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# The Living Church

VOL. LVIII MILWAUKEE, WISCONSIN.—MARCH 2, 1918 NO. 18

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

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HUMILITY is but the sincere acknowledgment in thought, in language, in action, of the first and most commanding of all facts: it is the sincere acknowledgment of God. And as long as the Gospel revelation unveils God, in His awfulness and in His beauty, to the soul of man, so long Jesus Christ will be followed to heaven by generations of the humble—*Rev. H. P. Liddon, D.D.*



# The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 2, 1918

NO. 18

## EDITORIALS AND COMMENTS

### Stopford Brooke

**N**EARLY forty years have elapsed since English Churchmen were aroused by the information that Stopford Brooke, one of the most eloquent and "popular" preachers of the metropolis, had repudiated his orders and abandoned the communion of the English Church. His preaching had been increasingly out of harmony with the authorized standards of the Church, but his withdrawal, at a time when other men were claiming the right to hold offices and emoluments in the Church of England though their belief and teaching were contrary to her standards, was entirely voluntary. Stopford Brooke was unwilling to pretend to one belief and teach another. In a day when such a variation not only is fairly common in the Church of England but is shown not to be a bar to nomination and election to the episcopate, it is profitable to devote some thought to the psychology of Stopford Brooke. His death occurred less than two years ago, and his *Life and Letters*,\* by his son-in-law and associate, Dr. L. P. Jacks, has just been published in two large volumes.

The study of his life is, then, both a study in psychology and in the religious history of our generation; for Stopford Brooke may be called the interpreter of the earlier school of Broad Churchmanship in the Church of England. Of that school, in spite of the published lives of founders and early heroes, strangely little has been written in consecutive form, and men who consider themselves included within its limits seem frequently not to understand the struggles that are involved in its history. Let us, then, examine that history briefly, through the life of this early exponent of the school.

Stopford Brooke was born in Ireland in 1832, the son and the grandson of priests of the Irish Church. Brought up in the strictest school of Irish ultra-Protestantism, he had begun to rebel against its narrowness before his ordination, and it was in England rather than in Ireland that he received holy orders. His first hero was Kingsley, who had emancipated himself from the narrowness of typical middle nineteenth century theology and had thrown himself vigorously into that truly broad movement that, though incomplete in many ways, started as a real emancipator in the English Church. Circumstances also brought him into touch with Frederick W. Robertson, and through a series of incidents Brooke, when scarcely out of the university, was invited to become Robertson's biographer. It was a remarkable exhibition of confidence in so young a man, and Brooke accepted the responsibility, realizing that it meant not only the study of the life of a remarkable character but also responsibility for the interpretation of the earlier Broad Church movement. Leadership was thus thrust upon him at an early age.

He saw, from the first, the necessity for expanding the thought of English Churchmen. "I look forward," he wrote

in 1861, "to a complete revolution in thought before I die. Men do not expect it, but there are signs of the earthquake to those who see. I feel that unless the Church of England expands itself and widens its dogmatic boundaries it is all over with the Church" (p. 115). He was reading Darwin, Lyell, Huxley, and Tyndall, and these were having their effect upon him. The apologetic of that day was at sword's point with these writers, and the young and ardent disciple of Kingsley and Robertson could not be expected to take ground forty years in advance of his day. His father's Irish Calvinistic theology could not stand against this newer thought. He welcomed the straining of the old standards. He courted the testing of new ideas. "Our liturgy," he wrote, "needs a new clause: 'From all manner of fools, Good Lord deliver us.' The cry of dismay with which Darwin, Geology, Criticism are hailed in England is pitiable. The shifts of argument, the endeavors to get round the truth, are miserable in men who ought to feel that God's truth must become clearer and clearer as time goes on. . . . I look upon all these exciting differences, discussions, oppositions, with pleasure and hope. It is the state of stagnation and conservatism that I should fear" (p. 141).

But Brooke was looking for constructive thought. Unlike most of the Broad Churchmen of that day he did not commit the folly of tying himself to the heresies of Bishop Colenso. "Whatever Colenso's book be worth—*very little, I think*," he wrote to his brother in 1864; and differentiating his position from that of Colenso he wrote, concerning the Bible and its inspiration:

"The rationalist says—all human; I say, historically, scientifically human, but spiritually divine. How do I distinguish the two? The New Testament lays down the rule—the particular is human, the universal is spiritual. The universal is spiritually discerned. As God's work the Bible can be understood only by one who has the consciousness of God. Herein I differ from Jowett and others. Study the Bible like any other book—yes. But if you want to get to the core of the Bible there is only one way—to be like God as far as possible—to walk in His spirit. This inward pervasive inspiration of the Bible is what the liberal school have neglected to assert and prove. Stanley's work is the only one which has it on a foundation. Colenso's book will perish, Stanley's will last" (p. 161).

And in another letter at about the same time he writes:

"I have deliberately thrown in my lot with that school which is called Broad Church, though I repudiate the name as given to us, not adopted by us. I belong I hope to the Catholic Church to which men of all opinions belong: my father, myself, Stanley, Robertson, Maurice, Day, Gregg, Neligan, Archbishop Whately, Canon Wordsworth, etc. I have chosen men of the most diverse opinions—in all worketh the one and the self-same spirit, dividing to every man severally as He will. Tell my father the name Broad Church was never 'self-assumed'—it was imposed upon

\* *Life and Letters of Stopford Brooke*. By Lawrence Pearsall Jacks. In two volumes. New York: Charles Scribner's Sons.

us by Conybeare in his Essay in the *Edinburgh*; and most of the men I have spoken to abjure any party name" (p. 164).

Here is none of that narrow partisanship which has so often characterized the Broad Churchmen of later years. He had the humility to perceive that to call oneself "broad" is almost *prima facie* evidence of narrowness; for the larger one's thoughts may be the more one realizes his limitations. Repudiating Colenso, repudiating any self-assumption of the adjective "broad", Stopford Brooke stood out from the Broad Churchmen of the sixties who, departing from the earlier and saner leadership of men like Robertson, confused the protection of heresy with breadth of mind.

Nor was this merely incidental. Asked, in 1867, to collaborate with J. R. Green in editing a quarterly magazine of liberal theology, he declined and expressed himself rather forcibly in regard to Broad Church tendencies as he saw them then—the apotheosis of Colenso by Broad Churchmen being then at its height.

"The very first principle of such a paper," he said, "should be reverence for all that men truly hold sacred. . . . a reverential mode of approaching all those opinions, beliefs, and forms which are not pharisaically but in truth of heart believed and rested on. Let them be opposed if necessary, fairly, decidedly, but with the reverence due to things held dear and sacred by the heart. . . . I fairly own I am sometimes sick of the intolerant bigotry I hear talked by our liberals and of the growing cant of the Broad Church school. . . . If that unreverential spirit is to prevail in the columns of the paper, if it is to be a field where every young enthusiast for new views is to shake out his red rag to excite his opponents, . . . if it is to encourage doubt and to suggest it, . . . if it is to destroy like Colenso and not build up like Stanley faith in a divine revelation in the Bible, I could not sympathize with it. . . . I grieve to see so many in the liberal movement cutting the throat of all their efforts by the way in which they speak and write. The freest discussion on all points, as free and bold as you like, but how, the spirit in which it is to be done, is the question" (pp. 224-226).

What would have been the future in the English and American Church history of the past half century if this had been accepted as the spirit of Broad Churchmanship? Everybody knows that it was not. From the initial mistake of allying themselves with Colenso in the sixties, Broad Churchmen have been compromised by a continuous succession of alliances with heretics. Now there is no necessary connection between breadth and heresy, nor is there a peculiar sanctity in being wrong. Breadth of mind is a quality that should enable one to test new opinions calmly and without prejudice. It should be the guarantee of fair treatment to every thinker, orthodox or heretical. But to suppose that it is evidence of "breadth" to ally oneself with every intellectual novelty that comes along, simply because it is new, is preposterous. It takes far more breadth of mind, for instance, to apprehend the doctrine of the Incarnation aright than to deny it; to uphold the doctrine of the Resurrection than to reduce it to a fiction. Breadth is not rightly a synonym for inaccuracy of thought. But this was not clear to most of the Broad Churchmen of that day. So began the rift between Stopford Brooke and the Church of England. As we read these two volumes we are struck more and more with the isolation of Brooke from other clergy of the Church, which his biographer recognizes and comments upon (p. 315). Dean Stanley seems to have been his only clerical friend and confidante, while Brooke's congregations and personal following among laymen were enormous.

If during these years Brooke could have come into contact with the virile thought of Churchmen of the Tractarian school, the catastrophe of his growing isolation, his continually lessening hold upon the Church's theology, and his final secession from the Church, might have been averted. But though his ministry was exercised, chiefly in London, from 1857 to 1880, when papers ecclesiastical and secular were full of the "Ritualistic" controversy, it all seems to have passed over Brooke's head unseen and unheard. There are scarcely half a dozen references, and those only casual and incidental, in these two volumes, to that movement which, emanating from Oxford, has changed the whole face of English Churchmanship. "What do I care," he wrote to his brother in 1859, "whether the noble woman you mention be evangelical, tractarian, or Roman Catholic?" In 1860 he presented his mother

with a copy of Keble's *Christian Year*—he was always appreciative of poetry—and wrote:

"I wish you would promise me to read every Sunday with care the *Christian Year*. I know no book so exalting, so true, and so comforting. Here and there a little Tractarianism appears, but what does that matter to you? You are far beyond its reach" (p. 131).

Of an audience with Queen Victoria, in 1867, after he had preached before her at Windsor, Brooke writes:

"I do not remember conversations, but she talked of Ritualism, and spoke *very strongly* against it, wishing, as well as I remember, that the Ritualists were out of the Church. That was the drift of it, at least. I said that I thought no greater blow could be given to the Church than the expulsion of these men; that the Church by its clergy ought to *represent* all phases of religious thought in England which did not absolutely deny its Charter, that these men did represent a widespread phase of thinking, and we ought if possible to retain them, that we should fix the evil into a sect if we expelled them, that in retaining them the good in the movement would be retained in the Church and the evil—through free discussion and through the slow influence of opposing ideas—be eliminated, and I recommended her—of course in a fitting manner—to read that essay in the *Church and the World* which I recommended to you. There, I said, your Majesty will be enabled to see clearly into the inner force of the movement and how much more fulness it has than we imagine. I thought she took all this very coolly and I suppose it was rather audacious, but I could not hold my tongue because it was a Queen who spoke, when I should have said the same to another person. She brought me up against myself, and said it was a time to speak out and that we had heard, she said, this morning how we should be bolder than we were for Christ. I let her have the last word. I had said my say and she knows, I suppose, that I personally am as far apart from Ritualism in its ideas as a man can be. I told her that if we expelled the Ritualists we should probably on the same principle have to expel at some future time the Evangelicals and the Broad Churchmen. Our object should be to retain all whom we could loyally retain. The Church was not to be made into a small sect, but to be a true National Church representing the religious thought of the Nation within the widest limits possible" (p. 217).

These quotations may be said to exhaust the references to the Tractarian movement, by any name, that appear in the book, and the relation of the discussion with the Queen is the sole expression of Brooke's opinion on the subject. As a Broad Churchman, a true follower of Kingsley and Robertson, he maintained the right of "Ritualists" to be within the Church when Queen Victoria assailed that right. But of any appreciation of what was involved in the movement there is not the first trace in these volumes from cover to cover.

Holding completely aloof from the Catholic movement in the Church, estranged from Broad Churchmen by their "intolerant bigotry", Brooke became more and more individualistic. Less and less did he hold to the doctrine of the Incarnation. By the late seventies, writes his biographer, "he had abandoned the particular doctrine of the Incarnation on which the Church of England is founded, holding it in a universal form which could not be accommodated to the formularies he had subscribed." There was also another difficulty. "He had come to regard the Church in 1880, rightly or wrongly, as on the side of the rich, and he himself stood definitely on the side of the poor" (p. 319). If this latter had been all, it would clearly have been his duty to remain at his post in the ministry and seek to reclaim the Church; but he was too honest to use the formularies of the Church after he had definitely ceased to believe in them. "Morally," says his biographer, "his position admitted of a very simple definition—that of a man who, week by week, publicly declares that he believes what he does not believe; and it is no exaggeration to say that he found the position at this point positively hateful. He was well acquainted with all that had been said and written about the ethics of subscription; but he had a horror of sophistry, and was not the man to balance his soul on a pin-point of logic. He required a broad sense of plain rectitude, veracity, and common sense."

And so, in 1880, he renounced his orders, and abandoned the communion of the Church.

And what did the Broad Churchmen of that day have to say of Brooke's honorable withdrawal? They had no

appreciation of it at all. Five years earlier Brooke had discussed the step with Stanley and Stanley had advised against it (p. 324). Of a letter from Haweis condemning Brooke's action, J. R. Green, who had renounced his orders for the same reason some years earlier, wrote to Brooke: "I hope you do not for one moment care for Haweis' letter; it is too flippant and insolent to waste a thought on, and it is as immoral and base as it is insolent. I should have written to tell him so, but I felt that one could not bring home to the writer of such a letter what his conduct really was" (p. 327). Mr. Haweis spoke of Brooke's withdrawal as "an anachronism." "So, perhaps," writes the present biographer, "it was, from the point of view of clergymen holding Mr. Haweis' opinions about the ethics of subscription. But to multitudes of the laity, who had come to the conclusion that men of religion are under the same obligation as men of science to say what they mean, there was no anachronism" (p. 353).

Broad Churchmanship then, as it was between 1867 and 1880, stands charged with this indictment: that it repelled Stopford Brooke from its own select but partisan circle and finally from the Church of England, and then had no appreciation of the moral issue that was involved in Brooke's withdrawal.

It is a story of a generation ago. All of us have grown since then. Party divisions are much less pronounced. The newer generation of Churchmen has largely combined the liberalizing and socializing traditions of Kingsley and Robertson with the sober and virile principles of Pusey and Keble and Neale. To some extent we still use the party terms of the last generation, but we look back with wonder at the estrangements of the nineteenth century and the will- ingness of men to divide into rival parties and hostile camps.

Broad Churchmanship has undergone much change in these years, and most of it, especially in this country, is much better balanced than it was four decades ago. There is a constructive form of Broad Churchmanship to-day. The "unreverential spirit" and the "intolerant bigotry" of which Brooke complained are not dead but they are much less characteristic now than they were then, and real breadth, as contrasted with a mere shallowness that counted once for breadth, is far more common now.

Yet it cannot be without value to study the life of one who, from our theological point of view, lapsed further and further into error, but who separated himself from men in the English Church who applied the same party term to themselves but who saw no reason for relinquishing their profitable "livings" because they had lapsed from the Church's position. We look across the water to-day and see one who, having defied bishops, canons, and Prayer Book while holding positions of emolument in the Church, is now about to accept consecration to the episcopate in spite of many earnest protests. Stopford Brooke and Hensley Henson represent deep contrasts. One, for conscience' sake, seeing that he no longer adhered to the position of the Church, gave up his honors, including a chaplaincy to the Queen, and his hope for advancement in the communion of his fathers, retaining only a private rented chapel, for which he paid the rent himself; the other is willing to accept elevation to the rank which he has hitherto defied.

The world will always respect the honor of men who, because they cannot conform to the demands of an institution that has honored them, quietly withdraw from it. That was the position of Stopford Brooke.

IT is not given to many laymen to exert so pronounced and so healthy an influence in the Church as that which has been wielded in recent years by Charles G. Saunders, who died suddenly last week at his home in Boston. A deputy to General Convention since 1895, he served for many years on the committee on canons and has had a notable part in framing most of the canonical legislation since that time. Especially was this true in regard to the creation of the Provincial Synod, in which Mr. Saunders was much interested. His advice in matters of ecclesiastical legislation was always intelligent and sane, and his interest in Church

Charles Gurley  
Saunders

matters was invariably an interest based on knowledge. Few laymen had so wide a grasp upon the principles of the Church and their application to legislative questions as he.

In his city and diocese he had been associated with most, or all, of the ecclesiastical movements of his generation and had been at the head of many of the Church organizations. He had been especially interested, in these latter days, in the plight of the Serb nation, and was treasurer of the Serbian relief fund. Indeed his interest in oriental Christianity made him especially sympathetic with the trials through which the eastern Churches and their people have passed during the war.

He kept his youth remarkably well and many of his friends will learn with surprise that he had attained the age of seventy. His death leaves a gap in the ranks of the laity that will not easily be filled.

God grant him rest, and bring him at last into the full beauty of the Beatific Vision!

HERE has lately been issued by the General Board of Religious Education a stimulating little pamphlet entitled *Studies in Religion for War Times: Outlines for Meditation and Discussion*, with a sub-title of *The Temporal and the Eternal in the Light of the World War*. The pamphlet consists wholly of questions, designed to stimulate study in "discussion groups" within a parish. These questions involve the fundamental issues as to the place of God in the universe and as to the respective places of sin, suffering, and the colossal events of the present day. The questions are such as challenge the best minds of the day, and they would seem hopeless were it not for the "Bible readings for meditation" that follow each group. These, with no attempt at fitting them into details, suggest the answers to such stupendous questions. The pamphlet will be of value to people who have already developed the art of careful thinking and it needs a pretty well grounded leader in each discussion group. When these conditions prevail, the study is bound to be of the greatest value.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, February 25th:

Miss S. Alice Ranlett, Auburndale, Mass. ....	\$ 1.00
K. K., Bloomfield, N. J. ....	10.00
Mary Matthews, Kyoto, Japan. ....	204.00
Pupils of The Misses Sass' School, Charleston, S. C. *	1.00
St. Luke's Sunday School, Germantown, Pa. *	50.00
In memory of "Malcolm" *	2.50
St. Stephen's Sunday School, Delawanna, N. J. *	25.00
Don H. Copeland, Wapakoneta, Ohio †	1.00
Edith M. Prime, Waymart, Pa. †	2.00
St. Mark's Sunday School, Newport, Vt. †	5.80
In loving memory of Katherine Deborah Bailey, age 14 hrs. †	5.00
Church of the Good Shepherd, Silver City, N. M. †	16.85
Araby for February †	1.10
Miss Mary Knight, Milwaukee, Wis. †	25.00
H. W. N. †	100.00
Mrs. Charles H. Meade, New York City **	10.00
Mrs. William E. Casselberry, Chicago, Ill. ††	30.00
Total for the week. ....	\$ 490.25
Previously acknowledged. ....	56,922.15
	<b>\$57,412.40</b>

- \* For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For Belgian relief, especially children.
- § For French relief work through Dr. Watson.
- \*\* \$15.00 each for French relief and for relief in Italy.
- †† For relief in Florence, Italy.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children.

351. Miss Martha G. B. Clapp, Pittsfield, Mass. ....	\$ 36.50
352. Red Cross Circle of St. John's Church, Waverly, Baltimore, Md. ....	36.50
353. St. Peter's Church, West Chester, New York City. ....	36.50
354. St. Peter's Sunday School, W. Chester, New York City. ....	73.00
355. Miss Ida M. Brown, New York City. ....	73.00
356. Mrs. Jerrold F. Walton, Elkhart, Ind. ....	36.50
357. Mrs. Amle S. Yale and Miss Gertrude Yale, El Paso, Tex. ....	36.50
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore. ....	3.00
95. Mr. and Mrs. John J. Osborn, New Haven, Conn. ....	36.50
119. Guild of Holy Trinity Church, Greensboro, N. C. ....	9.00

132. Mrs. F. S. Hinds, Tucumcari, N. M.	5.00
151. Mrs. Louis Stow and Mrs. A. P. White, Caldwell, N. J.	36.50
Total for the week	\$ 418.50
Previously acknowledged	20,804.64
	\$21,223.14

[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. Paul's Church School, Akron, Ohio	\$ 15.00
Grace Church, Madison, Wis.	10.00
Church School of St. Mary's Parish, Reading, Pa.	20.00
Araby for February	.50
Mrs. William E. Casselberry, Chicago, Ill.	20.00
St. Margaret's Guild of Christ Church, Ridgewood, N. J.	7.50
C. M. G. for February	2.00
Mrs. A. H. Roberts, Tallahassee, Fla.	10.00
St. George's Church, Macomb, Ill.	14.25
Mrs. Louis Stow, Caldwell, N. J.	2.00
Mrs. A. P. White, Caldwell, N. J.	2.00
Rev. David N. Kirkby, Essex Falls, N. J.	2.50
Mothers' Meeting of Old St. Peter's Church, Philadelphia, Pa.	15.00
Children of St. Mark's Mission, Kapahulu, T. H.	6.00
St. Martin's Sunday School, Charlotte, N. C. *	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C. *	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C. *	1.00
E. M., Mt. Airy, Philadelphia, Pa. *	1.00
	\$131.75

\* For relief of children.

#### THANKSGIVING FOR RECOVERY OF JERUSALEM FUND

Miss Mary Knight, Milwaukee, Wis.	\$5.00
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#### HALIFAX RELIEF FUND

Rev. F. E. Mortimer, Jersey City, N. J.	\$ 5.00
St. Mark's Church, Jersey City, N. J.	5.00
H. W. N.	50.00
	\$60.00

#### CHILDREN OF AMERICA'S ARMY OF RELIEF

All Saints' Church, Chevy Chase Parish, Chevy Chase Circle, Md.	\$35.72
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### ANSWERS TO CORRESPONDENTS

W. L. S.—(1) The titles *archbishop*, *metropolitan*, and *primate* designate positions somewhat overlapping. An *archbishop* is the bishop ranking first in any province, but it is as *metropolitan* that bishops of other sees are esteemed suffragan to him, and as *primate* that he is recognized as bearing a relationship chiefly of honor, but involving some rights and duties, in other provinces than his own.—(2) An *archbishop* presides at all meetings of the bishops of his province if present.—(3) Bishop Courtney was Bishop of Nova Scotia 1888-1904.—(4) For local reasons that are best not made public.—(5) Yes.

### NEWS FROM BISHOP LLOYD

**A** CABLE received at the Church Mission House on the 13th and sent from Bishop Lloyd via Dakar Tabou reported that all was going well.

A later message announces an interesting series of visitations in the Cape Palmas district of Liberia. Both the Bishop and Archdeacon Schofield, who accompanied him, are well.

### LENT A CHRISTIAN'S TRAINING CAMP

[FROM AN ADDRESS BY THE REV. GEORGE CRAIG STEWART, D.D.]

**L**ENT is a Christian's training camp. We expect our soldiers to endure hardness. They lie on the floor, they shiver in cold dawns, get tired and bored and lonely and discouraged, but we expect them to go on. We despise a slacker, a quitter, a molly-coddle, and a coward. We say "Endure hardness as good soldiers"—but we cannot evade the look in their eyes, the question on their faces—"How about you at home?"

Lent is our chance to go into training, a six weeks' training camp.

A training camp stands for three things; so does Lent. First of all it stands for discipline. There are a lot of hyphenated, half-baked Churchmen who will not keep Lent. They will not keep any rules and regulations of the Church army in which they are enlisted. They do not like restrictions. They find discipline irksome. But the good Churchman, like a good soldier, will endure hardness. He will toughen the muscles of a life threatened with flabbiness. He will trim his sails for a favoring wind. He will cut off many a low-lying tendril of habit that his life may grow at the top.

