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THE LIVING CHURCH

PRINCIPAL CONTENTS

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

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CHRISTIANS SEEK NOT their own glory but the glory of Him that sent them into this world: they know they were brought forth into this world, not to set up or drive a trade for themselves, but to serve the will and pleasure of Him that made them, and to finish that work He hath appointed them. It were not worth the while to have been born or to live, had it been only for such a penurious end as ourselves are; it is most God-like and best suits with the spirit of religion, for a Christian to live wholly to God, to live the life of God, "having his own life hid with Christ in God," and thus in a sober sense he becomes deified. This, indeed, is such a deification as is not transacted merely upon the stage of fancy by arrogance and presumption, but in the highest powers of the soul by a living and quickening spirit of true religion there uniting God and the soul together in the unity of affections, will, and end.—John Smith.

The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 8, 1919

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EDITORIALS AND COMMENTS

IN his fight for the League of Nations President Wilson is calling to the better self, the higher, nobler self, of every nation to gather up the fruits of victory and to invest them in the planting of a new world. The voices we hear in

Stand Behind the
President

criticism of the plan are the old voices of cynicism, of national suspicion, and of national selfishness. The details of the League we need not discuss. The articles are before us all, and there should be a free and candid consideration of every point. The President does not ask the Senate to vote blindfolded. Some may want a clause on Free Trade; others may want an international parliament made up of popularly elected representatives. "Secretariats," say some, "will not do permanently." Let the form of the League be discussed, amended, changed; but let us stand firmly for the general outline as the Paris conference has submitted it.

The people of this country are sick of war. They went into it for one single, definite, and idealistic purpose, to end not only this war but all wars. They believe in a League of Nations. A poll of the soldiers and sailors of our country would be convincing evidence of that. And whether they like President Wilson or not, whether they approve all that he has done or not, they recognize him as the world's supreme idealist in public life to-day, and they have confidence in the plan which he formulated and which has so triumphantly met and taken captive the opposition among the representatives of European powers.

If it means risk, the reply is that "Success always lies on the other side of a risk." If it means taking up the white man's burden as the "mandatory" of a weak nation far remote from our own shores and without the promise of national rewards, the answer is, "He that would be greatest among you, let him be the servant of all." If it means renunciation of rights, the answer is, of course, "Renunciation is the first law of coöperation."

We entered a league of nations for war to make a world safe for democracy; let us enter gladly into a league of nations for peace to guarantee the development of democracy and the fruits of democracy.

Those who fight President Wilson and the League of Nations are not fighting a man and an academic theory. They are fighting the aspirations of the very soul of the race.

COULD members of the august Senate of the United States appreciate the utter disgust of the people at the exhibitions of insufferable partisanship which disgraced the closing days of the session that has now expired, they would scarcely feel complimented.

The War
Congress

The vast majority of the American people have been tremendously in earnest in this war, and they are tremendously proud of what their nation accomplished. Men who have seen only mistakes during these past two years might well relegate themselves into obscurity now when success beyond what had ever been

dreamed of has attended our efforts; but men who can bandy such pivotal measures about as the Victory Loan bill and several reconstruction measures that were not enacted, and, finally, the world's hope for a league of nations, simply in order to gain some petty advantage for a party, or to embarrass the President, are worse menaces to their country than many of those who are serving time for violations of the espionage act. It is quite likely that the President's appeal for the election of a democratic Congress last fall was largely responsible for the accomplishment of the exact reverse on election day, so completely disgusted are the American people with the introduction of party politics during these momentous days when the world is on fire; but the conduct of many of his political opponents since has demonstrated the truth of the President's contention in that unhappy pre-election appeal.

The nation is behind any branch of the government, executive or legislative, that eschews party politics and pursues a constructive policy, and it hates every manifestation of partisanship and of purely destructive criticism.

The War Congress, magnificent in many respects, has lost very much of its good name during the critical days of its final session. If the next Congress, dominated by one party while the President is of the other, shall put party politics and the hope of electing the next President first, the progress of the whole world will undoubtedly be set back several centuries.

JAMES RUSSELL LOWELL was an independent if not an original thinker, an enormous reader, the master of elect diction, a speaker of distinction, a teacher who carried the

Lowell, Wilson, and
the Present Crisis

style of literature "into regions in which we seldom look for it; into politics, of all places in the world; into diplomacy, civic dinners, ponderous anniversaries, into letters and notes and telegrams, into every turn of the hour." He was, as Mr. James has said, "steeped in history and literature". His passion was for patriotism and books. Coupled with an ingrained cleverness of mind was an extraordinary personal charm. Mr. Howells describing the friend of his youth speaks of "a certain frosty shyness, a smiling cold as from the long, high-sunned winters of his Puritan race; he was not quite himself till he had made you aware of his quality; then no one could be sweeter, tenderer, warmer than he; then he made you free of his whole heart."

All of which describes with amazing accuracy President Woodrow Wilson. He, like Lowell, has a passion for patriotism and books, a mastery of clear and vibrant English, a style of great distinction, a personality strong, tensile as steel, but charged with magnetism. The contrast between the two, however, is more striking than their similarities. Lowell was the *littérateur* of *My Study Windows*, Wilson is the scholar in public life, the prophet of the *New Freedom*. Lowell's strain of didacticism showed itself in "confirming the

accepted"; Wilson's shows itself in stressing the overlooked. "For the great movements, migrations, vicissitudes of the march of mankind—its transformations, enterprises, and achievements—the grandiose drama of war and peace, the rise and fall of tyranny and freedom, faith, and philosophy, the birth, development, and decay of public institutions—social, political, and religious; the spectacle foreshortened in time, in a word, of general human activity—Lowell cared less than any other writer of his indisputably high rank that one could readily name." So the distinguished critic, W. C. Brownell, judges him as reflected in his works. Wilson, on the other hand, marches in the very fore rank of the makers of a new world. Lowell's democracy was bookish and at heart patrician—Wilson's democracy is a genuine, thorough-going conviction dominating all his policies. He does not agree with the Cambridge poet that it is "the duty of the intelligent to govern the less intelligent". He would substitute "educate" for "govern". The gifts and calling perhaps of these two Americans should be appraised not so much in terms of different intellectual endowments as in the demands of different times. "The present crisis" of Lowell was 1844 and the Mexican War. The present crisis of Woodrow Wilson is 1919 and the World League of Nations. The same high patriotism inspires both. One should reread *The Present Crisis* of Lowell to understand the present crisis of President Wilson.

"When a deed is done for Freedom, through the broad earth's aching breast

Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of Time.

"Through the walls of hut and palace shoots the instantaneous throe,
When the travail of the Ages wrings earth's systems to and fro;
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the Future's heart.

"Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful tall angels, to enshroud her from all wrong.

"Backward look across the ages and the beacon-moments see,
That, like peaks of some sunk continent, jut through Oblivion's sea;
Not an ear in court or market for the low foreboding cry
Of those Crises, God's stern winnowers, from whose feet the chaff
must fly;
Never shows the choice momentous till the judgment hath passed by.

"Count me o'er earth's chosen heroes—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of
Truth;
Lo, before us gleam her camp-fires; we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter
sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

CHRISTIAN people may well insist that the restoration of St. Sophia to the Eastern Orthodox Church be a part of the very terms of peace with Turkey. Nobody knows better than the Turk that possession of St. Sophia is the symbol of Mohammedan conquest over Christianity. All that has made the Turk "unspeakable" during these centuries is included in that symbol; and the world—that is to-be cannot afford to leave it defiled, as it is now.

If Christian Russia, having for centuries sought to attain this goal, had only lasted two years longer, the difficulty would probably have solved itself, since some measure of influence in Constantinople would almost certainly have fallen to her, and she would have insisted upon this restoration. But the western powers do not so easily mingle matters of religion with sovereignty. The future of Constantinople is so problematical at present that nothing can be forecasted. But we beg to suggest two considerations as applicable.

First, the demand for St. Sophia should be incorporated in the very treaty of peace, not on religious grounds

but because of its symbolic character. And second, it should be paid for at a proper valuation. A title to real estate that has extended over several centuries, even though it rests ultimately on national theft, cannot lightly be set aside. The Mohammedan title to St. Sophia is quite as good as the title of many noble families of England to property confiscated from the Church of England in the sixteenth century. The Allies cannot afford to disregard law and equity in seizing it. Precisely as the United States paid Spain for the Philippine Islands, though requiring their transfer by the terms of the treaty of peace with that nation, so the Allies are bound to incorporate payment for the property of St. Sophia's with the demand for its cession.

And we earnestly hope that whether or not the Turk be driven from Europe—a question that is wholly distinct from that of the title to St. Sophia—the Christian sentiment of the world will make this demand in no uncertain terms upon the peace commissioners.

WHILE, as we have stated, the question as to St. Sophia and as to the continuance of the Turk in Europe are separable, and the one ought not to be so treated as to embarrass the other, yet we earnestly hope that the time has come for driving the Turk back into Asia—where, indeed, his sovereignty, if it is to be continued, must be equitably adjusted with the protection of Armenians and other Christians.

Greece is said to have applied to the Peace Conference for sovereignty in Constantinople. It would seem to us as though such a determination of the future of the city was the best that could be devised. Protection must be given in any event to non-Christians; but, with the downfall of Russia, Greece best reflects the civilization that would seem most appropriate for the present remainder of European Turkey.

INQUIRIES have reached us as to certain persons described as "Old Catholic Bishops", associated with the theosophical movement in America and England. One of these gentlemen has been "ordaining" in California; the name of another has been associated with a pamphlet entitled *Occult Investigation of the Mass and Anglican Orders*, issued from "The Church of St. Alban and the Angels", Krotana, Hollywood, Los Angeles. That this novel hierarchy is derived from the preposterous "Archbishop" Mathew explains much. But those who wish a full narration of the facts will find them set forth, carefully documented, in the scholarly Roman Catholic magazine, *The Month* (published by Longmans, London), for July and September, 1918. Fr. Herbert Thurston, S.J., gives there a history of "Archbishop" Mathew's wanderings, together with the tragic story of the degradation of Catholic sacraments to the level of Hindu magic rites. A reference to Farquhar's *Modern Religious Movements in India*, p. 273, is specially important. The subject is painful and unsavory; so we forbear to reprint even an abstract of Fr. Thurston's articles. But the greatest caution is suggested in dealing with anyone, by whatever title known, who professes to harmonize the teachings of Mme. Blavatsky and those of the Catholic Church.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 3rd:

Mrs. Lydia B. Hibbard, Chicago, Ill. *	\$ 75.00
Previously acknowledged	65,635.29
	\$65,710.29

* \$25 each for Belgian relief, work in Italy, and Holy Trinity Church, Paris.

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

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

631.	Mrs. Charles B. Welch and sons, Tacoma, Wash.	\$ 36.50
632.	Holy Apostles' Church School, Brooklyn, N. Y.	36.50
1.	St. Alban's School, Knoxville, Ill.	5.90
67.	St. Matthew's S. S., Enosburg Falls, Vt.	36.50

100.	H., Mishawaka, Ind.	10.00
118.	Anonymous, Brookline, Mass.	36.50
195.	In memory of Mary M. Gillen (five children)	365.00
328.	Clarion Woman's Club, Clarion, Iowa	36.50
330.	St. Paul's Branch Woman's Auxiliary, Batesville, Ark.	24.00
346.	Junior Auxiliary, St. Paul's Church, San Diego, Calif. .	36.50
350.	Woman's Auxiliary, St. James' Church, Hendersonville, N. C.	36.50
357.	Mrs. Amie S. and Miss Gertrude Yale, El Paso, Texas.	36.50
362.	Woman's Club, Dunlap, Iowa	36.50
370.	Miss Frances Fitzhugh, Batesville, Ark.	36.50
371.	St. Luke's Surgical Dressings Red Cross Circle No. 2, Baltimore, Md.	36.50
Total for the week		\$ 807.90
Previously acknowledged		44,569.43
		\$45,377.33

ARMENIAN AND SYRIAN RELIEF FUND

Mrs. Wm. S. Claiborne, Sewanee, Tenn.	\$	5.00
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Church of the Ascension, Bloomfield, N. J.		50.00
M. C. C.		2.50
St. James' S. S., Upper Montclair, N. J.		51.00
Christ Church S. S., Raleigh, N. C.		18.50
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In loving memory of John Mulligan		5.00
Miss Flora E. Hill, Marquette, Mich.		5.00
Thank offering		2.00
A. R.		3.00
Indian children of All Saints' Mission, Winnebago, Neb. *		.75
A friend, Faribault, Minn. *		3.00
	\$	266.95

* For relief of children.

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

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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MISSIONS IN 1918

BISHOP LLOYD has written a letter to "the Friends of the Church's Mission", in which he reviews the results of the missionary campaign of last year, striking a keynote, also, for the future. He says:

"It was a hard year, truly, for us all. Our country's call and the many needs abroad were irresistible to Christians and patriots. Gladly we responded, not omitting to do our utmost also for the warfare of the Prince of Peace.

"But in spite of all, it grieves me to report a deficit of \$266,-357.47 in the Church's missionary treasury last year. Moreover the Board felt impelled to suspend for 1918 its policy of setting aside undesignated legacies for forward work, and used them to keep the deficit from being appallingly larger. To think that the Church has been unmindful of her stewardship would be most humiliating. Rather let us say that war prices (unforeseen at the time the budget was adopted) and the ravages of the influenza epidemic were the main obstacles to a prompt and complete response. Prayer and work will bring about the overcoming of this set-back.

"One heartening feature of the year was the increase in individual giving. The spirit of devotion and service evoked by the war bore fruit in the work of the Mission also. The One Day's Income Plan illustrates this. It reached the goodly figure of \$151,079.07—by far the best record in the past three years. Over 1,600 new friends were added to the Plan's roster; and fully 1,200 old friends, who did not share in it in 1917, renewed their support in 1918. We may well give thanks for this—and try to enlist others so that 1919 may show still further progress. Surely all people have cause for making thank offerings in this new day of peace.

"The year 1919 is ushering in a new world wherein nations as well as individuals are striving to apply the Gospel message to the world's life. It is the Church's voice which must determine whether these aspirations will be fulfilled. Only as America and all the nations come to acknowledge and worship Him can lasting peace be upon earth.

"Our task in this and the coming years, it seems to me, is clear and decisive. The Kingdoms of this world must become the Kingdoms of our God. Let us to our task with prayer and with thankfulness that such opportunity is offered us. The Church will not fail, once she understands."

AS A GOOD Christian should consider every place as holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered unto God.
—William Law.

AN APPEAL FOR PRAYER

WE stand in the presence of critical decisions. After four and a half years of war marked by unprecedented sufferings and appalling losses of life, we have come at last to the days when the conditions of peace are being formulated. Issues of incalculable importance are at stake. These decisions fix the future policies of Christian nations. They likewise affect the welfare of millions of people in non-Christian lands. They involve the major portion of the human race in agreements whose binding force reaches far into the future and affects every sphere and relationship of life, whether political, industrial, commercial, social, or religious. The decisions of the Peace Conference bear an intimate and determining relation especially to the future of vast populations which have been the object of our foreign missionary effort. Shall political conditions within these areas be marked by Christian principles of justice and service, or shall they subserve selfish and unworthy ends? Shall religious freedom and missionary liberty be established or shall they suffer limitations? Shall reasonable and genuine missionary activities be safeguarded and extended, or shall they be hampered and reduced? Shall conditions be established which make easier and more effective every effort to uplift the race, or shall they be such as to contradict the Gospel of the Christ we seek to carry to all the world?

Unquestionably the difficulties are great. In spite of high intent and unselfish motives, how difficult to define the right pathway? How may divided opinions at Paris be reconciled? How shall the wide differences in racial viewpoints and national attitudes be bridged? And should unworthy motives enter in, how greatly will the difficulties be increased! The whole problem of Christianizing our international relations is now brought to the front. Those who at this critical moment have come into most intimate touch with the actual situation declare that our supreme confidence must lie in the mighty power of the Spirit of God. His wisdom alone will suffice. Only His skill can fashion the decisions of the nations to subserve the infinite possibilities of coming days. No power but His can adequately rule and overrule.

Let our appeal, therefore, be unto Him in these days of crisis and far-reaching decisions. It is the peculiar function of the Spirit of God to impart wisdom unto those who know and fear Him—and let us thank God for the God-fearing men who are members of the Peace Conference. Nor is the power of the Spirit of God limited to those who know and fear Him. He who said to Cyrus, "I have called thee though thou hast not known Me," is able to lead those who are strangers to Him so that they shall build better than they know. He who is able to turn the hearts of kings as the rivers of water are turned may, through our supplication, order all the decisions of the peace delegates for the advancement of the Kingdom of God.

To this end we issue this appeal for prayer, asking that the Christian public of the United States and Canada and also our missionaries abroad give themselves to such regular and occasional individual intercession as may be possible until the peace negotiations shall have been completed; that they remember these great needs at the family altar and at all public services; and that the noon hour of each day be used as a momentary reminder of this great obligation to prayer and as an opportunity for such intercession.

On behalf of the Committee of Reference and Counsel of the Foreign Missions Conference of North America,

WILLIAM I. CHAMBERLAIN, *Chairman.*
FENNELL P. TURNER, *Secretary.*

February 28, 1919.

LOWER THAN THE ANGELS

WE HAVE so great an idea of the human soul that we cannot bear to be despised, or to lie under the disesteem of any soul, and all the happiness of men consists in that esteem. The search after glory is the greatest vileness of man. Yet it is also the greatest mark of his excellence, for whatever riches he may have on earth, whatever health and advantage, he is not satisfied if he have not the esteem of men. He rates human reason so highly that whatever privileges he may have on earth, he is not content unless he stand well in the judgment of men. This is the finest position in the world; nothing can turn him from this desire, which is the most indelible quality of the human heart. And those who most despise men, and place them on the level of the brutes, still wish to be admired and believed by men, and are in contradiction with themselves through their own feelings; their nature, which is stronger than all else, convincing them of the greatness of man, more powerfully than reason convinces them of their vileness.—Blaise Pascal.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

ASH WEDNESDAY AND LENT

OUR use of Lent and the benefits we derive from it depend upon our appreciation of the place it is intended to occupy in the economy of life, and the extent to which we yield to its discipline.

All life is a discipline, and the fact is emphasized by the recurrence of Lent. We contemplate our Lord's temptations and the victory He won. The law of life is that "we drink the blood of our tasks". We are vitalized by the enemies we defeat. Strength comes from fighting, moral courage by standing fast, and spiritual freedom by yielding to the Master's service.

No two men have the same religious experience, nor the same forms of temptation to conquer. But all men must submit to the discipline which comes through temptation. The gospel for the First Sunday in Lent, which records the manner in which our blessed Lord met His temptations, must be forever our supreme example. As we endeavor to interpret that experience in the light of our own knowledge, we perceive there is concentrated in this record the moral struggle of the race. The principle underlying each temptation is the basis for its universal application. The common element in our Lord's temptation and ours is that "He was tempted in all points like as we are", not so much in the form as in the point of temptation. And the common hope is that as He won the victory, over every form of evil, so in His strength we may steadily rise to a share in His triumph.

Trusting in our own power to "turn stones into bread", we are tempted to deny the power of God in His purpose for our good; abandoning reason, we are tempted to be guided by impulse, and cast ourselves down from the pinnacle of a high and holy ideal; or, compromising with sin, we lower the white banner of purity, and do violence to our conscience, falling down to worship evil.

In each recorded temptation Jesus foiled the tempter through the use of some verse from the Bible. His mind was so saturated with the sacred literature of His people that an effective quotation was available to meet every mental stress. In His hand "the sword of the Spirit, which is the word of God", was longer than that of His adversary. No spiritual lesson needs repeating more frequently than this: the only safety in the presence of temptation is in the ability to change one's train of thought, and no means is more sure than the capacity to bring to bear some appropriate verse of the Bible. Evil cannot survive in the presence of high thinking any more than darkness can remain in a room flooded with sunshine. Character is molded by secret thoughts; and "as a man thinketh in his heart so is he". The greatest value in Bible reading is the practical use we make of it in the enrichment of the soul. We store our memory with vital truths, and forge the weapons of spiritual combat. When we do what we know, meditation becomes dynamic, and the vital lustre of the Bible divinely precious.

