addresses Bishop Perry told clearly and succinctly what the Church had done for her men, especially in the home camps, since the outbreak of the war. He paid the highest tribute to the work done by "the three kinds of voluntary chaplains who have been on the job from the first." The Bishop emphasized the demand of the men for the services of the Church and the sacraments. His personal experience of ministering to over 400 men—180 of whom made their Communions—at a Massachusetts camp early one morning in the pouring rain was a proof of this demand. Bishop Perry also addressed several local organizations and societies during his visit, and inspected and spoke at Great Lakes and at Camp Grant, Rockford.

### FUNERAL OF GENERAL SIBLEY

Brigadier-General Sibley, who died such an untimely death at the base hospital at Camp Grant on Sunday afternoon, February 17th, was buried from the camp with full military honors on Tuesday, February 19th, the Rev. F. E. Wilson, our chaplain, officiating. The burial was from the chapel at the base hospital. There was a most impressive procession to the station, where the body was sent to Washington, D. C., for burial in Arlington cemetery. As the procession marched through the streets of the camp, all the men stood at attention by the roadside. The whole camp paid tribute to one "who had fought his battles bravely and had died like a man and a soldier".

### REV. F. E. GODOLPHIN A CHAPLAIN

Colonel J. C. Wilson, commanding the Second Regiment, Illinois Reserve Militia, has appointed the Rev. Frank R. Godolphin, rector of Grace Church, Oak Park, chaplain of the regiment, vice the Rev. L. W. S. Stryker, removed from the diocese. Chaplain Godolphin was for some years a regular army chaplain.

### NOON-DAY SPEAKERS

The Rev. Dr. Stewart of St. Luke's, Evanston, was the speaker at the noon-day services at the Majestic Theater, Chicago, on Thursday and Friday of last week. These services are, as usual, being well attended and are greatly appreciated by the army of Churchpeople who work within the loop, who seem to make up most of the congregation rather, than the transient passers-by. Bishop Fiske has been the preacher this week and has been giving a course on "first principles" with the background of the war always present. Men have complained to the Bishop, as to many another popular preacher, that they don't want to hear so much on the war. No healthy person wants to be fed on the harrowing details of the war, but no loyal person should suggest peace, peace, when there is no peace.

### MISCELLANY

The Order of the Daughters of the King is being better understood from the literature, handbooks, etc., which have been printed recently in its name. One of the most attractive and instructive of these pamphlets has been issued by the local assembly of the diocese of Chicago, in the form of *A Brief Questionnaire*, edited by the Rev. Dr. Hopkins. Five questions are asked and answered most lucidly in order to give the inquirer a clear and complete idea of the order, its specific work, its need, and its scope. The reader of this helpful questionnaire should, we think, conclude that the order is worthy of the enthusiastic support of all earnest Churchwomen.

A quiet day for women was held at St. Peter's Church, on Thursday, February 28th, under the auspices of the Daughters of the King. The rector, the Rev. F. G. Budlong, was the conductor. The day began at 11 o'clock with the Holy Communion. There were three meditations, and closing prayers were said at 3 o'clock.

A class numbering seventy candidates for confirmation was presented to the Bishop on Sunday evening, February 10th, at St. Thomas' (colored) Church, by the priest in charge, the Rev. John H. Simons. The church was crowded, more than a thousand being in the congregation. The Bishop preached on *Loyalty*.

St. Barnabas' Church was filled to the doors with a most enthusiastic and devoted congregation at a patriotic service on the evening of Washington's Birthday. There were present several troops of Boy Scouts, including the parish troop, Unit 341 of the Illinois Volunteer Training Corps, of which the rector, the Rev. E. J. Randall, and the senior warden, Mr. R. T. Lord, are members, and two lodges of the Knights of Pythias, besides many parishioners. A British officer, who had seen service in France, spoke on his experiences on the firing line. A new service flag, given by the G. F. S. branch of the parish, was dedicated. The offering was for the Red Cross and for the War Commission Fund.

H. B. GWYN.

### THE CHINESE MISSION IN MANILA

IN HIS report of sixteen years' work in the Philippine Islands, Bishop Brent brings out the following facts of interest about our mission among the Chinese in Manila: "Of no section of our work can I speak with more complete satisfaction than of our Chinese Mission, St. Stephen's, in Manila. It presents no anxieties and moves on with steady step. Thoroughness has characterized all that has been done under the Rev. H. E. Studley. Catechumens come to Baptism and Confirmation well instructed. The reality of their moral purpose is best borne witness

to by the fact that of the two hundred candidates confirmed since the beginning of the mission only five have lapsed. The Chinese population of Manila is a large and influential element of the community. It is composed chiefly of army people, but there are a sufficient number of Cantonese to make it desirable to extend our work to them. Mr. Studley is acquiring a fuller knowledge of the Cantonese dialect to that end. The proportion of women in our congregation is small. But this year a girls' school was opened and will without doubt tend to bring in more women than we have had hitherto. For some years there has been a night school for boys which continues to attract all the pupils we can accommodate. Our mission building is church, school, and residence for our Chinese deacon, combined. It ought to be devoted exclusively to the schools and a new church built. This and a qualified American woman to aid in the girls' school represent needs created by success."

A "MISSION OF THE INCARNATE LIFE"

A METHOD for parochial missions devised by the Rev. Paul B. James has been tried out with marked success in a mission in St. Luke's Church, Buffalo, Wyo., conducted by the Rev. Mr. James, assisted by the Rev. Rowland F. Philbrook of Glenrock and by the vicar of St. Luke's, the Rev. Samuel E. West. Twelve scenes from the life of Christ formed the basis of both instructions and sermons, each of these scenes supplying the topic of one complete service of the mission. The description of the scene and of its function in our Lord's life and teaching, with brief comment suggesting the thoughts the event might have produced in His own human consciousness or in that of one or more participants or witnesses, formed a separate "exercise" each evening, the missionary who was to read the lesson having this portion of the work assigned to him.

In its descriptive portions the "Mission of the Incarnate Life" employs a principle known to everyone who has learned how to make a meditation, i.e., the objective delineation of a scene; its general method is but an extension of that of the "Three Hours' service" for Good Friday to other events in our Lord's life; and in effect, it is a condensed presentation of the Christian Year.

The advantages of the method appear to be: (a) Definite instruction in the life of Christ; (b) The linking of Christian doctrine and practice to their source in His life and teaching; (c) Emphasis on the motives which produce conversion more than on conversion itself as a subjective experience; (d) Dependence upon the silent preaching of Jesus Christ Himself in the hearts of the hearers, rather than upon the personal gifts of the missionary; (e) General harmony of the method with the Church's system of teaching, eliminating the usual hiatus between a parochial mission and the "follow-up" work of the parish priest when the mission is over.

It is too early for more than a general summary of results from the mission at Buffalo. These, however, may be noted: (1) Increasing interest and attendance, especially of men; (2) An unusual number of resolution cards signed and returned, most of them indicating serious thought, self-examination, and prayer; (3) The clearing away of much misunderstanding about the Church and the Christian religion; (4) The awakening of several "lapsed" communicants; (5) The breaking down, especially among business men, of cynical indifference to the claims of Christ and the Church; (6) The discovery of several can-

didates for confirmation; (7) 20 per cent. increase in subscriptions for the support of the parish; (8) Promises secured from fourteen business men to make an "every-member canvass".