Fasting and abstinence this year are a patriotic duty as well as a religious one. "In the face of the misery of a starving world, only a coarse and pagan obstuseness can claim

more physical comfort than is needed to keep fit for service. We must cut out luxuries. We must deny ourselves as if we were actually in camp or on the march." We must obey the Church and fast on Ash Wednesday and Good Friday, and abstain from meat on all Wednesdays and Fridays, and share in such a measure of abstinence on all days as is fitted to extraordinary seasons of devotion.

Another thing soldiers are doing in camp is studying their manual of arms. There is not only a process of hardening, there is a process of deepening. The soldier learns his business; learns the traditions and rules of the army. Lent is a period for getting better acquainted with your Bible and with the teachings of the Church. The more frequent lectures and addresses offer that opportunity. Every man should carry with him a book of devotion. Every woman should read at least one book on the Church during Lent.

And then in camp the soldier finds himself being socialized. It is a period of hardening, of deepening, and widening. He gets out of himself. He has to think of others. He develops a real love for the unit in which he finds himself. He grows fond of the men, of the officers; and *esprit de corps* is established, and all through his life the associations formed are precious. Above all he loves his captain. Now in Lent we get closer to the Captain of our Salvation. We come to know and to love more the Beloved Leader. He is not merely our God. He becomes our friend.

Discipline, self-mastery, study, and devotion; these are the watchwords for a Churchman's Lent.

### A GOLDEN SONG OF DAVID

#### PSALM 16

Preserve me, God, Thou art my Refuge free.  
I've said to God, "Thou art *The Lord* to me;  
I have no good beyond the thought of Thee."  
As for the saints who meet my earthly sight,  
They are the Excellent in whom is my delight.

The Psalmist declares his delight in God and in God's people.

Their sorrows will be multiplied that seek another God;  
Nor will I ever offer their drink-offerings of blood,  
Nor take upon my lips their names of ignorance and fraud.

He will serve God only,

The Lord is the share of mine inheritance and cup,  
And my lot Thou hast caused firm to stand;  
My pathways all lead to the pleasant places up,  
Yea, I now have a heritage grand.

acknowledges God's goodness to him,

The Lord who me counsels I will bless with great delight;  
Yea, my reins oft instruct me in the seasons of the night.

and will bless Him day and night.

I have set the Lord before my face for ever;  
He's at my right hand; I shall be moved never;  
Therefore my heart is glad, my soul knows joy full well;  
Also in safety now my soul shall ever dwell;  
For to the grave my soul shall not be left by Thee,  
Nor wilt Thou let Thy Holy One corruption see.

He declares his confidence in God, for life, death,

Thou wilt lead me all life's pathway o'er;  
In Thy presence is of joy good store;  
Thy right hand hath pleasures evermore.

and eternity.

DONALD A. FRASER.

### GETHSEMANE THEN AND NOW

Gethsemane—and it was night.  
Gethsemane—no gleam of light  
Brought cheer to Him who there  
Partook of that thrice-bitter cup;  
With dauntless soul He took it up  
And drank—then breathed a prayer.

Gethsemane—behold, the dawn!  
Gethsemane—the night is gone;  
Jerusalem is saved!  
'Twas not in vain He suffered then  
And agonized in prayer for men  
By tyranny enslaved.

Gethsemane—the fight is won.  
Good cheer! the morning has begun;  
The world shall be set free.  
Jerusalem, the prophets still  
Proclaim upon thy holy hill  
The Kingdom that shall be.

THOMAS CURTIS CLARK.



THE THIRD SUNDAY IN LENT

By C. F. L.

THE POWER OF SILENCE

THE responsibility of speech is certainly tremendous. It differentiates us from the rest of the animal creation. We speak of the power of words, of the uplift of some great sermon, or of the illumination derived from a forcible lecture: and it is right that we should do so. But do we lay much stress upon the power of silence? "Be silent, O all flesh, before the Lord." Our Lord was silent for three hours, as He hung in agony upon the Cross; and we read that there was silence in heaven for the space of half an hour. Thomas à Kempis says: "Oftentimes I could wish that I had held my peace when I have spoken." St. James enumerates the sins of the tongue in no uncertain terms. "The tongue is a fire, a world of iniquity, and is set on fire of hell. . . . It is an unruly evil, full of deadly poison." In the Psalter we find these words: "Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit. . . . Thou hast loved to speak all words that may do hurt, O thou false tongue." The late Fr. Stanton, in the sermon preached after Fr. Mackonochie had been inhibited, said: "You will not hear the voice of your beloved priest for three months, but, as he sits in his stall, *his silence will speak more powerfully than the rarest eloquence.*"

A brilliant conversationalist often loses the spirit of humility and is liable to become sarcastic in repartee, at the expense of others. "No one was ever converted by sarcasm: crushed, perhaps, if the sarcasm were clever enough; but drawn nearer to God — never."

In the epistle for to-day we are bidden to refrain from foolish talking and jesting, "which are not convenient." The gospel relates the healing of a dumb man who, when the devil was gone out, began to speak: signifying that he had not always been deprived of the power of speech, but was familiar with the language of the day. St. Luke gives no particulars as to the methods used, as was the case in another instance found in St. Mark, where our Lord touched the ears and the tongue, and, looking up to heaven, sighed and said: "*Ephphatha.*" The prophet Isaiah foretold the miracles of healing, saying: "The eyes of the blind shall be opened: and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." We would fain know what were the words that this man first used, after the power of speech was restored. Surely he must have fallen at the feet of the Master, praising, worshipping, and giving thanks. Yet, of the ten lepers, only one returned to give thanks after having been cleansed. Christians are often eager in offering petitions, but neglectful in giving thanks for the answers to their prayers.

The power of silent prayer, when the passive soul waits in quiet upon God, is often underrated. "Be still," He says, "and know that I am God." It has been said that it is the ten minutes after prayer that matters — "the ten minutes during which, if we will wait, the answer will come from heaven. It may be that for years God has been trying to say something to us, but we have never given Him time to speak." We need to acquire the habit of mental stillness, not allowing such a throng of thoughts to surge through our minds. We must strive to serve God with a quiet mind, as the collect for the Twenty-first Sunday after Trinity tells us. If one be still from his own thought he can raise his mind God-ward.

To be one of a great throng of people, all silent before the Lord, is an inspiration. Do not all Catholics know the rapturous silence that falls upon us, after the last word of the Prayer of Consecration has died away and we realize that with the whole company of heaven we are kneeling in the Divine Presence? Our souls, *en rapport* with saints and angels, are prostrate in silent adoration: and when softly we return from the altar, in the solemn hush of the early hour, the peace which passeth all understanding fills our hearts, until

". . . Slowly we awake  
As from a dream too beautiful to break,  
To consciousness of life and toil and haste,  
And our small part therein; we lift our load  
With anxious yearning for a longer taste  
Of blissful rest and stillness with our God."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Third Sunday in Lent	II Kings 24: 18—25: 21 Baruch 1: 19—2: 15	Luke 21: 5-24	Dan. 9	Heb. 9
Monday	Lam. 1	Luke 9: 28-50	Ezek. 1	Rom. 5: 1-11
Tuesday	Lam. 2	Luke 9: 51—10: 16	Ezek. 2: 1—3: 11	Rom. 5: 12-end
Wednesday	Lam. 3	Luke 10: 17-end	Ezek. 3: 12-end	Rom. 6: 1-11
Thursday	Lam. 4	Luke 11: 1-28	Ezek. 6	Rom. 6: 12-end
Friday	Lam. 5	Luke 11: 29-end	Ezek. 7	Rom. 7: 1-11
Saturday	Ezek. 33: 21-end	Luke 12: 1-34	Ezek. 8	Rom. 7: 12-end
Fourth Sunday in Lent	Ezek. 20: 1-44 Ecclus. 10: 1-8, 12-24	Matt. 20: 17-end	Isa. 54	John 6: 27-69

SO Judah was carried away captive out of his land." Thus ends the first lesson for Sunday morning. The King of Babylon, after carrying off Jehoiachin (last Sunday's lesson), made Mattaniah, Jehoiachin's uncle, king in his stead, changing his name, or perhaps sanctioning the change, to "Zedekiah", "Jehovah's Righteousness". (See Ezekiel 17: 12-14.) Such a name, however, borne by such a man, must have seemed to Jeremiah the very tragedy of historic irony and may have suggested to him the wonderful prophecy of the time to come when a true king should really reign and execute judgment and justice in the earth and whose name should deservedly be "Jehovah our Righteousness" (Jer. 23: 6). The actual destruction of Jerusalem and of the temple took place in the eleventh year of Zedekiah's reign and was brought about by his rebellion, against the advice of Jeremiah.

The purpose of giving these two lessons on successive Sundays was to introduce on intervening week-days the teachings of Jeremiah during Zedekiah's reign: the "two baskets of figs; the letter written to those already in Babylon; rebuke of Zedekiah for reënslaving the emancipated bondmen; captivity inevitable; Pharaoh's army marching to their assistance would return into their own land; putting Jeremiah into a dungeon was not going to do any good and the only chance of escape for the shallow and vacillating monarch was surrender. (Lessons for last week.)

For a corresponding New Testament lesson we have given our Lord's prophecy of another destruction of Jerusalem, fulfilled under Titus the Roman in A.D. 70. The Old Testament alternate is a confession of national sin and a prayer for deliverance, "that all the earth may know that thou art the Lord our God".

For the first Sunday evening lesson we have taken Dan. 9, a bit out of its regular order, for its appositeness. Whatever interpretation be put upon a confessedly difficult chapter, it is a noble example of confession and answer to prayer and a wonderful prophecy of the time when God should "finish transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up vision and prophecy, and anoint the Most Holy". The second lesson records the fulfilment of the covenant made with God which caused the Old Testament sacrifices to cease. (*Vide Evidential Value Holy Eucharist.*)

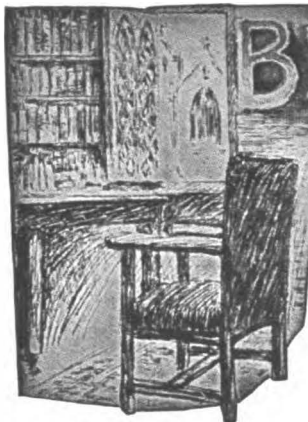
It is hardly necessary to point out the general appropriateness of these selections to the season of Lent, or to the collect, in which we beseech Almighty God "to be our defence against all our enemies". Jeremiah and Ezekiel are generally recognized as fit reading in Lent, but these selections are much more numerous and certainly more intelligible for being brought into connection with the historical situation. Note also that Lamentations falls into its rightful place just after Jerusalem's capture, followed by a message from Ezekiel written after he had heard the sad news.

No EARTHLY prosperity need perforce enchain the soul and dull all its finer sensibilities, and kill out of it its sense of high destiny, if only the love of God be there to extract whatever is of lasting value, and to cast the dross away.—Rev. H. P. Liddon, D.D.



# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



HOW vastly different tragedy seems, when translated from general terms into particular! War means the sacrifice of manhood in its prime: one has always known that and deplored it. The long procession of youth going out so gallantly to face death for a good cause brings

a lump into one's throat, be the martial music never so gay; and conviction of the inevitable necessity of that sacrifice does not lessen the pain. But *sunt lacrimae rerum*; and each of us sets his face more assuredly toward the goal, conscious that the whole world shares in that general grief. Then, swiftly, a message comes from camp or trench or shipboard—and the world's grief is forgotten while one tugs at the blade that has pierced his own heart by a single agonizing blow. Forgive me if I share such a pain with you.

Tuesday morning I came in from an early celebration, to be greeted with a low-voiced message: "Sad news for you, Father, on the first page of the paper." I caught it up anxiously—and looked at a smiling-serious boy's face, very dear and familiar, under the heading, "Dead at the front". Sad news, indeed, for me, and for all who loved him!

Two years ago there came a letter from a West Point cadet, a son of my parish whom I had never yet seen. He had been reading something published here, in praise of a certain New Hampshire colony under the shelter of "The Mountain"; and because all that region was dear to him, and the house that is its very heart yet dearer, as to me, he wrote to tell me of his pleasure in finding that our tastes were agreed. It was a charming letter, with a boyish grace and simplicity that delighted me, due, perhaps, to his education in French Switzerland, where manners count for more than in our hastier western land, and I was glad to claim him as one of my own, after so many years of absence abroad. On his next furlough he came to see me; we met like old friends and parted with even a closer feeling of intimacy. All his letters were vividly personal, whether describing a festivity at West Point, giving his opinions about public questions, or praising some one we both loved. Every one of them is filed away in my cabinet, as if by a premonition that they would soon have a special value, when no more could come forever.

When he was about to sail, a question was referred to me as to a suitable inscription for the pocket Bible to be given him. "Fight the good fight" seemed appropriate, with a dedication to this "very perfect, gentle knight"; for such, indeed, he seemed. There was a radiant chivalry about his whole bearing that marked him out like a decoration. And one peculiar proof of his charm was the number and strength of his friendships with older people. That those of his own age should love him was natural; but men and women quite of another generation cherished him and were loved in return, with a little touch of old-fashioned deference that made the affection all the sweeter to them.

Last August he got his commission; every inch "an officer and a gentleman", he looked forward eagerly to service in the Army of Freedom. There was work to be done at home, on the staff, and in camp; and it was only in January that he sailed, with the First Trench Mortar Battalion. And now, at 21, God has taken him to rest and peace,

*Sed miles, sed pro Patria!*

When he came to say good-bye, very proud and manly in his olive-drab, yet still the high-spirited lad eager to taste the realities of life, I had bright visions of his future in the service, and afterward, with such companionship as would have made all the years joyous, to the distant end. And now, those visions are dispersed by this brief military dispatch telling of an earthly course finished. But, thank God, that does not mean my dear boy has ceased to be. I think of

him as numbered among all the gallant gentlemen whom Christ, the Captain of our Salvation, has gathered round His standard in the central citadel of Good; and there "His servant shall serve Him", under changed conditions but with loyal good-will, one with us who are yet in our pilgrimage, and not unmindful of our continuing love. God rest your knightly soul, dear Lawrence, and grant us some day a bright reunion. Amen.

THE HEART OF MAN, bereaved, demands the Christian doctrine of the Communion of Saints, and feels after the Catholic practice of Invocation. Witness this new sonnet of Samuel Minturn Peck, in *Harper's Magazine*:

### "COMMUNION"

"I send my love unto my dead each day;  
I know not how; I only know it goes  
Forth from my heart, and, going, ever grows;  
That as it flies, there's nothing can affray;  
That, like a dove, it fondly keeps its way  
Through dark and light along the path it knows;  
That in its faithful flight it never slows,  
And if I toil or sleep goes not astray.  
I send my love unto my dead, and they—  
They know 'tis sent, that I have not forgot:  
For often when I am alone I feel  
Their love return—and, oh, no words can say  
The peace that comes to me! It matters not  
What woes betide, I have herewith to heal."

YOU ALL READ Dr. George Craig Stewart's lovely story of the child who saw the evening star shining above and said: "God has hung out His service flag; His Son must be in the war."

This poem is sent to me from New South Wales by a priest there whose nephew, now at the front, wrote it in the trenches:

### "MY SON"

"I have given you unto the Empire,  
You will follow its battle flag,  
You will hear the sound of slaughter,  
In valley, or plain, or crag.  
I have taken you out of the playground,  
From a merry mate,  
To send you, a striping soldier,  
Out to the field of fate.  
But when the good work is over,  
And your share in the strife is done,  
I shall be proud of the lad I lent,  
I shall be proud to say I sent  
My son, my son.

"Did I fall in a father's duty,  
Did I keep him with 'mine and me'?  
How would he face the question  
In the darkened days to be?  
Could he walk in the public places?  
Could he do what all good men do?  
When the patriot women shunned him  
When it came to his time to woo?  
If he took not to-day his bayonet,  
His khaki brave, and his gun,  
I would see his brothers in shame abide,  
I would see them pass on the other side,  
My son, my son.

"God of our destined duty,  
Of our Country, Flag, and King,  
Keep him in courage lofty  
When the hell-made missiles swing.  
And if he must prove an Abel,  
Killed by another Cain,  
Give him, O Lord, at parting  
No portion of Calvary's pain.  
Let us write over his slumbers  
The glorious words 'Well done'.  
For, whether our flag shall wilt or wave,  
Let us remember God also gave  
His Son, His Son."

## Lenten Pastorals

BY THE BISHOPS OF SOUTHERN OHIO

**E**VEN in ordinary times Lent is always a call to deeper seriousness and more resolute earnestness in our Christian life. How much more in this extraordinary moment of the world's life and our own! Never was the issue between the right and the wrong, the noble and the base, the Christlike and the diabolical, so great and so threatening. For either there must be an entirely new and better world after the war or one infinitely worse and more hopeless. Never were Christian men and women called to a more compelling and conclusive decision for God and the Right.

But, plainly, before we can help to make the world better, we must be better Christians ourselves. The fact is that we Christians have been too much like the world — self-occupied, concerned only with our own prosperity and pleasure, even if no worse. We must break with all this now, as never before.

Then what we most need is to lay hold once more of the great elemental truths and plain, practical precepts of religion, and make them part of our very selves — our very life. Thinking men are again seeing the world's utter helplessness to make itself better and are crying out to the Living God for light and guidance. The fighting men, suddenly face to face with the awful realities of life and death, are asking for utter reality in religion, too, for their strength and comfort.

The Church must now give men what they are so earnestly asking for, or else lose altogether her opportunity and power in this great crisis. But for this very reason we ourselves — clergy and people — need, too, to come back again to the same deep convictions and longings. We, too, need to see once more that "if God matters at all, He matters so much that nothing else matters in the least by comparison with Him". We, too, need to feel again the revelation and reality of God in Christ, as our very Father, Brother, Friend, until He is clearer, nearer, and more necessary to us than any earthly friend.

But all this must be more than sentiment; it must work itself out practically, too, in our own character and daily life. Our Master's words were: "If ye love Me, keep My commandments." In these days, especially, if we do not want to stultify ourselves in our own eyes as well as God's, we are bound to keep our ideals and practices at home at least as high as those we are undertaking to uphold abroad. Why insist on honor, justice, and humanity among the nations, unless in our own homes, in our own business, and even in our churches, we are showing the same generous consideration for others? Why fight to make the world safe for democracy in government, unless we are equally determined to ignore all class distinctions and privileges among ourselves — to show more of the spirit of human brotherhood in our dealings with all men — above all, to show more of the spirit and actual deeds of Christian fellowship in the congregation and administration of our churches? We have too long forgotten that the very Lord from heaven was a carpenter on earth, and that one thing the Kingdom of God meant was that the poor should have the Gospel preached to them.

But the special times lay some other special duties upon us as Christian patriots:

First, the whole-hearted and full-handed support of the Government now, with at least as much self-denial and devotion, in money and service, as others are giving in suffering and self-sacrifice for us; willing payment of our increased taxes and cheerful compliance with all government regulation of food and fuel supplies. For the lives of many we love and the possession of all we have may be at stake in this great issue.

Second, an equally conscientious and steadfast support of the Church, in its spiritual work and also in its war-service. Religion, even more than democracy, needs to be kept safe for the world. Parish support needs to be increased. Prices and wages have doubled and trebled, but most clergy stipends are just what they were years ago. Our own home missionaries are actually suffering. The greater obligation in foreign missions, too, rests justly now on America. And we must not plead war-support for neglecting Church-support. None of us have the least disabled ourselves financially yet by what we have given to either cause. Buying Liberty bonds is not really giving; it is only reinvesting the more securely. We have not yet learned the real luxury of giving, even from our incomes, until it hurts — until we have to do without. And few of us have yet met the Master's supreme test, viz.: "Sell and give" — for that points straight to our safe-deposit boxes.

Third, a more intense earnestness now in all our life; scorn of mere frivolities; suppression of all luxuries; rigid economies in

personal and family living; the devotion of every energy and resource to some helpful service in the Church and in the war.

And lastly, constant prayer, of course — in private and in the congregation — for guidance and strength for the President and all in authority; for the victory of our arms, and that those we love may be kept safe in the day of battle; but, above all, prayer that our own hearts and purposes and lives may now be truly Christian, and that the whole cause of Truth and Right and Peace may now triumph in the world, to the glory of God and the good of men.

BY THE BISHOP COADJUTOR OF CENTRAL NEW YORK

**L**ENT ought to mean more to us this year than ever before. America has entered upon its sacrifice in the prosecution of a righteous war for the preservation of the very decencies of humanity. That war will involve much suffering and sorrow. Many have felt already its sacrificial touch.

Yet, in general, the nation has probably hardly begun, even now, to understand what our entrance into the war means; how much it will demand of us in the way of ready and willing offering of our dearest and our best, as well as of generous self-denial, that we may have our part in their service. The inconveniences and hardships of the present winter, so unprecedented in its severity, may have been the means of forcing us into a fellowship of suffering upon which we would not willingly enter.

Now the virtue of the Lenten fast consists in this: that it fosters self-discipline, teaches self-control, strengthens the will, enables us to keep under the body and bring it into subjection. The Lenten rule is not a mere petty thing, like the giving up of certain foods and the abstaining from certain pleasures. It asks for such discipline as a means to an end. It is a call to us to beware of living in the senses. That has been the great peril of our civilization, with its increasing softness and ease of living. Our life, too often, has been so full of comfort that, morally and mentally, it has been poor, weak, and flabby. To keep Lent in the right way this year will give us a right attitude towards life and help us, at the same time, to do what those in authority in the counsels of government have told us we must do if we are to win this righteous war.

And it is a righteous war. Many of us felt that we should have had our place in the struggle long ago; we chafed under inaction, though we trusted our President and felt that he knew more than we knew. To quote the former governor of a great state: "Some of us have been impatient for action; we have cried out from time to time, 'How long, O Lord, how long?' Now we confess that it was wiser to endure for a time, until the uprising of a patient nation has become akin to the wrath of Almighty God."

If America has gone into this war with high and holy purpose, its citizens must learn to keep their lives on a level with our national professions. That brings us to the second thing about Lent, its call to special devotion. Never before has the Church been needed as it is needed now. Never has its Lenten call been so rich in meaning. Its summons to prayer and worship rings more insistently than in any Lent we have ever known. Remember this, when church services are held. At times the demand has been made that the churches be closed in the interest of fuel conservation, and unquestionably we should cooperate to the fullest possible extent, by the use of parish houses and cottage services and in the arrangement of schedules of services and meetings, so that the Church may set an example of economy; but, when all is said, there are other things we can do without before we dare dispense with public worship and the due administration of the sacraments.

The churches are needed now, if they ever were, and needed greatly. They call us back to the Source of strength. They will minister in times of distress and sorrow. They must be kept strong for the service that will be theirs, when men come back, either with souls scarred by sin or with hearts hungry for God. They must be kept open now, that we may do our best to lift American life higher and make faith firmer.

