



The State Historical Society

The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—MARCH 31, 1917

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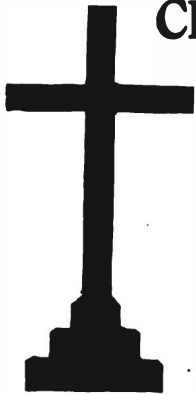
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WITHOUT JESUS CHRIST the world would not exist, for it could
only be either destroyed, or a very hell.—Pascal.

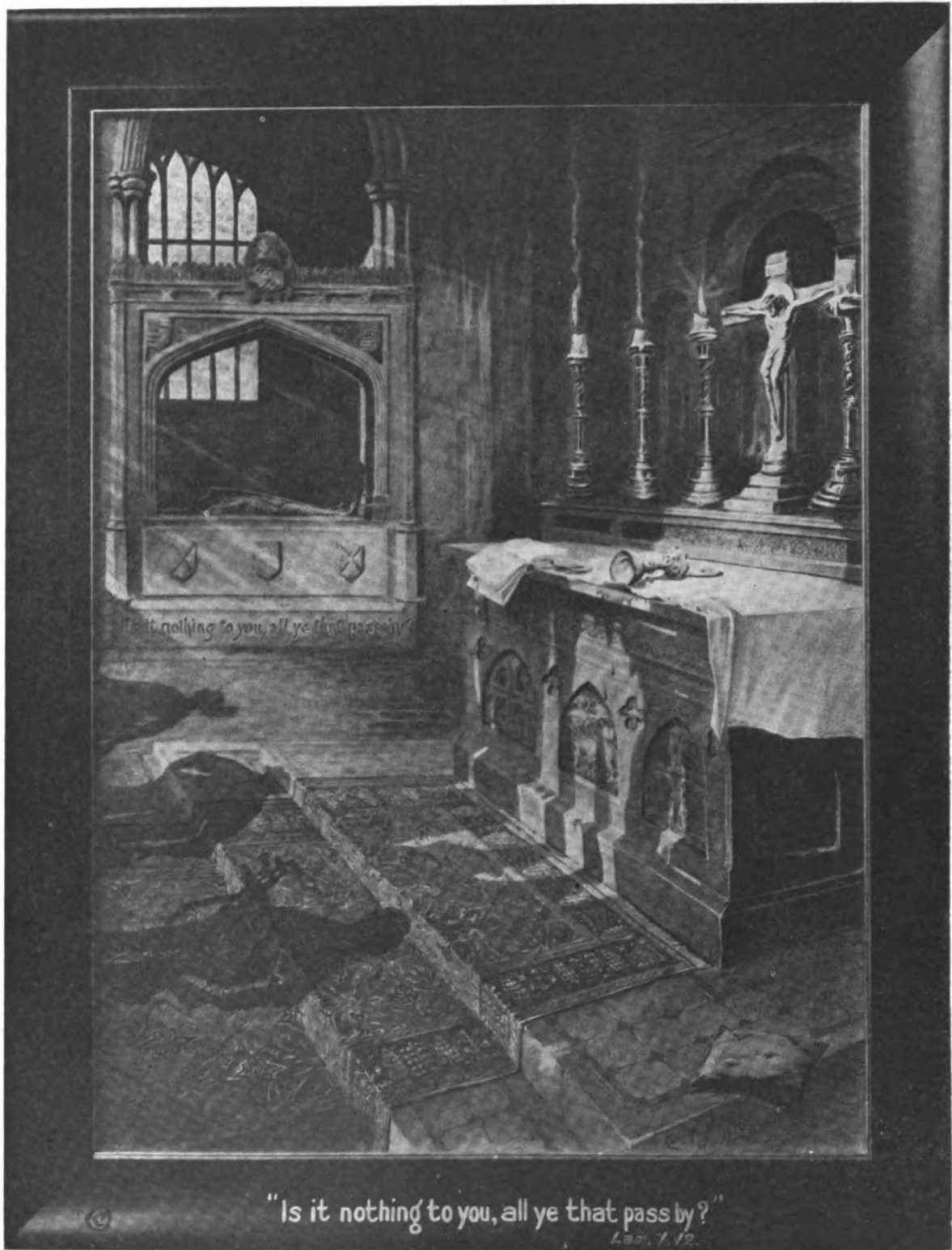
† The Living Church †

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VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 31, 1917

NO. 22



[From a painting by the Rev. Carl W. Nau. Copyright by the artist, 1916. See page 710.]

EDITORIALS AND COMMENTS

The Cry of the World to the Cross

YEAR by year as Holy Week has approached we have treated in these pages of some phase of the appeal from the Cross. The Son of God, lifted up, had begun to draw all men unto Him. This year we shall think rather of the Cry of the World to the Cross.

For to-day the world is crying out in agony. It tried autocracy and autocracy failed. It tried diplomacy and diplomacy failed. It tried treaties and treaties failed. There is no hope left for the world and for civilization to-day—except in the infinity of the Cross.

It is easy to mistake the lesson of the Cross as a lesson of weakness. It was indeed the age-long example of submission. But it was not the submission of weakness. Rather was it the eternal example of kingly strength.

For the voluntary acceptance of intense suffering requires the most complete exercise of will power, and will power is strength. And the voluntary acceptance of intense suffering for others is the supremest exercise of that power that can be given.

THIS NATION has sought to escape the suffering that has been voluntarily accepted by millions of people throughout the world. It is easy to criticise motives, and the wealth that has flowed to America as the result of the suffering of others, combined with the relatively small amount that has been voluntarily given in America for the relief of that suffering, have, indeed, caused grave heart-searchings to many patriotic and devout persons as to whether we were at peace because peace was normal or because peace was both comfortable and profitable. On the whole we have felt that the peace policy of our government had been vindicated. Those who have been enriched by war are an insignificant minority of the American people; to the great majority the increased cost has compelled a lower standard of living and thus they have in some degree—utterly insignificant as contrasted with the suffering in Europe—partaken in the world suffering. We believe that America has not kept out of war from a love of ease or of wealth. But we could wish that wealth had not come to the nation in this way.

But the call has now come to the nation to take an active part in the war. And as it comes we are bound to look to the Cross to find our example in suffering. Our soul has been "exceeding sorrowful even unto death". We have passed through our Gethsemane. We have prayed, "O my Father, if it be possible, let this cup pass away from our nation." Yes, we have

realized the bitterness of the cup of war and we have shrunk from it. Never, however, we believe, has the manhood of the nation ceased to add to its prayer for peace those qualifying words which our Lord Himself added to the prayer of His agony: "nevertheless, not as I will, but as thou wilt." To-day the mandate has been returned from heaven: I do not will that the cup should be withheld from America.

So the suffering Christ calls us to ascend the Cross with Him, and it is in Holy Week that Congress is to return for us the answer to the call.

Well would it be for the nation if, as a people, we had the spirituality to spend this Holy Week as a national spiritual retreat. We need such preparation for what is to come. We need to school ourselves against weakness on the one hand and hatred on the other; to distinguish between misdeeds of a nation and voluntary acts of individuals. We need to cultivate that wide sympathy among all the American people that shall, indeed, require loyalty of all but shall not divide us into hostile groups according to birth or ancestry. We need to consecrate our national purpose, to offer up to God our patriotism that it may become an instrument to do His will.

The task ahead of us is neither an easy nor a pleasant one. May God give us grace that we may fulfil it as in His sight.

AND THE WORLD, undergoing crucifixion, cries out in agony to the greater Cross.

One hangs upon it who willingly accepted the post of suffering, because He was strong. He was not willing to accept the kingdoms of this world as the gift of the prince of darkness; He would defy the powers of darkness to do their worst, and would win through defeat.

O Lord Jesu, who didst so love the whole people of the world that for them Thou didst willingly assume the throne of suffering for them, and didst die that they might live: Look now upon this nation, in which the people alone are clothed with kingly power, and grant them grace willingly to suffer with Thee, as Thou hast called upon them to do. Grant that they may never shirk through fear of suffering or of danger to themselves. Give them the strength that comes from association with Thee in Thine own suffering for the redemption of the world. Grant them such measure of success as may accord with Thy will. And so order, we beseech Thee, that through the endeavors of this nation which Thou hast blest, the coming of Thy kingdom may be hastened, Thy will may be done on earth as it is in heaven. All of which we ask in Thy Name, who art with Thy people alway, even unto the end of the world. Amen.

IF the voice of THE LIVING CHURCH could, by any means, be heard in the halls of Congress or in the ears of congressmen, there would be three earnest pleas that we should make at the opening of this special session.

In Congress First would be the plea for non-partisanship in both houses. It may be providential that neither party holds a numerical majority in the House; but even if that were otherwise, the example set by the Liberal party in England at the outset of the war, whereby each party was given a share in the government, and party measures were repressed or postponed, might well be followed in this country. Whatever necessity there may have been for partisan divisions last year, we cannot afford to be Republicans or Democrats now. We desire no parties or party measures in Congress. We want no party administration. The declarations which have been so widely circulated, calling on all Americans to uphold the President, have been a good beginning.

Second, the hope that the American nation may prove of service in the world war can only be fulfilled if we enlist all our resources and all our vigor in the work. To begin with large

sums of money and supplies for the Allies is right; that is our quickest asset, and the asset that is most needed. And the fact that we are now receiving the protection of the British navy, creates a debt that we are bound to pay. The proposed plan for a great bond issue, to be lent to France at the exact rate of interest paid by the United States, strikes us very favorably. So also we would ask for the large appropriation for world relief work through the American Red Cross which we have already suggested. Relieved of responsibility for the work of the American commission in Belgium, Mr. Herbert Hoover would be the inevitable selection of the Red Cross to assume the organization of so vast a work.

But to stop there would be little short of a crime. To begin training not less than a million men—perhaps several million—for service, to let Germany understand that after a patience extending over two years and more, we are making such preparations that by the time all Europe shall become completely exhausted we shall be just ready to begin, and shall then have a completely mobilized nation of a hundred million people behind us, is to perform the very greatest war service of which the United States is capable. The mere fact of starting such mili-

tary training on such a scale would give the strongest kind of impetus to a movement for world peace. This nation is not easily aroused, and it hates war, but we trust it will not try to engage in a lady-like sort of hostilities, while yet permitting the British navy to keep us out of serious danger.

Third, we trust Congress will make it perfectly clear that we have the strongest sort of grievance against the German nation, for which we shall hold the German nation to "strict accountability", and with it no kind of hostility to the German people. Whether these are aware of it or not, they are themselves the saddest sort of victims of the German national policy. To liberate Germans from German misrule would be possible only if Germans themselves would cooperate. We cannot attempt it otherwise. The American German who seeks to protect the German nation in this crisis is the worst possible enemy of the German people—and, perhaps, their only enemy. Russians have shown how to meet Russian misrule; if Germans will similarly rise against German misrule they will find the whole world suddenly become their friends. But if they will not thus solve the problem for themselves, it cannot be done by other nations.

These are the three overwhelming considerations that we would impress upon the newly elected Congress.

In all our churches, let the prayer for Congress be offered with special fervor from Palm Sunday till the close of the special session.

HERE is Unitarian dogmatism with a vengeance.

There has lately been printed a Unitarian "creed" which is set forth with the ecumenical authority of Dr. Charles W. Eliot. It begins, "We believe in a loving God who inspires and vivifies the Universe," and it closes with this most remarkable dogma:

A Unitarian "Creed"

"We believe that mankind would get along better than they do now if it were positively known that the heaven of Revelation had been burnt and hell quenched."

Of all curiosities in the form of dogma this latter proposition undoubtedly stands first. Creeds do not usually introduce dogmatic assertions with an *if*. Because of the introduction of that unusual form of credal expression Dr. Eliot's dogma is susceptible of two almost diametrically opposite interpretations. It may mean that Dr. Eliot gives the stamp of his authority to the statement that "the heaven of Revelation [has] been burnt and hell quenched", and because the truth of this proposition is "positively known" [to him] he desires the general recognition of the fact so that mankind, sharing his knowledge, might "get along better than they do now". Or it might mean a gentle censure by the distinguished educator upon Almighty God for not permitting it to be "positively known", when such positive knowledge would enable mankind to get along so much better.

In either event we are confident that Dr. Eliot will generously agree with us that extenuating circumstances can be pleaded for Almighty God. In giving out His "Revelation" He was able to speak only from the somewhat "narrow" standpoint of heaven. Dr. Eliot, however, can write from the broader perspective afforded by Boston. In kindly correcting the Revelation of Almighty God, therefore, we trust Dr. Eliot will not permit his censure to be too strongly expressed. No doubt Almighty God acted in perfect good faith in making His "Revelation" known.

Indeed, our own impression is that Almighty God is not yet in possession of the positive knowledge that heaven has been burnt and hell quenched. It would seem to us that it would be a most unhappy economic waste to burn heaven, since the corporate limits of Boston are too small to afford sufficient place within them for all those who have anticipated translation to a celestial country, and some arrangement must somehow be made for those of us who are not yet fit for eternal life therein; some proper purgatory in which our western "narrowness" may be consumed in flames. And if heaven has been burnt, like a village in France, we hasten to ask that, even in his patriotic enthusiasm, Dr. Eliot will allow an alibi on the part of the Kaiser, and it has not yet been made plain to us that Almighty God takes pleasure in burning up the heavens that alone promise relief to those who are suffering and dying in battlefields of earth. Perhaps Dr. Eliot's suffering and dying for the truth have been somewhat too academic for him to appreciate the real need of a heaven somewhere among the vast constellations of God's universe as a place or a state of eternal recompense for men

whose earthly lives have been extinguished like a candle for truth's and honor's sweet sake.

As for the quenching of hell, we are quite ready to receive the evidence sustaining Dr. Eliot's positive knowledge. Yet to him this phase of the subject must be wholly academic. Dr. Eliot can hardly be expected to have close information on a subject so remote from his interests. He has always been admitted to Boston society. May he never be embarrassed by any associations such as would be unfitting to that society!

And if heaven has been burnt and hell quenched, the next reform move on the part of the distinguished Unitarian fellowship of Boston might well be directed toward their own city hall. Heaven burnt, hell quenched, and Boston purified of civic corruption—what a magnificent accomplishment for the social service wing of Dr. Eliot's admirable association! With two of these already accomplished, what a pity that they are not in position to make it "positively known" that this third end also is in the way of accomplishment. In a maximum degree, "mankind would get along better than they do now" if that step also were taken.

Yes, why stop at reforming heaven and hell? Why not Boston too?

AN item recently printed in the sectarian papers concerning a Union Church in the Canal Zone mentions the Episcopal Church as among the constituent bodies. This is entirely untrue. So far from complicity in the Union Church movement, a protest

The Church in Panama

has lately been made on behalf of the Church in Ancon against the establishment of a Sunday school from this Union Church within less than a city block of our St. Luke's Church. The latter is both able and willing to care for any children that might be encouraged to attend and the establishment of a "union" Sunday school within a block illustrates the sort of "comity" that is extended.

The plan is one of a number of embarrassments to the Church that have grown out of the Panama Congress and the compromising connection of the Board of Missions with it.

WE venture to ask that, where it is possible, Easter offerings in our churches be devoted to the cause of war relief. Too much stress cannot be laid upon the fact that though it may be necessary for this country to take its part in the war, we shall

Easter Offerings for War Relief

not thereby be released from the obligation to help all those peoples who are in distress. Indeed, the people of the belligerent nations, as has been repeatedly pointed out, have done far more than the American people to relieve distress. Americans are said to have given less than 20 cents per capita per year for war relief since the war began, while England and the British colonies have given many times that average to sufferers outside their own lands.

If the United States had risen to its opportunity and, from the beginning of the war, had assumed the support of those destitute races and nations that were being oppressed by their conquerors or their political masters, it may be—who knows?—that the obligation to enter the war as belligerents would not now have been thrust upon us.

AS was stated in last week's issue, we have received at this office the list of assignments of the "Fatherless Children of France" up to and including No. 59 on THE LIVING CHURCH ROLL OF BENEFACTORS, and up to and including No. 3 on THE YOUNG CHURCHMAN ROLL. Our understanding is

The "Fatherless Children of France"

that letters and photographs have been forwarded direct from France to the several benefactors, but if there are any who have failed to receive such information and they will communicate with THE LIVING CHURCH, mentioning their numbers, we will gladly give them such information as is in our possession.

IN the issue of March 17th the grand total for THE LIVING CHURCH WAR RELIEF FUND was printed as \$45,908.68, whereas it should have read \$43,145.18. The wrong total was also brought forward in the issue of March 24th, but appears correctly in this issue.

Erroneous Totals

The grand total for THE LIVING CHURCH ROLL OF BENEFACTORS FOR THE "FATHERLESS CHILDREN OF FRANCE" was incorrectly printed in

the issue of March 24th, the correct figures being \$3,972.35. Correction is made in the present issue.

The following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 26th:

A friend	\$ 5.00
F. R. N.	10.00
Anonymous	500.00
Anon., Wyebrook, Pa.	2.00
Jane Holland, Church of the Advent, Boston, Mass. *	9.25
Charlotte Bean, Pearson, Md.	1.00
Mrs. Gardiner Sherman, New York City	100.00
N. C. Society of Colonial Dames of America, Wilmington, N. C. *	8.60
Bishop Flske class of St. Joseph's S. S., Rome, N. Y. †	1.25
Christ School, Arden, N. C. †	15.00
Mrs. E. O. Chase and Mary Julia Chase, Northampton, Mass. †	1.50
A lady of St. Mark's Church, Portland, Oregon †	50.00
West Brookfield Church Guild, West Brookfield, Mass. †	4.00
Mmes. A. P. Stowe and Harry Crandall, Trinity Church, Toledo, Ohio †	50.00
M. L. B., Long Branch, N. J. **	5.00
Total for the week	\$ 762.60
Previously acknowledged	43,145.18
	\$43,907.78

- * For relief of French war orphans.
- † For relief of Belgian children.
- ‡ For Belgian relief.
- § For French orphans, \$25.00; for Belgian children, \$25.00.
- ** For work in Rome.

[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 to particular children, pledging ten cents a day for two years, unless otherwise specified, according to the plan outlined in THE LIVING CHURCH of December 23rd. We have felt it proper to accept those sending only a partial payment on the total for one year and to add them to our list during the week just past. From this date, however, only those sending the amount required for one year at least, being \$36.50, will be enrolled.

128. M. H., Cedar Rapids, Iowa	\$ 18.25
129. Mrs. Hannah L. Hamlin, Smethport, Pa.	36.50
130. Guild of Grace Church, Silver Spring, Md.	36.50
131. A. M. W., New York City	10.00
132. Mrs. Margaret Hinds, Tucumcari, N. H.	6.50
133. Miss M. L. Hasbrouck, Ogdensburg, N. Y.	73.00
134. M. V. N. H., Pelham, N. Y.	36.50
135. St. John's Church School, Dover, N. J.	9.13
136. Mrs. J. D. Patton, Cleveland, Tenn.	36.50
2. Rev. Charles H. Wells, Newark, N. J.	54.75
22. Wm. P. T. Coxe, Asheville, N. C.	9.12
23. Eliza P. Coxe, Asheville, N. C.	9.13
26. Miss Elizabeth de LaT. Purdy, Pasadena, Calif.	27.00
33. Miss Lillian J. MacRae, Boston, Mass.	10.00
Total for the week	\$ 372.88
Previously acknowledged	3,972.35
	\$4,345.23

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

ARMENIAN AND SYRIAN RELIEF FUND

St. Peter's Parish, Springfield, Mass.	\$ 13.00
Mmes. A. P. Stowe and Harry Crandall, Trinity Church, Toledo, Ohio	25.00
A member of the Church of the Intercession, Stevens Point, Wis.	5.00
A Daughter of the King, La Grange, Ill.	2.00
Mr. and Mrs. Wallis F. Taylor, Madison, Wis.	10.00
G. W., Frankford, Pa.	15.00
St. Mark's S. S., Baltimore, Md.	5.00
Henry Hamlin, Smethport, Pa.	100.00
I. H. N.	10.00
Three members of All Saints' Cathedral, Albany, N. Y.	15.00
A member of St. John's Parish, Bangor, Maine	1.00
In memory of a baby, K. H. E.	25.00
A communicant of St. Paul's Church, Washington, D. C.	5.00
I. W. S., Shreveport, La.	10.00
Anon., New Brighton, N. Y.	15.00
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Rev. J. McV. Haight, Highland Falls, N. Y.	5.00
Mrs. W. H. Cooke, Norristown, Pa.	10.00
Rev. Thomas Jenkins, Portland, Oregon	5.00
W. C., Louisville, Ky.	10.00
Anna M. Newcomb, Quincy, Ill.	5.00
S. S.	1.00
M. E. B., Philadelphia	300.00
Rev. and Mrs. Robert Scott, Williamstown, Mass.	7.50
Dr. E. P. Norcross, Chicago, Ill.	5.00
J. W. D.	100.00
Mrs. Ludlow Ogden, New York City	5.00
Rev. F. M. Weddell, University City, Mo.	1.00
S. S. of Church of the Redeemer, Rochester, N. H.	2.70
"Ivyside", N. J.	1.00
In memoriam G. S. D.	25.00
M. E. M.	25.00
Gertrude L. Phelps, Bound Brook, N. J.	5.00
H. S., Philadelphia	40.00
L. H. P., Philadelphia	50.00
Mrs. Eugene Pantzer, Sheboygan, Wis.	50.00
Miss Mary Knight, Milwaukee, Wis.	25.00
M. R. G., New York City	10.00
"X. Y. Z.", Brooklyn, N. Y.	10.00
In memory of E. J. S.	10.00
Miss M. L. Brooke, Baltimore, Md.	5.00
A. M. W., New York City	10.00
Mmes. A. Bonne and M. A. Whitney, Gardiner, Maine	5.00
Mrs. G. L. Myers, Norfolk, Va.	5.00
Miss Emily M. Hills, Cleveland, Ohio	20.00
H. C. B., Hackensack, N. J.	2.00
Mary E. Strong, New York City	5.00
Rev. and Mrs. Van Syckel, Hamilton, N. Y.	10.00
Eliza A. Cheyney, Hastings-on-Hudson, N. Y.	5.00
F. G. L., Washington, D. C.	5.00
M. L. B., Long Branch, N. J.	5.00
H. L. S., Norwalk, Conn.	10.00
F. L. S., Norwalk, Conn.	10.00
M. K. E., Baltimore, Md.	10.00

"D"	5.00
W. H. Nicol, Corsicana, Texas	5.00
Rev. Thurston F. Turner, Bennington, Vt.	25.00
S. B. Blanche, Newburgh, N. Y.	1.00
A. E. Welling, Newburgh, N. Y.	1.00
M. S. G.	1.00
Rev. L. R. Urban, Astoria, N. Y.	10.00
Martha B. Moss, Reisterstown, Md.	5.00
Racine College Chapel, Racine, Wis.	3.47
F. H., Troy, N. Y.	5.00
Mrs. K. C. Porcher, Darlington, S. C.	1.00
Rev. O. T. Porcher, Darlington, S. C.	9.00
Mrs. Alex. Cameron, Licking, Mo.	2.00
Rev. Robert Kell, East Liverpool, Ohio	1.00
J. E. K., Hartford, Conn.	5.00
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A friend in Charlotte, N. C.	5.00
Two Vermont Churchwomen	10.00
Miss Emily B. Gnagey, Pittsburg, Pa.	1.00
In memoriam Rev. Wm. H. Standring	12.00
Christ School, Arden, N. C.	15.00
C. T. H., Baltimore, Md.	2.00
Mr. and Mrs. John Hall, Keystone, S. D.	5.00
Mrs. E. O. Chase and Mary Julia Chase, Northampton, Mass.	2.00
M. V. N. H., Pelham, N. Y.	15.00
B. V. N.	50.00
Mrs. G. W. Alston, West Raleigh, N. C.	25.00
An inmate of St. Anna's Home, Philadelphia	1.00
Anon.	25.00
A lady of St. Mark's Church, Portland, Oregon	50.00
A member of Trinity Church, Asheville, N. C.	25.00
"Corona, Calif."	9.00
Dr. and Mrs. E. L. Wyman, Manchester Center, Vt.	10.00
A member of Christ Church, Woodlawn, Chicago, Ill.	2.00
Woman's Auxillary, Church of St. Michael and All Angels, Annis-ton, Ala.	5.00
Mrs. Brown, Sacramento, Calif.	5.00
	\$1,434.67

ANSWERS TO CORRESPONDENTS

INQUIRER.—The identification of the English as the "Lost Tribes" of Israel seems too precarious to lead us to treat the possible occupation of Jerusalem by the British army as a fulfilment of the prophecy of the return of the Jews.