Sunday—Psalm 19. An inspired cry for divine aid in the presence of temptation. Here are two verses of incomparable value that should be memorized: "Cleanse thou me from my secret faults." "Let the words of my mouth and the meditation of my heart be always acceptable in thy sight."

Monday—Proverbs 4: 20-27. Temptation enters by many avenues. To close these approaches we should meditate on verse 23. The issues of life depend upon the way we keep the heart, above all else that we guard.

Tuesday—Philippians 4: 1-9. An inspired list of subjects for meditation. "Think on these things." They will crowd out any evil thought that could possibly enter one's mind; while the peace of God guards our hearts and thoughts.

Wednesday—St. Matthew 6: 19-34. The Master knows how our faith is tempted to distrust God's care, and He knows our needs. With that knowledge He asks us to seek first His kingdom, when our needs shall be met.

Thursday—James 1. An analysis of temptation. It is for the proving of our faith. The sin is not in the temptation, but in the yielding. Verse 15.

Friday—1 Corinthians 10: 1-13. Memorize verse 13 and bring it to bear upon your every temptation. With greater courage seek the way of escape.

Saturday—St. Matthew 4: 1-11. The gospel for the day. Our Lord was tempted to lose faith in the Father's care; to act on

the impulse, contrary to reason; and to violate His conscience. Temptation always assails in one of these three ways, and His victory is our hope. He met each one with a verse of Scripture.

LENT

[FROM A PASTORAL LETTER BY THE BISHOP OF VERMONT]

IF not a spiritual campaign (which it often is), Lent should at least be a season of military exercise for those who have enlisted as soldiers, as well as servants, of Jesus Christ, pledged to fight under His banner against the world, the flesh, and the devil.

1. In an army there must be *discipline and subordination*. This has been thoroughly impressed upon our men in camp and at the front. Obedience to rules and to all in positions of authority marks the soldier's life. So in the Christian army. There are distinct rules of the Christian Church which we are expected to obey, and experience will confirm their value. Such are the observance of Sunday, making it different from other days, primarily a holy day and then a holiday; in particular, attendance at public worship on Sundays and the great days of the Christian Year—parades to salute our Commander; rules about the Sacraments, Confirmation following on Baptism and preparing us for the Holy Communion; regular reception of the Communion, carefully prepared for—slackness at or on parade would bring a sharp reprimand. These and other rules, about marriage for instance, are not inventions of the clergy; the clergy as officers in the army are bound to insist on the Commander's orders. Think of this, and whether we are paying due respect to the rules and officers of Christ's Church, as representing Him.

2. It is an *aggressive war* in which we are engaged, to put down wrong, all that is contrary to God's will and against man's true interests—falsehood and dishonesty, cruelty and uncleanness, selfishness and profanity. We are pledged to fight against these evils wherever we find them, in ourselves, in the family, in society and in business, in the State and in the Nation. It is said that an offensive movement is the best form of defence. This is certainly true in a spiritual and moral campaign. We shall preserve ourselves and others from the attacks of sin and vice by contending for virtuous and good living, by upholding the standards of right and truth. We must not be content with living ourselves in peace and happiness; we are to push forward and extend the kingdom and reign of Christ, which means freedom for all to be their best selves. What efforts to realize it go along with the prayer we repeat, "Thy kingdom come"? Are we using personal influence to bring others to obedience to Christ, or in encouraging them in good ways? Are we bravely bearing our witness to Him in frowning down what we know to be wrong?

3. This will involve *enduring hardship* of one kind or another. We must expect to receive as well as to give blows. Sneers and ridicule are sometimes as hard to bear as the pelting of stones; loss of business or the alienation of friends may be as piercing as the sword or bayonet. We must train ourselves by voluntary discipline to be fit to take our place in the ranks. What self-denial of a real kind are we practising—or do we need to practise—that we may be able to resist attacks of the spiritual foe?

4. There must be a determination not to bring *disgrace* on the army, but to uphold its good name. How often is the cause of religion, of the Church, of Christ, discredited by the unworthy conduct, the inconsistencies, of those who bear His Name! Loyalty to our Leader, and to our comrades, should inspire and restrain us, like the soldier's respect for his flag and regiment.

5. One other thought cannot be passed over. In the European campaign no small contribution to the victory of the Allies came from the unification of command over all their forces. We must pray and use our intelligent endeavors to bring about a *oneness of the Christian army*. So long as our forces are divided, sometimes engaged in mutual strife instead of in a united witness for Christ and a concentrated attack upon His foes, our advance must be retarded. This does not mean either the sacrifice of principles, or the repudiation of our immediate superiors. Lawless individualism, such as we have seen in Russia, spells disaster for any cause. But it does mean a willingness to sacrifice preferences as distinct from principles, and an abandonment of all that is petty and narrow in temper and spirit; it means a readiness to learn of others as well as to contribute to their betterment, and a generous appreciation of their position and efforts; above all a thoughtful consideration of God's purpose and design in the matter, and earnest prayer that His Name may be hallowed, His Kingdom come, His will be done.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

CAN any Canadian friend explain the following paragraph, taken from a recent number of the German Roman Catholic *Fortnightly Review*?

"The Canadian Order of Foresters, we see from *Le Devoir* (IX, 271), has refused to pay the insurance of a soldier killed in France on the ground that he had died not in defense of the British Empire, but for the liberation of Belgium."

IT IS A PRIVILEGE to be allowed to reprint here, by permission of the distinguished author, Dr. William Roscoe Thayer, this poem, which will strike a responsive chord in many hearts.

"HYMN OF WELCOME

"For our Men Returning from the War after the Death of Roosevelt.

"Tune: Portuguese Hymn: *Adeste Fideles*.

"We bade you go forth, the best hope of our land,
Entrusting to you the great flag we unfurl'd;
We welcome you back, an invincible band
Of heroes, whose valor help'd rescue the world.

"Where danger most threaten'd you harvested Fame,
And Glory from hardship has been your reward;
Defending afresh the American name,
You showed how civilians can smite with the sword.

"Exultant we greet you, and grateful we bless;
With love and devotion and honor we burn;
Tho' hearts may be heavy and jubilation less,
For comrades in arms who will never return.

"In vain shall you look for the Patriot Chief
Whose voice like a trumpet stirr'd mountain and coast,
Sharp summon'd to duty, made cowardice brief,
Gave courage to doubters and kindled your host!

"Forbidden to join you, he put on the might
Of soldier-undaunted who challeng'd the pack
Of foes in our homes; having fought his last fight,
He sleeps with the legions that will not come back.

"He rides at the head of his troop as of old,
A ghost leading ghosts; but the dead do not die
Who fall in a cause that the angels uphold;
For Right will be Right while the stars sail the sky."

THIS POEM was written by J. C. Harris, August, 1916, in the trenches of France:

"FOR ALL THE SAINTS

"For all the Saints who have not found their rest,
Whose faith was never in our creeds expressed,
But in their human lives Thy love confessed,
Alleluia!

"For Saints who wear no halo in the fray,
Who see no vision gleam upon their way,
But bear the heat and burden of the day,
Alleluia!

"For Saints who sail the sea and dare the sky,
With nerves of steel, cool brain, unflinching eye,
Saints loving life but not afraid to die,
Alleluia!

"For saints of forge and factory, mine and bench,
Saints of the trawler and the muddy trench,
Who give their very blood hell's fire to quench,
Alleluia!

"For all the Saints far hidden from the strife,
Saints of the home and ward and healing knife,
For brother, lover, comrade, loyal wife,
Alleluia!

"So as our hearts recount the nameless host
On bloody field, or camp, or mine-strewn coast,
We sing to Father, Son, and Holy Ghost,
Alleluia!"

IS THIS PAGAN, or legitimately Christian? I like it, anyhow, better than some hymn-descriptions of the other world. It is by Theodosia Garrison.

"LILLET

"I think the gentle soul of him
Goes softly in some garden place,
With the old smile time may not dim
Upon his face.

"He who was lover of the Spring,
With love that never quite forgets,
Surely sees roses blossoming
And violets.

"Now that his day of toil is through,
I love to think he sits at ease,
With some old volume that he knew
Upon his knees.

"Watching, perhaps, with quiet eyes
The white clouds' drifting argosy;
Or twilight opening flower-wise
On land and sea.

"He who so loved companionship
I may not think walks quite alone,
Falling some friendly hand to slip
Within his own.

"Those whom he loved aforetime, still,
I doubt not, bear him company;
Yea, even laughter yet may thrill
Where he may be.

"A thought, a fancy—who may tell?
Yet I who ever pray it so,
Feel through my tears that all is well;
And this I know—

"That God is gentle to His guest,
And, therefore, may I gladly say,
'Surely the things he loved the best
Are his to-day.'"

I FOUND THIS PLACE-CARD by my plate at a recent luncheon. Its maxim is surely worth handing on:

"Be Pleasant Every Morning Until Ten O'Clock.
The Rest of the Day Will Take Care of Itself."

OUT OF A SECRET DRAWER in an eighteenth century desk this tumbled the other day. No author's name appears on the manuscript. Does anyone recognize it?

"IN CAELO QUIES EST"

"In this too busy world there is no rest;
We all have aching hearts and weary feet.
The bitter first, but afterward the sweet.
Yes, afterward, *in caelo quies est*.

"'Tis true that often we are sore oppressed,
That briars rankle where our steps must go;
But at the end the golden turrets glow,
And afterward, *in caelo quies est*.

"He that endures, enduring shall be blessed.
The cross must needs anticipate the crown,
The taking up precede the laying down;
But afterward, *in caelo quies est*."

How GOOD is this quotation from the *Boston Herald*, by Rosalind Huidekoper Greene:

"THEODORE ROOSEVELT

"O great American, who stayed
At home, while armies fought for right,
There was no mist upon your sight,
There is no rust upon your blade.

"To-day you walk with all the rest
That died for Freedom; and His hand
Who holds the single High Command
Shall place the War-Cross on your breast."

Synod of Washington

BALTIMORE, Md., February 28, 1919.

THE Province of Washington held its fourth annual synod in Baltimore, February 24th to 27th. On the first evening the bishops and deputies, together with the clergy of the city and their wives, numbering 450 in all, were delightfully entertained at dinner by the Churchman's Club and the Cathedral League. At its conclusion Bishop Murray welcomed the visitors and introduced the Ven. Archdeacon Greig, of Worcester, England.

The distinguished English clergyman gave an illuminating explanation of the unrest among the laboring classes in England and of the attitude the Church of England is assuming toward it. He said that most of his work had been in the slum districts of England and among people who live in the direst poverty. Yet, he said, they were of the finest character. The unrest, he said, had come about through the fact that the people were just learning the causes

Archdeacon Greig
on English Labor



ARCHDEACON GREIG

of the things they had suffered, and were determined that they would not suffer as they had done any longer. The unrest had its roots in a demand for right and justice and he was sure that this demand would be met. He traced the trouble from 1760, when a large part of England was in commons, and when the people had common rights, and were prosperous, down to 1820, in which period of sixty years a great change had taken place and the masses had been the subjects of exploitation. This had resulted, he declared, from mistaken political and economic doctrine. Things were getting better now, he said, but they were a long, long way from what they ought to be in a Christian country for nine-tenths of the population. He expressed himself as confident that things will work out rightly both in England and the United States, because God has a great work for the two countries to do together, a work which the world needs and for which the war has opened the way.

The English visitor was followed by the Bishop of Erie, who pictured vividly the experiences our young men have undergone in France and the great debt we owe them.

The business of the synod had been admirably planned in advance and the programme helped greatly to expedite business and secure substantial results. Elaborate and valuable reports were made by various officers and committees, most of which were discussed and the results formulated into resolutions.

The business sessions were presided over by the Bishop of Maryland, who has been president of the province since its organization. For the first time all the dioceses were represented, the Bishop and delegates from West Virginia taking their

Bishop Murray

seats. The Bishops of Easton, Delaware, and Pittsburgh were unavoidably absent. The sessions were harmonious, businesslike, and progressive.

The President made a ringing appeal for entire consecration to the highest ideals. He urged that the world-wide, new-born spirit of common interest, service, and sacrifice must never be allowed to die, but must be nursed and nourished to riper maturity. Whatever else may come through the world travail and agony of the past four and one-half years, the supreme opportunity of Christianity has already been born. Let our consuming desire be for the practical realization of some, at least, of the noble ideals born in this testing, teeming time. In all our deliberations let our dominating thought be, not how much will be demanded but whether for divine glory and human salvation the thing should be done. And if for this it should be done, then we, as Christians, ought to do it without counting the cost, with-

out stinting service, without halting at sacrifice even of our very life.

Bishop Murray spoke strongly of the importance of forming a League of Nations, and Archdeacon Greig, in his sermon at the opening service, urged it as the most vital necessity of the day. "The only hope of rescue from future wars to which we can look," said he, "is in a League of Nations, wherein hatred of war and love of peace will be a force translated into a power of international scope. Such countries as the United States of America and England are not in danger of impairing their sovereign independence by entering into a league for the good of the world. No victory yet gained is so glorious as that which waits upon a true and efficient League of Nations when we think not in terms of empire but for all mankind."

The League
of Nations

The synod endorsed the proposed League of Nations without a dissenting voice and approved the proposal that when peace is finally concluded it be called the Peace of Jerusalem.

One of the subjects which aroused the liveliest interest was Religious Education. The reports of Canon DeVries and the Rev.

H. W. Diller strongly urged the importance of Christian nurture and led to an animated discussion. One of the results was the adoption of the following resolution:

"Whereas, the work of chaplains and clergy revealed a woeful lack of knowledge on the part of many of the young men of America as to the simplest elements of faith and practical Christianity, and that they are consequently without sufficient armor and weapons to meet the ordinary peril of their daily lives; Be it resolved, by the Synod of Washington, that all boards of education devise and put into operation effective measures to enlist and develop the activities of parents in behalf of thorough Church education of children."

A second resolution adopted by the synod provided for summer schools to be held this year, emphasizing teacher training, at Wytheville, Va.; Ocean City, Md.; Bishopthorpe Manor, South Bethlehem, Pa.; Hollidaysburg, Pa.; Conneaut Lake, Pa., and the University of Virginia.

Increase of the powers of the provinces was debated at considerable length and for the most part in a progressive spirit.

The synod endorses the memorial of the Province of New York and New Jersey to the General Convention in its general

tenor and urged its serious consideration. It also endorsed that of the New England Province with some changes. This asks that the election of missionary bishops be committed to the synod of the province in which the vacancy occurs, with the safeguard of confirmation by the House of Bishops collectively or individually; that confirmation of the election of the bishop of a diocese be committed to the synod of the province in which it is situated; that the provinces be fairly represented upon the Social Service Commission, as are the other boards of the Church; and that the several provincial synods be given the right to require an annual appropriation from the Board of Missions, to be made in gross for subdivision by the provincial synods, as is now allowed in the matter of apportionments. The synod also recommended that a way be found for reducing the burdens of the General Convention and at the same time increasing the responsibilities of the synods, looking to the time when its functions may be limited to matters belonging exclusively to the Church as a national organization, such as alterations and amendments to the Constitution, alterations and additions to the Book of Common Prayer, the establishment of missionary jurisdictions, the change of provincial boundaries, and legislation regulating the general administrative boards.

Social Service occupied a large share of the time and enlisted the sympathies of the delegates. The Commission on

Social Service made an excellent report, reinforced by an address from the Rev.

Augustine Elmendorf of the diocese of Newark. The synod approved the appointment of a field secretary of social service for the province, whose salary should be provided by the province, and the commission was authorized to have the address of Archdeacon Greig, upon social conditions in England, printed and circulated. The synod also authorized the appointment of a provincial executive secretary, salary paid by the province, who should assist the president toward a more effective prosecution of the work.

One of the most interesting incidents was the presentation

(Continued on page 618)

National Congress for a League of Nations

IV.

THE National Congress for a League of Nations has finished its sessions, although the Atlanta session is not reported here. We have tried to choose from the reports sent us expressions which would mark progress in the development of thought.

There is no doubt that progress has been made, and that it will continue to be made. The League stands for a necessary ideal if civilization is to advance beyond the stage where construction must alternate with destruction, in society's relationships.

Statesmanship which is wise and Christian has an opportunity the world has never before offered. The sessions of the National Congress have been educative. It remains to be seen how great an effect they will have upon legislation to create a world government greater than the ambition of any militaristic clique or materialistic aristocracy. Before the world there is set an open door.

The Pacific Coast Congress met on February 19th and 20th in the Civic Auditorium in San Francisco. There were 5,000 accredited delegates—from Arizona, California and Nevada.

Pacific Coast
Congress

Dr. Lowell of Harvard University said that America should take part in the League because the events of the last two years have shown that the old policy of isolation is no longer tenable. The expanse of water between America and Europe is becoming narrower and narrower. Wars should cease. National selfishness, the recognition of no motive but national self-interest, actuated Germany in this war and brought her to the most humiliating disaster recorded in history. The decision falls to the people of the United States to put law and order in the place of anarchy in relations between nations.

The Rev. Henry Van Dyke said: "Some say that to enter such a league would be to abandon the Monroe Doctrine. But what is that doctrine? That no European power shall make conquests in America. It is based on the right of self-determination of peoples. The League, so far from abandoning that doctrine and that right, proposes to extend their application not only to America, but everywhere."

Ex-President Taft, at the first evening session, said: "I say whereof I know, when I tell you that the poilu, the British soldier, and the British workingman, the Italian soldier and worker, hug to their souls the idea of a world league as the promise of peace. It was this, the promise of President Wilson to make the world safe for democracy, that gave them their morale."

Throughout the Congress the fact that all classes of people were represented was emphasized.

With one exception the sessions of the Mountain Congress were held in the Tabernacle at Salt Lake City on February 21st and 22nd. The exception was held in the assembly hall near the Tabernacle.

The Mountain
Congress

These buildings are used for all public gatherings not in opposition to the Mormon Church. The church seemed to be a moving factor in the sessions, with all its hierarchy in attendance. Four sessions were held beginning Friday evening and ending Saturday evening. The framework of the sessions was the same as at other places, the traveling group presenting its arguments and being reinforced by local speakers.

On Saturday morning, speaking on Religion, Social Progress, and a League of Nations, Prof. Levi Edgar Young of the University of Utah stated that the League was the logical outcome of the arbitration treaties entered into by the United States and many other lands. The hundred years of peace between England and America were cited as the practical result of such treaties. "The teachings of Christ were for peace, and Christian men, to carry out the will of the Master, must enlist in support of any effort that will result in peace."

Chaplain Brigham H. Roberts (145th Field Artillery, U. S. A., Utah National Guard) said: "The dreams of the poets, prophets, and statesmen of all the ages are to be realized now or never. God's power has struck, man's opportunity has come, the world conscience has been educated to the proper position, the nations have pledged themselves to it. Now is the accepted time."

The only enthusiasm of the third session was when Captain Thomas G. Chamberlain was presented to the audience. Captain Chamberlain has recently returned from fifteen months in France, and described the valor of the marines in the Château Thierry fight, the grit of the doughboys, the helpfulness of the artillery. They all went into the war for only one purpose, to end war for-

ever. He then spoke of stopping off in Washington and listening to the Senators opposed to the League. "The lowest private in the rear rank can say to the ancients of the Senate: 'I was on the firing line; where were you?'" The only friction noticeable was at the Utah caucus, when the chairman (appointed by the New York headquarters) announced a Committee of Nine to report on a permanent organization. All nine were men. As Utah has equal representation or franchise, the women made one long protest, and the chairman immediately doubled the committee and asked the women present to select nine of their number as members!

