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VOL. LX

MILWAUKEE, WISCONSIN.—MARCH 22, 1919

NO. 21

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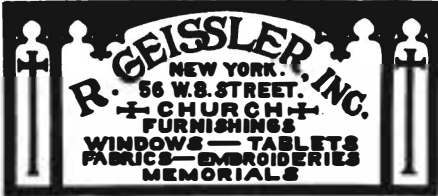
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## THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING Co., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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WE THINK we have many important concerns, but we have really but one. If that is attended to, all others will be done; if that it wanting, all the rest, however successful they may seem to be, will go to ruin. Why, then, should we divide our hearts and our occupations? Oh! thou sole business of life, henceforth thou shalt have my undivided attention. Cheered by the presence of God, I will do at the moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest; it is not my affair. "Father, I have finished the work which thou gavest me to do."—Fénelon.

# The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 22, 1919

NO. 21

## EDITORIALS AND COMMENTS

### Herzèle

IS the name new to us?

Yes, but the little Belgian village thus described bears a very close relation to THE LIVING CHURCH family. Many of the family have, during the war, been sending help to the people of Herzèle, though they were under German domination. We promised some time ago that sometime the story should be told of how the contributions to THE LIVING CHURCH WAR RELIEF FUND marked "For Belgian relief" were actually used for relief inside the lines of German occupation, when any communication with that stricken land was *verboten*. The time has come when the story may be told.

Dr. Watson, then our rector in Paris, with Mrs. Watson, whose names have so often appeared during the war in these columns, were the intermediaries. Dr. Watson knew Belgium almost as intimately as he knew France. To him therefore we turned for assistance when so many generous readers of THE LIVING CHURCH sent money "for Belgian relief". The following story is in Dr. Watson's own words:

"We began to help there in 1914. Difficult as communications were, from time to time messages would trickle through and letters would come, in roundabout ways from the Comtesse du P—, in Herzèle, to the Comtesse de C—, her sister, who lives in Paris, and who is one of our close friends and one of our most *fidèle* co-workers both for French and for Belgian relief; letters always with the same heart-breaking stories of the needs of the village, and always with the same brave note of persistent courage and faith.

"It was evidently impossible to get food or clothing to them; money was the only relief we could send, and in those days that could not be sent from France into occupied Belgium. So together we devised this plan. The two sisters were possessors of some family property in Belgium which brought in some returns, of which the family was allowed to receive a portion; and this portion was paid to the sister in Belgium. Mme. de C—, our friend in Paris, would advise her sister, the Châtelaine of Herzèle, 'I have received from Doctor Watson Frs. 1,000 for the relief of women and children in Herzèle. Take the money from my share of the income of our property.' Then the word would go to England, and from England to the Hague, and from the Hague to Brussels, and there a friendly banker would arrange the matter. Regularly the transfer of funds went on, and regularly the Comtesse du P— would send word back that the women and children were being fed and clothed in Herzèle. From 1914 to 1919 the gifts of our American friends have been put to work, right in German-occupied Belgium—there where the need was worst—and are still being used there, for the need is now as bad as ever. We hope to keep on

with this relief until normal life is possible there again, and it is far from normal yet.

"We have just had a letter from the Comtesse de S—, who had gone to see her parents in Chimay. She writes:

"I have just come through the streets of Dinant—it is but one mass of ruins—beautiful, quaint old Dinan-sur-Meuse, one of the first victims of the fatal folly of terrorism—and then she says, 'I wish I might send you as a curiosity one of the wretched morsels of unusable soap for which the people hereabouts have to pay 40 cents. As for light, they have none; at night their only resource is to leave open the doors to their stoves. Here at the château we have for the whole house but two carbide lamps, and we must use them sparingly.'

"But Herzèle has had a happy day. It was Christmas Day, 1918, the first Christmas of a people freed from an oppressive slavery. For many little children it was their *first* Christmas out from under the shadow of the war. We were in New York, on our way to France again, in November last, and at the hotel where we were staying there were some good friends of the long-ago, and they were eager to hear of all that was so close to our hearts in France and in Belgium. They were thinking of Christmas coming, and of how they could add one more to the toll of generous deeds that their hearts delight in; and they asked us, 'If one were to offer to help you in a Christmas gift "over there", where would you use it, and how?'

"We talked of the needs we knew of, and which we have always tried to supply where others did not or could not. We spoke of *les Pauvres Honteux*, the 'gentle poor'; and of *les Petits Lits Blancs*, for the little children with bone-tuberculosis; and of Herzèle, our little Belgian village; and just before we sailed we had a check from them with the request that it might be used to bring a real Christmas to that little town of Herzèle, in memory of the 'little town of Bethlehem'. Almost the first thing we did on arriving in Paris was to put that happy money on its mission. Twenty-seven hundred francs reached the Comtesse du P— before Christmas—and what it did in that village! Mme. du P— writes, addressing her letter through us to our good friends:

"A few days ago my sister transmitted to me a royal gift on your part that our little Herzèle might keep festival on the first *Noël de la Paix*. We would so have loved to have a great old-time Christmas tree for all the village, but it was impossible, absolutely nothing to arrange it with, nothing of the kind to be bought here, and no means of transport to bring anything, so we had to give up that dream. But we did wonderful things nonetheless; a dinner, with *meat* (!) for 125 of the youngsters from 12 to 16 years of age, and those who were honored as

guests were the *élite morale*; and then the 800 children of our schools had each of them a cake made with white flour, an unheard of delicacy amongst us now, and a little sack of chocolates, and that is a great luxury; and in addition each child had 25 cents in money with which to buy some little thing they wanted for themselves. Be assured that joy reigned on all sides, amongst young and old, for with us, nothing is a greater joy to the parents than to be able to give to their children. In the name of them all, we send you our gratitude; for it is indeed sweet for us to be the dispensers of your bounty. All united, with hearts full of thankfulness, our 800 children will remember you before God with a prayer that He may bless you and yours, and we know that the Heart of the Great Father cannot resist the pleadings even of little children.'

"And then, enclosed in the Comtesse du P——'s letter, is a lengthy document with the thanks of the schoolboys, and bearing their boyish autographs, which reads—and I think that for the children's sakes I would better give it to you as it is in French:

"Madame: Les garçons du Patronage de Herzèle d'un accord commun et spontane, Vous remercient du cadeau magnifique que Vous nous avez fait, le jour de la Noël.

"Le souvenir de votre générosité nous restera toujours cher, et notre conduite et notre piété seront dignes de l'intérêt que Vous mettez en nous.'

"From 1914 to 1919 is a long time to wait for a letter, but it is all the more welcome when at last it comes, this letter from liberated Belgium; for in this case 1914 means Belgium captive, and 1919 means Belgium free.

"This letter is from the same Comtesse du P——, the châtelaine of the little village of Herzèle; and it is addressed to us who have been able to provide food and clothing for the women and children of the village all these weary years of the enemy domination, by sending the money necessary to the Comte and the Comtesse, who remained in their village and in their château when the country was invaded, in order that they might be a help and a stay to their people. They had not seen their son from the time the war burst on them; he was a Commandant in the Belgian Army, and he used to come to see us in Paris from time to time, on his leaves, with his cousin, the Comte de V——, also a Belgian officer; and it was to their soldiers that we sent regularly each Christmas the only Christmas remembrances these brave troops received, for they, like their officers, were cut off from all touch with family or with home. Both these splendid, fine-looking boys have paid the supreme price; probably the last letter young Comte du P—— wrote was a letter to us, which we had at Bordeaux just before sailing. When we saw him last in Paris, he spoke of his village and of what we had done for his people, and then he said, 'I hardly know which to thank you for most: what you have done for them or that you have saved my father's and mother's reason.' There is an echo of this last thought in the letter from his mother, which is as follows:

"HERZÈLE NOTRE DAME, 4 December 1918.

"Dear Friends: The first lines which I am permitted to write after our deliverance are due to you; for whilst all the bells of the churches of our villages rocked in their towers to ring us out the news of the armistice, if then our first thought was for God who gave us back peace, our next thought flew to you who have seemed to us His messengers on earth. Perhaps it seems to you too much that I should say again to you that we owe you everything, but those who have felt themselves on the verge of losing everything—life and reason and liberty—dare make use of, by changing it a little, the beautiful saying of Lacordaire, "Gratitude never repeats itself even though it says the same thing over again." For whilst your great nation was saving our little home-land, your own generous hearts took under their protection this poor little forgotten corner of Belgium, where so many, O so many bitter needs have been supplied, and so many sorrows made lighter by your help. I say it without hesitation: the war had stripped us of every possibility of giving personal aid to our unhappy people; and to have had to stay amongst them all this while, witnesses of their sufferings, yet powerless to help them, would have broken our hearts. This distress God spared us, and, miraculously, He guided you to our relief.

"You know that we have had the sorrow of losing our adored son, struck down in the accomplishment of his duty. In the last lines he wrote us, a few days before his death, he spoke of his pleasure at being your guest in Paris, and of the joy it

was to him to express to you the gratitude of Herzèle. It really seems that God wanted to grant him this last consolation of being the spokesman of his village which he so loved, to you, its friends and his. And in thought of all of this, I cannot but say to you that, for us, the Peace is not a joy, but only the end of the torment; and that this liberty, which our children have bought at the price of their lives, so dear—we receive it, from their hands, on our knees, as in life's sanctuary.

"Our dear boy told us that you had shown him a large case all packed with supplies, which was to come with you to our house; and said that it was at once a reality and a pledge. May we hope that it will be as a reality now, and that as soon as communications are opened we may have the honor and the joy of receiving you here?

"Forgive the length of this letter; it expresses but imperfectly that which we feel; and I beg you, on behalf of my husband and myself, to believe in our heartfelt and grateful friendship.  
COMTESSE DU P——'

"The beauty of the thought and the wording of this letter is characteristic of this family and their kinfolk, and the young men of the family looked on their life's venture with the same exalted vision. It is enough to say that they paralleled the thought of a young American soldier who wrote to his mother: 'If I must make the supreme sacrifice, I will do it gladly and I will do it honorably and bravely, as your son should; and the life which I lay down will be my preparation for the finer life which I shall take up. I shall live. You must not grieve. I shall be supremely happy. So must you be. Not that I have "gone west", but that I have bought such a wonderful life at so small a price. and paid for it so gladly.'

"The joy of Herzèle at being free can be better realized, too, when we read these lines written by the Comtesse du P——:

"We were on the line of fire; the German cannons had been placed all about the château; the first volley had been let lose, when the bells sounding the armistice sounded also our deliverance. Oh! how they have made us suffer, tongue can never tell. And now, what a miracle, this collapse of their power and their pride!

"We are sending a thousand francs to Herzèle to help them keep a joyous Easter; it is the gift of a dear American friend who has never asked more than the joy of giving. To her and to many others like her we owe a debt of gratitude for helping us to help."

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 17th:

A communicant of St. Paul's Church, Washington, D. C.....	\$ 1.00
Araby for March.....	1.25
L. C. F. * .....	50.00
<b>Total for the week.....</b>	<b>\$ 52.25</b>
Previously acknowledged .....	65.968.97
	<b>\$66,021.22</b>

\* For Belgian relief.

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

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

635. Yorkville Red Cross Auxillary, Union Grove, Wis. (two children) .....	\$ 73.00
636. S. S. of Yorkville, Union Grove, Wis. ....	36.50
637. Mrs. Wm. H. Crosby, Racine, Wis. ....	36.50
638. Mrs. Arthur Huguenin, Racine, Wis.—in memory of 1st Lieut. Stanley Huguenin, American Aviator, attached to the 11th British Squadron R. A. F., killed April 8, 1918, .....	36.50
639. Magic Circle Mission Band, Philadelphia, Pa. ....	36.50
640. St. Paul's Ladies' Guild, Navastoa, Texas. ....	36.50
15. Miss Jane Cuddy, Pittsburgh, Pa. ....	10.00
66. Calvary Church, Danvers, Mass. ....	36.50
69. Robert Lee Boyd, Wheeling, W. Va. ....	20.00
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore. ....	3.00
112. L. M. H., Hartford, Conn. ....	9.25
153. Miss Elizabeth E. Crellin, Scranton, Pa. ....	36.50
184. Mrs. H. G. Mitchell, Racine, Wis. ....	36.50
236. Mrs. Wm. H. Crosby, Racine, Wis. ....	36.50
322. Christian Service League, St. Simon's Church, Chicago, Ill. ....	36.50
348. W. V.—A memorial .....	36.50
369. Mr. and Mrs. Paul Ray Applegate, Morristown, N. J. ....	36.50
413. Mrs. H. G. Mitchell, Racine, Wis. ....	36.50
429. Mrs. A. J. Horlick, Racine, Wis. ....	36.50
567. St. Michael and All Angels' S. S., Anniston, Ala. ....	36.50
611. Junior Resolute Club, St. Stephen's Church, McKeesport, Pa. ....	36.50
<b>Total for the week.....</b>	<b>\$ 699.25</b>
Previously acknowledged .....	45,727.83

\$46,427.08

ARMENIAN AND SYRIAN RELIEF FUND

Church of the Epiphany Mission, Leaksville, N. C.....	\$ 3.00
St. Andrew's Mission, Leaksville, N. C.....	8.00
A Churchwoman of Ellensburg, Wash.....	5.00
Church of the Holy Nativity S. S., Mineola, N. Y.....	10.00
In memoriam.....	5.00
Christ Church S. S., Lockport, N. Y.....	7.14
St. Paul's Parish, Warsaw, Ill.....	20.06
J. Bull, St. Paul, Minn.....	10.00
St. James' Church, Ormond Beach, Fla.....	41.00
Araby for March.....	.75
Church of the Mediator, Chicago, Ill.....	43.00
A widow's mite from Alabama.....	5.00
All Saints' Church, Chevy Chase, Md.....	5.00
Mary E. Dryer, New York City.....	10.00
A communicant of St. George's Church, Louisville, Ky.....	3.00
St. Mary's Memorial Church S. S., Wayne, Pa. *	100.00
Miss Mary F. McKelvey, Cincinnati, Ohio *	2.00
	<hr/>
	\$272.95

\* For relief of children.

SERBIAN RELIEF FUND

L. C. F.....	\$ 50.00
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POLISH RELIEF FUND

L. C. F.....	\$ 50.00
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

L. C. F.....	\$ 50.00
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Through a typographical error in THE LIVING CHURCH of March 1st a contribution for the relief of Belgian children from Trinity Church S. S., Camden, N. Y., was entered as Camden, N. J.

ANSWERS TO CORRESPONDENTS

W. S. S.—(1) The Anglican Churches are not Protestant in any accurate sense and only in the United States is the term accepted officially by any of them. It has been the source of much misunderstanding in the American Church, where it must be understood only in the popular sense as implying non-Roman.—(2) No diocese has "rejected" the term but very many of them do not use it in their constitution or canons except in the clause identifying them with the Protestant Episcopal Church in the United States.

L. B. W.—The Church Flag is an official emblem of the Navy Department, displayed when Church services are held. It is the only emblem permitted to be shown above the flag of the United States.

K. T.—(2) King Edward did not die a Roman Catholic and the present British Dowager Queen is not one.

PSALM XXI

TO THE CHIEF MUSICIAN

A Psalm of David

The Psalmist—King returns thanks for victory.

The King shall joy in Thy strength, O Lord,  
And in Thy salvation shall greatly rejoice;  
His heart's desire Thou did'st accord,  
And hast not withheld the request of his voice.

and other favors.

Him gifts of good Thou sendest down;  
Thou settest him a golden crown.  
He asked Thee life, and Thou didst give  
Ev'n length of days for aye to live.  
His glory's great in Thy salvation;  
Honor and might Thou mad'st his station;  
For him Thou'st made most blest for aye,  
And made him glad with Thee alway.  
For the King is in Jehovah stayed,  
And through His love is undismayed;  
Thy hand will find out all his foes;  
Thy right hand all that hate disclose.

God will continue to destroy His enemies till

Thou'lt make them as a furnace fierce in Anger's hour;  
Jehovah will them swallow up in wrathful power;  
The raging fire will in its flames them all devour;  
Their fruit wilt Thou destroy from off the earth;  
Their seed from out the race of human birth;  
For they to Thee intended harm;  
They planned, but they could not perform;  
For Thou wilt make them all their backs before Thee place,  
Thy bowstrings Thou wilt ready make against their face.

He alone is supreme.

Be Thou exalted, Lord, in all Thy strength;  
So will we sing and praise Thy power at length.

DONALD A. FRASER.

WHEREFORE did God create passions within us, pleasures round about us, but that these rightly tempered are the very ingredients of virtue?—John Milton.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

GOD'S LOVING CARE

THE gospel for the Fourth Sunday in Lent is the account of the feeding of the five thousand with the five loaves and two fishes. This and the attendant miracle of walking on the water are the only miracles in our Lord's life recorded in all four gospels, until we come to the scenes and incidents in Holy Week.

We are told that, being weary with the exacting labors of ministering to the people, our Lord called His disciples apart for rest and refreshment, the motive which gives to this Sunday its familiar title, "Refreshment Sunday". But our Lord could not be hid. Discovering His place of retirement, the people came to Him in great numbers. He received them, taught them, and healed those who had need. It is a vivid picture of what He is still doing for mankind, nourishing our lives with material gifts, while breaking the "Bread of Life" to stay the hunger of the soul. Year by year that lesson recurs of God's loving care, manifested not only by special acts, but also in the regularity of the seasons.

An outstanding Old Testament illustration of our theme is the gift of manna. All through the weary months of wilderness wanderings Jehovah fed the Israelites by His special Providence. And as they gathered the manna day by day they were taught their dependence on God, "nothing over, and nothing lack." But the manna ceased when they ate of the grain of the land of promise. The unusual mode of sustenance gave place to the appointed processes of nature. The God whom they had seen in the manna was now to be seen in the ripening harvest. To perceive God's loving care in the common things of life is a greater discovery than to see His hand in the special gift.

Another illustration is Elijah fed by the ravens. Day by day they brought him food, morning and evening. Then came the widow's unfailing cruse, and the unspent jar of meal, until the lesson of God's providence was burned in.

When one turns to the New Testament, God's care for the individual as well as for society is emblazoned on almost every page. "Your heavenly Father knoweth that ye have need of all these things." In those words the Master has summed up the entire Gospel message on this great and consoling teaching. Would that we could relate our religious beliefs to our daily needs, and live on the same high plane as we profess to believe, to our lasting comfort and peace.

Sunday—Exodus 16: 13-26 and Joshua 5: 10-12. "New every morning is the love." Through prayer, meditation, and Sacrament we must constantly lay by the offered store of spiritual grace until at last we shall eat of the fruit of the "land of promise".

Monday—I Kings 17: 1-16. God's love is an unfailing cruse pouring itself out in manifold blessings. The ravens, the jar, and the cruse are the symbols. We should trust Him more.

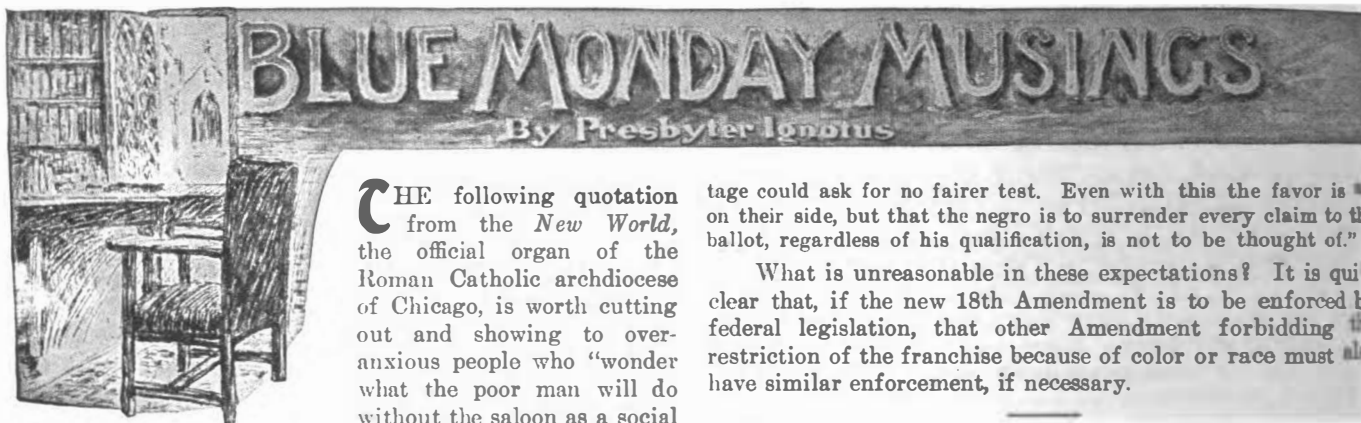
Tuesday—Deuteronomy 8: 1-11. Jehovah deals graciously with His people in order that man may learn he does not live by bread alone, but by spiritual food and sustenance as well, by obedience to the moral law, by spiritual refreshment. If only you will remember all the way that the Lord has led you, there will come a realization of how He has blessed you.

Wednesday—Psalm 139. We can "never drift beyond His love and care". No circumstance in life, no condition, can overtake us, in which God is not ready to bless or present to hear. It rests with us. God's peace comes to those who take Him at His word, and pray the Psalmist's prayer: "Lead me in the way everlasting."

Thursday—Luke 14: 15-24. The Kingdom of God is for those who hunger. You are invited. Will you come?

Friday—St. John 6: 22-59. Prefiguring the institution of the Holy Eucharist, our blessed Lord in these words has given us the deeper meaning of the sacramental life, and of its underlying purpose, to nourish our spiritual life. "Except ye eat the flesh of the Son of Man . . . ye have no life in yourselves." How can one pretend to read the gospels in a believing spirit and find here no compelling obligation with regard to the Sacraments?

Saturday—St. John 6: 1-14. The gospel for the day. Christ's miracle in the wilderness is set before the Church on Mid-Lent Sunday to remind us of His love and His power. "The Bread from Heaven" is offered to all.



THE following quotation from the *New World*, the official organ of the Roman Catholic archdiocese of Chicago, is worth cutting out and showing to over-anxious people who "wonder what the poor man will do without the saloon as a social center":

"Checks of the working man can be cashed at the neighboring bank without the necessity of expenditure for refreshment.

"The butcher, the baker, and the candlestick maker will be mighty glad to refund in good cash what remains over and above their bills.

"The social game of cards will not lose its charm, because the house always won.

"Gossip is less liable to be tainted because it will hereafter be indulged in under the parental roof.

"There is no good dodging, many homes are repellingly uninviting. Possibly the fact that men will be compelled to spend more time in them than heretofore may open up the discussion of the neglected problem of bad housing.

"Welfare bodies, having lost the keen edge of making more pay-positions, may turn to the very laudable purpose of making home better than its social substitute, the saloon.

"The saloon will not be missed so very much. Wife and children may share the companionship the saloon took."

A MAGAZINE published by colored people in Maryland, the *Commonwealth*, answers the question, "What does the negro want or expect?" in substantially these words:

"1. Universal suffrage.

"2. Better educational facilities in the South.

"3. Abolishment of the so-called Jim Crow system.

"4. Discontinuance of unjust discriminating regulations in government service.

"5. The same military training for both races.

"6. Removal of peonage in the South.

"7. Wage scale applied alike for both races.

"8. Better housing conditions for colored employees in industrial plants.

"9. Better sanitary conditions in negro sections of our cities.

"10. Reform in the penal institutions, white and colored to be treated alike.

"11. Fair and impartial trial by juries, punishment by process of law.

"12. Recognition of the race right to sit on juries."

The President of the National Negro Bar Association, who lives in Jackson, Miss., declares:

"Let me say that the one million of my people in Mississippi are asking nothing more after the war than they have been begging for before the war, and that is a square deal in the courts, in the public school system, in the eleemosynary institutions, in protection from mob violence in person and property, in their economic and industrial relations, the abominable cattle cars scoured and made fit for human beings to ride in, the stopping of the uncivilized practice upon railroads in requiring negro men and women to use the same toilets, and other hardships to which we are subjected by common carriers after paying the same fares.

"We are not expecting any millennium after the war; but we are hoping and expecting that, in as much as the best elements of both races got together with excellent results during the war, they will stand together after the war in the spirit of mutual helpfulness and mutual good will.

"That all elements of the race will wait until the entire race is ready for the ballot is not to be thought of. There need not be any mincing of this question. If the negro is called upon and furnishes his quota of fighters, man for man, he expects the ballot. It will be entirely inconsistent and unfair to fight for the principle that government shall be by the consent of the governed and then come back home to find that this principle does not obtain.

"The negro asks but one thing with reference to the ballot—that the same standard equally and impartially implied to all shall apply to him. The white men who have had years of advan-

tage could ask for no fairer test. Even with this the favor is all on their side, but that the negro is to surrender every claim to the ballot, regardless of his qualification, is not to be thought of."

What is unreasonable in these expectations? It is quite clear that, if the new 18th Amendment is to be enforced by federal legislation, that other Amendment forbidding the restriction of the franchise because of color or race must also have similar enforcement, if necessary.