GETHSEMANE

"And they came to a place which was named Gethsemane"

The Paschal moon hung in an April sky,
 Bathing with silver light an olive tree
 That grew apart where deepest shadows lie
 In a walled-in garden named Gethsemane.

Its rays fell gently, tenderly, upon
 A slender, white-robed Figure, kneeling there,
 Whose Brow with drops of bloody sweat was wrung,
 Whose Hands were clasped in agony of prayer.

* * * * *

The near approach of many hurrying feet;
 A clamoring mob, with priests, and armed men
 Whose hands bore twinkling lanterns, swords, and staves;
 A hush; two words; the traitor's kiss—and then—

The Paschal moon waned in the midnight sky.
 Its dying light fell on the olive tree,
 And long in benediction rested there,
 Henceforth a sacred place—Gethsemane.

M. T. W.

BEYOND GETHSEMANE

Beyond Gethsemane the angels wait—
 I know not how nor why—
 The times wax late,
 But fairest fields of Eden bloom for me
 Beyond Gethsemane.

Beyond Gethsemane I see the ray
 Of light divine;
 And, following all the way,
 I fear not, trusting Him who leadeth me
 Beyond Gethsemane.

Beyond Gethsemane joy comes again.
 I shall forget that life has known
 One grief or pain
 For, rapt in joy, at last His face I'll see
 Beyond Gethsemane.

Beyond Gethsemane is Easter morn;
 I shall forget the shadowy night,
 The cross, the thorn,
 And rise to endless life that is to be
 Beyond Gethsemane.

GRACE IMOGEN GISH.

FELLOWSHIP with Christ must antedate service for Christ. Our friendship with the Master is the secret of our activity for the Master. To know this atmosphere of personal communion with Him is the highest culture of which the soul is capable.—Donald Sage Mackay.

THE SUNDAY NEXT BEFORE EASTER

PALM SUNDAY

BY THE REV. WILLIAM H. BOWN.

THE Sunday next before Easter, or Palm Sunday, introduces us to Holy Week, and commemorates the triumphal entry of our Lord into Jerusalem, from which we get the idea of the ancient custom of the Blessing and distribution of palms, which is considered "both as a commemoration and as a symbol of our taking up the badge of discipleship".

The event which gives the name to Palm Sunday is not mentioned in the collect, epistle, or gospel for the day, but is recorded among the Proper Lessons for Evensong; and marks the opening of the week which in all ages of the Church has been observed with great solemnity and devotion.

Briefly, it is an account of our Lord's Passover journey from Jericho to Jerusalem; His visit to the home of Lazarus, Mary, Martha, and Simon; His weeping on the Mount of Olives, not because the view lacked the power to exhilarate and transport His mind and soul, but because it visioned in His mind the doom that was to come; and the visit to the Temple to heal the sick and afflicted, amid the voices of gratitude and the acclaims of praise.

Here He stood, not only within the city of His enemies but in the most sacred court, fearless of evil, yet merciful to all; while along the roadsides and in the homes echoed the cry: "Hosanna to the Son of David!" like the glory-giving of an angel band.

Rightly understood, it is an exhibition of the "mind" of our Lord mentioned in the epistle—an exhibition absolutely unpardonable, if He is merely human; but inevitable, if He is divine.

The epistle itself is an interesting account of His humiliation, as well as an exhortation to imbibe His spirit—to have His "mind".

He is essentially one with God, and does not think it a highly-prized possession "to be equal with God". Nevertheless, He empties Himself—not for self-exaltation, but for self-abasement.

He shows Himself possessed of a true body and a rational soul; He humbles Himself; He freely obeys God, even though it leads Him to death—the death of the cross—the most dreadful and humiliating death possible.

He has a name—a God-made name—Jesus, the greatest name known on earth. He has a headship, which He achieved by serving us more widely, more self-sacrificingly than any other being in the universe. And He has a presence—an influence—which under the name Jesus causes everything in the whole creation of God to bow, and confess that He "is Lord, to the glory of God the Father".

The record of the day seems to have been given for the express purpose of repressing any unduly exaggerated ideas we may have of His earthly procession toward Jerusalem; but it will do us very little good unless we study to know how to apply it to ourselves in the Church, and in the sacramental life of the Church; and in all those things which draw us near to Him, such as suffering of mind or body, loss of money or power, remorse for sins, and lost opportunities.

The gospel is a vivid illustration of the words of the collect and epistle, "to suffer death upon the cross, that all mankind should follow the example of His great humility", and, "He humbled Himself, and became obedient unto death, even the death of the cross".

It carries us into the very heart of Holy Week—past the triumphal entry, past the institution of the Lord's Supper, past the agony in the Garden and the sham trials—to the words, "It is finished"; when He bows His head, and gives up the ghost.

Then, and not until then, do the centurion, and they that are with him, exclaim, "Truly this was the Son of God".

WATCH OVER THYSELF, counsel thyself, judge thyself impartially.
—Jeremy Taylor.

THE NEW LECTIONARY

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

CALENDAR FOR THE SIXTH WEEK IN LENT

Sixth Sunday (Palm) in Lent	Exodus 12, 1-20 Daniel 9	Matt. 21, 1-11 Matthew 26, 17-end	Isaiah 62, 10 —63, 6 Zech. 9, 9-16	Mark 11, 1-11 Luke 19, 29-end
Monday	Exodus 12, 43-end	Matthew 21, 12-end Matthew 23	Isaiah 56, 1-7 Zech. 10, 1-7	Mark 11, 12-26 Luke 20, 1-26
Tuesday	Exodus 13, 1-16	Matthew 22, 12-end Matthew 24	Isaiah 5, 1-7 Zech. 10, 8-end	Mark 11, 27—12, 34 Luke 20, 27—21, 4
Wednesday	Exodus 23, 1-18	Matt. 26, 1-16 Matthew 25	Gen. 37, 3-28 Zech. 11, 1-13	Mark 11, 10-16 Luke 21, 5-end
Maundy Thursday	Deut. 16, 1-17 Levit. 19, 1-18	Matthew 26, 17-end John 13	Joshua 1, 1-9 Zech. 12, 1-8	Mark 14, 17-42 Luke 22
Good Friday	Ex. 12, 21-42 Daniel 6	Matt. 27, 1-54 John 18	Gen. 22, 1-18 Zech. 12, 9—13, end	Mark 15, 1-39 Luke 23, 1-49
Easter Even	Exodus 13, 17—14, end	Phil. 2, 1-11 1 Peter 2, 11-end	Isaiah 38, 9-20 Zechariah 14	Mark 15, 40-end Luke 23, 50-56
Easter Day	Exod. 15, 1-21 Isaiah 35	Revelation 5	Isaiah 25 & 26, 4	Matthew 28

NOT even the combined influence of collect, epistle, and gospel, with their emphasis on our Lord's humiliation and sacrifice, has been able to prevent the popular designation of the Sunday next before Easter as "Palm Sunday"; or to exclude

from the various lectionaries, past and present, the story of our Lord's "triumphal entry" into Jerusalem on the day that followed the Sabbath before His Crucifixion. The religion of the Christ is an historical religion and the appeal to the historic imagination is too strong to resist. This entry was, moreover, of great doctrinal significance. It was His first and only public official claim to be the Messiah, following close upon His repeated instructions to His disciples to "tell no man that He was the Christ". We would have to do justice to this great fact, no matter what the Eucharistic service.

As a matter of fact, however, the humiliation and sufferings of our Lord, as treated, doctrinally and historically, in collect, epistle, and gospel, are quite in keeping with the so-called "triumphal entry", properly understood. Did not the Master weep as He beheld the city? And how could He who reads the hearts of men do otherwise than feel humiliated over the plaudits of the shallow multitude whose acceptance of Him on their terms was really a rejection, as in the similar case of the multitudes who would make Him King because He ministered to their material wants?

We have tried in the lessons to do justice to the various aspects of this day and week, all converging on the Cross, but also on what lay beyond. The first lesson in the morning in the Old Testament historical course is The Passover Commanded, a topic we venture to think better suited to this day and week than to Easter itself, despite the strong array of authorities on the other side. For prophetic alternative, we have given Daniel's "seventy weeks to make an end of sins, and to make reconciliation for iniquity," etc. For New Testament lessons, choice is given between St. Matthew's story of the Entry and His Preparation for Passover, Institution of Holy Communion, etc. In the evening, we have, of course, in the Life, the Entry, either St. Mark's or St. Luke's account, and for the Old Testament, either the traditional Zechariah 9 or Isaiah's "Who is this that cometh from Edom," etc.

The week-day selections are rich and varied. The Old Testament course is continued in the morning with full treatment of the Passover, including the eating thereof on Good Friday, and the actual crossing of the Red Sea on Easter Day, "figuring thereby the Holy Baptism" and leading up to the Song of Redemption on Easter. The treatment of Maundy Thursday and of Good Friday, as well as the other days, aiming to do justice to both history and doctrine, will, it is hoped, commend itself to the Church without special explanation.

THE SUNDAY NEXT BEFORE EASTER OR, PALM SUNDAY


Almighty God! eternal who didst of Thy
Deep love and tender mercy toward mankind
Let Thy Son, Jesus Christ, our Saviour, die,
Clothed in our flesh, upon the cross, to mind
Men of his great submission, grant that we
May of His patience patient followers be
Through life, and after be partakers made
Of His own resurrection from the dead
Through the same Christ, our Saviour Lord. Amen!

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



A ROMAN Catholic correspondent calls my attention to the following paragraph, reprinted by the *Catholic Standard and Times* from the *Philadelphia Enquirer*, and asks me to note the concluding sentence, adding: "I myself am a Roman Catholic, one of that expanding group which regards the Anglican communion as a true portion of the Universal Church, and its orders as certainly valid, but with the imputation of schism not as yet explained away."

WASHINGTON CROSSED HIMSELF BEFORE MEALS

"Is it true that George Washington was in the habit of 'crossing' himself before his meals? Well, we have the word of his old servant Juba for it, that the 'gen'r'l befo' he eat, he do this way'—making the sign of the cross. 'I dunno what it means, but he always do it.' And what of it, friend?"

"Tertullian, who flourished about A. D. 214-18, in the reigns of the Emperors Severus and Caracalla, wrote:

"In all our travels and movements, in all our incomings and outgoings—at table, when lying down—whatever we may do, we mark our foreheads with the sign of the cross'.

"And what the early Christians did has been customarily done since their time by millions upon millions of members of various denominations, among them the devout Anglicans, of whom George Washington was one."

SOME OF OUR frenzied pacifists, who think drill in the use of arms contrary to republican institutions, would do well to ponder this passage from the Militia Law of Massachusetts Bay, adopted in 1758. The Fathers of American Independence were then alive and active in public affairs; and such an utterance as this represented the convictions which came to their full perfection in the Declaration of Independence, the Preamble to the Constitution, and Lincoln's Gettysburg address. I do not see any valid reason for preferring Leo Tolstoy, George Fox, Bertrand Russell, and Amos Pinchot to them.

"As it is the essential property of a free government to depend on no other soldiery but its own citizens for its defence, so in all such free governments every freeman and every freeholder should be a soldier. A freeman that is no soldier does as much as in him lies that he should be no longer free. . . . 'Tis base not to be allowed to bear arms in his own and his country's defence. 'Tis perfidy and treachery in a free citizen not to be willing to bear arms. But to affect to bear arms, and not to know or learn the use of them, is worse than slavishness or treachery; it is cruelty, with aggravation, to mock his country in its distress."

I NOTE WITH some amusement two declarations of a well-known R. C. divine, Rev. Thos. F. Coakley of Pittsburgh, in a recent number of the (R. C.) *Our Sunday Visitor*:

"Christ taught that all who belong to His Church must receive the seven (7) Sacraments which He instituted.

"Christ taught that all who belong to His Church must obey the Pope (in matters of religion, of course), whom He constituted His Vicar and representative on earth, and to whom He gave the keys of the kingdom of heaven. Hence refusal to recognize the Pope, *ipso facto*, cuts one off from genuine Christianity.

"Christ taught that His Church must be exactly the same all over the world. There cannot be a different religion, under a different name, in every country. All the world was created by One God, and there must be one only religion in which One God can be worshipped as God wants to be worshipped."

It is surely news that all Christians must receive all the Sacraments! Has the reverend doctor received the Sacrament of Holy Matrimony?

And is the papal obedience "exactly the same all over the world"? What about the Uniats? Married clergy administering the chalice to the people, with a vernacular liturgy, are not "exactly the same" as celibate ministers communicating in one kind with a Latin Communion service.

THE DENVER *Post* of December 31, 1916, gives some interesting figures for the first "dry" year in that city of a

quarter of a million. The jails got one prisoner where they had three before; arrests for drunkenness diminished 50 per cent.; and divorce cases fell off 39 per cent. Do you wonder that whereas in 1914 Denver voted "wet" by 4,000 majority, it went "dry" in 1916 by 11,666?

THIS IS A LETTER from the trenches, with a tribute to the regimental chaplain which does one's heart good:

"There is not one of us who is ashamed to drop upon his knees and pray at any moment, for we face death all the time. . . . We have a chaplain who comes up into the front line every day, no matter how dangerous and rough things may be; in fact, he always makes for the most dangerous places on principle. One day during a particularly hot bombardment, instead of leaving the trenches, 'the padre', as he is called, strode up and down the line cheering and helping. Wherever the bombardment was strongest *that* place became his objective, and it was noticed that it slackened off as soon as he reached the locality. Daily he comes down the line, giving away sweets and cigarettes with a cheering word. He is an elderly man, and when we ask him why he comes into danger as he does, when there is no call, he tells us that he has no wife, his family is grown up, and so he feels he can be better spared than many. . . . All the men worship him. I shall try to find out his name, but at present he is 'the padre'—the simplest, finest *gentleman* I have ever met, and he has stood the test. . . . There is another man who has great influence out here. He is a priest attached to an Irish regiment. He insists upon charging every time with the men, and no one dare protest. He is absolutely the idol of the regiment."

THE POOR SCOTS PRESBYTERIANS are being overridden with priestcraft, if I may judge by a recent letter in the *Aberdeen Free Press*:

"Under the Presbyterian system the minister is only the presiding elder. In practice he is approximating more and more to the priest. He is but a member—though the moderator—of the kirk-session; yet if action by the kirk-session and congregation can be vetoed by the minister, that is not Presbyterianism, it is monarchical absolutism. We have too much of the minister as dictator. Everywhere the layman—unless in the case of a few prominent people who owe their influence to their opulence—is to all intents and purposes being obliterated."

Sacerdotalism—*sine sacerdote!*

HERE IS A TREASURE-TROVE from the archives of a woman's guild in a Southwestern state. The rector vouches for it:

"To Mrs. President of the Guild of St. John's Episcopal Church, Dr. A. G. H. . . ., he is Pastor.
"City.

"Dear Madam:—

"When I was at the supper your organization gave I saw two fellows what ate about two dollars worth and only paid seventy cents. I don't want you to lose any money as I want you to be able to give some more suppers so I enclose fifty cents of my savings. This is to partly pay for what them two fellers ate more than they paid for and I am well and doing well and hope these few lines will find you enjoying the same blessing.

"Respectfully Excuse Bad Writing and Spelling

"JAMES K. . . .
"City."

HOW GOOD THIS IS, from a recent number of the *Challenge!*

"AT THE HOLY COMMUNION

"Where was Thy Body so broken for me,
Lord, my Lord?

When didst Thou shed Thy Blood for me,
Jesus, Lord?

Has it never been broken on any tree
Since they lifted Thee down from Calvary?

Have Thy wounds been staunched since Calvary,
Lord, my Lord?

"Here is My Body, still broken for thee,
Soul, my soul;

Now I am shedding My Blood for thee,
Soul for soul;

While they grind the corn in the mill for Me,
While they tread the grapes for a sign of Me,

I am bleeding and broken for love of thee,
Soul, my soul."

PROCEEDINGS OF THE CONVOCATION OF YORK

Archbishop Discusses National Service for the Clergy

SOME CHURCH ACTIVITIES IN THE WAR

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

CONVOCATION of the Province of York met at St. William's College, York, at the same time as convocation of the southern province met in Westminster. The two houses assembled first in full synod for an address by the president (the Archbishop) on the subject of National Service for the Clergy. He also commended the report of the Archbishops' Committee on Church and State, but thought it would be premature at this stage for them to do more than study it.

In the upper house it was agreed, as was done in the upper house of Canterbury convocation last July, to suspend the new regulations as to the requirement of a B.A. degree for candidates for holy orders. There took place a discussion on the National Mission, with a favorable view of its results thus far. The Church and State Report was recommended as worthy of discussion by diocesan and ruridecanal conferences. The Bishop of Manchester, alone dissenting, urged a scheme of Church legislative autonomy based on a less ecclesiastical qualification of franchise than that evolved by the Archbishops' committee.

In the lower house the Rev. Dr. Frere, C.R., moved a resolution commending the Report on Church and State to "the earnest study and attention of the Church". Here the report was attacked not by a Protestant Evangelical, as in the upper house by the Bishop of Manchester, but by a Protestant Liberal in the Dean of Durham, who moved an amendment which was rejected. Dr. Frere's resolution was carried in such a modified form as not to commit the house to any opinion as to the merits of the proposed scheme.

In view of the diminishing birthrate, a motion was passed requesting their Lordships of the upper house to take such steps as they might think necessary to facilitate the cooperation of the Church in movements for the arrest of infant mortality and the protection of child life. The house approved the nationalization of the liquor trade and the public control of cinema shows and their posters.

The house of laymen for the Province of Canterbury, which met concurrently with convocation for a brief session of one day, was strenuously occupied with a debate on the Church and State Report. It had been proposed on the agenda that the report "be adopted". But the chairman of the house (Lord Parmoor), being fully aware that the conclusions of the Archbishops' committee would not be generally approved by the house, wisely decided to move that the report be "received" instead of "adopted". Lord Parmoor, who was a member of the Archbishops' committee, admitted that he did not himself agree with everything in the report, as we already knew from his memorandum published with the report. He thought, however, that the two underlying principles of the proposed scheme—(1) a really representative Church council, and (2) the powers with which this legislative body should be endowed—marked a very considerable advance in the thought and attitude of responsible Churchmen on the subject. Notable speeches followed. An amendment to add the words "and generally approved" was defeated by a substantial majority, and the chairman's motion was then agreed to unanimously.

The Bishops of Norwich, Winchester, and Bristol, who acted for the Archbishops and bishops in the matter of war savings, have addressed an appeal to the parochial clergy to assist in encouraging home food production, especially in the villages. Mr. Prothero, the Minister of Agriculture, has expressed his warm sympathy with the bishops' suggestions; and their letter has received the approval of the Primate.

The plan relates to the most useful cultivation of all gardens where produce could be grown. It is not proposed to disturb well established lawns or herbaceous beds. The suggestion is that every incumbent who can do so should without delay promote the formation of a parochial committee, in which he should seek the cooperation of all people in the parish. The committee might make a roll of all those who have a garden or allotment, and canvass each occupier, offering suggestions where needed as to the ways of starting the work.

The Bishop of London has issued a letter to the clergy of the diocese giving general directions as to their part in the National Service scheme. In every parish, he says, there must be one priest who must consider it his best form of national service to give his whole time to minister to the sick and dying in the parish, and carry on the parish work.

Where there is more than one church, with perhaps a separate district of its own, this condition would apply to each church. If

there is a second priest attached to each church, and the population is not too large to allow this, he will be at liberty to offer himself for some such branch of national service as is indicated on an enclosed form, either for his whole time or for part of his time. No church must have a third priest giving his whole time to the work of the parish connected with it without the Bishop's permission, which, however, will be given, if special work, such as in connection with military hospitals or munition factories, can be shown to be connected with it. This may mean, the Bishop observes, a rearrangement of parish organization, but it is inevitable under the circumstances, and lay help might be found available.

The Archbishop of York, appealing in his monthly letter to the diocese for special use to be made of the spiritual opportunities of Lent, says as to the rule of fasting and abstinence that the best way of loyally observing it is to follow as far as may be the directions of the Food Controller.

A largely attended meeting has been held at the Mansion House in support of the fund for the relief of the people of Syria and Palestine who are suffering so terribly from disease and famine on account of the cruelties of the Turks. A letter was read from the Primate, who wrote:

"The cloud of mystery which has overhung what is happening in the Holy Land throughout these terrible months is not yet lifted, and one almost trembles to think what will be revealed when we have access to all the facts."

The Lord Mayor, who presided, said it was known that 80,000 persons in one district alone in the stricken land had died from starvation. The Bishop of London described the cause for which they were assembled as one of the greatest for which the help of the Mansion House had ever been invoked. He believed, as the *Times* in its excellent article that day had said, that we had been absolutely misled here in England about the character of the Turk, and we had been taken in by the pictures of him, with his long white beard and his benevolent aspect. The ugliest and most devilish things in the world's history, declared the Bishop, had been done by the Turk. Until he was swept out of Europe we should have no peace. Lord Bryce cited information to show that the Turks ought not to be allowed to remain as a ruling power. The Bishop of London, he said, wished that they should be driven out of Europe. He (Lord Bryce) would drive them as a ruling power "out of everywhere".

In deference to a wish expressed by some of its correspondents the *Church Times* has published the memorial on Reservation about which such an ado was made in the upper house of Canterbury convocation at the recent session. The following is the full text of the memorial:

A Memorial on Reservation

"To the Most Reverend the Archbishop of Canterbury and to the Right Reverend the Bishops of the Province:

"It being understood that an attempt is about to be made to deny to the faithful the right of access to the Reserved Sacrament for the purpose of devotion, we the undersigned think it our duty to state our conviction that compliance with such a restriction cannot rightly be demanded and will not be given. However the restriction may be qualified or explained, it will be understood to involve a denial of the duty to give to our Lord the adoration which His Sacramental Presence demands whenever and wherever vouchsafed. And the circumstances of the English Church at the present time increase the sense of obligation which we should even otherwise feel to refuse acquiescence with such a risk.

"We further venture to submit the reasons subjoined why, as it seems to us, no attempts should be made to stop the established custom of so many of the faithful in this matter:

"1. Such an attempt would aim at depriving a large number of devout persons throughout the country of opportunities for a method of Christian prayer which they greatly value, and which has been found to meet real spiritual needs and promote spiritual profit.

"2. It would arouse a deep feeling of injustice as thus being a needless interference with a devotional practice of western Christendom, which has led many to a deeper love of our Lord Jesus Christ and a firmer belief in His Incarnation.

"3. It would gratuitously add another to the troubles of the English Church arising from conscientious disobedience to authority.

"4. We fear that it might lead to the multiplication of oratories by private persons beyond the control of the bishop, where the faithful might say their prayers in the presence of the Sacrament, an expedient which is contrary to the tradition and custom of the Church."

It seems but just to the memorialists to have their petition publicly made known. It is understood that the Rev. Dr. Darwell Stone, Principal of Pusey House, Oxford, is bringing out a book on Reservation which will shortly be published in the series of Handbooks of Catholic Faith and Practice by Messrs. Mowbray and The Young Churchman Company.

J. G. HALL.

BY THE ROADSIDE
Jerusalem—Calvary—Emmaus

BY JAMES R. SHARP

I

LET me stand by the road leading from Bethany into Jerusalem, as the joyous multitude, waving palm branches before the gentle yet majestic Figure of One who rides slowly along the way into the Holy City, breaks into exultant shouts: "Hosanna! Blessed is the King who cometh in the Name of the Lord!" As I look upon that multitude, can I discern there my own countenance? I hope so. For do I not desire to welcome Him into my life as my King? Do I not wish Him to enter into my heart, as He entered into the courts of the Temple, and drive thence all the demons of pride and anger and envy and sloth and covetousness and impurity and intemperance, as He drove from His Father's House the traffickers who had turned the House of Prayer into a den of thieves? Am I not willing to "spread my garments in the way", to cast off those habits and desires which hamper spiritual freedom of action, sacrificing them for the sake of aiding His progress, of helping to make His Kingdom come, and His Will be done, on earth as it is in heaven? As I contemplate on Palm Sunday that triumphal entry, may God give me grace to answer to each of these questions, gladly and cheerfully, Yes.