The Mid-Continent section of the National Congress met in St. Louis on February 25th. This was the eighth of nine meetings held in different parts of the United States.

Mid-Continent
Congress

There were six sessions. On Tuesday morning Bishop Tuttle gave the invocation:

"Almighty and Everlasting God, who alone makest men to be of one mind in an house, and who hast promised to give Thy Holy Spirit to them that ask Thee, we pray for Thy inspiration and blessing upon Thy servants, the members of this section of the National Congress for a League of Nations. Send Thy light into their minds and pour Thy grace into their hearts to make fruitful their endeavors to secure and establish a just and lasting peace for all the nations of the earth. Give them the wisdom that is from above, first pure, then peaceable, without partiality and without hypocrisy. In this time of the hallowing influence of the birthday of Washington resting in our memories, raise up everywhere to give their help and guidance, men that have understanding of the times, fearless and just, not swayed by clamor or passion or lust of power. Open the hearts of the people in all lands to the light of Thy Holy Gospel and let Thy Spirit go forth to renew the face of the earth. So let the nations rejoice and be glad, dwelling side by side in peace and amity, mutual helpfulness, and neighborly goodwill under Him who is King of kings and Lord of lords, the Prince of Peace, Thy Son our Saviour, Jesus Christ. Amen."

At the Tuesday evening session the speakers were President Lowell and three from Missouri. Possibly none made a more decided impression of the sincerity of the league of nations plans than did Mrs. H. O. Garvey, past president of the Kansas state federation, whose two sons are soldiers in France, and whose daughter recently departed to assist in reconstruction work there. She declared that every woman can be counted on to uphold the league.

Former Gov. Folk asserted that the most important document in all history is the constitution of the League of Nations. The law of the jungle still applies between nations. The constitution of the League of Nations proposes no super-nation. No nation can now live to itself and for itself alone.

Perhaps the most telling and remarkable meeting was at the Coliseum on Wednesday evening to discuss Labor's Demand for a League of Nations. The principal speaker was Mr. Taft, but he had strong support in the speeches of Wallace M. Short, mayor of Sioux City, Iowa, and John P. Frey, of the International Moulders' Union. About five thousand enthusiastic supporters of the League of Nations were present.

John P. Frey declared that American labor is supporting the League of Nations because it believes it will mean the death knell of secret diplomacy. Trade unionists gave unqualified support to the government in the war because issues affecting free institutions were involved and for the same reason this same support is being given to the League of Nations.

Wallace M. Short said: "The great war is an act of divine Providence to jar the nations loose from certain ancient limitations of spirit and method, and to prepare the human mind to organize on a finer and vaster scale the principles and procedure of coöperation. Civilization has to move forward or perish."

At state caucuses Wednesday afternoon steps were taken to inform and organize each state so that the people might give intelligent and effective voice to the question of the hour.

The congress was eminently successful and will have its effect in making easier the passage of the recommendations of President Wilson in the United States Senate. It was evident that the promoters of the Congress had no selfish motives and the meetings were valuable in that they were illuminating.

THERE is a knowing of the truth as it is in Jesus—as it is in a Christlike nature, as it is in that sweet, mild, humble, and loving spirit of Jesus—which spreads itself, like a morning sun, upon the souls of good men, full of light and life.—*John Smith.*

THE CRISIS OF THE SPRING

BY THE REV. LYMAN P. POWELL, D.D.

SPRING comes at a crisis. The war is won. The world has been saved from the balance of power at its worst and headed by our President toward a new brotherhood of nations. No matter what the exact terms of peace may be, there has come such concourse of agreement as to the necessity of brotherhood that the ultimate result must be for the best. The President has won his main contention. As was reported by a contemporary of Washington when we were making our constitution, the President has laid his shoulders to the bigger things. A standard has been raised to which the wise and honest can repair. No matter what the difficulties, disappointments, and reactions, the world has set its face forward and we are on our way in consequence to a better world than we have ever had before.

But we have a crisis now to face. Its commonplace symptoms everybody knows. Business is not picking up as we expected. Factories are not as busy as we thought they were to be. The mass of unemployed bulks larger than we could have foreseen. The number multiplied twenty-five times—it is reported—in two brief months. The soldiers must, of course, receive the first consideration. They have added to the ranks of the unemployed so considerably that the lowest estimate I am able to obtain is that as spring opens at least two million in the various professions and the trades, as well as in business and industry, want work and cannot get it.

While here and there the cost of living has in some details come down in general it is still disproportionately high, and with so many out of work the western line of our new life is bending almost to the breaking point, and the cry of Waterloo is heard on many a side: *Sauve qui peut*.

We did not get ready for war, and though even Italy, when her northern front was crumbling, late in 1917, was getting ready even then for peace, we seemed for all practical purposes to have fallen back on the old dictum that God looks out for fools and the United States.

Some of the criticism one has heard of the League of Nations—not all—has hurried on the crisis. Even some who ought to have known better have seemed to be forgetful of the fact that any alternative conceivable for the League would have turned over the world interests—particularly the small states—to the mean and militaristic. It was the League or worse, and yet we have allowed three months to go by without any general preparation for reconstruction. It is time to send in our income tax reports and blank forms are in some places not obtainable, and the only thing of which we are certain is that the report will be more difficult to fill out than a year ago, prices of material are shifting uncertainly from day to day, purchases of supplies cannot cover without danger a long period, and even publishing enterprises, ordinarily safe, are held up.

The crisis is but temporary. We shall muddle through to the pot of gold always at the other end of America's rainbow of habitual prosperity. But there is present the responsibility on all of us to use our wits and also to believe in the essentials of a Christianized democracy. I am talking with many types about these things. I find too many pessimistic. One man, who has worked his way up from the bottom to the top of a great business is paralyzed at the persistence of war-time wages the unions mean to keep up and the inability to forecast the cost of materials and of conduct of business. Another man is anxious about the moral reaction following every war and the disposition he says he observes to copy the worst instead of the best our friends across the sea would teach us. Even a story has been written about the taking of the little moments of happiness though to do so as indicated is to sacrifice the supreme moments which alone can last because they come from God. And one clever man has been convinced by the war revelations that one nation is about as good as another and none can be held to the world peace by any League.

Not all of us can have much share in the solution of the cosmic problem now before us. But all of us can cling to the old landmarks of the Church, the State, the Family. All

of us can carry our heads high. All of us can look up and not down. All of us can sing with Lloyd Hampton:

"There is no God of the Allies, there is no God of the Hun;
But He who is God of the kingdoms all, numbers us one by one.
And they who do right are forgiven, but they who do wrong are slain;
For the soul of the Christ has risen, reigning on earth again."

SYNOD OF WASHINGTON

(Continued from page 616)

to the synod by the Bishop of Harrisburg of the Rt. Rev. Alexander Rodospol, acting Archbishop of the Greek Church in America. His headquarters are in Constantinople, but he is charged with looking after the Greeks in the United States. Bishop Darlington pointed out the closeness of the tie which binds together the Greek, Anglican, and American Churches, and upon his motion it was resolved that the synod, on the ground of justice to the long-suffering and oppressed Church of the Turkish Empire, urges the restoration of the great Christian Church of St. Sophia at Constantinople to its primitive use for orthodox Christian worship. The Archbishop replied in Greek and was heartily applauded.

The most popular feature of the synod was the three night mass meetings in Emmanuel Church. The subject of the first of these was Religious Education, with two speakers. The Rev. Dr. Gardner, Secretary of the General Board of Religious Education, spoke upon The Responsibility of Parents for the Christian Nurture of Their Children, and the Rev. Karl M. Block, chief of the staff of Church civilian chaplains at Camp Dix, upon The Soldier and Religious Education. The first speech was instructive, the second inspiring. The subject of the second meeting was Social Service. The speakers were the Rev. Dr. Jefferys of Japan and the Bishop of Erie, both of whom furnished much food for thought and made deep impression. The subject of the third meeting was Missions. The speakers were the Rev. George W. Davenport, executive secretary of the Seamen's Church Institute of America, and the Rev. Dr. Robert W. Patton, secretary of the Province of Sewanee.

The women's organizations of the province held their meetings at the same time as the synod and their exercises were interesting and helpful, including an address from Bishop Murray, a quiet hour conducted by the Rev. John D. LaMothe, and many valuable papers and discussions. The next meeting of the synod will be held in Norfolk, Va.

Elections were as follows:

Standing Committee on Missions—The Rt. Rev. William Cabell Brown, D.D., the Rev. Dr. David W. Howard, the Rev. B. M. Spurr, the Rev. D. W. Curran, Major John W. Reynolds, Stephen E. Cramer, and Major W. R. Coyle.

Commission on Religious Education (to fill vacancies)—The Rev. G. Otis Meade, Dudley G. Roe, Commodore C. T. Jewell, United States Navy.

Members of the General Board of Missions—The Rt. Rev. Philip M. Rhinelander, D.D., the Rev. Dr. Wyatt Brown, Oliver J. Sands.

Member General Board of Religious Education—The Rev. W. L. DeVries, Ph.D.

Lay Member of the Executive Committee—John Stewart Bryan.

WYLLYS REDE.

NOTHING PROVES more certainly the real advancement of the soul than the power to see our imperfections without being discouraged by them. When we perceive an inclination to do wrong before we have committed a fault, we must abstain from it; but after we have committed it, we must courageously endure the humiliation that follows. When we perceive the fault before we commit it, we must beware of resisting the Spirit of God, that is warning us of danger, and that may, if we neglect it, be silenced within us, and that will in time leave us, if we do not yield to it. The faults of precipitation or of frailty are nothing in comparison with those which render us deaf to this voice of the Holy Spirit, that is beginning to speak in the bottom of our hearts. Those faults that we do not perceive till after they are committed will not be cured by inquietude and vexation with ourselves; on the contrary, this fretfulness is only the impatience of pride at the view of its own downfall. The only use, then, to be made of such errors, is to submit quietly to the humiliation they bring, for it is not being humble to resist humility. We must condemn our faults, lament them, repent of them, without seeking any palliation or excuse, viewing ourselves as in the presence of God, with all our imperfections upon our heads, and, without any feeling of bitterness or discouragement, meekly improving our disgrace.—*Fénelon*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

THE DISABLED SOLDIER

IN the work with disabled soldiers it is being strongly urged that there is place for the social worker. A man may be discharged from the hospital, given certain directions to follow, and even allowed to go to work. Too often, his home conditions are not ideal. As the Canadian authorities point out, through ignorance perhaps, he does not get the care he should have; he over-exerts himself on behalf of his family, and finally he suffers a recurrence of his disability; he has to give up his work and may even require further medical treatment. Or, again, his family may not have the sympathy and understanding necessary. Their attitude towards the whole problem is wrong. They may urge the man to accept an immediate offer of employment, because it looks promising, rather than the offer of training which will provide for the future. These and many other problems might be attacked by the social worker in visits to the home, and undoubtedly they require attention. But this is not work for the volunteer or the amateur. It requires wisdom and experience and clear *common sense*, and even those who have spent years in preparation for this kind of social work find themselves limited at times. Unless the proper persons can be found for this work more harm than good will be done.

SOCIALIZATION OF MEDICINE

The health experience of the war and the recent epidemic of influenza have placed the responsibility for the prevention of disease and the socialization of medicine directly upon each citizen. The sanitary workshop—free from occupational hazards, dust, lead, bad light, and preventable accidents, with reasonable accommodations for the comfort and convenience of the worker—has proven itself to be a good investment. Physical examination of the employes, with medical supervision of their health, prompt and intelligent surgical care of the injured, and modern employment methods have likewise been added to those things which the student of industrial management recognizes as favorable factors in improved relations, lower labor turnover, lessened absenteeism, and lowered cost of production. This represents the socialization of medicine.

NATIONAL ASSOCIATION OF SOCIAL WORKERS

A new organization is on the stocks and is likely to be launched within a short time, probably before this item appears. It is to be a National Association of Social Workers. It is put forth by the committee authorized by the demobilization conference last November. Its objects are:

- (1) To organize American social workers for concerted action.
- (2) To study continuously social agencies and social needs with a view to securing a sound basis for such concerted action.
- (3) To promote a better adaptation of social agencies to social needs.
- (4) To contribute to the formulation and promotion of a rational programme of social reconstruction and a progressive programme of social organization.
- (5) To coöperate with other national groups to these ends.
- (6) To increase the usefulness and advance the standards and ideals of social work.

IMMIGRANT IDEALS

The world's biggest problem just now, a friend writes, is to substitute for the force of militarism the force of law—the one possible defense against the threatened advance of bolshevism, the mob madness that has brought destruction to Russia, and is now sweeping over Central Europe. He says:

"We need to know our immigrant better. Such fine and common-sense idealism among them as is revealed in *War's End*,

published by the *Immigration Publication Society*, is a revelation of the splendid material, moral and spiritual, that with decent guidance and friendly help will be a sure foundation for the building of the future. Besides, in this dreaming of theirs you will find the message and the pledge of new Italy to our republic. Doesn't every word of these humble friends of mine breathe respect for law and order, equality and fellowship among men of good will?"

MINISTERING TO THE UNIVERSAL FEMININE

"Girls are girls," whatever their race or complexion. As a flower demands sunshine, so a girl craves good times and pretty clothes. There are more than a million colored girls in the United States, and these million girls are just as interested in beaux and styles and pretty hangings for their rooms as are other girls. The Y. W. C. A. "girl specialist" handles the work with all girls alike, European, Asiatic, or American, light or dark. She is concerned about their needs in work time and in play time. During the past three years the Y. W. C. A. national training school for secretaries has maintained special classes in its summer sessions to prepare for its work among colored women a group of women executives, graduates of colleges whose knowledge of sociology gives them background for their chosen work.

THE TORONTO bureau of municipal research has published a report on living conditions in that section of Toronto known as "The Ward", with sidelights on some other districts. It is an 80-page report, illustrated with pictures, charts, and diagrams. The first section deals with the area, streets, and sidewalks, buildings, changing character of the district, real estate values, housing, ownership of homes, overcrowding, condemned buildings, population, health statistics, recreation, crime and wrongdoing, etc. The second section contains the views of leading citizens on "Ward" conditions and their solution, with a general article entitled "What are we going to do about it?" And that is the important question.

"PROSPERITY PREPARATIONS"

Thus the London *Municipal Journal* refers to the work British cities have in hand looking to reconstruction of local conditions. At Galmorgan they are speeding up the question of afforestation by planting at Newport. They are planning to construct additional waterworks. At Dundee they are preparing to clear away the area in front of the new city hall and erect buildings in harmony with the structure, which is near completion. Lanark is proposing road improvements and increased transportation facilities. In Flintshire they are considering the improvement of navigation with a construction of docks, and reclamation and development of land.

BIG CITIES merely happen. The world is getting into a way of questioning mere happenings that produce ill results, and of forethinking and planning on a scale and with a daring hitherto unknown. Time is coming when cities will conform to a plan as comprehensive and intelligent as the plan of a modern factory—to get light, ventilation, open spaces, and at the same time save haulage.—*Saturday Evening Post*.

WHAT OTHER English-speaking countries are doing in the way of promoting the settlement of soldiers on unoccupied lands is described in a pamphlet issued by the United States Reclamation Service. That it was prepared by Elwood Mead of that service is a guarantee of its completeness. The countries covered besides Great Britain and Canada are the Union of South Africa, Australia, and New Zealand.



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.

ASSISTANCE FOR TEMPORARILY DISABLED CLERGY

To the Editor of *The Living Church*:

AMONG the "Answers to Correspondents" in your issue of February 8th occurs the following:

"J. W. C.—Under some conditions the Church Pension Fund is able to make provision for permanently disabled clergymen, but we know of no organization able to grant assistance in temporary disability."

A number of your readers, I have no doubt, when the above sentence met their eye, felt as I did when I saw it: "If there is not, there should be." The narrow limits within which the ordinary clergyman with the average clergyman's salary is required to support himself and his family leave small margin for a reserve against sickness, accident, or unforeseen contingencies; and it certainly seems as if there were a mistake somewhere in the adjustment of our relief operations, when none of these temporary disabilities are provided for.

The mistake, I think, is this: When the Church Pension Fund was organized, the Church, in its general and its diocesan conventions, unwisely permitted that corporation to take over the several funds which the dioceses individually had created for themselves for the relief of their own needy clergy and their families. Had these funds been kept separate they would have been valuable auxiliaries in such cases as that of J. W. C. and many others which cannot be brought under the rules of a General Pension Fund. In every large community there are always some persons who by reason of sickness or other unforeseen contingencies affecting themselves or their families are in need of temporary assistance through no fault of theirs, and yet who are not clients of a pension fund. Many of the clergy, with small salaries and without private incomes, are at times in severe straits, and these diocesan relief funds, freed of the care of permanent pensions by the General Church Pension Fund, could give the help that is needed for special emergencies.

It is true that a number of these diocesan funds were taken over by the General Clergy Relief Fund and passed to the Church Pension Fund when the latter absorbed the former. But it was different when the G. C. R. F. was in operation, and its appropriations were made in a different spirit from that which now prevails. In the canon relating to that fund a special "discretion" is allowed in giving relief; and the objects of the general and the diocesan funds were so much the same that a union of them seemed desirable, especially as the method of raising funds in the absence of large endowments brought them apparently into competition with each other. The General Clergy Relief Fund, therefore, absorbed a number of the diocesan funds, and the annual contributions for these were administered by the General Fund as they would have been had they remained separate.

But now that the Church Pension Fund has displaced the Clergy Relief Fund the whole condition has changed. The Pension Fund is formed for the purpose of providing life pensions for those who are permanently disqualified by age or infirmity (always excepting those who were so indiscreet as to grow old or infirm before March 1, 1917); its funds are provided by the eight and a half millions of the "accrued liability" fund and the premiums paid in annually; the way therefore is now open for a system of diocesan relief which may take care of such cases as that of your correspondent J. W. C., and others who are in need.

The General Convention meets in Detroit in October. Surely there are some of the bishops and deputies who have Christian charity enough to take up the matter for these needy ones. Let the General Convention make the Church Pension Fund attend to its own proper business of caring for those who are properly pensioners and their wives and minor children. Let it recognize that some of us who were not in "active service" on March 1, 1917, nevertheless have fully earned our pension—they have money enough and to spare to pay them. Let it require the Church Pension Fund to pay back to the dioceses the endowments received from the diocesan relief funds by the General Clergy Relief Fund or otherwise. And let the dioceses revive and reorganize the diocesan relief funds so as to take care of cases where temporary relief is needed, supporting them by offerings as before. Our pension and relief funds will then be much more satisfactory to the Church than they are now.

Milwaukee, February 23rd.

JOHN H. EGAR.

THE NEW LECTIONARY

To the Editor of *The Living Church*:

A LETTER of the Rev. H. H. Bogert in your issue of February 1st directs attention to the lectionary now authorized for trial use. The subject is timely. Before long it will be necessary to come to some definite settlement of this lectionary question, which has been so long pending, and in the meantime there is need of full discussion. Otherwise the present trial lectionary with its obvious imperfections will probably be adopted in practically its present form.

As one who has, like your recent correspondent, made daily use of this trial table of lessons since it was authorized, may I be permitted to offer a few comments?

1. In the first place it appears that the arrangement according to the ecclesiastical year rather than the civil calendar is certainly the right arrangement. There are difficulties indeed, but they can be satisfactorily overcome, and the advantages of the new scheme decidedly overbalance the disadvantages. So much at least seems to be established by the present experiment.

2. The Sunday lessons should stand outside the week-day courses. The present trial tables in some parts of the year include Sundays in the course reading of certain books. This plan is not successful. It either gives for Sunday reading the *disjecta membra* of a book as they chance to occur, often not important or particularly edifying portions, out of connection and logical coherence, or else the orderly course of week-day reading must be dislocated by manipulation for the purpose of bringing noteworthy passages on Sunday. We see something of both these faults in the selection of lessons from Genesis at the present season. What, for instance, can be urged to justify the intrusion of two lessons from Proverbs into the orderly reading of Genesis on Tuesday and Wednesday after Septuagesima? Such cases are not rare. They do not seem necessary or satisfactory. But they are bound to occur if the system of including Sundays in week-day courses is retained.