IT IS GOOD to notice that the *San Antonio Express*, down in Texas, has established a fund of \$100,000 to reward those who aid in bringing lynchers to justice: \$500 to go to each of those who succeed in convicting lynchers of white men, and \$1,000 where the victim of mob violence is a negro.

THREE YOUNG MEN sat near me in a Pullman the other day; and I confess that I eavesdropped shamelessly, as they talked. They were scarcely more than boys, and all wore aviators' uniforms: one a marine, one a soldier, one a sailor, all from Amherst, and bound for a great Amherst dinner in New York. The youngest had not been lucky enough to get abroad, though he had his commission; but the others wore gold chevrons, and one had three. Both were decorated (with the Belgian Military Cross, I think), and one had the British flying insignia as well as ours. I wish I could describe that third man, so as to make him actually visible on the page: he looked the ideal of an American soldier of the air—that new type which aviation has brought forth. Tall, slender, eagle-beaked, with an olive pallor and a tiny black moustache, there was nothing Latin about him, though perhaps his English friends might have fancied they discerned something of the Red Indian! He was notably handsome, with something almost unearthly in his carriage, so lithe, erect, and haughty it seemed. Snatches of their conversation drifted back to me: strange tales of high adventure, of combats like duels those miles up in air, of hazards taken, of accidents overcome, of sudden death falling upon comrades. It was pure wizardry, to a listener such as I; and I hung on every word. Later, in a bit of casual conversation, this figure of enchantment apologized to me for wearing uniform and "talking shop". "I want to forget it all as fast as I can," he said; "but the college people have asked us to come in uniform to-night, and of course we had to obey." I stumbled a little when I tried to tell him how we felt toward boys like him, who had so gloriously adorned the name American, but I think he saw how I felt even if I was unwontedly inarticulate. God bless him! I wish I knew his name.

This poem, by Berton Braley, may well follow here.

#### "AERIAL ADVENTURERS

"Out of the past they roust  
Spirits of times that knew  
Tourney and reckless joust;  
They are the chosen few  
Living the old romance,  
Playing the knightly game,  
Wielding, for flashing lance,  
Bullets that flare and flame.

"Cuirassiers of the air  
Riding their winged steeds,  
Forth to the clouds they fare.  
Heroes of breathless deeds.  
Field of the Cloth of Gold  
Never knew such emprise,  
Knights on their chargers bold  
Swooping across the skies.

"High in the vault above  
Driving a combat Spad,  
We shall find splendor of  
Arthur and Galahad;  
Sheepskin for shirt of mail,  
Yammering gun for lance;  
Ranging the eagles' trail—  
Knights of the old Romance."

## Important Moves in University Work

**T**HERE is general agreement that there should be a unification of all the forces, Church and Association, which are working in a university. Part of the purpose of a recent trip through the Middle West of the Rev. Paul Micou, Secretary of the Collegiate Department of the General Board of Religious Education, was to discuss in several State universities, in company with secretaries of other Church Boards of Education, the proposed plan of unifying the religious work of the campus.

The first institution visited by the joint committee of Associations and Church Boards was the University of Michigan, where a committee of laymen and ministers conferred with the visitors. It developed that there was no great confidence in the Young Men's Christian Association at this university on account of lack of coöperation in the past. Whether the outcome will be a reversion to the old Michigan Students' Christian Association remains to be seen.

The next institution visited was the University of Iowa. Here it appeared that many university people were inclined to reorganize their work without the Churches having official place on the staff of workers, quite the reverse of the desire at Michigan. A whole day was given to frank and full discussion. Bishops Morrison and Longley came to this conference and they and the Secretary of the Collegiate Department were able to plan with the Rev. Paul B. James, the new rector of Trinity Church, Iowa City, with regard to his college problems.

The next institution was the University of Nebraska. The General Board was not represented at this conference, as Mr. Micou was obliged to go to Ames, Iowa, visiting Ames College with the two Bishops to inquire into local conditions in the hope that one of the "student inquiry stations" proposed by the General Board could be established here. A most cordial reception was given the visitors. The people of the Church, to the number of fifty or more, about one-quarter of whom were students and the majority of the remainder faculty people, met for supper and a conference. It would be hard to find a better place than Ames to inaugurate the plan of student inquiry stations. The State Agricultural and Mechanical College has an attendance of over three thousand students, of whom about fifty are Church boys and girls. A considerable number of faculty people belong to the Church, and a small group of townspeople. Presbyterians, Methodists, and Congregationalists have strong work near the college and are planning even bigger things. The chief difficulty is that the church is in the town, fully two miles from the university. A man of vigorous personality could make a great impression here and establish a strong work, while he coöperated with other inquirers in carrying out the plans of the General Board.

The other student inquiry station proposed is at Cornell University, New York. Here the representative of the Board would be associated with the rector of St. John's Church. He would be able to investigate conditions in many Eastern universities, while working out his own problem at Cornell.

The Collegiate Secretary spent a Sunday at the University of Illinois. The chaplain of our Chapel at the university is now with the army at Camp Sherman, but his work at the university is holding together very well in his absence. After early Communion the girls of the chapel club met for breakfast, and were addressed by the secretary. The afternoon was given over to conference, and in the evening the men's club of the chapel entertained the men students

of the university at supper. There were addresses from the Secretary and one of the professors.

The Law and the Gospel are united in a real way at the University of Illinois, for the services are held in the moot court of the law building. The altar is set up before the judge's desk and the lawyers' tables are moved to one side. The reading desk and lectern are placed in appropriate positions. The bar forms the sanctuary rail. It is remarkable how satisfactory this arrangement proves. The reason for the choice of this spot is that Osborne Hall, where the chapel was, was taken over by the University as a hospital at the time of the S. A. T. C., and has not again been used for its former purposes.

The last days of the Secretary's trip were spent at the National Student Conference of the Y. W. C. A. at Evanston, Ill. Deaconess H. R. Goodwin was also present representing the Board of Missions.

This proved a significant conference. It had been summoned because of the spirit of inquiry abroad among the students of America, who feel they need some guidance in the problems of reconstruction. The conference was addressed by many strong speakers, but the most important meetings were in the afternoon when the students in discussion groups of their own under student leadership discussed and tried to formulate their conclusions. Meanwhile faculty people, Church representatives, and Association secretaries were having a discussion of their own. Two sets of findings were rendered. One was from the students, who phrased the most



MOOT COURT CHAPEL AT THE UNIVERSITY OF ILLINOIS

important questions which disturbed them and made proposals for a more intensive work on the campus. The faculty findings set forth these elements in the life of the college student which have been challenged as undemocratic and recommended remedies to the students on one hand and to those in authority on the other.

Ten students of our Church were delegates at the conference, three faculty women, and six Y. W. C. A. secretaries, out of a total of less than three hundred. During the conference the Secretary of the Collegiate Department preached at St. Luke's Church, Evanston.

During his trip the Collegiate Secretary had opportunity to visit the University of Wisconsin and to confer with the executive committee of the Student Commission of the diocese. The diocesan council has invited the General Board of Religious Education to assist in the campaign for funds for work at the University as soon as it seems advisable.

At the University of Wisconsin the Secretary was able to confer fully with the Rev. J. C. Morris, D.D., rector of Grace Church. The work through the special chapel at the University was discontinued this year on account of war conditions. When work is resumed again it is hoped it will be on a large scale. The Secretary met such students as could be called together on short notice. Eight men and one woman came to the meeting, and with them the Collegiate Secretary conferred at length concerning the work of the St. Francis' Society, one of the units of the National Student Council.

HUMILITY AND penitence, lowliness of heart, and sorrow for our ignorances and negligences are acceptable to God. Pride, vainglory, and hypocrisy are burned up in the fierce glance of His all-seeing eye. Only by penitence and prayer, only by humility and sorrow for sin, only by earnest desire to be like Christ in our own life and character, can we fitly and reverently receive Him.—*Rev. W. L. Kinsolving.*

## CALL OF THE MOUNTAINS OF VIRGINIA

BY THE REV. G. OTIS MEAD

**W**E love to look up at the mountains. They fill us with awe and wonder, and we say with David, "I will lift up mine eyes unto the hills, from whence cometh my help; My help cometh even from the Lord who hath made heaven and earth," and we are filled with the strength to go on.

But the people whom the mountains have shut in and away from the outside world—ploughing, planting, hoeing, reaping on the steep hillsides or in the narrow valleys, earning a precarious living, working early and late to make their little cabins some sort of a home for their many little ones—do they get the same inspiration?

Virginia loves to think of that first service at Jamestown when the settlers knelt in prayer beneath the trees, but the Church may well blush to think that it has taken her three hundred years to follow her people across the state. Only in the last ten or twelve years has she attempted constructive work in nine of the counties of southwest Virginia, and then followed only in the wake of mining and lumbering industries and railroads.

Now she is reaching three different kinds of work, in (1) small towns, (2) mining and lumber camps, and (3) in the mountains. To the last we refer here. Tucked away in tiny cabins of one or two rooms, we find families of as many as twelve people, unlettered, untaught, unclaimed for God, and yet descendants of pure Anglo-Saxon stock and possessed of an innate fineness of character that needs only the touchstone of the Church to bring it out.

When we went to Sandy Ridge, the newest mission, three years ago, we found people who had never had a Sunday school, never seen a Christmas tree, never had a picnic, never seen a railroad nor tasted ice cream. All the religious teaching they had came through the unlearned men of their own race who felt called to preach, and did so in fearful if not in wonderful ways, seeing no good in the minister who had education nor in such "wicked institutions of men" as Sunday schools, or taking an offering for Church expenses. Prayer, they taught, comes by inspiration, and one must not use a set form, not even the Lord's Prayer. Is it any wonder, then, that to-day the call of the mountains is for right teaching?

Last summer there lay dying of tuberculosis, in a tiny cabin, a young girl who had been the "little mother" of her younger brothers and sisters. As the missionary went to see her, doing what she could to help her physically and spiritually, she voiced the need: "I can't pray. I don't know how. No one has ever taught me."

As the boys return from the camps, over here, or over there, bringing new ideas of the world into the homes, the need is increased, and the call which the Master heeded so long ago must be answered now by His Church. The mountains cry: "Teach us to pray."

"How shall this call be answered?" you ask. There are many ways. Perhaps some woman would like to give her services as a volunteer worker, for a period of from one to three months. If so, she should write to Deaconess Williams, Dante, Virginia. One may like to give a scholarship for one of the Church's mountain schools, at Nora, or at Sandy Ridge. Ten dollars a year will insure the instruction of a child in common school branches and in either manual training or domestic science. In this way a child may be adopted, and kept in touch with constantly. Letters concerning this should be addressed to Mrs. H. F. Binns, Nora, Va., or to Miss Margaretha Williamson, R. F. D., St. Paul, Va., care Sandy Ridge Mission School.

If you have bonds of any kind, you may lend them to the archdeaconry to form a fund in the hands of a bonded committee, who will clip the coupons for mission work and return the bonds to you. For information on this subject, write to the Ven. E. A. Rich, Graham, Va. Seven thousand dollars has been promised and with continued good prospects several places pleading for Church work could be supplied.

Books or old clothing in good condition are always acceptable, for the people buy the latter at a nominal price and we are able to keep them well clothed without pauperiz-

ing them, turning the money into the expense fund. Tools and other equipment for the manual training and domestic science classes are particularly desired.

## REFORMATION IN CENTRAL EUROPE

BY THE REV. ELLISTON J. PEROT

**W**ITH the approval of the translator, a native of Bohemia, publicity in English is given to the following startling document, which speaks for itself. The influence of Bohemia (or Czecho-Slovakia) in world affairs, both political and religious, is greatly underestimated; and the significance of the movement here described, in the very heart of the old Austro-Hungarian Empire, is beyond calculation. It is evident that forces are there at work which should be watched as carefully by those in sympathy with their spirit as they surely are being watched by those concerned in restoring the *status quo ante bellum*.

"Congress of Bohemian Roman Catholic priests, in Prague, Bohemia, held in the Community House, Old Town, January 23, 1919. Present, 2,209. Of these 1,744 gave their full, 410 their partial consent; and only 55 refused their consent, to the following propositions:

"1. To do away with patronage, and to adopt a just and equitable appointment of priests to parishes.

"2. To elect bishops freely, both by priests and laymen.

"3. To provide adequate material support for priests, both in service and in retirement.

"4. To introduce wherever possible the mother-tongue (the Czech, or Bohemian) in religious services and ceremonies.

"5. To do away with the celibacy of the clergy, both of priests and bishops.

"6. The democratization of consistories and vicariates.

"7. To remove the requirement of shaving, and of the wearing of the clerical garb.

"8. To remove the prohibition of including those who have been cremated, in administering the sacraments for the dead.

"9. Completely to revise the Breviary, and compile a brief Book of Prayer, in the Bohemian (Czech) Language.

"10. To abolish episcopal visitations, in their present form.

"11. To require that all pastoral letters be submitted to the consistory, by the bishop, before their publication, and that they be in the Bohemian (Czech) language. (Note.)—The bishops were enjoined to desist from speaking in insulting terms about the Slavic nationalities, and from issuing injunctions in direct opposition to the spirit of the Gospel.)

"12. That the Holy See be put on an independent financial basis. Until this is worked out by international agreement, the necessary funds to be raised by an assessment of one per cent. on all priestly incomes.

"13. That the system of the education of the clergy be radically changed. Their training has hitherto been such as only to deprive them of the respect of the educated public. It was disgraceful when theological students, who were expected to excel in intelligence, were not allowed to read books and periodicals, in the seminary. Hence they could not compete with other intelligent people, and merely became the butts of ridicule and contempt. Only ignoramuses are held in contempt, and we do not want to be ignoramuses.

"14. NOTE.—A large majority of the priests present demanded a revision of the trial of John Huss. The fact is that John Huss's case was tried in an age of universal ecclesiastical corruption, and that every man of sense and judgment is convinced of the necessity of the revision of his trial. If a possible link to rehabilitate the Papacy with the Bohemian nation can be found, it is the revision of the trial of John Huss. The Church will only gain by it, because she will have demonstrated that she is not concerned with defending privileged wrong, but the truth. It is a truth that in the case of John Huss a judicial murder was committed. It is a fact that nothing has injured us more than the calamity which befell in Constance. It is indeed rather late to reopen the case, but for the righting of wrong it is never late. Let us have the courage to demand the righting of this wrong, and many a sting of hot and bitter scorn aimed at the Catholic Church will be removed thereby. Here also belongs the proposal that the day of the death of John Huss, July 6th, be made a saint's day, and that the Day of St. John Nepomucene, May 16th, be made a common day."

This summary translation was made from the original Bohemian, or Czech, reports of the proceedings by Prof. Louis Francis Miskovsky, of Oberlin College, Ohio. It has already been widely printed in Bohemian papers, both in Europe and America.



## The Interesting Man of England

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

**L**LOYD GEORGE has been one of my special studies of late years. My interest was first kindled when Joseph Fels won him over to his land reform scheme and Lloyd George went on to the preparation of a budget providing for insurance of workmen against illness and unemployment and the imposition of a super tax on the rich. I have talked with some who know him well and read books unpublished and also the few published about him.

He is the best loved and worst hated man in England. He has sometimes failed and he has also often succeeded. There have been times when his income was as irregular as it was minute, and he has realized on investments which he thought required public explanation, as in the Marconi case.

His character has been furiously attacked and he has also been made a saint by his Welsh folk. He has been in the courts on his account and to win the right to bury the obscure in consecrated ground. He has watched the House of Lords break his Liberal Bill, and then compelled no less a man than Lord Morley to announce that unless a bill of Lloyd George's was passed the King would assent to the creation of enough extra peers to break the power of the House of Lords forever.

He has been the right hand of Asquith in the Cabinet and then, when he believed the wheels of the war chariot "drave heavily" because of Asquith's slowness, he has smashed the relationship of years, turned Asquith out of the premiership, and so stacked the cards that no one in all England could form a new cabinet save Lloyd George. Then as prime minister he led his countrymen to victory in the great war and within a month got his party returned to power by an astounding majority.

Men sometimes say the days of the old-fashioned oratory are forever gone. Lloyd George is almost sophomoric. He depends for his effects not on preparation but on the emotional appeal of the moment. I heard in England that ordinarily he does not prepare at all for his great speeches. He has two men and a woman as secretaries who compile facts for him, arrange them in some order, and frequently Lloyd George does not even see the outline till he is waiting, "scared to death", for his turn to speak.

For a special reason I have studied practically all of the great speeches the war has produced. For a combination of ordered thought and elevated eloquence Woodrow Wilson's speeches are unequalled. For disordered thought and unclassifiable eloquence Lloyd George's have few equals. One would naturally expect that he would transcend all this in the speech, for instance, in which he welcomed the United States into the war. Here is the first sentence: "I am the last man in the world, knowing for three years what our difficulties have been, what our anxieties have been, and what our fears have been—I am the last man in the world to say that the succor which is given from America is not in itself something to rejoice at, and to rejoice at greatly."

The professor of rhetoric at Squedunk Academy would cut that sentence into bits. Compare it with any of Woodrow Wilson's speeches, with Lincoln's Gettysburg oration, with Daniel Webster's reply to Hayne, with any of the speeches of the Constitutional Convention of 1787 and its ratification, or with almost any of the speeches you have heard these months past for or against the League of Peace.

And yet, judged by the effect upon his audience, there is to-day no speaker in the world superior to Lloyd George. I know why; for I have talked with those who know Lloyd George the man. It is because he always gives himself to the utmost in every speech he makes. Woodrow Wilson, save now and then as at Boston, Manchester, Carlisle, always seems—like Lowell—the scholar on his feet. Lloyd George always seems "just human". He talks on the platform as he talks in private conversation; and the people always want the human in speech or deed. Faults we forgive—unless we are tricksters merely looking for a chance to twist and turn an-

other's fault to our advantage. Weaknesses we understand—unless we are wolves preying on human frailty to fill the gorge of our ambition. But we want people—if we ourselves are human—to be human—"just folks", as one hears in the Middle West. Lloyd George is "just folks", and when he is among the people of his boyhood he is most himself. It is an open secret that at Criccieth, where he spends vacations, there are still noble families, whose threshold—prime minister though he is—he has never crossed.

His methods of work—and there is no harder or effective worker in the world—are all his own. Woodrow Wilson has a calendar for every day and every appointment falls into its proper place and is kept. Lloyd George is irregularity itself. He does not even make a pretense of keeping all of his appointments. Everything yields to the big thing, which may arise in the middle of the day or of the night. When it arises Lloyd George does that, and his secretaries have been known, it is reported, to start in sheer despair to make out a new schedule which also he may not keep. "Tell it not in Gath," but I have heard on good authority—I think a friend of his with whom I travelled for a week—that he has been known to forget appointments in order to go walking with his little daughter, now grown up to be quite a young lady. He is beautifully irresponsible save where there is a public service to be rendered. Then he is everything—orderliness, masterfulness, despatch, aggressiveness, even fiery, so that no one but Northcliffe seems able to stand up against him.

In the midst of the Peace Conference a few weeks ago he heard that there were labor troubles in England. He left Paris, went before the joint committee of employers and employees in London, told both sides what he thought of them in sentences like this: "Civilization can only be saved by the triumph of justice and fair play to all alike." He finished his special work in England, and as I write these words I read that he is back again in Paris.

The future? Nobody knows. It always depends somewhat on physique, and he has had many temporary breakdowns. But he always rebounds. Even when he is worn out he can smother opposition with his passionate or profoundly moving words or make his enemies regret they thought him ill. He is on the crest of the wave to-day. He may next year be in the valley of unpopularity. One can even imagine him making a living somehow back in the Wales he loves so well. But so long as he is not actually under ground he will be doing things. Like Roosevelt he has an instinct for the limelight—no disparagement to either! For what they have done these years past has been of such surpassing human interest that real human beings like to see them in action.

But no story of Lloyd George would be complete that did not emphasize his many-sidedness. He can be very formal. He can sometimes be so tired that he will fall asleep while the Commons is in session and seem in a stupor and wake up just in time to answer some opponent. He has been known to "trill out" popular songs from his railway coach on leaving London, and I know that no one can surpass him in leading whether in hymns or speeches or Welsh prayer meeting. He hates details and yet develops a genius for them if they serve his purpose as a public servant. When he was made chancellor of the exchequer he knew nothing of the work. He gathered round him the experts—most of whom hated him—and in a week he could make a speech on the budget to satisfy the most learned.

He is no reader like Roosevelt, but he absorbs what other people read. He is not always precise in his statements. He is called melodramatic. He is rhetorical. He forgets. One Tory minister described him as speaking "with customary inaccuracy". I do not believe he ever would have made a good professor of mathematics! But somehow he drives on through failure and success, through mistakes and through achievements, through weariness and through vigor. Many-sided! But his "heart's right there".

## The Winnower

By the Rev. CARROLL LUND BATES

**J**OHAN THE BAPTIST, while living as a young man in Hebron, a small village, with the country jutting in very closely about it, had naturally grown used to seeing the Syrian farmer busied about his accustomed tasks. One memory that he carried with him all his life was that of the farmer doing his winnowing.

The farmer of Syria had his own primitive way of doing this. He selected the top of a hill if he could, and built a flat floor there. He took his grain, after he had reaped it, to this place, spread it in such portions as he could handle on the floor, and then beat it with a flail. Then, when at least some slight breeze was blowing, he went over the floor again, using the "fan", or flat, broad shovel. With this he would toss into the air what was now mingled chaff and grain, and the wind would do the rest. The chaff being light would be blown away, the grain being heavier would fall to the floor. Thus the winnowing would be accomplished.

It was John the Baptist's especial task to be the herald, announcing to the world the coming of Jesus Christ. In doing so, he sought to make the world understand somewhat of the nature of the work about to be done for the world by Jesus. In doing this he made use of figures, whereunto he likened the Coming One. Once he spoke of Jesus as "The Lamb", and every Jew in his audience understood that he meant that the Christ, who was at hand, would really do what the lambs slain in the temple ritual had only been as prayers to God to do—take away sin. Once John spoke of the Coming One as the Bridegroom, and everyone who heard him say this knew that he meant that the Christ was to bring into the world a very splendid joy.

And there was another day when John the Baptist had been thinking with a growing warmth of impatience about the various sorted shams with which the world of his time was filled. His breath came hard with anger as he thought of the unreality about him in Pharisee, priest, and scribe, unreality masquerading as piety; but his breath came easier as he thought of the Coming One, and he said: "I will tell you what Christ will be like. He shall be like the winnower. Yes, yes, the Winnower in truth will be the Coming One. His fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

How exactly has John's prophecy been justified! To separate the true from the false, pretence from what is sincere to the core, reality from unreality, has been preëminently the business of the Master. From the time that the Cross was set on Calvary a winnowing floor has been set up and the Divine Winnower has been working with His flail and fan. But it has been a slow task. Man's heart has been perverse. After nineteen centuries there is much of chaff still mingled with the wheat. Not the world only but the Church itself needs more winnowing—and needs it badly.

We are sure that God watches this world. He was perfectly aware what its spiritual interests demanded, when He set up a special threshing floor, now almost five years ago, and took His flail and fan in hand for a new winnowing. With the flail He beat the grain. With His fan he tossed our mingled sincerity and sham into the air. And so has taken place the greatest spiritual threshing of all human history.

It is useless for us to cry and strain and demand the old order. That is gone. Of little avail is our poor human clamoring about the sacredness of the old shibboleths, whether religious or political or commercial. It is a time for us to realize that the Divine Winnower has done a thorough task. There's a wind blowing, too. The wind is the conscience of mankind; startled, but realizing at last that God lives, that He rules this world, that He insists that we live in it according to the lines that He lays down, or else that we quit this world and yield it to those who will serve God as He should be served. These are days when the chaff is flying rapidly and the wheat settling upon the floor. It is obvious enough that the Winnower is through with half-way measures. Let

State then and Church understand. We have a new State and a new Church to build. And in neither this new State nor new Church may we perpetuate one particle of sham or of pretence. Of course, we have those with us who sigh: "We cannot bring in the millennium yet." But we are experiencing a force from God whereby we will be *driven* to do what we complain that we cannot do.

Never was there a time when socialism appeared to be more pathetically discredited. That is only because socialism has been like the effort of a baby to bale out the sea. Socialism has been an effort to cure a disease so deep-seated that only the response of humanity with one consent to the new work of the Winnower in these last years can begin to effect its cure. War is a sickness that results periodically from the determination in each of our rebel hearts to exploit our neighbor to our own advantage. God has an ideal for us of which we are aware; and we know also that, should we live by God's ideal, the harmony that God meant that life should mean would at once begin. When someone invented money, and when the world had adjusted itself to what money seemed to mean, we began to turn our backs on God's ideal. Socialism is a pathetically ineffective effort to cure our trouble. But it gives notice that the trouble is here. And now God has given notice that the new world State must be built; not that we may build it if we *wish*, but that we *must*, and that the new world State must *not* be founded merely—no, nor at all—on money greed!