II

Five days later, let me stand by the road leading out to Golgotha. The exultant shout of Hosanna has changed to the deep-voiced murmur, "Crucify Him!" The weak-kneed Pilate has lent the sanction of Roman law to the greatest mockery of justice ever perpetrated; the brutal soldiers have played their coarse jests; the procession passes along the Via Dolorosa. That gentle yet majestic Figure is there again, not riding now, but stumbling along, worn by fasting and vigil, bleeding from the blows of the scourge and the pricks of the thorns, bowed under the weight of the Cross. What a contrast! Yet it is the same central Figure—yes, and it is the same

" . . . fickle multitude and faithless crowd
Whose shouts exultant, ere a week have run
Its course, are turned to maledictions loud
As Pilate asks, 'What evil hath He done?'
And they who lately did 'Hosanna' cry
Now answer, 'Crucify Him! Crucify!'"

As I look again upon that multitude, can I discern there my own countenance? I fear so. For do not I ever and anon prove false to my allegiance and disown my King? Do not I often suffer the demons to return and dwell in the heart that should be kept inviolate as the Temple of the Holy Ghost? Do not I oftentimes, by carelessness and indifference, hinder rather than help the progress of the Christ in the hearts of men?

And as I stand on Good Friday in the shadow of the Cross on Calvary, should there not arise in my heart that inquiry of the disciples when during the Last Supper their Master foretold His betrayal, "Lord, is it I?"

Someone who has hailed Him as King has later said, "We have no king but Caesar", has acknowledged as paramount the claims of the world of society or of business, rather than those of the Kingdom of God. "Lord, is it I?"

Someone by failing to "bear another's burden and so fulfil the law of Christ" has added weight to that Cross which presses upon His shoulders as He treads the Way of Sorrows. "Lord, is it I?"

"Father, forgive them, for they know not what they do." Someone has sinned through ignorance—ignorance that is not an excuse, but rather an aggravation of the offense, for one might have known, had one but cared to learn. "Lord, is it I?"

Someone by unloving thought, by unkind word, by unrighteous deed, has driven the nails a little deeper into those tender, gracious hands, has given an added impetus to the spear that pierces that gentle, loving heart. "Lord, is it I?"

May God help me thus to realize a sense of personal guilt, to think not so much "Christ died for the sins of mankind" as "Christ died for *my* sins", and so to understand that the Forgiveness of Sins through the Precious Blood is not some vague, indefinite blessing for humanity in the mass, but a very real and a very definite blessing that comes to *me*.

III

Yet two days later, let me stand by the way as two disciples, sad and dispirited, all their roseate hopes of Israel's redemption

rudely shattered, are walking along the road to Emmaus. One joins them, speaks with them, accompanies them to their door, and accepts their invitation to enter. As they begin the evening meal, the Guest blesses and breaks bread—and they know Him for their Master, their King, their Lord, Victor over death and hell, and alive for evermore. As I look upon those disciples, can I discern there my own countenance? I trust so. For does not my heart burn within me as His gracious words fall upon my ears: "Come unto Me, all ye that travail and are heavy laden, and I will refresh you"? Do not I "know Him in the Breaking of the Bread" as I kneel before His altar in the early morning of Easter Day? Yes, verily, and by union with Him I, too, am passed from death unto life. He dwells in me and I in Him, and if I will but trust in His strength and strive with all my might to do His Will, when at last I stand before the judgment-seat it will not be in fear and trembling, but in calm confidence and certain hope, knowing that He who is my Judge is also my Brother, who has gone with me along the way, cheering and guiding me by His words of comfort and counsel.

May He continually teach me "so to die daily from sin, that I may evermore live with Him in the joy of His Resurrection".

"IS IT NOTHING TO YOU, ALL YE THAT
PASS BY?"

THE illustration on page 703 is a reproduction of a remarkable painting in water colors by the Rev. Carl W. Nau, rector of St. Andrew's Church, Emporia, Kansas. The picture is well worth careful study. It is an appeal for higher thought and deeper spiritual earnestness. The motive thought is of neglect of spiritual opportunity. The overturned chalice, the carelessly arranged altar book, the burned-out candles with their debris, all bear witness to the slovenly attitude of the Church itself. The shadows of passers-by—the proud woman of the world, the working man with his thoughts centered upon himself, the man with his golf sticks, none of them looking toward the altar—depict the attitude of the world toward the challenge contained in the question. The rays of the sun entering through the window throw a lurid light upon both these facts. The picture is also an appeal for more reality in our religious life and less concern for the outward display which manifests itself in a mere contentment of the artistic in our worship and buildings and their appointment. This is suggested by the richness of the furnishings in contrast with the neglect and indifference shown to the great fundamental truth of the Atonement symbolized in the overturned chalice and its relation to the crucifix. Finally, the strong ray of light playing on the altar, and the remaining burning taper, suggest life, hope, and encouragement.

The picture has lately been exhibited at the public library in the city of Emporia and is shortly to be taken East for exhibition in the art studios of the great cities.

A PRAYER IN TIME OF NATIONAL PERIL

BY THE REV. R. H. MCKIM, D.D.

O GOD, our refuge and shelter, our strength and our hope, we lift up our hearts to Thee in this time of our country's need. Avert, if it be possible, the war which threatens us, and give us peace by Thy mighty power. Or else, if this calamity can only be avoided by the base abandonment of Thy great gifts of liberty and independence; if, in loyalty to our own souls and in fidelity to the trust we have received from our fathers, we shall be compelled to face the sufferings and sacrifices of war, then, O God of justice and truth, judge between us and our adversaries, and give us victory over tyranny and wickedness, and at last crown us with a peace based on righteousness. Thou hast been our Refuge in past generations. We have heard with our ears and our Fathers have declared unto us the noble works Thou didst in their days and in the old time before them. O Lord, arise now, help and deliver us for Thine honor. From our enemies defend us, O Christ. Favorably with mercy hear our prayer. And grant, O merciful God, that this great people may be united in one heart and in one spirit, in defence of our rights and our liberties. Inspire us with the passionate love of liberty and justice and give us courage to make every sacrifice that is needful to vindicate the right and establish justice against the assaults of tyranny and wrong. Grant all these things, we beseech Thee, for the sake of our Lord and Saviour, Jesus Christ. Amen.

"What Is Truth"

Being a Sermon Preached by the Rev. GEORGE WILLIAM DOUGLAS, D.D., in the Church of the Beloved Disciple, New York, on Sunday Morning, March 11th

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word.—I Kings 18: 21.

Pilate saith unto Jesus, What is truth?—John 18: 38.

NO serious person can review our Saviour's conversation with Pilate without being arrested at my second text. It is even more dramatic and more solemn than my first text from the mouth of Elijah—more evidently and intimately personal—though there is something in both texts that holds them together in our minds. For Elijah and Jesus make the same challenge, though Christ's is the deeper of the two, and more exactly applies to the civilization of our time, and especially of our country. In the case of Christ and Pilate, the best, purest, most disinterested Person that ever lived stands before the ruler of His country: they talk face to face: the ruler says plainly that he finds no fault in this Man, and wants to let Him go: but finally Pilate dismisses Jesus with a flippant question, and signs His death-warrant. How shall we explain it? How can we account for the state of Pilate's mind and will?

I have called his question flippant, and from our standpoint so it was. Knowing what we Christians know; viewing in the light of history the tremendous issues that were hanging on Pilate's decision that morning in the judgment-hall, we cannot but feel that Pilate's evasive question to Jesus was a reckless question, and, still worse, a flippant question. But did Pilate mean it so? Was he aware of his own drift? How much was he himself responsible for just then and there, not alone in the tragedy of Jesus but in the tragedy that was enacting in Pilate's own soul? Christ Jesus will be Pilate's Judge one day, and in that just assize what shall the Judge of all the earth condemn him for? For that flippant question? For the act, even, whereby Jesus was handed over to be crucified? Or for something else, and further back? Every human being coming into this world has a certain share of light and truth vouchsafed to him in the Providence of God: what was Pilate's attitude of mind and will toward the light he had? That is the deep, the vital question, whereby he must stand or fall. . . .

To condemn Christ to be crucified on the ground that Pilate was not prepared to settle a theological, a religious controversy, was a specious evasion. Of Christ as the Saviour of the world, or even as the Jews' Messiah, he might know nothing; but of a judge's duty to the innocent he knew, and showed that he knew, full well. For that knowledge even he, the heathen, was responsible to all men, even to heathen. . . .

Men and brethren, as we read that dismal story, we do not take it merely as one takes a classic drama of long ago. We know that the whole of it is typical of our time; and as we read of Pilate we instinctively put a searching question to our own selves: Art thou the man? The perpetual danger, now as always, of human souls is to call dilemmas, that are at bottom religious, by another name. . . .

I know that there are honest doubters, groping nobly in uncertainty, and not given to evasions, who think much, and say little, and act as best they can. These men are not non-committal; out of a free heart and a free will they have consciously committed themselves to whatever truth they so far know. Honest doubt is not indifference or disbelief. It is a determined search and a positive yearning for more truth that we do not yet know, based on the truth we do know. There is real, efficient faith in this. It is not of such men that I am speaking, for they are not the Pilates.

But I am speaking of the Pilates; of the intellectual and spiritual slackers, who will not take the trouble to stiffen themselves and think thoroughly in the awful problems with which they idly play.

If ever such men as Pilate were come to me with their claim that they are intellectually on the fence and morally neutral—come to me in moments of partial, temporary earnestness to ventilate their doubts—I say to such men: "Stop drifting. You tell me you are in doubt as to this or that. Well, before we discuss it, tell me first something you really believe; something that your daily acts imply and attest. Let me know all that thus you do believe, and see what that involves. By all you love and revere and hope for and now are working for, let us begin with something positive: humbly and manfully take your stand on that; for by that you, for your part, must stand or fall. You have doubts of your country; how about your family, and your work in the world? You have doubts about Jesus; let us begin with God. You have doubts about God; let us begin with Conscience, and the law of the land. You have doubts about Conscience; let us begin with Thought, and with Affection. You know you love somebody. You know you think. What does your mere thinking involve? Here we have positive ground; let us start here. Let us be tolerant with others, but with ourselves be stern and honest to the core. . . .

And I think the surest way to bring out the solemnity of the issue is to emphasize that it is personal; and that, for us in civilized,

educated America, we are confronting ultimately the Person Jesus Christ.

Men and brethren, the moment I gave out my texts I felt you suspected that before I finished I would be up against the political issue of the hour; and so I am. For in the case of every American citizen, however it may have been two years earlier, our political situation is now such that every man's religion enters, and cannot be kept out of it. Hence it must come up here in the House of God. It must be on our hearts when in our worship the priest adjures us at the altar, "Lift up your hearts", and we reply, "We lift them up unto the Lord".

Parallel to individual temptation, the temptation of nationalism arises partly at the point where the nation is inclined to evade its share in the common burden of civilization and righteousness in the world as a whole; where the nation is tempted not to recognize that to be committed to civilization is to be committed to God, who is the God of all the earth, and to Christ who shows the way. The temptation is natural, for the horrors of war are so poignant, and of a world-war so stupendous, that any nation not implicated in a particular quarrel hesitates to join in it. Furthermore, many wars have arisen from causes narrow in their scope, and not involving clearly the responsibility of any other nations than those immediately engaged. To have a world-war every time two nations quarrel would be intolerable, unless it should appear that our modern conditions and facilities of intercommunication now rendered to other nations the consequences of abstention as serious as those of partaking in the war. How insignificant now is separation by the seas and by distance in the air! And how easy it has been for Germany in effect to make war on our United States, though we had wished to keep out of war with Germany. Thus, if one member suffers, so do all, and by this time practically all nations are at war. The mutuality of all nations is to the United States of America the great lesson of this war, and our consequent call to an awakened sense of responsibility. These last two years there has been an extraordinary amount of bad conscience in America.

We Americans trust and honor Lord Bryce, and we know he weighs his words. This is what he has written in a letter published this week:

"Many of us in England, warm lovers of peace, think that you in America do not realize that the interests of humanity and civilization, and not only so but the highest moral interests and the fundamental basis of the Christian life and doctrine, are involved in the present struggle. The Germans have practically renounced all restraints of religion and morality."*

Neutrality, therefore, as conceived in former times, is not possible to-day. We tried it, and have utterly failed. What one hundred years ago were regarded as avoidable "international entanglements" are now to be regarded as unavoidable international responsibilities, so definite and pressing that not merely our physical prosperity as a nation but our moral and spiritual health are evidently compromised. We cannot be longer tied up to the misunderstood maxims of our earlier statesmen, who lived under different conditions. If we won't intrigue against others, another nation can and does intrigue right in our midst against us, so that there is no peace anywhere, and we neither can nor do stand alone. Christ would not have us try to stand alone.

The spirit of America is not dead, nor even asleep. But in a democracy the people properly look to their leader, and in this crisis leadership is just what we lack. There are millions of Americans eager for a leader—such a leader as Lincoln was; a leader who will not play a game of blind man's buff with realities. Yet here arises the duty of the single citizen. We must help our leaders by deciding for ourselves, and, when they decide right, by backing them up. As in our private lives there are occasions when no man can act or judge for another, and he must tread the winepress alone, so as citizens each of us must sometimes make up his mind for himself, and act it out and speak it out, and take the consequences.

Never forget that, in a democracy, to speak out, to express yourself in free utterance, is not the privilege of an aristocracy; it is a public duty to which every man is born; bound to learn and to practise it for his country's sake and for his own sake. To this private judgment Christ calls us, even if no political leader does.

In this present crisis of patriotism you and I cannot evade the issue: whether by action or inaction we make our choice. And as we think it out we ascertain, if we are faithful, that, like every other question—secular or religious, intellectual, moral, or physical—this question brings us finally to God and Christ, to what we know of them and how we act toward them. If righteousness and justice are supreme with you, then God and Christ will be supreme, and will show you what to do and say. It is at this point that upon us

* Published in New York Evening Post, March 8, 1917.

neutrals (as some call us still) the judgment day of our moral trial is coming. Further academic discussions, as to whether, *e. g.*, when the war is over, New York will supersede London as a monetary centre, are futile. We must first adopt or reject the great moral principles for which the Allies are fighting now; otherwise the position of a great monetary centre will be no blessing to us. None of us wants war, but it is better to be forced into it than to sacrifice convictions and shirk our duty. When it is reported in the newspapers that one of our New York school teachers circulates among her pupils, as was lately done, a pacifist pledge never under any circumstances to engage in war, it is time for our consciences to wake up. War is awful, but, for every man, woman, child, life is awful, too. War is not the worst evil that can befall mankind. Untruth and injustice are much worse, as Christ's crucifixion warned us once for all. Not every so-called peace, therefore, is preferable to war; and many say "Peace, Peace, when there is no peace." "There is no peace, saith our God, for the wicked." Great as has been the evil of love of war for war's sake—which is militarism—the abject fear of war, like the fear of death, becomes a pretext for untruth and a shield of injustice and the vilest sins. As our young American poet, Alan Seeger, since killed in Europe fighting for the Allies, wrote home to his mother: "Death is nothing terrible after all. It may mean something even more wonderful than life. It cannot mean anything worse to the good soldier."

"I have a rendezvous with Death
On some scarred slope of battled hill . . .
And I to my pledged word am true,
I shall not fail that rendezvous." †

Fear God, and nothing else. Fear God and keep His commandments, and take your own part in having them kept by your neighbors. Blindness is as bad as fear, so far as outward results go. Years before this war, Ruskin said finely: "The policy of non-intervention under any circumstances is as selfish and cruel as the worst frenzy of conquest, and differs from it only in being not only malignant but dastardly" ‡—a saying of one of the noblest ethical teachers of our age which extreme pacifists may profitably take to heart, for it is a true expression of the profound pacifism of Jesus Christ our Lord, who came to promise peace on earth to one sort of men only—to men of good will; but who also offered even to His own disciples, in spite of their good will, not peace but a sword, saying that His peace is not as this world giveth.

This is a small congregation of Christian citizens of our beloved nation. What are we among so many? Ah, brothers, the single stone thrown into the pond makes waves of influence that permeate far. Do not hesitate to cast your little stone. Do not forget the verses we all learned as children:

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land."

Do not forget our Lord's words: Let your light shine before men. One real Christian patriot is a tower of strength, for "in the Lord Jehovah is everlasting strength". "Thou wilt keep him in perfect peace whose mind is stayed on Thee".

"How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, follow him." For God's sake, and our nation's, and your own, make up your mind. And if we decide wrong, if our nation decides wrong—or attempts to evade its responsibility to God and to mankind—then, as at Belshazzar's feast, there will be the writing on the wall: "*Mene, Mene, Tekel, Upharsin*: Thou art weighed in the balances and art found wanting". For, as our Bishop Brent said grandly the other day in Westminster Abbey, London: "Neutrality is sometimes necessary for a state, and possible for the individual, where no great moral issues are involved; but neutrality is impossible when every principle of righteousness and justice and truth has been ruthlessly and deliberately trampled under foot. . . . There is One fighting for us who is brooding over the waste and the void of our present civilization; One whose Hands were pierced and whose Brow was lacerated by human experience. He knows it all, because He voluntarily subjected Himself to all the austerities and disciplines and penalties which He has ordained for the world of sinful man. He is moving to and fro among us. He is presiding over the birth of a new world. He is saying: 'Behold, I make all things new'. And we who are suffering in these birthpangs of a new world will not allow ourselves to be belittled by self-pity, but with the splendor of self-devotion to God will march forward until God has finished the one incomplete thing in His workshop—human life—and has brought it up to the perfection of His ideal."

† Quoted in Bishop Brent's sermon in Westminster Abbey, reported in the *Guardian*, February 15, 1917.

‡ Quoted by James M. Beck, *The War and Humanity*. Page 36.

THE FIFTH WORD FROM THE CROSS

A LENTEN MEDITATION BY A PRIEST

SOMEWHERE to-night some one is dying; and the friend whom God will not suffer to be absent is stooping in a last effort to ease the pain. He is giving the only service that remains for a human hand to render—he is putting cold water on the lips of the dying.

Probably there is no pain that at some point has not been eased by a draught of cold water. Greater suffering can hardly be imagined than the torture of thirst. The confusion, the heat, and the struggle of battle combine to terrify and sicken and overwhelm; but when it is all over, when the guns are silenced and the swords are strewn broken, when the victor has triumphed and the vanquished has retreated, when, through the smoke that is slowly clearing away, the white-capped nurse and the crimson-crossed surgeon bend over the fallen, the woe wrought by war finds its final expression. Mute mouths are parted for the cooling that came too late; and from the parched lips of wounded and dying there rises in anguish one monotonous cry, "Water!"

Consider the all-embracing sweep of our Lord's cry, "I thirst!" Reflect that it expresses all the woe the race has borne and all the suffering the race has endured. Across the bridge of those two words a mortal might walk to his God. "I thirst!" It is too deep a suffering, too exquisite an agony, for many words. In health and cheer, amid the conventions of commonplace life, we use lengthened and polite phrases, "A drink, if you please," or "I would thank you for a glass of water." But the wounded on the battlefield, the dying in a waterless desert, and the child stretched on its bed of pain, utter but one word, "Water." This is a cry of agonized sincerity, of complete surrender to abject need.

"I thirst!" It is a cry for the very springs of life and all that life in its fulness can mean, a yearning for completeness, for rest, for blessedness. It is a thirst that cannot be quenched until it has quaffed of the water of the River of Life.

Can the cry that stirred the ears of a silent Roman soldier arouse us? Does the world's thirst portray the thirst of its dying Lord? The men, and the women, and the children, who thirst, are passing; and the way to them is open. It may be up a broken stair, or it may be over a beautiful threshold; it may be in a ward where they lie forgotten of all save the trained nurses and God; but it is not far away. What a little journey to the place of benediction where we may hear those strange, unearthly words wafted across the centuries: "Whosoever shall give to drink but a cup of cold water—" and we leave the reward to the Grey Angel in whose wings the face is buried, the weariness past, and the anguish forever assuaged.

And there is the multitude of those who are more thirsty for knowledge than for water, who need the stream of love more than the river, who crave the fountain of youth more than the spring in the desert—wary mothers and neglected children, and the toilers whom the Master beheld when He said, "Come unto Me."

From the cross comes the appealing cry of our Lord, "I thirst!" From the waste of human life, that cannot define its thirst, that cry rises with inarticulate echo. There comes back the assuring answer: "Let him that is athirst come."

"Thou breath from still eternity,
Breathe o'er my spirit's barren land;
The pine tree and the myrtle tree
Shall spring amid the desert sand;
And where thy healing water flows
The waste shall blossom as the rose.
O Living Stream, O Gracious Rain,
None wait for Thee, and wait in vain!"

IN SILENCE

Our lives are full of chatter and complaint;
We lack the hush in which alone is heard
The sweetest strain, the all-including word,
Unfailing portion of the listening saint:
He catches rarer sounds that are too faint
For noisy throngs; his soul within him stirred
Responds as singing bird to singing bird,
And jubilant forgets the earth-restraint.

O Thou who waitest to communicate
Thy secret to an open heart and ear
Hush into silence all our clamor loud;
For only in a holy atmosphere
Thy voice is heard; and unto them who wait
Its tones Thy hidden purpose is avowed.

IDA AHLBORN WEEKS.

The Lost Cross

By LOUIS TUCKER

IS he dying, Rachel?"

"Yes, and babbling as he dies."

"A Prince of Israel, the richest and best man in all Perea!"

"Good, but not the best, Hannah. Israel has many good men."

"But none better: a ruler from his youth, keen and kind and clean. His household loves him, and the poor crowd the street outside to hear of him. What shall I tell them?"

"Listen! He speaks!"

"Rabbi, all this have I done from my youth up. What lack I yet? That? Well, it is done. All that I have is sold and given to the poor. I thought you wanted only twelve apostles. I make thirteen. It is weary work tramping to and fro, but the words of life ring true. I, too, can heal the sick and cast out devils."

The aimless voice sank into an indistinguishable murmur, and the grey-haired, gray-bearded figure on the bed tossed restlessly. Then he spoke plainly again.

"We cannot bear it, Master. Yet we must bear it. The nails that pierce Thy hands go through my heart. Was it all useless? The darkness and the earthquake and the clamor confuse me. I will go home and mourn and mourn, for the lost hope of Israel."

There was a pause and the murmur of a crowd outside the house made itself heard: a hushed, stifled, insistent murmur of sobbing and whispering. Then the man on the bed began again.

"Is it Thou, Rabbi, oh, Rabboni?" His voice grew stronger and he struggled to raise himself. A young man seated on one side of him, and a white-haired woman on the other, rose from the shadows where they had been inconspicuous, and lifted him, while a younger woman brought a cup of water and held it to his lips. He drank, then spoke in quite a different voice.

"Where is he? I thought the Master was here: the Master Yeshua Bar Dawid, whom you children never knew. Where is your mother?"

The white-haired woman tightened her arm around him and answered: "Here, beloved."

"I would have followed him, I think, but for love of you, Leah. It was a great love and has grown deeper all these years, oh, best-beloved. Lay me down, please. What is that murmuring outside?"

"The poor, father. The poor of the city, who pray for you."

"My son, if you can find it in your heart, I would have you sell one-fourth of all we have and give it to the poor. Of our possessions, one share is your mother's, one your sister's, one yours, and the fourth is mine: and what is mine is for the poor."

"It shall be done, my father."

"Thou art a good son; and thou, Miriam, a good and most dear daughter. Leah, we shall not be parted long. Master—" His voice trailed off into a murmur and he began to toss again. One of the women at the door spoke to the other:

"Will the young man do it, Rachel? Shall I tell the poor folk?"

"Like father like son. He is a good boy and will do it. Besides, Leah would make Caligula himself keep any promise once made, and we are witnesses that he made it. Yet wait and hear what is said further."

"I see that it is Thou, Rabboni," the sick man went on. His voice grew so deep and joyful as he spoke, that his old wife, thinking for a moment that he was not dying, peered into his face with a gleam of hope. "I see that it is Thou. The marks of the nails are in Thy hands and feet. I have touched, with Thomas, the wound in Thy side. I understand at last, dear Lord, I understand. The traitor is dead and I know now why thirteen of us were chosen. It was in order that there might at last be twelve—I one of them. I also shall sit on one of the twelve thrones, and judge a tribe of Israel. For short toil ample recompense forever. It were enough, my Master, but to creep into some humble corner and, looking out therefrom, to see Thy face."