3. Something like a standard length of lesson should be adopted. Your recent correspondent finds the lessons often too long. My own feeling is that there is perhaps a greater number of lessons which are decidedly too short. On Wednesday and Friday of this week, for example, the second lessons at evensong consist respectively of seven and five verses of St. Mark, hardly longer, that is, than the canticle *Nunc Dimittis*. As I look over the page of the table on which Septuagesima occurs I find seventeen lessons of not more than ten verses each during a period of four weeks. Some of these are of five or six verses. There are numerous other lessons in this same month of less than fifteen verses, that is to say, less than half a page in an ordinary edition. Other parts of the lectionary show this same tendency. On the other hand, elsewhere we find the overlong and tedious lessons of which Mr. Bogert complains. My own complaint would be that there is too great unevenness in this matter. The compilers should keep some sort of standard in mind and within reason go by it. The hearer should certainly have time to compose himself to listen before the lesson is finished. On the other hand the length ought not to be wearisome. It is often hard to imagine any reason whatever for the extremes found in our present trial lessons.

What is said here touches principles only, and that, I believe, is the only possible field for discussion. The question of appropriateness depends so largely upon individual taste and judgment that in this respect no lectionary will ever satisfy all users. But we may at least try to arrive at the best working principles. The result then ought on the whole to be satisfactory.

Dalton, Mass., February 21st.

F. M. DE FOREST.

THE RELIGION OF THE SOLDIER

To the Editor of *The Living Church*:

STANDING on the banks of the Rhine, I look back over the tedious months of preparation, of bloody fighting, and now of impatient waiting for the return to the homeland. I am amazed at the constant evidence through it all of religious resilience. There is no stained-glass window effect. It is khaki-colored, uncouthly expressed, but constant in its witness of the inner life of the American soldier in France.

Six months as senior chaplain of a base section gives one some knowledge of the tedium of the work in the Service of Supplies. Three months—and those during the Argonne fighting—as senior chaplain of the First Division tells its own story of life with men under constant fire. Four months as senior chaplain of an army corps which is part of the Army of Occupation gives another angle of vision. And, prior to the entrance of America into the war, six months' service with the French affords an opportunity for comparison. Generalizations are often not worth the paper they are written on. But out of my experience I venture this.

If a simplicity which is elemental, a trust which is childlike—albeit it loves to deck itself in clothes which it calls "chance" or "luck" or the like of that—a reverence which is so profound that it is never fooled by cant, an honesty which is communistic but so essential that shams don't last, are notes of religion, there is a spiritual life in the men of the American Expeditionary Forces which approaches the sublime. Mrs. Average Church-Goer might not recognize this as religion, might have difficulty in tying it up with her idea of religion; perhaps her husband might understand a little better. The language is often weird. There is a kind of collectivism that outruns any ordinary standards of honesty. Liturgically we do the most extraordinary things when we worship. But underneath there is something which is like the look in the eyes of a little child. There is a clean-heartedness in this great body of men, often so ill-smelling, which you instinctively know is "seeing God". I have never so felt it among any body of civilians.

Pick up a magazine from home. You read of the religious work in the cantonments, and how soldiers flock to the services. I hope it is so. I have never seen it. We are not so fixed here that we can "flock". But let me tell you what I have seen. During the first two weeks' fighting in the Argonne, my chaplains buried between fourteen hundred and fifteen hundred dead. The personal effects came through my hands. I did not count them. But I venture to say that in ninety per cent. of the personal effects of those dead soldiers there was a Bible, or a Prayer Book, a crucifix, or a scapula, or some indication that religion was an element in that man's life. More than that. The faith of which that treasured object was an outward and visible sign was vital and necessary. By September, 1918, we had hiked enough through mud and rain to scrap anything that was not essential.

Out of my year and a half of experience in the American Expeditionary Forces in all its phases, I have come to know that the men of this American army are religious. The curious part of it is that they don't know they are religious. And sometimes generals, and other officers for the matter of that, are just as ignorant as enlisted men on this point. And, I might add, just as religious—sometimes.

I am going to whisper something in your ear. I am going to whisper it because we don't talk much about such things. After having eaten with these men, marched with them, lived with them for eighteen months, under conditions which they curse, in circumstances which they loathe, I believe that the majority of them are spiritually better men than they were when they came over. The tragedy of it is—that some of their folks at home will never know.

HENRY RUSSELL TALBOT,

Office of the Senior Chaplain, *Senior Chaplain.*
Hqts. VII Army Corps, A. E. F., January 31st.

THE NEW HYMNAL

[ABRIDGED]

To the Editor of The Living Church:

REGARDING the recent ill-timed criticisms of the new Hymnal by the Rev. Doctor Dearmer of the English Church, as reported in your issue of February 8th by your Philadelphia correspondent, whose deadly headlines I confess I did not like, I beg to remark that I am glad that Mr. Morris Earle, secretary of the Joint Commission on Revision of the old Hymnal, was on the ground to answer some of the objections of the self-appointed critic. For the new Hymnal is not "blatantly weak", nor is it "deficient in poetry", or "mawkish", or "provincial in music". Foreign critics and unthinking people are apt to look more upon the surface and not into the depths of any subject.

Another answer has come from the facile pen of the Bishop of Marquette in your issue of the 22nd inst. Nothing could be more convincing or conclusive than his analysis and comparisons. I advise any one who may be in doubt on the subject to read over again the letter of the Bishop.

Concerning the revision movement from the beginning, I wish the report of the Joint Commission to the General Convention of 1913, of the work done after the appointment of the Commission in 1910, could be read by every member of the Church. It will be seen that no individual was responsible for its crea-

tion. It was a movement of the entire Church at that time. It originated among the laymen and not the clergymen. The officers were not named in a breath at a session of the General Convention. It is a well-known fact that the ablest men in all professions and undertakings have been those who have acquired proficiency in actual service; and, after sitting together for over eight years in conference upon this work, the Joint Commission, we think, was competent to conclude it. It began early in its history to compare versions and editions ancient and modern, European and American, of all the principal hymnals of the world, Roman Catholic and Protestant, of all the religious bodies in this country; and its recensions were revised by the entire Commission after having passed under the critical eyes of the Committee on Words. It became the property of the General Convention of 1916, which approved of it as far as it had been completed without music. This has been added under the direction of the experts whose names appear on your cover from time to time.

But what of the subjectivity of the new Hymnal, which has been faulted? I beg to compare it with the Prayer Book—and the Bible might be added to the comparison—and the Hymnal is supposed to be used by those who worship with a Prayer Book in their hand and the Bible, so speak, on their knees. The Commission had in mind the "psalms" and "hymns" and "spiritual songs" of both the Prayer Book and the Bible when it made its selections, and it is the voice of the Church that is heard in its classification. That voice is not the vote of the General Convention, but of the Prayer Book whose harmonies are heard in echoes from every page of the Hymnal. Deep answers to deep in this instance, if it ever did in vocal correspondencies. The Prayer Book furnished the perfect model, for it contains the story of Redemption, and it was upon this plan that the new book was built, and here it will, in my opinion, forever abide. For the idea is not to be lost in the Church that as the "Word became flesh and dwelt among us", and "it is the spirit that quickeneth, the flesh profiteth nothing", so the divine idea of the indwelling Spirit enshrined in the Prayer Book is reflected in the Book of Common Praise, which the new Hymnal could be properly named.

This explains its subjectivity much better than the notion of mere personalism with which it is wrongfully identified. Its subjectivity is that of the spirits of worshippers who draw the inspiration of their words and music from the common spring of the Holy Comforter whose home is the human heart. To my mind its subjectivity is its sublimest feature, and yet it is not out of proportion to its objectivity, as the heart of any organic thing is not out of harmony with its outward form, but is identical with it in a sacramental relation, so to speak, which is the law of the universe itself, for all of God's works are voices of Himself. And so the subjectivity plans with the objectivity to make One Voice in the Church, and that as universal as all who profess and call themselves Christians.

JAMES WILLIAM ASHTON.

Olean, N. Y., March 1st.

To the Editor of The Living Church:

THE availability of the new Hymnal for small parishes and missions is being questioned by many of our missionaries.

A large proportion of these congregations have never been able to purchase the old Hymnal with words only, but have depended on the several Prayer Book and Hymnal societies for free distribution.

For the majority of the small congregations, the purchase of the new Hymnal at \$1.00 per copy is impossible. In the average small congregation, only a few can sing by note and except for the "choir" there would be no need for a musical edition of the Hymnal.

I would therefore ask if the Commission on the New Hymnal has made any provision for the many hundreds of congregations which cannot buy and do not need the musical edition?

York, S. C.

T. TRACY WALSH.

SPECIAL PREACHERS AND THE CANON

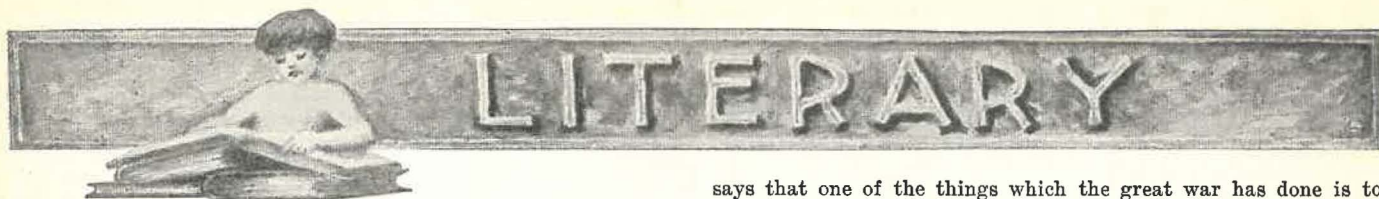
To the Editor of The Living Church:

AMONG the church notices in the New York papers I find this: "St. George's Church, Rev. Karl Reiland, D.D., rector. Morning service, Dr. Lyman Abbott, preacher. Subject, Immortality as a Present Possession, Not Merely a Future Hope."

I know that by canon a bishop may license "Christian men not ministers of this Church" to make addresses in church "on special occasions". But is the Sunday morning service in St. George's, New York, "a special occasion"? It would be interesting to have an official statement from the ecclesiastical authorities of New York upon that point. Perhaps the "scrap of paper" theory has affected more than the *quondam* pro-Germans.

Boston, Mass.

W. H. VAN ALLEN.



ECONOMICS

American Cities: Their Methods of Business. By A. B. Gilbert. New York: Macmillan Co. \$1.50.

Mr. Gilbert has done a good piece of constructive thinking in this book, which deserves the thoughtful consideration of all interested in the development of our cities along progressive lines. An avowed single taxer and follower of the late Tom L. Johnson, he sets forth his views temperately, sanely, persuasively, in order "to concentrate attention on the possibilities of constructive city evolution." In his chapter on The Force of Circumstances he says: "There are some things that cannot be ordered to measure, and prominent among these is a successful city." If only more reformers and students of city affairs could appreciate and realize this, greater progress in the solution of municipal problems would be achieved.

Quoting Roger W. Babson's statement that "the nation which profits most from the great European war will be the nation first to bring about this spirit of coöperation between the different interests involved in production and distribution," he asks if the United States is making any progress in this direction that it is not forced to make.

The book is suggestive as well as constructive, and may well be described as a substantial contribution to progressive city-making. In a clear and comprehensive manner he discusses such questions as external costs, the cost of materials and labor, the land factor, capital and the evils of the export of capital, public ownership of utilities, the industrial survey, the importance of rearing a high class of labor by means of schools, proper housing, and recreation. And through all this runs the inevitable doctrine that the more unselfish and the more public-spirited the citizens the greater the prosperity and the greater the productive power of the city in which they live and transact their business, and, by consequence, the greater the success of the business which they transact in such a city.

Not an honest government, not a business man's government is needed, he declares, but more "a government devoted to finding differentials for its producers, supported at all times by those whose welfare is involved."

EMERSON P. HARRIS, in his *Coöperation: The Hope of the Consumer*, tells us that always in his own buying he has felt a discontent with his total ignorance as to how much he was paying the merchant for his distributive service. "Perhaps," he says, "he was getting but five per cent. of the retail price, perhaps sixty per cent." "The consumer," as Dr. John Graham Brooks, that pioneer of coöperative effort, points out, "has been the forgotten man." To have long and successful business training, "together with a singularly open mind, is a preparation extremely rare among writers on coöperation. If we add the author's years of experience with a coöperative store, the reader is freed at once from all fear that he is to have another sentimental handling of the subject," for Mr. Harris has put his views to the test of practice, being the president of the Montclair Coöperative Society. His purpose is to discuss coöperative purchasing, to show why it is desirable, to indicate the evils which it reforms, to present the operation of a coöperative store, and to consider the difficulties that must be overcome. The *Failure of Our Middlemanism*, *The Reasons and the Remedy*, *Practical Coöperation*, *The Background and the Outlook*, these are the titles of the four parts of the book. Appropriately enough, the frontispiece is the picture of Robert Owen, the prophet of coöperation. (New York: Macmillan Co. \$2.00.)

MISCELLANEOUS

Social Evils and Problems is the title under which the Church of Scotland Commission on the War has issued the results of its preliminary studies. The Commission presents these papers that there may be full and searching discussion, but at this time it withholds any opinion on the statements and arguments. The papers are published under two heads: Social Evils and Social Problems. They are frank presentations of the views of thoughtful men, and, while naturally reflecting Scotch conditions, are of value to all who feel the need of careful and prayerful consideration of these problems, which were brought into especial prominence during the war and bid fair to require even greater attention and emphasis. Dr. Fergusson in discussing intemperance

says that one of the things which the great war has done is to force the drink problem into the forefront of national questions. That is true in Scotland. It is true here. It is likewise true of every other social evil or problem, and the ending of the war has forced them all into a position where they require even more careful attention. If their solution was needed to help win the war, their solution is equally needed to help us conserve the results of the war and to make the world, as a part of the Kingdom of God, a worthy place in which to live. In discussing impurity, Professor Curtis points out that it must not be forgotten that illegitimacy, like other forms of national corruption, tends to perpetuate itself.

The figures produced under the title "The Decreasing Birth Rate" are startling. Here is a peculiar post-war problem, for the wastage of war has to be replaced at a time when the wastage of disease bids fair to be increased. The 275 pages of this volume, which has been well edited by Professor W. P. Paterson and Dr. David Watson, are packed with suggestive facts and their interpretation. They abound in suggestions that the clergy and the members of social service commissions in the American Church will find of great value. [Edinburgh: William Blackwood & Sons. \$1.25 net.] C. R. W.

Stories of Americans in the World War is an excellent war reader prepared by Dr. William H. Allen and Clare Kleiser and published by the Institute for Public Service (51 Chambers street, New York) and the Journal of Education (6 Beacon street, Boston). It contains fifty-five stirring stories and poems and fifty-six illustrations. They have been prepared with children in fourth to eighth grades in mind. As the Institute puts it: Is it right to think it war education in 1918-19 to have school readers with the story of a St. Bernard in the Alps without one of Verdun "Belle" and "Ballyshannon"; of Paul Jones without one of "Our First Marines in France"; of Valley Forge without Belgian atrocities; of Benedict Arnold, the traitor of 1780, without mentioning Zimmerman's treachery in 1917; of the migration of birds without referring to the war service of carrier pigeons and "Birds in No Man's Land"; of Admiral Farragut and omitting Admiral Sims; of Grant and Lee without Foch and Haig; of Paul Revere without John J. Pershing; of the *Monitor* and *Merrimac* and omitting the U-boat destroyers; of Eskimo dogs in Alaska without telling of their glorious war service in France; of Lincoln's famous letter to the mother of five boys without the infamous letter of the Kaiser to the mother of nine? [176 pp. 60 cts. in boards.]

THE JOHN C. WINSTON COMPANY has published two "civic books" as it calls them, one, *Our Community*, dealing with the city and its problems; the other, *Our Neighborhood*, treating of rural problems. The former is written by Samuel H. Ziegler and Helen Jacquette, of Philadelphia; the latter by John F. Smith of Berea, Ky. These books are admirably conceived. They are designed as text-books for grammar and junior high school grades and are a part of the educational series issued by this firm, and their illustrations, of which there are an abundance, really illustrate, for so many of them show the old and new way. The necessity for condensation, however, oftentimes makes for obscurity. For instance, in the first mentioned volume churches are referred to as "voluntary organizations" and six lines are devoted to them! Indeed the lack of perspective is a serious fault of this and nearly all similar books. In the second the treatment of the community and the Church is much more satisfactory. Both books unite in approaching the general subject from the point of view that the pupil as a citizen must coöperate in the community life through his home, which is recognized as the starting place for civic training. [Philadelphia: John C. Winston Company, 90c and 80c respectively.]

READERS of THE LIVING CHURCH are familiar with the straightforward verse of Thomas Curtis Clark, wherein lawful rhyme and meter reign. He has lately published from the press of James T. White & Co., 70 Fifth avenue, New York, a very attractive book, *Love Off to the War, and Other Poems* selected from his writings. People who like the fantastic creations of *vers libre* will not care for this book, which contains none of it. But lovers of orthodox and wholesome verse will be well repaid for perusal of what is contained within these red and gold covers. (Pp. 127. Price, \$1.25 net.)

LET THE hands or the head be at labor, thy heart ought nevertheless to rest in God.—*Jacob Boehme*.

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.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA
 Rev. A. R. Hoare (in Eighth Province).
CHINA
HANKOW
 Miss H. A. Littell (address direct: 147 Park avenue, Yonkers, N. Y.)
JAPAN
TOKYO
 Rev. C. F. Sweet.
LIBERIA
 Rev. Dr. N. H. B. Cassell.
 Miss E. De W. Seaman.
 Ven. T. A. Schofield (in Sixth Province).
MOUNTAIN WORK
 Rev. George Hilton.
NEVADA
 Rev. S. W. Creasey.
SALINA
 Rt. Rev. John C. Sage, D.D.
WORK AMONG THE NEGROES
 Mrs. A. B. Hunter (during February).

Personal Mention

THE Rev. J. T. ADDISON, returned from France with the First Gas Regiment, has been appointed assistant professor of the History of Religion and Missions at the Episcopal Theological School, Cambridge, Mass.
 THE Rev. RICHARD D. BALDWIN is in charge of St. John's Church, Sharon, Pa., during the absence of the rector at Camp Lee.
 ON Septuagesima Sunday the Rev. C. H. BASCOM entered upon his duties as rector of St. Paul's Church, Greenville, N. C., which he has been serving for the last few months as locum tenens.
 THE address of the Rev. HENRY BEDINGER is Wellesley, Mass.
 THE Rev. JAMES HORTON BISHOP assumed his new duties as rector of St. Paul's Church, Dowagiac, Mich., on March 1st, and should be so addressed.
 THE permanent address of the Rev. GEORGE H. CORNELL, D.D., will be 788 North Stevenson avenue, Pasadena, Cal.
 THE Rev. J. E. FLOCKHART has accepted a call to Trinity Church, Norfolk, Neb., and should be addressed at Box 151, or at The Rectory, Norfolk.
 THE address of the Ven. WILLIAM GARNER is now Canyon, Texas.
 THE Rev. E. A. GERHARD, chaplain in the regular service of the United States for many months, has returned to his parish at Christ Church, Winnetka, Ill.
 THE Rev. ROMEO GOULD, recently chaplain at the Philadelphia Navy Yard, expects to receive his discharge about April 1st.
 THE Rev. GOMER D. GRIFFITHS should be addressed at Fourth and Fallowfield avenue, Charleroi, Pa.
 THE Rev. S. A. HUSTON, for six years rector of St. Mark's Church, Cheyenne, Wyoming, has tendered his resignation to the vestry of that church, to take effect on April 15th, and has accepted a call to Christ Church, Baltimore, Md.
 THE Rev. FREDERICK LEEDS has accepted a temporary position on the staff of St. Paul's Church, New Haven, Conn.
 THE Rev. L. CODY MARSH, rector of Queen Anne parish, Prince George county, Maryland,

has been in Trudeau Sanatorium, Trudeau, N. Y., since last November. Having made good progress he will shortly be discharged.