So also with the Church. We are sick and tired to death with defending and explaining the Church's divisions. The Divine Winnower has done such radical work that we are ashamed not only of our divisions but of many of our exclusive claims. The chaff of a winnowed Church has been flying, and we are glad to say to it good-by. How little we have left of that pride that puffeth up! Unanimously almost we want a Church that shall be free from pretence and free from vanity either about its purity of doctrine or about anything else; and we want a Church ready in its several parts to be useful as one, even if as yet it is not one; a Church, too, where we will learn from one another and use the things of one another, instead of condemning one another. We want that almost universally, and even where we may not *want* it, God is demanding that we must have it. And Churchmanship, like socialism in the State, has been an effort to do what only this great winnowing, and a Church response to this winnowing, can really do. Churchmanship has been an effort so feeble toward Church Unity that we may say that it has been little more than an expression of what all true men have felt, that Church disunity is not right. The disunity of the Church is a phase of the same disease that has brought about the disunity of the nations.

It is, then, no longer a matter of human option. It is under such a compulsion from God as history has never felt that many of us have become aware, that "the times of man's ignorance God winked at", but that now the days of temporizing with certain matters are at their end.

The world has been driven into its wilderness by the Spirit of God, nor may it come forth from this wilderness of the imminent possibility of war again, until it makes its decisions. Selfishness has been detected as that which is slaying us all, as individuals, as classes whether of the poor or rich, as nations. Will the chaff of various sorted shams with which we seek to hide our selfishness be winnowed from the world this time? There are very signal signs that persuade us to believe it will.

THE GOSPEL of love prompts patience and sympathy and generosity, preaches the duty of mutual helpfulness, and teaches the blessedness of coöperation; and it is the service, personal and corporate, always untiring and cheerful, that seeks out and ministers to every possible need, whether to the lonely rich man, yearning for inspiring, uplifting companionship, or to the poor and oppressed, who need brotherliness and such help as their self-respect can accept.—*Bishop Burton.*

### FAMILY RELIGION

[NOTE.—Acting with the approval of many bishops, a committee of the Board of Religious Education of the diocese of Tennessee has sent out a letter of which the following is a greater part. Acting Archdeacon the Rev. Thomas S. Russell writes of this attempt to deepen family religious life that “the very life of our nation, and its preservation from impending evils, is at stake, and that the hope of safety and prosperity, both for the State and the Church, depends upon the maintenance of our homes as truly Christian homes.” The letter is signed by the Rev. Mr. Russell, Superintendent for Religion in the Home, acting for the Committee on Parochial Education.]

**T**HE unit of human life is not the individual, but the family. The life of the State and the life of the Church are perpetuated by the life of the Family. There can therefore be no worthy or noble national life, no pure and spiritual Church life, unless there is family religion, unless religion permeates the atmosphere of the home. This is one of God's laws which no man can change. There never has been, and there never can be, a stable state, a pure social life, or a spiritual Church, unless fathers and mothers acknowledge God as the great heavenly Father, and unless He is worshipped and obeyed in the family life.

What are the essentials of family religion? What are the details of religion in the home? We cannot give here a full or exhaustive answer to these questions, but we can point out some of the chief and most necessary elements.

First of all let us speak of the custom of asking God's blessing at the table. The life of each individual in the family is nourished and sustained by the food eaten at the family table. Surely then the simplest and most fundamental expression of family religion should be a common and united recognition of God as the great Giver of the good things which sustain the family life. Surely no Christian family should begin a meal without prayer, thanking God for the food, and asking His blessing upon it. We train our children to say “thank you” when food is passed to them; how much more should there be a saying of “thank you” to the great Giver from whom all good things come. The father of the family should be the one to say the “grace before meat”, but if he cannot, or will not, then the mother, or one of the children, should do so. It is more reverent for all to stand at their places when the blessing is asked. It is a beautiful custom, observed in many Christian homes, to offer a short prayer of thanksgiving when the meal is ended.

The second element in family religion is the practice of united family worship. In every Christian home family prayers should be held daily, and if possible twice each day, in the morning and at night. It will usually be found more convenient to hold family prayers immediately after breakfast and supper. The husband and father is, by God's appointment, priest in his own house. God ordained this long before He called Aaron to be the high priest of the Jewish Church, so the family priesthood antedates all other priesthoods. If, however, the husband and father cannot or will not fulfil his priestly duties, then the mother should do so. Family worship should be held in every Christian home. This service need not be long. A few verses of Scripture should be read, the Lord's Prayer said in unison, and also a few short collects or prayers, ending with “The Grace of our Lord Jesus Christ,” etc. The Prayer Book has a form for daily morning and evening prayer in the family, but it is rather long for constant use. The collect for the day or week, the collect for grace from morning prayer, and the collect, “Lighten our darkness”, from evening prayer may be used, as may many of the Prayer Book collects. There are also many excellent forms published for family prayers. Material is most abundant. The thing most needed is the desire and determination to consecrate the family life in daily worship of Him in whom every family is named.

There is a third element which surely should be found in every Christian home, the united worship of the family in the church. In every one of our families, whenever possible, the father, mother, and children should sit together in the family pew. In some cases duty may call some members of the family to sing in the choir; in others it may not be possible for all members of the family to attend

divine worship at the same time, but under normal conditions it is most important that father, mother, and children sit together in the church, and join, as a family unit, in the services. Every family should have its regular place in the church, and every member of the family his regular place in the family pew, just as at the family table, and a vacant place in the family pew should be as unusual as a vacant place at the family table. In too many of our families the children do not attend the church services in the morning, but go home immediately after Sunday school. The Sunday school is meant to train for intelligent worship in the church services, not to be a substitute therefor. If a child cannot attend both Sunday school and church service, then in most cases we believe regular attendance with the other members of the family at the regular church services will do more to develop love for God's house and God's worship than attendance at the Sunday school. But a normal child of say eight years or older should be expected by his parents to attend both Sunday school and church service, and unless we train our children to attend service regularly while they are young we cannot expect them to do so when they grow older. It is most important that whenever possible all members of the family should sit together—parents, children, old and young—and not scatter over the church indiscriminately, as is so often the case.

When we enter the season of Lent, we try to set before us certain spiritual ideals which, by self-discipline, participation in public worship, and private prayer, we hope to attain during these forty days, and to carry with us into the seasons that follow. Surely those who are fathers and mothers can set before them no higher Lenten ideals than to try, during this season, to deepen the religious life in their homes. To do this is quite possible in every family where the parents are professing Christians.

### THE AGE FOR CONFIRMATION

[FROM A PASTORAL LETTER BY THE BISHOP OF SALISBURY]

DURING the war I have confirmed many hundreds—indeed they amount to thousands—of soldiers, and I have repeatedly asked myself how it was that these men and lads, brought up most of them in the Church of England, and coming straight from town or country parishes, had never been confirmed.

In not a few cases I found that they had never heard of it; in others, that they had heard of it, but that it had never been explained to them, or put before them as a most important event in their lives, giving them help for all that life might bring to them, instead of being what they thought it was, a form or ceremony which they could omit without losing any special help or blessing.

But in the majority of cases the explanation was to the effect that by the time they were thought old enough to be confirmed they had left school, gone out to work, and it was difficult or impossible to find time for the instruction.

I desire to ask who of us is in a position to decide whether a child is old enough to understand his baptismal promises, to acknowledge and confess his Saviour, and resolve to serve Him; and, above all, who are in a position to say that he is too young to receive the gift which God in His love sends through Confirmation? It is not the Church that has decided that question, for the Church has fixed no age for Confirmation, and the only limit is that the “child be brought to the bishop to be confirmed by him so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism,” while also providing that he shall have reached “the age of discretion”, that is, the time when he can discriminate between right and wrong, has the consciousness of sin and the desire to follow the Example of his Saviour Christ. There was a time when the Church fixed an age, and that age was seven; but afterward it was wisely felt that it was not a question of years but of character and intelligence, and, above all, the desire to give the heart to God.

We have learned these last four years of war how capable our young people and children are of realizing responsibility, how wonderfully they have faced and done really responsible work, how conscientiously and intelligently they have carried out the duties assigned to them. Why should all these qualities not apply to their religion? Why should it be thought that the opportunity of faithfully acknowledging Christ, and their capacity for receiving the Holy Spirit of God, must be delayed until an age which the Church has never fixed, and at which most teachers will say that it is hardest to impart knowledge or make deep impressions?

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## AFTER THE CHRISTMAS ROLL CALL

THE Rev. Francis M. Wetherill, chaplain at the hospital in Paris, France, writes of the ministrations of the Red Cross and the "Y" since hostilities ended. Much of this activity is possible only in consequence of the Red Cross Christmas Roll Call on this side of the water.

"During the week I have been going to the canteens of the American Red Cross at spare moments and for lunch. Their effort is one of the finest pieces of social service work you ever could see. I wish you might have the opportunity to see it from your point of view as a Christian gentleman and sociologist. These canteens in Paris are located at the Chemin de Fer, stations: Gare S. Lazare, Gare Montparnasse, Gare du Nord, and Gare de l'Est. Each one serves about three thousand meals or more per day. This is the day the army is commencing to send 2,500 men on permission to the capital for three days' leave; and they will be arriving and departing every day until as many of the American army as possible have seen Paris. They certainly deserve the outing and every attention possible while here. They are allowed eleven francs ninety per day for all expenses. These canteens dine them for seventy-five centimes, equivalent to about thirteen cents, and give them a full meal at that. The Red Cross has eleven excellent hotels for the men as well, and one for officers near the Place de la Concorde. The Y has three hotels but these are more expensive and not sought out so enthusiastically. They are excellent also.

"But a sight of this canteen work alone would repay you a thousand per cent, in self-approbation and gratification for all your subscriptions to the Red Cross Christmas Roll Call in America. Chaplain Banks and I were tremendously helped by one of these canteens and hotels in Toul when we had to stay there over night. They charged us merely a franc for the whole board and lodging. We relished the convenience, and comradeship of these genteel workers, even more than the economy. My special errand for the week was to see what I as a chaplain could do for these men *en passant* at the gares. Your Red Cross is doing all that can be done, although I expect to have a service on Sunday while the boys are having a tedious time waiting for trains. A hymn or a word may hold a boy in from drifting off the straight-and-narrow while waiting. At these canteens the girls give impromptu dances and that helps a whole lot too. You know how hard it is to wait to go home, especially at a station. There are hundreds of thousands doing that in France and the A. R. C. fills the gap."

## A CENTRALIZED COMMUNITY

One of the most significant of community associations is one organized at Taylorsville, near Dayton, Ohio, the site of a construction camp. Ordinarily such places do not even recognize community feeling, much less community government, but the Taylorsville Community Association represents an exception to the rule and a step in advance. As the work being done will last several years the camp will have an opportunity to become a self-governing community, and the association that has been organized will unquestionably help in this direction. In the words of the *Miami Conservancy Bulletin*:

"The organization has decided advantages over that of an ordinary village in that it furnishes one clearing-house and

center of energy for all the camp influences and activities. In many small communities these energies are largely dissipated in turning the machinery of a multitude of organizations and duplicated plants. The Taylorsville community has no plant or organization which is not available to the entire body of people. The school can perfectly well serve at night for dances or lectures, and on Sundays for religious gatherings. In case of sickness, or trouble, one public welfare committee can mobilize the neighborliness of the entire camp better than could a half dozen competing agencies. It is for these reasons that the new movement has unusual significance. It is the aim of the people at the Taylorsville camp to get everybody pulling together—old and young, men and women, men with families and those without—sharing the common burdens and responsibilities, and helping the camp reflect the best purposes of its members."

## SOCIAL EVANGELISM

A church held a great meeting.  
It won many, many it did not win.  
It did an unheard of thing: it investigated why.  
The Gospel was the power unto salvation, they said.  
Yet that power had failed to reach many.  
It had been powerfully preached and winsomely sung.  
Evidently something was needed besides preaching.  
They had talked with and prayed for many in vain.  
Evidently something besides personal work was needed.  
They found few men past thirty-five had been won.  
They concluded the man must be saved while a boy in the Sunday school.  
But they found few boys past fifteen in the Sunday school.  
And they found many boys in the town.  
They found another town getting them with the Boy Scouts.  
And another with the Junior Y. M. C. A.  
And another with organized baseball.  
And others in other ways that the boys liked.  
And they said we will get them too—and they did.  
All it needed was a man and a plan.  
So they added a social service to their evangelism.

ALVA W. TAYLOR.

## ADMINISTRATIVE CENTER FOR A LEAGUE OF NATIONS

Under the title, *A World Center of Administration*, Hendrik Christian Andersen has published an illuminating project for working out an international city or administrative center for the League of Nations.

"The architectural plans as well as the legal and economic aspects in detail of this administrative center have been most carefully carried out, and as you are familiar with its humanitarian benefits and international scope toward facilitating more fraternal and economic relations, and as this appears to be the psychological moment for presenting the project at the Peace Conference to the governments and people, explaining the utility of this work upon which seventeen years of concentrated labor

have been spent, I earnestly beg you to aid me in asking the sincere support of your government as well as any of your friends who may be connected with the press, who can give a wide and appealing reason for the establishment of the administrative center planned for the League of Nations."

The whole effort represents a very interesting, idealistic movement which will appeal to those who are urging a better organization of the world. Should it be possible to establish such a world center it would unquestionably make for greater solidarity for the nations of the world.

THE LATE WAR has called upon the nation to face many new problems, and many old problems from new points of view. The world has tried for centuries to solve the old problem of prostitution and its corollary, venereal disease. The greatest obstacle in the solution of this problem has been human nature itself—human nature has been so blind, so inefficient, so apathetic, that it has not only made few really constructive efforts to stamp out this menace but has even tabooed discussion of it and clouded its terrible results by the use of veiled language. After pointing out these important considerations the Council of National Defense, through its committee for civilian coöperation in combatting venereal disease, has declared the time has come when this age-old problem must be faced honestly and solved, in some measure at least, so that the boys who left home to fight may be returned none the worse for their sacrifices, at least so far as the attacks of social vice and organized evil are concerned.



# CORRESPONDENCE

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.

## THE LEAGUE OF NATIONS

To the Editor of *The Living Church*:

I HAVE just read your noble editorial on the League of Nations in which you make comparison between the work of James Russell Lowell and Woodrow Wilson. I can add nothing to what you say except to commend you most heartily. I do not know what your "politics" are but surely you have taken high ground that speaks well for the editorial department of your great paper. I wish every loyal American could "read, mark, learn and inwardly digest" your editorial and I wish every political cynic could burn it into his conscience, if he has such an inconvenient thing.

At this crying juncture when the heart of the people is being touched by the magnificent stand the President is taking before the world in his effort to reconstruct the forces moving in the direction of world-peace it is refreshing to know, after all, that the great body of sane thinkers are giving him their earnest support. I believe by a divine instinct he knows it; and, while there are politicians—I would not like to call them statesmen—who are making the welkin ring with childish protests, the President calmly goes on his way assured that justice is being vindicated in the interests of a League of Nations. I believe also that England and France have their eyes open to the real situation and are not to be fooled by any strident voices of the night, whether coming from the halls of Congress or from those sinister sources where anarchy is deaf to reason and ambition blind to righteousness. In any event, the educated *vox populi* is backing up the President. Whether that voice will become the *vox Dei* is to be seen, although the currents are running strongly in the direction of a possible and happy solution of this world-problem, the Lodges to the contrary notwithstanding.

Kent Island, Md.

HUNTER DAVIDSON.

## THE NEW HYMNAL

[CONDENSED]

To the Editor of *The Living Church*:

IT is pleasant to turn from the anxieties of the times to the study of matters connected with the conduct of worship, and to examine the new Hymnal from a practical standpoint.

The book is so excellent in many ways that it will be able to stand a great deal of more or less friendly criticism which it is bound to receive.

Personally I am very glad that no attempt was made to incorporate a mission hymnal in this book intended for ordinary use, as the two types of hymns are so different in character that a special book for mission services, such as we have already, is a necessity in any event.

As the practical efficiency of the new Hymnal will depend upon personal needs and experience, I venture to give the results of my own examination.

1. We are using in the course of the year about two hundred and fifty different hymns. The tunes are selected from both the Hutchins and the Tucker Hymnals. About one hundred and fifty are common to both and set to the same words. Fifty are found in only one.

2. I find that the words of all the hymns we are now using, with three exceptions, are in the new Hymnal. With about ten exceptions the tunes are those we have been using out of the combined Hutchins and Tucker Hymnals. With two exceptions all the tunes we are now using are in the new Hymnal. By the use of the new Hymnal we would also gain some fifty new hymns and a number of new tunes that we would be very glad to use.

3. On the practical side, however, there are many objections. The present cost of the new Hymnal and the absence of any edition with words only make it prohibitive for most parishes. My own attitude toward it, therefore, is as follows:

(a) I have examined the book and like it sufficiently well to wish to use it.

(b) If a new edition of words only is to be published soon at moderate cost, I would replace old worn out choir Hymnals, that have soon to be replaced, with the new Hymnal instead of one of the old musical editions.

(c) If, however, the idea of the committee is that the present edition is to be the final edition for the pews and there is to be no cheap edition, it would cost us a minimum of nearly \$400 to

make a start, which would be an impossibility unless some one donated them.

I think there are a number of persons similarly placed. If possible, future editions should be lighter in weight and more strongly bound.

C. S. ABBOTT, Vicar.

The Church of the Good Shepherd, Washington, D. C.

## UNION SERVICES

To the Editor of *The Living Church*:

IN line with an article which appeared in your issue of March 8th, will you permit me to protest earnestly against open lawlessness and against certain practices whose legality is at least in grave doubt, both of which are daily growing in the Church?

While the pulpit of a great cathedral is being occupied by men who deny many articles which are fundamental and which the Church presupposes will be taught from that very pulpit; while a large metropolitan parish is inviting sectarians, baptized and unbaptized, Jews, and even infidels, to speak in the church on Sunday evenings; while another city parish has announced that its church will be used during Lent for union services for Protestants and that the various ministers will not only preach but will conduct the services in accordance with their own customs; and while to-day in a prominent parish a marriage has been solemnized in open defiance of the canon law of the Church; I say, while these and many other flagrant violations continue, are loyal Churchmen still going to remain silent?

No one questions the right of any man to work for the repeal of any law which he honestly believes to be wrong, but whether a man can rightly claim to be honest and at the same time deliberately disobey a law which has been enacted by a governing body whose precepts he has promised to respect, I am willing to submit to the judgment of any upright American citizen, even to the judgment of those respected men who may perhaps unknowingly accept invitations which have been extended to them illegally.

The Roman Church can well afford to slacken a bit her so-called non-Catholic missions, for indeed her method of drawing Episcopalians to that faith fades into insignificance when compared with our method of driving them to it.

The time to act has come. And I, a layman, respectfully call upon the Church press and the loyal people of the Church to come out like men and show their colors.

Respectfully, EDWARD W. ACKERLY.

White Plains, N. Y., March 12th.

## "SPECIAL PREACHERS AND THE CANON"

To the Editor of *The Living Church*:

IN response to the interesting letter in your last issue of the Rev. W. H. van Allen, D.D., of Boston, will you allow me to say that it most certainly was considered a "special occasion" in St. George's Church for us to have the honor and privilege of listening to that distinguished Churchman and apostle of truth, the Rev. Dr. Lyman Abbott, and furthermore, that our rector and whole church esteemed it great cause for rejoicing, that through the medium of that occasion we might place ourselves upon record publicly as testifying for that high and broad fellowship and Churchmanship which our Saviour advocated, and of which He was the best example this world has ever known.

Respectfully yours,

New York, March 8th. J. F. M. GARDNER.

## REMARriage OF THE DIVORCED

To the Editor of *The Living Church*:

I HAVE just read a notice in a Minneapolis paper to the effect that a certain James Evans, Jr., of Pittsburgh, is to be married to the "grass widow" of Douglas Fairbanks, in the Church of the Ascension in New York City. As a matter of curiosity, do you know if the Church of the Ascension referred to is that the rector of which gave vow to conform to the doctrine and discipline of the Protestant Episcopal Church in the U. S. A.? If so, I have no doubt that there are extenuating circumstances not mentioned in the news notice.

Sincerely,

Minneapolis, March 11th. C. E. CRAIK, JR.



### RELIGIOUS EDUCATION

*The Wine of God: A Spiritual Study of Our Lord's First Miracle.*

By Shirley C. Hughson, O.H.C.

How to set about thinking as well as what to think, along devotional lines, often puzzles willing minds in this age of increasing world turmoil which seems to absorb mental effort. Both these difficulties are met with helpful suggestion in the above initial volume of the Roodcroft Library, wherein the brief narrative of our Lord's first miracle is found to be replete with lesson and reminder.

In nine chapters, covering 140 pages, the trained mind of the leader offers abundant food for reflection, and stimulation to the soul disposed to take life earnestly; and the reader who brings a little will rise from the reading much enriched—quite apart from the question of acceptance of every inference made by the writer. The lessons drawn are cumulative in significance. One would call attention especially to sections entitled *The Secret of Perfection*, *Mother and Son*, *Love's Discipline*, *The Practical Business of Life*, *The Command and the Gift*, *The False Apologetic*. Other readers might lay other emphasis. If one might so far presume, one wishes the writer had included a section based upon the parenthesis in the text, "The servants which drew the water knew."

Gratitude is due the Holy Cross Fathers for inaugurating this series of devotional books in addition to their manifold other works for the souls of men. We shall anticipate the successive volumes—with their taking titles. C. B. C.

*Conquering and to Conquer.* By Frank Weston, D.D., Bishop of Zanzibar. London: The S. P. C. K.; New York: Macmillan Co. \$1.00.

As the Bishop of London remarks in a foreword, "this book will be a revelation to many of the Bishop himself", as so many think of him as a controversialist, whereas this book is full of tender sympathy and searching insight into men's hearts and difficulties, and presents an appealing message of the Gospel of Love.

The Bishop wrote it after arduous days in the African campaigns and addressed it to the officers and men with whom he had been associated and whose needs he knows. With the loving patience of one who has beheld the face of the one Christ he earnestly preaches the Love of God. Great themes are discussed with able analysis and far-going spiritual insight and language so pure and simple that a child might understand. Each chapter concludes with a prayerful meditation, making the book a desirable companion for those who would seek to make Love the master key to life. The questions of the night are solved in morning's light. The difficulties of dark problems are scattered in the light of the love of the Great Companion, the eternal Christ. A. L. M.

*The Delayed Victory, and Other Sermons.* By F. Homes Dudden, D.D. New York: Longmans, Green & Co. \$1.50.

One of England's greatest artists used to say that he did not dare allow himself even to look at a poor picture because he had found it had a sinister effect on his work for weeks. Clergy in these busy days of great and pressing issues are inclined to boycott poor sermons, but even the most captious sermon censor would readily give place in his library to Dr. Dudden's present book of sermons if he should happen to read the one on *The Living Dead*, or the one entitled *The Sin of Not Doing*, though the others merit the same approval. Dr. Dudden combines originality with dignity. He makes a charming use of literary references. He discusses current questions and makes large use of present-day writers, but his sermons are much more than thoughtful ethical discourses: they are essentially Christian, heart-searching, and replete with sound theology. Dr. Dudden is unusually forceful, for he first makes a great truth plain then gives a straightforward confession of his own convictions, and drives his well-drawn arrow home to its mark. A. L. M.

MAGAZINE READERS will know *Henry is Twenty*, by Samuel Merwin. (Bobbs-Merrill Co. \$1.50.) This is the second book about him. He is a youthful genius who is very temperamental and has many callow love affairs, some of which do not redound to his credit; but he comes out all right, and when the book ends has made a literary hit.

### AFTER THE WAR THOUGHTS ON RELIGION

THE MACMILLAN Co. issues as a separate booklet under the title *The Church and the Man* (60 cents net) the chapters contributed by Donald Hankey to the volume published two years ago by a number of English Churchmen, called *Faith or Fear*. The booklet has an introduction by the Rev. C. H. S. Matthews, giving a biographical sketch of Hankey. In these chapters the author of *A Student in Arms* tries to show how the Church may be made a more vital and efficient organization.

THOUGH THE war is over, we are still receiving books of sermons and addresses drawing out its lessons for life and its Christian meaning. One such volume is a series of sermons by the Rev. Cecil F. Wiggins entitled *Saved as by Fire*. (The Gorham Press, Boston, \$1.25.) It contains much that is still of use for after-the-war preaching, though nothing specially striking.

RATHER MORE vital is Chaplain A. H. Gray's book about the religion of the British soldier, *As Tommy Sees Us* (Longmans, \$1.00). Though written by a Scotchman, it has lessons for our own Church clergy and people. Indeed, it is perhaps specially useful for America because our problems are more the problems of Protestantism generally than of the Established Church of England, whose errors and sins of omission most of the English chaplains have presented. Chaplain Gray urges especially the need of a social gospel and a corporate religion, if men are to be won to the Church—where he states, as a clergyman and in clerical language, exactly what Judge Lindsay has been telling us in his analysis of the criticisms the doughboy makes against the Y. M. C. A.