"Who is this Yeshua Bar Dawid, Rachel, whom he calls Master?"

"Ask some wiser head than mine, Hannah. Yet I remember, as a little child, a prophet who went to and fro and cured madmen. The Romans crucified Him for sedition."

"Oh, Yeshua Natzri? Yes, I know many tales of Him."

"My cross?" the voice went on. "Yes, Rabboni, I bear my cross. It galls sometimes, but is not too heavy for my strength. Thy cross was heavier. Leah proved true, cleaving to me at the last, and naught else matters. We have gone to and fro and we have had abiding places. We have braved persecution and have fled from it. I have preached Thee alone in cities, and the care of many churches has been upon me. Of the Seventy Nations, I have visited a score and two, and left men preaching Thee in all. Master, Thou knowest—"

The voice, growing weaker, trailed off again into a murmur, then rose, ringing:

"With the power that Thou gavest I have fought the adversary a close fight, a strong fight, a fight victorious. I have healed the sick, made the deaf hear and the dumb speak and the lame walk. I have given sight to many blind and cast out devils. I have cleansed lepers. I have raised one from the dead. I have preached to the poor the good news of the kingdom of God. Into Thy hands, O Master, I return my sword. Be merciful to me."

There was a pause, broken only by the murmur of the multitude outside and the sobbing of the women. The end was drawing nearer visibly. Then the voice began again, though weaker:

"The nails hurt my hands. I am surprised that it is no greater pain. I am too weary to suffer much. Thou wast crucified by Romans, but this strange and barbarous people, who at first heard of Thee gladly, have hardly heard of Rome. I have come very far, dear Lord. It was time to be called home. They do me kindness, meaning harm to me. Forgive them for their meaning because of their good deed. What were Thy words upon Thy cross? Father, into Thy hands I commend my spirit. Even so, Father, for—"

The voice ended abruptly, and the man struggled to sit up again. They raised him and he looked around, as might one but just awakened.

"Ah!" he said. "I thought—I must have dreamed—I thought—Is this Perea?"

"Yes, my beloved."

"And you, Rachel, and Miriam, and Eli, here. 'Take up thy cross and follow,' the Master said. I thought I followed."

"You stayed at home with mother, father dear, and we are your children."

"Good children: good children both. The blessing of the God of Israel be on you both. I have loved thee greatly, Leah. Remember that, Leah. Remember that . . . But a lost opportunity is greater than a sin. Oh, Thou who canst forgive both sins and lost opportunities, be merciful to me. I shall never sit on a throne, now, and judge a tribe of Israel. My name shall never thunder down the centuries. But John once sent me word that Jesus said that when He saw He loved me. In memory of that love perhaps it is not yet too late to creep into a little corner somewhere. I saw my Master face to face once, and my heart has gone hungry for Him since: and shall hunger forever unless He pity. Give me the little corner, Lord, the little, little corner behind the people, whence I may sometimes see Thy face. Rabboni, I have lost my cross. Out of great pity cover me with the shadow of Thine own."

The voice ceased and there was silence. Then Hannah whispered:

"Rachel, do you see anything?"

"The room seems brighter. I cannot see for tears."

"I, too, see nothing plainly. But there is a great brightness in the room."

"Do they see?"

"No, they are watching him and weeping."

The old man seemed listening. Then, slowly, there came into his eyes a light, a tearful light of wonder, joy, and thankfulness, so great, so full of brightness and amazement, that he was transfixed by it and the years dropped from him like a garment.

"It is the Lord!" he said, and fell asleep.

IF YOU will go with us, you must go against wind and tide; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.—*Pilgrim's Progress.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

DIOCESAN SOCIAL SERVICE IN MARYLAND

THE Social Service Commission of the diocese of Maryland reported to the provincial commission that they did much well directed work to encourage social service. In the words of the report: "We have supported the Federal Child Labor Law; the proposed Federal bill to secure the censorship of motion pictures, and the proposed bill to suppress race track gambling in Maryland. We have been represented in all concerted movements in the interest of the colored population of Maryland, and also on the special committee of the Association for the Prevention and Relief of Tuberculosis. By the appointment of a sub-committee we have been enabled to cooperate with many existing agencies for social service in the community. The commission includes among its members two physicians who are associated with the city and state health bureaus, and are thus kept informed whenever their cooperation can be of service to those departments." The commission's report to the Maryland diocesan convention declared itself in favor of prohibition, city-wide, state-wide, and nation-wide, and asked the convention's endorsement of their policy—a request which was tabled by the convention.

INTERNATIONAL CONTROL OF HYPNOTIC DRUGS

The drug problem is a serious one to all social workers. Charles B. Towns, who has a reputation as an expert in drug legislation, believes that the successful solution lies in an international agreement to control the evil at its source. In a pamphlet, entitled *Federal Responsibility in the Solution of the Habit-Forming Drug Problem*, he urges that the terms of such an agreement should include all that class of drugs known as "hypnotics", taken indiscriminately to relieve pain and induce sleep. In Mr. Towns' words: "No real progress can be made until we can control the source of supply. The most drastic laws which this country could possibly enact would not at this time eliminate the illicit traffic in habit-forming drugs. The countries that produce such drugs must prohibit their sale except under conditions internationally agreed upon."

CO-OPERATIVE SOCIAL CENTERS

The committee of the Social Service Commission of the diocese of Iowa is of the opinion that: "Social centers in small towns can best be maintained by an organization of the Christian forces of the community on a non-sectarian or cooperative basis under an organization such as the Young Men's and Young Women's Christian Association. Barely is our Church in towns of this size able financially to cope with the problem. If, however, the Church possesses a parish building or even a well-lighted and ventilated basement a beginning may be made with a few games and such other outfit as may be possible. I consider it of the greatest importance that such work be well supervised by efficient and godly men, either voluntary or paid. The public schools are doing much by their supervised play-grounds and this work may be well extended."

"BONE-DRY" LEGISLATION

ONE OF THE REASONS given by the Federal Council of Churches for focusing attention upon the evil effects of intoxicating liquor is the recent decision of the Federal Supreme Court which will result in shutting liquor out of dry states. Under this decision the real question to be acted upon will be whether or not liquor itself is to be excluded or merely the selling. It is a well-known fact that now a very considerable quantity of liquor is consumed in dry states; but under the Webb-Kenyon decision it is possible for these states, if they are really sincere in their decision to eliminate liquor, to do so by proper legislation. This is the significance of the "bone-dry" legislation which so many state legislatures are considering.

SELFISH VERSUS SOCIAL THOUGHT

"We are so much engrossed with ourselves, our families, with our pleasures, and the maintenance often of a fictitious or exaggerated status," Msgr. Parkinson points out in his *Roman*

Catholic Digest of Social Thought, "that we find little to share with the less fortunate. A thoughtful expenditure of what is wasted or squandered on extravagance would solve many of our problems on their economic side. Earnest and sympathetic love of our fellows has in many cases grown atrophied. A practical regard for others in the measure of our means and opportunities is an essential factor in the character of a Christian. Alms and genuine charity are more honorable to a man than any form of state aid. Charity is kind and sweet and devoted. No officialism can inspire such sentiments. No state claims to act on their inspired impulse."

COOK COUNTY'S DIVORCE STATISTICS

An analysis of the Cook county statistics in the matter of marriage and divorce for the years 1914 and 1915 has been published by the Chicago Bureau of Social Service. These figures are of very great interest, for Cook county has one of the highest divorce rates, if not the highest, of all counties in the United States. As the report points out, it is a well-known fact that the United States leads all other countries, except Japan, in divorce. "Therefore, it seems that Cook county has the unenviable reputation of being, with this one exception, the divorce mecca of the world."

THE DALLAS SCHOOL of Civics and Philanthropy (a municipal institution, by the way) has been conducting a course of lectures on the Social Significance of the Scriptures, given by sundry clergymen of that city, including Roman Catholics, Churchmen, Presbyterians, Jews, Baptists, Congregationalists, and Methodists. Among the several subjects treated were: The Social Significance of the Law; The Social Movement through Old Testament History; The Social Teaching of the Prophets; The Social Ideals of the Hebrews; The Social Teachings of the Gospels.

A SOCIAL SERVICE BUREAU has been organized in Des Moines to prevent the duplication of charities and to give information in regard to any cases where inquiry is made. The parishes of St. Paul and St. Luke actively cooperate with this bureau, but their special interest centers in the work of St. Monica's Home, to which reference has frequently been made in these columns.

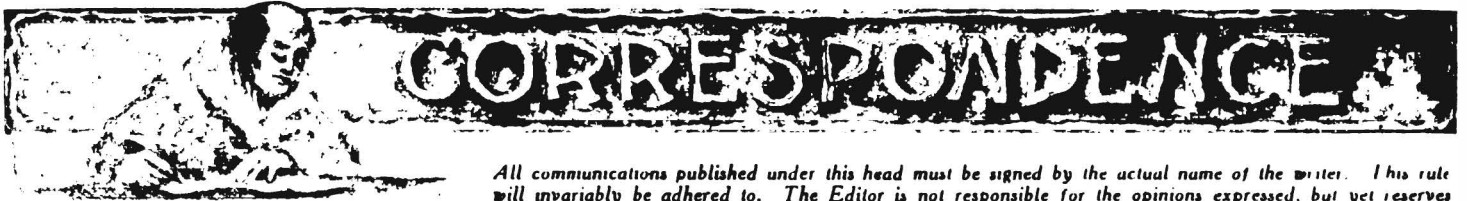
IN A VERY interesting article, entitled *The Awakening of the Church*, in the *Chicago Herald*, Stoughton Cooley thus positively concludes: "It is in the church that the social problem is now finding most earnest consideration." It is very interesting to note this opinion of Mr. Cooley, which confirms the contention frequently made in this department.

THE 1916 REPORT of the New York Society for the Prevention of Crime is an exceedingly interesting document. All who are interested in work along these lines will find it to be well worth thoughtful and detailed study. The address of the society is 50 Union square, New York City.

THE FREE LIBRARY of Philadelphia sends traveling libraries to such institutions as the County Home, the Midnight Mission, the Franklin Home (for inebriates), and the Detention Room of the Juvenile Court.

FOR YEARS, under the secretaryship of Carl D. Thompson, the socialists maintained a Social Information Bureau. Since the new administration, however, this feature has been discontinued.

AN EXTENDED *Study of Profit-Sharing in the United States* (by Boris Emmet) has been published by the United States Department of 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.

CONCERNING SOME MISSION STUDY TEXTBOOKS

To the Editor of the Living Church:

ONE of the recent lines of progress in Auxiliary work has been in the increased study of Missions, and in this the greatest helps have been interesting books, among which none have been more delightful and helpful than the one in use this year—*The New World*—and *The Conquest of the Continent*, which was used last year.

I recognize fully the great difficulty all historians have in procuring information, and feel sure the authors of these books gave generously of time and labor in preparing them: so I trust my motive may be understood in calling attention to a statement in *The Conquest of the Continent*, now repeated in *The New World*, which has pained many by its inaccuracy and by the erroneous deduction necessarily drawn from it.

On page 47 of the first edition of *The Conquest of the Continent*, and on page 215 of *The New World*, we read, relative to the condition of the Church in Virginia after the Revolutionary War: "Glebes and church buildings were sold for a song, and the proceeds—which were to be used for any public purpose not religious—were sometimes embezzled by the sheriff's officers." "Guzzling planters drank from chalices and passed cheese on Communion patens. A marble font became a horse trough."

The late Miss Stuart of Virginia had intended writing the author in reference to this passage, but failing health prevented her doing it, so when it was again quoted, in our new book for this year, *The New World*, I felt it should not, in justice to the Church people of Virginia, be permitted to go out again unchallenged. I think I can give the true origin of the font story.

We all know that during the Civil War many of our churches in Virginia were despoiled in one way and another, some having been used as hospitals, etc. Pohick Church, near Mt. Vernon, in which George Washington was accustomed to worship, was one of these.

Some time after the close of the war, inquiries were made as to the whereabouts of the old font. Some one reported that a negro man down the road had a rather singular-looking marble vessel which he was using as a horse-trough. Could that be the font? Upon investigation it was found that such was the case. The font was removed and put back into the church; and, on being questioned as to how it had come into his possession, the negro said that during the Civil War a northern soldier had come to him to get some feed for his horse, and had given him the piece of marble in payment for it. It does seem unfair, or at least unfortunate, that an act of vandalism of a single soldier, should be put back seventy-five or eighty years, and laid at the door of the Churchmen of post-Revolutionary Virginia.

I can find no authentic information of "guzzling planters drinking out of Communion chalices," etc. Yet, from what we know of our ancestors of those days—however indifferent they may have been to religion—we do not believe that they were sacrilegious. They had abjured their allegiance to the King of England, but not to the King of Kings.

It must always be remembered that our Church in America was the Established Church of England, and naturally, after our successful revolt against the mother country, all things connected with and belonging to the Church would be included in our feeling toward England herself; all of which accounts for the sale of the glebe lands—they having been the property of the Church of England. And while the statement that the money received therefrom was to be used for "any public purpose not religious," is correct, yet, when used apart from its context, it conveys an erroneous impression. May I give the whole passage, as it appears in the Acts of Virginia Assembly of 1802, the underlying idea being the Disestablishment of the Church of England in America, and the complete separation of Church and State?

The preamble declares that the Act of 1799—which declared that all the old legislation, in which the existence of a governmental Church was directly or indirectly recognized, should thenceforth be repealed—"recognizes the principle that all property formerly belonging to the said Church, of every description, devolved on the good people of this commonwealth, on the dissolution of the British Government here, in the same degree in which the right and interest of the said Church was derived from them." The Assembly does not wish, however, to "disturb the possession of the present incumbents," though it has the "right of authorizing a sale of all such property indiscriminately": therefore, the overseers of the poor shall only sell such glebe-lands as are vacant or shall become so. The proceeds of the sales, etc., shall be in all cases appropriated by the overseers for the benefit of the poor, or for any other purpose, which a majority

of the freeholders may elect; provided, that these appropriations shall not be for "any religious purpose whatsoever".

Nothing in the Act, however, shall authorize a sale of the churches and their fixtures, furniture, or appliances, or the churchyards, nor affect any private donations prior to January 1, 1777, for Church or other purposes, where there is any person in being entitled to take the same; or affect the property of any kind "acquired by private donations or subscriptions by the said Church since the date last mentioned."

While thus attempting to correct this wrong impression of the character of Virginia Churchmen of that time, we may go a little further and express our regret that further on in the book, when speaking of the wonderful growth of the Church in Virginia, during the time of Bishop Moore, no mention is made of that exceptionally consecrated young Virginian, William Meade, who was the Assistant Bishop of Virginia for twelve years before the death of Bishop Moore and to whom a very large part of the growth was due. Bishop Moore was an eminently good man and bishop, but, being rector of a large church in Richmond, his labors were almost wholly confined to the cities of Richmond and Norfolk and parts adjacent thereto; but it was the young Assistant Bishop, William Meade, who, on horseback, rode all over the diocese, even "beyond the mountains", visiting the homes of the country gentry, and in every home holding family prayers and catechising the children, and thus laid the foundation of that personal and family religion without which any Church growth has no real foundation, and which distinguished for years the lives of the Church people of the old diocese of Virginia.

In the preface to the second edition of *The Conquest of the Continent*, the author very graciously thanks several persons who had sent him corrections of statements appearing in the first edition, and but for Miss Stuart's failing health this correction would doubtless have been included amongst them, which emboldens me to write this article for our Church papers and ask its insertion now so that students in our mission study classes may have their attention called to it whilst engaged in its study.

LOULIE T. LETCHER.

President Woman's Auxiliary, Diocese of Southern Virginia.

"THE 'HELL' OF WAR"

To the Editor of the Living Church:

IN your issue of March 17th, you make a noble appeal for Armenian, Assyrian, and Syrian relief. The writer of this letter happens to know a good deal about these countries, and some of his dearest friends are Syrians. Nothing you or anyone else can say can begin to approach the horrors of the situation.

These people have been massacred and stoned to death because they were Christians, just as good Christians as you or I, perhaps better. But that was not the original cause, but war itself; and the greatest of Christian nations have been responsible for the war, and resulting conditions, far more than the Ottoman Empire. The principle of a starvation blockade, admitted by what is called international law (so England and this country maintain), is undoubtedly the chief cause of all the horrors in all these countries, the martyrdom and crucifixion of countless millions of innocent people in Europe and Western Asia. Such a blockade cannot by any possibility be justified by a Christian except on the principle that "the end justifies the means", a theory of ethics which scarcely a bishop or priest of the Anglican Church throughout the world would not condemn unreservedly in time of peace. By what miracle of mental gymnastics does that which is intrinsically wrong, in time of peace, become right in time of war? But "military necessity" justifies, as it always has, anything and everything, in the eyes of the majority of Christian teachers.

The writer dares affirm, in the strongest language he could possibly use, that the English blockade of Germany, and the attempted German blockade of England, are both as wicked, and contrary to the religion of Jesus Christ, to all true religion and virtue, as anything could possibly be. But which came first? Now we hear much of starvation in Germany; the Allies are starving Greece because she dared uphold her noble king in remaining out of the war. What wonder that Germany hates England, what wonder if she hates the United States for backing up England? For the "neutrality" of this country has been an absolute sham and a farce.

The writer is no "pro-German", though he has been frequently accused of being such, because he believes in peace, not war. But it is well to recollect that Germany and Austria are Christian countries; fully half their people are Catholics, just as good Catholics as those of England, Belgium, France, Italy, Russia, or the United

States, and they are fighting for their countries just as much as the people of the Allies.

It is the principle that war can be right, based upon the narrow idea of national honor and glory, prestige and self-interest, against the broad idea of Internationalism, based on the religion of Jesus Christ, that is the cause of all the agonies of the nations to-day, the practical extermination of the Christian peoples of Armenia and Syria. Under German direction they were exterminated because they were thought to be in the way of successful prosecution of the war. The American food ships now at Alexandria have not proceeded to Beirut because the Turkish government cannot guarantee that the German officers of forts and submarines will not sink them.

If we can think of the Majesty Eternal laughing, how God must laugh at the Christianity of the world to-day! But it has been little better throughout the Christian centuries. What a mockery! What a farce! Because the Church has not dared teach what she knows perfectly well Jesus Christ wishes her to teach, the gospel of the Kingdom of the Prince of Peace.

With the present fate of the Bible lands before our eyes, the horrors of Poland and Belgium, the revolution in Russia, and suffering and privation in England and France, thousands in this country are howling for the United States to enter the war, under the false pleas of national interest and national honor. Has the world entirely gone insane?

FRANK A. STORER.

WAR RELIEF, BEGINNING AT JERUSALEM

To the Editor of the Living Church:

CIRCULAR letters to the clergy and appeals for the Jerusalem and the East Mission Fund through Church papers are arousing much interest in this important work. A number, however, write to ask if the work is given up or absorbed by other appeals. It is by no means given up, but increasing its opportunities every day. Already Southern Palestine is being opened up for Christian work, and Bishop MacInnes, through his fund for relief in Palestine, is doing a great work.

No place in the world is in greater need than Palestine. Thousands are starving, hospital facilities are few, many are homeless, contagious diseases are spreading. The Jerusalem Mission is a bond between the Anglican and the American Churches. May we not strengthen that bond by generous offerings for our Lord's own people especially, and also for those of all creeds who are suffering in these deplorable days? Let us be ready, as opportunity offers itself, by the opening up of Palestine, to go in and possess the land for Christ and His Church, by rebuilding and strengthening our mission there. It is our greatest opportunity. Good Friday offerings and private subscriptions are asked for this great mission.

JOHN H. MCKENZIE.

Howe, Ind., March 23rd.

TRANSLATION OF PSALM 105 : 18

To the Editor of the Living Church:

IN the last number of THE LIVING CHURCH (p. 652) a "Franciscan reader" tells us that the Authorized and Revised Versions did not accurately translate Psalm 105: 18 as "he was laid in irons," and that Hebrew, Septuagint, Vulgate, Douay, and Great Bible support something like Coverdale's rendering "the iron entered into his soul"; finally we are told that the Douay rendering, "the iron pierced his soul", is particularly expressive. The memory of your correspondent must have failed him; if he had looked up the Hebrew text, the Septuagint, and other Greek versions, and the Old Latin, he would have seen that the subject of the sentence is soul (or rather "self", as it ought to be translated) and the word "iron" is an accusative of specification. The translation given in our Protestant Bibles is the only possible one. I hold no brief for our Prayer Book translation of the Psalter. It is undoubtedly very bad at places; not because, as your correspondent says, it is too Calvinistic—a most unhistorical statement—but because Coverdale did not know Hebrew well enough and depended too much on the Latin Psalter of his time.

Yours faithfully,

JOHN A. MAYNARD.

General Theological Seminary, March 19th.

ABOUT SILVER THREAD

To the Editor of the Living Church:

IN regard to the use of silver thread on purple vestments, I would like to say that, while gold thread is used rather extensively on such vestments, silver thread is considered to be correct. Gold and purple are the hues combined to denote royalty; but purple vestments are used in penitential seasons, as a sign of mourning for the sins of humanity, not as a sign of the royalty of our Lord. Silver or ashen gray being used on black vestments, they are quite correct on purple ones.

As to being able to obtain silver thread, it is both made and sold in this country. It may be bought in either balls or skeins—the coarser in balls and the finer in skeins. It does not tarnish much easier than gold thread, but should be kept from fumes of sulphur

or gas, and from dampness (especially that of salt air), the same as gold thread.

I am,

Very sincerely yours,

LILLA B. N. WESTON.

Milwaukee, March 23rd.

"PRECEDENCE OF CHURCH DAYS"

To the Editor of the Living Church:

I WAS very much interested in your editorial on "Precedence of Church Days" so ably set forth in the issue of March 17th.

The Feast of the Annunciation falling on the same day as Passion Sunday this year is only one of the many "clashes" that are continually occurring in the Church Calendars year by year, and it was owing to the confusion that altar guilds, and others interested, were put into as to which of two or three anniversaries should have precedence, that I was led to get out the proposed new Church Calendar, the object of which is to provide for or dispense with such occurrences. This Calendar has been endorsed by a number of the bishops, clergy, and laity—besides business men and scientists both in and out of the Church.

H. P. HAMES.

New York, March 16th.

USE OF A PORTION OF THE LITANY

To the Editor of the Living Church:

MAY I venture to suggest for constant use at the present time in our Church's services that much of the Litany which begins with "Lord, have mercy upon us" (page 34)? I make this suggestion in view of the fact that what follows the Prayer beginning "O God, merciful Father" was introduced originally for use in times of war; and certainly it has an immediate application which would serve well to illustrate the providence of our Prayer Book for special services for special emergencies.

FRANK B. REAZOR.

Mid-Lent, 1917.

DEPENDENCE

NO matter what he does, man is more or less dependent upon either the assistance or presence of others. If, for example, he speaks or sings for God, whether in public or in private, he must have hearers; if he writes, it is that he may have readers; if he teaches, he needs scholars; if he distributes gifts, there must be receivers of his charity; if he leads souls to Christ, these souls must be willing to come; if he suffers persecution, there must be persecutors; or if, like Stephen, he is called to die for his Lord, there must be those who stone him and others who stand by consenting to his death.

Even in the sphere of our personal spiritual experience, it is very much the same. We can, after all, do but little for ourselves. Salvation comes to men through human instrumentality, and seldom apart from it. We are, I know, saved by faith; but how shall we believe unless we hear? And how shall we hear without a preacher? That instruction on the things of God which is necessary for every true child of God comes invariably by the agency or through the experience of others.

The joys and consolation of fellowship can only be the result of communion with the saints. In spiritual things, as in ordinary affairs, it is the countenance of his friend which quickens and brightens the tired toiler as "iron sharpeneth iron". And though it is true that God can, and often does, wonderfully teach and inspire His people without the direct aid of any human agent, it is equally true that He generally does so by the employment of His Word, which He has revealed to men, or by the recalling of some message which has already been received into the heart and mind.