THE rectorship of Immanuel Church, Newcastle, Del., has been filled by the call of the Rev. STEPHEN E. MCGINLEY.

THE Rev. EDWIN W. MERRILL, who has been dangerously ill with influenza at St. Luke's hospital, Kansas City, Mo., has returned to his work at St. Mary's Church in that city.

THE Rev. C. MORTON MURRAY has just recovered from a serious attack of pneumonia and resumed charge of his work at Holy Trinity Mission, Southbridge, Mass.

THE Rev. EDWIN J. NORRIS has accepted an appointment to have charge of the Church of the Atonement, Carnegie, Pa., and began his work there on the first Sunday in March.

THE Ven. E. J. OWEN, rector of St. John's Church, Sharon, Pa., became civilian chaplain at Camp Lee, January 1st.

THE Rev. W. S. W. RAYMOND has accepted a call to become rector of Trinity Church, Hannibal, Mo.

CHAPLAIN J. M. ROBESON, senior chaplain of the Thirtieth Division (Old Hickory), recently visited his former parish, St. Stephen's, Goldsboro, N. C., and delivered a special address. He is now visiting his family at Farmville, Va.

THE Rev. GRANVILLE TAYLOR has accepted his election as rector of St. Paul's Church, Fifteenth and Porter streets, Philadelphia. He has been serving the parish for some time as minister in charge.

THE Rev. ROBERT C. TEN BROECK, Mexico, Mo., has been made secretary of the Church League of the Isolated for Missouri. Mr. Ten Broeck asks the clergy to send him the names of persons in places where the Church's ministrations are not to be had.

THE Rev. THOMAS VAIL WINGATE has accepted the rectorship of Christ Church, Milford, Del. The Bishop has appointed him priest in charge of the Church of St. John Baptist, Milton. This is his first rectorship.

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.

ORDINATIONS

PRIESTS

SOUTHERN OHIO.—On Monday, February 24th, St. Matthias' Day, in the Cathedral Church of St. Paul, Cincinnati, the Rev. JOHN KENNETH PUTT and the Rev. ELWOOD CRAIG BOGGESS were advanced to the priesthood by Bishop Vincent. The Rev. Mr. Putt was presented by the Rev. B. H. Reinheimer, and the Rev. Mr. Boguess was presented by the Very Rev. S. B. Purves, D.D. The sermon was preached by the Rev. Fr. Frank Gavin, S.S.J.E. Mr. Putt and Mr. Boguess will continue in their present positions as curates respectively, of Christ Church, Dayton, and of St. Paul's Cathedral, Cincinnati. The following clergy united with the Bishop and the priests already named, in the laying on of hands: the Rev. Messrs. G. C. Dunlop, J. H. Fielding, R. S. Flockhart, T. K. Hu, J. L. Meade, G. P. Symons, and J. B. Van Fleet.

DIED

BROWN.—Entered into life eternal, at Gouverneur, N. Y., February 2nd, MARY H., daughter of the late Judge G. S. Conger and Martha A. Church, and wife of Richard M. Brown.
 "Blessed are the dead, who die in the Lord."
 PROUT.—On January 18th, at Los Angeles, Calif., JOHN PROUT, Jr., eldest son of the Rev. John and Emma M. Prout.
 PILCHER.—Entered into eternal rest Wednesday, February 19th, at her residence, Louisville, Ky., Mrs. HARRIET SLEIGHT PILCHER, aged eighty-two years.

SWETT.—In Southern Pines, North Carolina, at the residence of her brother, Dr. William P. Swett, on February 25th, of pneumonia, MARILLA ELIZABETH SWETT, daughter of the late Rev. Dr. Josiah and Lucy Miranda Swett of Highgate, Vermont.

WANTED

POSITIONS WANTED—CLERICAL

THE REVEREND HEADMASTER of a 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 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.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choir-master (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—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.

CHANGE OF POSITION WANTED BY AN organist and choirmaster of unusual ability and experience; capable of big things. Entirely satisfactory in present work, but desires change for excellent reasons. Concert organist and expert in the training of boy or adult choirs; cathedral trained; devout Churchman. Address EARNEST WORKER, care LIVING CHURCH, Milwaukee, Wis.

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.

TRAINED CATHOLIC PARISH VISITOR, experienced in Church work as well as in lecturing on Church history, the Prayer Book, etc., would like a position for the autumn. Reference to priests under whom she has served. Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

MR. 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.

ORGANIST AND BOY-CHOIR TRAINER wishes position in church or boys' school near a musical centre. 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.

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.

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.

CHOIRMASTER, EXCEPTIONAL QUALIFICATIONS; voice, trainer. A desire for higher artistic and intellectual surroundings prompts change. Address FORTON, care LIVING CHURCH, Milwaukee, Wis.

LADY ORGANIST DESIRES POSITION in Brooklyn or Long Island church. Have had many years' experience. Address W. R., 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.—WAR OUTPUT restricted, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. **AUSTIN ORGAN CO.**, 180 Woodland street, Hartford, Conn.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, 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.

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

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. RICHY**, Maplewood, N. J.

ST. 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 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD**.

ALTAR BREADS.—CIRCULAR ON application. **MISS A. G. BLOOMER**, R. D. 1, Peekskill, N. Y.

SAINT 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 Cassock and Surplice for travelling. Lists, Patterns, Self-Measurement Forms free. **MOWBRAYS**, 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

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.

REAL ESTATE—NORTH CAROLINA

"Permit me, friend, I prithee,
To pass my hand across my brow, and muse
On those dear hills."
—Tennyson.

"That turn
In the wood of life that takes us to the wealth
Of honeysuckle."
—Browning ("The Inn Album").

"What makes glad life's winter?"—Browning.

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 **UTICA**, 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

EVERYLAND, FOREIGN STORIES, \$1.50 a year; trial copy for three 3-cent stamps. Address **JAMES SENIOR**, Lamar, Missouri.

ROAD SIGNALS

SAFETY FIRST SIGNALS, FOR DANGER-ous 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. J. DeW. Perry, D.D.** For registration, programmes, or other information, apply to the Secretary, **MISS MARIAN DeC. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

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

MARION GRAY

No words of ours can express the deep regret and sincere sorrow of members of St. Margaret's Guild occasioned by the death of Miss **MARION GRAY** which occurred on November 24, 1918, after a short illness.

As a charter member of the Guild she has at all times, from the date of its organization, been an active and interested member, always willing to do whatever lay in her power to promote its usefulness and success.

Her religious life to her was of the utmost importance. A faithful communicant, her unfailing and whole-hearted devotion to the teaching and practice of the Church, and her services in its interests, have earned for her a painstaking sincerity and constancy which few attain.

Hers was a nature to attract and hold friends. Quiet and unassuming, one instinctively felt that hers was a friendship at all times loyal and dependable. Her charming manner, kind, generous heart, genial disposition, have endeared her to us all and won her a place in our hearts which cannot help but be lasting; whose influence will still be felt as time passes.

Her life of service and devotion to those she loved has made her world a better place and left a memory to be cherished by all of us who were privileged to be numbered among her friends.

With the thought that a wise and kind Father has taken our friend from the vicissitudes of this world and given her eternal rest, we extend to her bereaved family our deep and sincere sympathy.

ST. MARGARET'S GUILD.

St. Stephen's Church, Milwaukee, Wis.

QUIET DAYS

NEW YORK.—A quiet day for Associates of the Sisters of the Holy Nativity and other women will be conducted by Rev. Fr. Hughson, Superior O.H.C., on Saturday, March 15th, at the Mission House of the Church of St. Mary the Virgin, 133 West Forty-sixth street. Apply to the Sisters.

NEW YORK.—Under the auspices of the diocesan branch of the Woman's Auxiliary a quiet day will be conducted by Dean Fosbroke of the General Theological Seminary, at the Church of Zion and St. Timothy, on Wednesday, March 12th, from 10:30 A. M. to 4:30 P. M.

RETREATS

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.

NEW YORK CITY.—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York, on Saturday, March 29th. Conductor, the Rev. Edward D. Evans. Apply to **THE MOTHER SUPERIOR**, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

APPEALS

ORGAN WANTED FOR MISSION

Has any Church or individual an organ that would be contributed to the small mission at Tunis Mills? Address **Rev. R. BANCROFT WHIPPLE**, Easton, Md.

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.

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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.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Longmans, Green & Co. New York.

Sainthood. Retreat Addresses. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. Author of *The Altar and the Life, Life's Power, The School of Divine Love, The Cross*, etc. \$1.50 net.

George H. Doran Co. New York.

The Riddle of Nearer Asia. By Basil Mathews. With a Preface by Viscount Bryce. Illustrated. \$1.25 net.

Charles Scribner's Sons. New York.

Deer Godchild. By Marguerite Bernard and Edith Serrell. \$1.00 net.

D. Appleton & Co. New York.

The United States in the World War. By John Back McMaster. \$3.00 net.

University of Illinois. Urbana, Ill.

University of Illinois Studies in the Social Sciences, September, 1918. The American Municipal Executive. By Russell McCulloch Story, Ph.D.

B. W. Huebsch. New York.

Ireland. A Study of Nationalism. By Francis Hackett. \$2.00 net.

PAMPHLETS

From the Author.

Theodore Roosevelt. A Sermon Commemorative, Preached in St. James' Church, Chicago, Ill., on Sunday, January 12, 1919, by the Rev. James S. Stone, D.D., rector. 35 cts net.

A Letter for Lent 1919. By the Rector of Grace Church, New York, Rev. C. L. Slatery, D.D.

Longmans, Green & Co. New York.

My Church Prayer Book. With a Prefatory Note by the Archbishop of Canterbury. 20 cts. net.

Parish Leaflet Co. Hobart, Ind.

Democracy Saving the World. A Patriotic Pageant Showing the Growth of the Spirit of Democracy Among the Nations. By the Rev. Carroll Lund Bates.

Church Pageants. Illustrating the Seasons of the Christian Year. Advent, Christmas, Epiphany, Easter, Ascension, Whitsunday, Trinity. By the Rev. Carroll Lund Bates.

Syrian National Society. 46 Hudson street, Boston, Mass.

Syria for the Syrians. Under the Guardianship of the United States. By H. I. Katiabah, S.T.M. (Harv.).

Church Literature Press. Bible House, New York.

Departed Souls. By the Rev. T. Tracy Walsh, Author of *Facts and Principles*, etc. 10 cts. each; \$7.50 per 100.

YEAR BOOKS

Foreign Missions Conference of North America. 25 Madison avenue, New York.

Foreign Missions Year Book of North America, 1919. Edited by Burton St. John, Director of the Bureau of Statistics and Research. Issued under the Auspices of Committee of Reference and Counsel.

TO REMOVE DISABILITIES OF ENGLISH CLERGY IN POLITICS

Agitation Begins in London — Proposed Novena of Prayer for Peace Conference — Admirable Records of War Chaplains

The Living Church News Bureau }
London, February 10, 1919 }

THE agitation to remove the disabilities which debar clergymen from sitting in the House of Commons is enlisting much sympathy, and a well-attended conference at the Church House, Westminster, was the outcome of a desire to elicit expressions of opinion on the matter from the clergy. The Bishop of Kensington, who presided, was emphatic in his demand for the restoration of the privilege withdrawn from the clergy in 1801 by the Disabling Bill (known as the Horne-Tooke Act). His lordship was supported by such well-known men as the Rev. Stewart D. Headlam, the Rev. J. G. Adderley, and others, who all maintained that it was essentially undemocratic for any citizen with a clean record to be denied a place in the National Assembly. Such was the unanimity which prevailed that there was practically no discussion, and resolutions were passed declaring it desirable that all Parliamentary and municipal disabilities of the clergy should be removed, and asking Mr. Lloyd George to receive a deputation with a view to facilitating the necessary legislation.

Although the conference was so thoroughly agreed as to the justice of their cause, there is far from existing a consensus of opinion in its favor among Churchpeople generally, and there are many who deprecate the idea of the clergy seeking election to Parliament as political partisans—for it would amount to this, as they would hardly stand the chance of being elected as independents. It is maintained, too, by many, that the clergy have often an influence on Parliament quite as great as if they were members of the House of Commons. So it should be borne in mind that the removal of disabilities does not necessarily imply the success of clerical candidates at the polls. The recent ex-

periences of the lady-candidates for Parliamentary honors should point a moral.

PRAYER FOR PEACE CONFERENCE

A general desire has manifested itself among London Churchpeople for some united act of prayer in connection with the Peace Conference at Paris, and the Bishop of London was asked to arrange for an all-day and all-night intercession at St. Paul's Cathedral with this intention. Dr. Ingram, while in thorough sympathy with such desire (as is evidenced by his pledge to the delegates, on their departure for Paris, that the prayers of the faithful would be offered continually in their behalf), points out that in existing circumstances there are difficulties as regards the use of the Cathedral. He proposes, instead, to have a novena of intercessory prayer throughout the diocese, and has written to his rural reans asking them to make arrangements to further this plan. The period suggested is from St. Matthias' Day—February 24th—to Shrove Tuesday—March 4th. Besides the services in individual churches, the Bishop also suggests that it might be found possible to arrange for one or two joint services in some central church.

WAR RECORDS OF CHAPLAINS

Some interesting facts have just been published concerning those clergymen of the Church of England who have been serving as chaplains to the forces. When the first British Expeditionary Force crossed the Channel in 1914 it was accompanied by 54 chaplains, who formed almost one-half of the pre-war establishment of chaplains of all denominations, the exact total of which was 113. This number increased with the growth of the armies, until at the time of the Armistice the total of chaplains with the forces numbered 480. Of the better-known clergy who have acted as "padres" may be mentioned the Bishop of London; Bishop Gwynne of Khartum; Canon Pearce, the Bishop-elect of Worcester; the Bishop of Birmingham; Canon Hannay (known to a large circle of readers of his novels and plays as "George Birmingham"); and the Rev. F. H. Gillingham, renowned for his

prowess in the cricket-field. Awards have been made to the number of 262, including 3 V.C.'s, 37 D.S.O.'s, 205 M.C.'s and bars, and five foreign decorations. The three heroes who won the Victoria Cross were the Rev. E. Noel Mellish, the Rev. W. R. E. Addison, and the Rev. Theodore Bayley Hardy—the last-named having been killed in the autumn of 1918, a few weeks before the cessation of hostilities. It has been placed on record that the bestowal of these V.C.'s was thoroughly approved by the army generally. The experiences gained in France have helped to broaden both the ideas and the outlook of the younger chaplains, and they are returning to their pastoral duties with re-awakened zeal and enthusiasm, determined to "carry on" unflinching for the salvation of the souls committed to their charge.

BISHOP OF CHICHESTER WILL RESIGN

Another vacancy is impending in the bench of bishops, for Dr. Ridgeway, the veteran Bishop of Chichester, who is seven-

ty-eight years of age, has announced his intention of resigning, on May 1st next. The cause of his retirement—continued failure of health—will be deeply regretted by a wide circle of friends, both within and without the diocese. Dr. Ridgeway, who was ordained in 1866, has held the see of Chichester for eleven years, and has, throughout that time, maintained Church life in his diocese at a high level, his administration being ever equitable and just.

CONSECRATION OF BISHOP OF WORCESTER

The consecration of Dr. Pearce to the bishopric of Worcester has been fixed for St. Matthias' Day, at Westminster Abbey, when a sermon will be preached by the Master of Corpus Christi College, Oxford, who is a brother of the Bishop-elect. Meanwhile, the former Bishop of Worcester, Dr. Yeatman-Biggs, has bade farewell to Hartlebury Castle, and takes up his abode at the house now provided for him at his new see of Coventry.

GEORGE PARSONS.

up the central aisle of the chapel to the altar, turned, and proceeded to the Washington pew in the north aisle, where they occupied seats.

At the head of the little group was William Lanier Washington, a descendant of George Washington's brother, who represents the Father of his country in the Society of the Cincinnati.

Following the service members of the institution attended a luncheon in the parish house.

FUND FOR BISHOP L. L. KINSOLVING

The Brazil committee of the Woman's Auxiliary in this diocese, wishing to aid Bishop Kinsolving in his great Brazilian missionary field, and at the same time to mark the twentieth year of his episcopate, is raising a fund for his use. A list of contributors without the amounts will be sent to Bishop Kinsolving. Large amounts, though welcome, are not expected. Small amounts in large numbers will be sufficient. Checks or money orders may be made payable and sent to the chairman of the committee, Mrs. Joseph N. Blanchard, 1109 Madison avenue, New York City.

PARISH GUILDS

The value of work in guilds and societies associated with parishes was presented in rather a strong light the other day by the Rev. Dr. George C. Houghton, rector of the Church of the Transfiguration, at the annual meeting of a guild of his parish. Dr. Houghton said:

"Neither large amounts of money nor large numbers of workers are essential to the efficient operation of parish organizations. It is a prayer-strengthened faith in God, and in the necessity and righteousness of the work. If that does not bring God's blessing and help, no amount of money and members will bring it.

"Often the discouragement of a Church society is a feeling of lacking funds to carry on the work at fullest capacity, and that the society has not enough helpers. This is not usually the weak point in small guilds. The weakness is more often in our lack of faith in the work God has given us to do. At such times we are unlike the man with the withered right hand (not both hands, but the more serviceable of the two), and this man when told by Christ to 'stretch it forth' did not explain that it was withered, but trusted, stretched it forth, and was healed.

"Many guilds are continually facing discouragement, and there is no Christly method of getting rid of the cause of such discouragement except to pray humbly and devoutly for guidance, adjourn the meeting, go to God's altar to renew one's faith, and then return with prayer-strengthened faith; and our faith will be shown by our works. Money and numbers have their own wonderful value, but with an absolute absence of both I would start a guild that was needed for the glory of God and the benefit of His poor. God will fill me with a living faith, as a result of devout prayer, that He will bless that humble work, in its own degree, to His glory. Money and numbers don't count without faith."

TEACHER TRAINING

A course for teachers in the Sunday schools and Christian Nurture classes of St. James' Church and Holy Trinity Chapel is being offered by the rector, the Rev. F. W. Crowder, Ph.D., for the Wednesday evenings in Lent, the Rev. Dr. C. H. Boynton being the instructor, and Weigall's *The Teacher* the text-book. Dr. Boynton plans to present a normal course establishing a "self-perpetuating" work. Tickets for the course, to which others than teachers in St. James' parish are welcome, will be \$3.

WILL RESUME CONSTRUCTION OF NEW YORK CATHEDRAL

Trustees Issue Official Announcement—Patriotic Services

New York Office of The Living Church }
11 West 45th Street
New York, March 3 1919 }

THE trustees of the Cathedral Church of St. John the Divine have issued an announcement stating that in their judgment work upon the nave, suspended during the war, should be resumed and brought to an early completion.

The nave is needed. The Cathedral has become in a peculiar sense the church of the people of New York. Its ordinary congregations tax its present seating capacity. At all special services this capacity is overtaxed, and on great occasions thousands are obliged to go away without gaining admittance. The city requires a religious edifice where people can gather in large numbers, to express in a corporate way their religious promptings, and to find the spiritual interpretation of great events. The completion of the nave will meet this need. Although of necessity its administration is under the control of a single religious body, its ministrations are not limited. According to its constitution, it is a house of prayer for all people, a great, free, democratic church which affords a meeting-place for all sorts and conditions of men.

The nave is needed for witness. New York is the chief city of the western world. It impresses the imagination at every turn by visible evidence of the power and splendor of material achievement. Such a city should be dominated by a building which bears witness to those spiritual forces without which material achievement is valueless.