ENGINEERS' CHAPEL AT CAMP WADSWORTH

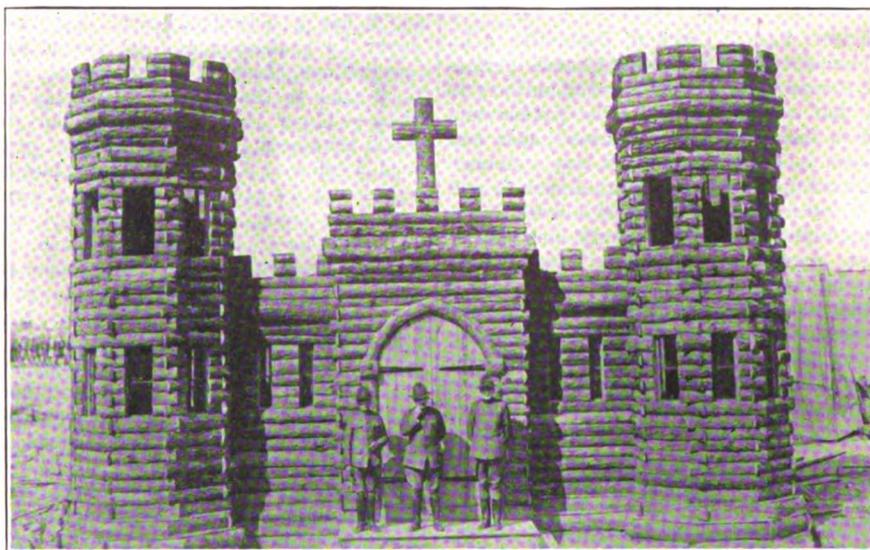
THE ACCOMPANYING engraving reproduces a photograph of the chapel erected by the One Hundred and Second Engineers at Camp Wadsworth, Spartanburg, S. C., said to be the first building of its kind in any army camp. The exterior is a copy of the engineers' insignia, surmounted by a cross, the insignia, under the old regulations, appropriate to a chaplain of the engineers. The building was erected by our own men, at a cost for materials of about \$600. Sundays it is used as a place of worship, where three services are held, and on week-days a curtain drawn across the chancel leaves a club-

pital, and many others, the Japanese have received a practical demonstration of what Christianity means to the Christian. All that is needed now is a demonstration of the fact that even a world-war does not interrupt our steady progress toward world-evangelization.

THE AMERICAN RED CROSS IN FRANCE

WHAT THE American Red Cross is doing to help keep up the morale of the French people is briefly but vividly described by Major James H. Perkins, the American Red Cross Commissioner to Europe. He shows how effectively American generosity is being applied to the task of caring for French refugees and *repatriés*, rehabilitating maimed and crippled, and ministering to victims of tuberculosis and other diseases contracted in war.

Major Perkins states that the staff of



ENGINEERS' CHAPEL AT CAMP WADSWORTH  
Engineers' Chapel, 102nd Engineers, Camp Wadsworth, Spartanburg, S. C.

room for the men. On one evening there is a service or Bible class; on another choir practice for an hour, and instruction in French is given for an hour; then the remainder of the evening is devoted to recreation. When men die in camp, and wholesome conditions have made this unusual, funerals are held from this building.

The chaplain is the Rev. Horace R. Fell. He writes that the mere presence of the chapel carries its message. It is not uncommon to see a group of men stop to admire the building and lift their hats as they depart.

GROWING CORDIALITY OF JAPAN

IN AN ADDRESS before the February meeting of the Board of Missions, Bishop McKim of the district of Tokyo, Japan, brought out the significant fact that more and more the Japanese are feeling cordially toward the United States. The recent visit of Viscount Ishii, with his reception in this country, has taken us very much nearer to the day when the two nations will really understand each other. The Bishop emphasized the point that, while the yellow press on both sides of the Pacific is doing its work to estrange the nations, the fact remains that those of influence in both countries, on whom national responsibilities fall, are most cordially at one. No one influence has done more to further this result than Christian missions and in Japan the Church has had a large part in this work. Through the founding and developing of such institutions as St. Paul's College, St. Luke's Hos-

pital, and many others, the Japanese have received a practical demonstration of what Christianity means to the Christian. All that is needed now is a demonstration of the fact that even a world-war does not interrupt our steady progress toward world-evangelization.

the Department of Civil Affairs conducted by the American Red Cross now numbers 448 persons and does direct work in eighty-six French cities and villages. It has established nine civilian hospitals, with a total capacity of 974 beds, 36 dispensaries, and dispensary stations. Fifty-one delegates and assistants are helping to reestablish in French homes the six hundred or more *repatriés* who flow into France daily from the occupied areas of France and Belgium.

In six districts which cover the devastated areas, warehouses have been established from which clothing, tools, and food are distributed to the returning population. This does not include the American Friends' Unit, which has 140 members at twelve stations working under Red Cross direction; or the Smith College Unit, which has seventeen members at Greecourt who are now a part of the Red Cross.

Thirty-one new centers of direct work were established in January and the staff was increased by eighty-six persons. Two new hospitals and eight new dispensaries were opened; twenty-one repatriate delegates were sent; one new district was added to the devastated area, and a farm of 500 acres near Tours was obtained for agricultural reeducation of cripples. Medical examination was given to 17,827 civilians, chiefly children, including the 11,402 repatriate children examined at Evian. Medical care in hospitals was given to 978. Hospital relief was given weekly to 800 tuberculosis patients in Paris. Instruments, food, clothing, and books valued at 202,517 francs were distributed to fifty-four hospi-

tals outside of Paris. One hundred and seventy-five families were rehoused in Paris.

Articles distributed to refugees and shipped to devastated areas include 43,978 articles of clothing, 11,902 pairs of shoes, 748 articles of furniture, 7,700 pounds of foodstuffs, 43,994 articles of bedding, 26,406 yards of cloth, 8,448 articles unclassifiable.

Grants to other organizations in money totaled 433,294 francs, of which 227,366 francs were for refugees, 98,575 francs for tuberculosis, 50,000 francs for the relief and reconstruction of devastated areas, 35,221 francs for children, and 22,132 francs for cripples.

#### ON VASSAR HONOR LIST

AMONG THE names reported on the honor list at Vassar College is that of Ellen G. Gailor, of Memphis, daughter of the Bishop of Tennessee.

#### CHURCH PAPER IN EVERY FAMILY

AT ST. PAUL'S CHURCH, Batesville, Ark., an attempt is made by the Church Periodical Committee of the Woman's Auxiliary to see that every family in the parish subscribes to at least one Church paper and reads it intelligently. In that way a staunch Churchmanship is being created such as will be in touch with the world-wide work of the Church and have its interests and sympathies aroused accordingly. The parish branch of the Auxiliary has also issued a "Study Kalendar" for 1917-18 showing the various objects for study and discussion during the monthly meetings through the year. The president of the parochial branch is Mrs. John W. Ferrill.

#### CHRISTIAN LITERATURE FOR THE ORIENT

THE NEED for Christian literature in the vernacular in the mission fields of the Orient is recognized by the Church. To meet this need in the district of Kyoto, at the request of Bishop Tucker the Board of Missions has assigned the Rev. Dr. Irvine H. Correll, who has exceptional ability in this line, to the work of translation.

#### WEST INDIAN BISHOP CHOSEN

THE VACANCY in the bishopric of Trinidad, in the West Indies, is to be filled by the consecration of the Rev. A. H. Anstey, M.A., Principal of Codrington College, Barbados. The selection of a bishop for the see was left to a committee in England and that committee selected Mr. Anstey, who has cabled his acceptance. He is a graduate of Keble College, Oxford, and has been in his present position since 1910.

#### INCREASES ITS DISTRICT APPORTIONMENT

EASTERN OKLAHOMA has again heartened the Church. Last May, at the annual council, the Board of Missions was asked to increase the apportionment of the district for 1917-1918 to \$1,500. (It has been \$1,277.) This figure was based upon a twelve-month year. Conforming to the request of the General Convention in having the Board's fiscal year end with the calendar year, the present must be a fourteen-month rather than a twelve-month period and will end on December 31st. When the apportionment for Eastern Oklahoma was worked out on the old figures it was found that it would be \$1,543 for the fourteen months. This fact was sent to Bishop Thurston and a reply has been received which states that the clergy of the district

are of unanimous opinion that the increase asked for last year should apply to the present fourteen-month year and therefore request that the apportionment Eastern Oklahoma is asked to pay toward general missions be placed at \$1,750 instead of \$1,543.

#### RECONSTRUCTION WORK IN CHINA TOO

MRS. BLISS, wife of a missionary physician at St. James' Hospital, Anking, writes on January 11th:

"I am making a new social service venture. So many patients leave the hospital unable to resume their former occupation that I have been spending many days and nights planning how to help them. Finally I have rented an old Chinese house, put a wooden floor and four glass windows in the workroom, and fitted up a second room as dormitory.

"At present four live in the dormitory. No. 1 has a defective heart. He was a beggar by profession and is now a neat, conscientious, cheerful, self-supporting man. No. 2 came to the hospital in a dying condition—17 per cent. of something that should have been at least 98 per cent. in his blood, I believe. After weeks in the hospital he has over 70 per cent. He was a water-carrier by trade, but will probably never again be able to do any heavy work. He has no education, of course, and is the size of a 12-year-old child, although he is 26. No. 3 has an obstinate leg ulcer case. No. 4 is a soldier with a diseased bone in his leg. He has spent seven months in the hospital and now goes on crutches, but still needs daily treatment at the dispensary. These all are working under ideal conditions and are entirely self-supporting.