Nor does this in the least detract from our absolute dependence upon Him. The man who crosses the Atlantic in a steamship is no less dependent on the sea because he employs the vessel for his journey. We are no less dependent upon the earth for our sustenance because we only partake of the wheat after it has been ground into flour and made into bread. And so, we are no less dependent upon God because He has been pleased to employ various humble and simple instruments to save, and teach, and guide us. After full allowance has been made for the power and influence of intervening agencies, it is in Him we really live, and move, and have our being.—W. BRAMWELL BOOTH in the *War Cry*.

EACH SHOULD feel God's presence within himself, but each should feel it also in the other. This is the true foundation of human fraternity, and therefore those who love their fellow-men, and believe they are cold toward God, are nearer the Kingdom than many who imagine they love God, but who do not love their fellow-men.—Antonio Fogazzaro.



LETTERS AND BIOGRAPHY

Letters of Richard Meux Benson, S.S.J.E. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price \$2.00.

Sometimes one is tempted to think that it is small charity to the dead to publish their letters to the world. Not a few of the great ones of the earth have suffered much in their reputations from this mistaken kindness. Carlyle can never be quite the same to us since the publications of the letters of Jane Welsh. Letters are such intimate things that to let the world see them is like laying bare one's secret heart to the gaze of the passer-by. When one writes a letter, one is off one's guard; one must be if the letter is to be what a letter should be. Then, too, the time, the occasion, the unwritten thought which the receiver shares, create an atmosphere which can never be reproduced.

So one takes up a volume of letters with some misgivings. But these soon pass as one goes on with Father Benson's letters. Those chosen for publication reveal the man in his highest aspect as a spirit so wonderful, so universal, that one sees an Apostolic strength and clarity of vision. The simplicity, the profundity, the breadth of some of the short, crisp sentences almost take one's breath away.

Here is a sentence that catches the eye, which may be of help in days of trial and doubt: "I know of no English Church to which I owe any loyalty distinct from the loyalty which I owe to Truth, and the Church Catholic, of which I believe the English Church to be a part." The whole letter, "On Being Loyal to the Church" on page 27, is well worth reading again and again and thinking over.

Writing on the subject of a priest seceding from the Church, he says: "Thinning the trees makes great gaps, but in fact the plantation grows all the stronger." The truth of this we have experienced in the strides the Church has made since the "Exodus". Again, "Religion is in inverse proportion to religiosity." "A bigot can tolerate anything, not so a Broad Churchmen. Any real assertion of truth is death to his whole system."

The *Letters* form a commentary of a life hid with God. One can take up the volume feeling certain that some message for any mood can be found. It is a book to be read thus, rather than as a connected account of a life.

The letters are dated from Cowley, from many places in India, and from some in the United States. One from Racine College brings home the fact that deKoven was contemporary with the best the English Church has produced in any age.

This book must have a place on the shelves of those who would know what is the spirit of the Revival which has before our eyes gone far to achieve what has needed centuries in other ages.

A. PARKER CURTISS.

A Shepherd of the Sheep: The Life Story of an English parish-priest, told by his wife, Mrs. Edward Liddell. With a preface by the Rev. Henry Scott Holland, D.D., Litt.D., Regius Professor of Divinity and Canon of Christ Church, Oxford. Longmans, Green, & Co. 1916.

Edward Liddell (1845-1914) led a singularly uneventful but unusually beautiful and inspiring life. Educated at Eton and Christ Church, Oxford, he was successively curate at Alverstoke, rector of Wimpole, vicar of Jarrow (a difficult parish in the north), and finally vicar of Welton. Nearly twenty years of his life were rendered inactive by severe illness. A quotation from Dr. Scott Holland's preface will best describe the purpose and the effect of this memoir recently written by his wife. "A happy life on sunny levels. . . that is what any one of us would have foretold for Edward Liddell, as I first knew him. . . And then, right across these easy, conventional hopes, came the sudden call: the radiant adventure; the wonderful gift; the opening vision; the pathetic stroke; the dark abyss; the tragedy of the broken life, prolonged into the end of his days on earth. This is the story told in this little book by the one who alone could tell it."

THEOLOGY

Studies in the Temptation of the Son of God. By J. O. F. Murray. London and New York: Longmans, Green, & Co. 1916. 75 cents.

Mr. Murray feels that the human side of Christ to-day demands emphasis. He says, "I am fully convinced that the revelation which God has given us of Himself in Jesus Christ is mediated . . . through a 'perfectly human and humanly perfect' personality." With this motive he gives us a suggestive but, we feel bound to say, inadequate treatment of the temptations of Christ.

Inadequate it is because a very central aspect of the tempta-

tion is entirely neglected. Christ's temptation has the inspiring—redemptive—value which the Church has always found in it because it was endured by very God. We disagree with his premise. The danger to-day is just the opposite of that in previous centuries. Men do not now overlook the human side of our Lord's earthly life. The tendency of almost all current literature is rather to pay exclusive attention to it, and to forget that the significance of our Lord's human life, and the power of His example, lie in His being divine as well as human. The Godhead of Christ did not overshadow or reduce the reality of His human experience; for His divine functioning, from the nature of the case, could not emerge as a disturbing phenomenon within the sphere of His human consciousness.

Mr. Murray's Christology appears a little confused. There is no "personality" in Christ except His one eternal personality; that is, if the term personality is used in its historic theological meaning.

F. J. H.

Spiritual Sacrifice. The Moorhouse Lectures. 1915. By John Stephen Hart, M.A., B.Sc. London and New York: Longmans, Green, & Co. \$1.50 net.

There is a great deal of value in this volume. We read the opening chapter on "The Worshipful God" with keen delight. The author has grasped with splendid clearness the Godward aspect of things, now generally obscured in popular literature and endeavor.

Yet Mr. Hart is unduly influenced by his reaction, justified in a measure, from certain Roman ideas connected with the Eucharist. He also rejects the doctrine that Christ made reparation to God for sin on the Cross, substituting therefor the theory that by His death our Lord completed His becoming human, this identification with us constituting the objective aspect of redemption.

He maintains, from this standpoint, that we do not offer the Body and Blood of Christ to God in the Eucharist, but bread and wine as consecrated symbols of ourselves.

The sum of our criticism is that what might have been a powerful presentation of the principles of Christian worship is reduced in value by certain views of individualistic nature.

F. J. H.

Our Self After Death. (Can we, in the light of Christ and His Teaching, know more on this subject than is commonly expressed in Christian Belief?) By the Rev. Arthur Chambers. Philadelphia: George W. Jacobs & Co.

This little book is an ardent plea for the idea that death is not the entrance of the soul on a bodiless existence, although the physical organization dissolves. The soul takes with it the spiritual body, and in that body continues its development. The man is still among the living. The writer seems to be dominated by desire to make the doctrine of death comfortable, and is unwilling to regard the prospect of resurrection (as traditionally held) as furnishing comfort. This motive leads him to overlook much New Testament teaching and causes him to adopt very precarious interpretations of our Lord's teaching. The book is not to be recommended.

F. J. H.

History of the Study of Theology. By Charles Augustus Briggs, D.D., Litt.D. Prepared for publication by his daughter, Emilie Grace Briggs, B.D. 2 vols. New York: Charles Scribner's Sons. 1916.

This posthumous work of Professor Briggs is based on a course of lectures given at the Union Theological Seminary, New York, during the winter of 1912-1913, the last of Dr. Briggs' life. The lectures were divided into parts, chapters, and sections, and at the close of each lecture opportunity was given for the asking of questions and for informal discussion, so that much information was given in the classroom in addition to that contained in the lecture. It is this supplementary matter that Miss Briggs has endeavored to replace in preparing the lectures for publication. The present volumes both gain and lose from the method adopted. They are too systematically arranged as text-books to make their continuous reading interesting or even possible, but because of their arrangement (assisted by a fairly adequate index) they are valuable as books of reference. They are particularly full and satisfactory for the early periods of Church History, for the Reformation, and for modern German theological study. They are singularly lacking, however, in any adequate account of Anglican theology of any period. It would have been a more valuable contribution to theology if the mass of information collected in these volumes had been used as the basis of an analysis of the great movements and principles of theological study; for example, as Lichtenberg has so admirably done for modern German theology. Possibly if Dr. Briggs had lived we should have had the advantage of such a monograph.

L. G.



SARAH S. PRATT, EDITOR

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

THE quiet days and retreats deemed so helpful to many women would seem to be of universal value. But such is not the case.

"Too much introspection is not good for some natures."

A thoughtful and very conscientious Churchwoman said this lately, feeling a pang because she could not thoroughly enjoy this annual day of the Auxiliary to which all of her friends looked forward.

"As I look about over the women who make up this congregation," she said, "they impress me as being the salt of the Church; home-making, Church-going maidens, wives, and mothers who live up as best they can to the teachings and the wishes of their rectors. And yet they sit for five hours and hear about the nature of sin and their own sinfulness. It is not helpful to me—I need to be taken out of self instead of being sunk more deeply into it. I am conscious of a general trend toward fallibility which, God knows, I try to correct by the use of the Church's sacraments. And then," she continued, "they always sing 'Weary of earth' at these meetings. Do you like that hymn?"

"Very much," was the answer.

"Well—I do not: 'Laden with my sin'! Do you feel your sin as a load? And then that line, 'So vile I am': I think that is a terrible, a wrong word to use in a Christian hymn. Here we have come to church, we have confessed our sins, and the priest has declared that we are forgiven; that doesn't mean when we get home or the next day, but we are forgiven even as we rise from our knees. How then are we so vile? I think it inconsistent; and if any clergyman seeks my advice about the revision of the Hymnal I shall beg him to omit that hymn."

Another woman will not act as sponsor because of the phrase "being by nature born in sin", and so this subject of sin which is so to the front every Lent is a peculiar and puzzling one, despite the heroic efforts which the clergy lend to its exposition. In expounding the parable of the Tares and the Wheat, our Bishop said to us again and again that we are not born sinful and yet the Catechism says that we are. These fine *nuances* are very bewildering to the laity, at least to the women. The men as a rule are not given to such religious analysis.

Sin in women—I am speaking of the class who are religious—is greatly dependent upon temperament. The calm, sweet, contented person may go through life unconscious of real sin; in fact, I have heard a woman of seventy years say seriously that in her life she could not remember a digression from goodness that might be called sin. Then the woman of intense, emotional nature knows the lack of self-respect which often comes from anger, perhaps, the soiling of the soul by petty jealousy, wrong ambition, and those unmapped faults—in short, her sins might not be categorized in the Ten Commandments and yet be very real. And the value of Lent lies in the personal sizing-up of self, the measuring and weighing. If we do not do it in this season, with its opportunity for such, it may remain undone. The thought, though, which tests the value of the Lent through which we have so nearly passed, would seem to be more truly appealing were it, "Have I learned more of God?" than "Have I avoided sin?" In the midst of glowing health, one does not give much thought to being ill.

IS IT POSSIBLE that we hear too much about sin, then, and not enough about its forgiveness? There is one thought about the forgiveness of sin which I never remember to have heard voiced by any preacher or teacher in my life, although one of the most encouraging, the most uplifting, and the one which might sustain many a weak nature. It is one which in my own personal teaching of a Bible class is used very often. And this thought is that of the *daily* forgiveness of our sin. Surely our private prayer each night for forgiveness is heard and answered at once; the slate is wiped clean for that day and we sleep, forgiven. I think this is almost the most beautiful of Christian thoughts. Then, if after striving day by day we are forgiven

day by day, and if in the Holy Communion and the general services we are assured that we *are* forgiven, whence comes this accumulation, this load of sin, this vileness which we try to thrust upon ourselves through the medium of a beautiful hymn? If I believed that I were accumulating a burden of sin which would last until the day I die, I would hope to die to-morrow. We are placed here for life's work under human conditions, and to make those conditions harder, by believing that an inevitable Pilgrim's load was forming on our shoulders, would certainly be a handicap which would overbalance the sweetness of Christian service.

THE *Members' Quarterly* of the G. F. S. in America announces in its leading editorial that the president of this society, Miss Sibley of Detroit, has in our great national crisis written to the National Red Cross, offering the help and support of the G. F. S. A letter from the Lord Bishop of London, addressed to the Christian girls throughout the world, is given, in which he begins by saying: "We need you more than ever." He says that the "G. F. S. lifts its white banner with fearless courage" in the presence of much of the awfulness and impurity of European conditions. He begs the society to hold up its standard in the sight of young men: "Keep the white flag flying and wear the white flower of a stainless life and you will have done your bit, indeed, toward establishing the Kingdom of God upon earth."

The *Quarterly* also has an appeal from Grace H. Hutchins, one of our missionaries, telling urgently and eloquently the need of nurses to go to China. She specifies just where these nurses are needed, and hopes that members of the G. F. S. or any others may apply to the Board of Missions to be sent on to this field.

THE HIGH PRICE of paper is not going to keep that great little sheet, *Temperance*, from enlarging. Surely, *Temperance* is having its innings, and its usually modest pages are now joyously illustrated with some of the happenings that in this sorrow-stricken world are encouraging us all to believe in silver linings. On the cover of *Temperance* stands Uncle Sam, not bowed and distressed, as we have learned to know him in some of our papers, but straight and dignified. His silk hat firm upon his gray locks, he is reading with intent interest a big new bulletin which proclaims to a thankful world that "Seven states go dry since November." The portraits of all the officers of the Church Temperance Society, whose publication this is, are given, a good cartoon is borrowed from *Puck*, and every page laden with most readable matter. We congratulate this paper on the turn things have taken. We are glad its day has come and that it has so good an assistant editor as Miss Hannah Graham.

IN A BEAUTIFUL English edition, printed in 1904, of Samuel Taylor Coleridge, there is found his *Aids to Reflection*, written in 1825, *Confessions of an Inquiring Spirit*, and what is called some *Literary Remains*. These include suggestions on alterations of the Prayer Book, and at the last there is a *Nightly Prayer*, written in 1831. Part of this prayer throws a needed light on the poet's life: "Oh, in Thy mercy vouchsafe me yet in this decay of life an interval of ease and strength; if so (Thy grace disposing and assisting) I may make compensation to Thy Church for the unused talents Thou hast entrusted to me, for the neglected opportunities which Thy loving kindness had provided. Oh let me be found a laborer in the vineyard though of the late hour, when the Lord and Heir of the vintage, Christ Jesus, calleth for His servants."

DEACONESS HENRIETTA GOODWIN, whose especial charge is the Church college girls, made a visit lately to Akeley Hall, Grand Haven, Mich., one of our best Church schools. In the two days spent there she so interested the students in the Chinese mission field that a class was formed to meet on Saturday afternoons

through Lent for this particular study. Miss Beatrice Gatiss was made president, and almost the entire school joined the organization. This school is one of the comparatively few Church schools for girls in which not only religion but patriotism is systematically taught. It did not require a war to introduce the teaching of a pure and enthusiastic love of country into this school; years ago, the Misses Yerkes introduced certain plans looking to this end, the use of and veneration for the Flag and the fundamental instructions of an American citizen.

A LITTLE EIGHT-YEAR-OLD GIRL named Helen Jane Wilkinson has composed a melody for one of Bishop Coxe's well-famed Christian Ballads. It has been revised and harmonized by a friend and approved by the Bishops of Chicago and Milwaukee for use in church, Sunday schools, or meetings of any kind. We found it in the *Church Times*, the diocesan paper of Milwaukee, and hailed it with joy. Surely, ballads are made to be sung, but rarely have we heard any of those beautiful ones written by Arthur Cleveland Coxe, a good many years ago, put to music. There was one charming one beginning, "I know, I know where the green leaves grow," which was a favorite in a Sunday school once upon a time. This book of ballads, so Churchly and so joyous, is a classic of the American Church. It was sometimes used, and most happily, as a prize for excellence in some forms of Sunday school work. There is so much of happiness in these ballads, and they touch beautifully on the physical aspect of the Church. One may say that that same love of the Church Beautiful, which is seen in Muhlenberg, breathes in these poems. Perhaps they would not be called "poems" now. Perhaps they would not fill the measure laid down by writers of *vers libre*, but they have a heroic swing, and carry always a thought of intense love and loyalty to "our Mother the Church", and this is one of Coxe's favorite ways of speaking of the Church. This little ballad which Helen Jane has set to music has that physical touch which is so appealing to childhood and youth:

"I love the Church, the Holy Church,
The Saviour's spotless bride,
And oh, I love her palaces
Through all the land so wide:
The cross-topped spire among the trees,
The holy bell of prayer,
The music of our Mother's voice,
Our Mother's home is there."

[The word and the music of this ballad appeared in THE LIVING CHURCH of April 1, 1916, on page 787.—EDITOR L. C.]

WHAT DO I STAND FOR?

THERE is one problem which we, as Christian people, must face and may solve. Where do we stand in these times? Put in a personal way, "What do I stand for in the Christian cause?" The future of Christian ideals and effectiveness is an individual problem—when we know what the individual will do, we know what all will do, and what Christianity stands for and will do through us. Each of us can find himself, come out in the open, and stand up and be counted.

This, therefore, is the problem, how to translate our Christian faith into life and character which are able to meet new conditions and stand for the truths which are never old nor outworn. It is our ideals which are changing with our conditions. If this were to exalt our ideals, then the change would be progress. We fear, however, that this is not true. Something is lacking, becoming blurred, to some of us. It is the sense of some sharp, clear, gripping Christianity which constitutes the sign of alarming weakness on the part of many who once enlisted for Christ. We have so many communicants who are communicants in name only. In the countries now at war if a man counted for no more and contributed as little to the needs of his country as these people count for or strengthen Christianity, he would be called a "slacker", and most justly. It is a "sleeping sickness", the loss of spiritual grip, the indulgence of a liberality in Christian conceptions which ends in the loss of a biting conscience and living convictions. Dr. Horton's allegory is not inapposite as descriptive of those who, in the decline of religious consciousness, are missing at roll call. "The Spirit of Modern Progress one day called up a human being and finding him discontented gave him various things to make life comfortable: beautiful cities, electric light, modern plumbing, telephones, telegraphs, motor cars, comic operas, and steam yachts. Then said the Spirit, 'Do you desire still more?' and

the human being replied, 'Yes, make my religion more comfortable.' 'That is simplicity itself,' answered the Spirit, and thereupon he gave the human being magnificent churches, good preachers, and twenty-minute sermons. 'And now,' asked the Spirit, 'are you satisfied at last, or is there something else yet lacking to your happiness?' 'Yes,' was the answer, 'my conscience troubles me, make that comfortable.' 'That is the easiest thing of all,' said the Spirit. And thereupon he did away with the personal Devil and gave the human being an easy-going summer and a hell that makes a comfortable winter-resort. At that the human being fell back in his easy chair, and remarked: 'Really, my dear Spirit, you have made my religion so comfortable that I shall hardly need to think of it,' and he buried himself in the Sunday newspaper."

What of the future? Continued hopefulness to all who keep their faith and their mission. Let each find the answer to the question, "If I am baptized, what obligation rests upon me?" As well ask, "If I enlist in the army, what is expected of a soldier?" Is it to be an army minus or an army plus? "Is the Church any stronger because I belong to her?" It would seem to be too elementary to go further and ask, "If I am confirmed, why?" "If I am a communicant, why?" No one can answer these questions for another, he must answer them in and for and to himself.—*Rt. Rev. C. E. Woodcock, D.D.*

"WHENCE ART THOU?"

"When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer."—St. John 19: 8-9.

"Whence art Thou?"

What distant realm of shadowy night
Gives to Thine Eye that piercing light,
That sin stands cowering at the sight?

"Whence art Thou?"

Giv'st Thou no pleading to their hate?
With pale lips sealed by some strange fate,
O fearful calm, that doth but wait!

"Whence art Thou?"

Know'st Thou not the Power
To save Thee, whom they would devour;
What madness brings Thee to this hour?

"Whence art Thou?"

O groping world of fools and blind,
Who seek some earthly good to find,
Nor see Eternity enshrined!

"Whence art Thou?"

In those sad Eyes the secret lies,
They hold the bloom of Paradise,
Whose root is earth, whose flower, the skies.

MARY ALETHEA WOODWARD.

THE END

I have fared far. Into the early dawn,
In the fair hours of Youth, with sword in hand,
I set forth on my journey. Land on land
I sought—now hither and now thither drawn—
And lo! the sun is setting; and anon
The dark will come. But not as I had planned
The ending of my day is. For I stand
With shattered sword and banner soiled and torn.
Not as a conqueror, not as hero, I
Return at last. See, I have turned aside
Into a wind-swept way, a place unknown,
Battling with foes unseen of mortal eye.
Lord, only Thou wilt know I bravely died:
Thou, too, wert in a Desert Place alone.

MARY GOOGINS.

GOD IS LOVE. When we say that, the spring breezes begin to blow, the flowers begin to send forth fragrance, and the birds sing rapturously. God is Love—we must be Love. God is not Hate. War is Hate. Loveless energy is let loose in war—sometimes in business—sometimes in the home—sometimes in the church. Love cannot be cruel, harsh, cynical. Cruel people are Godless; cynical people are Godless. After the earthquake, after the roaring fire, comes the still, small voice of God. After the rantings of men, after the vituperations of men, comes the sweet, gentle voice of Jesus. How soothing it is! How it woos us from hard and evil ways—that gentle voice of the First Gentleman.—JOHN R. EWERS in *Christian Century*.

Church Kalendar



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

KALENDAR OF COMING EVENTS

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

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

CHINA

HANKOW

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

CUBA

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

JAPAN

TOKYO

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

THE PHILIPPINES

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

SALINA

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

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

Personal Mention

THE address of the Rev. WILLIAM B. ALLEN has been changed from Biltmore, N. C., to Saluda.

ON March 3rd the Bishop of Newark accepted the transfer of the Rev. DR. ALFRED W. ARUNDEL from the diocese of Pittsburgh. Dr. Arundel has served Holy Innocents', West Orange, since Christmas Day, 1914.

THE Rev. R. M. W. BLACK has accepted a call to Zion Church (Douglaston), Little Neck, L. I., N. Y., and will assume the rectorship on the First Sunday after Easter.

THE Rev. C. F. BLAISDELL has taken up work in the old historic parish of St. John's, Helena, Ark.

THE Rev. G. D. CHRISTIAN, priest in charge of Holy Trinity Church, Juneau, Alaska, and of St. Luke's Church, Douglas, Alaska, has been elected chaplain of the senate of the Alaska territorial legislature.

THE Rev. H. K. COLEMAN, D.D., has accepted charge of mission work in Southeast Arkansas.

THE Very Rev. W. O. CONE, Dean of St. John's Cathedral, Quincy, is convalescing from serious illness at Pueblo, Colo. The Rev. J. H. Dew-Brittain, of Griggsville, Ill., is supplying for him until Easter.

THE Rev. REGINALD A. CRICKMER has accepted work under Bishop Thomas in the district of Wyoming.

THE Rev. J. E. CURZON has undertaken duties as rector of St. John's Church, Ft. Smith, Ark.

THE Rev. WILLIAM V. EDWARDS becomes assistant to the Rev. L. E. Sunderland, superintendent of the City Mission in Cleveland, Ohio.

THE Rev. E. G. ERICSON has accepted charge of the Swedish chapel work of St. Bartholomew's parish, New York City.

THE Rev. JOHN EVANS resigned the rectorship of Grace Church, Wabasha, Minn., and retired from active work, owing to advanced years, on March 1st.

THE Rev. A. A. JOSS, who has been in charge of the Church of the Holy Communion, Redwood Falls, and All Souls' Church, Sleepy Eye, Minn., resigned his work and retired March 1st, owing to ill health and age.

THE Rev. A. E. LYMAN-WHEATON has recently become rector of St. Paul's Church, Newport, Ark.

THE Rev. ALBERT MERRITT EWERT has been elected rector of Grace Church, Galesburg, Ill., and will enter upon his duties after Easter.

THE Rev. WILLIAM P. HILL, rector of Trinity Church, East New York, Brooklyn, N. Y., has resigned owing to ill health.

THE Rev. LEON E. MORRIS has accepted a call to become rector of St. Andrew's Church, Minneapolis, and will enter upon his duties the First Sunday after Easter.

MATTER for the secretary of the missionary district of Southern Florida should be sent to the Rev. GILBERT A. OTTMAN, Ocala, Florida.

THE Rev. CHARLES H. PLUMMER, D.D., has accepted the rectorship of St. Mark's Church, Lake City, Minn., for the third time. In June Dr. Plummer will celebrate the fiftieth anniversary of his ordination to the priesthood, in the same parish where he began his first rectorship.