Now, it is thought, is the time to build the nave. The country has emerged from a great war, fought to secure ideal ends. Gratitude for the ending of the war and the fulfillment of its hopes should find fitting public expression. The building of the nave will give the opportunity.

For these reasons the trustees announce that soon after the signing of the terms of peace it is their purpose to appeal to the citizens of New York for interest, sympathy, and aid in the building of the nave.

PATRIOTIC SERVICES

At the Cathedral of St. John the Divine last Sunday morning the sermon was

preached by Archdeacon of Worcester, England. His subject was The League of Nations.

The Cathedral was again crowded in the afternoon, when a victory service was held under the auspices of the Head Mistresses' Association. More than fourteen hundred girls from nine to eighteen years of age, who are pupils in nineteen private schools in this city and vicinity, assembled in the old Synod Hall, and went in procession into the great church singing "Onward, Christian Soldiers" and "O Beautiful for Spacious Skies". The Archdeacon of Worcester read the lesson; Dean Robbins preached the sermon, and the Rev. E. Briggs Nash was master of ceremonies. The preacher urged his hearers to forego considerations of superiority and self-advantage. Stewardship should be the subject of the greatest consideration. Particularly had the war taught this lesson, he said.

Many prominent men in the nation's affairs attended a special service in St. Paul's Chapel on Washington's Birthday, held by request of The Sulgrave Institution.

This society was founded in 1907 to care for Washington's ancestral home, Sulgrave Manor, in England, and "to prevent misunderstanding and foster friendship among English speaking peoples and between them and others of good will".

Patriotic hymns, Psalm 138, the *Jubilato Deo*, and a solemn *Te Deum* were sung. The lesson was Romans 13. The Rev. Dr. Joseph P. McComas recited the bidding prayer from the pulpit and preached. It was a forceful appeal for respect toward constituted authority—our Constitution—our Government. It was a fearless denunciation of sedition and anarchy. The preacher pointed out great decisions made by Washington in bringing the country out of chaos during the early part of his presidency.

The famous Farewell Address of the first President was read by the Rev. William Montague Greer, D.D., vicar-emeritus, and Roosevelt's last public message, the one read at the American Defence Society's concert a few hours before his death, was read by the Rev. George Benson Cox, vicar at St. Paul's.

Officers of the Sulgrave Institution bearing the Stars and Stripes and the first Continental flag walked in the processional

TWENTY WEEKS' CAMPAIGN IN MASSACHUSETTS NEAR END

*Final Literature Is Distributed —
Theological Alumni Honor
Dean Hodges — A Priest-Musician*

The Living Church News Bureau }
Boston, March 3, 1919 }

THE third and final booklets connected with the Twenty Weeks were given out yesterday. Over one hundred thousand were personally distributed in the diocese of Massachusetts in one afternoon. The general themes covering the daily readings from the Bible for each week in Lent are as follows: March 9th, The Right Beginning of Lent; March 16th, Prayer; March 23rd, Baptism and Confirmation; March 30th, the Holy Communion; April 6th, The Habits of Religion; April 13th, Paying the Price of a Better World; Holy Week, The Way of the Cross.

Bishop Lawrence wrote two beautiful personal messages in the booklet. To the older children and adults he wrote:

"You and I, a hundred thousand of us, have been reading the same verses and offering the same prayers day after day. In my room during these two months, I have seemed almost to hear the sound of your voices, and I have certainly felt the sincerity, sympathy, and power of your prayers. Wonderful, is it not, a hundred thousand of us reading and praying together?"

"Have you ever thought of this, however, which is far more wonderful? As the sun rises each day and swings around the world, millions on millions of men, women, and children lift their voices in prayer and praise; the Lord's Prayer, the Psalms, the Holy Communion—the same words for centuries. Many times greater than all the armies of the great war is this Army of Christ. Each of its faithful soldiers begins the day with reverent salute to God; each and all close the day with a word of gratitude to Him.

"This great army is Christ's Church, the whole company of the baptized, those who have been mustered into His service. It is our Church. Myriads of the faithful have served before our day, a very noble company; myriads are serving now.

"In these weeks may not you and I catch a fuller vision of Christ's Church: be proud of her, more loyal and worthy to serve her? These are weeks for deeper consecration."

His letter to the children is printed in red.

"My Dear Children:

"You wrote me lots of beautiful letters, and I thank you. They are the first letters that I read as soon as the doctor let me read at all; and they cheered me very much.

"I liked them because they were children's letters and not like grown people's; and each letter was different from the other, just as you are different from each other. How stupid it would be if we were all alike! And yet many people try to imitate others and be exactly like them. How uninteresting it would be if the oak and maple and birch blossoms were just alike. No! The sun is pouring its rays into the roots and bark and buds of the trees, and in a few weeks each will burst forth in its own color and beauty.

"Let Christ, the Sun of Righteousness, pour His Spirit into your hearts and lives, and then each of you will be your own best self, really you, and Christ's.

"Twenty Weeks will be over on Easter, but the Church and our chance to do good will still be here."

On the last page in a signed statement Bishop Lawrence wrote his general impressions of the Twenty Weeks:

"The Twenty Weeks and what they have meant to thousands have filled me with gratitude. The diocese seems to have become more than ever one big family. Handing the Message by one person to another, the call at the house, the pleasant word of greeting, the quiet surprise—I am glad you called and brought the Message from the Bishop—such little threads of thoughtfulness make strong cords which bind the people of a parish and of a diocese together.

"Have you any idea of the number of these threads? There have gone out: of Message No. 1, 105,238 copies, of Message No. 2, 104,034, of Message No. 3, 106,000. Besides these, several thousand have gone to parishes outside the diocese, and also to Congregational and Methodist parishes, to schools, and to people everywhere who have asked for them. They are being used from the Pacific to the Atlantic, in England, and in France. Over 5,000 pamphlets also of the Suggestions for Service have gone out. The call for these has been most gratifying. Is it not a sign that the people of this diocese are more than ever alert to their duty to society?"

It is not too early to look critically at the results of the Twenty Weeks. Personally I think that it is failing to get the average man to read the Bible each day. I think that the Bible selections were put together too hastily. As I have talked with rectors in different parts of the diocese, I feel that my criticism is most important, that a more thoughtful plan must be worked out for daily systematic Bible study. Loyalty to Bishop Lawrence is causing many men and women to read the Bible systematically for the first time. It will not detract from this number if in addition to the incentive of loyalty there is worked out a plan of study that will intellectually and spiritually bite one's interest.

I make this criticism now, for I profoundly believe that the Twenty Weeks has come to stay. It is the most real movement that I think we have had for many years. I do not believe it would detract from the dignity of the coming General Convention if a commission were formed to work out some tentative plan of study for the whole Church. If a simultaneous plan works well for a diocese, then why stop with a diocese? The Christian Endeavorers, the Y. M. C. A., and the Christian Scientists, and the other children of this generation—recognize no boundaries for daily systematic study of the Bible and meditation on religion. I do not see how the children of light could be harmed or hurt by having a plan that is at least not less thorough and carefully planned.

While no emphasis has been placed on "results" in the Twenty Weeks, the first twelve weeks have shown some results unmistakable. In a letter sent out last week by the executive secretary, the Rev. Howard K. Bartow, to those who personally distributed the Bishop's Message yesterday, some astonishing figures were given. With only five days in which to answer—three of which turned out to be holidays—Mr. Bartow received replies from 128 out of 197 parishes in the diocese from rectors and

chairmen of committees, giving informal impressions of the Twenty Weeks. Mr. Bartow printed some of these impressions for the benefit of the five thousand men and women who personally delivered the Bishop's Message yesterday. The statistics are as follows:

Ninety parishes report increase in attendance at church.
Thirty-two parishes report increase in attendance at early communion.
Sixty-five parishes report increase in attendance at monthly communion.
Fifty-four parishes report increase in attendance at evening service.
Forty-eight parishes report increase in attendance at Church school.
Twelve parishes report Bible classes formed with 235 members.
Sixty-one parishes report much better parish meetings.
Fifty-seven parishes report increase in finances.
Sixty-two parishes report increase in pledges.
Thirty-one parishes report parish debts paid.
Sixty parishes report new workers: 282 men, 378 women.

THEOLOGICAL ALUMNI HONOR DEAN HODGES

The annual mid-winter dinner of the Episcopal Theological Alumni Association was held at Hotel Thorndike, Boston, Wednesday, February 26th. The dinner this year took the form of a testimonial of affection to Dean Hodges, commemorating the completion of his twenty-five years in the leadership of the school. The Rev. John W. Suter was the genial and most original toastmaster. A silver cup was presented to Dean Hodges with a substantial amount of money inside. (The correspondent of THE LIVING CHURCH did not see the money, but he heard Mr. Suter jingle it.) Letters were read from many alumni. Bishop Atwood wrote the best letter. I have never before heard a written testimonial that was more human, interesting, and more true. Most interesting addresses were made by the Very Rev. Howard C. Robbins, the Rev. Dr. Henry B. Washburn, and Dean Hodges.

Dean Hodges is well known as a great preacher and writer but he is not so well known as the great counsellor of men, both young and old. I have never visited the Dean's home for personal counsel without having to wait my turn; it seemed to me that so many were coming and going that the Dean would hardly have time to eat bread. Dean Hodges has helped thousands of men to make decisions, clear and lasting, for Christian service. The four hundred men who have gone from the Episcopal Theological School are only a fraction of the men who have personally gone to see Dean Hodges for counsel and help. . . . I have never heard of a man who went to Dean Hodges in vain.

A PRIEST-MUSICIAN

The Rev. Marcus H. Carroll, rector of St. Andrew's Church, Hanover, who had to undergo a serious operation at the Corey Hospital, Boston, has returned home, and is now on the convalescent list.

In a recent issue of the *American Organist* the following appreciative criticism came at the close of a review of three of Mr. Carroll's musical compositions:

"These three works deserve the attention of every choirmaster of sufficient resources to present them. . . . It seems a pity that Mr. Carroll is only a minister, when he might become internationally famous as a composer of pure Church music—such a composer is much more sorely needed to-day than a minister, and would fill a much greater sphere of eternal usefulness in the religious world."

NOON-DAY PREACHERS AT THE CATHEDRAL

The noon-day preachers at the Cathedral in Lent are as follows:

March 5th (Ash Wednesday)—The Rev. Rolfe P. Crum.
March 6th—The Rev. Harry Beal.
March 7th—The Rev. Alexander Mann, D.D.

March 10th to 14th—The Rev. Floyd W. Tomkins, D.D.
March 17th to 21st—The Rev. Milo H. Gates, D.D.
March 24th—The Rev. Rolfe P. Crum.
March 25th to 28th—The Rev. Edwin H. van Etten.
March 31st to April 4th—The Bishop Coadjutor of Central New York.

April 7th to 11th—The Ven. J. H. Greig, D.D., Archdeacon of Worcester, England.
April 4th to 18th—Dean Rousmaniere.
At the 12:10 noon-day services on Saturdays in Lent there will be an address by the Rev. Rolfe P. Crum.

RALPH M. HARPER.

PENNSYLVANIA COMMITTEE

ISSUES CHILDREN'S FOLDER

For Every-Member Campaign —
New Window Unveiled in St.
George's Church — Announcements

The Living Church News Bureau }
Philadelphia, March 3, 1919 }

A LITTLE folder entitled "Something to Do in the Every-Member Campaign" has been issued by the diocesan campaign committee for boys and girls. It is attractively printed in red and black and divided into six sections. The first section consists of the following prayer which the children are asked to use daily:

"Blessed Jesus, who came to win us;
Help us to win others for Thee. Teach us to work, study, and play as loyal and brave soldiers, and to be faithful unto our life's end; for Thy Name's sake."

The second part consists of Bible readings, and the third is a singularly appropriate missionary catechism of eleven questions and answers based on the parable of the Good Shepherd, which every child is requested to learn. Work comprises the fourth, and attendance at three children's services the fifth section. Lastly each child is asked to sign the following pledge: "I promise through my prayer, service, and giving to help win this world for Christ."

The folder is one of the best things for children that I have ever seen. Simple and yet quite clear, it emphasizes activity as the normal expression of the religious life of the child.

THE DIOCESAN CHURCH

After a month's vacation, taken under orders from his physician, Bishop Rhinelanders has returned to the diocese much benefited. The Bishop was the celebrant at the 9:15 service, on Quinquagesima Sunday, in the Diocesan Church of St. Mary, and Dr. Richardson preached his first sermon as vicar at the 11 o'clock service.

NEW WINDOW AT ST. GEORGE'S

A beautiful chancel window was unveiled on the morning of Septuagesima Sunday, in St. George's Church, West Philadelphia. The window marks the completion of a series of improvements undertaken for the parish by a generous benefactress.

The subject of the window is The Heavenly Sacrifice. The central figure is our Lord in priestly attire, standing upon a bank of clouds of purple, crimson, and gold. Around about Him are seven candlesticks, the symbolism being drawn from Revelation 1:13. The candles are not lighted, for all the figures in the window are illuminated by the radiance from the Central Figure. Around our Lord are grouped elders and saints, representatives of the—

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
That throng the steeps of light."

The group includes the Virgin Mother, the Beloved Disciple, St. Peter, Mary Mag-

dalene, St. Stephen, and St. George, the patron of the parish.

Immediately in the foreground in a posture of adoration are the two Archangels, St. Michael the warrior and St. Gabriel the messenger of God. Above in the tracery are cherubs and angels with censers, who offer the prayers of the saints. At the very top is the conventional *Agnus Dei*, with the words Alpha and Omega, one on either side.

In the little panels at the base are two lovely pictures. The one on the right of the window represents the offering of Isaac. The angel is portrayed staying the father's hand, and behind is seen a ram caught

in the thicket. On the opposite side is depicted the meeting of Abraham and Melchisedech.
The window is an exquisite piece of workmanship in English Antique style and the makers, Messrs. Albers-Karnhauser & Co., have shown great skill.

ANNOUNCEMENTS

The Rev. Dr. Washburn in an address on the Clergy Pension Fund at a meeting of the Clerical Brotherhood on February 17th, announced that between 98 and 99 per cent. of the premiums of all the clergy of the Church in active service have been paid. At the time he was speaking, he said, the percentage for the diocese of Pennsylvania was slightly lower than that for the whole Church, but he anticipated that all would be paid before March 1st, the last day on which payments for this year could be made.

Dr. Washburn also said that the offering for the War Commission on February 9th amounted to \$27,000, not including a gift of \$15,000. With a number of parishes yet to be heard from, there is every prospect of Pennsylvania's raising its full quota of \$50,000.

CHARLES A. RANTZ.

PROVIDENCE DAY NURSERY OF

CHICAGO OBJECT OF REPORT

Showing Growing Usefulness—Letter from Chaplain McCallum—
Retirement of Rev. Dr. Fleetwood

The Living Church News Bureau }
Chicago, March 3, 1919 }

FOR ten years the Providence Day Nursery and House of Happiness, our diocesan settlement, has brought joy and help to thousands of children and hundreds of families and individuals in the heart of the Yards district. The many branches of the stock yards industries, employing as they do men and women young and old, cause serious dislocations in the average home, so that an institution like Providence Day Nursery—so well named—is a real God-send to the fathers, the mothers who work, and to the many babies who without this and other cities of refuge and help would perforce be left to get on by themselves, even without the "little mothers" that some of them have in their older sisters. These interesting facts from the current report show that we are not drawing upon our feelings in reckoning by thousands. For instance:

Aggregate Attendance.....	16,043
Average Daily Attendance.....	53
Number of Individual Children.....	187
Number of Families.....	93
Registration for Classes.....	780
Aggregate Attendance at Classes.....	8,125

The cost of operating the institution for the past year was \$9,666.71. The largest items were for salaries (\$5,222.97), food (\$2,167.53), and fuel (\$618.50). It is estimated that the present high prices and the increase in wages will require a budget of \$11,500 for the current year. The annual statement says:

"The Providence Day Nursery and House of Happiness during the past year have been trying to meet the unusual problems which are the result of war conditions. An efficient investigation of each family, before admission, and the reaffirming of the high standard of medical supervision have tended

to make the work of the Nursery of greater value to the needy families of the neighborhood and to their children.

"In the House of Happiness a children's settlement has grown up. A sewing-school, cooking class, dramatic club, group gymnastics, and games appeal to the girls of the neighborhood, as well as to the 'nursery graduates' who spend all the day-time hours, except during school sessions, in the House. To meet the recognized war problem of increased juvenile delinquency a boys' department was opened in January, 1918, under the direction of a trained worker, and during the year more than one hundred boys have formed the habit of coming to the House for Boy Scout work, gymnastics, manual training, games, etc. Classes and clubs for the young people of the neighborhood have also been organized, and have been very successful.

"Our newly equipped memorial library has proved a valuable addition to our work, as over three hundred children have availed themselves of the opportunity of borrowing books during the year.

"The nursery is supported by voluntary contributions. The two buildings are entirely free from debt, so that every penny contributed goes directly to the care of the children."

The regular meeting of the Social Service Commission was held on February 18th at the Providence Day Nursery. This is one of a series of conferences and visits that the Commission is making at the various diocesan institutions.

LETTER FROM CHAPLAIN OVERSEAS

A letter has been received by your correspondent from the Rev. A. A. McCallum, chaplain of the 149th Field Artillery, A. E. F. Chaplain McCallum was at the First Officers' Training Camp, Fort Sheridan, in 1917, and went to the front with his regiment early in the war, where he has seen continuous active service since. He is rector of St. Elizabeth's, Glencoe, and is expected home next month. In the letter, dated on the New Year, the chaplain says:

"There seems no dire need in all this stretch of country. Soap and grease are very scarce. A goose will cost about \$5.00, but you can get the goose in exchange for a cake of soap. Prices are not so high as in France and are powerfully cheap compared to Luxemburg. That small state has long been known as the home of tourists and from the prices they charged evidently considered us as such. . . .

"The people in the Rheinish Provinces seem very anxious to form some sort of separate government, but are entirely in the air as to what form that government should take.

"The army has seen fit to issue many orders relating to the conduct of soldiers in enemy territory. It is a great problem to obey these orders in the face of the actual kindness of the people. On Christmas Day the different organizations made an extra effort to have an unusually good dinner. The meal was served between two and three p. m., and imagine the surprise of the battery commanders when about one-quarter of the batteries lined up for mess. The German people had almost without exception invited the men billeted in their homes to partake with them of their Christmas dinner. With one or two exceptions there is absolutely no evidence of any harsh feeling, due largely to the fact that the American soldier is the best diplomat that America ever produced."

DR. FLEETWOOD RETIRES

On February 20th the Rev. B. Frank Fleetwood, D.D., was seventy-four years of age, and on the same date he celebrated the fiftieth anniversary of his ordination to the priesthood. Forty-three years of his ministry have been spent in the diocese of Chicago. He began his work here as assistant at St. James' Church. From there he went to St. Mark's on the south side, where he was rector for twelve years. Dr. Fleetwood left St. Mark's to become rector of Waterman Hall, the diocesan school for girls at Sycamore, Illinois. This work, which will always be associated in the minds of hundreds of graduates and many Church people in this diocese with the name of the beloved rector and principal, he resigned in June last. During the years of 1868-73, Dr. Fleetwood was rector of Christ Church, Adrian, Michigan, where a rectory was built, the church enlarged, and a building fund of \$10,000 secured for the present beautiful church. From 1873 to 1877, he was rector of St. Paul's Church, Marquette, Mich., when the present Cathedral was built, and pledges of \$20,000 secured to endow the episcopate there. For twenty-five years Dr. Fleetwood has been Dean of the Northern Deanery.