"We make place cards, Christmas cards, Christmas toys, blotters, etc. I am sending to America for a jig-saw, lathe, and printing press, so that we may be able to take on all the needy cripples as they come out of the hospital and also help those who still remain in the hospital and need work, money, and good cheer. Already three convalescents have been able to pay their board and leave with a little money in their pockets, to make a fresh start.

"It sometimes frightens me to think of these people dependent upon me for their livelihood, but so far we have been successful beyond all my dreams. We hope our friends will remember us in their prayers."

The Educational Department of the Board of Missions, 281 Fourth avenue, New York, will put prospective purchasers in touch with this school.

#### CHURCH CHAPLAIN AT CAMP MACARTHUR

THE REV. FRANCIS S. WHITE, who has been a Y. M. C. A. secretary at Camp MacArthur, Waco, Texas, until the present time, has now accepted an appointment as voluntary chaplain under the War Commission of the Church, to be stationed at that point. Mr. White, who was Dean of the Cathedral at Grand Rapids, at the time of America's entrance into the war, resigned that position so as to accompany the Michigan volunteer troops into camp at Camp MacArthur. These have now left that camp, but thousands of other men recruited for the National Army have succeeded them.

#### DEATH OF W. R. STIRLING

CHURCHMEN, especially in the Middle West, will be shocked by the intelligence of the death of William R. Stirling, of Chicago, on Sunday, March 3rd. Mr. Stirling

was for many years, until the time of his death, lay member of the Board of Missions from the Province of the Mid-West and was most active in that Board and in all missionary activities, general and diocesan. He was an effective speaker on missionary subjects and his enthusiasm and gifts in that direction were frequently utilized. Mr. Stirling was also a director of the United Charities of Chicago and secretary of the Chicago branch of the Grenfell Association. In earlier years he had been prominent in the Brotherhood of St. Andrew, with which he was associated from its earliest days. He was a warm friend of James L. Houghteling, founder of the Brotherhood, and afterward a business partner with him in the firm of Peabody, Houghteling & Co. Mr. Stirling was born in Scotland and was 66 years of age at the time of his death, which occurred suddenly at his home from heart disease. He is survived by three daughters.

#### CHANGED MEETING PLACE OF THE HOUSE OF BISHOPS

THE PRESIDING BISHOP gives notice that the already announced special session of the House of Bishops will, in accordance with the invitation of the Bishop of New York, convene in the city of New York in the hall of the new Synod House of the Cathedral of St. John the Divine, Amsterdam avenue and One Hundred and Tenth street, on Wednesday morning, April 10th, at 10 o'clock. It is found that the accommodations at the Church Missions House are not adequate for so large a meeting.

#### OPPORTUNITY IN BRITISH HONDURAS

IN FEBRUARY Bishop Dunn of British Honduras visited Guatemala and Spanish Honduras. At his very first stopping-place (Barrios) he found a district containing 2,300 Anglicans and only a deacon to take charge of them, as well as of a country school.

During his absence two men from the country came up to Belize, one with a signed petition, begging for a school-teacher or lay reader in a district where the Churchpeople could muster quite a good-sized congregation but have no one to take services or teach their children; the other a lay reader who gave notice that he would open a Sunday school in a hut on a *bante* (plantation), and at once had thirty children, all eager to learn.

The news has travelled up and down the rivers that the Bishop is interested in the children and these men came to town at their own expense to represent the needs of their neighborhood.

The S. P. G. is taking a very sympathetic interest in the district and instead of shortening the grants is going to try to increase them.

#### DEATH OF REV. C. T. WARD

A RETIRED clergyman of the diocese of New York, the Rev. Caleb Theophilus Ward, died in Brooklyn on February 17th, after a brief illness. He was 75 years old.

Mr. Ward was born in New York, the son of Caleb and Margaret (Luckey) Ward, on March 2, 1843. Graduated from the General Theological Seminary in 1865, he was ordered deacon by Bishop Horatio Potter, who in 1876 advanced him to the priesthood. He was assistant at Zion Church, New York City, until in 1867 he became a missionary of the City Mission. From 1869 to 1893 he was an assistant at St. Michael's Church and also held other positions during the

same period. Between 1888 and 1900 he was assistant at the Sheltering Arms in New York. Mr. Ward was also author of *Gospel Development*, published in 1907, after he had edited the manuscript and done all the mechanical work connected with its production.

Funeral services were held on the 20th, the Rev. Robert Rogers officiating, and interment was in Greenwood cemetery. Mr. Ward is survived by two brothers.

#### OUR CHINESE PATRIOTS IN MANILA

OUR CHINESE congregations at St. Stephen's Mission, Manila, are cooperating loyally with their fellow American citizens in all matters connected with the war.

Of course they observed the Day of Prayer, set apart by proclamation of President Wilson last autumn, and at the same time made an offering to be sent to Bishop Brent, to be used by him in his ministrations to American soldiers in France.

On All Saints' Day the congregation made an offering for the relief of the destitute widows and orphans of French soldiers. Altogether their gifts amounted to over \$80, which would be easily the equivalent of \$800 for a similar congregation in this country.

#### FOOD ADMINISTRATOR APPEALS TO CHURCHES

AN APPEAL to churches in the interest of food conservation has been issued by the United States Food Administration. It is asked that each church designate a food committee of one or more, to keep in close touch with the Food Administrator on the constantly developing aspects in the food situation. Such committee in each church and synagogue will act as a bureau of information for the members of its organization and as a stimulus to increased activities along the conservation lines hereinafter suggested, or along any other lines that local conditions may justify:

Activities suggested:

1. Eliminating unnecessary collations from all social functions.

2. At all banquets or occasions where the serving of food is necessary, presenting conservation menus, emphasizing the three-course meal, the use of local foods, and the substitution of other foods for those which we wish to save for export.

3. At meetings of church societies and gatherings of that nature, giving some time to consideration of food problems; as, for example:

(a) To teach conservation as a matter of self-sacrifice and to impress upon the public the first duty of feeding our soldiers and our associates in the war.

(b) To announce and explain the constantly developing programme of the Food Administration.

(c) To discuss substitutions, desirable recipes, methods of canning and dehydrating, and the relative nutritive values of various foods.

(d) To demonstrate cooking or use of war kitchens.

(e) To give instruction as to the most practical products to raise in home war gardens; to stimulate the raising of pigs, poultry, etc.

(f) To encourage consumption of local products to relieve the transportation problem. The development of home gardens and the local consumption propaganda during 1917 saved the country from great suffering.

4. Delivering an occasional inspirational

message from the pulpit and in the Sunday school.

5. Checking the membership to ascertain if all families are enrolled as members of the Food Administration.

6. Ascertaining, by periodical reports or otherwise, the actual saving in the essentials by the families in the church, and reporting same to the Administrator.

7. Urging the patronizing of those retail dealers in food and public eating-places which observe the Food Administration regulations.

8. Encouraging the reporting of violations of the food regulations to the Administrator.

#### THE WAR DEVELOPES BETTER SAILORS

A HIGHER MORAL tone among sailors developed directly as a result of the war is noted by Dr. George Sidney Webster, Secretary of the American Seamen's Friend Society, which maintains a large sailors' home on the North River waterfront in New York. In the past few months thousands of sailors from the merchant marine have spent many of their hours in port at the society's building and the authorities have had an opportunity to observe the morale of the men.

The so-called "bum" has given up the sea, says Dr. Webster, and the reason he gives is the war-time danger of sea travel. Many of them have been induced to take jobs on shore, despite the fact that the work is heavier and still others have been drafted or, perhaps, have enlisted. The voluntary enlistments of men of this type are said to be few.

"Seldom in these days do we see the laggard type. He is replaced by the man who has seen service in the trenches and been invalidated or wounded or by the young boy who sees in the merchant marine an opportunity to contribute a war service.

"Then, too, there is a quickening of the patriotic spirit among many of them, though the always reticent sailor would be the last to acknowledge it. To touch at ports piled high with war supplies and to risk the submarine danger in transporting supplies and men for the Allies' cause dignifies the able seaman in these days and the result has necessarily been a new and finer mark upon his character."

The American Seamen's Friend Society has headquarters for sailors in many of the principal ports of the country and in New York alone has had an aggregate attendance of some 200,000 in the past year.

#### MEMORIALS AND GIFTS

THE WILL of Margaret Flannigan, who died in Brooklyn on January 23rd, leaves \$500 each to the House of St. Giles the Cripple and the Brooklyn Home for Consumptives, and \$1,000 to the Home for the Aged of the Church Charity Foundation.