So the Lenten call to prayer this year is the nation's call as well. Heed it, my dear friends. A great English soldier declared that England would never win this war till Englishmen fell on their knees. Nor will America win it without God. If we should win, and yet be as we were, greater tragedies than that of war would follow. We fight to make the world "safe for democracy". We need also to make democracy safe for the world — and it will not be what the world needs, save as it is a democracy penetrated with the spirit of Christ. Lent this year summons us to real effort to have it so.

## In Lincoln's Land

By the Rev. LYMAN P. POWELL, D.D.

President of Hobart College

SIXTY years ago, Lincoln and Douglas went through the Valley of Democracy debating the supreme issue of the time, which Lincoln summed up in the statement: "A nation cannot endure half slave and half free. It must be all one thing or all the other." For a month past eight men, four civilians and four soldiers, lately from the war zone, have been lifting this question into international significance. All over Indiana we have been speaking in defence of the proposition that the world cannot endure half-autocratic and half-democratic.

I was the first to arrive, the middle of January, on the spot, and was sent out as an advance guard, speaking daily before clubs, colleges, and universities. Then men like President Wilbur of Leland Stanford University, the Honorable Everett Colby of New Jersey, Mr. E. F. Trefz of Chicago, Lieutenant McQuarrie of the British army, Major Gidley of the Canadian army, Captain DeBeaufort of the Belgian army, and Lieutenant Masson of the Canadian troops, gathered at Indianapolis, and a series of war conferences in ninety of the ninety-two counties of Indiana began. We were reinforced by some of Indiana's ablest speakers, both men and women, and but for the circumstance that those of us from the outside had been in the war zone our services would never have been needed.

The Vice-President of the United States is reported to have said that Indiana produces more first-rate second-class men than any other section. Even at the risk of violating the conventions of *lese majesté*, I respectfully differ from our Vice-President. The men and the women of Indiana with whom we were associated on and off the platform were not second-class. They would hold their own with the best. The Republican party has sought in the chairman of the Council of State Defence, Mr. Will H. Hayes, the chairman to conduct its political campaign. George Ade is a name that carries its own connotation. Dr. J. J. Pettijohn, head of the Speakers' Bureau, a man of national dimensions and capable of any service to which he may be called, was our inspiring director, and associated with him were such men as Messrs. Cavanagh and Bittner. The list of local speakers included such names as Davis, Dushane, Maple, Wright, Taylor, and Mrs. Anne Studebaker Carlisle, Mrs. Curtis Hodges, and Mrs. Julian Clarke. But I mention these only to suggest types to whom every outside speaker was glad to defer.

The audiences everywhere wanted specially to hear the men who had come from the war zone and our speeches had in consequence to be the longest. Again and again some county chairman said to me: "You are the first man from the war zone our people will ever have had a chance to see." As the weeks sped swiftly on some of us began to feel like miniature circuses. There were sometimes three or four set speeches a day, and as we circled round and round the state, reaching before the end of the campaign more than a million people, we seemed to be known in every hotel at which we stayed and in every train on which we traveled. From the moment we appeared in the morning until far into the night we were on exhibition and were expected to talk. Once an audience waited from 7:30 P. M. to 10:15 P. M. for its war speaker, delayed by belated trains.

And we talked. Whether it was to an audience of three hundred or three thousand, the interest was at a white heat. Everybody wanted first-hand impressions. No one was content with mere generalizations. Facts, experiences, convictions were demanded, and the responsibility for transmitting first-hand impressions became so great that formal speaking increasingly gave way to heart-to-heart talks designed to make the listener understand the colossal and comprehensive problem before America.

With but one able exception, nobody ever dreamed of using notes. Many a prepared speech fell to pieces in the first moments as it became evident in looking at the sea

of upturned faces that people had come to get a visualization of what we had seen at the front.

Such listeners certainly no speakers since Lincoln's day can ever have had. The audiences fell into two types. The one responded to every mood of the speaker. Sentence after sentence was interrupted with applause. Laughter chased tears away only to be submerged in turn in tears. One audience I shall never forget. The meeting was held in the county courthouse, seating one thousand people, and there was scarcely standing-room. All round the square there was a cordon of horses and buggies and an occasional automobile representing a farming population drawn, when the thermometer was at zero and the snow heaped high, from distances as great as twenty miles. When I pleaded that Americans should see straight and that the melting of the various races which have come to our shores should now be complete in the common fight against the foe, one farmer in an audience in which the majority were farmers cried out as though stung by sheer unexpectedness: "Down with the Huns!"

The other type of audience settled down as in Lincoln's day to listen with eyes fixed on the speaker, and without the slightest indication of approval or disapproval. The compliment of perfect attention was never more richly paid than by the Hoosiers, and I remember one man about 50 years old sitting in the gallery of the opera house, from whom I could not take my eyes during the hour that I spoke. He seemed like Lincoln come to life. He had the Lincoln form, the Lincoln face, the patient, gentle, earnest absorption which one sees in those few pictures of Lincoln made before he grew a beard. Never once during the hour did that modern Lincoln move hand or head. He simply listened. And when at the close I appealed to the audience to rise to the dignity of the greatest world crisis ever known, to banish hatred of the individual from their hearts, to fight with ruthless but not malicious earnestness against the foe, and after seeing our allies die for us these years past to be glad to die if necessary for them, the modern Lincoln simply bent solemnly forward and as the audience melted away lingered wistfully for a moment and was the last to leave the gallery.

"The trenches for me," said a soldier after we had been speaking together for several days and traveling night after night in day coaches on belated trains, catching forty winks of sleep when we could, and greeting the reception committee with the cheerfulness of a soldier, though we often heard that in addition to the usual programme several other meetings, often overflow, had been arranged.

My Belgian friend, who confided to me that he was no speaker and yet by the simplicity of his manner and the veracity of his story held his audience an hour and a half, was worth the whole month's traveling simply to meet. His story of the luncheon with King Albert, the beloved, threw upon the screen of the imagination a picture never to be forgotten. The altogether charming Lieutenant McQuarrie I shall always remember for the freshness and buoyancy of his indomitable spirit and the inexpressibly delightful words he spoke, off as well as on the platform. We were booked for the same town. I spoke in the morning and in the afternoon, and he arrived for the evening meeting. He had his valet with him and was somewhat perturbed in spirit when he discovered that a big, comfortable room with a wide bed had been reserved for "him and his friend". He said to me with his crisp English accent: "But, you know, I never have slept with my valet, and I cannot learn now, even to help on the patriotic cause in America." How he solved his problem without hurting anybody's feelings, I leave to the imagination of the reader.

If one thing stands out above everything else in that experience of a month, it is the exceeding courtesy of the local speakers, in every way as effective as the speakers from beyond the state. Sometimes they had no chance to speak at all, though they had traveled a long distance. Often their important message was crowded by the local committee

into a few moments in deference to the desire of the audience to hear as much as possible from the men who had been "over there". Team work is a hackneyed phrase, but we had it in Indiana, and some of the addresses of the local speakers were of such high grade that I read them in manuscript and placed an abstract of their contents in my note-book.

All of us worked together for the common cause of making Indiana unqualifiedly American. Plain speaking, people got from all of us. I never lost a chance to express appreciation of the situation of the German-born, but only to make more evident to them their responsibility to the country which has given them such opportunities for advancement as some admitted to me they could not have had across the seas. One of our speakers said to me: "You can show those of German birth the way to become good Americans if you like, but I want you to know that I am German-born and I waste no time in winning over people." Mr. Trefz swept all before him by his commanding conviction. Mr. Colby won all hearts by a geniality that never degenerated into compromise. President Wilbur was the type who, without a story from the front, built up a constructive argument from which there was no possibility of dissent. We all worked together, each in his own way, and the estimate seemed conservative, as we closed the campaign, that we had reached one million of the two and one-half million of the Hoosier State.

The good work goes on. All over the state the teachers are now instructing the children, and the children are passing on the torch to parents who could not, or did not, attend meetings.

Under an organization singularly comprehensive, the campaign will not end until every man, woman, and child in Indiana understands his special responsibility to the country. No such campaign of patriotic education has, perhaps, ever before been undertaken in the New World, and the consequences are certain to be felt in weeks to come throughout the entire land. I shall always count it one of the great privileges of my life to have had some share in this campaign and to have helped the Hoosier leaders carry out the well-conceived propaganda, which will hasten the end of the war and make us all, at last, one people.

### "IN TOUCH WITH MEN'S SOULS"

By "THE PARSON"

**V**OICES from everywhere are telling about the new religion we will see arise after the war. Advice is freely given, and we grope about wondering whether these writers know what they say, and whether or not they are in touch with the souls of men. From a parson's own experience come gleams of light and promises of hope.

The first thoughts at the beginning of the war were like these: Am I to see a more lively faith? Am I to witness any man or woman more eager to serve God? Is He to take a superior place in their lives?

What did we see? We saw people at once responding to the call of duty and patriotism, immediately interesting themselves in the production of food in their gardens, and a wider community interest. The women began their tireless knitting, making of bandages, etc. The men organized for community work, joined the Home Guard, showed zeal and patriotism. The younger men went into the service.

The Church has been eagerly searching for the appearance of an increased interest in religion. In England the churches have not filled up, in Canada church-going has not increased, and here in our own country it is doubtful whether or not during these trying months men particularly have attended church with greater regularity. My thought, however, is not entirely of church-going, but rather of signs of spiritual awakening in the minds of men about us. Have we any? I believe so. A year ago as a member of the nominating committee of our community organization, I mentioned a certain man for president. He was elected. The war came and he proved himself the man for the place. Active, able, and whole-souled, patriotic to the highest degree, during the succeeding months he planned out the work for the community in a manner that won praise in other parts of the city as well as elsewhere in the state. Here was a

citizen whom I knew to be of a devout spirit, but he had never joined any Church. His wife was a communicant and eager for her husband's spiritual welfare. Now as Confirmation was drawing near, I wondered how I could get hold of that man. He was hardly ever at home evenings; he was busy every minute. Could I get hold of him for a talk? I telephoned to him and told him frankly my errand, and that I wanted to see him; when could he come and see me? At nine o'clock that evening he came to my study, and I put to him what I had long been thinking. We talked of duty in these days, we talked of patriotism and country, and then of God, and a man's individual responsibility to his Maker. We talked of Jesus Christ, and what He meant to the world, and then I pleaded for a definite stand, and told him what it would mean for himself, his boys, and for Christ. And with the spirit of God in his heart, he arose and said: "I want to be baptized." Then we knelt and prayed, and as he went away he thanked me for my interest in him and said: "Just tell me what you want me to do." At the next visitation of the Bishop he was confirmed.

Somewhere in France is a young man who came to me one morning for a talk. For four years he had been away from home, but I had kept in touch with him during that time. His family was not a Church family, but his mother was baptized and confirmed a year ago. His father, a successful man of business, interested in community affairs, is a non-churchgoer, afraid to show any interest in things religious, yet with a heart of generosity and even tenderness. But such a father seldom gives encouragement as regards the Church. As his son sat before me in my study, a spirit of determination and purpose was on his countenance. It was hard for him to mention the subject which I knew was on his mind. It was up to me to do the talking. On Easter Even I baptized him beneath the flag which hung above the font. He was confirmed. I learned later that when the father showed no inclination to attend the service his son went up to him and said: "Father, be a good sport; come on down for mother's sake," and the father went. The weeks have passed since then, and now a letter comes saying: "'Over here' we realize more every day what we are up against, and we are going to see this business through to the finish, until the 'Hun' is thoroughly licked and we can come back with our heads up."

Recently a young college fellow called upon me. During his absence from home at preparatory school and at college I had corresponded with him occasionally. What brings him? No hint of his errand is manifest in his conversation until suddenly I switch our talk to the subject of the Church and himself. Instantly his face brightens, and he states that he has had the subject upon his mind. It was only an hour we had that day, but that hour opened the way for further interviews, and as he went away, I said: "Do not let me try to force you in any way, but if I can help you to take a definite step and point out its value to you, that is all I want to do." He replied abruptly: "That was a fine letter you wrote me last summer." For a moment I had forgotten all about it, and then it flashed upon me. My purpose, thank God, had struck home. Later he was confirmed.

In this community as in thousands of others throughout our land all classes are uniting. Surely the stage is being set for a definite work for the Church of God. The days will come when the news will be flashed to the homes of America that this one is killed, another wounded, and another missing. Then what shall we do? God only knows how we are to help heal the broken hearts, and succor the afflicted homes. The Bishops' Pastoral Letter tells us that "we need plain and practical teaching of the Christian religion."

LET A TRUE conformity to the Beloved Son, the express image of the Father, be the unmoved desire of the soul. Rise to an ambition which is above worlds, which soars to the highest heaven, which satisfies itself only in God. "For the joy that was set before Him He endured the Cross." He was not above human need, or the power of the impulse which is given to the human consciousness by the contemplation of the reward, the glorious recompense of self-sacrifice. Stimulate your supernatural ambition by the same marvellous future of an exalted destiny among the saints, within the throne, by the right hand of God.—Rev. T. T. Carter.



## The Use of Lent

By the Rev. HERMAN LILIENTHAL LONSDALE

IT is not a question to-day as to the origin of Lent, or the authority which prescribes its observances, that vexes Christians. Happily we have passed beyond controversy and polemic regarding this season, and Christians of every name are finding in the season some closer approach to God, some help for their souls, some peace for their lives. The question to-day is rather as to the best use of the season, and the means which shall be adopted to produce the best spiritual results in self-discipline, growth in grace, and holiness.

In the present world crisis what shall be our attitude to the use of Lent? Some to-day would have the Church revive and impose minute regulations to govern the details of daily life; others would regret any ecclesiastical imposition whatsoever. The former err in trying to restore in the twentieth century usages and practices which were adapted to primitive days and circumstances; the latter err in that they would break the continuity of life, and ignore the truth of the sameness of human nature and its need in all centuries—in the twentieth as in the first. But is there not another course which will harmonize the present with the past, individualism with authority, liberty with law? Such a course seems to lie in the attempt to find the spirit and reason for the specific observances of the early Church, and having discovered the principles underlying these usages to apply them with the necessary modifications to modern Church, social, and individual life. We should be neither wilful and obstinate iconoclasts, neither should we be blind worshippers of tradition. If we remember that reasons and principles lay back of the Lenten rules which the early Church laid down, and can grasp them, we shall have a fair clue for our present guidance.

Now what are the principles underlying all Lenten usages? Are they not that there is a moral necessity in the life of the individual to give at stated times, in addition to the regular attention, some special attention to religious duties, to the stirring up and quickening of the spiritual life, to increase piety and devotion; and the need of there being some fixed time for that special attention; to get at the roots of our religious life, "to dig about them and to dung them", to set before ourselves the duty of earnest self-examination, of true repentance, of sincere self-discipline? And to achieve these the Church would afford us as helps increased services, multiplied instructions, devotions, sermons, and communions; and, because she knows that we are easily distracted, she would urge the inexpediency during the season of Lent of engaging in festivities, pleasures, and banquetings—perfectly lawful and harmless in moderation—but which in that season are apt seriously to interfere with our attention and determined effort to arm and maintain a higher level of holy thought and life.

This then is the position of the Church to-day in the use of Lent. She recognizes the changed conditions of thought and life, and how inexpedient it is to prescribe details of conduct, and to regulate the minutiae of domestic life. She knows too that, with the greatest diversity of circumstances, to prescribe minute details and rules for conduct would be likely to harm some whom it was intended to help; and perhaps still more it might lead some to an unconscious reliance upon the meritoriousness of works, supposing that outward observances made up for inward reform—a mistake that all imposed minute regulation of life is apt to engender—that formality is necessarily sincerity, and that the postures of the body indicate the posture of the soul. Accordingly, the Church would lay down broad principles and leave them for each of us conscientiously to apply to our individual circumstances. She says now is the holy season of Lent—called holy because of its purpose, *i. e.*, to increase in us holiness. A time it is for self-examination and prayer, for self-discipline and charity, for repentance and forgiveness, a time to draw closer to God and to realize more truly the sweetness of communion with Him, a time to consider how transitory this life is, and how we are hastening to the life beyond the veil. Therefore increased services are offered which may be helpful if we will use them as helps. Yet the Church does not say how many services, or which,

we shall attend, but leaves the decision to our conscience.

Once more the Church advises self-denial and abstinence, but she does not prescribe the precise form it shall take. She leaves that to us to decide. Are we lovers of rich living? Then it might take the form of abstinence from food or luxuries of diet. Are we excessively fond of gaiety, pleasures, and social enjoyment? Then our abstinence might take the form of seclusion, retirement, and the abandonment of pleasures which fritter away what holy thought and purpose we possess. Are we fond of gay clothing? Then our abstinence might take the form of dressing in less striking and expensive costumes. Are we fond of hoarding? Then our abstinence might take the form of almsgiving in more generous and bountiful measure. Is our tongue easily given to slander, to speak harshly? Then our abstinence might take the form of learning to speak well and kindly of our neighbor.

Thus without multiplying illustrations we may each apply the principles which underlie the appointment of this season to every relation of our life—ecclesiastical, civil, and domestic; yes, if we will, we may apply these principles with even greater minuteness than the early Church ever could, because of the greater subdivision of life which obtains to-day; and so, by the diversity of application to differing individual needs and circumstances, we can each of us make that season more searching and more helpful than any arbitrary imposition of specific rules common to all. We know, too, that at no time in the history of the Church of God is she called on to contend with her rival the world so earnestly and fiercely as now for the souls of men. We know what mighty allurements, fascinations, and prizes the world is perpetually offering to the minds and bodies of men to dazzle, to bewilder, to sensualize them. We know also the terrific world strife now raging in which Christian nations are arrayed against Christian nations, a conflict which in some directions has developed an atheistic and fatalistic attitude to life to a censorious criticism of the failure of the gospel and of the Church of God in this crisis, and a charge of its moral collapse in this tragic catastrophe. If so, then there is no trull in the history of the Christian Church—for its own sake and struggle for existence, and also for the souls committed to her care, and for the souls of all men—when a set period of self-discipline and prayers is more needed than now. The present is no time to disuse a weapon of defence which the Church for now these many centuries has found to be a means of reviving the sluggish, careless, and indifferent souls of her children.

Circumstances to-day differ radically from those of the early Nicene or post-Nicene age. The thought and life of our time are also totally different. Yet in spite of changed circumstances our deepest needs are the same, and our human nature with its inherent weakness and follies, its crimes and its sins, is the same. The fundamental principles governing the spiritual life remain true to-day as they did centuries ago. We need some set time for self-examination and prayer.

Individual prescription must now largely take the place of ecclesiastical prescription. Only, in the broad liberty granted to us of personal application, we must beware lest our very liberty tempt us to make no application whatsoever, and that we lose not only what benefit individual prescription but also what ecclesiastical prescription might afford us. Let not our liberty run to license. Let not the boast of possessing principles lead us to ignore all practice.

And so the season of Lent, set apart as a special season of self-discipline, penitence, prayer, and almsgiving—which in God's providence and mercy has during all the past Christian centuries been blessed by Him as a season of conviction and devotion, of repentance and pardon, for the many millions of the sons and daughters of men who have gone before—will be blessed to all who will, in the spirit of the holy and humble of heart of old, discipline themselves in like manner. make like humble confession of sins, and come and kneel in the divine presence for pardon and peace. What nourished and brought up saints of old will be found equally able to bring up and nourish saints in these latter days.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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## THE MORAL MENACE IN MOVING PICTURES

**A**T the recent meeting of the Social Service Commission of the diocese of Pennsylvania, the Rev. C. G. Twombly of St. James' Church, Lancaster, spoke about the necessity of the social service commissions giving attention to moving pictures, and described at length what he had been able to accomplish in Lancaster.

Asked whether the Board of Censors in Pennsylvania was the court of last resort, Mr. Twombly stated that they make their rulings and if the producing company is not willing to abide by them the matter is then taken to the court for a decision. He spoke of the exceeding difficulty in getting anything into the press against the moving picture situation, and made the following suggestions for a programme for the Commission:

First, that it inform itself of the kind of pictures being shown continuously by attending one theater several times a week for a week or so; then go to five leading clergymen of the Church, give them the facts, and urge them to preach sermons on a concerted Sunday morning.

Our next step should be to try to get extracts from these sermons into press by hook or crook; next, to interest the ministers of other denominations and get them to investigate for themselves. We might then call a meeting of the social workers of the city. We must arouse and inform public opinion and back the Board of Censors, urging them to raise their ideals.

In Lancaster they are working for a local board of censors. This will solve the problem for a small town. The mayor has the right to take away the licenses of theaters and moving-picture houses. The board of censors could work with the mayor and inform him of those theaters whose licenses need revoking. Mr. Twombly felt that this year there would be another attempt to do away by legislation with the Board of Censorship in some such way as the bill proposed last year to put the censorship of pictures in the hands of the auditor-general, which was happily defeated. He also felt that we should back with all our power the Smith-Hughes bill, which would place the censorship in the hands of the Federal Government through a chief censor and about six assistants. While he did not feel that this would solve the question, yet it would give a responsible party to which we could go with specific complaints. It would also give to the states not having a state board some censorship of their pictures. But three besides Pennsylvania have state boards.

## COUNTRY LIFE AND THE RURAL PARISH

In compliance with the instructions of the General Convention the Joint Commission on Social Service is preparing to investigate the whole question of country life in relation to the rural parish. A sub-committee has been appointed to take the preliminary steps and is making inquiries to know what clergy in the various dioceses are interested in the problem of rural social service as related to the Church, and what has been done by them in this regard.

The Province of Sewanee at its recent meeting also took up the question of the country church and rural life, and has appointed a special committee to deal with the subject, of which the Rev. J. N. Atkins, Shells Mill, N. C., is secretary.

## GARDENING ORGANIZATION FOR THE FOOD CRISIS

The National Emergency Food Garden Commission, 1410 Eighth street N. W., Washington, D. C., is issuing some extremely good leaflets and pamphlets urging the organization of gardeners to help meet the food situation. One of the leaflets deals with what was done in Denver in the way of producing an additional \$2,000,000 crop.

ACCORDING TO THORSTEIN VEBLEN of the University of Missouri the control of industry by business men in behalf of vested interest has proven itself bankrupt. In the reconstruction to come after the war two things should be done, he declared before the National Institute of Social Sciences. First, there should be no control of industry on the ground of ownership alone. Unless the owner is personally and directly engaged in carrying on the industry in question, his ownership should avail him nothing so far as power of direction is concerned. Second, any industry that has been so standardized and reached such a routine as to be "controlled from the office by the ordinary methods of accounting should be publicly owned".

THERE IS SOMETHING called coöperation which has developed here and abroad which the *Wall Street Journal* points out is continually mistaken as socialism. Some millions of people are in Great Britain, all whose requirements are on a coöperative basis; and the effect of this upon prices all around is that even in London a meal of steak, two fresh vegetables, bread, and coffee can be purchased for less than one-half of what such a meal would cost in an ordinary New York restaurant or club. But the socialists in England had nothing to do with it and confined their efforts to attempts to capture the labor union machines because the coöperators had no machines of agitating value.