QUITE DIFFERENT is Dr. J. Stuart Holden's *Will the Christ Return?* (Revell, 80 cents.) The book is not doctrinal so much as practical, written with the author's well-known evangelistic fervor. He seems to range himself with those who feel that the world situation indicates the approaching end of the age and the approximate imminence of the Second Coming; but he is more concerned with the question, Are we ready?

STEPHEN GRAHAM's mysticism is seen at its best in *The Quest of the Face*. (Macmillan, \$1.75.) Writing with his usual charm, the author's first study is the record of the effort to find Christ in His brethren—a seeking which is in truth but a becoming. To this first study are added others, equally mystical interpretations of lives whose light is the light of Christ in men, announcing that we are "one with God and in God through love—the one clue to our destiny". The author is well known through *The Way of Martha and the Way of Mary*. Those who cared for that interpretation of the soul of Russia will find in the newer book a fuller application of the same meditative methods.

### MISCELLANEOUS

"LOGICALLY, the word is simpler than the sentence, but psychologically the sentence is simpler than the word," and it is upon this basis that Henry H. Goldberger, principal of public school No. 18 in New York City, has prepared his *English for Coming Citizens*. The lessons, all duly illustrated, are based on simple, homely, familiar incidents like the "making a bed", "my room", "the body". In explaining his methods, Mr. Goldberger says: "Non-English-speaking immigrants in America have an immediate need to learn such English as will enable them to find their way among English-speaking people to improve their conditions, to escape injury, and to make known their immediate pressing daily needs." He might have added "and to assume their duties and obligations as American citizens". [New York: Charles Scribner's Sons.]

IN *War Time Control of Industries*, Howard L. Gray gives a concise account of the industrial experience of England during the war, describing in detail the three phases through which that country passed. First came the period of tentative action, during which (ten months) only obvious self-protecting measures were taken; the second, covering about a year and a half, was a period of determined regulation to increase the output of munitions of war, to secure supplies for the army, and to regulate shipping; and the third, beginning late in 1916, was a period of stringent control and government regulation of production, distribution, and consumption of food. The book was primarily prepared for the Commercial Economy Board of the Council of National Defense. (New York: The Macmillan Co. \$1.75.)

## The Successful Church School

By MARY ARONETTA WILBUR

**A**T this late date in the history of education it is unnecessary to argue about the usefulness of Church schools, or to plead for their establishment; for the advantages of a Christian education are recognized by everyone, and we know that the maxim, "as the twig is bent so is the tree inclined," is quite as true of Churchmanship as it is of apple trees.

The Church has long recognized the value of such schools and maintains a large number of them. These have had varying experiences. Some have done good work, but have failed financially; some of them have failed utterly; some have done admirable work in Christian training, and have held their own financially, but have never achieved any recognized academic standing; and some few have succeeded in every sense.

It is not out of order then to inquire into the causes of success for any school; for the Church school is a school plus Churchmanship, so that it really requires more care and ability to operate a Church school successfully than it does to manage one that is not pronouncedly religious.

There are three salient points which all prosperous and worthy schools must observe:

First. There must be *good discipline* in the school. Although most of these schools are no longer called *seminaries*, the place of seed-sowing, the fact remains that they recognize the obligations of their opportunity, and do endeavor to prepare for the future. But just as a farmer makes much preparation of the ground before he sows the seed, so must schools make their pupils ready for the instruction that is to bear fruit in their lives. To this end they maintain good discipline; they plough and harrow the soil by rule and regulation; they endeavor by careful tillage to produce all the conditions favorable for growth, giving the seed the sunshine of kindly sympathetic interest, the gentle rains of instruction, and the developing power induced by a knowledge of, and interest in, the large things of life that concern the individual and the world. So that when their pupils leave the educational nursery these kindly plants that enrich character have already attained a goodly growth.

This is the ultimate aim of discipline—to develop characters in which loyalty and truth and the unselfish search for the highest things are the predominating traits.

A lax discipline, or one that endeavors merely to please the child, and regards the momentary whim of the individual rather than his ultimate good, is a fatal thing for successful school-keeping. But there is danger also in a discipline so stern and restrictive that there is no chance for the development of the child's natural powers; they are not "led out", as education philologically considered demands that they should be. The "golden mean" is always difficult to maintain, but it is the way of wisdom.

The second necessity for a good school is *good teaching*. This requires well-trained and especially qualified teachers; and they should be trained not only academically, but also in those arts of living which make for happy community life; for they set an unconscious example to the imitative young people under their care. Thoroughness, exactness, and interest should characterize all their teaching, so that the resultant scholarship may reach recognized academic standards. The age has passed for hap-hazard education. This is especially true for girls' schools, since the college entrance examinations already set the mark for nearly all schools for boys.

The woman of to-day needs to know thoroughly what she knows, and how to apply it practically: she can no longer leave to the boys the extensive study of history and economics, or the problems of sociology and ethics, or the applications of chemistry and physiology. These are in her "sphere" to-day; and she must be fitted for her life. "Preparation for life" means preparation for the living of an individual life in the midst of a community life, for whose composite character each is individually responsible. It takes men and women of character to give such teaching.

The third essential to school success is *good business management*. A boarding school, from a business point of

view, is an educational hotel: and its finances should be accommodated to this idea. Good service, well-cooked food, properly furnished rooms, and well-cared-for buildings and grounds are essential to hotel success. The amount of the boarding fee will regulate the richness and variety of the food, and the amount of service given. Most schools know this; and also that the salaries of teachers, the lecturers' fees, and other educational items of expense should be covered by the tuition charges. Teachers' salaries should be large enough to compensate them for the capital invested in their extensive education, and to allow them a sufficient margin for books, and other pleasures of the mind, which they need in order to grow in their teaching. Too many Church schools seem to assume that the teachers came in a missionary spirit, and so should be content with small salaries. There are many saints, unhaloed to be sure, in the teaching profession; but it is in the interest of the school itself that its teachers should grow in wisdom as well as in grace; and for such growth a good salary is a prerequisite.

The second item of good business management is the disposition of the surplus at the end of the year. It is here that many Church schools have failed. The surplus has been handed over to the diocese to use as a fund for its activities, and only absolutely necessary repairs have been taken from it; sometimes even these have been neglected. The result has been a gradual depreciation in value of the school's assets of furniture, equipment, and buildings; as the school had nothing ahead, it had no liberty to expand to meet the growing changes in educational aims and methods. Trustees cannot always see this; and so they go on appropriating to other uses the entire surplus, and eventually they succeed in starving to death the goose that was laying the golden egg.

Instead of this unmethodical way of handling the surplus, there should be created a general amortization fund, which should be held in the bank as a separate reserve fund. The object of this fund is to provide in advance for the annual depreciation of furniture, equipment, and buildings; so that when "the inadequacy and obsolescence of equipment" renders renewals necessary, there is a fund to meet them. Every year there should be added to this fund a sum sufficient to cover these items, and a portion be set aside for extension and growth.

Many people who have a fair knowledge of business do not understand this principle of amortization and depreciation. They know vaguely that things wear out, and then must be replaced, if the property is to be kept up; and they realize that in the year when much new equipment, such as pianos, or furnishings of carpets and china, are bought, or many repairs made, the surplus will be smaller; but they do not know that accountants have found a definite scale for such depreciations. This is the usual scale for depreciations: Furniture depreciates 10 per cent. of the asset value on the books; China, 50 per cent.; Silverware, 25 per cent.; Linen, 50 per cent.; Books, 10 per cent.; Kitchen utensils, 50 per cent.; Rugs and draperies, 15 per cent.

By setting aside each year the small sum required by this list the entire expense of renewals would be distributed equally through the years; and a comparison of the surplus from year to year would then show the true financial condition of the school, whether it was really prospering or only seemed to be doing so.

This I believe to be the crux of the financial situation; and no Church school need fail if the diocesan authorities will observe these restrictions of good business management, and not regard any sum as surplus until these possible claims against the income have been met.

There were many business men among our Lord's disciples; and, although they forsook business to follow Him, they did not forget their training. They knew that for every item of expenditure there must be an income. "Where shall we get money to buy bread for so many?" they queried before He fed the five thousand. "The taxes are due, where shall we get the money for them?" they asked on another occasion.

It is greatly to be desired that some brief, but important, training in business might be given our young theologues, that they might be well-equipped, as were the disciples, to oversee the business management of Church affairs.

But, beyond these necessities of discipline, academic instruction, and well-managed business, in a Church school there is something more. A training in the history of the Church is important, that its great days and noble services may be properly understood, and that the reverence that belongs to great historicity may grow in the minds of the pupils. Along with this should go a sympathetic study of the great Message for whose wide dissemination the Master founded the Church. Back through all the wonderful history of the Chosen People we should trace the growth of that revelation of divine love, forgiveness, and redemption which has come to us and to all men.

The missionary spirit of any school is the true register of its Christian life.

And, in this age when the longing of many hearts is that we may all be one in Christ, let us emphasize our points of union with all who call upon the name of the Lord, and try to understand their difference from our own belief. A Church school fails in meeting its great opportunity unless it cultivates in its pupils the quality of catholic-mindedness.

Admittedly this is a large programme which has been sketched for a Church school that shall be successful in the full sense of the word. But the opportunity of such a school is so magnificent, the crying need for such training is so importunate, that we need every help to increase the number of them.

It is a great work; a Christian as well as an educational work; and it is, for those who manage these schools, a divine vocation.

"When He ascended on high . . . He gave gifts unto men. . . . He gave some to be apostles; and some pastors and teachers . . . unto the building up of the body of Christ."—*Ephesians 4: 11.*

## A CINDERELLA WITH TWO PRINCES

By ROLAND RINGWALT

**I**N the shadow of the royal palace at Dresden there labored a skilful landscape gardener named Herschel. His son, Isaac, preferred music to horticulture, and in the year that George Washington was born he took unto himself a wife. As bandmaster of the Elector's Guard, Isaac was a man of some military importance, but he was not a master of family government. Unto Isaac were born ten children, of whom two are world-famous, and three others are chiefly noted because of their part in the lives of the celebrities. He allowed his eldest son, Jacob, to play the bully, and had not the firmness to carry out his own plans for the benefit of the little daughter who might well have repaid all the care the most indulgent of parents could have bestowed on her.

Jacob Herschel had some musical talent, a fine taste in expensive garments, and a general desire to domineer over the household. At twenty he liked to dine in lordly fashion, and frequently beat the four-year-old Caroline because she did not wait on him with sufficient gracefulness. Alexander was also inclined to look down on the shy little girl who was condemned to household drudgery, relieved perhaps by an occasional lesson on the violin when her mother was at a safe distance, and the father could indulge the fondness which, invalid as he was, he had not the resolution to show at all times. There was a grown-up sister, Sophia, whose husband was away on military service; she returned to the home, and had no tenderness for the little Caroline.

Isaac's ill health was a source of anxiety to his wife, financial cares weighed heavily on her, she feared that studious poverty would be the lot of her children, she made her life more unhappy by her partialities, and it never occurred to her that Caroline Lucretia was more than an unpaid assistant in the kitchen. It would have annoyed her to know that on clear nights her husband pointed out the constellations to the little girl who, in the mother's view, had better have been washing dishes.

Yet there was a prince in Cinderella's range, and the prince was her brother William, nearly twelve years older than herself. William was an intelligent boy, and liked to

hear his father talk about the stars, the more because there were several noted astronomers within a day's march of Hanover. In Caroline's eyes William seemed almost perfect, and he regarded her with the affection for which she hungered and thirsted. Once Caroline went to visit some relatives. When she returned, she looked in vain on the parade ground for her father and William. She entered the house to find all seated at the table, and then "my dear brother William threw down his knife and fork, and ran to welcome, and crouched down to me, which made me forget all my grievances."

Military service was too arduous for William's constitution. He escaped, and wandered about for several years. He must have earned something by music, he studied mathematics and Italian, and as soon as fortune began to smile on him he resolved to bring Caroline over to Bath to aid in his oratorios. Jacob, who had not succeeded at Bath, ridiculed the plan, which aroused in William intense Teutonic stubbornness, and he vowed by all the Teutonic deities that it should be. Frau Herschel did not want to part with the housemaid, hence William settled an annuity on her, and bore Caroline in triumph to the country that was to be home to them both. It seems prophetic to read her statement that in London's long streets she did not think that William and herself looked at any shops save those of the opticians.

Caroline's music lessons were not all that her brother hoped they would be. His pupils and his duties as organist kept him fairly busy, but still he studied the heavens, and taught Caroline much of what he knew. She declares, evidently with truth, that astronomy, housekeeping, and trouble with servants interfered with the concentration necessary to musical proficiency. Meanwhile the house became a workshop. William took to making telescopes. Once he kept his hands on a mirror for sixteen consecutive hours, and Caroline put food into his mouth. Often, as he toiled, Caroline read novels to entertain him. She was housekeeper, general assistant, and maid of all work, but if she labored from morning until night it was for the brother whom she adored, not for the bully whom she hated.

One night in December, 1779, William Herschel was in the street making observations when a gentleman asked if he might look into the telescope. Leave was granted, and Dr. Watson, then prominent in the Royal Society, is believed to be the man who discovered Herschel. Soon were sent to the Royal Society two papers on heavenly themes, ere long the music teacher had become Royal Astronomer to George the Third, and making telescopes had become a paying business, not a costly experiment. True, there were worriments, valuable time had to be spent in showing instruments to all the kinsfolk of royalty, but Herschel never wanted to go back to the round of music lessons.

Caroline shared her brother's fame, and discovered five comets. Joy in his renown, and a longing to expand it, wakened in her powers of which she had not dreamed. It was always possible for her to be useful, oftentimes she proved herself brilliant, and she was always to him somewhat of the little girl who liked to play the violin when she dared. He was proud of her talents, and she looked on him as the greatest man of his time. If it was her lot to be petted by a far older brother it also came into her life to be admired by a young prince. Sir John Herschel knew that his aunt was the most eminent woman in the scientific world; she was delighted beyond measure that her nephew was such a son as William's heart could have wished. In her pride at her nephew's journey to the Cape of Good Hope, the old woman cries out: "Ja, if I was thirty or forty years younger, and could go too!" At eighty-two she skipped up stairs and her dancing roused her nephew's wonder. Her eyesight had failed, and she had to listen while another read her nephew's account of his observations in South Africa.

Verily there is no speech or language in which the sound of the stars is not heard, and the heavenly bodies which had cheered Isaac under the sky of Hanover, and which had been William's companions during all his English life, guided John's wanderings in the lands far below the equator. More than ninety-seven years were hers, and her honors bestowed by two princes of intellectual attainment far eclipsed those won from her admirers by the Cinderella of the fairy tale.



# Church Kalendar



- March 1—Saturday.  
 " 2—Quinquagesima Sunday.  
 " 5—Ash Wednesday.  
 " 9—First Sunday in Lent.  
 " 12, 14, 15. Ember Days.  
 " 16—Second Sunday in Lent.  
 " 23—Third Sunday in Lent.  
 " 25—Annunciation B. V. M.  
 " 30—Fourth Sunday in Lent.  
 " 31—Monday.

## KALENDAR OF COMING EVENTS

- April 29—Arizona Dioc. Conv., Grace Church, Tucson.  
 " 30—Montana Dioc. Conv., St. James' Church, Bozeman.

## MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

### ALASKA

Rev. A. R. Hoare (in Eighth Province).

### CHINA HANKOW

Miss H. A. Littell (address direct: St. James' Rectory, West Hartford, Conn.).  
 Rev. E. L. Souder.

### SHANGHAI

Rev. T. M. Tong.

### CUBA

Rt. Rev. H. R. Hulse, D.D. (during May).

### JAPAN

### TOKYO

Rev. C. F. Sweet.

### LIBERIA

Rev. Dr. N. H. B. Cassell.  
 Ven. T. A. Schofield (in Sixth Province).

### WORK AMONG THE NEGROES

Mrs. A. B. Hunter (during April).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

# Personal Mention

THE REV. FRANCIS E. ANTHONY, recently honorably discharged from the medical detachment of the 39th Infantry, is now recuperating, after an operation, at the Oakes Home, Denver, Col., where, for the present, he should be addressed.

THE REV. BERNARD I. BELL of Great Lakes conducted a series of six spiritual conferences with the people of St. Mark's Church, Toledo, Ohio, early in March, with an attendance of 250 adults each evening. No attempt was made to interest others than communicants of the Church. Mr. Bell also conducted while in Toledo the annual quiet day for the clergy of the western part of Ohio.

THE REV. J. W. D. COOPER, rector of St. Michael's Church, Geneseo, N. Y., has recently taken out his naturalization papers. Mr. Cooper was born in England and received his theological training in Canada, but has been in the diocese of Western New York for sixteen years.

THE REV. DAVID RANSOM COVELL, Social Service Secretary of the diocese of Washington, should now be addressed at 219 C street, N. W., Washington, D. C.

THE REV. OLIVER F. CRAWFORD is senior chaplain of the Eighty-fifth Division, A. E. F.

THE REV. A. PARKER CURTISS is closing his ministry at St. Mark's Church, Oconto, Wis., having accepted the post of resident chaplain to the Sisters of St. Mary, at Peekskill, N. Y.

THE REV. JOHN GASS has been given letters dimissory to the diocese of Lexington, where he will be in charge of the Church of the Ascension, Frankfort, Ky.

THE REV. ERNEST J. HARRY has accepted the rectorship of the Church of the Nativity, Crafton, Pa., and will enter upon the work on April 1st.

ALL communications for the secretary of the diocese of Texas should be addressed to the Rev. H. B. JAMISON, St. Andrew's Church, Bryan, Texas.

THE REV. E. JEFFREY JENNINGS comes back after eight months' absence, in France, doing Y. M. C. A. work, and will do supply work until regular appointment.

THE REV. A. DITTES JONES assumes charge of the work at McCook, Neb.

CHAPLAIN FRANK J. KNAPP, U. S. Army, is transferred from Camp Wadsworth, S. C., to the U. S. A. General Hospital No. 10, Boston, Mass.

ON February 15th the Rev. JOSEPH KUEHNLE celebrated his fifth anniversary as rector of Trinity Church, Natchez, Miss.

THE REV. T. J. LACEY, rector of the Church of the Redeemer, Brooklyn, N. Y., has been made an honorary citizen of Tarpon Springs, Fla., by the Greeks in that community.

THE REV. S. R. MACEWEN will on May 4th take up his work as rector of St. John's Church, Oneida, N. Y.

CHAPLAIN ROLAND O. MACKINTOSH, just returned from overseas, has accepted the rectorship of the Church of Our Saviour, North Platte, Neb.

THE REV. STEPHEN E. MCGINLEY has not accepted the call to the rectorship of Immanuel Church, New Castle, Del., as incorrectly reported in this column of March 8th.

THE REV. E. A. PENICK, JR., is temporarily in charge of Trinity Church, Columbia, S. C., during the absence of the rector, the Rev. K. G. Finlay, in war work overseas.

ALL communications for the Rev. HARRY L. RICE, vicar of Christ Chapel, Brooklyn, N. Y., should now be addressed to him at 169 Warren street.

THE REV. L. A. S. R. ROSE on the First Sunday in Lent celebrated his seventh anniversary as senior curate of St. Paul's parish, Brooklyn, N. Y. On the following Friday he was presented with a purse of gold by the parishioners.

THE REV. ALFRED NUGENT SAMWELL, after fifteen months Y. M. C. A. service abroad, during which he was gassed, is now doing supply work at Grace Church, Pittsburgh, but will shortly take charge of St. Thomas' Church, Barnesboro, and Holy Trinity Mission, Patton, Pa.

THE REV. HERBERT F. SCHROETER, until recently in war work with the Y. M. C. A., has accepted a call to the Church of the Good Shepherd, Columbia, S. C., and has entered upon his work.

## ORDINATION

### DEACONS

MILWAUKEE.—In St. Peter's Church, West Allis, on the Second Sunday in Lent, the Rt. Rev. William Walter Webb, D.D., ordered to the diaconate Mr. WILLIAM JOHN COX, a student at Nashotah House. The candidate was presented by Archdeacon Maryon, who also preached and sang the Litany. The Rev. Mr. Cox will continue his work at the church in West Allis.

### PRIESTS

DALLAS.—On Sunday, March 2nd, at St. Matthew's Cathedral, Dallas, Texas, the Rt. Rev. Harry T. Moore, D.D., Bishop Coadjutor, advanced the Rev. CHARLES G. LABAGH to the priesthood. The candidate was presented by Dean Carrington and the sermon was preached by Bishop Garrett. Other clergy joining in the laying on of hands were Dean Ray and Canon Oldham. Mr. LaBagh will continue in charge of a group of missions at Hamilton, Meridian, and Dublin.

NEBRASKA.—On Quinquagesima Sunday, March 2nd, in St. Barnabas' Church, Omaha, the Rev. HENRY F. SELCER was advanced to the priesthood by the Rt. Rev. Irving P. Johnson, D.D., of Colorado, acting at the request of the Standing Committee of the diocese of Nebraska. The Rev. Mr. Selcer was presented by his brother, the Rev. Albert E. Selcer of Chicago, the Bishop of Colorado being the preacher. The following clergy united with the Bishop in the laying on of hands: The Rev. Canon Marsh, president of the Standing Committee; the Rev. F. H. Hallock; the Rev. Albert E. Selcer, and the Rev. Carl M. Worden. Mr. Selcer will resume his work at Tecumseh and Auburn after an interruption of eight months spent in the service of his country.

## CAUTION

MARION.—Caution is suggested in dealing with FRED MARION, claiming to be from Portland, Oregon, a well-groomed, handsome man of about fifty, an agreeable talker, with intellectual face, smooth shaven, wearing horn-rimmed glasses, with iron-gray hair approaching white. Has intimate knowledge of names of prominent Churchmen. Information may be obtained from the Rev. JOHN E. SULGER, Terre Haute, Ind.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. 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.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## BORN

PIGION.—On February 25th, to the Rev. and Mrs. E. W. PIGION at Grace Church rectory, Huron, S. D., a daughter—WILMA EDITH.

## DIED

COLLOQUE.—ORROK FRANCIS, son of the Rev. Orrok and Frances A. COLLOQUE, on March 14th. "These are they that follow the Lamb whithersoever He goeth."

FOWLER.—On March 7th, at Elgin, Ill., ISABELLIA LOVIT FOWLER, aged 71 years, beloved wife of W. W. Fowler. Mrs. Fowler was a devout communicant of the Church of the Redeemer, Elgin.

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

HOUSTON.—At her residence, in Rochester, N. Y., on Friday, March 7th, CHARLOTTE A., wife of C. G. HOUSTON, and daughter of the late Richard and Charlotte A. Sterling of New York City.

JONES.—On March 6th, at her late residence, Newark, N. J., Mrs. LAURA SATRN JONES. Burial office and requiem on Saturday following at Grace Church, of which she was a faithful communicant for many years. Burial in Greenwood cemetery.

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

KEITH.—Suddenly on Friday evening, February 14th, WILLIAM SCOTT KEITH, senior warden of Christ Church, Waukegan, Ill., and vestryman of St. Paul's Church, Nantucket, Mass. Interment February 21st, at Greenfield, Mass.

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

SKAGEN.—On March 12th at Jersey City, N. J., after several months' illness, REBA A. (Gallagher) SKAGEN, widow of the Rev. Edward M. Skagen, one-time rector of the Church at Oakville, Conn., and Ashland, N. Y. Always an active Church worker, Mrs. Skagen was at the time of her death president of the Daughters of the King in the dioceses of Newark and New Jersey. The funeral was held from St. Mary's Church, Jersey City, conducted by the Rev. T. A. Hyde, rector. Interment at Wilmington, Del.

WALTERS.—Entered into Paradise on Monday, March 3rd, ELIZABETH, beloved wife of the Rev. Hubert M. WALTERS, rector of St. John's Church, Boulder, Colorado, and daughter of Mr. and Mrs. George W. Bastian, after a ten days' illness with influenza.

"Lord, all pitying, Jesu blest, Grant her Thine eternal rest."

WEART.—Entered into life eternal on February 16th, in France, Sergt. CHARLES DOUGLAS WEART, Battery D, 331st Regiment, H. F. A., Eighty-sixth Division; son of James G. and

Evva L. Weart, of Winnetka, Ill., aged 22 years and eleven months. Requiem celebration in Christ Church, Winnetka, on Tuesday, March 18th.

YOUNG.—At Austin, Texas, on March 5th, MARY SOPHIA YOUNG, Ph.D., daughter of the Rev. Charles Huntington Young and Emma Adams Sawyer Young. For nine years Dr. Young had been instructor in botany in the University of Texas. The great herbarium of the native plants of Texas is largely the result of her work.

## WANTED

### POSITION OFFERED—CLERICAL

**SUBURBAN PARISH IN A LARGE MIDDLE-** West city desires a young, unmarried priest. Salary \$1,000, to be more if he is successful. Must be capable of social work, as a secondary consideration. The outfit is very good and complete. Address CONSERVATIVE, care LIVING CHURCH, Milwaukee, Wis.