A NEW BEREDOS in Grace Church, Galesburg, Ill., was recently blessed by the rector, the Rev. A. M. Ewert. It is of quartered oak in panelled effect, with a painting of our Lord at the sea of Galilee in the center, the work of a New York artist, Mr. Henry Peck. The beredos is a memorial to Mrs. Lavine Peck, and is presented by members of the Peck family.

THE REV. ANTHON T. GESNER, formerly professor of ethics and evidences in the Berkeley Divinity School and during that period for seven years minister in charge of Christ Church, Middle Haddam, Conn., has been presented with a very handsome

private communion service bearing the inscription:

"Christ Church to REV. ANTHON T. GESNER, In loving memory of his faithful services."

The several pieces, which are of beautiful workmanship and in excellent taste, were executed by the Gorham Company of New York.

THE CHURCH school of St. John's parish, Yonkers, N. Y. (Rev. J. B. Ericsson, rector), has just completed a fund of \$3,000 for the endowment of a child's bed in St. John's Hospital. The last \$250 was given by Miss Mary Bowne Kellinger in memory of her mother, Mrs. Kate M. Kellinger, for many years a teacher in the school and actively interested in the welfare of the hospital, which was started by the parish but is now independent. The school recently made an offering to Armenian and Syrian relief of nearly \$900 as the result of a fair and sale and also has undertaken to aid in the support of two of the "Fatherless Children of France".

ST. JOHN'S CHURCH, Elkhart, Ind., has been presented with three hand-sewed silk memorial flags, which have been received and duly dedicated. The processional flag was given by Mrs. C. D. Roys, a service flag, containing sixteen stars, by Mr. and Mrs. E. D. Borneman, and an American flag, by Mr. and Mrs. W. H. Foster. The latter gave a new rectory to the parish, as a memorial to their mothers, just one year ago. The church is enjoying the new parish rooms formed by renovating and attractively decorating the church basement, at a cost of \$1,000. A choir-room, a spacious auditorium, a large kitchen, and a well-constructed stage add greatly to the equipment.

THREE WHITE marble steps have been placed for the altar of Holy Trinity Cathedral, Havana, Cuba; the face, ends, and top of the altar have been finished in marble, a new pulpit of dark mahogany, with winding stairs of ascent, has been erected; and on Septuagesima Sunday Bishop Hulse dedicated the new choir parapet and lecturn of the same dark mahogany, which were the gifts of one of the parishioners, Mrs. W. A. Merchant, in memory of her mother, Mrs. Amanda Duncan Cathcart of Charleston, S. C. All these together with the chancel rail of mahogany follow the designs of the architects. The pulpit was given by Mr. and Mrs. L. E. Brownson, parishioners of the Cathedral. Money is in hand for the erection of the Bishop's throne, or chair, and the work will begin upon it at once.

A BEAUTIFUL pair of brass candlesticks, wrought by Geissler of New York, has been presented to Christ Church, Washington, D. C. by Mrs. Myles Standish of New York. This is rather an innovation for Christ Church, which is the oldest church in Washington, being founded in 1792, while even the present edifice was built in 1809. Recently at the request of the vestry, the rector, the Rev. David Ransom Covell, preached a sermon on the Meaning of Candles, after which the parish unanimsly voted to accept Mrs. Standish's gift. A large American flag was also presented in memory of Brevet Brig. General Archibald Henderson, a former vestryman, and a Church flag in memory of the Rev. Kemper Boccock, while a service flag of thirty stars was unveiled in honor of the parish boys who have gone to camp, two of whom are the rector's brothers, Major W. E. R. Covell, U. S. A., and Lieut. L. C. Covell, U. S. C. G. Finally a pair of leather Prayer Books for the chancel was presented by the Crusades class in Sunday school.

## ALBANY

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

An Anniversary—Work of G. F. S.—*Chimes of Normandy*—Men's Club

THE REV. FREDERIC S. SILL, D.D., rector of St. John's Church, Cohoes, observed the 34th anniversary of his rectorship on Sunday, February 24th. He was elected rector of St. John's, in January, 1884, when the parish had only recently erected its second church, under the leadership of the Rev. Walker Gwynne, D.D. A debt of \$15,000 remained unpaid. After years of struggle this was finally cancelled and St. John's Church was consecrated by Bishop William Croswell Doane on June 18, 1893. About a year afterward, on September 6, 1894, the church was completely destroyed by fire. The rectory, however, was saved. No time was lost in rebuilding, and the present magnificent stone structure, together with tower and parish house of the same material, was opened on April 22, 1896. After the opening of the third church a debt of \$10,000 remained and was not entirely paid until the rector's thirtieth anniversary, shortly after which the building was consecrated by Bishop Nelson, June 9, 1914. The first church was built on Oneida street and was consecrated by Bishop Onderdonk, in May, 1833, the parish having been organized and incorporated on May 2, 1831. Before the erection of this frame structure, services were held in the village school-house. The second church was built of stone, at the junction of Mohawk and Canvas streets, and a rectory was added at the same time. The third and present church occupies the same site and the rectory is that erected when the second church was built. A small chapel, between the church and the rectory, was dedicated a few years ago in memory of the late wife of the rector. Recently the rector was made chaplain of the newly organized Boys' Battalion, composed of all the boys and young men under military age in the city of Cohoes. As the Church is represented by only a single parish, in a city almost overwhelmingly Roman Catholic, the tribute paid the venerable rector of St. John's can be better appreciated.

THE GIRLS' FRIENDLY SOCIETY of Christ Church, Troy, recently provided the entire apportionment of hospital kits for Troy. Beside this the unit made an every-member canvass in the interest of Armenian-Syrian Relief and secured a handsome sum.

THE REV. FRANK DAMROSCH, JR., rector of St. Luke's Church, Mechanicville, and nephew of Mr. Walter Damrosch of the Metropolitan Opera House, New York City, organized a caste of young people recently and gave most acceptably the *Chimes of Normandy* for the benefit of the local Red Cross. He and his company are willing to go to nearby cities and towns in the interest of the Red Cross or similar organizations, for their bare travelling expenses.

THE MEN'S CLUB of St. John's Church, Ogdensburg (Rev. D. Charles White, rector), recently had the work of the New York State Constabulary outlined for them by the deputy superintendent, Captain Percy E. Barbour.

## CONNECTICUT

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

Advent Offerings Increase—Knights of Washington—Trinity College

THE ADVENT OFFERINGS so far received by the treasurer of the Sunday School Auxiliary amount to \$2,013.11, the largest

amount given since the organization of the Auxiliary. This amount has been sent to the treasurer of the Armenian and Syrian Relief Fund.

THE ANNUAL convention of the Order of the Knights of Washington was held this year on Washington's Birthday, at St. James' Church, Fair Haven, Conn., the members of Company D entertaining the convention. Despite unfavorable weather there was an attendance of about one hundred. This ninth annual convention was opened with Holy Communion in St. James' Church. At the business session General Floyd S. Kenyon, founder of the order, reported steady growth in several states and gradual gain in strength; the financial report was most encouraging. A circular letter is to be sent to each member in the national service, some seventy-five in all. Over seventy new members have been admitted in the year. At the close of the business session the convention listened to a sermon by Bishop Brewster. In the evening the delegates were entertained by the ladies of the parish and inspiring speeches were made by several delegates. Officers elected for the year include: General, the Rev. Floyd S. Kenyon; lieutenant-general, C. Clifford Foote; grand chaplain, the Rev. George Barrow; regimental clerk, William H. Stratton. The Knights of Washington were founded by the Rev. Floyd S. Kenyon and his associates at West Haven, Conn., October 20, 1909. As a national fraternity of Churchmen it aims to pattern the life of its members after military and social ideals of the highest order. The fraternity publishes a quarterly magazine, *The Knights of Washington*.

THE EASTER meeting of the Hartford archdeaconry, held in St. James' parish, Glastonbury (Rev. Edward Gardner Reynolds, rector), will mark the rector's tenth anniversary.

THE CHURCH OF OUR SAVIOUR, Plainville (Rev. Robert H. Burton, rector), will install a new pipe organ within the next few weeks, the necessary funds having been practically secured.

THE RT. REV. FREDERICK COURTNEY, D.D., will hold a quiet day, under the auspices of the Society of the Companions of the Holy Cross, in Christ Church, Hartford, on March 14th.