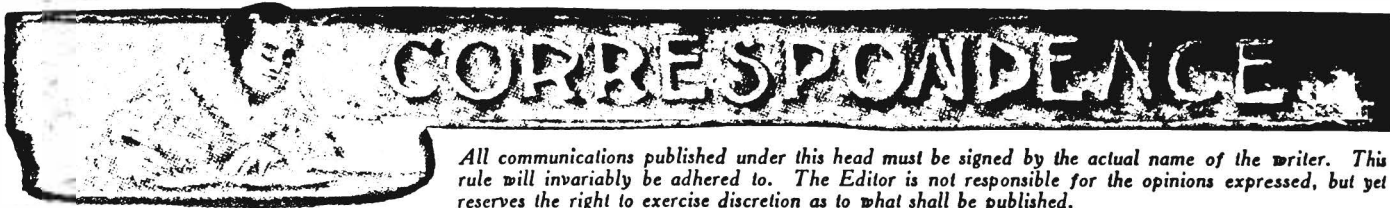
HENRY M. WAITE, who as the first city manager of Dayton has done perhaps more than any other single man in the country to establish the city manager idea firmly in the minds of the American people and to make it synonymous with efficiency and effectiveness, has been made a lieutenant-colonel of the federal forces and has sailed for France. Mr. Waite's departure from Dayton is a serious loss indeed, coming at this time, when it is essential that every city should be managed in the most economical and effective way. Fortunately Mr. Waite has developed men under him in Dayton who will be able to carry on his work, so the loss may not be so great as at first anticipated.

"HOLD THE HOME LINES" is the slogan of the Central Council of Local Agencies in Chicago. "This campaign," according to Eugene T. Lies, its chairman, "is unique in that it will not lead up to a joint money-raising effort for the charities of the city. Its purpose is simply to bring before the people of Chicago the great need of continuous public support of social welfare effort during the war. Appeals for funds will still continue to be made as at present by individual agencies and institutions according to their specific needs."

THE COUNCIL OF SOCIAL SERVICE of the Church of England in Canada publishes a series of bulletins dealing with various social problems. A recent number contained the proceedings of the second annual meeting of the council and another an extremely valuable discussion of industrial unrest. This council represents the whole Church of England in Canada and is similar to our Joint Commission on Social Service.

A SERIES OF SIX ARTICLES dealing with the subject of social hygiene has been prepared by the New York State Board of Health and supplied to newspapers throughout the state.

THE NEW YORK COMMISSION publishes a monthly bulletin which during the sessions of the legislature gives important information concerning pending legislation.



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

### LAYMAN ASKS FOR DEFINITE PROPOSALS

To the Editor of the Living Church:

YOU have been printing lately various outgivings from bishops, priests, and laymen who are obsessed with the idea that something is the matter with the religion taught by the Protestant Episcopal Church. We laymen are getting confused. We want to know definitely what these people are driving at; they are all so vague. There is the manifesto from Philadelphia calling upon every church to "give up" something in order to realize Church Unity. But what are we of the Episcopal Church to give up? Orders? Sacraments? Prayer Book? Why doesn't the lay Pope of that town, the human Eirenicon, tell us in black and white?

And then we have the sermon by a bishop on the wickedness of episcopal vestments, Roman or Anglican, as being an obstacle to the giving of true religion to the mass of the people. But what does he propose? Slouch hats and top-boots outside the trousers for chancel and street alike? If so, why not say so? I presume he himself preached the sermon in a peculiarly Anglican vestment—the magpie; originally the street dress of an English bishop. And what definite thing does he want the clergy of the Church to do beyond wearing lay dress? Are they to give up the distinctive doctrines of the Church in order to reach the people? If so, why not say so?

And now we have the sermon of the Bishop of Michigan. It is magnificent. But what does it mean? In so far as he makes the war a judgment of God punishing national and social sins we follow him. It is worthy of Jeremiah. But when he passes on to make the war a judgment on the Church, what is he driving at? He calls for leaders with vision to grasp this crucial crisis. Is he one? If so, what does he see? If not, what does he think any one else can see? We are relieved to know that the Holy Catholic Church is to survive the wreck and ruin, but he is worried about the Baptists, Methodists, and Episcopalians. We needn't worry about the Baptists and Methodists, but we do have a concern about our own Church. What is the matter with it? "Apostolic order and primitive faith," he says, do not appeal "to the men of to-day". He tells us they are saying that if the Bishop and the Church do not "make good" they will go to the Y. M. C. A. or Salvation Army. But how are we to "make good"? What is "making good"? We must be "less insistent on our peculiar shibboleths" and "present fewer bristling points of antagonism"; and we are asked if we have read Donald Hankey. Yes, we all have. He was intending to study for the priesthood and gave it up; and worked in the slums and enlisted as a private and published a book which teaches religion not in conformity with the doctrines of the Church. Undoubtedly a good man, a hero, who loved God and his fellow-man.

But what does the Bishop mean by all this? Does he mean, Give up Apostolic order and the Sacraments? Then why doesn't he resign, give up his priesthood, and take to the trenches or the soap-box in city squares? If he does not mean that, what are the "shibboleths and bristling points of antagonism" of the Episcopal Church *except* orders and sacraments? What are the things we are to give up on pain of destruction with divine vengeance with which he threatens us? "The religion the Church commonly preaches and labels with the name of Christ, that, too, is being tried so as by fire in this present crisis". What definite thing does the Bishop mean? Wherein does the religion preached by the Church differ from the religion of Christ? What doctrine of the Church is there which has a false label? We laymen want to be told. Is it that the religion of the Church is to be watered down to what the Bishop says that Hankey calls the "dumb and inarticulate religion" "deep down in the heart" of the British Tommy? If not, what is it the Bishop proposes we shall do with "the religion which the Church commonly preaches"?

The layman of to-day is sorely puzzled. He finds Dr. Henson, who has spent his life deriding the episcopacy and flouting episcopal authority, seeking and taking the office of bishop. He finds American bishops poking fun at the notion of authority, denouncing the distinctiveness of the Church, calling on the Church to give up something to gain Church Unity, but always failing to state definitely what they propose. Is it this:

1. Give up Episcopacy?
2. Abandon the Priesthood?

3. Abolish the Sacraments except as memorial services which laymen can take?

4. Make the use of the Prayer Book (amended to conform to these things) optional?

5. Bring about Church Unity by abandoning Infant Baptism to suit the Baptists; Episcopacy to suit the Presbyterians; the Priesthood to suit the Congregationalists; Common Prayer and Collects to suit the Methodists; the Sacraments to suit the Quakers?

If not this — *what?* Categorically and definitely, *what?*

Puzzling over these things the layman turns over your pages and finds the Dean of Fond du Lac spending a few weeks in the camps, baptizing twelve, and bringing fifty-four soldiers to Confirmation. No sermon of his is reproduced, but he believes in the religion of the Church, its priesthood and Sacraments, and he doesn't seem to be bothering about Church Unity further than to bring penitents into the one Church.

HALEY FISKE.

New York, February 16th.

### THE FUEL ADMINISTRATOR OF PHILADELPHIA

To the Editor of The Living Church:

VERY much regret being obliged to trespass upon your space on a purely personal matter. On page 559 of your issue of February 23rd appears the following:

"Mr. Francis A. Lewis, appointed Fuel Administrator of Philadelphia, has recommended that many of the churches close up or combine during the time of coal shortage; and it is reported that when various ministerial associations, religious bodies, and individuals demanded that the saloons and breweries be closed first, Mr. Lewis denounced this as 'unchristian conduct'. I wonder why."

A more utter misrepresentation of facts could hardly have been strung together.

1. I did recommend that churches of the same denomination, within reasonable distances of each other, combine their services to save anthracite coal which they were burning, and which householders needed to save them from freezing.

2. I pointed out to certain groups of individuals that breweries used a kind of coal that householders could not burn. When it subsequently appeared that two charitable institutions could use brewery coal, I diverted every car consigned to the breweries and sent it to these institutions.

3. I never denounced as "unchristian conduct" the demand that I close the saloons. What I did say was, that over almost every saloon lived the family of the saloonkeeper, and I knew no principle of Christianity that required me to freeze to death a man's wife and children because he happened to sell liquor. I am heartily in favor of prohibition—the sooner the better—but I am not willing to use my official position to hasten it by freezing people to death, even at the behest of so-called Christian ministers.

I have no objection to any amount of criticism of my official acts, but I do not propose to allow any one to misrepresent me.

FRANCIS A. LEWIS.

### "FRANKLIN S. SPALDING"

To the Editor of The Living Church:

HAVE not seen Melish's book, but I have seen and quite intimately known the man of whom he writes; in fact, for a number of years the writer was the father's dean at Colorado Springs and came to know the lad and his father well. When a bishop, Franklin S. Spalding asked me as his father's old friend and dean to undertake some special and much-needed duty in Utah for a few months until we could find some one to undertake it permanently. The few months were prolonged at his request to a year, and the year to eighteen months, and it was with much regret that circumstances required the return of the writer and his family East. During that interval we were all very often together and our relations were most tender and cordial. Had he not on occasion led me to believe him a Broad Churchman. I certainly could not have known it from any partisan or unkind expression of opinion. I think he remarked once that he was a "Christian Socialist", but it was never obtruded either in sermon

or private conversation. Always he was modest, cheerful, tender-hearted, eloquent, powerful, and dignified in discourse. Never can I forget the remarkable sermon, "Fear God", preached to a crowded congregation of Mormons and "gentiles"!

On my return East some prominent clergyman in Boston inquired: "Well, what did you think of Bishop Spalding?" He had just met his death in that distressing accident. My reply remains to-day just what it was then: "Not only my ideal of a bishop, but what is more, the best man I have ever known." I have known many bishops, for already I have lived many, many years, and I have known many good men. But my opinion remains unchanged.

GEORGE T. LE BOUTILLIER.

Scottsville, N. Y., February 17th.

### CLERICAL SALARIES AND PAROCHIALISM

To the Editor of *The Living Church*:

WHY do not our wealthy laymen and women endow the country churches so that the country parson may obtain a living wage? Such is the query in the editorial page of *THE LIVING CHURCH* for February 23rd. The answer is simple: The whole Church has been thinking parochially. The underlying thought of clergy and laity alike has been, *my parish and my church*. Money and energy have been given to the beautifying of the buildings, to the establishments of splendid choirs, and the support of men of ability, while the work of the country, the small missions, has been passed by.

It has taken years of hard work to get the lay people and the clergy to realize that missions are the work of the whole Church, that the obligation to pension the aged clergy is the work of the whole Church, and that in all the enterprises of the Church the whole body must labor together. Theoretically we are organized on diocesan lines, but practically we are congregational. Unless the small group happens to be a diocesan mission, it is left alone as to the kind of rector it has, the support it gives him, the kind of rectory it builds, and the manner it raises its money. If the people are generously inclined or have been well-trained, the salary of the rector is fairly large, but if they think in small figures, and are "thrifty", the rector's salary is proportionally small. If he wishes it raised, he has to ask for this increase.

The remedy is diocesan control, or diocesan supervision, at least of the financial end. If this is not feasible, then we must be brought to the state of the rector working at secular work during the week as do his congregation and exercising his priestly functions on Sunday, in order to live. Perhaps this would not be such a bad condition of things. Only it would leave him little time for reading and studying, and surely much less time for what we euphemistically call parochial calls. In the country the parson would have to be a farmer working his glebe. The drawback would be that city parishes would pass over such a man; but they are doing that any way. In the manufacturing villages the parson would have to be a mechanic or a clerk. But what he would do in the small villages in the rural communities it is hard to say.

It would be a glorious thing to have the dioceses endowed for the support of the clergy, but this would be only an opportunity for the parochial authorities to pay the rector a smaller salary, trusting that the diocese would make up their deficit. The remedy is clearly diocesan control. All moneys for clerical salaries to be paid in to a diocesan treasurer and by him from this or other funds the clergy to be paid. Only in some such a way can we have an equalization of salaries. If this is not done, we will see either a shortage of clergy or many more working at secular work, only exercising their office on Sundays.

Poultney, Vt.

H. P. SCRATCHLEY.

### SHIFTING ECCLESIASTICAL LINES

To the Editor of *The Living Church*:

WE are familiar with the shifting of the ground of Unitarianism. The old ground was that all is natural; that as we are all human, so is Christ human, born according to the laws of nature, a man among men, and no more than a man. This, if not wholly abandoned, at least has made room for a new ground, that "ye are all gods", the equals of the Son of God, all divine, all God Incarnate.

But what is this that seems to have taken place among Protestants generally? Is there a shift of ground there too? It used to be that Protestant ministers repudiated indignantly the term "Catholic". But now they are saying, "Yes, we are all Catholics": true enough if it were a claim based upon Baptism, but somewhat strange when it is made to mean that the Protestant denominations are all historic parts of the Catholic Church, the equals of every other part; and still more strange when "Catholic" is made to include those heresies and schisms with which it once was set in such distinct contrast.

It used to be that Protestant ministers repudiated indignantly the term "priest": "I am not a priest and I don't want to be," to quote one. But now they are beginning to claim to be priests, to administer sacraments, to confer grace (claiming in some sort the authority of the Apostles), to offer sacrifice, to perform miracles, and I wouldn't be surprised to hear them soon using the term "trans-substantiation"!

What is this that is happening? And what sort of a reaction is it producing among ourselves? Are we accepting these new claims at their face value, uncritically, and because they seem to accord harmoniously with our own teaching, are we making them a ground for "interdenominational unity"? Is this shift of ground a reason for rejoicing, or is it a suspicious thing, a dangerous and deadly thing against which we should be alertly on our guard? If it is the former, are we to abandon our emphasis upon the *exclusive* office and work of bishop and priest, and to admit that others have the same powers; or if it is the latter, upon what ground shall we make our defence, that our people be not deceived and led astray by the appearance of identity, while the reality remains as distinct and different as ever? Have others had similar experience and how are they meeting the problem?

ORROK COLLOQUE.

Essex, Conn., February 20th.

### A LENTEN SUGGESTION

By VIDA D. SCUDDER

THE Joint Commission on Social Service, true to the duty of social watchfulness committed to it, ventures to add its voice to the many enjoining strict self-discipline in the consumption of luxuries this year.

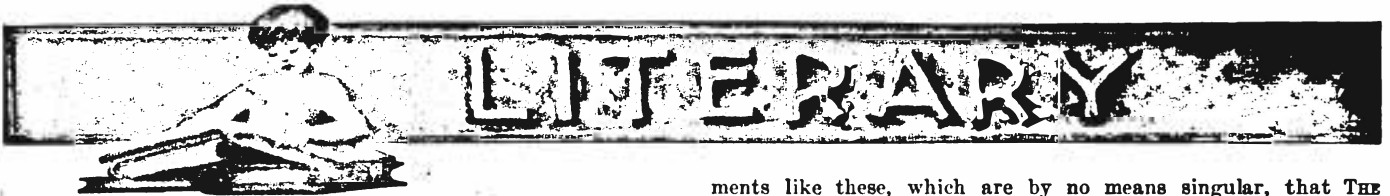
The Christian Church should be of special helpfulness to the Government in this matter; for fruitful experience through the ages has accustomed it to fast and vigil. Modern thought has, to be sure, discarded the more ascetic extremes to which these customs were carried during the middle ages, and emphasizes rather the joyous truth implicit in the Incarnation: "Nor soul helps flesh more now than flesh helps soul." None the less, we are loyal at heart to the great Christian tradition, which has always stressed the need of mortifying our members that are upon the earth, for the sake of the soul's welfare. In the present crisis the old motive of personal sanctification is reinforced by the pure impulse of compassionate love. In face of the misery of a starving world, only a coarse and pagan obstuseness can claim more physical comfort than is needed to keep one fit for service. Each portion of rich food eaten at midnight restaurant or at home might have fed a hungry baby for a day. As Ruskin said: "The cruelest man living could not sit at his feast unless he sat blindfolded;" to-day the bandage has been torn from our eyes.

To maintain personal expenditure at the same level as before the war, or carelessly to indulge in ephemeral and expensive pleasures, is not only to scout our patriotism; it is to deny our discipleship to Him who prepared for His ministry by fasting forty days. Dare we claim that our spiritual welfare can dispense with what He found helpful?

Discrimination is of course in order. Temporary distress will be caused by too rapid a suspension of trades which cater to the pleasures of wealth; yet with a little thought it is possible to find ways of employing people to the benefit of others rather than of one-self. Two principles of priority might well be observed: that we be slowest to withdraw patronage from trades which conserve not only the physical life but the mental and spiritual health and growth of producers as well as consumers; and that in what expenditure we allow ourselves we select commodities of permanent value to the higher interests of the community.

Profound industrial readjustments lie inevitably ahead. The Christian conscience has a unique opportunity to regulate the consumption of life's necessities by Christian people on lines not automatic but reasonable and humane. Carefully planned personal self-control is the first step. Shall not such planning be an integral part, this year, of Lenten discipline?

THINKING of Him, praying to Him, working for Him day by day, as our living, tender, mighty, infallible Friend, we strengthen our hold upon the one certain bond between earth and heaven; upon Him through whom, in all our feebleness and sin, we have real access in one Spirit unto the Father.—Rev. H. P. Liddon, D.D.



### THE SOCIAL GOSPEL

*The Christian Ministry and Social Problems.* By the Rt. Rev. Charles D. Williams. New York: The Macmillan Company. \$1 net.

Bishop Williams' contribution to the discussion of modern social problems, which he maintains are at bottom economic, while slight so far as pages go (there are but 133 of them) is weighty in suggestion and helpfulness. A born radical in his convictions, he recognizes clearly, as some do not, that the Christian ministry imposes obligations which can not be freely or safely ignored. He concretely states his creed on this important point in this way:

"Although an ardent single taxer I have never preached single tax from any Christian pulpit, and never shall. I do not find that the single tax or any other particular economic programme or social philosophy is a part of the gospel, and I will not attempt to inject it into the gospel. In the pulpit, I must deal not with the accidental modes and methods of reform, but with the essential principles and motives of righteousness and justice."

Under the head of Some Practical Agenda, the Bishop shows how, in his judgment, the minister may help in social service. In the first place, he may hold himself in readiness to assist in the settlement of specific quarrels between divergent social interests. He may, as a citizen, throw himself into movements to advance specific industrial, political, and social reforms, either through new legislation or the enforcement of existing law. Or he may devote himself to welfare work, governmental or private, although the Bishop recognizes the palpable defects and perils in the work of the institutional Church, both for "the ordinary Christian and especially for the minister who devotes himself to such work."

The essential function, however, of the Christian ministry, in this as in all other fields, is inspirational, not mechanical, and under this head we are given some sound, practical advice, worthy of wide acceptance. For the best and deepest service which the Church can render the social movements of the day is to give "a religious interpretation to these movements, reveal the inherently religious character of their essential aim and ideal, motive them with the religious motive, inspire them with the religious spirit, give them a faith and a God."

C. R. W.

*The Church and the Hour: Reflections of a Socialist Churchwoman.* By Vida D. Scudder, A.M. [New York: E. P. Dutton & Co. Cloth, \$1.]

That numerous class of enthusiastic patriots who confuse socialism with pro-Germanism because so many Germans are socialists will find a new point of view if they read this book by a distinguished member of the faculty of Wellesley College, who is also a member of the Church. The book is a reprint of papers and letters, with an introductory chapter of 39 pages. The final chapter, A Plea for Social Intercession, which is reprinted from the *Churchman*, is admirable.

C. F. C.

WALTER RAUSCHENBUSCH has added to his long list of stimulating books on social service a new one entitled *A Theology for the Social Gospel*. It consists of the lectures delivered on the Taylor Foundation before the Yale School of Religion. In his view the saving power of the Church (and he uses that term in the radical Protestant sense) "does not rest on its institutional character, on its continuity, its ordination, its ministry, or its doctrine. It rests on the presence of the Kingdom of God within her. The Church grows old; the Kingdom is ever young. The Church is a perpetuation of the past; the Kingdom is the power of the coming age. Unless the Church is vitalized by the ever-nascent forces of the Kingdom within her, she deadens instead of begetting." Further on in his chapter on the Kingdom of God, he declares, "Jesus always spoke of the Kingdom of God. Only two of His reputed sayings contain the word 'church' and both passages are of questionable authenticity. It is safe to say that He never thought of founding the kind of institution which afterward claimed to be acting for Him." Again our author declares: "The Church is primarily a fellowship for worship; the Kingdom is a fellowship of righteousness." Frequently he confounds the mediaeval Roman concept of the Church with the Catholic concept, as when he declares: "If the Kingdom had stood as the purpose for which the Church exists, the Church could not have fallen into such corruption and sloth. Theology bears part of the pride, the greed, and the ambition of the Church." It is because of state-

ments like these, which are by no means singular, that THE LIVING CHURCH has hesitated to recommend the Rauschenbusch books unreservedly for all classes. For the initiated and those well established in the faith, they will prove helpful and stimulating (a word often used in connection with them); but to the young and inexperienced and inexperienced they may prove disconcerting, for our author is not only a social prophet of clear insight but a radical Protestant of the most advanced school, and apparently as much interested in the one line of thought as the other. We can foresee only misunderstanding and distress resulting from inexperienced reading of the chapter on Baptism and the Lord's Supper, in which the former is referred to, not as a ritual act of salvation, but an "act of dedication" to a religious and social movement (how he gets over our Blessed Lord's own words he does not tell us), and the latter a "memorial act . . . part of a fraternal meal in which the Christian group meet in religious privacy to express its peculiar unity and coherence." For these and other reasons it is to be hoped that Church commissions will not recommend the book without due caution. It is certainly worthy the attention of every thoughtful student of the social movement, but it is certainly not a book for beginners or for the general use of the unequipped. [Macmillan, \$1.50].

A LITTLE BOOK that is very suggestive to those who appreciate modern difficulties in the religion of the day is *The Church and the Crowd: An Interpretation of the Answer of the Church to the Challenge of the Day*, by the Rev. Richard Wallace Hogue, a priest of the diocese of Maryland. Mr. Hogue sees clearly the need for the spiritual impetus which the Church can give in the realm of the social perplexities of the day and impresses the importance of that phase of her work. We should be glad to know that his book would be very widely read, especially by the clergy; yet our own belief is that the Church is much more alive to the problem of society than Mr. Hogue believes, and that she is libelled when it is assumed by men of the world—we do not say by this author—that she merely stands blindly for an old order and interests herself in issues that have passed away. But there are enough Churchmen of the old order notwithstanding to need the awakening that Mr. Hogue tries to give them, and enough of the new order to read sympathetically what he has written.

### MISCELLANEOUS

*The False Decretals.* By E. H. Davenport. Blackwell, Oxford, 1916. Price \$1.50.

An expansion of an Oxford prize essay, assuming too much detailed knowledge of the ninth century to make it useful for the average reader, and showing too little knowledge of the general history of the Church and of the Holy Roman Empire to make it valuable to scholars and specialists. It is badly written, though well printed and giving a good bibliography.

The author's general conclusion is that the work of the pseudo-Isidore "was not a forgery written with deceit, but a legend written with a moral." As Pooh Bah would say, "merely corroborative detail intended to give artistic verisimilitude to an otherwise bald and unconvincing narrative". He is probably right in maintaining that its chief influence was not felt earlier than the eleventh century, though he might have been expected more fully to discuss the use made of it by Pope Nicholas I.