**SECOND CURATE WANTED**, in seaboard Catholic parish. Must be single, college man, energetic, good singing voice, experienced S. S. worker and visitor; preferably American-born, must be American citizen. Address, with full information, CAMDEN, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—CLERICAL

**THE REVEREND HEADMASTER OF Church** boarding school for boys desires a change and invites correspondence looking toward an engagement in a similar capacity to take effect after the close of the present school year. First class executive and business manager, and has excellent record for both business and scholastic success. Will consider salary or business proposition, or will undertake to utilize school property on a partnership basis with the owner. Boys' or girls' school doing college preparatory work considered. Address HEADMASTER, care LIVING CHURCH, Milwaukee, Wis.

**CHAPLAIN OF INFANTRY**, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

**RECTOR DESIRES SUPPLY DUTY** in New York City or nearby beginning with July 18th, and ending September 1st. Address EFFICIENCY, care LIVING CHURCH, Milwaukee, Wis.

**CHAPLAIN U. S. ARMY**, 18 months in France, will probably be demobilized in spring, desires parish upon his return. Address C. U., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST WITH TWENTY YEARS OF SUCCESSFUL** work and with best of references desires a parish about May 1st. Address Box 20, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, WHO LIVED WITH OUR BOYS** at the front, just returned, desires rectorship. Address CONSECRATED, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—MISCELLANEOUS

**S. T. PAUL'S AMERICAN EPISCOPAL Church**, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitallist—over 300 pieces. Trained by Tertius Noble, York Minster, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address WM. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

**SUCCESSFUL ORGANIST AND BOY-CHOIR** master wishes appointment in a church where there is a field for the building up of a good musical organization, and where other musical activities can be developed under his leadership. Experienced in boy-voice training. Churchman. Good organ essential. Address CHORIST, care LIVING CHURCH, Milwaukee, Wis.

**CATHOLIC ORGANIST AND CHOIR-** director desires change to wider field in Catholic parish of large city, preferably Philadelphia. Desires pupils in piano, organ, and theory; boy or mixed choir; good references. Salary must be substantial; ready to commence duties after Easter. Address ELTON, care LIVING CHURCH, Milwaukee, Wis.

**CHOIRMASTER AND ORGANIST** honorably discharged from army recently, twenty years' experience high-grade parishes, five years in present large city church; desires similar position. Parish financially deteriorating. Mixed choir preferred. Exceptional references. Address AMERICAN CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND BOY-CHOIR TRAINER** wishes position in church or boys' school near a musical center. Successful in boy-voice culture and discipline, and in musical leadership. Can teach lower school subjects. Address E. R. S., care LIVING CHURCH, Milwaukee, Wis.

**M. R. RICHARD HENRY WARREN, AT** liberty by reason of serious accident, would now take engagement as organist and choirmaster in important parish, where music appropriate to a dignified service is required. Address care LIVING CHURCH, Milwaukee, Wis.

**YOUNG LADY LIVING IN HIGH ALTITUDE** must change to one lower. Desires employment in settlement or associated charity work as investigator, etc. Well-educated; can play pipe organ. Address ALTITUDE, care LIVING CHURCH, Milwaukee, Wis.

**CHANGE OF POSITION WANTED BY** Cathedral-trained organist and choirmaster. Recitallist. Expert in training of boy or mixed choir. Communicant. References. Address PRECENTOR, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST, AND CHOIR-** master, Churchman, A.A.G.O., excellent references, recently discharged from the army, at liberty to accept position. Address A. A. G. O., 58 North Fifth avenue, Long Branch, N. J.

**YOUNG TEACHER WISHES, AFTER JUNE** 7th, to travel, preferably abroad, with family as governess or companion to children. References. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**CATHEDRAL STUDIO—ENGLISH CHURCH** embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

**AUSTIN ORGANS.—EIGHT UNANIMOUS** endorsements of Austin tone and mechanical reliability came to a prospective purchaser from users in one city. It was convincing. Like endorsements could be duplicated without number. Literature on application. Eight hundred Austins in use in the United States. Address AUSTIN ORGAN CO., Hartford, Conn.

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

**THE WAR IS OVER. NOW IS THE TIME** to build the new church or cancel church indebtedness. Try the Certificate Plan. Circular of information sent on request. Address Rev. F. H. RICHEY, Maplewood, N. J.

**ORGAN.—IF YOU DESIRE organ** for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

**LOT OF CHURCH SERVICES** and Anthems, all seasons, for sale at half price. Also Carved Walnut Bishop's Chair, Credence, etc. Address SPENCER, care LIVING CHURCH, Milwaukee, Wis.

**S. T. DUNSTAN'S CHURCH EMBROIDERIES.** Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. Miss HOLLIDAY, 2 Park place, Geneva, 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.

## UNLEAVENED BREAD—INCENSE

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

**ALTAR BREADS.—CIRCULAR ON applica-** tion. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

## CLERICAL OUTFITS

**CLERICAL TAILORING.—FROCK SUITS,** Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments. Specialty: Extra lightweight Cas-

sock and Surplice for traveling. Lists, 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. Reference: The Morehouse Publishing Co.

## 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, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

## FOR RENT—NEW YORK

**NEAR PLATTSBURG ON LAKE CHAM-** plain.—Large Colonial house and summer cottages, furnished, running water, baths, fireplaces, telephone, garage, dock, sand-beach. Location on State highway near Hotel Champlain golf links, three miles from Plattsburg Barracks. Address BOOTH LAND COMPANY, Plattsburg.

**LAKE CHAMPLAIN.—SHORE FRONT camp** in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

## BOARDING—PENNSYLVANIA

**TRAINED NURSE OWNING AN** exceptionally fine large country home would like a few permanent or summer guests. Prices \$10 to \$25. Send for booklet. Address Box 88, Towanda, Pa.

## WINTER RESORTS—FLORIDA

**S. T. PAUL'S CHURCH, KEY WEST,** Rev. C. R. D. Crittenton, rector. All the services of the Church. Key West, only city in U. S. which has never known a frost. Escape the cold, and "Flu"; live longer, live better.

## PALM LEAVES FOR SALE

**THIS IS A LITTLE REMINDER THAT YOU** should place your order early for Palm Sunday, which comes on the 13th of April this year. Large size, four to six feet long, three to four feet wide, \$1.75 per dozen, \$1.25 half dozen. Small size, \$1.00 per dozen, 75 cents half dozen. On account of the high cost of labor, the prices are a little more than last year. Satisfaction guaranteed or money refunded. All shipments by express unless otherwise instructed. C. M. BIELBY, DeLand, Florida.

## REAL ESTATE—NORTH CAROLINA

"Here's the spring, back or close,  
When the almond-blossom blows;  
We shall have the word  
In a minor third  
There is none but the cuckoo knows:  
Heaps of the guilder-rose!"  
—Browning.

"Out of a convent, at the word,  
Came the Lady, in time of spring  
—Oh, old thoughts they cling, they cling!"  
—Browning ("Flight of the Queen.")

Homes and lands in the Mountains of the South. CHARLES E. LYMAN, Asheville, N. C.

## PUBLICATIONS

**THE SOCIAL PREPARATION, QUARTERLY** of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address URICA, N. Y.

**HOLY CROSS TRACTS.**—"FEARLESS statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address **HOLY CROSS TRACTS**, West Park, New York.

**SCHULTE'S BOOK STORE.**—WE BUY AND sell Theological Libraries and collections of good books. Correspondence solicited. **SCHULTE'S BOOK STORE**, 80-82 Fourth avenue, New York.

**MAGAZINES**

**NEEDLECRAFT**, 12 MONTHS for 50 cents stamps. Address **JAMES SENIOR**, Lamar, Missouri.

**ROAD SIGNALS**

**SAFETY FIRST SIGNALS**, FOR DANGEROUS curves, garage exits; signals for lodge approaches. All-steel, electric or non-electric, automatic. Write to **SAFETY ROAD SIGNAL COMPANY**, Asheville, North Carolina.

**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 members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

**BROTHERHOOD OF ST. ANDREW**, Church House, 12th 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. 281 Fourth avenue, New York.

**GENERAL CONFERENCE FOR CHURCH WORK**

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss **MARIAN DE C. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

**CHURCH SERVICES**

**CATHEDRAL OF SS. PETER AND PAUL, CHICAGO**  
Washington Boulevard and Peoria  
Sunday Services: Holy Communion 7:30 and 9 A. M. Choral Eucharist 11 A. M.  
Holy Communion: Daily 7 A. M. in chapel.  
Wednesdays in Lent: 4 P. M. Bishop Griswold.  
(Five minutes from Loop on Madison street cars.)

**MEMORIAL**

**W. SCOTT KEITH**

WHEREAS, In the passing away of our beloved senior warden, Mr. W. SCOTT KEITH, we have lost one of the most devoted communicants of our Church, a most earnest, useful, and untiring member of the vestry, one ever ready to assume any duty, pleasant or otherwise, always

ready to do his full share to promote any interests of Christ Church;

Therefore, Be it resolved, That with sad hearts we bow to the will of an all-wise Providence who has summoned him to the great beyond; and

Be it further resolved, That out of our sorrow for the loss of one so closely associated with the vestry, ever mindful of his precept, example, and his wise counsellings we shall so sadly miss in the future, we extend to the family our most sincere sympathy in this hour of their bereavement; and

Be it further resolved, That the clerk of the vestry be instructed to send a copy of this expression of our sympathy to the family, and that this resolution be spread upon the permanent records of Christ Church.

E. T. SARGENT, Clerk.  
Waukegan, Ill., March 10th.

**APPEALS**

**COMMUNITY OF ST. JOHN BAPTIST**

The Sisters of St. John Baptist (of the Episcopal Church) are carrying on charitable work of various kinds, but need immediate help in meeting expenses of three of these works.

St. Marguerite's Home for Orphan Children, at Ralston, N. J., supports thirty-three children from four to eighteen years of age. Unless we can get help from friends and those interested in poor children, this house will have to be closed.

St. Anna's, Ralston, N. J., for wayward girls, teaches and trains twenty-nine girls from fourteen to twenty-one years of age. Few of these girls have anyone who can contribute toward their support.

Holy Cross House in New York City, 300 East Fourth street, a boarding house for working girls, undertakes to give a refined and good home to the lesser wage earners at \$5 a week.

Each of these houses is full, but we shall have to close one of them at least immediately, unless financial assistance is given at once.

Will you help us? Contributions may be sent to THE MOTHER SUPERIOR, COMMUNITY OF ST. JOHN BAPTIST, Convent St. John Baptist, Ralston, Morris county, N. J.

**CARPET WANTED FOR CHURCH**

Small country church (Episcopal) is in great need of a carpet. Will be very glad to accept second-hand one for chancel and two aisles. Address Miss C. GUTHRIE, Provost, Powhatan county, Virginia.

**RETREATS AND QUIET DAYS**

**BOSTON, MASS.**—A quiet day for women will be held at St. Margaret's Convent, 17 Louisburg Square, Boston, Sunday, March 23rd. Conductor, the Rev. Frederic W. Fitts.

**BROOKLYN.**—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, 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 Court street car from Brooklyn bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll street.

**BROOKLYN.**—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on April 5th 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.

**ORANGE, N. J.**—The Rev. Allan C. Whittemore, O.H.C., will give a day's retreat for women (10:30 A. M. to 4 P. M.) at All Saints' Church, corner of Valley and First streets, Orange, N. J., on Thursday, March 27th. Apply to SISTERS OF THE HOLY NATIVITY, All Saints' Church, Orange, N. J.

**INFORMATION BUREAU**

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not available in their local vicinity.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the

entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

**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.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

**BUFFALO:**

Otto Ulbrich, 386 Main St.

**BOSTON:**

Old Corner Bookstore, 27 Bromfield St.  
Smith and McCance, 38 Bromfield St.

**PROVIDENCE:**

T. J. Hayden, 82 Weybosset St.

**PHILADELPHIA:**

Educational Dept. Church House, 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.

**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., 8. Wabash Ave.  
Church of the Holy Communion, Maywood.

**CEDAR RAPIDS, IOWA:**

Grace Church.

**MILWAUKEE:**

Morehouse Publishing Co., 484 Milwaukee St.

**PORTLAND, OREGON:**

St. David's Church.

**LONDON, ENGLAND:**

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

**LAY REPRESENTATIVES FOR RACINE CONFERENCE**

THE BOARD OF MISSIONS of the diocese of Western Michigan at its last meeting agreed to appropriate \$35 to pay the expenses of a lay representative, man or woman, who shall be chosen by the Archdeacon, to attend the Racine Conference and bring back its inspiration in matter and method to some of the weaker places of the diocese. The delegate sent last year was able to give considerable help during the succeeding months with the information and inspiration she had received at the conference.

The officers of the conference urge dioceses and parishes to select representative lay workers, to pay part or all of their expenses, and to arrange for their passing on at home the fruits of the meetings. The experience and study of conference leaders will thus find a wide circle of influence. Choir directors, Sunday school leaders, or missionary helpers could profitably be chosen for such representation.

## FIVE MILLION POUNDS IS ASKED FOR ENGLISH CHURCH

*Through Its Central Board of Finance — Welcome for Home-coming Soldiers — Co-operation of Church and Dissent*

The Living Church News Bureau }  
London, February 21, 1919 }

THE appeal of the committee of the recently established Central Board of Finance for £5,000,000 is being extensively "boomed", and from all accounts is making satisfactory progress, about £120,000 having already come in. Extensive correspondence in the leading Church and daily newspapers reveals a wide divergence of opinion as to the fitness of the methods adopted by those responsible for giving publicity to this appeal, and many adverse criticisms have been made of the phraseology of the advertisements issued, which are condemned as savoring too much of the arts of the business advertiser. As a prominent Archdeacon puts it, it is "mere undignified touting".

The *Church Times*, which does not appear to be enamored of the scheme, sums up its disapproval as follows: "The Church does not meet the charge of being unbusinesslike by becoming pushing and brassy, or by appealing to any but the highest motives."

On the other hand, it is urged by the promoters of the scheme that an appeal to business laymen (to whom it is primarily addressed) must necessarily involve the adoption of those methods which they in their business life have found most successful.

Be this as it may, the Central Board have set themselves a great task, and taking the scheme as a whole it appears to be worthy of the cordial sympathy and support of Church people. A primary object of the fund is to fill up the ranks of the ministry, so sadly depleted by the war. It is satisfactory to learn that some two thousand of the fighting men have responded to the call of the Holy Spirit, and offered themselves as candidates for holy orders. For the special training of these men the service candidates committee are establishing ordination test schools, for which the expenditure of £50,000 has been approved, it having been estimated that the cost will be about £80 per annum for each candidate.

Other objects of the fund are the training of teachers for Church schools, elementary and secondary, the adequate support of the clergy by augmenting poor livings, and a pension scheme for aged and disabled priests. It has been feared by some that the scheme may result in the withdrawal of support from the already existing diocesan funds, but the committee have met this objection by the statement that the Central Fund is designed to work in coöperation with such local organizations, and even, where found needful, to afford them additional support.

Sunday, May 25th (Rogation Sunday), has been fixed, with the consent of the Archbishop of Canterbury, as a day for setting before the various dioceses a special statement of the objects and needs of the fund, and collections are to be made on its behalf in parish churches throughout the land.

### HOME-COMING SOLDIERS

The suggestions made by the Archbishop's advisory committee on after-war problems with regard to returning soldiers have been

warmly taken up on all sides, and "welcome home" committees have been established in almost every parish. Had local regiments been dispersed at their headquarters, a civic and religious ceremony would have been the most fitting method of welcoming our brave lads, but the fact that they are being demobilized in dribbles necessitates the adoption of special methods. Broadly outlined, the scheme is that each committee should undertake to accord a warm welcome to all men living in the parish, whether Churchmen or not; that someone should be appointed in every street of large parishes to act as "watcher" and notify the return of any man living in it; and that the committee should then appoint a delegate to visit such man and offer him, in the name of the Church, a warm welcome home. Men who are communicants should be invited, with their families and friends, to one of the regular celebrations, so that they can offer their thanksgiving for safety together, and renew their self-dedication to Church and country.

### COÖPERATION OF CHURCH AND DISSENT

One of the most important subjects of debate in both Canterbury and York convocations last week was that introduced by the Bishop of Winchester on the Coöperation of Church and Dissent. The original resolution was to the effect that, in view of the increasing desire for opportunities of united fellowship and worship with those separated from the Church of England, it should be recommended: (1) That upon special occasions of public importance, or in gatherings for common devotion and mutual edification, ministers and other members of separated communions may be invited to join in speaking and in offering prayer in consecrated buildings: provided that in all cases such occasions should be outside the regular and appointed services of the Church, and that the Bishop's consent has been obtained; and (2) that similarly, clergy of the Church of England may accept invitations to take part in services other than those of

the Church: provided, that such services are of a special character and not part of the ordinary worship of other communions, and that the approval of the Bishop and the consent of the incumbent of the parish has been obtained.

The subject is one bound up with law and order, and naturally gave rise to much discussion, though it must be admitted, from a perusal of the majority of the speeches, that there seemed little recognition of the fact that vital principles were at stake. The Archbishop of York was certainly firm in his insistence on the point that nothing should be done to prejudice an ultimate understanding with the great Churches of the East and the West, and he refused the responsibility of seeming to accredit to Churchmen ministries which the Church had not approved and commissioned. As Dr. Lang wisely remarked, "Communion is the end of reunion and not the means to it."

Other prelates who spoke, though anxious for some sort of compromise, could not deny the existence of grave dangers, and the Bishop of Gloucester bluntly declared that a false step had been taken on the wrong road, and one which might seriously divide the English Church, and retard, instead of promoting, the reunion of Christendom.

The Bishop of Oxford, as was to be expected, was outspoken in his condemnation of the proposal, and said the whole question of Catholicism was affected. Unity, he declared, must be based upon a common confession of faith, and the attempt to exhibit the appearance of fellowship with those without would disquiet those within.

Ultimately the Bishop of Winchester's motion was withdrawn in favor of one by the Bishop of Chelmsford, deferring a decision, and appointing a joint committee to deliberate as to how the desire for united fellowship and worship could be most appropriately met. The general feeling which remains after the debate is that these proposals would effect nothing of real and permanent value, would tend further to disturb those who are already puzzled by the prevailing laxity, and would compromise the English Church in the eyes of the rest of Catholic Christendom.

GEORGE PARSONS.

## WILL INCREASE NEW YORK CATHEDRAL BUILDING FUND

*Fall Goal of \$1,000,000—Dr. Manning a Chevalier of the Legion — Death of F. G. Bourne — St. Bartholomew's Year Book*

New York Office of The Living Church }  
11 West 45th Street }  
New York, March 17, 1919 }

IT has been announced that Mr. Monell Sayre will assist in raising a building fund to further work on the nave of the Cathedral. It is expected that the campaign will open early next fall, and that its objective will be \$1,000,000.

The plans were revised two years ago by Cram & Ferguson, giving the building a more massive appearance than formerly. At the time the revised plans were adopted the Cathedral authorities purposed erecting the fourth largest in the world. Then those charged with building the Cathedral now being constructed in Liverpool enlarged their plans so that the British house of

worship would have this place compared with those in Rome, Seville, and Milan.

The great west window in the nave will be 35 feet in diameter, much larger than the rose window in the Cathedral at Rheims. The pillars of the nave will surpass in grandeur any in Europe.

Speaking of the need of the great Cathedral in this city, Mr. Sayre said:

"More than any other city in the world New York needs this magnificent building. It is the center from which emanates the work of the Church, and on account of the importance of New York there should be a representative structure here."

### DR. MANNING HONORED BY FRENCH GOVERNMENT

On Sunday afternoon, March 16th, the French Government conferred the cross of chevalier of the Legion of Honor upon the Rev. Dr. William T. Manning, rector of Trinity parish. The ceremony took place in the Engineers' Building on West Thirty-ninth street. The vestrymen of Trinity

Church attended, and many friends of the distinguished rector, an armed escort of soldiers and sailors, and a number of high officials of the French Government now on duty in this country.

In conjunction with this ceremony there was a special meeting of the 302nd Engineers' Association, of which Dr. Manning is honorary chairman. Addresses were made by a number of officers of the Seventy-seventh Division lately returned from France.

Dr. Manning was chaplain of the 302nd Engineers at Camp Upton until it left for France. Obstacles, over which he had no control, prevented his going overseas. He remained at Camp Upton doing chaplain's work until the War Department relieved all non-commissioned camp chaplains. Since returning to the parish Dr. Manning has given generously of his time and support to reconstruction work for soldiers and sailors.

Quite recently a strong committee has been considering ways and means for maintaining a great club-house in New York for the Seventy-seventh Division, as the various units of this great body have no armories to meet the demands for social, economic, industrial, and other activities.

DEATH OF F. G. BOURNE

A prominent New York Churchman, Frederick Bourne, died at Oakdale, L. I., on Sunday, March 9th, in his sixty-eighth year. He was a son of the Rev. George Washington Bourne.

Commodore Bourne, as he was popularly known, was for many years active in the world of finance and widely known as a yachtsman. Church music was also a subject in which he took keen interest. It will be remembered that he gave \$500,000 to the choir school of the Cathedral of St. John the Divine a few years ago.

Private funeral services were held at his home on Wednesday morning, Bishop Greer officiating. Portions of the service were sung by the choristers of the Cathedral of St. John the Divine. Interment was made in Greenwood Cemetery.

The Commodore's wife, Mrs. Harriet Gilbert Bourne, died in August, 1916. He is survived by three sons and four daughters.

ST. BARTHOLOMEW'S YEAR BOOK

Besides other interesting matter, the Year Book of St. Bartholomew's, just distributed, gives an extended account of the war activities of that parish. The following paragraphs may be quoted:

"The Church has handled large sums of money for various purposes. The rector's fund amounted to \$12,729.19, which amount has been used for the relief, missions, and education. In canteen and war work relief \$27,432.65 was collected and distributed for equipment and operation of canteens and upkeep of dormitories.

"The Red Cross Auxiliary No. 248 received \$3,157.35 and distributed \$2,713.30. The Alfred M. Hoyt Benevolent Society, the Woman's Auxiliary, St. Margaret's Society, Kindergarten, Swedish Church, Swedish Sunday schools, and other Church institutions were the objects of many large contributions and expenditures."

The Rev. Dr. Leighton Parks, rector of the church, says:

"Those who took part in the laying of the cornerstone almost two years ago will be filled with wonder at what they see to-day. As I reminded the congregation in the last Year Book, a dormitory was opened in the parish house for soldiers and sailors, the eighth floor having been taken for that purpose. So successful was this work that

the demand was far greater than it was possible for us to meet, and therefore additional beds were added in the gymnasium and the adjoining rooms on the sixth floor, so that we were able to accommodate 180 men every night. We have housed more than 40,000 men in thirteen months.

"The Men's Club, which offered the gymnasium, has not only denied itself a privilege which was highly prized, but cooperated in every way to give a hearty welcome to soldiers and sailors. The club rooms are the meeting place for hundreds and a committee of the club makes friends with the boys and shows them the things in the city that are most worth seeing.

"Last August it was decided that the work should be still further extended by the establishment of a canteen, and here be met with the kindly cooperation of the Girls' Club and the director of the kindergarten. The assembly room, upon which many of the activities of the Girls' Club were dependent and which at certain hours was used by the kindergarten, was turned over to the new work.

"War conditions have made more radical changes necessary in the work of the clinic than in any other department of our work. The shortage of doctors, nurses, and other help, the exceedingly high price of drugs, the large number of people employed, boys, girls, and women, who were not previously employed and the putting off of all minor surgical and medical attentions for various reasons, all made a large drain in the number of patients. For these reasons it was thought wiser to close all afternoon clinics until such time as conditions warranted their being opened again."

DIOCESAN CHURCH CLUB

The Church Club of the diocese has had an interesting series of meetings since the summer vacation.

The board of trustees announce that on March 26th the subject of Church Unity will be discussed. "Recent events in many quarters tending toward Unity, some of which are not generally known, give exceptional interest to this meeting." The Rev. Dr. Manning and George Zabriskie, Esq., members of the Commission on a World Conference, will speak.

It is further announced that the annual dinner will be held some time after Easter. Bishop Brent, who expects to return from France about the end of April, has accepted an invitation from the club for a reception and dinner.

NOTES

The Churchwomen's Club will hold its annual services on the Eve of the Annunciation in the Chapel of St. Martin of Tours at the Cathedral. The sermon will be preached by the Rev. William Austin Smith.

The Church Mission of Help will have its annual service at the Church of St. Mary the Virgin on Sunday afternoon, March 23rd, at four o'clock. The Rev. Dr. Ernest M. Stires will preach the sermon.

The Church Periodical Club, meeting on March 24th at 11 o'clock at the parish house of the Church of the Heavenly Rest, will be addressed by Mrs. Thomas Wetmore of Christ School, Arden.

The annual service of the Church Mission of Help is to be held in the Church of St. Mary the Virgin, New York City, on Sunday, March 23rd, at 4 p. m. The preacher will be the Rev. Ernest M. Stires, D.D.