THE PART Trinity College is taking in the war was the theme at the annual gathering of the Hartford alumni. According to statistics presented by Dr. Luther one Trinity man out of every six is in some branch of the service. This ratio applies to all living Trinity men. Forty-five per cent. of the undergraduates during 1916-17 were so enrolled, among them being 113 privates, 11 corporals, 18 sergeants, 74 second lieutenants, 31 first lieutenants, 19 captains, 14 majors, 2 lieutenant-colonels, 1 colonel, and 1 brigadier-general. In the navy there are 10 jackies, 15 officers, and 5 chaplains. Thirteen men are in Y. M. C. A. and Red Cross work.

WE MAY NOT shut our eyes to the fact that the families whence we now derive our membership are rapidly diminishing and that unless we in this diocese make an increasing effort to reach the foreigner within our borders and shepherd the non-churched, of whom there are multitudes in every hamlet and hillside, the Church of to-morrow will face an even more serious problem. The diocesan committee on the state of the Church, fully aware of existing conditions, is seeking some solution of the difficulty. The bishops are looking for men

with real missionary zeal whom they can place at strategic points to become shepherds of the whole community.

## CUBA

H. B. HULSE, D.D., Miss. Bp.

The Missionary Field—The Cost of Living

OWING TO the death of some of the clergy in this field and the removal of others it has been impossible to make any missionary extension in Cuba this winter. Since the death of the Rev. Mr. Snavelly of La Gloria, Mrs. Snavelly has been caring for affairs there to the best of her ability. The Rev. Mr. Watson having been called to Philadelphia by the serious sickness of his father, the Rev. J. M. Lopez-Guillen will take charge in Guantanamo for the time being. Three ex-Roman priests are at work in this district. The Rev. Pablo Muñoz is the priest in charge of Calvario mission, Jesus del Monte, Havana, where he has a congregation and a parochial school. The Rev. Juan Tomás is acting as lay reader with license to preach at Sagua la Grande, during the time of his probation, and he is now under the direction of the Archdeacon of Havana, who has also direction of the parochial work of Mr. Muñoz at Jesus del Monte. It is expected that a priest will soon arrive from the United States who will have charge of the work at Sagua la Grande, and general direction of the extension of the work in the province of Santa Clara. The Rev. Angel Ferro, another ex-Roman priest who has made application to be received into the ministry of our Church, an unusually eloquent preacher, is travelling about preaching missions in various places where our work has been established.

ON THE Isle of Pines the rectory and the churches at Santa Fé, Columbia, McKinley, and Santa Barbara are again in good condition, after an expenditure of about \$750. As these places are far apart it is imperative that the missionary have an automobile for the prosecution of his work. Some days he has to travel about sixty or seventy miles to officiate at the regular services. His former machine was utterly ruined by the cyclone that injured the churches also, but he now has a good new Ford, and is able to make his trips with facility.

THE COST of living in Cuba has advanced to almost impossible conditions. For weeks there has been no wheat bread at any price. For a time there was neither alcohol nor charcoal, the two principal fuels of this land. Groceries and provisions have quadrupled in cost in the past few months, owing to the fact that Cuba is non-productive of them, and therefore dependent upon importations from the United States, and owing to the congested conditions of travel in the United States. The Cuban government has taken measures to regulate the cost and the consumption of provisions, and groceries, establishing a meatless day. As all days are wheatless, it has been unnecessary to issue any regulations in this connection.

THE CHURCH HOUSE at Sueño, a suburb of Santiago, has been completed and dedicated and is now in use. It is a very complete building, and has the usual accommodations of a parish house with the addition of a chapel in one of the rooms.

WORK HAS been renewed upon the church at Céspedes in the Province of Camaguey, which had been discontinued because of the lack of material and the interruption caused by the last uprising of the insurrectionists.

**DELAWARE**

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

**Campaign to Reduce Debt—Holy Week Services—Colored Mission Revived—The War Fund**

IMMANUEL CHURCH, Wilmington (Rev. W. H. Laird, D.D., rector), in an effort to reduce the debt on the church secured over \$11,000.

WILMINGTON PARISHES will combine for services during Holy Week, to be conducted in Trinity Church by Bishop Kinsman.

ST. MATTHEW'S MISSION for colored people in Wilmington has been revived under the Rev. George A. Fisher, a recent graduate of the Bishop Payne Divinity School. Services are being held in the basement of St. Andrew's Church.

DELAWARE was asked for \$7,500 on Septuagesima for the Church War Commission and sent \$9,200. The Bishop inaugurated a plan to secure the amount at a luncheon in Wilmington on January 8th and made out an apportionment for the parishes and missions. The treasurer's final report shows that out of thirty-two congregations to which the Bishop made his appeal only one failed to respond, only six sent less than was asked of them, fifteen sent the exact apportionment, and ten sent an excess. These last were: Trinity, Wilmington, apportioned \$2,000, contributed \$3,440.52; St. John's, Wilmington, \$1,500, \$1,531.97; St. Andrew's, Wilmington, \$800, \$1,216.30; Christ Church, Christiana Hundred, \$1,200, \$1,201; Immanuel, New Castle, \$150, \$256.50; St. Anne's, Middletown, \$150, \$200.50; Ascension, Claymont, \$100, \$138; Christ Church, Delaware City, \$40, \$47; Calvary, Hill Crest, \$20, \$20.50; St. Stephen's, Harrington, \$5, \$25.

THE REV. PERCY L. DONAGHAY has completed ten years as rector of St. Anne's, Middletown. At an anniversary service on February 24th the sermon was preached by the Bishop. The rector received many gifts, including a purse of \$125 from parishioners and friends.

**EASTON**

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

**War Prosperity—The War Fund**

THE INCREASED value of farm products is already showing itself in many parishes throughout the diocese. Numerous rural parishes, which have been hindered during the past years because of financial difficulties, are now rapidly planning expansions. Christ Church, Kent Island, one of the more prosperous rural churches, is planning a needed extension of the chancel and improvements to the rectory to be started early in spring. St. Peter's Church, Salisbury (Rev. Herbert D. Cone, rector), is planning to provide a better rectory. This is one of the few churches in the diocese which is able to maintain a full Lenten schedule with sufficient fuel. St. Stephen's Church, Earleville (Rev. Edmund Burk, rector), is considering the acquisition of a property at Cecilton for a rectory. The present rectory is at Earleville adjoining the church, but the larger number of families live at Cecilton, the center of the parish, where the chapel is located.

OWING to the closing of many churches during January and February on account of fuel shortage a full report of the War Commission Fund will not be made until Easter, but indications show that the diocese will pay its quota.

**INDIANAPOLIS**

JOSEPH M. FRANCIS, D.D., Bishop

**Lenten Services—Knickerbacker Hall—Bishop McKim**

THE UNITED services of the Indianapolis parishes held in St. Paul's parish house on Wednesday evenings during Lent will be addressed by prominent laymen, the topics being: The Layman as Vestryman, The Layman in the Sunday School, Church Finance, The Layman as Lay Reader, and The Layman as Communicant. Monday services will be held at Christ Church during the last two weeks of Lent.

KNICKERBACKER HALL, a Church boarding home for working girls, which has been run at a loss for some years, has been put on a new basis and will be conducted hereafter at cost. An appeal is being made to wipe out the debt of the past year.

ST. JAMES' CHURCH, New Castle (Rev. George E. Young, vicar), was sold recently to secure a better site. The congregation has purchased a brick building with stone foundation formerly used by the Friends. The work of remodeling is under way and the new St. James will be dedicated early in April.

BISHOP MCKIM of Tokyo, Japan, who is making visitations for Bishop Francis now in France, was welcomed to Indianapolis by a Hooverized dinner tendered him by the clergy.

THE REV. A. L. MURRAY of St. Paul's Church, Evansville, who has been active in local war work, is now assisting as a member of a "flying squadron" organizing towns and rural districts in Southern Indiana.

SINCE THE Indianapolis rectors have arranged for a "Laymen's Lent" the women of the city parishes have adopted the same idea and will meet each Friday morning at 10 o'clock at Christ Church and listen to a series of Bible lectures by Mr. Aquilla Jones, chancellor of the diocese. A quiet day for Churchwomen was conducted by Dean White on February 15th at Christ Church.

**KANSAS**

JAMES WISE, D.D., Bishop

**Hospital Debt Paid—Parochial Mission**

WELLINGTON people rejoice at the lifting of a debt of \$8,000 on St. Luke's Hospital, which has gradually accumulated since its erection in 1909. The four days' campaign was conducted under the leadership of the Rev. Harry Lee Virden, the Bishop's representative on the Hospital Board. In addition more than \$2,500 was raised for repairs, new equipment, and working capital, with a few hundred more in sight.