A NEW PUBLICATION from the pen of the Rt. Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania, is *The Gospel of the Kingdom: An Outline for Missionary Study of the Bible*. In the pamphlet Bishop Rhinelander shows first the social basis of revealed religion, and from that proceeds to show man's duty to man, and finally, man's duty to God by spreading the knowledge of the Gospel which gives new life to the individual. In all this the Bishop has been most successful, and his book constitutes an admirable textbook for thoughtful students. It may be obtained from the Church Missions House at 35 cts. per copy.

ADMIRERS of the clear style and definite teaching of the late Rev. Dr. Ferdinand C. Ewer will rejoice to learn of a new edition of his sermons, *The Failure of Protestantism*. The series of eight sermons is bound up with a sketch of the author by the former rector of Trinity Church, New York, the Rev. Dr. Morgan Dix, and a foreword by the Rev. Dr. van Allen of the Church of the Advent, Boston. [New York: Gorham. Paper, 50 cts.]





SARAH S. PRATT, EDITOR

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

**T**HIS Lent is different — much different — from any Lent most of us have known. In other Lents we have let our thoughts dwell on the Man of Sorrows as He approached the tragedy of Holy Week. We have tried to understand that difficult thing, the Atonement, and how the laying down of His life for mankind altered the whole world forever. This Lent we are thinking, too, of the Man of Sorrows; but in some way we are connecting Him so very closely with those men who, having said good-bye to all most dear to them, have gone the long and dangerous journey to a war-ridden land, there perhaps to lay down their lives for mankind. We can't think of our soldiers without thinking of Christ, who at the age of 33 finished this life — willingly — for man; and we can't think of Christ during these forty days, or before and after these forty days, without, in some sacred, consecrated way, allying Him with our fighting men.

There is very much of the divine in patriotism; it transfigures, uplifts, and heroizes even very ordinary persons. And this is why this Lent should be so full of results, because the heart of man and of woman is so tender, so full of emotion, and so brave: because God and Christ are making themselves felt and known; or perhaps it would be better to say that they are being sought more. It is our fault that they have not been well known always and now we are learning through woe.

On Ash Wednesday our rector preached a very short and simple sermon. He advised us not to make great resolutions but to do the simple routine work of life better than ever before, and especially to do — well and willingly — the things we most disliked. Perhaps that was the reason that, sitting in the glorious and unusual sunshine of that afternoon, the writer enjoyed so much sewing on a hospital garment. The long seams of the soft flannel garment sped like magic under the swiftly-flying machine, the fells and hems and buttonholes seemed to make themselves as in a fairy story, and the garment was folded up completed with a deep sense of gratefulness for the privilege of doing even this small thing. There is a great and perfectly understandable longing, especially on the part of college girls, to go to France to "do something". But we can't all go to France. America must be better managed, better sustained, than ever before. The women are in great part the sustainers, and the lesson we might learn this Lent is that of doing our small part better than ever before. The Lenten self-denial we might undertake might be that of staying at home in a French frame of mind. That is, heroic, uncomplaining, fertile in good works even though small ones. Home is a very important place just now. On the well-managed home depends so much. The housemother has gone back to her old-time dignified position as purveyor, manager, thrift-creator. She is the watch-dog of the home treasury, holding in check the undue desires of her family, for the good of the nation, meting out the weekly stipend with wise discernment for her own and her country's needs. Very few comparatively can go to France, but we can learn to use many of the French woman's fine qualities right here at home. Is there any better resolve for these forty days than one to make the best of every hardship and to do the small things of life better than ever before?

VARIOUS ITEMS IN THE LIVING CHURCH indicate that interest is being taken in the "country church" idea, greatly stirred by the plea of a "country Churchwoman", lately written for this paper. A clergyman who has investigated this need and who has had some experience says that one drawback is the reluctance of country people to furnish money. They are willing to furnish supplies, just as they

used to pay their subscriptions to their country newspaper with cabbages and cordwood. "Their idea," he said, "is an unmarried man who is easy to support." Of course that would entirely spoil the plan which some enthusiasts already have carried out in their minds, of a rector with wife and children, and a cow and dog, perhaps a horse if they are still extant. Then there must be a rectory or vicarage or parsonage where the country women shall go occasionally for afternoon tea and to get recipes and patterns. In short, Charlotte Brönte's novel, *Shirley*, will afford some good ideas when the American country church shall have begun to materialize.

THE IDEA of pageantry is taking firm hold upon the societies of the Church because there is nothing which so enlists the interest of human beings of almost any age as something in the nature of theatricals. Many of these pageants, mystery plays, and simple plays of dialogue form are being used to fine advantage by Sunday schools, Junior auxiliaries, and various societies of the Church. The Bishop of London, it is noted, has set the seal of his approval on some of these more serious presentations of some fact of Church history or teaching. While a little late to speak of any Epiphany entertainment, yet as there is always much demand upon this department at that time for something of the kind, we are taking time by the forelock and stating that there is a short, easy, and very beautiful little Epiphany mystery play written by Carroll Lund Bates, 516 James street, Rome, N. Y. Other plays for the Church seasons are being arranged by Mr. Bates. In this Epiphany play the Brown Race, the Black Race, and the Yellow Race are the Modern Wise Men, while Mother Church, the Star of Missions, the *Spirit of Missions* are among the *dramatis personæ*. The latter is represented by a young girl carrying a basket of mite-boxes.

AN AUXILIARY which is having an American programme this year enjoyed at its last meeting the article on St. Augustine's, Raleigh, in a late number of the *Spirit of Missions*. This school with so many good features is one of which the Church should be prouder than it is, for it has succeeded by the conquering power of eternal American grit. Until one had read the article referred to and seen the illustrations with it, it was little realized that in the heart of the Southland, where so much needed and so much appreciated, the Church has this dignified nucleus of a splendid future work. Perhaps "nucleus" is too poor a word to apply to a school which boasts such a building as the George C. Thomas Memorial Dormitory, the Practice School, St. Agnes' Hospital, and other buildings. It is now fifty years since the Rev. J. Brinton Smith, in coöperation with the Bishop of North Carolina, started this work, which has been carried on without adequate equipment or financial resources and yet has done wonders. Testimonials to its influence and excellence come from far and near. It has been fortunate in its management from the first and Dr. and Mrs. A. B. Hunter, who took charge in 1891, have tried in every way to interest the people of the Church in the school. Mrs. Hunter, at many of our triennial meetings, has spoken of this work in detail. Especially is she interested in the hospital, which was founded in 1896. During all these years Mrs. Hunter has made herself responsible for the finances of the hospital, which are kept entirely separate from those of the school. The Thomas Memorial is a gift of the United Offering. The time is coming and ought to be here now when work among the colored people of this land shall receive more care and coöperation on the part of Churchmen. There is no escaping



it nor should there be desire to escape it. As the Rev. A. B. Hunter, writer of the article in the *Spirit of Missions*, says: "The work among the colored people of the South waits on the growing spirit of coöperation among the people of the whole country." Mrs. Thomas Roberts, Philadelphia, a few years ago prepared most carefully a pamphlet describing the Church's work among the negroes of the South. We know of no publication in such convenient form which tells so concisely about this work. We hope the time will come when a whole United Offering can be spent on this phase of Church work, which has patiently fed on a crust when it needed a whole loaf.

In honor of its fiftieth anniversary. St. Augustine's School is hoping to raise a fund of \$100,000, about half of which will be used for needed improvement and the rest for endowment. The present principal is the Rev. Edgar H. Goold.

THE *Royal Cross*, official paper of the Daughters of the King, began its fifteenth year with the January number. It has long and good reports from the local assemblies of Pennsylvania, Ohio, New Jersey, Chicago, Western New York, Iowa, Arkansas, Maryland, and California. The local assembly of Arkansas made the excellent suggestion that nurses as well as soldiers and sailors be made beneficiaries of the magazines mailed for 1-cent postage, and it is noted that on the cover of the *Royal Cross* the official notice includes nurses. Miss Richmond, who was for some years the D. O. K. missionary in Ichang, China, and who sent very explicit and delightful letters about her work to this paper, has been succeeded by Miss Emily Ridgely, who in this number tells of the work connected with our mission there.

"In October Deaconess Clark of Pasadena was sent to be associated with me here and together we have been able to develop the industrial work considerably.

"We found the mission giving work to about two hundred women. It is work which they do in their homes. Some twenty or thirty have been taught to make Irish lace, but the great majority are doing fine crossstitch in wonderful native patterns. Some of you know the lunch sets and other linens of blue and white. All women who come for work are expected to attend the instruction which is given first and as far as possible they are visited in their homes. One Bible woman gives her entire time to the industrial work. For a long time the only meetings for women were these just mentioned, but we now have a special weekly meeting for all who have been baptized. Once a month it is an Auxiliary meeting with a missionary lesson and last winter the weekly meeting was followed by sewing for the Wuchang Hospital.

"We have three faithful Bible women, the one in industrial work, one visiting and teaching at St. James' Church, and the third at St. John's Chapel, on an island occupied largely by fishermen and other boat people. Some of our Christians have their homes in boats moored to the shore. This Bible woman goes also weekly in good weather, to a country place across the river where some of our workwomen live. We have held meetings there for a year, in a private house on the high road. One whole family has been baptized as an immediate result."

THE GIRLS' FRIENDLY SOCIETY, on account of the great amount of war work it has done since the beginning of the war and is still doing, has found it expedient to put in charge of this whole department a person who will be responsible for details, to whom the various branches can apply for advice as to what to make and directions how to make it. The person selected is Miss Marion L. Oliver of Washington, who is made the referee for War Relief. Everything in the nature of Red Cross, surgical dressings, knitting, sewing for the sick or the French or Belgian sufferers, all money given for smiliar objects, for ambulances, first aid, and similar classes will be included in the work of the War Relief Referee.

THE REV. DR. J. H. EGAR, 644 Shepherd avenue, Milwaukee, offers to choirs or Sunday schools, free of charge, for Easter or any time, *Springtime Birds Are Singing* and Bishop Coxo's ballad, *I Love the Church*, with musical setting by the Rev. H. W. de Nancrede, Rome.

### LENT, 1918

God's four sore judgments are sent forth abroad,  
With which He scourges unrepentant Earth—  
The evil beast, the sword, the plague, and death—  
And earth and sea with wreck untold are strawed;  
Swept off are refuges devised by fraud,  
The specious lies which cloked our deep unworth,  
The time is big with some portentous birth,  
For which men wait bewildered, overawed:

Yet written thus does the firm promise stand:

"If they who bear My Name shall have the grace  
To kneel in lowly penitence, and pray,  
Seek Me, and turn them from their evil way,  
Then will I hear in Heaven My dwelling place,  
And will forgive their sin and heal their land."

JOHN POWER.

### IN SEARCH OF A WIFE

MY father was the most rational and the most dispassionate of men. The conduct of his life was guided by a philosophy based on Combe's *Constitution of Man*, and I used to feel that the law of the land was a potent instrument in shaping his paternal affections. His method of seeking a wife was so far unique that it may not be devoid of interest, even at this date. From careful study he had learned that the age at which a man should marry was 25. A healthy and well-endowed offspring should be one of the main objects in entering the marriage state, and this required a mentally gifted wife. She must be of different temperament from his own and an economical housekeeper. So, when he found the age of 25 approaching he began to look about. There was no one in Wallace who satisfied the requirements. He therefore set out afoot to discover his ideal. In those days and regions the professional tramp and mendicant were unknown, and every farmhouse dispensed its hospitality with an Arcadian simplicity little known in our times. Wherever he stopped over night he made a critical investigation of the housekeeping, perhaps rising before the family for this purpose. He searched in vain until his road carried him out of the province. One young woman spoiled any possible chance she might have had by a lack of economy in the making of bread. She was asked what she did with an unnecessarily large remnant of dough which she left sticking to the sides of the pan. She replied that she fed it to the horses. Her case received no further consideration.

The search had extended nearly a hundred miles when early one evening he reached what was then the small village of Moncton. He was attracted by the strains of music from a church, went into it, and found a religious meeting in progress. His eye was at once arrested by the face and head of a young woman playing on a melodeon, who was leading the singing. He sat in such a position that he could carefully scan her face and movements. As he continued the study the conviction grew upon him that here was the object of his search. That such should have occurred before there was any opportunity to inspect the dough-pan may lead the reader to conclusions of his own. He inquired her name—Emily Prince. He cultivated her acquaintance, paid his addresses, and was accepted. He was fond of astronomy, and during the months of his engagement one of his favorite occupations was to take her out of an evening and show her the constellations. It is even said that, among the day-dreams in which they indulged, one was that their first-born might be an astronomer. Probably this was only a passing fancy, as I heard nothing of it during my childhood. The marriage was in all respects a happy one, so far as congeniality of nature and mutual regard could go. Although the wife died at the early age of 37, the husband never ceased to cherish her memory and, so far as I am aware, never again thought of marrying.

My mother was the most profoundly and sincerely religious woman with whom I was ever intimately acquainted and my father always entertained and expressed the highest admiration for her mental gifts, to which he attributed whatever talents his children might have possessed.—*Simon Newcomb.*

THE LINE of supernatural life may run wholly in the midst of little and lowly things.—*Rev. T. T. Carter.*

# Church Kalendar



- Mar. 1—Friday.  
 \* 3—Third Sunday in Lent.  
 " 10—Fourth Sunday in Lent.  
 " 17—Fifth (Passion) Sunday in Lent.  
 " 24—Sixth (Palm) Sunday in Lent.  
 " 25—Monday in Holy Week. Annunciation.  
 " 28—Maundy Thursday.  
 " 29—Good Friday.  
 " 31—Easter Day.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### ALASKA

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

### CHINA

#### ANKING

Rev. Ames Goddard.

### HAWKOW

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

### JAPAN

#### KYOTO

Rev. J. J. Chapman.

### PHILIPPINE ISLANDS

Miss E. T. Hicks.

### WESTERN COLORADO

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

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

## Personal Mention

THE War Commission has appointed the Rev. CHARLES BRECK ACKLEY of St. Bartholomew's Chapel, New York, a volunteer chaplain for three months to visit our American cantonments in Cuba.

THE Rev. GEORGE W. ANTHONY has accepted appointment to St. Mary's Memorial Church, Wayne, Pa., and will begin duty May 1st.

THE Rev. A. J. ARNOLD is temporarily in charge of St. Asaph's Church, Bala, Pa., during the absence of the rector.

THE Rev. R. E. BOYKIN is now in charge of Grace Church, Canton, Miss.

THE Rev. B. E. BROWN is at Camp Pike, Arizona, engaged in Y. M. C. A. work.

THE Rev. FREDERICK A. FOSTER has become rector of Grace Church, Carthage, Mo.

THE Rev. JOSEPH A. FOSTER has accepted his election as rector of St. Peter's Church, Westchester, New York City, and should be addressed at the Rectory, West Chester, N. Y.

THE Rev. EDWIN S. HINKS has accepted a call to the parish at Elk Ridge, Maryland.

THE Rev. LEWIS H. HUBER has accepted a call to the rectorship of St. Paul's Church, Monongahela, Pa., and will enter upon his work there in the middle of March.

THE Rev. C. C. KELSEY has assumed charge of St. Saviour's mission of Christ Church, Raleigh, N. C.

THE Rev. ADDISON E. KNICKERBOCKER has declined the call to St. Peter's parish, Helena, Mont., contrary to last week's report.

THE Rev. GEORGE T. LASCELLE has been called to St. Matthew's Church, Sunbury, Pa., and begins his rectorship March 1st.

THE Rev. W. F. LIVINGSTON, rector of St. Matthew's Church, Hallowell, Maine, who was taken seriously ill last autumn, is greatly improved in health and hopes to resume his active duties by April 1st.

THE Rev. WALTER LOWRIE, rector of St. Paul's American Church, Rome, Italy, returns to his parish with his bride, to whom he was

married early in February at Princeton, N. J. Mrs. Lowrie, a daughter of Mr. and Mrs. George A. Armour of Princeton, has recently completed a course of nursing at an Eastern hospital.

THE Rev. E. LUCIAN MALONE was instituted rector of St. Paul's Church, Columbus, Miss., on Sunday, February 3rd.

THE Rev. RAY O. MILLER has entered upon the rectorate of St. James' Church, Los Angeles, Cal.

THE Rev. H. O. NASH is a chaplain of the War Commission, with work at Camp Greene, Charlotte, N. C.

THE Standing Committee of the diocese of Ohio has elected the Rev. GERARD FRANCIS PATTERSON, rector of the Church of the Incarnation, Cleveland, to serve as secretary of the diocese until the election at the May convention. He succeeds the Rev. George P. Atwater, resigned.

THE Rev. WILLIAM F. PEIRCE, D.D., L.H.D., president of Kenyon College, has gone to France under commission from the Red Cross. He sailed on Ash Wednesday and will be absent until the first of May.

ON Christmas Day the Rev. ROB ROY REMINGTON, rector of Trinity Church, Alliance, Ohio, went into the local hospital for a major operation. His physician advises that he will not be able to resume his work before Holy Week.

THE Rev. E. C. SCHMEISER should now be addressed at the Maple Avenue Apartments, Rocky Ford, Colo.

THE Rev. A. E. SCOTT has become rector of St. Peter's Church, Rockland, Maine. Mr. Scott was recently married.

THE Rev. T. MANLEY SHARPE, Ph.D., rector of Church Hill parish, diocese of Easton, has resigned to accept work in another diocese. The resignation takes effect Easter Day.

THE Rev. C. P. WILLCOX has resigned charge of St. Saviour's Mission of Christ Church, Raleigh, N. C., and will shortly go to Cedar-town, Ga.

THE Rev. CARL H. WILLIAMS is now in charge of St. Stephen's Church, Indianola, Miss.

## ORDINATIONS

### DEACONS

EAST CAROLINA.—On Sunday, February 17, 1918, Mr. ANTHONY ROBERTS PARSHLEY was ordained deacon by the Rt. Rev. Charles M. Beckwith, D.D., Bishop of Alabama, acting for the Bishop of East Carolina. The ordination service was held in Army Y. M. C. A. Building No. 113, of which Mr. Parshley is associate religious work secretary, at Camp McClellan, Anniston, Ala. The candidate was presented by the Rev. Carlton Barnwell. Chaplain C. B. Dubell, of the 110th Field Artillery, preached the sermon, and the Rev. J. R. McAllister read the epistle. Mr. Parshley will remain in Y. M. C. A. work for the duration of the war.

MICHIGAN CITY.—On Wednesday, February 20th, the first Lent Ember Day, in Trinity Church, Peru, Ind., the Bishop of Michigan City ordained to the diaconate GEORGE HARRY RICHARDSON, D.D. The candidate was presented and the sermon preached by the Rev. Edward W. Averill. The Litany was said by the Rev. Charles F. Westman. Dr. Richardson was formerly a Congregationalist minister. He will remain in charge of Trinity Church, Peru, until his advancement to the priesthood.

### PRIEST

MILWAUKEE.—On Sunday morning, February 24th, in All Saints' Cathedral, Milwaukee, Wis., the Rev. WILLIAM DAWSON was advanced to the sacred order of priesthood by the Bishop of Milwaukee. The candidate was presented by Dean Lathrop, who also preached the sermon. The Litany was sung by the Rev. Harwood Sturtevant. Mr. Dawson will engage in missionary work in the diocese.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents

per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

## DIED

CLARKE.—Entered into life on February 11, 1918, in Syracuse, N. Y., LUCY ELIZABETH CLARKE, eldest daughter of the late Rev. Joseph M. Clarke, D.D., and Emily Balls Clarke, in her sixty-fourth year.

"Blessed are the dead, who die in the Lord."

FARNUM.—Entered into life eternal on Quinquagesima, February 10th, at Philadelphia, ELIZABETH WHIPPLE FARNUM, daughter of the first Bishop of Minnesota.

NICHOLS.—Entered into life on December 9, 1917, at 1582 Park avenue, Bridgeport, Conn., ANNA MARIA NICHOLS, in the seventy-second year of her age.

"Eternal rest grant unto her, O Lord."

SIMPSON.—On February 19th, HELEN BELL, widow of the late Charles L. SIMPSON, in her seventieth year. The funeral service was held in St. Ann's Church, Amsterdam, N. Y., on February 22nd. For twenty-seven years Mrs. Simpson had held the office of secretary of the ladies' aid society and for forty years she was a teacher in the Church school, of which her husband was the superintendent for many years.

TODD.—At Chicago, Ill., February 17th, EMMA THERESA, beloved mother of the Rev. Edwin W. TODD, Oshkosh, Wis., age fifty-three. "And with the morn those angel faces smile, Which I have loved long since, and lost awhile."

## WANTED

### POSITIONS OFFERED—CLERICAL

CURATE WANTED for parish in the middle West. Requirements: Priest, single, moderate Churchman; compensation \$1,000, room and board. Address CURATE, care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED—For country parish work. Requirements, priest, single, good Catholic, strong and active. Would like him to come immediately for remainder of Lent and Eastertide, looking to permanent engagement. Salary \$700 a year with board and lodging provided. Advantages: living in Church school community, delightful country near Albany and Troy, N. Y., and Williamstown, Mass. Address Rev. Dr. E. D. TIBBITS, Hoosick School, Hoosick, N. Y.

### POSITIONS WANTED—CLERICAL

CLERGYMAN, AGED 39, contemplating change for valid reason, would like to correspond with vestry seeking experienced rector. Would be willing to act as locum tenens for one year or longer. Address X.T.K., care LIVING CHURCH, Milwaukee, Wis.

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

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

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

PRIEST, UNIVERSITY, SEMINARY graduate, sound Churchman, references, desires parish. Address COLUMBA, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

**CLERGYMAN, SUCCESSFUL** parish builder, will supply. Address C. W., care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

**REFINED, COMPETENT**, young woman to help mother with care of two children, ages 10 and 8; also assist with upstairs work. Good salary. Address 3741 WALNUT STREET, Kansas City, Mo.

**BOY'S CARETAKER WANTED**, also assistant matron for children's institution. Address CORLUM, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—MISCELLANEOUS

**AUXILIARY OFFICER FIFTEEN YEARS** is free for work in the Church, or as housekeeper, matron, or companion. Work suited to limited strength for board or small stipend. Address Miss S, Emmanuel Rectory, Southern Pines, N. C.

**ORGANIST-CHOIRMASTER, THOROUGHLY** capable, with wide experience; successful choir-trainer (boys). Fine player and accompanist, open for engagement. (East preferred.) Address CHOIR, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

**ORGANIST, MUS. BAC., A. A. G. O.**, Boy trainer, open for engagement. Good references. Address P. C., 30 Erie avenue, Niagara Falls, Ontario.

#### PARISH AND CHURCH

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

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

**ALTAR AND PROCESSIONAL CROSSES**, Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**ORGAN**.—If you desire organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's 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, 953 Amsterdam avenue, New York.

#### UNLEAVENED BREAD—INCENSE

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

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

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

#### CLERICAL OUTFITS

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

#### HEALTH RESORTS

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

#### BOARDING—ATLANTIC CITY

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

#### BOARDING—NEW YORK

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

#### REAL ESTATE—NORTH CAROLINA

I  
Graceful and tender, the Mother and Child;  
Beautiful, slender, innocent, mild.