QUIET DAY FOR BUSINESS WOMEN

The fourth annual quiet day for business women was held at the Cathedral of SS. Peter and Paul, on February 22nd, the Rev. George Craig Stewart, D.D., being the conductor. The day began with a celebration of the Holy Communion at 8 A. M. Four most helpful addresses were given by Dr. Stewart, under the general subject of The Burning Bush. The first address was on The Imminent God in Nature; the second, The Glory of God in Man; the third, The Glory of God in Christ; the fourth, The Glory of God in Christ's Body.

IN MEMORY OF DR. ANDERSON

A meeting to decide on plans for a memorial to the late Rev. A. H. W. Anderson D.D., rector of All Saints' Church, Ravenswood, was held February 24th in the Wilson Avenue Y. M. C. A. assembly hall. A memorial booklet of Dr. Anderson will be

distributed. Dr. Anderson was chairman of local draft board No. 59 at the time of his death.

H. B. GWYN.

DRAMATIC ART IN CHURCH SCHOOLS

THE PAROCHIAL DEPARTMENT of the Board of Religious Education has appointed the Rev. Carroll Lund Bates to be chairman of a new commission on the promotion of dramatic art in Church schools. He is now gathering the commission.

The Rev. Mr. Bates has recently issued through the Parish Leaflet Co., of Hobart, Ind., a series of Church pageants illustrating the seasons of the Christian year; also a patriotic pageant, *Democracy Saving the World*.

MEMORIAL TO REV. DR. T. B. BERRY

A TABLET of very unique design has been placed in the Church of the Good Shepherd (Ingersoll Memorial), Buffalo, N. Y., in memory of the Rev. Thomas B. Berry, S.T.D., first rector of the parish. Through



TABLET IN MEMORY OF DR. T. B. BERRY

the affection and friendship for his rector of twenty-one years, whom he served as senior warden, Mr. William P. Northrop designed and executed the wax modeling for the casting himself. The tablet consists of a bas-relief representing Christ in Gethsemane, copied from a painting by Liska; below this is a replica of the resolutions passed by the rector, wardens, and vestrymen at the time of Dr. Berry's death, May 12, 1918. This entire memorial is empaneled in the oak wainscoting of the chancel wall on the Gospel side.

The tablet was unveiled at the 11 o'clock service on Quinquagesima Sunday.

HONORS CONFERRED UPON BISHOP DARLINGTON

MENTION was made last week of the conferring upon the Bishop of Harrisburg of the title of Officer of the Legion of Honor which had been voted by the French government. The ceremonies took place in the House of Representatives at Harrisburg, General M. Edouard de Billy, of the French High Commission to America, acting on behalf of his government. Following the pinning of the medal on Bishop Darlington's breast, the Deputy High Commissioner kissed the Bishop on both cheeks. Prominent state officials took part, making ap-

propriate remarks. The relief work of Bishop Darlington, in gratitude for which the title was conferred, was recounted in the speeches of members of the French commission. In his response Bishop Darlington gracefully told of the ancient ties between France and this country, and particularly Central Pennsylvania. He remarked that his grandmother, Maria Wiley Darlington, had been selected to dance the cotillion with General Lafayette on his second visit to this country, and mentioned also that for many years he had been chaplain of the Huguenot Society of America on account of his descent from Jacques Reynaud, first freeholder of New Rochelle.

Bishop Darlington warmly endorsed the plan for the League of Nations, saying that "As a strong and intimate friend of President Roosevelt for many years, I cordially join with Ex-President William Howard Taft in supporting President Wilson's efforts for the formation of the League of Nations; conscious that if the present draft of its constitution is not satisfactory it can be amended and amended again, until it is as nearly perfect as the human mind can make anything. Had Roosevelt been alive to-day," he added, "I think he would have few modifications to add to the present draft. He, our great American leader, was not fighting President Wilson, but only that the fruits of victory might not be lost by pacifists at home and German intrigue abroad."

CHURCH SOCIALIST LEAGUE

A CONFERENCE of members and friends of the Church Socialist League in and around Boston was held in St. Stephen's Church on February 22nd. The Holy Communion was celebrated by the national secretary, the Rev. A. L. Byron-Curtiss, who called the conference to order in the parish house. The Rev. Julius C. H. Sauber was elected chairman and presided. Professor Vida D. Scudder addressed the group on The Responsibilities and Opportunities of the League; the Rev. Mr. Sauber on Radicalism in the Church, and the Rev. Mr. Byron-Curtiss on the League's official organ, the *Social Preparation*.

The feeling was unanimous that the activities of the League do not by any means represent the extent of radicalism existing among Churchmen, and it was believed that a fresh and new programme of the aims, principles, and ideals of the League would help. A committee consisting of the Rev. C. H. Collett, Prof. Scudder, and Florence Converse was appointed to draft a statement and programme for submission to the membership. The report will be printed in the April issue of the *Social Preparation*. Changing the name of the League was fully discussed. The one already suggested, the Church League for Social Justice, was felt to be a serious reflection on the Church and meaningless to people in general. While a change of name might help for the next two or three years, yet it was also felt that in a few years the present name would be the most expressive possible. The difficulty of securing a name indicating a new order of society, but not already appropriated, was recognized. It was finally voted to recommend a referendum on the change of name, with invitation, in case of affirmative votes, to suggest names.

As to the League's official organ, it seemed more desirable to keep the periodical up to its present high standard of excellence as a quarterly rather than to make it a monthly. If the magazine is doubled or trebled in size and the price raised to \$1.00 a year it will be able as a quarterly to present progress in the Church and the League in a satisfactory manner.

SOCIAL SERVICE PROGRAMME FOR THE MID-WEST

THE SOCIAL SERVICE COMMISSION of the Province of the Mid-West met in Chicago on February 18th, giving considerable attention to economic and social problems. It will memorialize General Convention asking for definite pronouncement as to the duty of the Church in the difficulties of the times.

The following programme was adopted for the province and steps were taken toward its being carried out by the various diocesan boards:

1. A survey of social needs and of present eleemosynary work ministering thereto.
2. The establishment of branches of the Church Mission of Help in large centers.
3. More definite support of the G. F. S.
4. Institution of Social Service study classes in parishes.
5. Investigation of juvenile courts to determine what disposition is made of boys and girls who get into them.

The commission very strongly recommended the employment of four social service agents in the province to deal with legislative matters and to organize institutional social ministry.

The Rev. Augustine Elmendorf, field secretary from the Joint Commission on Social Service gave a very interesting address on the opportunity of the Church in reconstruction.

PLIGHT OF ARMENIAN AND SYRIAN CHRISTIANS

AT A PUBLIC MEETING in Central Hall, Westminster, last December, the Archbishop of Canterbury, summarizing fearful conditions in the Near East, said:

"We have passed through the greatest war history has known, with the largest aggregate of horrors and bereavements. Now that the fighting is at an end—please God, for ever!—we are faced by another world-wide problem—in main part the outcome of the war, that is, the provision of actual necessities of the simplest and most elementary kind for vast populations both near at hand and far afield. I have no expert knowledge of these matters, but we are told by those who have that we are in near prospect of conditions of the very gravest kind as regards giving even the necessities of daily food to the peoples of Poland and Serbia and Belgium, in part at least of Holland (it is not impossible) and of France, and of parts of Germany. If that be so, it is perhaps not surprising that we should in some degree as a people have made little of the needs, even more terrible and urgent, more horrible in character, and not less vast in extent, which appertain to peoples further away from us, but for whom we as Christians have a special responsibility.

"For centuries there has been persistent and continuous misrule and cruelty on the part of Turkish governments over Christian peoples. We bring no charge against the individual Turkish soldier or the individual Turkish peasant. We are speaking of Turkish government and rule, and of the orders issued by high authority which are ruthlessly carried out by obedient men. Of these Christian populations, the Armenians, Greeks, and others have been often before the world's notice as regards their needs. The Syrians, or Assyrian Christians—the Nestorians as they are sometimes called—have been less often before the world as regards their particular needs, yet it is they whose horrible trials and difficulties and sufferings have specially necessitated our gathering.

"The servitude in which Christian populations under Turkish rule had groaned for

centuries was replaced some thirty or forty years ago, under that monster of iniquity, Abdul Hamid, by a policy of massacre. During the war matters reached a point almost incredible. First there came to the poor Christian populations exactions intolerable in their severity, and then, because those exactions could not be enforced, torture of the vilest and most awful kind. The massacres which afterwards ensued, carried out among men who had no power of resistance, and no physical strength to escape, are literally incredible but for the sources from which the information comes.

"But there are still, notwithstanding all this, no small number of old men and women and little children, and a sprinkling of younger men and women, who for some reason or other have escaped all these horrors. They are now alive, gathered in large numbers, in absolute destitution, with the prospect that, though the warfare of the Turk is at an end, the warfare of famine against them is to take its place, and that they will die by famine instead of by sword. What amazes me is the courage, the persistence, the pertinacity, alike in patriotism and faith, of these people, who might, many of them, have saved something at least of the life which has been destroyed had they consented to abandon the faith which has come down to them from their fathers. It is a solemn thought for Christian folk at home to compare that pertinacity, that determination, that loyalty to what they hold, in the face of all these horrors, with our own courage and our own loyalty in the normal conditions of Christendom. Their present condition of fear, destitution, misery, and famine is beyond all doubt."

The remnants of these ancient Christian nations are now being collected at various centres in Mesopotamia, where they must remain until the Peace Conference has provided for their return and for their settlement, once again, in their old homes.

OPENING OF CHURCH GENERAL HOSPITAL AT WUCHANG

THE NEW and large buildings of the Church General Hospital of the American Church Mission at Wuchang, China, were formally opened on December 14th, in the presence of a large number of guests. The Chapel of the Merciful Saviour was consecrated in the morning, Bishop Roots officiating, attended by twenty of the foreign and Chinese clergy. After the consecration of the chapel, which is a memorial of the late Mrs. Leonard, wife of the Bishop of Ohio, the Bishop, clergy, and guests went to various parts of the hospital, where prayers of dedication were said and some words of explanation made.

The afternoon function was held on the lawn. A temporary platform covered with flags and bunting faced the seats accommodating four hundred invited guests. The brass band from Boone University opened the programme, after which His Excellency, Wang Tuchun, the military governor, who was hurrying to the opening of the provincial assembly, made a speech of congratulation.

This was followed by the opening remarks of the chairman of the hospital board of managers, the Rev. Arthur M. Sherman. He gave a brief resumé of the history of the medical work of the mission in Wuchang and the adverse conditions under which it had been carried on. He informed the audience that the new hospital is 280 feet in length and 188 feet deep at the clinic section. It is of three stories—the third story being used for the open air treatment of tuberculosis—and contains the only tuberculosis sanatorium in a province of

twenty-eight millions of people. The total cost of land, buildings, and equipment, when complete, will be about \$200,000 in gold, of which the larger part has been raised. Some of this has been given by Chinese and the larger part by American Christian friends of the Chinese people.

After prayer by Archdeacon Hu, Mr. Hau, president of the Wuchang chamber of Commerce, made an address, telling of his gratitude for the hospital, and appealing to the Chinese for contributions to running expenses.

He was followed by Bishop Roots, who spoke both in English and Chinese on the idea of the Christian Hospital.

The American consul-general, the Hon. Mr. Cunningham, followed with warm words of congratulation. He expressed his gratification that at such a time as this, when there had been so many war calls, America was yet able to prove her warm interest in China in this substantial way.

After two other addresses by Chinese, the hospital was opened by General Wang's representative and inspected by the guests. In reality it comprises two separate hospitals—one for women and children, and one for men.

DEATH OF REV. C. H. TINDELL

THE REV. CHARLES HENRY TINDELL died suddenly as the result of a cerebral hemorrhage on the night of the 17th of February, having been an invalid for twenty years, fifteen of which were passed in an hospital at Waverley, Mass., where he died.

Mr. Tindell, who was born in New Brunswick, N. J., October 11, 1841, was graduated from the Harvard Divinity School in 1872. After serving in the ministry of the Unitarian Society he was ordered deacon in the Church in 1881 and priest the following year by the late Rt. Rev. Dr. Huntington, Bishop of Central New York, where most of his ministry was spent. Mr. Tindell was for several years rector of St. Peter's-by-the-Sea, Narragansett Pier, R. I., and of St. Paul's Church, Portland, Maine. He was buried in Mount Auburn cemetery, Cambridge, Mass., on February 20th, the Very Rev. Dr. George Hodges, Dean of Cambridge Divinity School, officiating.

Beside his son, the Rev. Charles Noyes Tyndell, rector of Christ Church, Williamsport, Pa., he is survived by two brothers and two sisters.

DETROIT CONVENTION OF THE BROTHERHOOD

THE NATIONAL convention of the Brotherhood of St. Andrew has come to be so distinctively a men's institution in the Church that Churchmen generally annually scan the columns of the Church press for the first notice of the gathering. And the announcement is of special interest this year. The war is over, reconstruction has begun, and if the Church is ever to live up to her obligation and privilege, her opportunity is here and now.

The 1919 convention will meet in Detroit from Wednesday to Sunday, October 1st to 5th. The opening day will be just one week in advance of the opening day of the triennial General Convention in the same city.

The programme of the Brotherhood convention will bear largely upon the problems and methods of Reconstruction, and the gathering itself will be in very real sense a great Churchmen's congress, with some of the ablest speakers, both clerical and lay, in the American Church.

The convention, though its programme will be greatly broadened to cover the pressing matters of Reconstruction, will lose none

of the intimate and informal characteristics that have made its predecessors dear to the hearts of Brotherhood men and boys. There will be the customary open conferences on parish work, the prayer hours, the get-together features and the like.

CHURCH PENSION FUND

ON MARCH 1, 1917, the Church Pension Fund began to administer the pension system of the Church. February 28, 1919, therefore completed the second year of administration.

The salaries of all of the clergy in the United States and foreign mission fields (including an allowance of one-sixth of the money salary as the rental value of a rectory) are \$8,000,000 a year (actually \$7,855,000). The pension assessment of 7½ per cent. on salaries is therefore \$600,000 a year. For two years the pension assessments would be \$1,200,000.

The assessments received between March 1, 1917, and the business day of February 28, 1919, inclusive, amounted to \$1,181,207.76, or 98.4 per cent. on all assessments. Allowing for assessments in transit, 98½ per cent. of all possible assessments have been paid. Most non-payments occurred in the first calendar year. The Church supported the system during the second year at the rate of 99 per cent.

There is added below a statement of the pension grants as they now stand, showing that the Church Pension Fund, in point of size, is at present one of the half-dozen or so largest pension-granting corporations of the world, and by far the greatest that the Church has ever maintained, the largest yearly distribution of the former national relief society of the Church having been \$115,000.

PENSIONS IN FORCE

	NUMBER	AMOUNTS
Age pensions	112	\$ 61,667.22
Disability pensions	37	22,100.00
Widows' pensions	95	28,250.00
Orphans' pensions	45	4,900.00
	289	\$116,917.22

General Clergy Relief Fund grants assumed	\$108,827.00
Grants made on behalf of the General Clergy Relief Fund.....	500.00
Diocesan fund grants assumed....	51,575.00
Assumption of grants of diocese of New York and of the diocese of Western New York, awaiting approval of the State Superintendent of Insurance.....	18,979.00
	\$296,798.22

DEATH OF REV. WILLIAM EVANS

THE REV. WILLIAM EVANS of St. Bees College, England, died on February 18th at the Hospital of the Good Samaritan, Los Angeles, Cal.

He was ordained to the diaconate by the Rt. Rev. Dr. Edward Sullivan, Lord Bishop of Algoma, Canada, on June 15, 1889, and to the priesthood on June 8, 1890, by the same Bishop. After his ordination, Mr. Evans worked as a missionary along the line of the Canadian Pacific Railway, with headquarters at Screiber. He did an excellent work among the railroad men, and was beloved by all who knew him. After this, he was appointed rector of Trinity Church, Parry Sound, where he served for about eight years. He then returned to England, where he served as assistant in St. Alban's, Dartford, and also in Wellington, but again left England for Canada, where he was appointed rector of Christ Church, Woodbridge, under Bishop Sweeney of Toronto. In this charge he served for seven years.

Last April he was appointed by the

Bishop of Los Angeles to the missionary work at Hemet, San Jacinto, and Elsinore. Here he did splendid work and made many friends. About one month ago, he was seized with a fatal internal malady, against which he fought bravely, but finally succumbed through pain and extreme weakness.

The funeral took place from St. Paul's Pro-Cathedral on Friday, February 21st, Bishop Johnson officiating, assisted by Dean MacCormack and the Rev. J. D. H. Browne of Santa Monica. The pallbearers were the Rev. Messrs. R. L. Windsor, C. Rankin Barnes, Alfred Fletcher, J. C. Ingham, Ray O. Miller, and George Davidson, D.D. Interment was at Hollywood Cemetery.

Mr. Evans leaves a widow and son, Osmond, eight years old, and two sisters, to mourn his loss.

CLERGY CHANGES IN PITTSBURGH

SUNDAY, FEBRUARY 23rd, marked the closing of six years' rectorship in Grace Church, Pittsburgh, Pa., by the Rev. William Porkess, who becomes rector of St. Stephen's Church, Wilkinsburg. There was an unusually large attendance at the early celebration and also record gatherings at



THE REV. WILLIAM PORKESS

the morning and evening prayer services. The retiring rector was presented by the ladies' guild of the parish with a handsome silk Latin cassock. The vestry have also inscribed on their minutes and made public in the parish paper a unique set of resolutions with regard to Mr. Porkess successful ministry.

The Rev. Milton S. Kanaga, minister in charge of St. Peter's Church, Uniontown, Pa., will be Grace Church's new rector.

A number of the clergy of Pittsburgh, on Tuesday evening, February 25th, honored the Rev. Joseph Speers with a farewell dinner. Speeches were made, all emphasizing his remarkably efficient ministry as rector of St. Stephen's Church, Wilkinsburg, one of the leading parishes of the diocese, covering a period of thirteen years. The Bishop of Pittsburgh, who was out of the city, sent a gracious letter. In the course of the evening a delegation of four vestrymen from Wilkinsburg were the bearers, from the congregation, of a purse of \$1,000 as a gift to the Rev. Mr. and Mrs. Speers. The rector-elect, the Rev. William Porkess, made the presentation speech. The dinner was presided over by the Rev. Walter N. Clapp, vicar of St. Mary's Church, Pittsburgh.

DEATH OF REV. J. A. DICKSON

THE REV. JAMES ALEXANDER DICKSON, rector emeritus of Trinity Church, Gouverneur, N. Y., died at Potsdam, in that state, on January 30th, after prolonged illness. An alumnus of Drew Theological Seminary,

he was ordained deacon and priest in 1884 by Bishop Doane. After serving at Morris-town, N. Y., he became rector at Gouverneur in 1889. The funeral was held from Trinity Church, Potsdam, February 1st, the rector, the Rev. W. J. Hamilton, officiating, assisted by the Rev. W. J. M. Waterson, and the Rev. William A. Braithwaite.

LENTEN NOON-DAY SERVICES

AMONG ANNOUNCED speakers for the Lenten noon-day services this year are the following:

In Old Trinity Church, New York:

March 5-7—The Rt. Rev. Arthur S. Lloyd, D.D.
March 10-14—The Rev. S. C. Hughson, O.H.C.
March 17—The Rev. Dr. Joseph P. McComas.
March 18-21—The Rev. Dr. George C. Stewart.
March 24-28—The Rev. Dr. Karl Relland.
March 31 to April 4—The Very Rev. Edmund S. Rousmaniere, D.D.
April 7-11—The Rt. Rev. Charles E. Woodcock, D.D.
April 14-17, and the Three Hours' Service on Good Friday—The Ven. John Harold Greig, D.D., Archdeacon of Worcester, England.