BEGINNING SUNDAY, March 3rd, the Bishop will conduct an eight days' mission in St. Andrew's parish, Fort Scott. This is the third mission he has held since last fall.

A REVIVAL of religious patriotism and patriotic religion is announced to take place in Topeka during the week beginning May 12th. Bishop Wise and Dean Kaye announced the purpose of this inspirational conference on February 26th. Two hundred carefully chosen lay delegates will attend from throughout the diocese, and all the clergy are expected to be present. The Rev. Robert W. Patton, D.D., will be the leader of the conference, and he will be assisted by several of those who have formerly helped in conducting his missions for missions. The Accelerator Club, composed of young men from Grace Cathedral parish, with Dean Kaye at their head, will have charge of the local entertainment and plans for the campaign.

**KENTUCKY**

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

**Roll of Honor—Lenten Services**

A SPECIAL service of dedication was held at the Church of the Advent, Louisville, on Sunday, February 24th, when a roll of honor, containing the names of the members of the parish who are serving their country by land and sea, was set apart by the rector, the Rev. Harry S. Musson. The roll itself is entirely hand-painted with appropriate designs and symbols and the letters hand-illuminated. At the top of the list is painted a service flag containing fifteen stars and the individuals whom they represent are mentioned by name at the Wednesday morning Communion service in connection with the service of intercession which has been held in this parish since the outbreak of the war. The new roll of honor hangs on the north wall of the nave, opposite the font, is suitably framed, and surmounted by the tri-color of France, the Union Jack, and the Stars and Stripes.

AT THE THIRD of the united Lenten services held on March 1st at the Church of the Advent, Louisville, Dean Owen of Ontario delivered a sermon on The Unsearchable Riches of Christ, and an offering was taken for the Bishop's Fund. Preceding this the third united meeting of the Woman's Auxiliary was attended by 150 persons. A letter was read from "our own missionary", Miss Elizabeth Mildred Buchanan, a teacher at St. Hilda's School, Wuchang. It gave a graphic account of their having to flee in anticipation of an attack. Dean Owen was the special speaker at this meeting also, giving an address on The Cause and Cure for Indifference to Foreign Missions.

A GIFT OF \$1,200 has been given to the Norton Memorial Infirmary, Louisville, by Miss Ella Ranney to fit up a chapel in memory of her father.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

**Patriotic Service**

A SPECIAL war service was held in St. Ann's Church, Brooklyn, on Sunday evening, February 24th. It was arranged as a Washington's Birthday service, being the second in a series of patriotic services which the rector, the Rev. G. Ashton Oldham, has planned. Fully 1,500 people attended and others were turned away. Most of the main floor was occupied by invited organizations, while the St. Ann's people, together with many from neighboring churches, occupied the balcony. The church was decorated with the flags of the allies. The speakers were the rector and the Rev. Captain Arthur R. Rudd, who has been on the Russian front in this war, and spoke for the American Red Cross.

A special programme included the "double vow of allegiance", first to the cross, "one Kingdom, universal, eternal, with justice and freedom for all", then to the flag, "one nation, indivisible, with liberty and justice for all". This was followed by the singing of the *Star-Spangled Banner*, led by the band of the Twenty-third Regiment. The recessional hymn was the new International Hymn, sung to the tune of *America*:

"Two empires by the sea,  
Two nations great and free,  
One anthem raise."

*America* was also sung, with the stanza recently added:

"God save our splendid men,  
Bring them safe home again."

Among the prayers was George Washington's prayer for the United States.

## MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop  
A Layman in France

MR. PHILIP S. GARDINER, a vestryman of St. John's Church, Laurel, returned on February 18th from France, where he has been engaged for some months in Y. M. C. A. work. While in Paris Mr. Gardiner wrote: "One day I had four sailors from the fleet to look after. I spent the day with them and acted in a limited way as interpreter for them. When we got back to the 'Y' hotel, one of them sat down at the piano and played American songs and pieces for an hour or so. I picked up the violin and played with him. Finally he looked up and said: 'Do you know this?' and played the usual chant for the *Nunc Dimittis* and followed it with one of our familiar Communion hymns. I said to him: 'Son, I've got you placed, right now.'"

## MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

## Return of Bishop Faber

BISHOP FABER has just returned to Montana after an absence since the latter part of January. First called to New York by the serious illness of a close friend, he remained to fill previously-made appointments in New York, and later at Detroit.

## NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

## A Greek Funeral—Overpaid Apportionment—Rectory Remodeled for Army Men

AT OUR church in Gallup, on February 4th, occurred the funeral of a Greek who was accidentally killed in one of the coal mines. About sixty of his countrymen were in attendance. The burial service in the Prayer Book was used. In addition, the Lord's Prayer and the Nicene Creed were said in modern Greek, and the people reverently stood as one of their number read the lesson in Greek. Then the coffin was removed to the vestibule and there, as each Greek passed out, he made the sign of the cross and then kissed on the forehead the body of the deceased. At the grave, also, portions of the burial service were used in Greek. At the words of committal, about a dozen persons each took a handful of earth and cast it upon the coffin. Our missionary, the Rev. D. A. Sanford, visits these Greeks, scattered at various coal-mining camps.

IN ST. CLEMENT'S CHURCH, El Paso, Texas (Rev. Fuller Swift, rector), the missionary apportionment is largely overpaid. Work in this largest parish of the district is being pressed vigorously. The parish house is used for Red Cross work. The Woman's Guild will devote over \$600, profits at its recent bazar, to completing the undercroft. About fifty confirmations have been administered this year and another large class is expected for Easter. The rector has received valuable assistance from the Rev. C. S. Sargent and his wife, and from Lieutenant Fay, a chaplain at Fort Bliss.

AT ST. LUKE'S, Deming (Rev. T. B. McClement, missionary in charge), two rooms of the rectory have been remodeled for the army men from Camp Cody. Aid in this enterprise came from abroad.

CHAPLAIN WILLIAM BRANDER of the United States Army is also in charge of the mission in Maria, Texas, and under his leadership there has been already expended some \$1,600 in improvements on the mission property.

BISHOP HOWDEN, who has been delivering missionary addresses in the East, is expected home about March 1st, when his spring visitations will begin.

## OHIO

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

## Lay Missioners—Armenians—A Death

MR. T. E. MERCER and Mr. Thomas Farmer, laymen from New York, communicants of the Church and Brotherhood men, spent three weeks in February in the diocese. Beginning Sunday, February 3rd, they conducted an eight days' mission at St. Paul's parish, Akron (Rev. Franklyn C. Sherman, rector); the following week they made several addresses at the Church of Our Saviour, Akron (Rev. George P. Atwater, rector), and on Sunday, February 24th, they closed an eight days' mission at Emmanuel Church, Cleveland (Rev. Robert W. Woodroffe, rector). Mr. Mercer and Mr. Farmer also visited, held mid-day services at, and spoke to the men in a number of the largest manufactories of both Akron and Cleveland, and by special invitation addressed the students at Western Reserve College, Cleveland. Everywhere their reception was cordial and sympathetic. Their inspiring addresses were in the terse and reverent language of the average man, and the influence of their visit will be permanent.

THE REV. GEORGE H. TRICKETT, who came to Grace Church, South Cleveland, in December from East St. Louis, where he had

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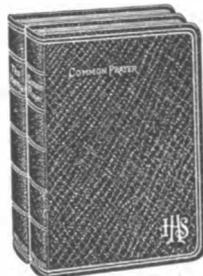
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large experience among foreign peoples, has in his present parish a community of some three hundred Armenian Christians of devout life and Church-loving habits. He has given them the use of the parish buildings, and himself ministers to them in many ways.

THE CHURCH OF OUR SAVIOUR, Akron, has recently lost by death one of its most devoted and magnanimous members, Mrs. Richard P. Marvin. She was a communicant of earnest and intelligent loyalty, one of the foremost citizens, and loved domestic life and her home. Some years ago she built and equipped in memory of her late husband, who was also a communicant of the parish, the Marvin Parish House, one of the completest parish edifices in the Middle West. The interment was held January 28th. Bishop Leonard officiated with the rector, the Rev. George P. Atwater.

THE CHURCH CLUB of Emmanuel parish, Cleveland, entertained at supper in the parish house, on Shrove Tuesday evening, two Canadian clergymen, the Rev. Arthur Carlisle, who had just returned from service at the front, and the Rev. L. J. Donaldson of Halifax, who was in the city in interest of the stricken churches in his city. Both made addresses.