II  
Closed are the lips of immortal love now;  
Red drops the blood from the glorious brow.

III  
Out of the tomb where He lay in the dawn,  
Into the garden the Master has gone.

IV  
These are three pictures that, living and warm,  
Pause now as fixtures in my soul's storm.

In this Lenten season and Easter, let me help you consider the matter of lands and homes in the beautiful mountains of the South. CHARLES E. LYMAN, Asheville, North Carolina.

#### PORTO RICAN LACE

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

#### FOR SALE—MISCELLANEOUS

**INDIAN BASKETS**.—Beautiful baskets made by the Karoc Indians of the Klamath River. Many different designs and shapes. For information address Rev. CHARLES WILSON BAKER, Orleans, Humboldt county, California.

#### LITERARY

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

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

#### MAGAZINES

**STAR NEEDLEWORK JOURNAL**, choice designs, knitting; one year for 25 cents stamps, Magazine catalogue free. Address JAMES SENIOR, Lamar, Missouri.

#### NOTICES

##### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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

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

#### LOANS, GIFTS, AND GRANTS

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

#### THE BOARD OF MISSIONS

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

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

*The Spirit of Missions*, \$1.00 a year.

#### RETREATS AND QUIET DAYS

**BOSTON, MASS.**—There will be a quiet day for women at St. Margaret's Convent, 17 Louisburg Square, Sunday, March 3rd, conducted by the Rev. Frederick Fltts. All desiring to attend are requested to send their names to the ASSISTANT SUPERIOR.

**BRONXVILLE, N. Y.**—The quiet day for women will be held in Christ Church, Bronxville, N. Y., Saturday, March 9, 1918, beginning with a celebration of the Holy Communion at 9 o'clock and ending with Evensong at 4 o'clock. The Rev. J. G. H. Barry, D.D., Conductor. Address Mrs. R. W. MORGAN, Bronxville, N. Y.

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

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

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

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

**NEW YORK**.—Evening of Devotion for the Girls' Friendly Society, and all others interested, at the Church of the Transfiguration, East Twenty-ninth street, New York, on Thursday, March 7th, at 8 o'clock. Conductor, the Rev. FATHER HUNTINGTON, O.H.C.

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

MEMORIALS

GEORGE H. MUELLER

In memory of my beloved husband, GEORGE H. MUELLER, priest. Entered into life March 2, 1917, at Iola, Kans.

"May light perpetual shine upon him."

ALLEN SEYMOUR PERKINS

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

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

TROY:

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

ROCHESTER:

- Scrantom Wetmore & Co.

BUFFALO:

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

BOSTON:

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

SOMERVILLE, MASS.:

- Fred I. Farwell, 106 Highland Road.

PROVIDENCE:

- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

BALTIMORE:

- Lycett, 317 North Charles St.

WASHINGTON:

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

STAUNTON, VA.:

- Beverly Book Co.

LOUISVILLE:

- Grace Church.

CHICAGO:

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

MILWAUKEE:

- The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

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

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Houghton Mifflin & Co. Boston, Mass.

*Trapped in Black Russia.* Letters June-November, 1915. By Ruth Pierce. \$1.25 net.

*Companions of the Way.* A Handbook of Religion for Beginners. By Rev. Edward M. Chapman. \$1.25 net.

Parlette-Padget Co. 122 South Michigan avenue, Chicago, Ill.

*Big Business.* The Business of Abolishing Work and Turning This World into a Playground. A Book of Rejoicing, by Ralph Parlette. A Lyceum and Chautauqua Lecture which grew into a book. \$1.00 net.

Richard C. Badger. Boston, Mass.

*The Child That Does Not Stumble.* By Wilhelmine Putnam Willison. \$1.25 net.

Longmans, Green & Co. New York.

*The Mount of Vision.* Being a Study of Life in Terms of the Whole. By Charles H. Brent, Bishop of the Philippines. With an Introduction by the Bishop of London. \$1.00 net.

Moffat, Yard & Co. New York.

*A Letter of Hope.* By Hope Lawrence. With a Preface by the Rev. Elwood Worcester, D.D., Emmanuel Church, Boston, Mass.

*The Light Beyond the Shadows.* By Hope Lawrence. Author of *A Letter of Hope.* With a Foreword by the Rt. Rev. A. C. A. Hall, D.D., LL.D., Bishop of Vermont.

PAMPHLETS

University of Chicago Press. Chicago, Ill.

*Democracy the Basis for World-Order.* By Frederick D. Bramhall, Instructor in Political Science, University of Chicago. University of Chicago War Papers No. 3. 5 cts. each. Special rates on lots.

General War-Time Commission of the Churches. 105 East Twenty-second street, New York.

*New Ventures of Faith.* Suggestions for Greater Achievements Through Prayer. A Monthly Cycle for General Use. 15 cts. each: \$1.50 per doz.; 50 for \$6.00; \$10.00 per 100.

Patriotic Education Society. 806 Seventeenth street N. W., Washington, D. C.

*Washington's Nine Months at War.* Great Efforts — Disappointing Results — Why? Raymond B. Price. Third Edition.

Federal Council of the Churches of Christ in America. New York.

*Report of the General War-Time Commission of the Churches* presented to the Executive Committee of the Federal Council of the Churches of Christ in America, Cincinnati, December, 1917.

Harold H. Dodds. Market Place, Boston, Mass.

*Importance of the Incense-oblation.* By the Rev. N. Green-Armytage, M.A. Camb., Incumbent of S. Aldan's, Boston.

YEAR BOOK

A. R. Mowbray & Co. London.

*Mowbray's Annual.* The Churchman's Year Book, 1918. Paper, 60 cts. Cloth, \$1.00 net.

CATALOGUE

St. Stephen's College. Annandale, N. Y.

*Catalogue of St. Stephen's College, 1917-1918.*

Educational

THE CONFERENCE FOR CHURCH WORK holds its sessions this year from June 21st to July 6th at the Episcopal Theological School in Cambridge, Mass., the Summer School for Church Music meeting at the same time and place. "Although directed by two New England bishops and meeting in a New England diocese, the conference is in every sense general, gathering men and women from many parts of the world. Here returning missionaries come for refreshment; student volunteers come before leaving for their fields of work and carry away inspiration and encouragement; leaders meet to teach and to learn the best methods and material for their lines of work; men and women in every sort of Church activity congregate for discussion and for light on their problems; young people and beginners in Church work find the help and instruction that they need; while through all and above all the spirit of service and of devotion to the cause of Jesus Christ is paramount." Classes begin on the morning of the 22nd, for instruction and training in the spirit and method of Church work. The preliminary programme reveals a long list of well and widely known instructors, and may be secured by application to Miss Marian DeC. Ward, 415 Beacon street, Boston. The registration fee is \$5.

BISHOP TUTTLE will be the special preacher on the Sunday within the sessions of the Summer Conference for Church Workers of the Province of the Mid-West, which opens at Racine College, Racine, Wis., on July 17th and continues till the 25th. The preliminary programme carries on its faculty list such names as those of the Bishop Coadjutor of Southern Ohio, the Bishops of Kansas and of Fond du Lac, Dean Bell, the Rev. B. T. Kemerer, the Rev. C. H. Young, Miss Emily Tillotson, Miss Mary C. Smith, and Mr. Franklin T. Spencer. Copies of the programme may be obtained from the registrar, Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, Wis., to whom also should be forwarded the registration fee of \$5, checks being made payable to George H. Gibson, treasurer.

TO THE MOTHERS OF OUR SOLDIERS

Sad and weary mothers, women past your prime,  
Plants whose bloom is withered, touched with silver rime,  
Who have seen your little sons grow to stalwart men,  
And can never hold a baby in your arms again—  
How shall you be comforted when they say good-bye,  
All of them to suffer, and some of them to die?  
Once there was a mother of a Son that died:  
Blessed among women, though she saw Him crucified.  
Hers had been the sorrow, His the shameful death,  
Had He stayed at home with her in quiet Nazareth.

—MARY, in the New York Sun.

# NEW YORK COMMEMORATES WASHINGTON'S BIRTHDAY

Numerous Services and Religious Patriotic Addresses—Holy Cross Fathers Sail for France — War Relief Activity at St. Agnes' Chapel

New York Office of The Living Church }  
11 West 45th Street }  
New York, February 25, 1918 }

**J**UNE 1, 1774 — Wednesday — Went to church and fasted all day."

To commemorate the virtues of the distinguished Churchman who wrote these words in his diary and to do honor to that illustrious patriot and first commander-in-chief of the American army—GEORGE WASHINGTON—there were many special religious services, patriotic meetings, and other interesting events in the past week.

On Sunday afternoon, February 17th, a great congregation assembled in the Cathedral of St. John the Divine. Many notable persons were present.

The service was under the auspices of the Sons of the Revolution of the State of New York and of the Society of Colonial Wars. It was arranged by Dean Robbins and presided over by Bishop Burch, chaplain of the Sons of the Revolution.

Delegates from many patriotic societies met at Synod Hall, marched to the Cathedral, and were met by the clergy and choir. The procession had as an official military escort a company from the new Seventh Regiment under command of Captain Gerald Stratton. A score of flags of the different societies were carried at the head of the line.

The preacher was the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church. "If Washington were alive to-day he would be in France by the side of Lafayette," said Dr. Stires. "The soul of Washington would glow with pride at our men in France and on the sea."

"Washington was never a moral neutral. He blazed with indignation at injustice, cruelty, and disloyalty. He would remind America, were he with us to-day, that there should be a moral leadership with no reluctant following. He would tell us to beware of our own perils.

"Here on American soil will be fought out one of the greatest battles of the war — the battle of bringing the body into subjection to a victorious soul. A man must answer the call of this hour or lose his soul."

On the morning of Washington's Birthday Brotherhood of St. Andrew men from the dioceses of New York, Long Island, New Jersey, and Newark met in Trinity Church for a corporate Communion with "special thought for our brothers at the front". Bishop Burch was the celebrant.

A later service consisted of special prayers, appropriate hymns, and two addresses on The Church in War-Time.

The Rev. Floyd W. Tomkins, D.D., spoke on The War Coming to the Church. An account of Brotherhood activities was given. One camp in Virginia has 116 groups of enlisted men at work in furthering such work. Each group consists of four or five privates. Commissioned officers are not included in these groups. As there are at least one thousand groups in the various military centers throughout the country there are between four and five thousand group workers. Between fifty and sixty

men have been brought to confirmation, although the movement has so recently been started.

Dr. Tomkins made an eloquent plea for loyalty to the "powers that be". He decried thoughtless and unfounded criticism of men in great and responsible positions who are honestly trying to do their best under adverse and trying conditions. The speaker touched on the present problems of Christian Unity and emphasized the fact that we are living in times and days which call for splendid service for Church and state. A plea for consecration — consecration of self — was made at the end of the address.

In the unavoidable absence of Bishop Perry, who had expected to speak on The War Coming to the Church, Bishop Stearly was the next speaker.

He dwelt upon the responsibility of all Churchpeople for the young recruits — some of them B. S. A. men — and all who are in war service. Churchmen at home must not forget the needs of those at the front. We must also work for the preservation of high moral ideals in the nation. It is our duty to use all opportunities in camps, cantonments, and elsewhere to extend the Kingdom of Christ and offer the consolations of the Christian religion to those in peril on land or sea, and especially to those about to make the supreme sacrifice.

A large congregation attended this service.

Later in the day Bishop Burch made an address at the Washington's Birthday meeting of the Washington's Headquarters Association at the Jumel Mansion, Washington's old headquarters at Edgecombe avenue and One Hundred and Sixtieth street.

The Bishop urged that General Washington's confidence, in the face of such discouragements as came over the Colonial forces at Valley Forge, be followed as an example by all loyal Americans to-day in the shadow of Germany's apparent success over stricken Russia.

Continuing, Dr. Burch said:

"There is nothing George Washington hated worse than what ex-President Taft referred to yesterday as 'whispering traitors'. We've too many of that ilk here in New York. They gather in corners and say, 'Now is the time for peace'. It isn't the time for peace. It is the time for a sterner war. Two or three days ago some of us, small in judgment, might have thought that Germany was going to break and that peace was near. Now we know it is impossible. Germany has Russia's stores to draw on and she is vastly strengthened. It would be the part of poltroons, of men worse even than whispering traitors, for us to advise against America's going on with every fragment of her strength and energy. There is a tremendous struggle ahead."

Colonel John F. C. Tillson of the Twenty-second United States Infantry, commanding officer of Fort Jay, on Governor's Island, followed Bishop Burch. After paying a tribute to George Washington the Colonel said:

"You are all naturally anxious for a military man to say something of the great war. I bring you nothing but good cheer. I have not one single word of criticism to offer. Let me say that we have organized an army of a million and a half men right on the lines that George Washington advised. We have raised the army as he would have raised it.

"Already the war has brought good things to America. For fifty years and more men have been coming to our shores from all over the world and we wondered if they would stand by the flag in a crisis. And they have. Do you realize we have never heard the word 'hyphenate' in this country since the declaration of war? I have been handling a number of so-called slackers on Governor's Island since the war started, and do you know that I haven't seen an American-born slacker? They were practically all of them foreigners who didn't speak our language and did not know where to go to join the army. Compare this with conditions during our Civil War, when men who didn't want to fight used to hire a substitute. Imagine the disgrace that would attach on a person to-day who tried to buy a man to do his fighting for him."

A beautiful and unusual patriotic service was held in St. Paul's Chapel, Trinity parish, at noon on Washington's Birthday. More than 150 army nurses — most of them from quarters on Ellis Island — attended service and were afterwards entertained at luncheon in the parish house, where they have been receiving instruction in French since early fall. A very large congregation attended the service.

Dr. Geer's address was historical and patriotic. He told of the scenes in and about St. Paul's during the Revolution, of Washington's habitual attendance at service there, the presence of Lafayette at service, and of the sermon preached by Bishop Potter on the occasion of the one hundredth anniversary of the inauguration of Washington as President.

"Washington," he said, "as a soldier, won from the most powerful kingdom of the world America, and then, as a statesman, turned a mob into a nation. It is possible that this war is being lengthened out that this nation may take its part with the nations of the earth in saving the world for the glory of God and the welfare of man. Should we make an unworthy peace now, how could we, in the hereafter, meet Washington, Lincoln, and the women and children who went down on the *Lusitania*? But, thank God, the possibility of an unworthy peace is past. The equal of the soldier in the trenches is the widowed mother of the tenement, laboring over her wash-tub, maybe, that she could give her son to fight for those worse-off widowed mothers of France and Belgium."

## HOLY CROSS FATHERS GOING TO FRANCE

Fathers Anderson and Whitall of the Order of the Holy Cross, with a limited number of other priests, will sail for France in a few days as a Red Cross unit. Father Robert Erskine Campbell, O.H.C., recently professed, is assuming his duties as headmaster of St. Andrew's School for Mountain Boys, near Sewanee, Tenn., a post which he has filled for several years.

## AT ST. AGNES' CHAPEL

The Lenten sewing class of St. Agnes' Chapel, Trinity parish, began its labors with an attendance of about one hundred women. This annual feature of domestic mission work is additional to the constant efforts of the women who meet every Wednesday to prepare surgical dressings for the Red Cross and every Thursday for War Relief Work, which, as the vicar, the Rev. Dr. W. W. Bellingher, announces, will continue "until we win this war, and longer, if necessary". The total sum of St. Agnes' missionary thankoffering for this year is \$5,110.



# DETAILS OF THE DEATH OF CHARLES GURLEY SAUNDERS

With Some Added Facts of His Life  
— Letter from a Massachusetts  
Chaplain

The Living Church News Bureau }  
Boston, February 25, 1918 }

**C**HARLES G. SAUNDERS, an authority on canonical law, a leading layman of the diocese of Massachusetts and one of the best-known lawyers of Boston, is dead. He died suddenly at his apartment in Boston from an attack of heart disease. He was thought to be in his usual health on Monday evening when he addressed the Ecclesiological Society at the Church of the Advent on Proposed Prayer Book Revision. He spoke for a long time and it was generally remarked that his talk was unusually interesting and informing.

Mr. Saunders was a native of Lawrence and was born October 3, 1847. He was the son of the late Daniel Saunders, the first mayor of Lawrence, who died about two years ago. His mother was Mary Jane (Livermore) Saunders. He was a descendant of the Rev. Arthur Browne, the first Church clergyman in the state of New Hampshire, who lived in the middle of the eighteenth century. His great-grandfather was the Hon. Samuel Livermore, United States senator from New Hampshire, from 1793 to 1801. His grandfather, on one side, was the Hon. Edward St. Leo Livermore, a Massachusetts judge; and another grandfather on the other side of the house was Daniel Saunders, a founder of the city of Lawrence, with which city the family has been intimately identified for many years.

Mr. Saunders was a member of the American Bar Association, American Historical Association, Academy of Political and Social Science, Society of Colonial Wars, St. Botolph Club, the Harvard clubs of Boston and New York, Boston Art Club, the Royal Societies of London, and the Episcopal Club, of which he had been president.

Mr. Saunders never married. His nearest survivors are three sisters—Mary, Anne, and Edith Saunders, who live in Lawrence.

Most men will revere Mr. Saunders for his almost omniscient grasp of the canon law as they have seen him untangle the knotty legal questions of the convention. Few men have seen the other side of his life, for Mr. Saunders was not a man to advertise to his left hand what his right hand was doing. He had a generous heart as well as a great intellect. Being a lawyer he naturally knew all the commandments, but in season and out of season he was ever secretly preferring the second part of our Lord's great commandment, "Thou shalt love thy neighbor as thyself". Some of us know of his practical care and concern for many less fortunate than himself.

## LETTER FROM A CHAPLAIN

The Rev. Murray W. Dewart, rector of the Church of the Epiphany, Winchester, who is at the present time chaplain of the 101st Field Artillery in France, has written an interesting letter to his parishioners. Mr. Dewart spent nearly six months with his regiment on the Texas border the summer before this nation entered the war. The Rev. Norman B. Nash, to whom he refers, is a son of the late Professor Nash, of the Episcopal Theological School, Cam-

bridge, and is himself a member of the faculty of that school.

Chaplain Dewart writes:

"Confinement in the base hospital with a very slight illness gives me the time to write a letter such as I have been wanting to write for some time.

"I'd like to tell you about my life here. We arrived at this camp in September. The camp has been in use since the time of Napoleon as a training place for artillery. It is placed upon a high hill, with a view of the country for miles around—beautiful country, not unlike New England at first glance.

"When we first arrived, French troops were here—several thousand of them—and about the same number of German prisoners. The French gradually have been replaced by incoming American troops and now the French have gone entirely. My regiment was the first American regiment to arrive here, so we had the choice of barracks.

"I think our location and the buildings are better than those of the other regiments. The regiment is mostly in stone and concrete barracks, formerly used by the French. Each battery, however, has a certain number of wooden 'Adrian' barracks which have only a dirt floor.

"The officers are all housed in French portable houses—quickly put up, quite drafty, but not at all bad. There are ten rooms in each barrack and the officers are mostly crowded three to a room. We have five officers' barracks. The colonel has been good enough to leave me in my fine southeast corner room alone, not just for my comfort, but because the room is also my office and my being in a room alone encourages privates to come to see me.

"The other regiments are mostly in new barracks—generally wooden Adrians. They are now building terra cotta barracks for troops yet to come—as if they expected the war to last for fifty or sixty years more. I can't tell you how many troops are here in camp—but there are a good many. Chaplain Mark Stackpole of Andover is here. He is a fine man and a splendid chaplain.

"There is another Episcopal clergyman from Illinois, also a particularly fine and able chaplain. I think I was the means of getting Norman Nash of Cambridge appointed chaplain of an Indiana regiment here.

"The men have been so heavily worked there hasn't been a minute for anything in athletics and there has been no place inside for anything at night.

"Sunday services have been particularly well and earnestly attended steadily since coming to France. About a dozen men have handed in their names for confirmation as a result of my announcing once that possibly I could persuade a bishop to come out here before we went to the front. The rest of the chaplain's work consists in visiting men in the hospital and encouraging the men to come to see him in his room. The men come very gratifyingly and it is very interesting to me.

"To my mind, the most important thing a chaplain can do for a regiment is to make the men sure that the chaplain really and truly is a good friend of theirs, who will gladly inconvenience himself to do anything for them. I really think the men believe that of their chaplain.

"No such immorality prevails among these

men as I hear of constantly at the front. It may be too early to be elated, but I'll bank upon these men going through to the end a pretty clean, game, fine lot.

"From what I read over here, it seems that all America is awake with a new spirit of idealism. We are just beginning to see what a stupendously ghastly thing this war is, but with all its cost of horrors we also are beginning to see that out of it may come a purified and ennobled America.

"It may mean a world with less selfishness, with a finer vision of life's great values, and with an increased sense of responsibility before God. Certainly this is what we ought to be having drubbed into us and it seems to me that all over the world there are evidences that the race is learning its lesson.

"It is inconceivable that ever again our generation will become almost wholly engrossed with little, petty considerations of our own comforts and prosperity. God is making us think about bigger and finer things now. All over the world men and women are forgetting all about themselves to-day and are giving their all gladly. Never in the history of the race was there anything like the great spirit of idealism which to-day is sweeping us all along in its train."

## THE EPISCOPALIAN CLUB

The annual report of the Episcopalian Club of Massachusetts has been received. An effort has been made to enlarge the club's sphere of usefulness, principally through the agency of the new Committee on Opportunities. This committee has approached its problems with great discretion and energy and has already accomplished much in utilizing the latent power of the organization.

RALPH M. HARPER.

## DEATH OF A DISTINGUISHED JURIST

JUDGE WILLIAM L. PUTNAM, one of the most prominent Churchmen of the diocese of Maine, died at his residence in Portland on February 5th, at the age of 83. Judge Putnam, who retired from the United States Court of Appeals last autumn, was a Bowdoin graduate, and received the degree of doctor of laws both from his alma mater and from Brown University. He was an authority on American and English law, and was appointed by President Cleveland in 1887 as commissioner to negotiate with Great Britain in settlement of the rights of American fishermen in Canadian waters. In recognition of his legal attainments and high character President Harrison in 1892 appointed him, though a democrat, to the Court of Appeals. Judge Putnam was a loyal Churchman and a member of the Cathedral congregation, where he will be greatly missed. The last rites at the Cathedral on February 9th were conducted by Bishop Brewster assisted by the Very Rev. F. L. Vernon, D.D. The burial was at Evergreen cemetery, Portland.

## DEATH OF MISSISSIPPI CHURCHMAN

ON ASH WEDNESDAY the diocese of Mississippi lost a most active layman when Judge Lex Brame, junior warden of St. Andrew's parish, Jackson, died very suddenly at his home. Judge Brame was for many years a member of the Standing Committee and of the trustees of the episcopal fund and Church property. He was always present at the councils, where he was a tower of strength. He is mourned by the entire state. He was buried from St. Andrew's, the Bishop and his rector, the Rev. William Mercer Green, officiating.