## SILENT SERVICE PROPOSED AS PART OF THE TWENTY WEEKS

*To Develop Spirit of Worship—Dr. van Allen Advocates League of Nations — Church School Conference*

The Living Church News Bureau }  
Boston, March 17, 1919 }

**S**UGGESTIONS for a silent service, in connection with Bishop Lawrence's letter in reference to the third section of the Twenty Weeks, were sent to the clergy of the diocese during the past week. With the exception of that of the Friday morning class in Personal Religion at the Cathedral, the services of silence that I have heard of in the diocese have proved a failure. Even the class at the Cathedral is not wholly a service of silence. I think that this class is successful, not by its silences but on account of the messages of comfort and peace from Dean Rousmaniere and from the rare prayers that he has compiled. Or, another way to put it, the services of silence at the Cathedral are of help because they are not silent. They are rather services of directed meditations. Silent services can never take the place of services in which the congregation audibly participates, and yet they are welcomed in more than one parish where the choir has stifled the worshipping voice of the congregation.

Some of the following suggestions sent out may prove of as much help for a regular as for a special service. And, too, they may be found of as much value to the average worshipper as to the rector.

"Gather the people in a chapel or in a

few pews in the church or in a room. It is difficult for a scattered congregation to help one another to be silent.

"The leader may explain the purpose of the meeting, namely, to listen to God, and may make practical suggestions as to the way in which quiet of spirit may be attained.

"The leader may assist in the use of the silence by suggesting a guiding thought, such as 'Underneath are the everlasting arms,' i. e., the upholding power of God; 'Our Father who art in heaven,' i. e., the greatness and nearness of God; 'Speak, Lord, for Thy servant heareth,' i. e., the habit of God to speak to His children.

"For several minutes each person repeats the text, silently dwelling upon it until the thought takes possession of the mind, driving out all other thoughts.

"Rest in the thought which the text has suggested and let the voice of God speak as the silence within and without deepens. Desire only to be guided and penetrated by God.

"This is the time for presenting before God the needs of others, especially as they are seen in the light of the chief thought of the text, for instance, the upholding power of God, the love of God, etc. This is a very valuable completion of the silence.

"The Lord's Prayer said deliberately by all with a pause after each petition.

"The leader may close with a brief collect, or the *Nunc Dimittis* may be said together.

"1. During the period of silence any person may quietly change position from kneeling to sitting if one is more conducive to silence than the other. The important con-

sideration is to take the position in which one most easily forgets the body.

"2. The most valuable book of reference is *The Fellowship of Silence, being experiences in the common use of prayer without words*, edited by Cyril Hefner and published by Macmillan (\$2.00)."

On a separate page follow suggestions for a service of intercession. These suggestions as well as those of the service of silence and the three booklets issued by Bishop Lawrence for the Twenty Weeks raise a most real question and problem which may well engage the time of the coming General Convention. Is it not possible when the Prayer Book is revised to include more of these occasional services? And furthermore, is it not possible for a plan of daily Bible study to be planned for the whole Church that would fit in with the Church Year?

#### THE LEAGUE OF NATIONS

At a time when some clergymen are hesitating to speak on the proposed League of Nations before they are certain which way the wind of popular approval is blowing, Dr. van Allen, of the Church of the Advent, on last Friday evening at his weekly lecture unqualifiedly endorsed the plan before an unusually large congregation. He spoke in part as follows:

"With no mention of God in the League of Nations constitution, the tract is defective. The one and only terrible error in the draft is the omission of God's name. Thus the League is considered as humanly devised without the grace of God, and I hope this will be revised. Without the League the military victory won on the western front will be void, while the need of an authoritative tribunal to settle the questions arising out of peace is essential."

#### CHURCH SCHOOL LEADERSHIP

A day of consecration and conference to secure adequate missionary leadership for our Church schools has been planned by the Board of Education, to be observed at the Cathedral on Saturday, March 22nd. The programme includes, first, a celebration of the Holy Communion at 10 A. M., followed by a quiet hour, for consideration of the source of power for missionary leadership, led by Dean Rousmaniere.

In the afternoon there will be a conference on how to secure adequate missionary leadership in our Church schools, the Rev. John W. Suter, chairman of the Committee on Teacher Training, diocesan Board of Education, acting as leader. After several addresses and discussions on related topics, a period of intercession, led by the Rev. F. W. Fitts, chairman of the diocesan board, ends the programme.

#### CATHEDRAL OUTING CLUB

"St. Paul's Cathedral Outing Club" is the heading to the following attractive note in this week's Cathedral Calendar:

"It is proposed to have a number of excursions on Saturday afternoons this spring, for men and women attendant at the Cathedral and the Naval Service Club. Fairly small groups will walk about four miles together in a district of scenic, historical, or scientific interest."

A partial list of trips is given, to which additions and alterations will be made by those who go.

Anyone interested may notify Mr. Eugene C. Peck, 40 Queensbury street, Boston, or Mr. Lyman G. Smith, 399 Broadway, Cambridge.

#### SHORTENED SERVICES

Dr. Mann made the following significant announcement yesterday in Trinity Church. The announcement is indicative of the general trend in the Church to-day toward services shortened for the sake of more reality and heartiness:

"During these Sundays in Lent the morning service will consist of morning prayer and sermon. From time to time the suggestion has been made to me that our morning service should be shortened; that people would worship more heartily, if the service were not so long. Let us put it to the test on these Sunday mornings in Lent. There are some, I know, who will miss the epistle and gospel. Why not come during Lent to the 8 o'clock Communion service and hear these there?"

"The service this afternoon will be shortened, and we will have about fifteen minutes of congregational hymn singing."

RALPH M. HARPER.

service in France as a Red Cross Chaplain, also made addresses.

A quartette of trombones assisted the organist and choir with the music, and an impressive part of the service was the salute to the flag by a troop of boy scouts.

A number of the clergy who had served in the army or navy, or as volunteer chaplains in the camps, were in the procession.

#### THE BISHOP'S LECTURES

Bishop Rhinelander's Lenten lectures on The Old Church in the New Age are drawing large numbers of people every Thursday afternoon to the Diocesan Church. Last week the Bishop spoke on The Church and Society, and pointed out that the Gospel was the hope for the social regeneration of the world, and that it furnished the only effective means for allaying social unrest. Anyone who wishes to know how to meet Bolsheviki propaganda—and who in these anxious days does not?—will do well to attend the lectures.

#### STUDENT CONFERENCE ON THE MINISTRY

Students at the University of Pennsylvania assembled last Friday evening in Houston Hall for a conference on the Ministry as a Life Work. Albert Lucas, a corporal in the marines during the war, and Robert Frazier, a captain in the air service, presented the claims of the ministry. Both men are now studying for holy orders at the Berkeley Divinity School.

#### CLERGY APPROVE LEAGUE OF NATIONS

At a stated meeting of the Bishops and Clerical Brotherhood, to the number of perhaps one hundred, the following resolution was unanimously adopted:

"WHEREAS: The Peace Conference at Paris, composed of delegates from fourteen nations, representing approximately 700,000,000 people, has unanimously recommended the formation of a League of Nations as an essential part of the reconstruction of international order;

"AND WHEREAS: We, the clergy of the Protestant Episcopal Church in the diocese of Pennsylvania, are deeply concerned to have the United States take its proper place among the great powers ratifying the League, not only for the safety, honor, and welfare of America, but as well for the peace, prosperity, and progress of mankind;

"Therefore be it resolved: That we do hereby respectfully urge our Senators to further the formation of the League on the general basis of the proposed constitution, with due allowance for necessary amendments."

CHARLES A. RANTZ.

## PENNSYLVANIA EVERY-MEMBER CAMPAIGN ENTERS NEW STAGE

*With Diocesan Week—Welcome for Returning Fighters—Lectures by Bishop Rhinelander—Student Conference*

The Living Church News Bureau }  
Philadelphia, March 17, 1919 }

**D**IOCESAN WEEK, the second in the every-member campaign, was inaugurated in the parish churches with addresses emphasizing the work of the diocese and its institutions. It will be followed by World Week, in which the Church's responsibility in the mission field will be emphasized. At the conclusion of World Week, on March 30th, every member of the Church will be visited by canvassers and given opportunity to pledge support in parish, diocese, and mission field, by prayer, service, and financial aid.

The diocese, one of the strongest in the Church, covers a wide area, including the city of Philadelphia and four adjacent counties. It was found necessary, therefore, to divide it into eight districts for the campaign.

In the city, St. Matthew's Church was the centre for the north central district, Holy Trinity Church for the south central district, the Church of the Saviour for West Philadelphia, St. Nathanael's for Kensington, St. Luke's for Germantown, and Trinity Church, Oxford, for Frankford.

In the Norristown district, services were held in St. John's Church, Norristown, and at St. Peter's, Phoenixville. The Church of the Good Shepherd, Rosemont, was the centre for parishes on the main line.

For the most part meetings were held on Monday, Tuesday, and Wednesday evenings, but each district arranged its own schedule. With one or two exceptions, the same parishes will be used for district meetings during World Week.

#### SERVICE OF WELCOME

A service of welcome for returned soldiers and sailors was held last Sunday afternoon at the Diocesan Church of St. Mary. Bishop Rhinelander made the address of welcome. Mr. Albert Lucas, a divinity student who served in the Marine Corps during the war, and the Rev. Samuel B. Booth, who saw

#### MILITARY HONOR FOR REV. M. G. JOHNSTON

AWARD OF the distinguished service cross to the Rev. Mercer Green Johnston is announced in citations made public by the War Department. The Rev. Mr. Johnston was in France with the Y. M. C. A., and gained his military honor in action near Verdun on October 27th.

"After volunteering and going to the front line through heavy bombardment for the purpose of burying the dead, Mr. Johnston found the litter service of the 101st Infantry badly disorganized on account of heavy casualties and intense shelling. He immediately took charge of the litter bearers, reorganized the service, took care of the slightly wounded himself, saw to the procuring and loading of ambulances, and, although badly gassed and suffering severely, refused to leave his post until all had been taken care of."

The Rev. Mr. Johnston has now returned to the United States. He will visit in San Antonio, Sewanee, and Baltimore before entering a new field of duty.

# INTERCHURCH WORLD MOVEMENT CONFERENCE HELD IN CHICAGO

## Summary of Its Findings — New Method of Vestry Organization — Cathedral and Other Service Notes

The Living Church News Bureau }  
Chicago, March 17, 1919 }

WE are all thinking and talking now in terms of leagues and federations. The recent sectional meetings of the League of Nations held here have been followed logically by a regional meeting of the Churches. A regional conference of delegates from the churches called Protestant of the Mid-West and Mississippi Valley, participating in the Inter-Church World Movement of North America, was held at the La Salle Hotel on Sunday, Monday, and Tuesday, March 9th, 10th, and 11th. The Chicago Church Federation was host to the conference, in which we had a part. The Rev. Dr. H. L. Willett was the chief executive officer and presided at most of the meetings. Our representative on the Chicago committee was the Rev. Dr. Stone, rector of St. James' Church. Mr. E. P. Bailey of Trinity Church is one of the Chicago members of the Committee of one hundred of the Inter-Church World Movement.

There were 557 delegates from seventeen states, representing twenty-three denominations, and an attendance of over 4,000 at the various sessions. Eight states officially constituted the regional conference.

The Rev. James E. Freeman, D.D., of Minneapolis, who has preached to large crowds at the Lenten noon-day services this week, was one of the set speakers at the banquet on Tuesday evening at the La Salle. Speaking of The Significance of Church Coöperation, Dr. Freeman said:

"I have no sympathy with any religious group which wants to flock alone. An insular Church is an impotent Church. Any Church which refuses fellowship with other Christians is doomed to failure."

The findings of the conference were summed up in a report presented by a committee at the final session. We quote from it believing that it reflects the Protestant point of view on Church Unity in the Mid-West and its relation to national and international reconstruction:

"The purpose of the world movement was declared to be:

"To mobilize the whole Protestant constituency of North America, with all its material, organizational, and spiritual resources, for a united and continuous effort to Christianize the whole world, thus realizing the vision of our Lord. . . .

"A united Church would have prevented the war. The success of the united leadership of the allied cause has taught the Churches the need of unified action. The League of Nations will be only a parchment without Jesus Christ. The united Church must have a higher estimate of its resources in men and money, and must throw out a more heroic challenge for support of a world programme. . . .

"The Church was never so alive as it is to-day—and the world task by the united Church is most timely. And the resources are abundantly able for its accomplishment."

The full statement concerning the League of Nations was:

"That, though we have the utmost confidence in the formation of a League of Na-

tions around the council table at Versailles, and in the final acquiescence in the tabulated conditions of universal peace among the belligerent nations, the ultimate assurance of a lasting and universal peace will rest not upon parchment agreements but upon the acquiescence of the hearts of men and the souls of nations in the brotherhood principles of Jesus Christ."

In answer to a question from the floor as to whether the findings of the committee committed the conference to acceptance of the present form of the League of Nations, Fred B. Smith of New York, conducting the conference, said: "It does not. Nothing has been said during the conference by any one which is to be taken as an acquiescence in the form, but simply in the principle of a league."

### NEW METHOD OF VESTRY ORGANIZATION

In his convention address last May the Bishop suggested a new method of committee organization for vestries which has been adopted by several parishes in the diocese. One of these parishes is the Redeemer, Hyde Park, and the Rev. Dr. Hopkins, speaking of the new model and its workings, says: "We now have the vestry organized not only in the usual way, with committees on finance, music, repairs, etc., but also with committees on worship, religious education, social service, and missions. Each vestry meeting is occupied, accordingly, with stated reports not only from the treasurer and from the finance committee, and from other committees on the fabric and machinery of the parish, but also with reports concerning the status of our worship, our religious education, our social service, and our missionary works and gifts. Interesting data was given at the February meeting, and we confidently expect that our work will widen and deepen accordingly as time goes on. Unquestionably the four great objects for which a parish is organized are just these same big four. We have gone beyond the actual membership of the vestry in completing some of the committees."

### CATHEDRAL ATTENDANCE CAMPAIGN

On Tuesday, March 4th, a group of sixteen men met at the Clergy House to inaugurate a Church attendance campaign for Lent. Mr. Edwin Clark of St. Paul's parish presided, and a committee of the sixteen men present was formed. It is planned to have the morning attendance reach 300 by Palm Sunday.

### QUIET DAY

The Suffragan Bishop conducted a most helpful quiet day in Christ Church, Joliet, on March 6th, being present also at the services on the evening of Ash Wednesday. On February 22nd the Rev. T. De Witt Tanner celebrated the eighth year of his rectorate at Christ Church, of which he says: "We offer it as eight years of willing service, incomplete but sincere. May God use it for His glory!"

### NOTES

The morning service at the Church of the Epiphany (Rev. H. W. Prince, rector) on the First Sunday in Lent was one of special welcome for the returning soldiers, sailors, and marines who had gone from this parish. A bar was placed by the rector on the service flag for each man who had come back. Letters were read from some of the Epiphany boys who are with the armies of occupation, and part of a letter received

from the rector's brother while a prisoner of war in Germany. A special sermon on Fathers and Sons was preached by the rector.

On the evening of the First Sunday in Lent there was a union meeting of the Presbyterian, Congregational, and Episcopal churches of LaGrange to arouse interest in various county institutions. The Lenten services at Emmanuel Church on Tuesday, Wednesday, and Friday are at 4 o'clock. On Tuesday and Friday the addresses are given by the rector, the Rev. Irvine Goddard, and on Wednesday there is a study class led by Mrs. Goddard on The Church and Our Country.

### DR. STEWART TRAINS VICTORY LOAN SPEAKERS

The Rev. Dr. Stewart of St. Luke's, Evanston, is training the speakers for the Victory Loan in Chicago and the outlying districts. For several weeks Dr. Stewart has been addressing large groups of speakers together with chairmen and vice-chairmen of wards in Chicago. His addresses have been printed and distributed by the Speakers' Bureau as suggestions to speakers in the campaign.

### PARISH EMPLOYMENT COMMITTEE

Under authority of the rector, the Rev. E. L. Roland, an employment committee has been appointed in St. Bartholomew's parish, Englewood. The committee will help returning soldiers, sailors, and marines, and other members of the parish to find employment.

### BURNING OF OLD CHURCH OF ST. PETER AND ST. PAUL

The old Church of St. Peter and St. Paul, deconsecrated, and of late years used as a factory, was totally burned in a spectacular fire on Friday night, March 14th. The loss was estimated at \$100,000.

### THE WIDER MISSION FIELD

General Board Will Inaugurate Nation-wide Campaign under Dr. Patton's Leadership—Great Opportunity in Porto Rico.

MEETINGS of the executive committee of the Board of Missions become more and more interesting each month as the members face the important matters presented to them, especially at this time.

The Board at its meeting on March 11th adopted a resolution looking to inauguration as soon as possible of "a nation-wide campaign of missionary information and education". A committee appointed to take this into consideration presented its report to the executive committee, which recommended that the campaign be inaugurated at once. Looking for a leader they naturally turned to the Rev. Robert W. Patton, D.D., who has made such conspicuous success of the missionary mission, and asked that he be appointed director of the nation-wide plan. They hope for very close coöperation between the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service, and desire that all organizations in the Church, especially the Brotherhood of St. Andrew, will also coöperate. Details of the plan will be submitted to the Church at another time. But the executive committee expressed cordial approval of the plan in its general outline.

In Porto Rico, an advance of \$1,917 was made to enable the Bishop to cover the necessary repairs to St. Luke's Hospital, Ponce, damaged by the earthquake.

The Bishop of Porto Rico told of the solemn obligation offered the Church in the Island of Santo Domingo. Fully 20,000 negroes, all affiliated with the Church of Eng-

land, are in the island at the present time. The Bishop knew of one place with at least 10,000 of these Church of England negroes receiving no ministrations by our Church, or in fact by any except the Moravians. We have but one missionary in the whole Island. The Bishop asked that provision be made for at least two more. He felt sure that if salaries were provided, the equipment could be secured in the field. These people must be taken care of. The responsibility is ours, and we must not saddle upon others the care of people who belong to us. The executive committee asked the Bishop to submit a detailed statement of the needs.

The Bishop of Anking reported that he had found it possible to purchase a small piece of land adjoining our present property in Nanling, securing an outlet on the main street and bringing our mission property into more prominent position. Our present property has a narrow entrance on the main street and then spreads out to quite a large piece at the rear. The new piece will make the property really useful for evangelistic purposes. As the money was in hand in the field, the Board expressed approval of the project.

The treasurer reported \$232,712 received for the two months of the present fiscal year. Large as these receipts have been, unfortunately they have not been large enough to meet all appropriations. It has therefore been necessary to withdraw \$64,000 from the reserve deposits.

#### AT KENYON COLLEGE

CORDIAL INTERNATIONAL RELATIONS are being promoted at Kenyon College.

On Friday, March 21st, the college will at a special assembly confer the degree of Doctor of Laws upon Brigadier General L. R. Kenyon, C. B., head of the Department of Inspection, British War Mission, and grand-nephew of the second Lord Kenyon, founder of Kenyon College. General Kenyon, with Mrs. Kenyon and their young son, will be present to receive the degree in person. The Rev. Dr. Smythe, Dean of Bexley Hall, will give an historical address, and an appropriate portion of the Founder's Memorial commemorating the English donors will be read.

Two French students appointed by the French government have come into residence at Kenyon College. These men were appointed through the French High Commission on the basis of their previous educational and military records. They will study English and other subjects for the next two months. Both men have taken the bachelor's degree in France, have seen several years of military service, and have been wounded. Both have been awarded the French war cross.

#### DEATH OF REV. J. K. BLACK, D.D.

ON FRIDAY evening, March 7th, there passed into life eternal the Rev. John Knox Black, D.D., rector of Holy Cross parish, Paris, Texas. Dr. Black, who was ordained deacon and priest by Bishop Burgess in 1894, came to the Church from the ranks of the Presbyterians, and his Christian ministry extended over fifty years. He formerly served St. James' Church, Griggsville, Ill., St. Paul's, Marshalltown, Iowa, and Grace Church, Galveston, Texas. One of his sons is the Rev. John Calvin Black, of Dallas, who volunteered for overseas work near the close of the war. Dr. Black was one of the most scholarly clergymen in Texas, and a man of high courage and fine vision. Four years ago his parish church and rectory at Paris were destroyed by fire,

but notwithstanding the fact that he was seventy-two years of age at the time he heroically commenced the task of rebuilding, and leaves as a monument to his consecrated service a beautiful stone church and rectory entirely free from debt.

Bishop Coadjutor Moore conducted the funeral services on Sunday afternoon, March 9th.

#### OPENING SERMON AT GENERAL CONVENTION

BISHOP BRENT has been appointed to preach the sermon at the opening service of the General Convention at Detroit in October, and he has accepted the appointment.

#### DEATH OF REV. P. C. BISSELL

THE REV. PERCY CURTIS BISSELL, formerly rector of the Church of St. Mary Magdalene, Newark, N. J., and recently missionary in charge of the churches at East Ruthersford and Woodridge, in the diocese of Newark, died of pneumonia on March 6th at Gunnison, Col.

#### DR. PENFOLD CALLED TO RHODE ISLAND

AT EVENSONG on the First Sunday in Lent at St. Stephen's Church, Providence, Bishop Perry, before beginning his sermon, announced formally to the large congregation that the Rev. Frederick S. Penfold, D.D., rector of St. Luke's Church, Racine, Wisconsin, had been called to the rectorship of St. Stephen's, and that he hoped very much that he would accept, for he had known him and his work as regimental chaplain in France, where he was chaplain of the 121st Field Artillery, but expected soon to return from service with his regiment in German territory.

Chaplain Penfold went to Racine eight years ago from Marinette, Wis. During his war service he has kept in touch with St. Luke's by letters written from the trenches and read from the pulpit. The parish has been in charge of the Rev. Vivan A. Peterson.

Dr. Penfold, prominent among the clergy of Wisconsin, is an alumnus of the General Theological Seminary, class of 1901. He was ordered deacon by Bishop Starkey in 1900 and advanced to the priesthood in the same year by Bishop Abiel Leonard. Among his former parishes are Mount Calvary, Baltimore; Holy Cross, New York; Church of the Good Shepherd, Quincy, Ill.; St. Paul's Church, Marinette, Wis. He has been a desirable speaker in many causes, and for several years a valued editorial writer on the staff of THE LIVING CHURCH.

St. Stephen's Church, Providence, is one of the larger churches of the East, with a communicant list of over thirteen hundred members.

#### BISHOP REMINGTON IN SOUTH DAKOTA

ON HIS return from the East, where he has been for over a month, Bishop Burleson brought Bishop Remington with him—the first time the latter has been in his district for work. He arrived on Shrove Tuesday. That evening he was introduced to the Cathedral parish by a men's dinner and was greeted with splendid enthusiasm by the largest number of men ever gathered at such a function in the parish. Dean Woodruff as toastmaster introduced the speakers. The first speaker was the Rev. William R. Campbell, just returned from France, who gave a vivid account of his experiences. Bishop Burleson next told of his observa-

tions of the political and social unrest of the East. He was followed by Bishop Remington, who thrilled the men by his stories of the base hospital at which he was a chaplain. A splendid evening, it made a bright and cheerful beginning in South Dakota for the new Bishop.

On Ash Wednesday evening Bishop Remington preached his first sermon in South Dakota in the Cathedral. His talks roused a great deal of enthusiasm and as a result after the service a church attendance campaign was started. Each man promised to attend each one of the Sunday and Wednesday evening services during Lent and to bring one more man with him.

The two Bishops left the next day for the Black Hills, it being probable that Bishop Remington will make his headquarters in that part.

#### DEATH OF PIONEER CHURCHMAN OF QUINCY

MR. LAWRENCE EARL EMMONS, Sr., one of the last survivors of the founders of St. John's Cathedral at Quincy, Ill., died at his home in that city on March 4th, aged 82, after an illness of more than two months. Mr. Emmons was a native of New York City and served in the Union Army as a captain of ordnance. At the close of the war he was stationed in Georgia, where he was married in 1866 to Miss Eliza Fletcher, of Marietta. They removed shortly after to Illinois, and soon became prominent in civic and Church affairs in Quincy. Mr. Emmons was a charter member of the Cathedral foundation, and held the office of chancellor for many years. He also held positions of honor and trust in city and county, and was senior member of the Adams county bar at the time of his death. He received the last sacraments of the Church, and was buried from the Cathedral on Saturday, March 8th, Dean Cone officiating. A large congregation, including the entire bar association, was present. Mr. Emmons is survived by his widow, a daughter, Miss Lily Emmons, a son, and a grandson, both bearing his full name.

#### ANOTHER CHAPLAIN DECORATED

THE REV. JOHN C. WARD, rector of Grace Church, Buffalo, N. Y., has returned with the 108th Regiment, with which he has been serving as chaplain, and is now in Camp Merritt awaiting demobilization. Chaplain Ward has been decorated with the D. S. C. and the British M. C. With the aid of one other he carried to safety some 1,100 wounded in two days. He was wounded himself and spent several weeks in the hospital, but has entirely recovered, although he had the misfortune to sprain his ankle just before sailing from France. He writes, however:

"I'm not at all shot to pieces but very much alive, and all I want to do is to get back to my parish and prove it."