THE Rev. RICHARD S. READ entered upon his duties as rector of Holy Trinity Church, Minneapolis, March 1st.

THE Rev. PAUL ROBERTS has taken charge of the work at Lake Benton, Minn., in connection with his work at Brookings, S. D.

IN Southeast Arkansas, mission work of the Church is in charge of the Rev. PERCY J. ROBOTOM.

THE Rev. ARTHUR B. RUDD, who resigned Grace Church, Elmira, N. Y., to accept the position of special assistant to the American Ambassador at Petrograd, is working among prisoners in Ufa, but should be addressed care of the American Ambassador, Petrograd, via Department of State, Washington, D. C.

THE Rev. WILLIAM SCHOUER has tendered his resignation as rector of Trinity parish, Elkton, Md., because of impaired physical strength, resignation to take effect May 1st, which will close a period of thirty-seven years as rector of Trinity parish, and of fifty-three years of active service in the ministry. The vestry in accepting the resignation conferred on him the honorary title of rector emeritus.

THE Rev. WILLIAM SCHROEDER has accepted a call to St. John's Church, Monticello, N. Y., and will begin his work there on Easter Day.

THE Rev. JAMES SHEERIN becomes vicar of St. Thomas' Chapel, New York City, soon after Easter.

THE Rev. LEWIS N. TAYLOR will become priest in charge of All Saints' Church, Roanoke Rapids, N. C., on Palm Sunday.

THE Rev. EDWARD R. TODD will become assistant minister in St. Mark's parish, Minneapolis, Minn., entering upon his new work April 1st.

THE Rev. WALTER F. TUNKS has accepted a call from St. Paul's Church, Muskegon, Mich.

THE Rev. JAMES WARD, secretary of the diocese of Duluth, has been called to the parishes of Virginia and Eveleth, Minn.

THE Rev. ROYDEN K. YERKES, D.D., has resigned the Church of the Transfiguration, Philadelphia, and will devote his entire time to lectures in the University of Pennsylvania and the Philadelphia Divinity School.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

ORDINATION

PRIEST

TENNESSEE.—At St. Peter's Church, Nashville, on Tuesday, March 20th, the Rt. Rev. Thomas F. Gallor, D.D., ordained to the priesthood the Rev. GEORGE IRVINE HILLER. The candidate was presented by Archdeacon Windiate. The sermon was preached by the Rev. Dr. H. J. Mikell, who also read the gospel. The Rev. J. F. McCloud read the Litany. The Rev. Prentice A. Pugh read the epistle, and all joined in the laying on of hands. Mr. Hiller was graduated from the Berkeley Divinity School in June, 1916, and since that time has been in charge of St. Peter's Church, Nashville, where he will continue his duties as rector.

AN APPRECIATION

SAMUEL HART

In the passing away of SAMUEL HART, priest and doctor, the Standing Committee of the diocese of Connecticut recognizes a loss impossible fully to describe. Holding many positions, all of which he adorned, many of which he well-nigh sustained, the loss is irreparable. To say that for twenty-five years Dr. Hart was secretary of the House of Bishops, for forty-three years registrar of this diocese, for nine years Dean of Berkeley Divinity School, any of which positions, served as he served them, would tax a strong man's powers, is to name but some of the many activities of this remarkable life. Whether as custodian of the Standard Prayer Book for thirty-one years, or volunteer weekly visitor of hospitals with omission of scarcely a Sunday for forty years, his varied powers of helpfulness were ever the highest, and his bearing to all was knightly.

Dr. Hart was a son of Connecticut, and while the Church throughout the world was ever in his affections and prayers, and his work and gifts for missions world-wide, there was in his heart a love for Connecticut, as State and diocese, such as few are capable of attaining.

In the work of the Standing Committee of this diocese his aid was invaluable. For thirty years a member, for twenty years its ideal secretary, he gave to this as to all his work, his best. Whether in matters of theology, history, Church polity, or canon law, whether in questions relating to dioceses near or remote, or to qualifications of candidates for holy orders, he seemed to have learned everything and to have forgotten nothing. Profoundness and exactness of scholarship were his, as were also beautiful modesty and gentleness. With all suggestions and decisions there was prevailing fairness and a charity which told us that he walked with God.

As we think of all that our associate was, of all that he did, and of all that he meant to those who knew him, words fail fully to express our appreciation, but, joyful with Christian hope, we thank God that there has been such a life, that we have been privileged to company with it, and that the Church in this diocese and nation has been blessed by it.

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

STORIS O. SEYMOUR,
 M. GEORGE THOMPSON,
 J. CHAUNCEY LINSLEY,
 GEORGE T. LINSLEY.

MEMORIALS

JULIUS G. SHULTZ

The clergy present at the funeral of the Rev. JULIUS G. SHULTZ, late rector of the Church of the Holy Communion, Liberty, N. Y., assembled after the services, and passed the following minute:

On Sunday, March 11, 1917, Julius G. Shultz entered into life eternal.

He was born in New York City in 1880, and was graduated from the Wagner Memorial Lutheran College, Rochester, N. Y., in 1897. He entered the Mt. Airy Lutheran Theological Seminary, Philadelphia, and was graduated in 1900. After serving in the ministry of that Church, 1901-1908, he became a postulant for orders in the Protestant Episcopal Church. From 1909 he had charge of the Church of the Holy Communion and on his advancement to the priesthood became its rector. Through his efforts, missions were started and successfully maintained at Roscoe and South Fallsburgh. He had the plans prepared for the new church at Liberty, which he had hoped to see erected.

He labored faithfully in the work of the ministry, often in great weakness of body, but never complained. He forgot his own sufferings, and was ever thinking of the needs of others, and how he could minister to them. We, and all who knew him, admired him for his intellectual gifts and strong philosophical mind; and we loved him for his untiring zeal, his brave, heroic persistence, his indomitable courage, his kind and cheerful disposition, and for his devotion to the work of his Master. To his bereaved family we extend our heartfelt sympathy.

"May light perpetual shine upon him."

DIED

EMERY.—Entered into life eternal at Newburyport, Mass., March 12th, BRAINERD PRESOTT EMERY, only son of the late Rev. Rufus Emery, D.D., and Adelaide Brainerd Emery.

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

FRANCIS.—Suddenly, on Sunday, March 18th, MISS ROSE STANDISH FRANCIS, a faithful communicant of Trinity Church, Wethersfield, Conn.

KIRKE.—In Brooklyn, N. Y., on March 10th, GEORGE WISTAR KIRKE. Born in 1844 of English parentage. Mr. Kirke was a member of Trinity Church, New York, for many years; one time librarian of the Church Club of Manhattan; an authority upon ritual, vestments, and architecture of the Church; cousin to Sister Sarah, who founded the House of St. Giles the Cripple; founder and editor of the *Cripple News*. He is survived by his wife, Annie M. Rose. Funeral services from St. Paul's Church, Flatbush, Brooklyn, on March 13th, the Rev. Townsend G. Jackson, D.D., officiating. Interment in Greenwood cemetery.

LARMOUR.—At St. John's rectory, Upper Falls, Md., on Tuesday, March 13th, WILLIAM MONTGOMERY LARMOUR, late of Butte City, Mont., in the eighty-ninth year of his age. Interment at Alexandria, Va., on Friday, March 16th.

MURPHY.—At Ancon, Canal Zone, after a brief illness, Saturday, March 3rd, VIRGINIA WALKER, beloved wife of Pierce T. MURPHY.

"She went about doing good."

SHAW.—Entered into rest on March 13th, at her home in Brookline, Mass., MIRA McLAUGHLIN, widow of the late Oran Miller SHAW, formerly of Bangor, Maine.

TATLOCK.—Entered into life eternal, on March 10th, MARGARET, beloved wife of the Rev. Dr. Henry TATLOCK, rector of St. Andrew's Church, Ann Arbor, Michigan.

WANTED

POSITIONS OFFERED—CLERICAL

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

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

POSITIONS WANTED—CLERICAL

PRIEST, MARRIED, GOOD CHURCHMAN, is available for summer duty in Fifth Province or East. Asks use of rectory with moderate stipend. Address CHRISTOPHER, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH east of Mississippi. Good Churchman. Excellent preacher. Married. Best references. Address TOWN, care LIVING CHURCH, Milwaukee, Wis.

PREACHING MISSIONS.—Trained and experienced priest, available for small or large parishes. Address EVANGELIST, care 281 Fourth avenue, New York.

PARISH DESIRED BY YOUNG energetic priest. College and seminary graduate. Experienced. References. Address MABER, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES HEAD MASTERSHIP or chaplaincy of school. Experienced. Address SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN WISHES PARISH, middle west preferred. Highest references. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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

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

LAY READER WANTED: colored man. Earnest Christian. Definite Churchman. Ample opportunity for private study, etc. St. Stephen's (colored) Mission, Morganton, N. C. Apply Rev. GEORGE HILTON.

POSITIONS WANTED—MISCELLANEOUS

AN EXPERIENCED PARISH-VISITOR, having private stipend, would like a position. Either small salary or home desired. The visitor could keep house for the rector. Her mother always

lives with her, but would meet her own expenses. References to priests and letters of recommendation supplied on request. Address VISITOR, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

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

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

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

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

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

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

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

ORGANIST - CHOIRMASTER, THOROUGHLY capable man, for climatic reasons desires change. Moderate salary. Address EFFICIENT, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

TWO-MANUAL PIPE ORGAN FOR SALE below cost, suitable for small church or private residence. Dimensions of organ, 11 feet 2 inches wide by 8 feet deep and 12 feet high. For further particulars apply to M. C. WHEELWRIGHT, 73 Mt. Vernon street, Boston.

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS, ORDERS PROMPTLY FILLED. Address THE SISTERS OF ST. MARY, Altar Bread Department, Kemper Hall, Kenosha, Wis.

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

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

SAINTE MARY'S CONVENT, PEEKSKILL, N. Y.—ALTAR BREAD. Samples and prices on application.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—LONG ISLAND

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

BOARDING—NEW JERSEY

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

BOARDING—NEW YORK

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

HEALTH RESORTS

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

LITERARY

THE CHURCH YEAR. A PAGEANT. By the Rev. H. Fields Saumenig. Recently given in St. Peter's Church, Rome, Ga., and published in compliance with many requests. Price fifty cents each. Three copies one dollar, postpaid. Address Lock Box 122, Rome, Ga.

STAR NEEDLEWORK

STAR NEEDLEWORK JOURNAL: quarterly, choice; one year, 25 cents, stamps. Address JAMES SENIOR, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to

go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address Its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, or further information apply to the secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

THE BOARD OF MISSIONS

Correspondence is invited from 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 LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)

R. W. Crothers, 122 East 10th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neter, Chelton Ave. and Chew St.

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

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Scranton Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seldenborg, Ellcott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

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

The Young Churchman Co. Milwaukee, Wis.

A Book of Offices. Services for Occasions not Provided for in the Book of Common Prayer. Published by Authority of the House of Bishops. \$1.00 net.

The Contemporary Christ. A Preaching Mission in Action. By Arthur J. Gammack, Rector of Christ Church, Fitchburg, Mass. \$1.25 net.

Houghton Mifflin Co. Boston.

The Road to Understanding. By Eleanor H. Porter, Author of *Just David*. \$1.40 net.

Society for Promoting Christian Knowledge. 68 Haymarket, London, S. W., England.

The Apocalypse of Ezra. Translated from the Syriac Text, with brief Annotations by G. H. Box, M.A., Lecturer in Rabbinical Hebrew, King's College, London. Hon. Canon of St. Alban's. \$1.00 net.

Richard G. Badger. Boston.

The Pedagogics of Jesus. By Harrison Meredith Tipson, A.M., Ph.D., D.D. With an Introduction by Cyrus J. Kephart, D.D., LL.D. \$1.25 net.

The Divine Adventure. By Anna Bartram Bishop. 75 cts. net.

Jesus' Idea. A Study of the Real Jesus. By Fordyce Hubbard Argo, B.D., Rector of the Memorial Church of the Holy Nativity, Rockledge, Pa. \$1.50 net.

Why God Made Men. By J. Nesbit Wilson. \$1.50 net.

Charles Scribner's Sons. New York.

Faith and Immortality. A Study of the Christian Doctrine of the Life to Come. By E. Griffith-Jones, B.A., D.D., Principal of the Yorkshire United Independent College, Bradford, England, Author of *The Ascent Through Christ, Faith and Verification, The Challenge of Christianity to a World at War*, etc.

Longmans, Green, & Co. New York.

The Riches of Prayer. By the Author of *The Splendour of God*. With a Preface by the Rev. Canon Joyce, D.D., Principal of St. David's College, Lampeter; Sometime Warden of St. Deiniol's Library, Hawarden. 90 cts. net.

Before the Morning Watch. By F. A. Iremonger, Rector of Quarley, Formerly Head of the Oxford House in Bethnal Green. With an Introduction by the Bishop of London. 90 cts. net.

Come Unto Me. Considerations on St. Mark's Gospel For Use During Lent and at Other Times. By Frank Inigo Harrison, Assistant Curate, All Saints', Benhilton, Surrey. With Commemorative Note by the Rt. Rev. Bishop Cecil Hook, D.D. \$1.20 net.

The School of Divine Love. The Science of the Saints in Daily Life. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. Author of *The Altar and the Life, Life's Power, The Sacred Way*, etc. With Frontispiece. \$1.20 net.

Splinters of the Cross. Practical Thoughts for Those in Pain and Sorrow. By Ruth Eva Priestley. With Foreword by H. I. H., The Grand Duchess George of Russia. Third and Revised Edition. 65 cts. net.

Dodd, Mead & Co. New York.

The Life of the Grasshopper. By J. Henri Fabre. Translated by Alexander Teixeira De Mattos, Fellow of the Zoological Society of London. \$1.50 net.

Century Co. New York.

The Red Rugs of Tarsus. A Woman's Record of the Armenian Massacre of 1909. By Helen Davenport Gibbons. \$1.25 net.

Aurora the Magnificent. By Gertrude Hall, Author of *The Truth about Camilla, The Unknown Quantity*, etc. Illustrated by Gerald Leake. \$1.40 net.

Little, Brown, & Co. Boston.

The Boy Scouts on Crusade. Leslie W. Quirk. With Illustrations by William Kirkpatrick. \$1.25 net.

The Adventures of Poor Mrs. Quack. By Thornton W. Burgess, Author of *Old Mother West Wind, The Bedtime Story-Books*, etc. With Illustrations by Harrison Cady. 50 cts. net.

The Adventures of Paddy the Beaver. By Thornton W. Burgess, Author of *Old Mother West Wind, The Bedtime Story-Books*, etc. Illustrations by Harrison Cady. 50 cts. net.

George H. Doran Co. New York.

Faithful Stewardship and Other Sermons. By Father Stanton of S. Alban's, Holborn. Edited by E. F. Russell, M.A., S. Alban's, Holborn. Second edition. \$1.35 net.

The New Testament. A New Translation. By the Reverend Professor James Moffatt, D.D., D.Litt. New Edition Revised. \$1.00 net.

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

Christian Science: The Faith and Its Founder. By Lyman P. Powell, President of Hobart College. Second edition with a new Foreword. \$1.25 net.

PAPER COVERED BOOKS

Japan Book and Tract Society. 3 Yuraku Cho Nichome, Marunouchi, Japan.

Sandy Scott's Bible Class and Sabbath Nights at Pitcoonnans. Anglicized Edition prepared by George Braithwaite.

PAMPHLETS

Union Theological Seminary. New York.

Annual Catalogue 1916-1917.

Church Missions Publishing Co. 211 State St., Hartford, Conn.

Porto Rico. A Round Robin. The Picture Series. No. 107, March, 1917.

Missionary Education Movement. 156 5th Ave., New York.

Annual Report of the Missionary Education Movement of the United States and Canada. December 1, 1915, to November 30, 1916. By Harry Wahe Hicks.

Miss Gertrude C. Mann, Secretary. Charlottesville, Va.

The John F. Slater Fund Proceedings and Reports for Year Ending September 30, 1916.

Armenian Red Cross and Refugee Fund. Miss Emily J. Robinson, 35A, Elsham Rd., Kensington, London, W., England.

Second Annual Report 1916.

Government Printing Office. Washington, D. C.

Prevention of War. Including Anthropology and War, Insanity of War and Choosing Between Peace and War. By Arthur MacDonald, Anthropologist, Washington, D. C. Printed in Congressional Record, February 27, 1917, United States House of Representatives.

From the Author.

The Personal Relation in Industry. By John D. Rockefeller, Jr., 26 Broadway, New York.

American Association for Labor Legislation. 131 East 23rd St., New York.

The American Labor Legislation Review. Issued quarterly. \$3.00 per year.

Eyre & Spottiswoode. London, England.

A Signal of Distress from the Belgian Bishops to Public Opinion. A Story of the Belgian Deportations.

Longmans, Green, & Co. New York.

The Church and Women. An Address delivered at the Church of St. Martin-in-the-Fields. By John Lee. 20 cts. net.

BISHOP ROWE TO ADDRESS WOMEN OF NEW YORK CITY

Under Auspices of Woman's Auxiliary
— Mrs. Hobart's New Mystery
Play—Board of Missions

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

It has been a long time since New York Church people have had an opportunity of hearing a sermon or address by the Rt. Rev. Dr. Rowe, Bishop of Alaska. The announcement made by the diocesan branch of the Woman's Auxiliary that Dr. Rowe will be the speaker at their next meeting in the parish house of Zion and St. Timothy is gladly received. The place is 333 West Fifty-sixth street; the date is Tuesday, April 3rd; the hour is 10:30 A. M.

There was a good attendance of members of the Woman's Auxiliary at the Cathedral of St. John the Divine on Tuesday, March 20th, when the Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston, conducted a quiet day.

"CONQUERING AND TO CONQUER"

Synod Hall on the Cathedral Close was filled twice this week—Thursday evening and Saturday afternoon—by appreciative and admiring people at the Trinity parish presentation of *Conquering and to Conquer*, a mystery play, written by Mrs. Henry Lee Hobart.

The time of the prologue is the dawn of the morrow of the first Whitsun Day; the place, the upper room at Jerusalem; the characters, the Bride of Christ (Church Militant); her maidens, Faith, Hope, and Love; and twelve banner-bearers, each displaying an article of the Creed.

In the twelve episodes, characters with appropriate attendants appeared and represented various lands and the triumph of the Gospel (except in Arabia) at certain years of grace. In succession these were: Graecia (49), Roma (63), Gallia (180), Britannia (287), Frisia and Germania (719), Arabia (732), Russia (988), America (South) (1550), China (not long ago), India (in these days), Africa (a few years ago), Columbia (to-day).

The place described in the last episode was "an ancient churchyard in the heart of an American city". A skilful representation of the great cross, erected a few years ago in the well-remembered God's acre about Trinity Church, made it easy to travel in thought to Broadway at Wall street, where the Church Militant has for nearly two centuries and a quarter continued in the blessed work of subjugating the sinful souls of multitudes of worldly men and women to the yoke of Christ.

In all, there were forty-nine characters and attendants in the prologue and episodes. Each character took part in the dialogue, which consisted mainly of direct or indirect quotations from Holy Scripture and the Book of Common Prayer most skilfully woven together by the talented writer of the play, Mrs. Henry Lee Hobart. The doctrinal teaching was faultless; its presentation artistic and satisfying. The addresses of the several representatives of the twelve Articles of the Apostles' Creed were particularly happy, and revived memories of Bishop Pearson's masterly *Exposition of the Creed*. At intervals, a small choir sang hymns, and appropriate organ music was played.

The beautiful interior of Synod Hall was decorated for the occasion with banners representing the parish church and Trinity's nine parochial chapels in various parts of the city.

Too much praise cannot be given to those who patiently and perfectly trained the characters. The clear enunciation and proper pronunciations, the cultured intonations, gave

an additional charm to the presentation and made impressions that must be lasting.

It is right and proper to say that every one of the company of players attended a celebration of the Holy Communion, with special intention, in Trinity chapel, West Twenty-fifth street, near Broadway, on Sunday morning, March 18th. The rector of Trinity parish, the Rev. Dr. William T. Manning, officiated as celebrant at this special service.

EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

The monthly meeting of the executive committee of the Board of Missions on March 13th, received the resignation of Mr. Samuel E. Smalley, who has served as treasurer of the China Mission for twenty-six years, organizing the business of the three districts in China so that the Bishops were relieved of all anxiety regarding that work. His resignation is one of the greatest losses that China missions have sustained for many years. The executive committee unanimously adopted a resolution of appreciation, and granted him an adequate retiring allowance.

The Rev. James Jackson, D.D., of Hankow, for many years president of Boone University, has also retired from active service. He has been transferred to the district of Anking, where he will take up his residence in Kiukiang and give much time to the work of translation.

Mrs. George Biller, wife of the late Bishop of South Dakota, was appointed assistant secretary in the Woman's Auxiliary, to begin March 1, 1917. Mrs. Biller will devote much of her time to traveling, especially in the western and southern parts of the country.

Dr. Gray, now secretary for Latin America, announced that he was planning a trip with Bishop Knight to Costa Rica, Panama, Canal Zone, and Colombia.

It has been determined by the people in the field to erect a suitable memorial to Professor F. C. Cooper of St. John's College, Shanghai, who died on June 4, 1915. They will erect a gymnasium and swimming pool for the college. The students have undertaken to raise five thousand taels. The alumni and the University will contribute similar sums, and Dr. Pott is endeavoring to raise a like amount outside of China. He was given permission by the executive committee to appeal for this, which will amount to about \$4,000.

AMERICAN CHURCH BUILDING FUND COMMISSION

At its meeting of March 15th, the American Church Building Fund Commission passed resolutions on the death of its late president, the Bishop of Atlanta, and elected Bishop Burch, first vice-president, to fill the vacancy. Assistance was voted to thirteen parishes and missions in the sum of \$6,600. Additional loans to parishes for building purposes were authorized, aggregating \$31,000. The report of the treasurer showed \$26,825 paid out in loans, gifts, and grants to thirty-nine points since the opening of the fiscal year, on September 1, 1916, and that \$24,450 for the same purpose had since that date been voted but not yet taken. Changes in the methods of the board, recommended by a special committee appointed for that purpose, were adopted.

RECTORS OF HOLY ROOD CHURCH

A correspondent writes that the statement made last week that the Rev. Stuart Crockett was first rector of Holy Rood Church is erroneous. Reference to the files of the *Living Church Annual* shows the Rev. W. O. Embury and the Rev. C. M. Murray listed in 1894 as the clergy of Holy Rood Chapel, and the next annual lists thirty-five communi-

cants. In 1897 the Rev. C. P. A. Burnett was associated with Mr. Embury. In 1899 the Rev. R. H. Wevill appears as associate, and the following year as rector. The Rev. C. M. Murray appears as rector from 1901 till 1904, Mr. Wevill being with him part of the time. The Rev. Frederick Greaves became rector in 1905, and in 1907 the Rev. Mr. Crockett is listed as rector, with Mr. Greaves as vicar and Mr. Wevill as curate.

LARGE CONFIRMATION CLASS

The largest class in the history of the chapel was presented in St. George's, Williamsbridge (Rev. L. A. Dix Edelblute, vicar), on the evening of March 20th. There were thirty-six members, including two each from France, England, and Germany, one Bohemian, and six negroes. Four had been baptized in the Roman communion, and eleven were of mature years.

BISHOP GREER'S BIRTHDAY

The Bishop of New York observed his seventy-third birthday on March 20th. The morning was spent in hard work at his office, the afternoon in diocesan meetings. In the evening there was a birthday dinner at his home, with children and grandchildren present. Bishop Greer received many flowers and congratulations. He is in excellent health.

REQUIEM MASS SUNG FOR THE WAR'S DEAD

At the Hippodrome on Palm Sunday a chorus of 350 accompanied by an orchestra of 150 will sing Berlioz' *Requiem Mass* in memory of the dead of all nations at war. So far as is known, this is the first occasion of the sort. Bishop Greer is on the honorary committee.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS

THE ANNUAL MEETING of the National Conference of Charities and Corrections always brings together a large number of experts in social work and is among the most important gatherings in this country. The forty-fourth of these conferences will be held in Pittsburgh during the week beginning June 6th. The general topics, which will be discussed under many sub-headings and by experts in each, are: Children, Community Programmes, Corrections, The Family and the Community, Health, Mental Hygiene, Public Charities, Rural Social Problems, Social Insurance. On the Sunday afternoon there will be a religious service at which a sermon will be preached by the Bishop of Michigan. Programmes and information may be obtained from the office of the Conference, 315 Plymouth Court, Chicago; and information in regard to local arrangements and accommodations from the Pittsburgh committee, 535 Fulton Building, Pittsburgh, Pa.