# INTENSIFIED OBSERVANCE OF HOLY WEEK IN PENNSYLVANIA

## Evangelistic Committee Will Work In and Out of the Church—Wash- ington's Birthday — Noon-day Services

The Living Church News Bureau }  
Philadelphia, February 25, 1918 }

**F**OLLOWING the lead of the Province of Washington, which at the November meeting in this city endorsed the movement to secure throughout the province an intensified observance of Holy Week this year, Bishop Rhinelander, the chairman of the committee, called together early in January the evangelistic committee which had charge of the Preaching Mission two years ago. After thoroughly discussing the matter, the committee set for itself two objects: "Intensified Observance of Holy Week among Ourselves and among Other Religious Bodies."

The committee has suggested under the first object (1) Daily celebrations of the Holy Communion in each parish in the diocese; (2) preaching of the Cross at night services from Monday to Friday; (3) special services for communicants; (4) special meeting for recent confirmation classes; (5) guild service for the parochial organizations; (6) a service for those engaged in war work; (7) special services for children; (8) services in public institutions. The committee offers its aid to any priest in the diocese and is willing to supply a special preacher if so desired. But the committee believes that each priest would prefer to speak to his own people and that the people would prefer to hear their own priest.

The second object is to secure a general observance of Holy Week by Christians of all names, suggesting to them the possibility and value of the whole Christian population of the city giving itself for a week to the special consideration of the message and power of the Cross for the world. It is urged that each communion go about it in its own way. The sub-committee which has this in hand has met with favorable response. The Roman communion, through the chancellor, has expressed interest and sympathy and requested that any literature prepared be sent to the Roman authorities. Leading ministers of other communions have expressed their readiness to enter heartily into the plan. A suggestive list of topics and texts have been prepared and is being sent out in response to requests.

Bishop Rhinelander has prepared a short tract, entitled *The Cross of Christ and the Crisis of the World*, which the committee hopes will be widely distributed at the Lenten services and in the congregations in the diocese. As in the Preaching Mission the diocese has been divided into nine districts and advisers have been appointed to assist the clergy.

### WASHINGTON'S BIRTHDAY

The meeting held in Old Christ Church on Washington's Birthday by the Brotherhood of St. Andrew was a great success both as to numbers and enthusiasm. The church was about filled with men, representing the Brotherhood, the Church Club, and others. At the supper given in the Neighborhood House the entire room was fully occupied. Suffragan Bishop Garland presided at all the meetings. In the address at the opening of the session the Bishop spoke at some length on the present crisis.

He referred to the historical character of the church in which the meetings were being held and also spoke of the necessity for making the Church what it should be, so that when the men at the front return they may find the religious life they need. Captain Block, from Camp Dix, described camp life there, the work the Church is doing for the men, and the results being accomplished. Mr. Fred S. Titworth, executive secretary of the army and navy work for the Brotherhood, told of the coöperation of the Brotherhood with the work of the War Commission. After supper Mr. Charles E. Beury told of Russia, illustrating his talk as he proceeded.

### CHURCH OF ST. LUKE AND THE EPIPHANY

At the first of the war-time talks in the Church of St. Luke and the Epiphany, on February 18th, there were five hundred people present. Miss Mary C. Goodwillie of Baltimore told of the work of the Red Cross. At the second of these talks, Mr. Frank B. Kirkbride gave a "first hand" report of the Y. M. C. A. in the army.

### NOON-DAY SERVICES

The attendance at the noon meetings of the Brotherhood services continues to be very large. Bishop Williams held the interest of large congregations all last week at St. Stephen's Church. This week Bishop Thurston is the speaker. At the Garrick Theater, Dr. Gates of New York will be the preacher. Dr. Toop and the Rev. Mr. Sanderson will divide the week at Old Christ Church this week. The combination services of Old St. Peter's and the Ascension at noon-day have also been very successful. This provides for a section of the city somewhat remote from the points touched by the other services.

### BOHLEN LECTURES

The Rev. Joseph Cullen Ayer, Ph.D., D.D., professor of ecclesiastical history, Philadelphia Divinity School, will deliver the Bohlen lectures at Holy Trinity parish house, Mondays, February 25th, March 4th, 11th, 18th, and 25th, at 4 o'clock. The several themes will be: 1. The Church in the Feudal State. 2. Taxation of the National Church by the State. 3. The Courts of the National Church. 4. Councils and Legislation of National Churches. 5. National Churches and the Roman See.

### RELIGIOUS EDUCATION

The Sunday School Superintendents' Association of the diocese will hold a meeting in the guild house of St. James' Church, Twenty-second and Walnut streets, on Thursday evening, beginning with supper at 6:30. The topic for consideration will be Conservation after Confirmation. The principal speakers will be Mr. Joseph DeCray and Mr. W. S. Stirling.

### MISCELLANY

Bishop Rhinelander and his family have arrived safely in the South. During his absence Bishop Beecher is taking his confirmations.

Memorial services for Mrs. Eleanor R. Simes, widow of the Rev. Snyder S. Simes, will be conducted in the Church of Gloria Dei, on Sunday, March 3rd. Had Dr. and Mrs. Simes lived until next December they would have celebrated the golden anniversary of their wedding and of his rectorship of the parish.

The meetings of the clergy at the Church House were resumed last Monday morning.

The Rev. Dr. Hodge spoke on The Holy Communion in the Public Worship of This Church.

The Rev. Fred Halsey was advanced to the priesthood in St. Timothy's Church, Roxboro, last Sunday morning by Bishop Garland.

### DEATH OF REV. A. G. BAKER

The Rev. A. George Baker, retired for years and practising medicine in Philadelphia, passed to his rest last week, in the first month of his sixty-eighth year. He was the son of Jacob and Mary Catherine (Platt) Baker, and married Rebecca T. Comly in 1877. He received orders at the hands of Bishop Stevens in 1878 and 1879.

Dr. Baker was assistant in St. George's Church, West Philadelphia, from 1877 to 1879; rector of Trinity Church, Centerville, from 1879 to 1881; assistant at the Church of the Advent, Philadelphia, in 1881 and 1882 and at the Church of the Epiphany from 1882 till 1884; rector of St. James' Church, Perkiomen, from 1886 till 1889; and founded St. Simeon's Church, Philadelphia. Thus all his recorded work was in Pennsylvania.

Dr. Baker was author of several books, including a *History of the Germans in America*, *History of the Knights of St. John of Malta*, *German-American Christianity and the Protestant Episcopal Church*, *The Flora of Arabia and the Arabian Prophet*, and a book dealing with medical subjects.

EDWARD JAMES MCHENRY.

### CONSECRATION OF ST. AMBROSE' CHURCH, GROTON, N. Y.

TWO YEARS AGO the Rev. F. W. Dickinson, then a deacon, went to minister to a faithful group of people worshipping in a hall in Groton, N. Y. His faithful services have been rewarded by the building of a beautiful Gothic church, which was consecrated on Quinquagesima Sunday by Bishop Fiske. At first the congregation hesitated to build on account of the war, but the town and congregation increased so rapidly that the work was undertaken and all bills were paid on the completion of the building, so that the consecration could be proceeded with without delay.

The architect was Mr. W. H. Miller, who donated his services. The furnishings of the church, largely memorials, were given as follows: The altar, given by Mr. Frederick T. Johnson, was in memory of his mother, Mary Caroline Treman Johnson. The font was the gift of Grace Church, Elmira, which also gave the pews and the cushions. The office and Eucharistic lights were given by Mr. and Mrs. D. F. Yates. The altar cross was the gift of Mr. and Mrs. S. J. Potter. The processional cross was presented by Mr. and Mrs. H. McD. Brown. Other gifts included a lectern Bible from Mr. and Mrs. F. LaV. Wilson, green altar hangings by Mr. F. T. Johnson, cruets and ciborium by Mrs. N. A. Collings, baptismal shell by Mr. Percy Brown, missal stand by Mr. H. B. Bingham, sanctus bell by Mr. R. S. Nanz.

Mr. Miller, in addition to giving his professional services, contributed the aumbry, a picture for the sanctuary over the aumbry, white altar hangings, sanctuary lamp, carving for front of canopy over altar, and cushions for front of Communion rail.

The Rev. F. W. Dickinson was recently advanced to the priesthood and will continue in charge of the work at Groton. On the afternoon of the day of consecration the Bishop administered the sacrament of Confirmation to a number of candidates. This was the second class within the year.

# SETTLEMENT WORKERS TELL OF WORK IN CHICAGO SLUMS

What the Mission House Sisters Are  
Doing—Travelers' Aid—Miscellaneous Notes

The Living Church News Bureau }  
Chicago, February 25, 1918 }

RECENTLY the Cathedral Social Service Committee held a meeting at the Mission House which was largely attended by South Side women. Addresses were made by Dr. Graham Taylor and Miss Harriet Vittum on The Maintaining of Home Standards. The problems created by the draft law are perplexing and many. Clergy and settlement workers in the slums of Chicago, where poverty and an alien population always beset them, are finding their work peculiarly complicated and increased by the working of the draft. For example, Dr. Graham Taylor of the Chicago Commons, the first speaker at this meeting, said that his settlement had been used by about six thousand Italians, who came to the settlement workers for help in "translating" the questionnaire. Many of these Italians were exempted because they had never been able to enjoy the benefits of dentistry. Three-fifths of the aliens had never been asked to become citizens. The law allows a fee of \$1 for the first papers of citizenship, but a crafty English-speaking Italian had been making as high as \$40 per case out of cases he had handled for citizenship papers. Dr. Taylor said that his settlement helped to put that Italian into the penitentiary at Leavenworth. He also said the war had increased juvenile problems 64 per cent. in Berlin; 43 per cent. in London, and already at least 30 per cent. here. Speaking of home conditions, Dr. Taylor, who is a Congregational minister, and had a pastorate before he went into settlement work, said "that the ordinary Church service is a crucifixion to the wayward girl of to-day."

Miss Harriet Vittum, of the Northwestern University Settlement, stated that children between the ages of two and five years are dying in Chicago by an alarming percentage. We have an Infant Welfare Society for babies. The public schools take the children at six. But there is a tendency to forget the children during the time described by the ages mentioned. The speaker urged her hearers to work for the Dry Chicago Movement. She said that the liquor traffic was responsible for nine-tenths of the cases in court. In regard to liquor in the dance halls, in her own community, she said that she made an inspection of those halls on one occasion at 1 A. M., and as she was going up the stairs to one hall, a sixteen-year-old girl, who was very much intoxicated, and who had been bound to a window shutter by the men who were after her—that shutter, with the girl upon it, was being hauled down the stairs to a secret room in the basement.

Dean Pond spoke about the important work of the Mission House Sisters for the needy women and the neglected children, in the Cathedral community. He told how the Cathedral buildings were being made to serve for social settlement purposes, as well as for religious purposes, in a district that, seven years ago, was said to be the worst ward in the world.

#### TRAVELERS' AID SOCIETY

The Travelers' Aid Society is an incorporated organization of Protestants, Catholics, Jews, and others to protect innocent, un-

wary, inexperienced travelers, especially girls, boys, women, children, invalids, and the aged.

It meets travelers at all railroad stations or other places where they enter the city, through its aids, protecting them from those who would prey upon them, either by stealing their money or personal property or by taking advantage of them to destroy their innocence and virtue or endanger their safety. Thousands of such travelers are now protected by the society every year.

Many of our clergy and people are directly interested in this most needful work. The report of the society for the nine months ending December 31st show that the number of persons assisted was as follows: Women, 11,602; men and boys, 2,028; mothers with babies, 428; girls, 3,188; children, 3,603; total 20,849.

Some of the many kinds of assistance rendered:

668 were cared for over night at the Travelers' Aid Home.

682 were taken to girls' homes or lodging houses.

307 were taken to other social agencies.

80 were taken to hospitals.

187 were given financial assistance, lunches, medicine, etc.

423 were taken to other railroad stations.

1,474 were assisted in locating friends in the city.

9,621 were given information, advice, direction.

846 were placed in care of railroad official or matron.

411 were placed in care of conductor on train.

#### GRACE CHURCH, OAK PARK

The week of February 10th to 18th was observed as Father and Son Week by the villages of Oak Park, River Forest, and Forest Park collectively with a series of services and social gatherings. On Sunday morning, February 10th, there was a large congregation at Grace Church, Oak Park, when the rector, the Rev. F. R. Godolphin, preached. In the afternoon there was a conference of fathers and sons in the parish house, attended by over 200. The following topics were considered and discussed: Religion in our Home, Why Father and Son Should Both Work in Church, Ways of Having Interesting Times as Pals for Father and Son, The Joy of Being Chums, The Joy of Having a Real Dad. The speaker on the last topic was Francis R. B. Godolphin, the rector's son. The Father and Son dinner was held on Tuesday evening in the parish hall, when every seat was taken. One of the addresses was by a high school boy, Gorton Ritchie, on What I Would Do if I Were a Dad. Mr. Richard Coombs, a vestryman, spoke on What I Would Do if I Were a Boy Again; and Mr. Fletcher B. Gibbs, on A Father's and a Lad's Love for each other.

On Thursday a conference of the fathers of the villages of Oak Park, River Forest, and Forest Park was held, with a series of five-minute papers and a five-minute discussion on each topic.

#### DIOCESAN MISSIONS

At the meeting of the diocesan Board of Missions on February 14th the Bishop was asked to appoint a War Commission to take over all war work in the diocese and to control the distribution of all donated war funds. The Bishop appointed a commission consisting of himself as chairman, the Rev.

Dr. J. S. Stone, the Rev. Dr. George Craig Stewart, Mr. Courtenay Barber, and the Hon. Jesse Holdom. It was announced to the meeting that St. Margaret's Mission, Chicago, has been organized as a parish, and has called as rector the Rev. Hugh Spencer, the present priest in charge.

#### NEWS OF CHAPLAIN MACCALLUM

The Rev. Frederick L. Gratiot has lately received a letter from his brother, Mr. Lyon Gratiot, now in France with the 149th U. S. Field Artillery, in which he has this to say of the chaplain of the regiment, the Rev. A. A. MacCallum, late rector of St. Elizabeth's, Glencoe:

"Chaplain MacCallum is a constant surprise and joy to most everyone. All of the fellows have taken a great liking to him. He is one of the most willing and tireless workers in the camp, and does wonders to make things more pleasant and bearable for all. On Christmas, had it not been for him, a great many in the hospital would have fared rather poorly, compared to the rest of us. And so it goes."

#### BROTHERHOOD OF ST. ANDREW

Ernest S. English, the director of St. Barnabas' Chapter of the Brotherhood, is now the vice-president of the Chicago Assembly. He succeeds Lawrence Choate, resigned, who has taken up work as secretary at Great Lakes.

The assembly is having bi-weekly meetings of the leaders, at noon-day luncheons. At these gatherings the newer men of the Brotherhood are helped to better understanding of the work before them. The chapter at Christ Church has been revived, and one has just been formed at Holy Trinity Mission on Union avenue.

Mission study classes for men held every Monday evening at the Church Club Rooms by the Rev. E. J. Randall are under the auspices of the local assembly.

#### MISCELLANY

In the Trinity Church (Highland Park) *Bulletin*, the rector, the Rev. Dr. Wolcott, has two interesting items on his sons. Roger Wolcott, for nearly three years teaching in the Soochow Academy, a preparatory school for St. John's University in China, has published a monograph on Taoism, which has been favorably received by scholars and widely circulated. He has also received a prize offered by *Millard's Review*, Shanghai, for the best list of books treating of China. Leonard Wolcott, a candidate for holy orders, with his college ambulance unit at Allentown, Pa., is one of the advanced French instructors in the camp. He is now secretary to the Rev. E. H. Schlueter, of Trinity parish, New York, who has succeeded Fr. Officer as voluntary chaplain.

A reception was given on February 6th, by the congregation of St. Bartholomew's Church, Englewood, to the new rector, the Rev. Edward L. Roland, and Mrs. Roland.

A month ago there was organized a Churchwoman's Club at the University of Chicago with Miss F. C. Olson of Riverside as president. Two meetings have been held which were addressed by the Rev. Dr. J. H. Hopkins, and the Rev. Charles H. Young. Regular meetings are to be held each month, the object being to unite our Churchwomen among the students and the members of the faculty in social and religious matters.

H. B. GWYN.

#### DEATH OF REV. JOHN HEWITT

THE REV. JOHN HEWITT, rector of St. Mark's Church, Coldwater, Mich., had been an active priest of the Church for fifty-one years when he died on February 19th after a few days' illness. He had built ten

churches, and for each church had influenced a man to enter the ministry, and will be remembered and mourned in many states.

Bishop Green ordered John Hewitt deacon in 1866, and Bishop Eastburn advanced him to the priesthood in 1870. From 1870 till 1877 the Rev. Mr. Hewitt was rector of St. Paul's Church, Bloomsburg, Pa., going thence to the charge of St. John's Church, Bellefont, which in turn he left in 1885 to become rector of St. James' Church, Fremont, Neb. From 1889 to 1896 he was rector of Holy Trinity Church, Lincoln, and in the latter year assumed the rectorship of St. Paul's Church, Columbus, Ohio, remaining there till 1908, when he returned to the parish in Bellefonte, Pa., which he had left twenty-three years before. Mr. Hewitt was dean of convocation in Nebraska for seven years, and in Southern Ohio for nine years. He was a deputy in General Convention three times from Nebraska, four times from Southern Ohio, and once from Harrisburg, his service with the convention extending from 1886 till 1910.

Under guard of two sir knights of the Templars in full uniform, the remains lay in state in the parish house of St. Mark's Church for two hours on the day of the funeral, Thursday, February 21st. The funeral services were conducted by the Rev. L. P. Franklin and the Rev. G. P. T. Sargent, president of the Standing Committee of the diocese of Western Michigan, the latter acting as the representative of Bishop McCormick, who is on duty in France. The body rests temporarily in Oak Grove cemetery, whence it will in due time be removed to Sunfield, Pa., to be laid at rest in the family lot with four children already deceased.

#### DEATH OF D. H. BALL

THE DEATH of D. H. Ball, a prominent layman of the diocese of Marquette, occurred in Marquette, Mich., on Thursday, February 21st. Mr. Ball was 82 years of age. He was a pioneer lawyer in the Upper Peninsula and has been Vice-President of the Michigan Bar Association. In the Church he was senior warden of St. Paul's Church, Marquette, and had served in various offices in the diocese.

#### UNITY APPEAL TO GO TO HOUSE OF BISHOPS

IT IS UNDERSTOOD that the appeal signed by some eighty-five ministers of different religious bodies with the name of the Rev. Dr. Newman Smyth at their head, which was printed a few weeks ago in the columns of THE LIVING CHURCH, is to be officially laid before the House of Bishops at their approaching special session.

#### OUTRAGES AGAINST THE RUSSIAN CHURCH

THAT THE Bolsheviki have in fact declared war against the Church of Russia, as well as against other survivals of the older regime, becomes more and more evident. Late reports state that Vladimir, Metropolitan of Kiev, was attacked by a number of men who entered his rooms at the Lavra, robbed him, stripped him, finally drove him out of his rooms, and killed him. He was seventy years of age. The Metropolitan Tikhon, of Moscow, who is Patriarch of the Russian Church, has been kept in Moscow, prevented from going to Petrograd, while the sacrists of the Kremlin at Moscow was looted not only of gold and silver objects worth millions of rubles, but also of such priceless articles as Slavonic manuscripts of very

early date and other articles of inestimable value.

Of the murdered Metropolitan Vladimir Bishop Grafton writes in favorable terms in his *Autobiography*, in which a portrait of him is printed. Bishop Grafton speaks of the "kindness and sympathy" of the late Metropolitan shown to him in discussing the question of the intercommunion of the Russian and Anglican Churches.

#### DEATH OF BISHOP LLEWELLYN JONES

INFORMATION is received of the death of Bishop Llewellyn Jones, who resigned the bishopric of Newfoundland last summer and has since been retired. More than half of Bishop Jones' life was spent in missionary work in Newfoundland and on the Labrador coast and, for winter work, in islands of the Bermudas which also were under his jurisdiction and which he visited every alternate winter. Bishop Jones was a Cambridge graduate and his work was in England until his elevation to the episcopate as Bishop of Newfoundland in 1878.

#### OPENING OF RESTORED CHURCH IN BANGOR, MAINE

THE RESTORED St. John's Church, Bangor (Rev. J. Edward Hand, rector), was formally opened for divine worship on Quinquagesima Sunday, nearly seven years having elapsed since the destruction by fire of the former edifice, which was designed by the elder Upjohn and one of the most attractive churches in the diocese. The new building, like its predecessor Gothic in architecture, is of brick and stone, and, while of commanding appearance outwardly, is particularly inviting as regards its interior, which is done in white, thus increasing the effect of its lofty and graceful pillars.

The service was one for a restored church, and not that for a consecration—as the debt has not yet been fully removed—and was most impressive. The preacher was the Bishop.

At three in the afternoon a children's service was held, the Bishop addressing the children most happily. In the evening he confirmed a class of 51, the largest in the history of the parish.

The choir stalls, sedilia, and altar are of oak, finely carved. The altar is a memorial to the late rector, the Rev. L. W. Lott, who made provision for it in his will. The reredos, the gift of Mrs. Charles N. Gibson and Mrs. Charles C. Prescott, is in memory of their parents, Mr. and Mrs. Thomas N. Egery. The choir stalls were given by Mrs. Champlin of Portland, a former member of the parish. The pulpit, a replica of that destroyed in the fire, is a memorial to the Rev. E. H. Newbegin, who died while rector of St. John's. The font and the lectern were saved from the old church, and thus are memorials of it. The organ is not a new instrument, but has some remarkably good qualities.

#### JERUSALEM AND THE EAST MISSION

THE RT. REV. RENNIE MACINNES, Bishop in Jerusalem, has addressed to the clergy a letter in which he describes the needs of the work in the primitive see and also tells something of war conditions. The letter is dated at the Bishop's house in Cairo.

"My first visit to Palestine since I became Bishop took place in the middle of July, nearly three years after my consecration. The first service there—to me one of the most remarkable I have ever attended—was a Confirmation at which 142 candidates

were presented. It was held in the open air in the middle of a wide and gently undulating plain; every man had come in from the trenches or close to them (one was wounded severely, though happily not dangerously, on the way in); fighting was going on all the time not far away and the sound of the guns punctuated nearly every sentence. In such surroundings and with such a fine set of men before me, bronzed and strong, the old rite seemed more than ever impressive, particularly in the amazing contrasts to what its earliest institution in that same land must have been. Every circumstance of the day—especially the aeroplanes droning overhead—seemed to mark the difference from anything that had ever before taken place in the Holy Land.

"Every month that passes brings clearer conviction to my mind that, much as one might desire to lay down lines of policy and plans for work, it is as impossible to guess what the future of the J. & E. M. in Palestine will be, as to prophesy to you now what the military position there will be when you read these words.

"I have lately returned from another visit to the Gaza-Beersheba front. The great battle there has begun. Beersheba has been captured and outlying parts of Gaza. But there are not six men in the world who know the British objective, and not even they could tell us whether or no it will all be shortly attained.