Chaplain Ward, speaking of the service he held for his men a week ago Sunday in Camp Merritt, said: "I couldn't help thinking of the contrast of this service to the one I held just before the LaSelle River battle. The day before the battle I announced I would administer the Holy Communion to those who wished it. I fixed up a Communion table back of an old barn that had been torn with shell fire, and there on a heap of debris I celebrated the Holy Rite. There were several hundred men in line. It was the last bit of religion for many of those wonderful boys. I tell you it was in France, where one saw the naked-



ness of life and death, that many of the men realized the true worth of faith."

The Rev. Mr. Ward was promoted to captaincy just before leaving France.

TENTATIVE PROGRAMME OF THE CHURCH CONGRESS

THE FOLLOWING tentative programme for the approaching sessions of the Church Congress is furnished by its general secretary, the Rev. G. A. Carstensen, D.D.:

Tuesday morning, April 29th: Opening service of Holy Communion. Preacher, the Rt. Rev. Rogers Israel, D.D.

Tuesday evening, April 29th: Topic I. The Effect of the War on Religion. The Rev. Wm. Austin Smith, the Rev. John N. Lewis, D.D., Mr. John F. Moors.

Wednesday morning, April 30th: Topic II. Shall We Retain the Old Testament in the Lectionary and in the Sunday School? The Very Rev. H. E. W. Fosbrooke, D.D., the Rev. Wilbur L. Caswell.

Wednesday evening, April 30th: Topic III. The Obligation of the Church to Support a League of Nations. Dr. Howard Crosby Butler, Dr. Talcott Williams.

Thursday afternoon, May 1st: Topic IV. Essentials of Prayer Book Revision. The Rev. Charles Lewis Slattery, D.D., the Rev. John W. Suter, the Rev. Howard B. St. George, D.D.

Thursday evening, May 1st: Topic V. The Need of an American Labor Party. The Rev. Percy S. Grant, D.D., the Rev. E. S. Drown, D.D., Mrs. Vladimir G. Simkhovitch, Mr. B. Preston Clark.

Friday morning, May 2nd: Topic VI. Necessary Readjustments in the Training of the Ministry. The Rev. Harry P. Nichols, D.D., the Rev. George G. Bartlett, D.D.

Friday evening, May 2nd: Topic VII. The Functions of the Episcopate in a Democracy. The Rt. Rev. Irving P. Johnson, D.D., the Rev. J. Howard Melish, the Rev. Bernard Iddings Bell.

DEATH OF REV. JOHN R. WIGHTMAN, D.D.

THE REV. JOHN RUSSELL WIGHTMAN, D.D., entered into rest at the St. Margaret Memorial Hospital, Pittsburgh, on Tuesday evening, March 11th. He was the son of Thomas and Isabella Ruth Russell Wightman, both father and mother belonging to prominent old Pittsburgh families. He was educated at the University of Western Pennsylvania, now the University of Pittsburgh, from which also he received his degree of Doctor in Divinity.

Dr. Wightman was ordained deacon in 1888, and priest in the following year, by the Rt. Rev. Cortlandt Whitehead, D.D., and spent his ministry of over thirty years entirely within the limits of the diocese of Pittsburgh. His first work was as assistant at St. Andrew's Church, Pittsburgh; later he was rector of St. Paul's, Pittsburgh, St. Peter's, Uniontown, Church of the Redeemer, and All Saints', Pittsburgh; in charge of Calvary Church, Pittsburgh, during an interregnum between rectorships, and twice served as chaplain of the Laymen's Missionary League and Archdeacon of Pittsburgh, which offices he held at the time of his decease. Dr. Wightman was always deeply interested in Sunday school work, and at various times served conspicuously on the diocesan Board of Religious Education. He was a member of the diocesan Cathedral committee, secretary of the Standing Committee, and chairman of the committee on canons, being well versed in all matters pertaining to ecclesiastical law. Dr. Wightman was fourth on the list of clergy, and oldest in duration of service of

those actively engaged in work, the three preceding him having retired.

The funeral services took place in St. Andrew's Church, Pittsburgh, on Friday afternoon, March 14th, under charge of the Bishop of the diocese. There were present several of the clergy of the diocese, those participating in the service being the Rev. Drs. Vance and Hills, of the Standing Committee, and Bishop Whitehead.

DR. BOYNTON GOES TO THE HOLY LAND

ON MARCH 1st Dr. William E. Gardner, of the General Board of Religious Education, received an invitation from the American Committee for Relief in the Near East to be its guest with leaders from other communions on an investigating trip in Armenia.

After consideration and consultation, Dr. Gardner decided that it was impossible for him to absent himself, and therefore urged



REV. C. H. BOYNTON, PH.D.

Dr. Boynton, secretary of the Board, to accept the invitation.

Dr. Boynton sailed on the *Leviathan*, March 14th, with representatives of twelve communions. He will land at Brest and proceed by way of Marseilles to Port Said, Cairo, thence to Jerusalem, Damascus, Beirut, Aleppo, and return by way of the Black Sea and Constantinople.

The purpose of the committee is to observe methods of relief and conditions in Armenia. This is preliminary to the campaign for Armenian relief by the Sunday schools of North America from Advent to January 19th next, latter date being the Armenian Christmas. It is proposed that the Sunday school money be devoted entirely to care of orphans now wandering homeless and helpless about the land freed from the Turks. Last year the Sunday schools of the Church contributed about \$25,000.

Dr. Boynton will return about the 1st of July.

PREPARATION FOR EASTER COMMUNION

"SOME YEARS PAST," writes the Rev. William De Lancey Wilson, D.D., of Syracuse, N. Y., "the Rev. Dr. John H. Egar published in the Central New York *Gospel Messenger* a suggested service of preparation for Easter Communion, to be used some time in Holy Week. With slight modifications, to make unnecessary liturgical directions from the priest conducting, and to enable all to follow the service from their prayer Books, I have used the following order, printed on slips and distributed before the service. It was used for many years at St. Mark's, in this city, with increasing appreciation, the

congregations often being much larger than the usual Sunday forenoon attendance."

The programme for this service of preparation follows, printed at Dr. Wilson's request and in the interest of a more general and devout use of the Holy Eucharist:

"Hymn.  
"Psalms 4, 16, and 17, Pages 331, 342, and 343.

"Scripture Lesson—St. Luke 22: 1-30 or 1 Cor. 11: 7-34 or St. John 6: 42-58.

"Hymn.  
"Nicene Creed, page 25.

"Versicles, Lord's Prayer, and Collects.

"Hymn. Devotional Address. Hymn.  
"Collect for the Communion Office, page 222.

"The Ten Commandments, with Kyrie.

"Brief silence for self-examination after each.

"The Summary of the Law, with shorter Kyrie.

"The Confession, page 231. The Absolution.

"The Prayer of Humble Access, page 234, followed by other Collects.

"The Benediction. Hymn."

RED CROSS WILL COLLECT CLOTHING

THE MOST comprehensive collection of used clothing, shoes, and bedding ever undertaken will be conducted by the American Red Cross during the week of March 24th, when the American people will be asked to donate ten thousand tons of cast-off apparel to helpless refugees in allied countries. The need of clothing in many lands is one of the most serious reconstruction problems. Every kind of garment, except such as obviously could not help, is to be accepted. Since the clothes will be subjected to the hardest kind of wear, only garments of strong and durable material should be given. They need not, however, be in perfect condition, for thousands of destitute women in the recovered territory are eager to earn a small livelihood by repairing the clothing sent to the needy. In addition to second-hand garments, piece goods, light, warm, cotton flannel, and other fabrics from which to make clothes for new-born babies, will be welcome, including sheeting and blankets, and even scrap leather for repairing shoes. Woolen goods, soft hats, caps, and sweaters will be welcomed, while men's shirts and pajamas, no longer serviceable, can be turned into children's garments.

The chapters collecting the clothing will forward it to a central collecting point, whence it will be shipped to Europe in vessels of the European Relief Administration. It will be distributed under the direct supervision of American Red Cross agents.

PROGRESS AS TO FAITH AND ORDER

INVITATIONS to participate in arrangements for the World Conference on the Faith and Order of the Church of Christ have been sent to all communions throughout the world which believe that the Son of God was made man, with the exception of the communions on the Continent of Europe and the Oriental Orthodox Churches. All communions in the United States and Canada accepted the invitation in 1911 and 1912. The Commission of the American Episcopal Church, whose duty it is to issue the invitations, then sent deputations to Great Britain which secured in 1912 and 1913 the coöperation of the Church of England and its sister Churches in Scotland and Ireland and of the Free Churches in those countries. After that the coöperation of Churches

all over the world in English-speaking countries was obtained and sixty-one commissions have been appointed representing sixty-one autonomous branches of all leading communions.

It was thought wiser not to issue invitations by letter to the Churches in non-English-speaking countries, and in 1914, and again in 1917, it was hoped to send deputations to present and explain the invitation personally in those countries, but war made it impossible. Now, however, the way has been opened.

The deputation, which sailed on the *Aquitania* on March 6th, hopes to proceed to London, Athens, Constantinople, Antioch, Jerusalem, Alexandria, Rome, Switzerland, France, Belgium, Holland, Denmark, Norway, Sweden, and other countries that can be reached. Eminent members of the Churches in all these countries have given cordial assurances that the deputation will be sympathetically received and heard with interest and in earnest hope that the World Conference may remove the prejudices, misunderstandings, and mutual ignorance among the Churches which should form the one visible Body of Christ.

#### A WAR RELIEF ENTERPRISE

MORE THAN three hundred mothers, wives, and other women relatives of sick soldiers remaining in hospitals in and near New York because too badly wounded to be moved nearer to their homes, have been entertained within the past few months by the Seabury Hostess house of the Seabury Society of New York. Only women of moderate means are received, and charged merely nominal rates for rooms and meals. These women came from almost every state in the Union. The kitchen is used constantly by mothers, wives, and sisters, who make delicacies and carry them to hospitals. Guides and often automobiles are furnished to take mothers to and from hospitals, when they do not know the way. Since last September, every Saturday night has seen at Seabury House twenty to forty wounded men for home dinners, followed by entertainments and dancing.

A communicant of Grace Church allowed the society to occupy her former home at a nominal rental, front parlor serving as office and rear parlors as meeting room. War needs coming on, the balance of the house has served as hostess house. Efforts are now making to secure an adjoining house. The address is 52 East 25th street, Madison Square. Readers having need are invited to use the Seabury House.

#### VARIOUS LENTEN SERVICES

LENT BEGAN most auspiciously in Los Angeles, when Ash Wednesday services at the Pro-Cathedral and other city churches were attended by large congregations. Bishop Johnson opened the daily noon-day services at the Pro-Cathedral, but the preachers following him will be chiefly from outside the diocese.

The parishes of Denver are uniting in a Wednesday evening series in St. John's Cathedral. Dean Hart preached at the first service on March 12th, and Bishop Johnson will complete the series.

In Pittsburgh noon-day services are being held in Trinity Church (Rev. Dr. E. S. Travers, rector). The rector preached on Ash Wednesday, and was followed by the Rev. Theodore Sedgwick. Last week the Rev. Charles D. Broughton spoke.

Bishop Osborne was the preacher last week at the mid-day services in Christ

Church, Savannah, where he has taken up his residence since retirement. Bishop Reese is preaching a course of addresses in St. John's Church on Wednesday evenings and St. Paul's Church on Sunday mornings during Lent.

Bishop Griswold was the special preacher on March 19th at the Cathedral in Milwaukee, which is enjoying a splendid Lent with gratifying congregations at the week-day services. Every day there is a service with music and an address or meditation, and business people are enjoying this 5 o'clock evensong, as well as the 8 P. M. special services on Wednesdays and Fridays. In St. Paul's parish Wednesday evening meetings are being addressed by laymen, a lawyer, a doctor, a scholar, a business man and a social worker filling the programme. The Church Club has announced Lenten services in the Majestic Theatre from April 7th to 18th (except Sundays), beginning at 12:30. The speakers will be the Rev. C. Ernest Smith, D.D., Bishop Webb, the Rev. W. O. Waters, D.D., and the Rev. John Henry Hopkins, D.D.

Lenten services at the Cathedral in Erie are being well attended. Not only splendid weather has brought this about, but a feeling of earnestness, zeal, and encouragement has permeated every organization. The remaining special preachers are the Rev. R. W. Woodroffe (March 26th), the Rev. E. S. Travers, D.D. (April 2nd), and the Rev. David L. Ferris (April 9th). The Cathedral has three services daily during Lent: Morning prayer at 10, morning service and address for business people at 12:10 (subject, The Prophets), evening prayer and address on The Life of Christ, at 4:30.

Parishes in Waterbury, Conn., are holding united services on Tuesday nights. The speakers are the Rev. F. F. German, D.D., at St. John's on March 11th, the Rev. John Keller at Trinity on March 18th, the Rev. F. B. Whitcome at St. John's on March 25th, the Rev. S. R. Colladay at Trinity on April 1st, the Rev. A. C. Coburn at St. John's on April 8th, and the Rev. P. C. Pearson at Trinity on April 15th.

A course of sermons on the Holy Spirit in the Church will be delivered in All Saints' Church, Orange, N. J., by the Rev. Professor Jenks of the General Theological Seminary on Wednesday evenings. In this same parish a retreat for women of the neighboring parishes will be conducted on March 27th by the Rev. Fr. Whittemore, O.H.C.

#### MEMORIALS AND GIFTS

A BOND FOR \$1,000 has been given to the altar chapter of the Church of Zion and St. Timothy, New York City. It is the gift of Mr. William S. Hawk in memory of his daughter, Miss Edith O. Hawk.

ST. PETER'S CHURCH, Salem, Mass. (Rev. Charles W. G. Lyon, rector), has presented to the district of Nevada a solid silver Communion set for the use of one of the missionaries in the visitation of the sick. It has been used many years in Salem and is valued for this association.

MR. AND MRS. E. B. STRANGE, of Christ Church, Riverdale avenue, New York City, have just given to the parish an attractive carved oak credence, the work of Geissler & Co., as a thank offering for their little son's recovery from severe illness. The parish has also received from Mrs. Glover C. Arnold a handsome purple embroidered silk burse and veil.

THE MISSION of St. Luke at Fairport, N. Y. (Rev. Jerome Kates in charge), has recently received from the estate of Martin Galusha a bequest of \$500. Mrs. Galusha,

until her death in 1914, had been a devout communicant and active worker in the mission for many years. The board of trustees have purchased a chapel organ for St. Luke's as a fit memorial.

AN INTERESTING service was held at St. Elisabeth's Church, Floral Park, Long Island, N. Y., on March 11th, when the altar presented by St. George's Church, Hempstead, was re-dedicated by Archdeacon Duffield. The Rev. G. Wharton McMullin conducted evening prayer. The sermon was preached by the Rev. Charles H. Snedeker. The altar is a memorial to the late Rev. Dr. Moore, sometime rector of the parish.

#### ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

A Service for the Lenten Offering

THE CONVOCATION of Waynesville, in Trinity Church, Asheville, on February 27th, inaugurated a movement in the district to hold a public service for presentation of the Lenten Offering. A banner will be given to the Sunday school that presents the largest per capita offering.

#### ATLANTA

HENRY J. MIKELL, D.D., Bishop

Free Pews in Christ Church, Macon

THE PEWS in Christ Church, Macon, have been made free. At a congregational meeting on January 19th it was decided to abolish the pew rent system, and rector and vestry were requested to effect the change as soon as they obtained assurance of sufficient additional income and as soon as they received the assent of three fourths of the pew renters. Both conditions have been complied with, and on March 13th the vestry formally declared all pews free.

#### COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

Death of Mrs. H. M. St. G. Walters

THE PARISH of St. John's, Boulder, has sustained great loss in the death of Mrs. Walters, wife of the rector, the Rev. H. M. St. George Walters, who himself is seriously ill. Mrs. Walters died on Monday, March 3rd, and was buried on the following Friday, the Rev. Henry S. Foster officiating both at the funeral and at the requiem offered three days later. The heartfelt sympathy of the entire diocese goes out to Mr. Walters and his little daughter.

#### CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.

Knights of Washington—Death of Ex-Senator Peck—Children's Clubs—Christian Nurture

THE KNIGHTS OF WASHINGTON of Christ Church, West Haven, gave a reception on March 10th, welcoming eleven members of the parish who had returned after service in the war.

REGIMENTAL MEETING of the New Haven companies of the Knights of Washington was held at St. Paul's Church, New Haven, on March 17th. The order in this city is showing marked growth.

IN THE recent death of ex-Senator Henry H. Peck, St. John's Church, Waterbury, has lost a faithful member, and the diocese a Churchman always interested in its welfare. His will leaves large bequests to Church and public institutions, amongst which are \$30,000 to St. John's Church, Waterbury, \$15,000 to Trinity Church, Waterbury, \$10,000 each to St. Margaret's School, Water-

bury, the diocesan girls' school, and to Westover School for girls, a Church school not under diocesan control at Middlebury.

OUR GIRLS of the Church school of the Church of the Ascension, New Haven, have formed a club to be known as the Little Helpers, and the boys of the school will soon meet to form a similar club.

THE ANSWERS to a recent questionnaire sent out by the diocesan Board of Religious Education would indicate an increasing number of schools using the *Christian Nurture Series*, with results all the way from "fair" to "most excellent".

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop  
HARRY T. MOORE, D.D., Bp. Coadj.

A Reviving Mission—Ordination Anniversary

ST. AIDAN'S MISSION, Henrietta (Rev. John G. Larsen, priest in charge), has purchased from the Evangelical Church an abandoned building which they are preparing to use. This is one of the oldest missions in the diocese but has never had a resident priest. Moreover, owing to local conditions, it has never felt strong enough to secure a house of worship. Because of the oil boom now on in north Texas the future of the mission on a larger scale than ever before now seems assured. It is hoped to have this building ready for consecration by the Bishop Coadjutor at an early date.

THE REV. HAROLD G. HENNESSY, rector of St. Luke's Church, Denison, celebrated the tenth anniversary of his ordination to the priesthood in his parish church on March 7th. Bishop Garrett and Bishop Moore were both present. At the late choral Eucharist Bishop Garrett preached the sermon. The venerable Bishop who has been called the "grand old man of Texas", though totally blind and feeble made the trip from his home in Dallas seventy miles away, to be present at the anniversary service. At noon luncheon one of the most pleasing features of the day, not on the programme, was the presentation to Mr. Hennessy of a latest model Ford coupé by the ladies of the two guilds in token of appreciation of the service he has rendered. In the purchase of the car the citizens of Denison generally, from all walks of life, had a share. After the luncheon Bishop Moore burned the mortgage paper which had rested on the rectory and had been paid for in full within the few days previous. Mr. Hennessy has been rector of St. Luke's since November, 1914. During his rectorship \$2,200 has been paid on the rectory, built in the summer of 1912 at a cost of \$5,000, and a new Pilcher pipe organ has been placed in the church and almost entirely paid for. Last year the parish paid its apportionment and diocesan assessment despite war conditions. During the war Mr. Hennessy has served as chairman of the home service section of the Red Cross; is a member of the local board of education, a deputy to the General Convention, and president of the Standing Committee of the diocese. St. Luke's maintains a daily Eucharist and the Eucharist is the chief service on Sunday.

ERIE

ROGERS ISRAEL, D.D., Bishop  
Men's Club—Campaign against Vice

ON FEBRUARY 25TH, the men's club of the Cathedral of St. Paul gave the first of their post-war dinners, inviting various civic organizations to send representatives. This was the most enthusiastic and delightful gathering the men have had. Through the kindness of one of our United States Senators the national authorities sent a

speaker from the United States Employment Bureau, Washington, Mr. Negley, a lawyer and a trained speaker of much ability. He was listened to with great attention as he developed his theme, one of the most important problems of the day, The Government's Plan for the Returned Soldier.

THE WAR DEPARTMENT assisted by the state police quietly and efficiently descended upon Erie on Saturday night, March 1st, and did the work the local authorities had failed to do. This fitted in with the campaign against social disease which had been started Sunday, February 23rd, when this topic had formed the theme for the sermon at the Cathedral and in other churches. While the War Department's action amazed the mayor and others who were satisfied with conditions, the attempt to get rid of these dreadfully contagious diseases (which, as Bishop Lawrence says, are the worst of man killers) has the hearty sympathy of every minister of the Gospel in Erie.

FOND DU LAC

REGINALD HEBER WELLES, D.D., Bishop

The Church at Oconto

ST. MARK'S CHURCH, Oconto, after a period of depression, is actively pressing forward. A number of improvements have made the vicarage a comfortable home. Other improvements are contemplated. A vigorous canvass in the fall largely increased the Sunday school, and increased the offerings. About \$600 has been raised since June to meet obligations, and a movement is on foot to raise by subscription the \$1,500 mortgage on the vicarage. The next incumbent will be asked to hold weekly services at St. John's Church, Shawano, where there is a church and vicarage charmingly located in a group of beautiful pines, with a small but loyal congregation.

GEORGIA

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

Endowment for Sewanee

A MEETING was held in Christ Church, Savannah, on March 12th, to further the endowment fund of the University of the South at Sewanee. Mr. R. M. Resler, field secretary of the University, met some of the clergy and laymen to arrange for a campaign which will raise \$1,000,000 to endow and strengthen the University. Twenty-two dioceses in fifteen southern states are being organized now. The Bishop was in the chair and offered to do all in his power to raise the quota expected from the diocese. A committee of laymen was formed.

HARRISBURG

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

New Mission at Mt. Union

A PROMISING MISSION has been started at Mount Union, on the main line of the Pennsylvania Railroad Company. This town was once prosperous, its large powder plant employing several thousand men and women. Under charge of the Rev. Frederick James Compson, new rector of St. John's Church, Huntingdon, within whose jurisdiction Mount Union is located, the mission was dedicated on March 2nd as the Church of Our Saviour. About twenty-five people have signed the form of organization and plans may be drawn later to build a permanent church. At present the mission is conducted over a large store. Many Greeks speaking English have signified their intention of joining, knowing the Bishop of Harrisburg is looking after their interests.

KENTUCKY

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

Lent's Beginning

LENT HAS begun auspiciously in Louisville, most of the churches reporting good attendances on Ash Wednesday. The first of the special united services on Friday afternoons, inaugurated successfully many years ago, was held this year at St. Paul's Church, the special preacher being the Rev. Roger H. Peters. Immediately preceding came the first of the united meetings of the Woman's Auxiliary, when in spite of the great prevalence of sickness rollcall showed an attendance of more than a hundred women. Plans were discussed and letters read, while the offering was devoted to the expenses of the Lenten boxes, which will doubtless be heavier than usual this year since it was impossible to secure free transportation. The speaker for the afternoon, Miss Mary Youngman, diocesan correspondent of the Church Periodical Club, gave an account of the Arapaho Indians in Wyoming, whose school at Wind River will be the destination of one of the boxes this Lent. An encouraging feature of the meeting was the report of a second branch having been established at St. Stephen's Church, which will meet in the evening to accommodate members who are employed during the day. This new branch is one of the direct results of the Advent Call. In addition to the united meetings, many branches are planning to hold weekly all-day sewing meetings to work for the united boxes. Among the many other activities of the Woman's Auxiliary, the educational part is not being overlooked. Most branches have arranged one or more mission study or Bible classes during Lent, one parish having six classes. Besides, a very interesting inter-parochial class on Prayer, held in the Cathedral House on Monday mornings, is led by Miss Nannie Hite Winston.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Ground Broken for Home for the Aged—Clericus Observes Bishop's Anniversary—Church "Clothing Bureau"—Woman's Auxiliary

ON MARCH 6TH ground was broken in Santa Monica for a "Home for the Aged". It will be known as the "George W. Da Cunha Memorial", and will be built by Mrs. Da Cunha as a memorial to her late husband, a well-known New York architect. The home will be under the supervision and management of the Bishop and officers of the diocese. The structure, of brick and concrete, will have ten rooms, with a community dining-room and kitchen. It will be built on the unit plan, with provision for additions as required. Under provisions of the gift, the home will be open to men and women of 65 years or more, without regard to creed. Admission to the home will be \$500. It is hoped that eventually it will be the largest and best equipped institution of its kind in the West. This will round out the series of charitable and educational institutions established by Bishop Johnson during his episcopate. The success of this last undertaking is largely due to the untiring efforts of Deaconess Miller, coupled with those of Mrs. Sumner Hunt and the Rev. J. D. H. Browne.

THE LOS ANGELES CLERICUS had a notable meeting in All Saints' parish hall, Pasadena, on March 3rd, at the invitation of the Rev. Dr. Learned. The Bishop and upwards of forty of the clergy were present, in commemoration of the twenty-third anniversary of Bishop Johnson's consecration, which occurred on St. Matthias' Day, February 24,

1896. The clergy have occasion to rejoice with the Bishop at the remarkable advance and growth in all departments of diocesan life.