THE REV. FRANKLYN COLE SHEERMAN, rector of St. Paul's Church, Akron, Ohio, is chairman of the Akron Chapter of the American Red Cross, a chapter of over 80,000 members. St. Paul's Church has postponed the building of its new \$100,000 parish house until the conclusion of the war; \$20,000 of the parish house fund have been invested in Liberty bonds.

OREGON

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

Northern Convocation—The War Fund

A SUCCESSFUL meeting of the northern convocation was held at Trinity Church, Portland, Wednesday and Thursday, February 20th and 21st, the theme being Missions. The sermon at the opening service was preached by the Rev. Charles W. Holmes. Addresses were made by Mrs. Julia S. Whiteford, field secretary of the General Board of Missions in the diocese of Oregon; Mrs. James Muckle, and Dr. John H. Boyd, pastor of the First Presbyterian Church, Portland. At the concluding service addresses were made by Bishop Sumner, the Rev. W. R. B. Turrill, Astoria, and the Rev. John D. Rice, general missionary. The Rev. John Dawson was re-elected Dean and the Rev. F. K. Howard, secretary-treasurer. At the business session a resolution was adopted that the House of Bishops, meeting in New York in April, be urged to impress upon the mind of the President "that any intention of allowing the Turks to hold European territory and especially the city of Constantinople would be contrary to the enlightened conscience and Christian religion of the American people".

BISHOP SUMNER went to Eugene on February 20th, to bless the colors of the battalion of the University of Oregon. Accompanied by Mrs. Sumner, he has gone to southern Oregon for visitation.

INCOMPLETE REPORTS indicate that the diocese has raised its apportionment of \$1,000 for the work of the War Commission. St. Paul's, Salem, was first with an offering of \$116, which was given two weeks before the date assigned. St. Mark's and St. David's, Portland, each approximated the \$150 mark.

PITTSBURGH

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

A Gold Star—Laymen's Missionary League

A UNIQUE SERVICE at the Church of the Ascension, Pittsburgh, on Sunday morning, February 24th, was the placing of a gold star on the service flag of the church, in memory of Philip Benney, who joined the Lafayette Escadrille in 1916 and was killed in action in France about two months ago. Mr. Benney was the first to give up his life of the seventy young men from this parish who have gone into the service. While on one of his flights his machine was attacked by several German planes. He managed to return within the lines, but was badly wounded and died in a few hours.

ST. MATTHIAS' DAY was the 29th anniversary of the Laymen's Missionary League. The corporate Communion in its behalf was celebrated by the Bishop in St. Peter's Church, Pittsburgh. At the anniversary service in Calvary Church Bishop Whitehead publicly licensed the twelve lay evangelists and nineteen lay readers of the League, and the sermon was preached by the rector, the Rev. E. J. van Etten. The chaplain, the Rev. Dr. J. R. Wightman, presented the report of work for the year, showing that five missions are supplied regularly with services, and vacant parishes and missions are frequently furnished with lay readers. The work requires \$2,000 for the current year.

THE FEBRUARY meeting of the Pittsburgh Clerical Union took place on the 18th at the Church of the Ascension, opening with the Holy Communion, followed by a business meeting and luncheon, with a discussion later on Vital Issues of Diocesan Convention, led by Dr. Wyatt Brown, rector of the church. The subject aroused much interest.

QUINCY

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

Vandalism—Bishop Addresses Rotary Club—Tri-City Clericus

A STRANGE piece of vandalism was the recent cutting from many hymnals in St. John's Church, Preemption, of Hymn 196, "Our Father's God, to Thee". It is evident "an enemy hath done this", but his identity has not been discovered.

THE BISHOP addressed the Rotary Club of Quincy at the Cathedral on Sunday the 10th of February. His theme was Service. The congregation consisted of representative business and professional men of the city.

THE CLERGY of Davenport, Iowa, and of Rock Island and Moline, in the diocese of Quincy, have organized the Tri-City Clericus, with monthly meetings in each city in order. The first meeting was held with Dean Musson in Moline on February 5th, with Bishop Morrison, Dean Hare, the Rev. T. J. Williams, the Rev. William Essex, and Mr. A. H. Head of Preemption in attendance. The Rev. Mr. Essex read a paper.

SPECIAL ARRANGEMENTS have been made to welcome soldiers from the arsenal who attend the services at Trinity Church, Rock Island (Rev. W. L. Essex, rector). They are invited to go to dinner with members of the congregation, and many have accepted the proffered hospitality.

WESTERN MICHIGAN

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Bishop Perry at Camp Custer—Canadian Chaplain at Lenten Service

THE SECRETARY of the War Commission of the Church, Bishop Perry, came to Battle

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Creek to inspect the cantonment at Camp Custer and was much pleased by conditions there.

THE UNITED LENTEN services of the churches of Grand Rapids are being held at Grace Church this year. The church was crowded on the night of the first service, when the Rev. A. C. Mackintosh, an old Oxford man, now rector of St. James' Church, Guelph, Ontario, and for ten months in the front-line trenches doing Red Cross duty with the rank of captain, was the speaker. He would still be at the front had he not been invalidated home as a result of wounds suffered in ministering to wounded soldiers out in the open. Captain Mackintosh stated that—from a moral point of view—conditions in the army were superior to those in ordinary homes. This has been proved by the recent investigation conducted by the Canadian Government, which showed but 2 per cent. afflicted, while of those arriving from farm and city over 13 per cent. had various forms of disease.

THE REV. KABL L. TIEDEMANN, O.H.C., completed a ten days' mission at St. Luke's Church, Kalamazoo, February 20th. The mission ending with a solemn *Te Deum* was signalized by a splendid attendance and deep earnestness. Father Tiedemann delivered noon-day addresses in Grand Rapids February 21st and 22nd and also preached in Trinity Church, Niles, February 22nd.

ON FEBRUARY 11TH Bishop Perry attended the meeting of the Provincial Commission for Camp Custer at Battle Creek. No delegates from Milwaukee or Marquette were present. Those from Michigan and Western Michigan urged the War Commission to take charge of Camp Custer. It is understood that Mr. Heilman, now in charge, has been offered a chaplaincy in the United States army. A discussion as to diocesan representation on the commission resulted in no decision. Orders at the camp making it necessary for all men to be on duty at 8 and 10:30 Sunday morning have materially interfered with the progress of religious work.

#### CANADA

Military Cross—Postponed Consecration—Other Notes

##### Diocese of Columbia

AT THE VESTRY meeting of Christ Church Cathedral, Victoria, the revenue for the past year exceeded that of the previous one by \$1,000. The committee was authorized to proceed with the proposed addition to the church.

##### Diocese of Edmonton

THE RECTOR of St. Peter's Church, Edmonton, the Rev. W. H. Davis, who has been with the troops overseas for more than a year, has received the military cross for conspicuous bravery in the care of the wounded and dying on the field of battle.

##### Diocese of Montreal

IT IS MUCH regretted that Bishop Farthing will be unable to be present at the annual meeting of the diocesan Woman's Auxiliary. The Bishop has to be present in St. John, Newfoundland, March 1st, to assist at the consecration of the Rev. Canon White, elected Bishop of Newfoundland. The consecration was to have taken place in All Saints' Cathedral, Halifax, but was postponed to await the arrival of certain needed papers. It will now be held in the Cathedral of St. John the Baptist, St. John's, Newfoundland.

##### Diocese of New Westminster

AT THE MONTHLY meeting of the diocesan board of the Woman's Auxiliary a sum of

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money was voted to the churches which suffered in the Halifax disaster and it was decided also to send three sets of fair linen to Halifax.

At St. MARE'S CHURCH, Vancouver, although 180 members are serving in the army overseas, those who remain have stood so loyally by the church that the year just past has been a record one in its history. There has been an increase of 15 per cent. in revenue over the preceding year, while contributions to missions have increased 55 per cent. The rector's stipend has been increased.—THE VESTRY of St. Saviour's, Vancouver, have decided to enlarge the church.

*Diocese of Nova Scotia*

At THE annual vestry meeting of St. George's, Halifax, it was decided to restore the buildings, and \$2,000 will be needed. The organ has been sent back to the makers for repairs, which will cost about \$4,000 more.