ONE DAY'S INCOME

GIFTS on the One Day's Income Plan a week ago totalled over \$23,000. Last year this figure was not reached until the middle of May. The largest offering of the past week was \$800 and the smallest was ten cents—the latter from an eight-year-old girl.

Many are designating their One Day's Income offerings for missionary pensions—which is an added item of about \$40,000 to the Board's expenses now that the Pension Fund is in operation. One contributor says: "The plan to pension the missionaries commends itself to me most strongly. If anyone deserves to be provided for in their later years surely those do who have neither had an opportunity nor a wish to save from their small incomes. The missionaries I know, not only work for their bare living, but they do the work of half a dozen, often, and nine times out of ten use the most of their salaries because they see such crying needs that we at home are too mean to relieve. I'd sleep better o' nights if I felt the missionaries were sure of self-respecting support when their days of hard and beautiful work are over."

CITY OF BOSTON RECEIVES PRAYER BOOK COLLECTION

Rev. J. H. Benton's Special Library of
Over Seven Hundred Volumes—
Obituary

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

THE magnificent collection of Books of Common Prayer belonging to the late Josiah H. Benton was bequeathed to the city of Boston and is now on view, in part, at the Public Library. The collection contains over seven hundred rare volumes, and shows the origin and growth of the Prayer Book. Included with the Prayer Books there are several allied works, illustrating the soundness of history of the book itself, such as some of the Early primers, books of hours, *The Institution of a Christian Man*, etc., and a very fine and famous First Prayer Book, of 1549, published by Edward Whitechurch. The collection is also strong in additions of the American Prayer Book, and in fact it is said to be perhaps the finest and most complete collection of the sort in existence anywhere. It illustrates the curious changes wrought by time that such a collection of "prelatical" books should be in the possession of Boston, where once such books were taboo.

DEATH OF L. S. TUCKERMAN

On Monday, March 19th, one of the eminent laymen of the diocese, Leverett Saltonstall Tuckerman, departed this life, aged 68 years. Prominent in the legal profession, Mr. Tuckerman was known and loved by many through his devotion to a multitude of good causes in which he spent himself generously. He had served as trustee of the Boston Episcopal Charitable Society, as secretary of the Sailors' Snug Harbor, as one of the trustees of Donations of the Church, Inc., and many other public works. A devout Churchman. Mr. Tuckerman had long been a member of the corporation of the parish of the Advent. He is survived by a widow. The funeral was held on March 21st, at the Advent. At 10 o'clock there was a requiem, celebrated by Dr. van Allen, and the Burial Office was said at 11, when a large congregation was present. May his soul rest in peace.

DEATH OF MRS. F. D. BUDLONG

Also on March 19th, occurred the death of Mrs. Sarah Elizabeth Budlong, wife of the Rev. Frank D. Budlong, rector of St. Mark's Church, Worcester, to whom she was married in 1878. Nine years ago last October, Mr. and Mrs. Budlong came to Boston and have made many friends hereabouts in that period. Mrs. Budlong was a very efficient and much loved worker in St. Mark's parish and will be sadly missed. Beside her husband, she is survived by a daughter and two sons, one of whom is the Rev. Fred G. Budlong, rector of St. Peter's Church, Chicago.

RESIGNATION OF REV. W. E. C. SMITH

The Rev. Walter E. Clifton Smith has resigned from the rectorship of St. Mary's Church, Dorchester, to become effective at Easter. Mr. Smith was graduated from Harvard in 1883 and from the Theological School three years later. After his ordination he was for a time curate of Emmanuel Church, and has been twice rector of St. Mary's, the first time about twenty-five years ago. He continued there for ten years, and then resigned in order to become assistant in the Church of the Ascension, New York. After ten years there, he again became the rector of St. Mary's, where he has been for the last five years. It is reported that Mr. Smith plans to cease from active ministerial work.

CATHEDRAL SERVICE UNIT

On Wednesday evening, March 28th, the Cathedral Service Unit holds a mass meeting, under the presidency of the Dean. Various well-known men will speak, representing the Special Aid Society for American Preparedness, the State Committee on Public Safety, the Red Cross, and the Navy League.

CHURCH PERIODICAL CLUB

The Church Periodical Club, diocesan branch, had a public meeting on March 22nd, in Trinity parish rooms, with interesting addresses by the Rev. Dr. C. S. Reifsnider, president of St. Paul's University, Tokyo, and Miss Dorothy Mills, diocesan correspondent, representing the foreign and domestic sides of the extensive activity of this admirable society.

DEAN ROUSMANIERE AND THE "DOUBLE STANDARD"

Speaking at the annual public meeting of the New England Moral Reform Society, on March 22nd, Dean Rousmaniere, of St. Paul's Cathedral, deplored the "double standard" of morals and urged the great need of awakening the public conscience regarding the social evil.

KEEPING LENT

In the parish leaflet of Christ Church, Quincy, the rector, the Rev. William Grainger, writes this excellent message on the keeping of Lent:

"Has it meant anything to us so far, or is it just slipping by like ordinary days? We who have our health and strength have come to believe there is a permanency in life that we are going to enjoy continually. We have come to believe that that permanency is created by our own efforts, and is under our own control. As a power in our lives God plays little part, until we are brought up short by some illness or sorrow. Then we begin to understand how ineffectual our life has been. Material things we have cultivated a-plenty. Spiritual things we have neglected. Our appetite has gone now; our bread and butter has lost its savor, and of dependable resources we have none. What happens: We are tempted to 'curse God and die,' or say like the 'fool,' 'there is no God.' When Henry Cabot Lodge lay on his back in sickness he tells us he spent part of his waking hours repeating in his mind the poetry and other literature he knew. In this crisis he was able to fall back on the resources of his mind, because he had made preparation for it when he was well. Just so, when we need God shall we be able to find Him. Our communion with Him must be a regular, natural experience, and to acquire that experience self-sacrifice is necessary. Lent is your especially opportune time. Dare to be old-fashioned and narrow in this respect. Remember the Church's method has been tried, and not been found wanting by thousands in the many years it has existed. It will prove just as effectual to you. This promise still holds true. 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.'"

J. H. CABOT.

NEW ALTAR IS DEDICATED IN PHILADELPHIA CHURCH

Service in St. Michael's on March 18th
— Service for American Guild of
Organists

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

AN altar, for which the rector and congregation of St. Michael's Church have been waiting anxiously for six months, has been received and was dedicated with appropriate ceremonies on Sunday, March 18th. Fears were entertained for the safety of the altar, since it was executed in Italy, and has been on the sea for some time. The altar and reredos are of white marble, of a rather severe Norman design, but enriched with bands and figures of colored mosaics. In the center stands a life-size marble statue of our Lord, wearing the vestments of a priest and the breast-plate of the high-priest, with the crown of the King of Heaven and with arms outstretched to draw all men unto Him. Behind this statue is a large marble cross, imbedded in gold mosaics. On the epistle side is a figure of St. Mark, clasping the gospels and standing on a pedestal upon which is carved the winged lion. St. Michael, with sword and shield, resting on a pedestal ornamented with the scales of the Judgment, stands on the gospel side. Over these marble figures there extends an arch, supported by four graceful columns, having on either side an angel with golden censor, separated by the dove representing the Holy Spirit, all in rich-colored mosaics.

Immediately behind the altar are two gradines of marble, ornamented with bands of mosaics. In the center is the tabernacle, which has on the front a square plaque of mosaics, depicting the chalice and host. The mensa, or table, is supported by four marble

columns with crosses of mosaics in their cappings. Beneath the mensa is a round plaque of mosaics containing the *Agnus Dei*, resting on the Book of Life, from which extend the seals of the Seven Churches.

The sanctuary has been further enriched by having the walls finished in burnished gold, giving the effect of old Spanish leather. A new ceiling has also been erected and made bright with ornamentation of red and blue stripes.

AMERICAN GUILD OF ORGANISTS

The Pennsylvania chapter of the American Guild of Organists held their thirty-ninth public service in St. James' Church, Sunday afternoon, March 18th. The address was made by the Rev. Dr. Mockridge, his subject being *The Service*. He emphasized the need for reverence in the musical parts of the service, and also for a service that would be in harmony with itself. He deprecated the practice, in some churches, of saying the service and singing the *Amens*. The service was sung by the regular choir under the direction of S. Wesley Sears. An organ prelude was played by Percy Chase Miller, M.A., A.A.G.O., and the postlude by Rollo F. Maitland, F.A.G.O.

ST. MONICA'S PARISH HOUSE

The second story of St. Monica's parish house was opened with a special service on Tuesday evening, March 20th. This parish house is to be used for holding services, and for the social welfare of the colored people in that community. The colored work in this parish, under the energetic direction of the Rev. Richard Bright, has wonderfully progressed.

INASMUCH MISSION

The sixth anniversary of the Inasmuch Mission is being celebrated this week. On Saturday evening the speakers were the Rev.

Dr. Floyd W. Tomkins and William H. Wilson, director of public safety, the service being read by the Rev. J. J. Joice Moore. Each evening, until Friday, there will be prominent clerical and lay speakers. This mission, commenced in an old tumble-down house, has developed until a large, well-equipped house has been built with all necessary appliances. The building is throughout perfectly sanitary and up-to-date. Services are held in the chapel each evening, with splendid results. Mr. Long, the superintendent, was converted at the Galilee Mission, and with his wife has devoted himself most earnestly to the reclamation of down-and-out men.

CONFERENCE FOR CHURCH WORK

The programme of the Conference for Church Work, which is to be held in Cambridge June 22nd to July 7th, indicates that Dr. William H. Jefferys, superintendent of the City Missions, Mrs. H. A. Pilsbury, and Miss Margaret Evans, of this diocese, will lecture and have study classes. Each year many of the teachers and workers from diocesan Sunday schools attend this conference. Last summer the representation from this diocese was the largest, excepting Massachusetts, in the American Church. A large public meeting in the interest of the conference is to be held soon in the Church House.

EDWARD JAMES MCHENRY.

NEGRO IMMIGRATION PROBLEM FACES THE CHICAGO CHURCH

Many Southern Negroes Imported by Irresponsible Agents—Cornerstone Laid for Church to be Built at Elgin

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

LAST week we referred to the Church's work among the Italians in what is called the Italian district on the near North Side. Down on the South Side, round and about Thirty-first street and State street, is where the colored people live by the thousands, and their numbers are increasing with tremendous rapidity. Their condition there demands the immediate attention of public-spirited citizens and the help of the Church. The Federal census of 1910 reported 44,103 negroes in Chicago. During the last fourteen months, 40,000 more have been sent here by labor agencies. In a fortnight more than 10,000 have been brought to Chicago. Before next September it is estimated that 50,000 colored people will have come here.

This sudden and unprecedented influx of Southern negro laborers is due to labor agents who have been scouring the South for workers to meet the shortage of help in the great industries here—in the stock yards, in the steel mills, and in the foundries—which have fallen back on colored labor since the European war shut off foreign immigration. The employers and the labor agents, in thinking of themselves first, have not considered their neighbors; they have not thought of the perplexing social problems which this large and unforeseen influx creates, the housing of these tens of thousands of dependent-poor negroes, their education, their control. These problems are left to the property owner, to the police, to the public officials, to church, charity, and social workers.

The most pressing conditions at present are found in the health and the living habits of these newcomers. The city health commissioner, Dr. J. Dill Robertson, fears an epidemic of tuberculosis, and is making special efforts to forestall this epidemic by inspection and regulation of the homes of some of the new arrivals. To instance some of the living habits of these children of the South, it is reported that one inspector recently found twelve men in one room in a small shack in the "black belt"; and in a six-room house the same inspector found there were fifty-eight negroes living. As usual, these colored folk are a happy, kindly, improvident lot. They are paid extra good wages, which attract them here, and they spend their earnings in an unthinking way, much to the cost and to the displeasure of the tradespeople who serve them and the landlords who house them. The negro tenants are pushing back the white folk farther and farther south,

along the great avenues, like State, Wabash, Calumet, Rhodes, Federal, Wentworth, and La Salle, as far down as Sixty-third street. To help meet these problems among the colored people, which have increased alarmingly by the recent coming of these multitudes of workers, our Church has only one parish, St. Thomas', at Thirty-eighth street and Wabash avenue. Here a splendid work is being done, work that might be emulated by many parishes of white people. But what is this among so many?

CORNERSTONE LAID AT ELGIN

The Bishop of Quincy laid the cornerstone of the restored and enlarged Church of the Redeemer, at Elgin, Ill. (Rev. James M. Johnson, rector), on Sunday, March 18th. The church was practically ruined by fire on October 22, 1916, and is being rebuilt, as a result of the loyalty and hard work of the rector and parishioners and the interest and support of the people of the city generally. Over six hundred people were present at the cornerstone exercises. The line of march for the procession was kept by the Boy Scouts. A squad of police led the line. Next came a choir of sixty, eight trumpeters, crucifers, acolytes, flag bearers, the Elgin ministerial association, the mayor and the city commissioners, the vestry, visiting clergy, and Bishop Fawcett. The Rev. F. V. Hoag was master of ceremonies, and the Rev. W. H. Bond was Bishop's chaplain.

EPISCOPAL ATHLETIC LEAGUE

The annual indoor meet of the Episcopal Athletic League of Cook county was held at the Central Y. M. C. A. on Thursday evening, March 20th. Six teams competed, but three were unable to make any points. The winning team was St. Simon's, which took 34 points. The Church of the Redeemer team was second, with 31 points, and the Cathedral team third, with 17 points.

ST. BARTHOLOMEW'S, ENGLEWOOD

On Sunday, March 11th, at the close of vespers, a number of the acolytes of St. Bartholomew's Church were admitted by the rector into the new branch of St. Vincent's National Guild of Acolytes.

On Tuesday, March 20th, an association of Englewood ministers was organized at the parish house of St. Bartholomew's Church, with the Rev. H. W. Schniewind as chairman, Dr. J. S. Dancy, a Methodist, as secretary, and the Rev. C. G. Kindred, of the Disciples, as treasurer. This is the outcome of unorganized meetings, which have been held monthly for some time, at St. Bartholomew's, to bring together the ministers of all denominations in the neighborhood. Controversy and papers on set topics are barred by unani-

mous consent, but matters common to all may be discussed in an informal way during and after lunch.

A Sunday evening campaign is being carried on under the auspices of the Brotherhood of St. Andrew, of which a provisional chapter has been formed. As a result, the evening congregations have more than doubled. An attendance of 500 is hoped for at the conclusion of the campaign at Easter. The Matrau Club of the parish is seeking to help the young men of the neighborhood with talks, lectures, and other meetings. A band of about forty young men, by no means all Churchmen, have met for the last four or five months. During Lent the director of the club, Dr. Barwell-Walker, is giving a series of lectures on Church History. On Tuesday in Holy Week it is expected that the Stations of the Cross will be used as a devotional service in the church, with the help of screen and lantern.

H. B. GWYN.

ST. JOHN'S COLLEGIATE INSTITUTE, CORBIN, KY.

SIXTEEN YEARS ago the Church established a mission and school at Corbin, Ky., to provide, among other things, agricultural and industrial training for boys and girls of that part of the state. The equipment and maintenance of this kind of educational work is costly, and the diocese has been handicapped by a lack of funds. Notwithstanding this lack and the rapidly changing conditions of



PROPOSED BUILDING FOR ST. JOHN'S COLLEGIATE INSTITUTE, CORBIN, KY.

the town which necessitated changes from time to time in the school, a splendid work has been done. Friends of the school will now be pleased to learn that an excellent farm of 311 acres, near the present school property, has been purchased, on which the industrial and agricultural departments will be established. The interest and help of the agricultural department of the State University, already secured, will enable the school to keep in touch with scientific methods of farming.

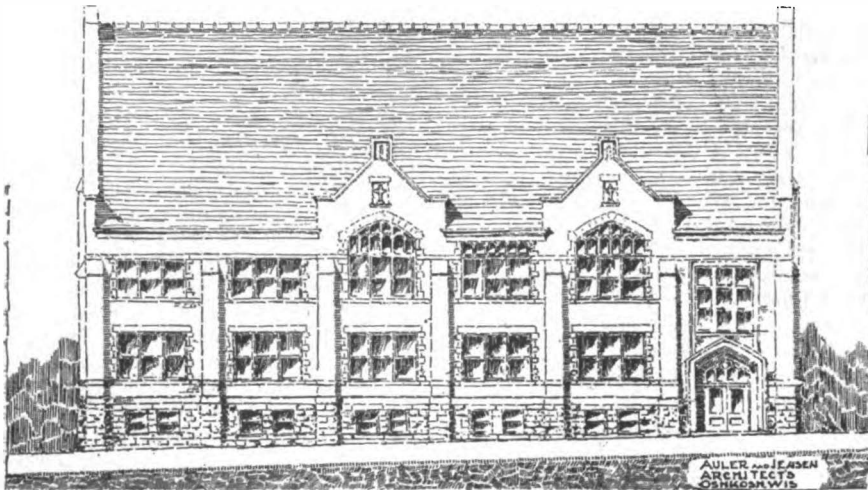
To house these departments and to provide a home for teachers and students, it is proposed to erect a building to cost from \$50,000 to \$75,000. Plans have been drawn for a three-story brick and stone structure with a frontage of two hundred feet and a depth of one hundred and twenty feet, fully equipped.

Archdeacon Wentworth, of Winchester, with the support of Bishop Burton, working on the project for two years, has raised sufficient money to secure possession of the farm and is now raising the building fund. Within a reasonable time and with good management, the farm is expected to become more than self-sustaining. This advance in the school is vital to the welfare and practical education of the boys and girls whom the Church is reaching in eastern Kentucky.

CHURCH PENSION FUND

IN NASHVILLE, Tenn., the Church of the Advent gave \$1,000 to the fund, St. Ann's Church nearly \$1,500, and Christ Church over \$12,000.

ST. JAMES' CHURCH, Wilmington, N. C., to which the diocesan committee apportioned \$4,500, overpaid its apportionment by more than fifty per cent.



PROPOSED PARISH HOUSE OF TRINITY CHURCH, OSHKOSH, WIS.
[See THE LIVING CHURCH of March 17th, page 660]

A PIONEER MISSIONARY PARISH

To the parish at Middlebury, Vt., belongs the honor of furnishing the first missionary sent out by the Domestic and Foreign Missionary Society to foreign lands. In 1821 the Rev. J. H. Hill and his wife, Mr. and Mrs. John J. Robertson, and Solomon Bingham, printer, sailed for Greece, where a school for girls was opened in Athens, and is still in existence. This parish sent also the first missionary to Alaska, the Rev. John W. Chapman, D.D., one of the notable figures in the missionary history of our Church. For thirty years he has maintained his lonely post at Anvik, most of the time single-handed. The story is told that in the early days of the mission the Board of Missions sent him a saw-mill, that he might teach the natives to build houses instead of the miserable underground huts in which he had found them. A traveler down the Yukon, seeing it on the deck of the steamboat, asked, "What are they going to do with that? Have they any mechanics down there?" "I guess not," was the reply, "but you see, the missionary is a Vermont boy!"

NEW PARISH HOUSE AT WEST HAVEN, CONN.

CHRIST CHURCH PARISH, West Haven, Conn., has this month completed a group of buildings by the opening of the parish house and gymnasium. Novel arrangements have been worked out by the architect and the rector, the Rev. Floyd Steele Kenyon, and a high standard is set by interior finish and furnishings. Mr. Leroy P. Ward, the architect, has specialized in the design of club houses and buildings of that class.

The exterior is well subordinated to the church, with which it is connected by cloisters. Like the church, it is of trap rock with limestone trim, but is set back from the street; and the roof is kept low. The elevation, chaste and severe, depends for its interest on the entrance porch and simple fenestration of leaded casements with square lights.

In the interior, the outstanding features are the auditorium and the club room or common room. The latter, 40 by 40 feet, is finished in fumed oak with well-studded beamed ceiling and wainscoted walls. The large fireplace is enriched by paneling, which covers the whole of the chimney's breast. The rough plaster walls are stained a deep old blue. The first floor also contains the ladies' room and the rector's study. The aim in fitting out the entire building has been to have all harmonize in every detail with the design of the rooms themselves.

The auditorium, 40 by 80 feet, on the second floor, is admirably fitted for entertainments or Sunday school purposes. A low pitched roof, with well designed trusses car-

ried on corbels, is proportioned to the total height of the room and contrasts with excellent effect with the gray tint of the side walls. Across the front of the room is carried a paneled Jacobean screen, in the center of which is the entrance.

The basement contains necessary locker room, shower baths, play room, bowling alleys, etc. The kitchen, large and well equipped, is connected by dumb waiter with kitchenettes on each floor.

The barracks of Company A, Knights of Washington, also in this building, are fitted in accordance with the ritual of the order.

The gymnasium, a separate building, is connected with the parish house by an underground passage, which permits operation of the gymnasium independently. It contains floor space for basketball, indoor tennis, baseball, etc., and large galleries afford room for spectators.

Church, chapel, cloister, sacristy rooms, parish house, and gymnasium have been so grouped that facilities for each line of work and play are together.

ARCHDEACON WEBBER IN INDIA

ARCHDEACON WEBBER, who is well known as a missionary throughout the American Church, is now engaged in preaching missions in India and conducted such a series of services in January at the Cathedral of Calcutta.

CONNECTICUT GOVERNOR PROCLAIMS FAST

AN UNUSUAL fast day proclamation has been issued by Governor Holcomb, who tells of the humiliations which have come to this country, and emphasizes the needs of meeting squarely the problems of the present crisis. The proclamation, which names Good Friday as a day of fasting and prayer, reads:

"We face dark days. Our citizens have been slain upon the high seas. The principles upon which our country is founded and which have been the breath of life within its nostrils have been brought into contempt. We have endured until endurance has become a reproach; and now we question whether long peace and great prosperity have not sapped our strength to resist. It is a time for heart-searching, a time for every man to ask himself whether liberty, equality, and brotherhood are for him more than empty words, whether for them he is ready to suffer and if need be to die. Such times breed humility of spirit, a desire for wise guidance, and the consciousness of a need of some strength beyond our own upon which to lean.

"When danger threatened and the future loomed dark our fathers were never ashamed to trust to God for help and the example of their faith points out the way for us. The knowledge of a just cause and the heavy bur-

den of responsibility resting upon us should force us, then, on the Friday before Easter, which each year we designate as a day of fasting and prayer in all humility, in all sincerity, and in all faith, to bow ourselves before the God of our people, asking of Him light to guide our steps, a clear vision of the goal we still must seek, courage to all, if act we must, and, if pain must be our lot, steadfastness to endure unto the end.

"Given under my hand and the seal of the State at the Capitol in Hartford this twenty-third day of March, in the year of our Lord one thousand, nine hundred, and seventeen, and of the independence of the United States the one hundred and forty-first.

"By His Excellency's command.

"M. L. HOLCOMB.

"Seal: FREDERICK L. PERRY,
Secretary."

PREACHING MISSIONS IN CHURCH SECONDARY SCHOOLS

AT A MEETING of masters last June, Dr. Gardiner, field secretary of the Province of Washington for schools and colleges, was asked to arrange for the adaptation and application of the Nation-wide Preaching Mission movement to the schools. A few typical schools were selected in which to try the experiment and perfect methods which, if helpful, could be carried to the other schools next year.

The heads of the boys' schools received the idea with readiness, but the girls' schools responded generally that they did not feel that they needed it. The Provincial Board of New England asked to have their schools included.

Missions were conducted at St. Paul's, Concord; St. Luke's, Wayne, Pa.; and Woodberry Forest, Va., by Father Sill, O.H.C., and the Rev. J. J. D. Hall of Galilee Mission, Philadelphia. Each school was asked to interrupt its schedule only so far as to give its evening study hour for a preaching service. The programme was then arranged (all services being voluntary) for an early celebration, five-minute address at morning chapel, fifteen minute intercessory prayer before dinner, and preaching service in the evening, followed by informal conferences with special groups. The mission began with a conference with the faculty on Saturday night and continued through Wednesday, giving five preaching services. The missionaries were available during the other hours of the day for personal conferences with boys and faculty.