ONE VERY remarkable agency for good in the see city is the Bishop's Guild. It gathers clothing and other donations from every parish in the diocese. Its trucks penetrate, weekly, nearly every street of the city—stopping wherever they can gain admission, with the sign conspicuously displayed, "Episcopal Clothing Bureau". Household-ers of every description, irrespective of Church affiliation, welcome it gladly—as it serves as a salvage agent and relieves them of many good articles whose use is outgrown. The distribution of these articles is of almost incalculable help and comfort to the deserving poor. During the influenza epidemic, it sustained ninety-eight families with groceries, etc., as they had need, and relieved many others.

THE EPHPHATHA MISSION, maintained in the Pro-Cathedral by the Rev. Clarence E. Webb, on behalf of our silent brethren, should appeal to all of us who enjoy normal blessings. There are about 400 deaf-mutes in the diocese, more than half living in the city of Los Angeles. While most have a fair common school education, probably the majority have had no definite religious instruction beyond an elemental knowledge of Bible stories. Services are held regularly in the parish house, and the Holy Communion is administered at least once a month. Attendance at these services ranges from ten or a dozen to fifty and sixty, but the work of the missionary consists largely in dealing with them as individuals, advising them in their affairs, and meeting them socially. The Rev. Mr. Webb has also charge of St. Andrew's Mission, and, although affiliated with deafness himself, is an eloquent preacher and effective parish priest, with an intimate knowledge of the sign language.

SEVERAL WEEKS before Lent there was posted in the vestibule of the Pro-Cathedral at Los Angeles, a notice requesting the presence of every woman at the morning service on the First Sunday in Lent. This notice also occupied a prominent place in the weekly bulletin. The result was an immense audience, in which women were in the majority. The Dean made an urgent appeal to the women to cooperate with the Woman's Auxiliary in the work of the Church. At the close of the sermon a card, with pencil attached, was placed in the hands of each woman in the congregation, with the request that she designate what branch of woman's work she would prefer. A large addition to the Auxiliary is expected.

#### MILWAUKEE

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

#### Laymen's League Entertains General Wood

UNDER THE auspices of the Laymen's League of St. Mark's parish, Maj. Gen. Leonard Wood visited Milwaukee on March 12th. He was met at the station by a committee representing civic and military organizations and the Laymen's League headed by the Rev. E. Reginald Williams, rector of the parish. After a brief visit to the Press Club of Milwaukee the guest was escorted to the banquet hall of the splendid new Athletic Club, where he delivered a notable address to 300 members of the League and invited friends. General Wood made his plea for universal military training, one flag, one loyalty. He urged immediate provision for returning soldiers. "If you neglect them," he said, "they'll drift into

the hands of agitators, the bolsheviks, the reds, and other damnable agencies." He made a vigorous plea for a strong love of country, for a strong family life, and for greater efforts at Americanization in the public schools.

THE LAYMEN'S LEAGUE conducts a community supper and conference every Sunday evening in the parish house of St. Mark's Church. A number of noted speakers have addressed them, and the league is making itself felt in the life of the community.

THE REV. M. B. STEWART of Nashotah House conducted the annual quiet day for women of all branches of the Woman's Auxiliary at the Cathedral on March 12th. The meditations were exceptionally helpful.

#### MISSISSIPPI

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

#### A Community Newcomers' Service — Rectory Burned—Funds to Restore Bishop's Home

PERHAPS THE most remarkable service in the history of St. John's Church, Aberdeen (Rev. J. W. Fulford, rector), was a newcomers' service on Quinquagesima Sunday. Within the past two years about three hundred families have moved into this county. The rector invited members of churches not represented in Aberdeen to accept the hospitality of this church. The service was the Ante-Communion, the music rendered by the combined choirs of the churches at West Point and Aberdeen. The rector preached on faith as a practical working basis for life. After the offertory he introduced Capt. R. C. Beckett, lay reader at West Point, a lawyer who has just returned from France, where he commanded a battery of trench mortars at St. Mihiel. Capt. Beckett told in splendid language of his experiences in the trenches. The newcomers with the members of the congregation brought their lunches, which were spread upon tables by the ladies of the parish, who served coffee. The lunch hour gave opportunity to become acquainted and there are now no more strangers in the county. About five hundred members of the different churches were given opportunity of meeting the newcomers just after the luncheon.

ON FEBRUARY 10TH the rectory of the Church of the Holy Innocents, Como, was burned to the ground. The greater part of the contents were destroyed, but fortunately were covered by insurance. The rector, the Rev. C. B. Hudgins, lost over half of his valuable library, an accumulation of a life-time. The building was insured for only half its value and outside assistance will be needed. When the rectory burned the parish was raising funds for rebuilding the Bishop's Home, which was burned recently. The congregation was told to keep for its own rebuilding fund the amount it had raised.

MISSISSIPPI has been engaged in a diocese-wide canvass for funds to replace the Bishop's Home. The last council appointed on this task a committee composed of one member from each convocation with Mr. R. H. Purnell of Winona as chairman. The sum of \$15,000 was apportioned to the diocese, each parish being apportioned one-third of its parochial expense and each individual one-third of his annual contribution. February 26th and 27th were appointed for the drive. Responses were generous and spontaneous. Many places have overpaid their apportionment and there is no doubt the whole amount will be raised before April 1st.

THE ROBERT ANDREW HARGBOVE Memorial Scholarship has been founded at the Uni-

versity of the South by a member of St. John's parish, Laurel, to support a theological student from Mississippi. Up to this time the diocese has had no means of supporting its theological students except by appeals from the Bishop.

BISHOP BRATTON, since October last in charge of the Naval Flag Hut as Y. M. C. A. pastor at Brest, France, has been given a commission to tour France to study religious problems in the camps. The Bishop is expected home in May.

#### NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

#### Pyramid Lake—Every-Member Canvass at Reno — The Bishop — Twenty-Five Years at Sparks

MISS RUTH DANA HARMON of Berkeley, California, sometime secretary to Archdeacon Emery, is coming as a volunteer worker among the Pah-ute Indians on the Pyramid Lake Reservation, to help Miss Lucy N. Carter in a most effective work.

A SUCCESSFUL every-member canvass has been made in Trinity parish, Reno, under the leadership of Archdeacon Emery L. Howe. There was an increase in pledged subscriptions of about 50 per cent.

BISHOP HUNTING has been elected president of the Nevada Indian Association. This organization has members all over the state and bends its energies toward improving conditions among the 5,500 Indians in the state.

THE REV. THOMAS LLOYD BELLAM has been vicar of St. Paul's Church, Sparks, for twenty-five years. A committee of the most influential men in Sparks has been formed to raise funds to erect a rectory and guild hall as a testimonial to Mr. Bellam's faithful service.

#### NEWARK

EDWIN S. LINES, D.D., Bishop  
W. R. STEARLY, D.D., Ep. Coadj.

#### The House of Prayer, Newark

A TIMELY LETTER, signed by the rector and two curates, has been addressed to "the wardens and vestrymen and to all the other lay members of the House of Prayer, Newark, N. J." The preachers on Wednesday nights during Lent are the Rev. C. T. Walkley (March 12th), the Ven. Archdeacon Carter (March 19th), the Rev. H. P. Scratchley (March 26th), the Rev. G. P. Christian (April 2nd), the Rev. John Keller (April 9th), the Rev. Donald Wonders (April 16th).

#### OHIO

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

#### Religious Education

THE DIOCESAN Board of Religious Education has established the custom of holding a meeting each year at Gambier to receive inspiration and help from close touch with the diocesan educational institutions and also, if possible, to help the seminary students. This year's meeting was held in Bexley Hall on February 25th and 26th the sessions of the first day being attended by faculty and students of the Seminary and by the President of Kenyon College. At the afternoon meeting three conferences on outstanding problems of religious education were led by members of the board and largely discussed by students and faculty. The evening session was given to the Christian Nurture system, the arguments for which were strongly and brilliantly presented by the Rev. Robert S. Chalmers,

President of the Board. Objections and criticisms were invited and discussion followed. Thursday morning reports were made on the Teacher Training Drive. It was decided to overcome the set-back due to the epidemic by renewed efforts early next fall, carefully prepared in the meantime. It developed that while it appears to be extremely difficult to secure a worthwhile attendance of teachers on weekly meetings, over a long period, it is not at all hard to get them to come six evenings a week for one week in the autumn and another in the spring. These concentrated sessions are to be urged, especially in the larger towns.

**OKLAHOMA**

**THEODORE P. THURSTON, D.D.,** Bishop in Charge  
A Growing Colored Mission

AFTER A HARD struggle, the Rev. A. C. Roker, priest in charge of St. Philip's Mission, and president of the ministerial alliance of Muskogee, is beginning to see the fruits of his labor. When Bishop Brooke sent him about nine years ago to begin the work he found one communicant only, but with faith in God and himself, decided to labor and to wait on the Lord for increase. The class of five recently confirmed by Bishop Thurston increased the number of confirmations to forty-one.

**PITTSBURGH**

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

Daughters of the King Resume Meetings

THE PITTSBURGH local assembly of the Daughters of the King held its annual meeting at the Church of the Incarnation, Pittsburgh, on Friday, March 14th, beginning with celebration of the Holy Communion by the rector, the Rev. L. F. Cole. After luncheon, a business meeting was held, with election of officers. During the war meetings had been intermitted, the women being largely occupied with Red Cross and other war work.

**RHODE ISLAND**

**JAMES DEW. PERRY, JR., D.D.,** Bishop

Bishop Perry Conducts Quiet Hour for the Clergy of the Diocese—Archdeacon Greig Addresses Conference

EVERY PRIEST in the diocese, excepting three or four unavoidably detained, was at St. John's Church, Providence, on March 10th, for the quiet hours conducted by Bishop Perry, and everyone felt the intimate message he had to give after his experiences in France, the result of which seems to have been a deepening sense of the power of the Church and her ministry and sacraments in dealing with men. At luncheon the clergy had the opportunity of welcoming the Bishop personally and of showing him how glad they were to have him back. At the conference in the afternoon Archdeacon Greig of Worcester, England, who had begun that morning a week of noon-day addresses in Grace Church, spoke to the clergy of present religious conditions in England, instancing the changed attitude of the people in their prayers. Now they are seeking from God what He would have them do rather than merely asking Him to do what they would like to have done. At this conference, which took the place of the March meeting of the Clerical Club, two important resolutions were unanimously passed. One to protest to the State legislature against licensing baseball games, motion pictures, etc., on Sunday afternoons for pay and profit; and the other in favor of the League of Nations. A letter of congratulations was voted, to be sent to the Rev. Daniel Goodwin,

D.D., on the attainment of his 84th birthday. He is the oldest priest of the diocese, and has been connected with it canonically since 1879.

**SOUTH DAKOTA**

**HUGH L. BURLISON, D.D.,** Miss. Bp.  
**WILLIAM P. REMINGTON,** Suffr. Bp.

Bishops and Clergy Confer

ON MARCH 14TH, at Watertown, a conference of the clergy of the Northern Deanery with the two Bishops considered work in that section of the state and shared a quiet time of prayer and meditation.

**TEXAS**

**GEO. H. KINSOLVING, D.D.,** Bishop  
**CLINTON S. QUIN, Bp.** Coadj.

The Bishops—Clergy in Conference—Budget

BISHOP KINSOLVING's health continues to improve and he hopes to resume his visitations at an early date. Meanwhile the Coadjutor continues to get in touch with parishes and missions, and wherever he has visited a new enthusiasm has developed.

BISHOP QUIN held a quiet hour for the clergy just before Lent, after the Eucharist at Trinity Church, Houston. The clergy adjourned to the home of the Coadjutor, where a conference was held. Twenty-one clergy attended and a hearty welcome was extended to the new clergy. A telegram of sympathy and love was sent to Bishop Kinsolving, and clericus adjourned to meet shortly after Easter.

THE BUDGET SYSTEM adopted by the diocese at Tyler gives evidence of great possibilities. By the monthly payment plan, diocesan and general missions assessments will be fully met.

**VERMONT**

**A. C. A. HALL, D.D., LL.D.,** Bishop  
**GEO. Y. BLISS, D.D.,** Bp. Coadj.

Separation of Dependent and Delinquent Children—Funeral of Ex-Senator Edmunds

AT AN INFORMAL meeting of representatives of different religious communions in Vermont, the strong opinion was expressed that the care of dependent children in the state should be entirely separated from the care of delinquents; and they urged that the present legislature amend existing laws to make it impossible for judicial authorities to commit dependent children to the Vermont Industrial school. They earnestly hoped that adequate and liberal provision might be made for the care of dependent children. A committee, including Bishop Bliss, was asked to present in person to the Legislature or an appropriate committee a memorial covering the subject.

VERMONT HAS shown honor to her distinguished son, George Franklin Edmunds, the eminent statesman and jurist, whose body was brought to Burlington for burial from California, where he died on February 27th, at the great age of 91, after protracted bodily weakness but unimpaired mental powers. The Bishop and Coadjutor officiated at the funeral, which was attended by a deputation from the legislature in session at Montpelier. Mr. Edmunds was three times elected Speaker of the Vermont House of Representatives (on the first occasion before he was thirty years of age); he served as President *pro tempore* of the Vermont Senate; and for twenty-five years was a United States Senator from Vermont, serving also as President *pro tempore* of the Senate at Washington. At the outset of his political career Mr. Edmunds was warned that he could not expect party support if he joined the Episcopal Church. It is needless

to say that such a threat to such a man only made him the more staunch Churchman. He represented the diocese of Vermont in the General Convention of 1895 at Minneapolis. After this he ceased for family reasons to be a resident of Vermont, as he had before resigned his seat in the United States Senate.

**WASHINGTON**

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

Laymen's Movement—Trinity Diocesan Church

A LAYMAN'S MOVEMENT has been launched in the diocese by the laymen themselves. Over a hundred men met at the Church of the Epiphany on Monday the 10th to organize into a working body, being convinced that responsibility in the forward work of the Church must rest largely upon the laity. The plan of organization submitted provided for a branch in each parish, committees within each branch under the rector's direction, stimulating nearly every phase of Church activity. Among such would be (a) a committee on missions, to obtain a list of persons not contributing to the parish and missions and visit them; (b) a Sunday school committee, to assist in securing teachers and scholars, and to suggest ideas to interest scholars; (c) a Church attendance committee; (d) a committee to study financial conditions and aid the vestry in solving business problems; (e) a committee on opportunities, to be alert to new ideas and improved methods, and to study the programmes of other churches. Letters were read from Bishop Harding, Bishop Tuttle, and other bishops testifying to the need of such lay work, and expressing the hope that this organization might become an inspiration throughout the country.

THE TRINITY Sunday afternoons are becoming well known among soldiers and sailors of Washington, and very well liked. The pleasant clubrooms, which the Navy League is helping to back, are crowded with men, and on fair days many of them are taken on expeditions around Washington. One Sunday a few weeks ago a hundred of them were driven to Mount Vernon in automobiles. On their return, supper was served and there was chicken, ice cream, cake, and cocoa. Afterwards Mrs. Baker, the wife of the Secretary of War, sang, the men coming in on the choruses and then singing other songs. At eight o'clock they went into the church, and joined heartily in the community service.

THE RECTOR of Trinity Diocesan Church, the Rev. David R. Covell, has put out a leaflet called *Trinity Ideals*. He states that the work at Trinity is emphatically not to be of a parochial character; that Trinity is to care for those without Church affiliation and for those whose physical, mental, moral, and religious needs are receiving no attention. Therefore, Trinity needs the support of the whole diocese, supplementing and not duplicating the work of the parishes. During the demobilization period, the work will be chiefly among soldiers, sailors, and marines, but gradually the clubs, cooking classes, etc., of a modern social service centre will be established. Mr. Covell goes on to say:

"We believe that the Episcopal Church is not a Church for the rich only, or for the less wealthy alone, but one for all sorts and conditions of men. When the membership of a Church moves away, leaving empty pews, we believe that the Church should not retreat, but should stand sure, courageously undertaking to serve newcomers that have been strangers to her doors and her ways. We believe that we are unchristian unless we are serving our human neighbor

as well as worshipping our Heavenly Father. We believe that this land, like others, is in great danger of a revolution on account of the injustice and lack of understanding between those who have and those who have not material wealth; and we think the best preventive for this peril (and the peril is nearer than most persons realize) lies in the separated populace getting together in a service atmosphere, allowing each to learn the needs as well as the talents of the other. We believe that we have a great obligation to our returning men in uniform, not only by way of a warm and hospitable reception, but perhaps in a permanent service to them and their families."

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop  
Address before Men's Club

AT A SPLENDID meeting of the Men's Club of Grace Church, Grand Rapids, held on February 24th, Lieut. Mark T. McKee, secretary of the Michigan State Reconstruction Committee, addressed about one hundred men, mostly of the parish, on the subject of The Non-Partisan League and the Working of the I. W. W. in Our Country. Dean Potter of St. Mark's Pro-Cathedral also made a short address.

**WESTERN NEBRASKA**

GEORGE A. BEECHER, D.D., Miss. Bp.

Bishop Beecher Falls—New Cathedral Planned—Daughters of the King Ask Permission to Repair Grand Island Rectory

THE CONGREGATION of St. Mark's Pro-Cathedral, Hastings, received quite a shock on Sunday, March 9th. While Bishop Beecher was preaching, emphasizing very forcibly reasons why men should present themselves for Confirmation, the pulpit fell over, throwing the Bishop into the congregation. Fortunately he escaped with a shaking up and a broken watch.

AN ENTHUSIASTIC parish meeting was held in St. Mark's parish house on March 10th to discuss the erection of a new Cathedral. A committee was appointed to canvass the financial situation and report in one month. Already several substantial gifts have been offered. A Liberty window in memory of those who fell in France is one of the features contemplated.

THE PARISHIONERS of St. Mark's Pro-Cathedral held a reception for Dean and Mrs. Tyner on March 3rd.

THE DAUGHTERS OF THE KING of St. Stephen's Church, Grand Island (Rev. L. A. Arthur, rector), asked permission to undertake, at the expense of the society, extensive repairs to the rectory. They contemplate adding a new roof and new flooring and resetting the plumbing.

**WESTERN NEW YORK**

CHARLES HENRY BRENT, D.D., Bishop  
War Service

THREE SONS of the Rev. George T. LeBoutillier have been engaged in war work. The eldest, Ripley, architect in Boston, has been superintending "Y" building in France, and is now at Brest. He just finished a drop curtain painting for a temporary theatre holding 3,000. Another son, Sidney, first lieutenant, is at Selfridge Field, Mt. Clemens, Mich. The youngest, Philip, is convalescing from pneumonia contracted at Camp Lee, Virginia.

**CANADA**

Synod of Columbia—Ordination—Restoration of Christ Church, Dartmouth, Nova Scotia—Memorials

*Diocese of Algoma*

ARCHBISHOP THORNELOE was obliged to cancel all official engagements at the beginning of March on account of the serious illness of his wife.

*Diocese of Columbia*

AT THE diocesan synod, opened in Christ Church schoolroom, Victoria, on February 19th, Bishop Schofield said that one step the Church might take in assuming the burden of reconstruction was to champion strongly the formation of a Society of Nations. He said that unless the Church takes adequate measures to give a living wage to its clergy, either many of them would be obliged to seek secular employment or else the diocese would be compelled to reduce its staff to allow a reasonable stipend for each clergyman. He said the time had come when the minimum stipend for the clergy must be \$1,200.—THE SIXTIETH anniversary of the consecration of Bishop Hills, first Bishop of Columbia, was celebrated by special services throughout the diocese on February 23rd.

*Diocese of Niagara*

AT THE memorial service in St. Mark's, Hamilton, for Sergeant Heming, who fell in action two years ago, the preacher was Canon Daw, regimental chaplain, who also read the prayers. A tablet erected by his brother, Capt. Heming, to his memory, was unveiled at the same time.—BISHOP CLARK held an ordination at St. Jude's Church, Oakville, on February 23rd, when the Rev. J. Rogers was advanced to the priesthood. Provost Macklem, of Trinity College, Toronto, was the preacher. Mr. Rogers, who enlisted last spring and was discharged after the armistice, was graduated at Trinity College in 1918. He has been appointed rector of Norval.—THE RECTOR of the Church of the Ascension, Hamilton, the Rev. Dr. Renison, has been asked to give a series of addresses in the Majestic Theatre, Chicago, during the first week in April.—TEN MINUTES' addresses were given on Punctuality, Memory Work, Missionary Work, Prayer, and Teaching, at the Sunday school association's conference of the Hamilton Deanery in St. Thomas' Church, Hamilton, the last week in February.—THE REV. DR. WESTGATE, missionary, who was interned for three years in German East Africa, preached in All Saints' Church, Hamilton, on February 23rd.

*Diocese of Nova Scotia*

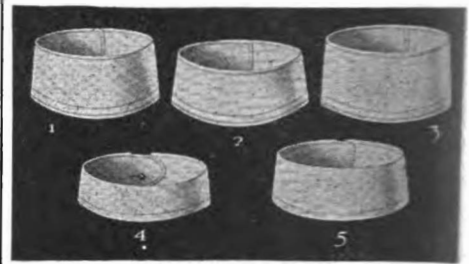
AFTER THE great injury done to Christ Church, Dartmouth, in last year's explosion,

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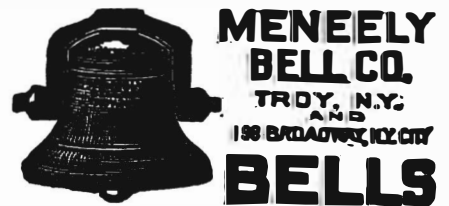
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the building has been restored and much improved, and was reopened on March 2nd. More seating accomodation has been given, the chancel and organ chamber have been enlarged, and the organ is rebuilt. Archbishop Worrell preached at morning service and the Lieutenant Governor attended, with a number of the Great War Veteran's Association.

*Diocese of Toronto*

NOON-DAY services of twenty minutes throughout Lent, are held in Holy Trinity Church, Toronto.—AT THE Friday noon-day services in St. James' Cathedral, Toronto, during Lent, chaplains returned from the war will be the preachers.—A SCHOLARSHIP is to be founded in Trinity College, Toronto, as a tribute to Dr. Ham by the congregation of St. James'.—TWO VETERAN churchwomen passed away in the last days of February, Mrs. Sarah Ann McPherson, in her ninetyeth year, a member of St. Paul's Church, Toronto, and Mrs. H. Cawthra, a member of St. James' Cathedral, in her 83rd year.—THE TENTH anniversary of Bishop Sweeney's consecration is March 25th, which will be duly celebrated.—THE RECTOR of the Church of the Ascension, the Rev. J. S. Gibson, returned from overseas March 3rd. He went over as chaplain to the 165th Battalion.—A BRASS TABLET to the memory of Nursing Sister Frances E. Munroe was dedicated at Bishop Strachan School, by the Bishop of the diocese, on February 24th. The Bishop was attended by the school chaplain, the Rev. J. S. Broughhall. The tablet was presented by the officers and nursing staff of the 1st and 3rd Canadian Stationary Hospitals. Miss Munroe, who was head girl in the school in 1886-'87, volunteered for medical service early in the war, nursed first in France, and then was sent to the Dardanelles. She died at Lemnos. Her nursing training was taken in Boston.

**Educational**

THE KEARNEY MILITARY ACADEMY has almost reached capacity and the school spirit was never better. Owing to increased enrollment it is now possible to have three companies, A, B, and C, up to full strength. Major Jackson is taking up a larger range of military science.

**YOUR HAND**

NEXT to the unique and marvelous gift of speech, your hand stands divinely alone. Human sight is not so acute as that of many animals; their organs of sense are frequently more sensitive and keenly cultivated than ours; their feet are swifter and surer; their muscular strength surpasses ours. But man's hand has tilled the soil, changed the channel of waters, spanned streams and stemmed the tides, bored through mountains, controlled steam and lightning, conquered the air, and sailed ships over the farthest seas. More, it has turned back oppression, triumphed over cruelty, devised instruments and drawn from them the music of the spheres; mined the earth's treasures, felled its forests, and carved its quarries, for protection, comfort, beauty, and the expression of the heart's undying ideals.

Undeniably your hand was made to serve. Idleness is its disgrace; the miser's clutch and the clench of cruelty are its condemnation. Your hand was made for cultivation, for giving, for the arts and trades, for ministry and invention. It has the power to guide, to build, to create, to heal, or only to serve in the multitudinous commonplaces of life. In enumerating the arch hatreds of God, the Book of Proverbs mentions "hands that shed innocent blood". A hand need

not wield a weapon of murder to bring it into this category. The hand that seizes corrupt money, that withholds succor from the suffering, or that lets roses die and thorns thrive, sheds innocent blood.

Your hand, what valiant tasks it may perform, what suffering it may alleviate, what beauty it may give for ashes! What records it may engrave on the walls of time, what standards it may carry through the embattled ranks of right! What glorious marks may linger in your hand from the pressure of a nail-pierced One, what proud scars from the lifting of a cross!—E. B. G., in *St. Andrew's Cross*.

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