*Diocese of Ottawa*

THE FUNERAL of the late Sir Cecil Spring-Rice, who died suddenly in Ottawa, took place at St. Bartholomew's Church in that city February 16th. The Bishop, assisted by the Rev. J. Brewin, rector of the church, conducted the service. The Governor General and staff were present as well as representatives from the United States and Dominion Governments.—A LARGE congregation was present in St. Bartholomew's Church February 3rd, when the 14th Ottawa Girl Guides and the 27th Boy Scouts attended service there. The Rev. F. H. Brewin, rector, conducted the service and welcomed the visitors. The lessons were read by the Duke of Devonshire, Governor General, and after the service the Scouts and Guides, lining up outside the church, formed a guard of honor for him.

*Diocese of Qu'Appelle*

THE NEXT meeting of the diocesan synod is to be held in Regina, May 29th.

*Diocese of Rupert's Land*

IT HAS been decided to make the Clergy Superannuation Fund of the Province the memorial of the centenary to be celebrated in 1920. This is a decision of the committee appointed by the provincial synod, and a committee has been appointed to arrange for the centenary celebration in Winnipeg and throughout western Canada in 1920.

THE CHURCH of St. Mary's, Virden, has been closed, owing to the shortage of fuel. The parish house was used for all services.—THE VICAR's warden for St. John's Cathedral, Winnipeg, has been appointed for the forty-fourth year, consecutively. His father held the office for twenty-six years before him. Almost every parish meeting in Winnipeg had encouraging reports for the year. In many cases debts were reduced and the synod assessments paid in full.—SERIOUS DEFECTS have been found in the building of the new Christ Church, Winnipeg. Whether the signs of settling are due to a poor foundation or to the disturbance caused by the heavy freight trains in the neighborhood, has not been determined. In the meantime the fine tower has been taken down for fear of danger to the roof.

*Diocese of Saskatchewan*

THE NUMBER of the students in Emmanuel College, Saskatoon, has been reduced to seven, through further enlistments for the army. Of these, three are to graduate in April and will be ordained by Bishop Newnham the first Sunday in May.

*Diocese of Toronto*

ARCHDEACON CODY, rector of St. Paul's Church, Toronto, gave an address in Baltimore, Md., February 3rd, under the auspices of the Maryland League for National Defence.—A MEETING was held in St. Clement's Church, Eglinton. February 11th, by the men of North Toronto, on behalf of the War and Missions. It is a continuation of the large men's meeting held some weeks ago in the Church of the Redeemer.

At A GENERAL meeting of the national committee of the Anglican Laymen's Missionary Movement in Toronto, February 8th, it was announced that the Governor General had consented to become honorary president of the association and that the Premier, Sir Robert Borden, would become honorary vice-president.—THE MEN who have gone overseas from the mission of Apsley have made a record. A letter just received by the priest in charge, from the chaplain of the 93rd, now in France, says that he wishes, while expressing his sympathy with the relatives of Apsley men who have been killed or wounded, to add his testimony to their heroism and splendid work.



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## The Magazines

IN THE COLLECTION of peculiarly interesting articles in the *Fortnightly Review* for December, perhaps the most valuable is Mr. John McGrath's account of the Irish Convention, of which he is extraordinarily hopeful. It has already been the means, he says, of bringing about something "in the nature of a miracle". Whereas, before its first meeting, on July 25th, there were at least five political parties in Ireland, there now are only two — the Convention and Sinn Fein. True, two or three Belfast papers have bitterly attacked the Convention. But for years past they have not represented moderate Ulster Unionist opinion. "They are still living in the year 1886, when Mr. Gladstone introduced his first Home Rule Bill, though the whole question of the government of Ireland has since then been transformed, and although nearly all the opponents of Home Rule in those days in Great Britain have been converted to the wisdom of putting the principle of it, in some form, into operation, and although the great majority of Irish Unionists outside the Belfast Junta are now most anxious for an agreed constitutional settlement. "They do not dismay the members of the Convention, one of whom — a distinguished citizen

of Belfast itself — declared that it had been working as one man, and that a huge amount of spade-work had been done. It had raked away the rubbish heaps, pulled away the briars and nettles, cleared off the broken bottles and the old soft soap and vinegar tins which had been strewn over their land. It had explored the soil, ventilated and trenched it. During that process many a forgotten or disregarded gem had been turned up; it had sown the seed of brotherly kindness, which could not fail to be of the greatest value to the country, and the prospects of its harvest were, to say the least, promising. The remainder of Mr. McGrath's article is largely devoted to eulogy of that universally admired patriot, Sir Horace Plunkett. Unanimously chosen by the delegates to be their chairman, he is the man who has done more than any other to bring North and South together. He is himself a Sinn Feiner, in Mr. McGrath's happy phrase, himself devoted to the policy of "Ourselves Alone". But the difference between him and those Irishmen who have given themselves the name is that he has carried the policy into practice, with the happiest results. More than twenty years ago he, like Parnell, started his reforms from the jumping-off place of national economics. Parnell said to the farmers: "Keep a firm grip of your homesteads." Plunkett said: "Having got

possession of your holdings, learn how to make the most of them." With this object in view he started that amazingly successful body, the Irish Agricultural Organization Society, which for years carried on its work without any assistance from England. This story of the Coöperative Movement in Ireland is one of the most romantic in history, and not the least remarkable feature about is the fact that for twenty years it has been carried on by a council of 104 members, composed of Roman Catholics and Protestants, Nationalists and Orangemen, Southerners and Northerners, working together in perfect harmony, quietly doing the biggest business of the country, outside legislation. "Sir Horace Plunkett, like Parnell, believes in work done in Ireland itself by Irishmen. But, like Parnell again, he thinks that when it is necessary, in order to make that work fruitful, to use Parliamentary methods, why, Parliamentary methods must be set going. Consequently, during his twenty years or so of public life he has conferred on Ireland boons that are second only to those given her by Parnell himself during his tragically short political career of only eleven." "Are We a Thrifty Race?" is the question asked by Arnold Bennett in another contribution to the magazine. The answer is: "We were not, but now are," and he gives some extraordinarily interesting facts as to the progress

# FOR GOOD FRIDAY

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of the War Savings Campaign in England, begun only two years ago. The object is to reach the less prosperous classes—to induce them to buy 15s 6d War Saving Certificates (equivalent to about \$4). For this object local War Saving Associations are formed; of these there were some months ago more than thirty-five thousand. Some comprise ten thousand members or so. In many of the industrial towns of Lancashire 25 per cent. of the whole population belong; the total number of members cannot be told—it increases daily—but it is probably about four millions. Six months ago, more than one hundred millions of certificates had been bought. Russia forms the subject of two articles, one of which gives a lurid but convincing picture of the institution of *agents provocateurs*, which under the Tsar netted the country with a comprehensive system of espionage.

**SERVICE AND REWARD**

THERE IS much service to be rendered by those who may not take a place in the ranks of the fighting men. How well most of the people realize it!—these loyal women giving

time and thought to the Red Cross; and these loyal merchants and manufacturers supporting every worthy cause; and our great industrial army toiling with renewed zeal, and joining in all the nation's sacrifices.

Tarry here a moment. What is the justifying reason for any trade or business, any production or distribution? Is it not that the people may be served? Happy is the man who knows this—who believes that the first purpose of his occupation is service. Having learned to look upon his toil not merely as an end to existence but as a service to the community, he has found the secret of daily joy.

We believe that a soldier should prefer death to dishonor. Aye, that is a good creed for a soldier! And it is a good creed for factories and offices and stores. Death, rather than dishonor! Let there be the high ethics of the finest military chivalry among America's soldiers, as there surely will be; and let those who cannot fight on the front line preserve and extoll the same high standards in the market place!

Have we any right to ask others to fight for us, unless we are also ready to fight as we may for them? Certainly there is no

justice in asking our boys to endure the hardships of the campaign unless we at home are ready to meet and endure our lesser hardships. Surely there is no reason why some men should be asked to give their lives, while other men grumble if asked to give their taxes. There is no reason why any of us should be exempt. If age or physical cause prevents response to the bugle, yet we may and should serve in our sereral stations, and meet difficulties with a soldier's smile, and conserve and suffer, and if need be die, just as we expect good soldiers to die. When the war is over, and our boys come home again, America will be in no mood to honor those who have not contributed in some fair way to the great victory. The merchants will not profit who have not served. The politicians will not profit who have not served. In that glad day rather than to have been a profiteer by unjust prices, I would elect to be alone on a desert island surrounded by rattlesnakes. It would be more agreeable. It will surely be demonstrated again that "He profits most who serves best"; and the Scripture which teaches us that the secret of honor is service will be again vindicated.—*The Bishop of Quincy.*

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