"Still less would I venture at present even to guess what changes may take place in the methods and opportunities of missionary work in Palestine when we get back, nor what problems may be raised by post-war conditions. All the old work may alter, new doors will undoubtedly be opened. Nothing is certain but that the needs will be great and, *Laus Deo*, that His arm is not shortened nor His strength grown less."

The Bishop is pleased with the support given the mission, which during the three years has been greater than ever before. He says that the total of the increase is due this year to the secretaries overseas. The Palestine Relief Fund has received about \$150,000, but the Bishop adds that not less than ten times that sum will be necessary for reconstruction. Splendid missionary openings are being created, he states, through the way in which this fund is being expended.

#### BEQUEST

MISS EMILY C. HILLS, a communicant of Trinity Cathedral, who died at her home in Cleveland, Ohio, at the age of 85 last August, left \$1,000 for the permanent endowment fund of Holy Cross House for Crippled Children in that city.

#### MEMORIALS AND GIFTS

A WINDOW whose central panel contains a beautiful Madonna and Child, while the side panels are made up of small ecclesiastical designs, was dedicated on the First Sunday in Lent by the Bishop of Pittsburgh at the St. Mary Memorial, Pittsburgh. At the base it bore the inscription:

"In Memoriam,  
EDITH ELISABETH COLLINS,  
June 7, 1914."

"In memory of  
The Reverend EDWIN G. RICHARDSON  
Rector of St. James' Church  
for nineteen years  
1885-1904.

Died at Copenhagen, Denmark,  
February, 1917.

A tribute from many who loved him."

The foregoing is the text of the inscription upon the bronze tablet erected in St. James' Church, Milwaukee, by members



of the congregation. The tablet is just outside the chancel arch, on the epistle side, directly back of the place where the old pulpit stood in the time of Mr. Richardson's rectorate. The tablet was unveiled and dedicated in the presence of a very large congregation on Sunday morning, February 24th. The Rev. Arthur H. Lord, rector, preached the sermon.

A HANDSOME HYMNAL given for use in the sanctuary of St. Paul's Church, Wilmington, N. C., was dedicated by the rector, the Rev. D. L. Gwathmey, at Morning Prayer on Ash Wednesday. It is the gift of Dr. and Mrs. M. J. Carson, members of the parish.

**ALBANY**

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

True Social Service—A Society Full of Years

TRINITY CHURCH, Albany (Rev. Creighton R. Storey, rector), has been conducting a "coal exchange," very successfully, this past winter. It has really been a god-send to the poor of the neighborhood, as they would otherwise pay exorbitant prices to the local dealers for the small quantities of fuel they are able to purchase at a time. Every day, during the bitter weather of January and early February, the exchange in the rear of Trinity Institution, as the parish house is better known, was besieged by throngs of poor and semi-destitute people. All races and religions were represented, but none were ever turned away by the Rev. R. L. Wolven, assistant minister of Trinity Church, under whom the "exchange" had been placed by the rector, as long as the supply lasted. This was constantly renewed through the large-hearted coöperation of some of the larger coal dealers of the city, so that the poor were able to purchase their little supplies of fuel at cost. This sort of "applied Christianity" is attracting attention.

THE SEWING SOCIETY of St. Luke's Church, Catskill (Rev. G. H. P. Grout, rector), observed the seventieth anniversary of its organization on January 22nd. Only one of the charter members, Mrs. Thomas W. Bell, of Oak Park, Chicago, Ill., is still living. Like every other organization of its kind, St. Luke's Sewing Society has passed through many vicissitudes, during the seven decades of its corporate existence, but at the present time, under the leadership of the wife of the rector, it is one of the strongest organizations in the parish. It is impossible to ascertain exactly how much money the society has earned during the seventy years, because the cash books are missing from 1861 to 1866 and from 1878 to 1891, but entries have been found amounting to \$19,445.79. In 1911, the society assumed payment of the annual interest on the parish house mortgage. Since then \$1,930.62 has been expended for this, and at the present time there is \$112 in the bank, which will be ready when the interest falls due on April 1st.

AT ST. ANN'S CHURCH, Amsterdam (Rev. E. T. Carroll, D.D., rector), following a mere announcement, without subscription list or "campaign", the parish presented an offering of \$438 for the fund to provide Church chaplains for the army. This is a considerable excess over the amount due on a basis of the number of communicants.

**COLORADO**

CHARLES S. OLMSTED, D.D., Bishop  
IRVING P. JOHNSON, D.D., Bp. Coadj.

Hostel for Ordination Candidates—Oakes Home  
—Men's Club—Denver Church Construction

CANON B. W. BONELL has opened a hostel or dormitory at Greeley for ordination

candidates, who will get credit at the State Normal School for secular subjects and in theology will study with him and the Rev. Charles H. Brady, taking all Weld county for their pastoral work. The house opened with two students in residence.

UNDER ARTICLES of incorporation recently filed for the Oakes Home for the Tuberculous, Denver, the following were appointed the first trustees: Bishop Johnson, the Rev. F. W. Oakes, Messrs. Nye, Hallett, James Cowles, and Warren Oakes.

THE MEETING of the Cathedral Men's Club under the presidency of Mr. J. H. Pershing on February 8th produced an attendance of over sixty men and was admirably addressed by Professor Duncan of Denver University on The Causes Which Led to the War.

AS A result of the visit of Miss Matthews and Miss Withers a weekly mission study class is being held on Thursdays in Lent in the chapter house under direction of Mrs. W. B. Harrison.

MR. WILLIAM YARDLEY, who was buried on February 7th, would have completed twenty-nine years of service as sexton of St. John's Cathedral on his eighty-fourth birthday had he lived till February 9th.

THE REV. FRANCIS E. ANTHONY, vicar of Trinity Memorial Church, Denver, and secretary to Bishop Johnson, has enlisted as a private and been assigned to Camp Greene, Charlotte, N. C. The Bishop thinks there are other branches of the service in which clergymen can serve more consistently with their ordination vows. Therefore he gave but a reluctant consent and that only because Mr. Anthony's physician reported it would be beneficial to his health.

THE SUGGESTED amalgamation of St. Paul's and All Saints' Churches, Denver, and of St. John's Cathedral and Ascension Church has been found impracticable. The latter church has inaugurated a campaign to raise \$20,000 toward rebuilding and enlarging their recently burned edifice and a committee of which Mr. John M. Kennedy, Jr., is chairman has been appointed to carry it out.

PLANS ARE under way and already \$8,000 has been subscribed for a new St. Thomas' Church in Park Hill, Denver, under the leadership of the Rev. R. B. H. Bell.

ST. MARK'S CHURCH, Denver, has made a beginning for a memorial fund for the late rector, Dr. John H. Houghton. To begin with \$1,200 was raised at the memorial service and an annual offering is contemplated for a term of years until the time when a sufficient fund is collected for a worthy memorial to this devoted priest.

**CONNECTICUT**

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

Parish Anniversary—Dr. Miel on Furlough

ON THE first Sunday in Lent, February 17th, the Church of the Nativity, Bridgeport (Rev. Clinton W. Areson, priest in charge), celebrated the sixteenth anniversary of its consecration. The special feature of the celebration was the choral Evensong at which the sole survivor of the consecration service, Mr. Charles H. LaField, father of the Rev. Howard LaField, read an historical paper. Bishop Brewster preached the sermon. The church with its adjoining buildings was for a time the headquarters of the Cowley Fathers in this country.

A SERVICE FLAG with twelve stars was dedicated at Trinity Church, Collinsville, on Sunday evening, February 17th.

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EDWIN S. GORHAM, 11 W. 45th St., New York

**LIFE IN THE WORLD TO COME**

By the Rt. Rev. G. H. S. WALPOLE, D. D., Bishop of Edinburgh. Cloth, \$1.15. Postage about 12 cts.

Part I consists of five chapters on the general subject, The Promise of Immortality, and Part II of four on The Fulfilment. Bishop Walpole perceives that with the great personal losses in the war there is a widespread groping after the truth even where agnosticism seems to reign. "The spiritualistic story of the mother who touched her own son ten days after he had passed over has been told with a passion and conviction that startled the hearer, but the story of the disciple who touched the risen Christ is told without either interest or warmth. The mother spoke of the doubtful as though it were true: the preacher spoke of the true as though it were doubtful. But it was not so once."

**The Young Churchman Co.**  
Milwaukee, Wis.

FUNDS HAVE been secured with which to replace the roof on Grace Church, Broad Brook, which was blown off in the great storm in January.

THE REV. DR. MIEL, who spent eight months in France working under the American Red Cross, is home on a furlough and has many interesting things to say of the work of the organization and of the American soldier in general. Speaking at a luncheon he said: "The standards of our men over in France are just as high as ever, and it is really up to us on this side whether they are going to hold fast what they have taken across. I don't think that the religious side will be the chief one in the work that is to be done for the soldiers, but there need be no fear on that account. The chaplains are fine, robust fellows who are not any more afraid of things than the soldiers are. The fine feeling existing between the chaplains and the men is one of the best things I saw in France."

EAST CAROLINA  
T. C. DARST, D.D., Bishop

The War Fund—Chaplain Speaks

THOUGH A good response to the appeal of the Church War Commission in this diocese was indicated at first, the returns so far have not quite reached the \$2,000 mark, while the assessment is \$3,200.

ON THE EVENING of the First Sunday in Lent a great service was held in St. James' Church, Wilmington (Rev. William H. Milton, D.D., rector), when the Rev. R. E. Gribbin, voluntary chaplain at Camp Sevier, Greenville, S. C., told of his work. A large congregation heard his address, and choir and congregation joined in the *Battle Hymn of the Republic*. One of the male members of this choir had been in the war for two years and was incapacitated at Vimy Ridge.

THE LENTEN SEASON has begun with earnest services in the various parishes of the diocese. On Ash Wednesday the Bishop preached at St. John's Church, Wilmington. He will be absent for the first two weeks in Lent, however, as he has noon-day engagements in Richmond, Va., and in Philadelphia.

EASTON

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

A Parish Automobile—Auxiliary

IN KEEPING with the policy of many of the rural parishes of the diocese Christ Church parish, Kent Island, has purchased an automobile for the use of the rector, the Rev. Hunter Davidson.

THE JUNIOR AUXILIARY is making special plans for a Junior Day early in the summer at one of the historic churches of the diocese. It is planned to have a series of short tableaux illustrative of diocesan Church history. The Woman's Auxiliary of the diocese now has a larger number of study classes for Lent than ever before.

KENTUCKY

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

Noon-Day Services—Bishop's League—Lenten and Patriotic Services

THE NOON-DAY SERVICES held daily during Lent under the auspices of the Laymen's League at Macauley's Theater began most successfully and auspiciously on the day following Ash Wednesday. Bishop Woodcock, the speaker the first three days, delivered his usual forceful addresses upon Repentance, Faith, and Obedience. A special effort is being made by the members of the clericus and Laymen's League to sound a

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note of definite, aggressive evangelism in the services this year, and cards are distributed each day pledging the signers to greater faithfulness in the worship of God and the service of Jesus Christ. Already the number of cards signed and returned is most encouraging. Another feature of the noon-day meetings is the presence of a certain number of the clergy and laymen each day who are "on duty" to answer any inquiries about the Church or confer with any who may wish it.

THE ANNUAL meeting of the Bishop's League was held in the Cathedral House on Monday evening, February 18th. Bishop Woodcock presided and made an interesting address, telling of the objects and aims of the League, which aims to further new missions in the diocese and to secure funds for their support. The Bishop also made a full report of the amounts received and expended during the past year, the number of subscribers, and what has been accomplished. While the League was formed only one year ago, it has been the means of supplying services at a number of places in the western part of the diocese and pays the entire salary of one priest as well as contributing to the general welfare of the work in various other ways. During the coming year the proceeds from memberships in the League will in addition to other work provide part of the salary of the Archdeacon whom it is hoped to secure in the near future. At the annual election of officers which followed, the Bishop was chosen president, Miss Nannie Hite Winston recording secretary, and Miss Mary Lee Warren corresponding secretary.

AT THE second special Friday afternoon united Lenten service in Calvary Church on February 22nd the preacher was the Rev. Richard Wilkinson, D.D., and the offering was devoted to the Bishops' Fund. At the special united Auxiliary meeting that followed, various matters in connection with the united Lenten work, which is for the Shoshone Indian Mission School at Wind River, Wyo., were transacted, and an address was delivered by Dr. Wilkinson on Christianity, the World Claim.

DR. WILKINSON was also the speaker every day during the past week at the noon-day services at Macauley's Theater. By a happy chance, the ban of the Fuel Administration forbidding the opening of theaters on Tuesdays had been lifted, so that none of the services were disturbed.

A SPECIAL patriotic service held in the Cathedral on Washington's Birthday was attended by the mayor, officers from Camp Zachary Taylor, the various patriotic organizations of the city, and a congregation which packed the church to the doors. A service flag, the gift of Mr. Charles T. Ballard (a member of the chapter) and Mrs. Ballard, unfurled and dedicated by Bishop Woodcock, contained fifty-three stars, the two sons and a son-in-law of the donors being represented by three of them. A special patriotic address on Washington was delivered by Bishop Woodcock. The Bishop spoke on Washington as a statesman, patriot, gentleman, and Christian.

"As a statesman he was wise and patient; as a gentleman he had the highest ideals and the noblest character and the fewest weaknesses of any man we know. As a Christian—and, of course, we Churchmen are proud that he was a Churchman—he lived what he believed and he was as unafraid and unashamed to pray as was 'Stonewall' Jackson. Washington was a man who prayed and then lived what he prayed. In valor, patriotism, sacrifice, and

loyalty he stands unmatched, unequalled, in any land. If he had weaknesses and limitations—and who that is human has not?—there was not a man on God's earth who could ever accuse him of hesitation or self-seeking.

"The test of patriotism is that, when your country calls you, you shall come out in the open, stand up, and be counted, go where she bids, and serve as she directs. Our soldiers and sailors cannot win this war alone. Every man, woman, and child in the United States is enlisted in it."

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Rebuilding Fund

THE REBUILDING FUND of the Church of the Good Shepherd, Lexington (Rev. Richard Wilkinson, D.D., rector), after the fire on January 20th, is rapidly increasing. In addition to the insurance \$10,000 of the \$50,000 needed has been raised.

MILWAUKEE

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

Accident to Dr. Eggar

THE REV. JOHN H. EGAR, D.D., of Milwaukee, suffered a painful accident on February 7th, when he fell on the concrete pavement, sustaining a "Colley's fracture" on the bones above his left wrist. His recovery is doubtless retarded by his advanced years, but is proceeding.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop

An Eightieth Birthday—Y. M. C. A. Workers—Every-Member Canvass

THE REV. NOWELL LOGAN, D.D., the Nestor of the diocese and rector of Trinity, Pass Christian, was the guest of honor at the Hotel Miramar at a reception given by the entire population of the Pass on his eightieth birthday. Among those who came to do him honor was the Roman Catholic Bishop Gunn of Natchez, with his staff of Coast clergy. Pass Christian being a winter resort, Dr. Logan heard from friends all over the United States to whom he had ministered while at the Pass and they substantially remembered him with letters and checks. Dr. Logan was ordained by Mississippi's first bishop, Bishop Green, and has never left the diocese. His rectorships have been few, the pastoral relation always having been one of many years in each place.

SENATOR LE ROY PERCY and the Rev. P. G. Davidson of Greenville, both of whom were successfully identified with the Y. M. C. A. War Fund in Mississippi, left on February 10th for New York, whence they will sail for France to take charge of Y. M. C. A. work on the front. The vestry of St. James' has granted Mr. Davidson six months' leave with full salary.

AT THE LAST council the Bishop made appointments of the clergy to minister in the Episcopal Hut at Camp Shelby. Each clergyman of the diocese will have a Sunday at the Hut, alternating with the civilian chaplain, the Rev. Dr. Simpson-Atmore, and the two regimental chaplains stationed at the camp. Archdeacon Smeade will spend a week of each month at the Hut. The Sunday service, which is Holy Communion only, is exceedingly well attended by the officers and their wives and the enlisted men. Archdeacon Smeade has received nearly enough in voluntary offerings to purchase a piano. Through the efforts of the civilian chaplain and Mr. B. F. Finney of the Brotherhood of St. Andrew, Mr. John Toler

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of South Carolina will have charge of the Hut during the week, keeping it open at all times as a rendezvous for the men.

THE EVERY-MEMBER CANVASS throughout the diocese was inaugurated on the First Sunday in Lent and the missionaries of missions appointed at the last council are very busy, covering the diocese by convocations. They hope to finish by Mid-Lent. Some of them had to give up almost all of their Lenten services, but the end is worth the sacrifice, and their people are giving them willingly.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Parish Organized at Cape May

THE CHURCH OF THE ADVENT, Cape May, a seaside church, has just become a fully organized parish, with George K. Crozer, Jr., and L. Bert Eyster, both of Philadelphia, as wardens. The Rev. Paul Sturtevant Howe, who has been priest in charge, becomes rector with increased salary. The new organization has a fully equipped church building and property donated by Miss A. C. Knight of Philadelphia.

#### OHIO

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

Church Extension—Quiet Days—Parish Reception—Mid-Day Services

BISHOP DU MOULIN, who returned to the diocese the 1st of February from a war speaking tour in the South, has taken up his headquarters in Toledo until the middle of March.

THE CLEVELAND CHURCH EXTENSION COMMISSION, with Bishop Leonard as its president and thirty active members, twenty-seven laymen and women and three clergymen, has projected its operations under seven committees, on finance, publicity, Church institutions, Cleveland City Mission, parishes and missions, work among foreign peoples, and survey. The executive committee is composed of *ex officio* members, the president, vice-president, secretary and treasurer, and the chairman of the seven committees. They propose to federate under the commission all the institutions and missionary endeavors of Greater Cleveland, and to raise \$30,000 per annum for five years for advance work. The committee on finance is organizing for a drive for funds for March.

ON TUESDAY, February 19th, at St. James' Church, Cleveland, the rector, the Rev. S. Andrew Chapman, conducted a quiet day for women. After the Holy Eucharist there were three meditations on the Virtue of Faith, Hope, and Charity. Evensong was said at the conclusion of the last. During luncheon in the parish house there were readings by the rector.

IN HONOR of the fifth anniversary of their advent into the parish, the Rev. Creetus A. and Mrs. Dowell of St. Peter's, Ashtabula, were given a reception in the parish house on Tuesday evening, January 29th. In addition to the congregation of St. Peter's, people were present from practically all the other churches of the city. The rector and his wife were made the recipients of valuable gifts.

SOME FORTY of the clergy of the diocese attended a quiet pre-Lenten day conducted by Bishop Leonard at the Cathedral in

Cleveland, Monday, February 11th. Following the Holy Communion the Bishop spoke on the call to the ministry, the first vow in the ordering of priests.

ON SHROVE TUESDAY the Dean of the Cathedral, Dr. H. P. A. Abbott, conducted a quiet morning for the women of the Auxiliary of the diocese in Grace Church, Cleveland. The Dean, who is in much demand as a Lenten preacher throughout the country, has declined all invitations for this Lent and will devote himself entirely to the work of the Cathedral.

THE FEDERATED CHURCHES of Cleveland announce mid-day services in the opera house throughout the last three weeks of the Lenten season. Among the speakers will be the Archbishop of York, who will visit Cleveland March 15th, and the Bishop and Bishop Coadjutor of Ohio.

#### WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Bishop Perry in San Antonio

THE BISHOP OF RHODE ISLAND visited San Antonio on February 17th and 18th, coming as chairman of the executive committee of the War Commission to make a survey of religious conditions in the army posts, camps, and cantonments in the diocese. Bishop and Mrs. Perry were guests of the Rev. Dr. W. B. Stevens. On Sunday morning the Bishop preached to a large congregation in St. Mark's Church. He was introduced by Bishop Capers, who spoke of his gratitude for the presence of Bishop Perry, because of the responsibility which rests upon him in the leadership of the Church's work among the soldiers in the diocese. Bishop Perry responded with an appeal for an earnest response to our imperative duty of putting Christ into the life of the army. Afterward the Bishop and Mrs. Perry took dinner with the soldiers at the parish house. This dinner is served every Sunday by the women of St. Mark's to the men in uniform, who attend the church, and is very democratic in nature, both enlisted men and officers being present. In the afternoon Bishop Perry was present at the dedication of the new chapel at Kelly Fields, which was made possible through the gifts of the Woman's Auxiliary of New York and others. The chapel is located at a strategic place whence it is possible to minister to the soldiers at Kelly Flying Fields and also to the civilians in the large I. & G. N. shops, recently completed at South San Antonio. Short addresses were made by the Ven. A. W. S. Garden, the Rev. Benjamin Bean, the Rev. Dwight Cameron, Bishop Capers, and Bishop Perry. In the evening Bishop Perry addressed a mass meeting of civilians and soldiers at the Y. M. C. A. auditorium at Camp Travis. On Monday morning a series of conferences were held by Bishop Perry with Bishop Capers, clergymen of the city, and voluntary chaplains of the War Commission. At noon Bishop Perry spoke at the noon-day service in the Majestic Theatre. After this service the Bishop and Mrs. Perry were guests at luncheon, where they met the commanding generals of the Department of the South and the 90th Division of the National Army. Monday afternoon the Bishop was driven to the site of the proposed chapel for the new Brooks Flying Field, which Bishop Capers obtained as a gift some time ago. From there he visited Kelly Fields, and by the courtesy of the officers was instructed in the elements of air flying from the vantage point of a student's seat in a plane.

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I had nice things to eat and wear, now I am growing blind because I am starving.  
I am only one of 400,000 little orphan girls and boys who are starving.

Have you ever been really hungry?  
You dear, good, kind, generous Americans will not let us go hungry, will you?  
Many thousands of my little friends have already died from slow starvation.

Those of us still alive, but oh so weak for just bread, can be saved even from the blindness of starvation if we can get help quick.

You will help us, won't you, dear, good, kind, generous Americans?

When American papas and mamas look at their happy little girls and boys—just as I once was—won't they say:

"We will give enough money to save the life of a little Armenian or Syrian boy or girl."

Won't you little happy American boys and girls ask your papas and mamas to give you seventeen cents a day to send to us?

That much will keep one of us alive for one day.  
There are thousands of other little Armenian and

Syrian girls and boys whose papas and mamas are living—but all of them are starving just as I am.

Everybody here is hungry.  
Our pretty homes were destroyed and we were driven across the desert.

My mama carried me to the Relief Station.  
She gave me the last of our food and she starved to death.

Yesterday 800 children had to be turned away when the Relief Workers gave us supper; turned away to die because there was not enough food to give to all of us.

The others who are living must be helped.  
We sleep on the ground.

Winter is here and it is very cold, but being cold is not nearly so bad as being hungry—and being hungry is not nearly so bad as starving.

The mothers and the tiny babies all around me are starving.

They are weak, but so patient, even when they begin to go blind.

There are 2,500,000 of us who can yet be helped.  
Seventeen cents a day apiece is all we ask.

It is enough to keep us alive, but we must be saved—NOW, TO-DAY.

We pray to God every morning, noon, and night asking Him to shower you with His blessings so you dear, good, kind, generous Americans can help us.

You will help us, won't you?  
Lovingly yours, SHUSHAN ANOUSHIAN.

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