For four days the principal interest of the boys and their main topic of conversation was God and their duties. The usual conventional barriers which prevent these things being talked of were broken down—it is hoped not to be raised again.

At each mission all schools accessible to that centre were asked to send delegates and meetings were held with them for discussion of school problems, as well as for prayer. It is interesting to know that several "non-sectarian" schools, with large bodies of Church students, hearing of the plans for holding missions, asked to be included. Owing to the lack of missionaries fitted for this special work with boys it was found impossible to include them this year.

BEQUEST

UNDER THE will of the late Charles Millard Dodson, senior warden of Trinity Church, Bethlehem, Pa. (Rev. Julian D. Hamlin, rector), that parish will receive \$5,000, while \$10,000 is bequeathed to St. Luke's Hospital, South Bethlehem.

MEMORIALS AND GIFTS

MR. E. W. TOWNBOW has given a United States flag to St. Thomas' Church, Canonsburg, Pa.

A NATIONAL FLAG of silk presented to St. John's Church, Camden, Ark. (Rev. Verne R. Stover, M.D., rector), was solemnly dedicated to the service of God on the Fourth Sunday in Lent. It has been installed in the chancel, and will be carried in procession on all high festivals.

TWO SILK FLAGS, a Church and a national one, have just been placed in the chancel of St. Thomas' Memorial Church, Oakmont, Pa. (Rev. C. M. Young, rector), as a memorial to Charles Bailey, for many years a vestryman. The flags are the gift of Mrs. Charles Bailey and family.

THE VESTRY of All Hallows' parish, Snow Hill, Md., is in receipt of a check from Mrs. Grace Marshall Truitt, of Philadelphia, widow of Charles P. Truitt, to be added to the endowment fund of the parish. The gift is in accordance with the desire of Mr. Truitt, expressed to his wife.

THE GIFT of a generous Churchman of New York makes it possible to put a new roof on All Saints' Church, Morristown, Tenn. A beautiful censer and boat, the gift of a clergyman, has been received and will be blessed and used for the first time on Easter Day at the Festival Eucharist.

ST. STEPHEN'S CHURCH, Providence, R. I. (Rev. George McC. Fiske, D.D., rector), has been presented with five very interesting paintings of Bible scenes from the story of the Patriarch Joseph, done many years ago in China by a Chinese artist from English engravings. They were given by the Rev. Reginald Pearce of Framingham, Mass., and will be placed in the chapel.

ON FRIDAY morning, March 23rd, before the Eucharist, a rood screen was blessed at All Saints' Church, Morristown, Tenn. It is the gift of Robert M. Hammond of Greenville, S. C., a former parishioner, and was blessed in memory of Frank Rice Prout, priest, a former classmate of the priest in charge. The requiem which followed was offered for Mr. Prout. At the same time a censer and boat and also an exquisitely modeled pyx were blessed, the latter a gift to the priest in charge, from his sister.

THE NEW children's room in the parish house of St. James' Church, Wilmington, N. C., was dedicated on the afternoon of the Second Sunday in Lent. This beautiful room with its complete furnishings was given by Mr. and Mrs. George B. Elliott, in memory of their daughter. A bronze tablet erected on its walls reads as follows:

"This room is dedicated to the Children of St. James' Sunday School In memory of MABEL GREEN ELLIOTT a child of the Church, by birth and grace. With her feet on the threshold of dawning womanhood, listening for the call to larger service, God took her."

NATIONS AND THE MORAL LAW

GOD WORKS through moral law and the moral laws of the universe are as essential to its order and progress as the simple rules of physical health are to the individual. When a civilization goes astray it must pay the penalty, call that penalty by what name you will. If humanity on this planet persisted in wrong-doing, in defying the moral law, I am convinced that every civilization we boast would disappear. . . . I see Germany as the unconscious agent, the dangerous remedy by which a desperate disease may yet be healed. The disease was the pursuit of riches and power at any price. To this end millions of men in Germany and Austria had been dragooned out of all proper semblance of humanity, they had become the brute force by which autocracy with the aid of prostituted science sought to register its evil decrees. In England the pursuit of power and riches took

another form. Of militarism we had little or none, but from ten thousand factories and workshops, from a thousand slums the cry of the worker arose to God. "The voice of thy brother's blood crieth unto Me from the ground." In the midst of seeming prosperity, Europe was rotten to the core. The nations have been chastened because of their iniquities and by the God who works through the moral law.—The COUNTESS OF WARWICK in the April *Bookman*.

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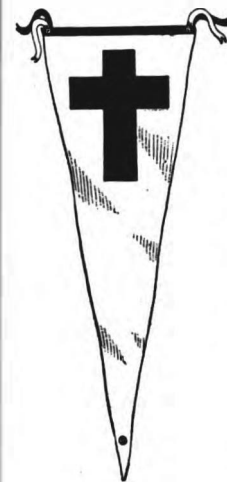
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ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
Missionary Advance—Educational

THE BISHOP has been greatly encouraged of late by receiving requests for services from little groups of Churchmen in places that until the present time have not been touched by the Church. The Ven. E. W. Saphoré, recently appointed Archdeacon of the diocese, is assisting him in meeting these needs.

TRINITY CATHEDRAL and Christ Church, Little Rock, which were for some time vacant, are now provided with Dean and rector. St. Paul's Chapel, an important mission of Christ Church, has a postulant for holy orders, Mr. H. G. Wells, in charge. The two colored churches are supplied by the colored Archdeacon and a postulant for holy orders whom the Bishop recently confirmed, who was formerly a prominent Baptist minister.

MISSION STUDY CLASSES are being held during Lent by members of the Woman's Auxiliary in a number of parishes through the diocese.

SMALL CHURCHES have been completed without outstanding debt at McGehee, El Dorado, Fordyce, Russellville, and Wynne.

A NEW CHAPEL has been added to the Helen Dunlap School at Winslow. The Rev. E. T. Mabley, warden of the school, also ministers to five mission stations in the mountains.

THE BISHOP has been appointed delegate by Governor Brough to the convention of the League to Enforce Peace, presided over by ex-President Taft, held in Little Rock on Monday, March 26th.

THE ENTIRE Church in Little Rock has united in holding a School of Religious Methods, for the training of Sunday school teachers, under the direction of the Dean of Trinity Cathedral and the rector of Christ Church.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Clericus at Pottsville

THE SCHUYLKILL county clericus met at Pottsville on Monday, March 5th, when a paper was read by the Rev. William C. Heilman, on Changing Character. The next meeting will be at Calvary rectory, Tamaqua, on Monday, April 16th, when the clergy will be the guests of the Rev. Wallace Martin.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Burleson Memorial Rectory

THE VESTRY of St. John's Church, Auburn (Rev. Ralph Bray, rector), is appealing for funds to build a rectory for the parish, in memory of their late rector, the Rev. Guy Pomeroy Burleson, who was drowned with one of his choir boys on May 30th last in Owasco Lake. The erection of this rectory was Mr. Burleson's own cherished purpose, as difficult conditions in the parish make the building essential. The plans call for an expenditure of about \$7,000, and the building will be called after Mr. Burleson's own name.

CONNECTICUT

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

Memorial Service—Fire—Hartford Archdeaconry
—Military Training at Trinity

A MEMORIAL SERVICE for the late Dr. Samuel Hart was held in the Church of the Good Shepherd, Hartford, on Sunday afternoon, March 25th. Addresses were delivered by the Bishop Suffragan and the Rev. Drs. Storrs O. Seymour and John J. McCook.

THE PARISH BOOMS of Trinity Church, Thomaston, were damaged by fire on the morning of March 15th.

THE EASTER meeting of the Hartford archdeaconry will be held in St. John's Church, Rockville, on Tuesday, April 17th. At the celebration of the Holy Communion the Rev. Carl S. Smith will be the preacher. At the Clericus, in the afternoon, Professor Henry A. Perkins, acting president of Trinity College, will read a paper.

IN ORDER that Trinity College may take her place in the preparedness movement, steps have been taken to organize military corps in the college. This is responsive to a petition addressed to the faculty last month, which contained over a hundred and thirty names.

CUBA

H. R. HULSE, D.D., Miss. Bp.

Clerical Changes—Disturbed Conditions

SEVERAL CHANGES have taken place during the last few months in the location of the clergy. The Ven. C. M. Sturges has been transferred to Havana and placed in charge of Calvario Mission, in Jesus del Monte. While in Matanzas, and previously in Sagua la Grande, he was Archdeacon of Central Cuba, with general direction of work in Sagua, Cardenas, Los Arabos, Matanzas, Bollandron, Union de los Reyes, and Constancia. When he left Sagua his work was limited to the provinces of Matanzas, with occasional visits to Santa Cruz del Norte, the other work in Santa Clara province being under direction of the Rev. Mr. Limric, who followed him in residence in Sagua. In most of these places there are deacons or lay readers. Part of the work is in English, and part in Spanish. For the present, the former duties of Archdeacon Sturges are being divided between the Archdeacon of Havana, and the Rev. Fran-

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cisco Diaz, a Cuban priest who has been appointed Archdeacon in charge of the Spanish work in Central Cuba.

THANKS TO contributions from many friends and parishes in the United States, together with an appropriation from the Board of Missions, the chapel at Jesus del Monte has been practically rebuilt, with new roof, floors, and entrance, so that it is now in far better condition than when purchased fourteen years ago.

OWING TO THE disturbed conditions in Cuba, the work of the Church has been hindered, but not as much as might be expected. The Bishop had made his annual visitations before the trouble had become very acute, and thus far the two Archdeacons have had no difficulty in the provinces of Santa Clara and Havana. At one place, on his last visitation to Cienfuegos, the Bishop was obliged to submit to an examination of his valises, but he was not otherwise molested. Camaguey and Santiago de Cuba have been cut off for a time. At this writing the Havana papers assert that at La Gloria the rebels are threatening to attack the American colony.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop
The Parish at Moorhead

THE BISHOP has appointed the Rev. S. J. Hedelund to take charge of St. John's parish, Moorhead, in connection with his work at Fergus Falls. It is hoped that inside a year the former parish may be self-supporting.

MILWAUKEE

W. W. WEBB, D.D., Bishop
Auxiliary Plans

AT THE March meeting of the diocesan Auxiliary at St. Mark's parish house, in Milwaukee, the Pilgrimage of Prayer was the topic. For this diocese Whitsunweek is appointed. Arrangements for its observance will be announced soon. The Rev. Robert T. McCutchen of Zamboanga, P. I., was the speaker. He has a wealth of interesting information concerning work among Moros.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp
Bishop Howden a Film Censor

THE BIBLE FILM COMPANY of Las Vegas, producing religious motion pictures, has announced its board of censors. This board, of which Bishop Howden is a member, will censor and finally pass upon every foot of the new company's output, thus guaranteeing its historical and chronological correctness.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
An Improvement

ST. PAUL'S CHURCH, Peoria, has just installed an electric organ blower, at a cost of \$300.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Quiet Hour for Women—King's Daughters

UNDER THE auspices of the diocesan Woman's Auxiliary, the Bishop conducted a quiet hour for the women of the diocese on Tuesday, March 20th, at St. Stephen's Church, Providence. The Bishop celebrated the Holy Communion at 10 A. M. From the close of the service till 12 o'clock the time was filled with prayers and meditations.

THE PROVIDENCE county conference of the King's Daughters was held on Friday, March 16th, at St. George's Church, Central Falls (Rev. Samuel M. Dorrance, rector). This society includes women and girls of all denominations.

TENNESSEE
THOS. F. GAILOR, D.D., Bishop
Clericus—Candidates for the Ministry

WHEN THE clergy of Chattanooga met on Monday, March 19th, at the Park Hotel, the Rev. W. J. Loaring Clark, D.D., read a portion of his new book on *Religion and War*. The meeting passed unanimously a resolution endorsing the action of Mr. Frank Hoyt Gailor, son of the Bishop, who recently enlisted in the French army.

EIGHT YOUNG MEN are studying for the ministry at the theological department of the University of the South, at Sewanee, from the convocation of Middle Tennessee alone.

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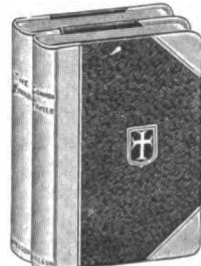
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WESTERN MICHIGAN
JOHN N. McCORMICK, D.D., Bishop

Bishop Visits Diocese of Marquette

BISHOP McCORMICK, because of Bishop Williams' illness, has been invited by the Standing Committee to take confirmations in the northern peninsula of Michigan from May 13th to 20th, and to preside at the diocesan convention on May 17th.

CANADA

Items of Various Dioceses—Institutes

Diocese of Algoma

A LETTER was read at the quarterly meeting of the diocesan board of the Woman's Auxiliary from Archbishop Thornton, expressing his thanks and appreciation for the offering presented to him. Through their efforts, the Archbishop's plan to raise the Sustentation Fund to \$100,000 may now be possible.

Diocese of Columbia

THE SYNOD has endorsed the proposal of the special committee with regard to a memorial to the late Bishop Scriven. It is to take a triple form, first, a simple memorial in Christ Church Cathedral, Victoria; second, an annuity of \$1,200 to the Bishop's widow; and third, a pension for retired clergy in need, which was a fund warmly supported by the Bishop. Bishop Schofield said that the memorial in its triple form would surely meet generous response.—A KINDERGARTEN has been started in connection with the Church of England Mission to the Chinese in Victoria.

Diocese of Huron

ON ACCOUNT of the illness of Bishop Williams, Bishop Sweeny of Toronto took his confirmations in London, March 11th. Bishop Sweeny held three services, in the morning at Trinity Church, in the afternoon at St. Luke's, and in the evening in St. Paul's Cathedral.—THE ANNUAL meeting of the diocesan Woman's Auxiliary takes place the last week in March. Miss Archer, returned missionary on furlough from Japan, is appointed to be one of the speakers.—THE NEW sanctuary of St. Paul's Church, Essex, has been consecrated by Bishop Williams, who also dedicated the altar presented by Mr. H. B. Geddes, in memory of his father.—THE LARGEST class in the history of the parish was confirmed by Bishop Williams in the Church of the Epiphany, Kingsville. Most of the candidates were adults.

Diocese of Montreal

THE PARISHIONERS of St. Columba's Church, Montreal, find the present building altogether too small. The plans for a new church to cost \$12,000 are ready, and it is hoped that they will be able to proceed with the building soon.

Diocese of Moosonee

THE FUNDS being contributed to repair the losses in church buildings, caused by disastrous fires last summer, in the diocese, are still far from enough. Bishop Anderson writes that in consequence of the rise in price of building materials his first estimate was too small. So far only two of the rectories have been rebuilt.

Diocese of Niagara

THE SUNDAY school building of Christ Church Cathedral, Hamilton, greatly improved and enlarged, was reopened February 22nd. At the early Communion the new chapel was crowded with worshippers. The Bishop dedicated the building in the evening.

Diocese of Nova Scotia

THE ANNUAL report of the Church of England Institute shows how much has been done during the past year. It is the center of most of the diocesan Church activities, including the social service work.

THE LARGE stained-glass east window in All Saints' Cathedral, Halifax, the design of which has been approved by Archbishop Worell and the Déan, will be given by the diocesan Women's Cathedral League. It will be erected in memory of all in the diocese who have given their lives for the Empire in the war.—RURAL DEAN CUNNINGHAM read a paper at the meeting of the Clericus Club in Halifax on The War and the Pulpit.

Diocese of Rupert's Land

THE TRAINING COURSE for Sunday school teachers, which has been established in Winnipeg, seems to be doing good work. The lectures, which began in February, will go on till the end of April. The candidates from the diocese for the examinations in Advent took a very high place, the number being 192 who passed out of a total of 392 from all Canada.

PLANS ARE being formed for fitting observance of the one hundredth anniversary of the first proclamation of the Gospel in Western Canada. The celebration will take place in 1920.—THE EXECUTIVE committee of the diocese are to be asked to provide funds for building a proper church institute at Camp Hughes, next summer.—THE MEETING of the rural deanery of Winnipeg in the beginning of March was largely attended by clerical and lay members. The present loose method of issuing marriage licenses was taken up by a committee.—A HEARTY reception was given to the Rev. H. D. Martin, who has come to Winnipeg to be assistant at Holy Trinity Church to Archdeacon Horton.—ARCHBISHOP MATHESON was one of the speakers at the recent conference of Boy Scouts in Winnipeg.

Diocese of Toronto

BISHOP SWEENEY presided at the annual meeting of the Georgina House Association in Toronto, and congratulated the members on the record of the year's work, although a deficit, owing to the high cost of living, was regretted. It has been decided to raise the room rentals 25 cents a week.—THE ANNUAL meeting of the Woman's Auxiliary will begin May 1st with a meeting in the parish house of the Church of the Redeemer, Toronto. The regular business sessions will be held in St. Anne's parish house.

THE BRONZE memorial tablet to the memory of Lieutenant Jarvis (killed in action) in St. James' Cathedral, Toronto, was unveiled by the rector, Canon Plumtre, March 6th. A memorial service was held on the 1st for Lieutenant-Colonel Beckett and Major Langstaff, in St. Paul's Church, Toronto. The service was very largely attended. Archdeacon Cody preached. The mayor of the city and the lieutenant-governor of the province, with his staff, were present.—BISHOP SWEENEY was one of the speakers at the annual meeting of the Deaconess Training House in Toronto, March 15th.—THE LENTEN MISSION, held at Birchcliffe, was very well attended. The missionary's theme on the Sunday was The Call of the War.

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Educational

AT THE meeting of the board of trustees of St. Mary's School, Knoxville, Ill., last June, a resolution was adopted and a committee was appointed to work for a moderate endowment to insure the progress and permanence of the institution. The members of the committee are the Rev. Dr. Hopkins, of Chicago, the Rev. G. H. Sherwood, Bishop-elect of Springfield, and the Rev. Dr. Leffingwell, rector of the school. To give the Church Pension Fund "the right of way" the work for St. Mary's endowment has been held back. It is hoped that the campaign may close successfully with the jubilee celebration in June, 1918.

The Magazines

THE DEAN OF ST. PAUL'S contributes to the current issue of the *Edinburgh Review* an article on The Birth Rate, which is so full of information and so thoughtful as to tempt quotation in almost every line. He points out that fertility and the care for offspring seem to vary inversely, that the latter is the path of biological progress, and that therefore the evolution of man has been steadily in the direction of diminishing fertility and increasing parental care. After an interesting survey of the causes for the disappearance of the Greek and Roman races, he attempts to estimate the influence of Christianity on population, taking into account the fact that Christian ethics, based on the morality of Judea, added the new doctrines of the value, in the sight of God, of every human life, and of the sanctity of the body as "the temple of God". The tendency to celibacy was, he considers, "adventitious to Christianity and would never have taken root on Palestinian soil". He quotes Galton's opinion that "it has worked great mischief by sterilizing for centuries many of the gentlest and noblest in each generation." In discussing "the enormous multiplication of the European races since the middle of the eighteenth century", he states the amazing fact that since 1865 the average duration of life in England and Wales has been raised by a little more than a third. There is, at the present time, a striking parallelism between the birth rate and the death rate. It has been suggested that "the fairest measure of a country's well-being, as regards its actual vitality, is the square of the death rate divided by the birth rate." But it is quality rather than quantity that is of importance. As the population of a country necessarily depends upon the available supply of food, it is in some places inevitable that the number of births shall be restricted. The Dean then proceeds to consider various ways in which this can be done, in the course of which he quotes Hirsch's statement that there are annually two million cases of abortion in the United States, this appalling number being due mainly "to the drastic legislation in that country against the sale and use of preventives . . . since it is worse than useless to try to put down by law a practice which a very large number of people believe to be innocent, and which must be left to the taste and conscience of the individual." His own opinion of this practice, though not favorable to it, is that it is "emphatically a matter in which every man and woman must judge for themselves and must refrain from judging others." He concludes with some remarks as to the effect of the war upon the problem. A discussion of The Future of English Railways, and another on Food Prices, are of peculiar interest to American readers at this time. President Hadley's summary of the conclusions of the Italian Railway Commission is quoted in support of the view that railway problems are not best solved by a system of government ownership. On the contrary, the management of the Mexican

railways by Mr. Limantour is said to be much superior. There the State was given responsibility for the general policy, while the companies kept full control of the normal conduct of the business. The editor's examination of the causes for the present general increase in Food Prices leads him to the conclusion that the only remedies are to increase the supply of foodstuffs and to diminish the present rate of consumption. The former is a problem of agriculture and transport; the latter may be achieved by the imposition of "heavy taxation, so as to compel—as far as possible—all classes to cut down their current consumption of commodities. . . . At the same time pecuniary assistance ought to be given to the really poor, so that they may be able to obtain the necessaries of life".

THE SECOND CRUCIFIXION

Loud mockers in the roaring street
Say Christ is crucified again;
Twice pierced His gospel-bearing feet,
Twice broken His great heart in vain.

I hear and to myself I smile,
For Christ talks with me all the while.

No angel now to roll the stone
From off His unawaking sleep,
In vain shall Mary watch alone,
In vain the soldiers vigil keep.

Yet while they dream my Lord is dead
My eyes are on His shining head.

Ah! never more shall Mary hear
That voice exceeding sweet and low
Within the garden calling clear;
Her lord is gone, and she must go.

Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain,
And Bartimaeus still go blind;
The healing hem shall ne'er again
Be touched by suffering humankind.

Yet all the while I see them rest,
The poor and outcast, on His breast.

No more unto the stubborn heart
With gentle knocking shall He plead,
No more the mystic pity start,
For Christ twice dead is dead indeed.

So in the street I hear men say,
Yet Christ is with me all the day.
—Richard Le Gallienne.

THE COST OF CHARACTER

MANY PEOPLE have fine dreams of moral and spiritual beauty which never become anything more than dreams, because they will not work them out in pain, struggle, and self-restraint. Here is an incident from a private letter.

"One day, lately, one of my little music pupils, an old-fashioned, sweet, little girl, about nine years old, was playing scales and octaves, when she turned to me, and said, 'Oh, Miss Graham, my hands are so tired!'

"I said, 'Never mind, Norma; just try to play them once or twice more. The longer you practise them, the stronger your hands will grow, so that after a while, you will not feel it at all.'

"She turned the gentle little face wearily to me and said: 'Miss Graham, it seems as if everything that strengthens hurts!'

"I gave her something else, but I thought: 'Yes, my dear little girl, everything that strengthens hurts!'

The child was right. It is true in music; it is true in all art; it is true in the making of character; everything that strengthens hurts, costs pain and self-denial. We must die to live. We must crucify the flesh that we may find spiritual gains.—J. R. Miller.

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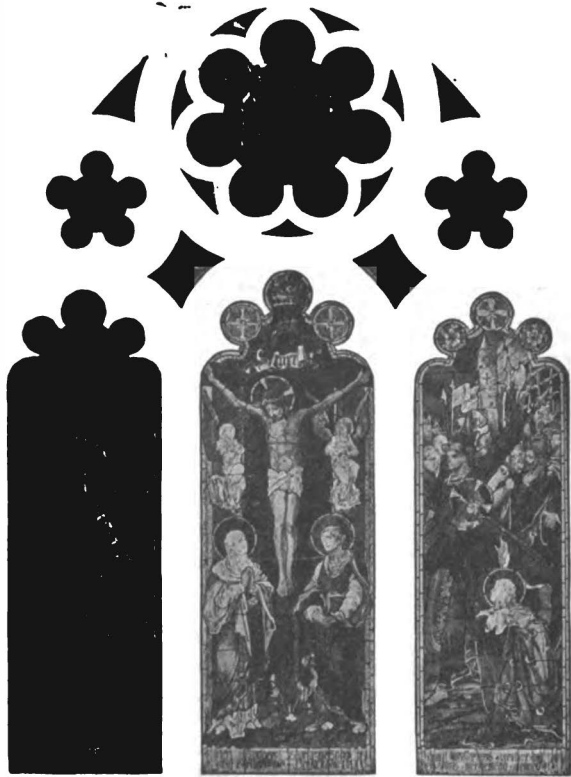
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