The Church Club of Chicago announces the following speakers for the Lenten noon-day services, to be held at the Majestic theater, from 12:10 to 12:30 daily except Saturday and Sunday:

March 5-7—The Rt. Rev. Irving P. Johnson, D.D.
March 10-17—The Rev. James E. Freeman, D.D.
March 17-21—The Rt. Rev. Charles Fiske, D.D.
March 24-28—The Rev. Bernard I. Bell.
March 31 to April 4—The Rev. Robert J. Renison, D.D.
April 7-11—Dr. William C. Sturgis.
April 14-18—The Rev. Barrett P. Tyler.

At St. Paul's Church, Charles and Saratoga streets, Baltimore, services begin promptly at 12:20 p. m., with the following preachers:

March 6—The Rev. Theodore C. Foote, D.D.
March 7—The Rev. Samuel McComb, D.D.
March 10-11—The Rev. H. Percy Silver.
March 12-14—The Rev. Robert Johnston, D.C.L.
March 17-18—The Rev. William E. Gardner, D.D.
March 19—The Rev. Hugh Birkhead, D.D.
March 20—The Rev. Philip Cook, D.D.
March 21—The Rt. Rev. Alfred Harding, D.D.
March 24-28—The Rt. Rev. Charles Fiske, D.D.
March 31—The Rev. Wm. L. DeVries, Ph.D.
April 1-4—The Rev. George Craig Stewart, D.D.
April 7-8—The Rev. Clifford G. Twombly, D.D.
April 9-11—The Rev. William H. Garth.
April 14—The Bishop of Maryland.
April 15—The Rev. Roland Cotton Smith, D.D.
April 16—The Rev. E. Dering Evans.
April 17—The Rev. Wallace E. Rollins, D.D.
April 18—The Three Hour Service, Dr. Kinsolving.

In Cincinnati, Ohio, the following preachers will speak at the Lyric theater:

March 5-7—The Rt. Rev. T. I. Reese, D.D.
March 10-14—The Rt. Rev. C. D. Williams, D.D.
March 17-21—The Rt. Rev. James Wise, D.D.
March 24-28—The Rev. J. Howard Melish.
March 31-April 4—The Rev. E. F. Chauncey.
April 7-11—The Rev. F. G. Budlong.
April 14-18—The Rev. Bernard I. Bell.

In Nashville, Tenn., at the Vendome theater:

March 10-14—The Rev. Dr. W. D. Buckner.
March 17-21—Bishop Gallor.
March 24-28—Bishop Johnson of Missouri.
March 31 to April 4—Bishop Mikell.
April 7-11—Bishop Horner.

The noon-day Lenten services will be held as usual this year at Macauley's theater, Louisville, Ky., under the auspices of the Laymen's League. It has been decided to hold no services on Saturdays. The speakers are to be Bishop Woodcock, Bishop Irving P. Johnson, D.D., the Rev. J. O. S. Huntington O.H.C., the Rev. Edmund Duckworth, the Rev. Harold L. Bowen, and a few of the Louisville clergy.

BEQUEST

THE WILL of Miss Emma Victoria Gordon leaves to Grace Church, Newark, N. J., a bequest of about \$7,500.

MEMORIALS AND GIFTS

THE HOSPITAL of ST. BARNABAS, Newark, N. J., has received a gift of \$5,000 from

Mrs. Robert H. Ballentine, to endow the room she gave in the Nurses' Home.

FOUR MORE new windows, representing the four Evangelists, are to be given to All Saints' Memorial Church, Providence, R. I., in memory of one of the former leaders in parochial work, in addition to other memorial windows recently given.

IN MEMORY of boys of the town who went to the front in 1917 and 1918, a victory bell was dedicated at St. Paul's Church, Orange, Texas (Rev. Sydney Dixon, rector), on February 16th. The Bishop Coadjutor of the diocese, the Rt. Rev. Clinton Simon Quin, presided at the dedication of the bell, which is the gift of a large number of people.

A ROOD BEAM, of quartered oak, handsomely carved, now spans the choir arch of Christ Church, Binghamton, N. Y., as a memorial to Emily Hodge Grummond Rogers, for many years a devoted communicant and an active member of the Society of Mercy. The plans were prepared by the Gorham Company, and executed by them after submission to Mr. Ralph Adams Cram for suggestion and approval. The rood beam blends harmoniously with the architecture of the church, and is most devotional in character and appeal. The treatment of the crucifixion is partly historical and partly symbolical. Christ is represented as reigning and triumphant, victorious even in His supreme sacrifice. His attitude is that of blessing, and He is robed in priestly vestments and wears a crown of glory. On the face of the beam, below the cross, is carved a chalice and host, to signify that the effect of the sacrifice of Calvary is applied to man in the Sacrament of the Altar. Beneath the figure of St. Mary and of St. John is a carved shield bearing the appropriate monogram; and the remainder of the face of the beam bears the inscription, "I, if I be lifted up, will draw all men unto Me".

ALBANY

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

Every-Member Canvass — Missions — Woman's Auxiliary

AN EVERY-MEMBER CANVASS just made in Christ Church Parish, Ballston Spa (Rev. John Alleyne Howell, rector), the very first of the kind ever made in Ballston parish, was so stimulating and beneficial that the committee in charge strongly recommended it be made an annual event. After the canvass, a parish supper served free of charge in the parish house added to the general good feeling in Christ Church. Sixty new pledges were obtained, making a total increase of \$1,106.62 for parish support. No particular effort was made for missions, but \$440.32 was pledged for the missionary work of the Church—a gain of 100 per cent. over 1918.

A "MISSION FOR MISSIONS", which began Sunday, February 23rd, is being conducted with marked success in Trinity Church, Whitehall (Rev. Clarence R. Quinn, rector), by the Rev. John R. Harding, D.D., secretary of the Second Province. An every-member canvass is being made and it is confidently expected that the results will be even greater than those obtained last year.

AN EFFORT is being made in St. Luke's parish, Catskill (Rev. George H. P. Grout, rector), to introduce a male choir. The eleven boys already enrolled were recently entertained at the rectory at dinner, after which the entire party, organist, choir-master, rector, and boys, attended a motion-picture performance. The impromptu programme of popular songs and Church hymns

given around the rectory fireplace after dinner showed vigor and artistic merit. Mr. Grout hopes the number of boy singers may be greatly increased in the near future.

THE REV. CHARLES CONANT HARRIMAN, rector of St. Peter's Church, Albany, has issued his annual number of the *Messenger*, as the year book of St. Peter's parish is called. It is a complete and interesting report of a busy year's work. Some of the material was seized upon by local newspaper writers as the basis for a rather sensational article upon the possible removal of St. Peter's Church. The paragraph simply stated: "What the future of the Church in Albany is to be one cannot venture to prophesy. But this can be said without fear of losing one's possible reputation as a prophet. Unless the present endowment is increased the time is coming comparatively soon when St. Peter's will be forced to consolidate with some other church or to re-locate in some more desirable section of the city, where with the proceeds of the sale of its present increasingly valuable site, and with better prospects of a congregation in its immediate vicinity, it can continue its work indefinitely. This, it is to be hoped, will never happen!" Later a statement was issued in which the utter absurdity of any immediate removal was clearly pointed out. The parish endowment has already reached the sum of \$130,000 largely through the tireless efforts and strong administrative leadership of the present rector.

THE REV. WILLIAM F. MAYO, O.H.C., conducted pre-Lenten quiet days for women in Christ Church, Ballston Spa, on February 24th and 25th. The attendance was eminently satisfactory.

STRONG FINANCIAL PROGRESS is reported from Bethesda Church, Saratoga Springs, where the indebtedness is being rapidly reduced. Important improvements have been made and the parish is better equipped than ever before.

THE REV. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, announces a series of lectures for the six Tuesday nights in Lent, which he is giving in the chapel. Dr. G. P. Atwater's book, *The Episcopal Church; Its Appeal to the Man of Today*, is being used as a text book.

A MEETING of the first division of the Woman's Auxiliary of the archdeaconry of Troy was held in St. John's parish house, Troy (Rev. H. R. Freeman, D.D., rector), on February 24th. The Rev. J. Franklin Clarke of the Church Missions House, New York City, was the speaker. He also spoke in Grace Church, Waterford (Rev. Thomas Bellringer, Jr., rector), at both services Sunday, February 23rd.

ARRANGEMENTS have been made with the trustees of the Union Chapel, Latham's Corners, in the town of Colonie, Albany county, whereby Church services are held in the chapel on the fourth Sunday evening of each month. The Rev. George Carleton Wadsworth has been asked to officiate, and he is assisted by members of his parish chapter of the Brotherhood. A grant of fifty Prayer Books and Hymnals has been made through the courtesy of the Rev. H. R. Freeman, D.D., and the movement has the approval of the Archdeacon of Albany. The community is growing and the opportunity for service too great to neglect.

A MEMORIAL SERVICE for the late Theodore Roosevelt was held in Music Hall, Troy, on February 5th. The prayer of invocation and commemoration was offered by the Rev. Henry R. Freeman, D.D. Seated on the platform were nearly all the Church clergy and several of the denominational ministers.

The Roman clergy were conspicuous by their absence. The eulogy was delivered by the Hon. Frederick M. Davenport.

A QUIET DAY for the clergy was conducted by the Rev. P. Gavan Duffy, in St. Paul's Church, Albany (Rev. Roeliff H. Brooks, rector), on February 13th. The general subject, Religion After the War—Lines of Spiritual Reconstruction, was strictly adhered to; and, after the last address an opportunity was given for a general consultation. Between the three addresses Father Duffy was at the service of the clergy for special counsel. The rule of silence was strictly observed.

AMERICA'S YOUNGEST lieutenant colonel is believed to be Henry Raymond Freeman, Jr., who is not yet thirty years old. He is the eldest son of the Rev. Henry R. Freeman, D.D., rector of St. John's Church, Troy. Lieutenant Colonel Freeman, who saw a long period of active service overseas, is now the guest of his parents.

THE MID-WINTER meeting of the Albany diocesan assembly of the Brotherhood of St. Andrew, was held in Christ Church parish house, Troy (Rev. George Carleton Wadsworth, rector), on February 10th. A short business session was held. The speaker of the evening was Mr. F. J. Walenta, one of the Brotherhood secretaries for camp work. Opening prayers were said by the chaplain, the Rev. John N. Marvin. At the close of the meeting, refreshments were served by the men of Christ Church.

A SPECIAL SERVICE for the deaf was held in St. Paul's Church, Albany (Rev. Roeliff H. Brooks, rector), on Sunday afternoon, February 9th. It was the twenty-fifth anniversary of the Rev. Harry van Allen's work among the deaf and dumb, as lay reader, deacon, and priest. Addresses of felicitation were made by several priests who are interested in Mr. van Allen's work. The service was arranged by Mr. Arthur Theodore Bailey of Schenectady, lay reader to the deaf, and was open to both the deaf and hearing public. Regular services are maintained by Mr. van Allen in various centers in the diocese as well as in the adjoining ones of Central and Western New York.

ON INVITATION of the trustees of Bethany Presbyterian Chapel, Troy, the Rev. G. C. Wadsworth delivered an address, February 12th, on The Leadership of Abraham Lincoln. Mr. Wadsworth repeated the address the following Sunday night in Trinity Church, Albany.

CENTRAL NEW YORK

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

Sunday Schools — Lectures — Every-Member Canvass

ST. PETER'S CHURCH, Auburn, considers its primary-kindergarten association to be one of the most useful organizations in the parish. It is composed of the teachers and parents of the children in these two departments with other interested friends.

UNDER THE leadership of a lay missionary. Mr. Frederick C. Ransier, there has been increased activity in St. Andrew's Church, Evans Mills. A Sunday school has been opened, which, it is believed, will greatly advance the work of the Church.

THE BAINBRIDGE CHAPTER of the D. A. R. gave a stereopticon lecture in the guild hall of St. Peter's Church, February 22nd, on Restoration Work in France, in which they have been coöperating. On the 24th the Rev. Rudolph W. Nickel, rector of the parish, lectured upon Bohemia, Past and Present, the lecture being illustrated with slides

obtained from Prague, capital of the new Czecho-Slovak republic. The Rev. Mr. Nickel was a native of Bohemia.

THE PARISH AID SOCIETY of St. Paul's Church, Endicott, presented *Mrs. Jarley's Wax Works* in the municipal building on February 25th, with thirty-five people in the cast. The proceeds were for the organ fund.

SOME ASPECTS of the religious side of life at the front were presented to the University Club of Binghamton on Saturday, February 22nd, by the Rev. C. H. L. Ford, chaplain and first lieutenant in the Anti-Aircraft Artillery, C. A. C., who has just returned from service in France. He stated that he had seen very little of the much discussed "trench religion", and that he does not believe the soldiers will be more religious when they return to this country, but that they will be more thoughtful and serious. Their theory of life might be summed up in the propositions: "Be square, be just, don't be a coward." He told many exciting experiences and humorous incidents, and said that there was great fear among the Germans of the colored Americans. On one occasion a German officer exhibited great terror when a big, brawny negro seized him and proceeded to cut off his medals with a carving knife. On Sunday, Chaplain Ford spoke in Christ Church, and as a result the men's club of the parish, which was present in a body, have formed a committee to see that returning soldiers are given opportunity to return to their old positions. Christ Church sent fifty men into the national service, of whom thirty are still overseas.

THE CHOIR of Christ Church, Binghamton, has begun a series of sacred cantatas. On Sexagesima Sunday Mendelssohn's "Laud Sion" was presented, with the assistance of the organist of Trinity Church and a volunteer orchestra.

GRACE CHURCH, Utica, has lost a prominent layman in the death of Daniel N. Crouse, for some years a vestryman, and especially interested in the music of the Church.

ZION CHURCH, Greene (Rev. A. A. Breese, rector), reports an increase in income from \$1,480 to \$2,800 as the result of an every-member canvass following a three-day visit by the Rev. Dr. John R. Harding, provincial secretary, and a general parish dinner, at which Bishop Fiske and the Rev. W. E. Tanner were speakers.

COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop
Woman's Auxiliary—Christian Nurture

THE ANNUAL meeting of the Colorado branch of the Woman's Auxiliary took place in the Chapter House, Denver, on February 4th. Dean Hart celebrated the Holy Communion in the Cathedral, after which the Rev. Fred Ingley made the opening address, emphasizing the necessity for aggressiveness and coöperation. Most of last year's officers were reelected, including Mrs. E. Ward as president. The Rev. B. W. Bonell outlined the work at St. John's College, Greeley, and asked for the support of the Auxiliary. More than \$200 was pledged for this institution, in addition to the usual pledges for Church extension. In the afternoon Bishop Johnson made an address, urging coöperation in his Lenten programme. The closing address by the Rev. Sherman Coolidge was his story of his life's work among the Indians.

IN CONNECTION with the annual diocesan council, an exhibit of Sunday school work

on the *Christian Nurture Series* was contributed by some of the Sunday schools. Almost every course was represented, and considerable interest was shown in the attempt to demonstrate that the series can be placed in Sunday schools regardless of size.

BISHOP JOHNSON has issued a programme for Lent for use throughout the diocese. It contains seven rules of discipline, covering regular attendance, daily Bible reading, prayer, and almsgiving. The communicant pledges himself to observe some or all of these rules. A course of instructions on the fundamentals of the Faith is outlined for Wednesday evenings, and, supplementary to this, a list of Bible readings for every day in Lent is given, and a number of special prayers for the family, parish, Church, missions, and country. This programme is to be placed in every home by a united household-house visitation similar to that used for the Advent Call, which in Colorado had to be indefinitely postponed because of the influenza.

CONNECTICUT

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

Welch Memorial—Lenten Pastoral—Teachers' Union Proposed—Meetings

AS MENTION was made here some time ago of the dedication by Bishop Lines, a former rector, of the Welch Memorial in Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), a brief description of these paintings may be interesting. Mr. Bertram G. Goodhue, the noted architect, had the selection of the painters and chose Mr. and Mrs. Paulin of New York City, who have enviable reputation in oil-painting for churches in this country. It was the earnest desire of all that the painting should not follow slavishly the old time masters, as the Scripture is sufficiently rich for new interpretations. The subject chosen was, "I am the Vine, Ye are the Branches". The central panel of the reredos represents our Lord with one hand in the attitude of receiving and the other extended in benediction, the whole interpreting Him as the Vine or Life-giver. The panel to the right has for its central figure St. Paul, as the first Christian missionary; St. Augustine, as a fruitful branch of the true Vine; and Wycliffe giving to the people the Bible in their native tongue. The left-hand panel represents Cranmer, editor of the Book of Common Prayer; and the interpretation of the branches of the Vine, reaching out through the centuries, and finding entrance into our own country, is symbolized in the figure of Bishop Seabury, the first Bishop of the American Church, and of our country as a Christian nation; and the life-blood of the Vine flowing through the laity as well as the ministry, is represented in the person of Washington, President of the country and devout Churchman.

A LENTEN PASTORAL of the Bishop contains this message, which might well reach the Church at large: "The Church, if it be not a mere antiquarian society, if it is a living Church, must be awake, alert, and all alive to these demands of a new time in order that, doing the Lord's work, it may justify its right to be. The Church, let us not forget, means its members, and means, not 'they', but you and me. A living Church will mean that we, its members, are alive in the true sense, each of us personally. If ever life meant anything, surely it is in these tremendous days. This is an epoch of revolutions. It ought to mean for men and women a moral revolution, a changed attitude toward life, a new appreciation of the privilege and purpose of living, a reac-

tion from shallowness and superficiality, the entrance into a deeper life."

THE CHURCH SCHOOLS of New Haven county using the *Christian Nurture Series* are planning a local teachers' union along the lines of what is known as the "Chicago Plan".

A JOINT CONFERENCE of the diocesan Commission on Social Service and the Connecticut Federation of Churches, held at the Berkeley Divinity School, on February 3rd and 4th, is said to have been the most noteworthy gathering of its kind ever held in the state. Some of the subjects discussed were: Religious Education in the Public Schools, Child Welfare and the Proposed Mothers' Pension Bill, The Aims of Labor, The Proposed State Education Bill, Social Diseases, The Church and the Returning Soldier.

THE SUFFRAGAN BISHOP, who has been overseas in war work, has recently returned to his diocese.

THE SERMON preached by the Rev. George H. Heyn, in December, at the annual council of the diocesan Girls' Friendly Society, has been printed for distribution among the associates and members. This sermon was a memorial to Mrs. Townsend, foundress of the order. The society is to celebrate its twenty-fifth birthday as a diocesan organization at the semi-annual meeting in May.

THE ANNUAL conclave of the Knights of Washington was held on Washington's birthday. On the preceding evening, there was a special service for the Knights in Christ Church, New Haven, at which the preacher was the chaplain-general of the order, the Rev. Dr. George Alexander Barrow. The business sessions, held in Trinity parish house, New Haven, on Saturday, were largely attended and evidenced increasing interest. At the annual banquet in Christ Church parish house on Saturday evening, among other speakers were the Bishop and the Rev. Francis B. Roseboro.

ERIE

ROGERS ISRAEL, D.D., Bishop
Archdeaconry of Meadville

THE ARCHDEACONRY of Meadville met at New Castle on February 18th and 19th. Bishop Israel, who presided at the meetings, was warmly greeted by the clergy. The evening sessions were attended by large congregations eager to listen to him. On Wednesday the Rev. Bruce V. Reddish conducted a quiet day, taking as the subject of his three meditations, The Minister of the Church as Prophet, as Pastor, as Priest. In the course of one of them he startled the clergy by denouncing ministers whom he knew who had refused to enter the homes of the sick during the epidemic.

FLORIDA

EDWIN GARDNER WREED, D.D., Bishop
Brotherhood Hut

THE BROTHERHOOD HUT at Camp Joseph E. Johnston, Jacksonville, Fla., a gift from ardent Churchmen and friends throughout the United States, has been a potent factor in camp life. The building was the idea and work of W. S. Henley, district manager of the Southern Bell Telephone & Telegraph Co., and Volunteer Chaplain J. H. Weber-Thompson. Since the transfer of Chaplain Weber-Thompson, the Rev. S. B. McGlohon, Captain J. Henri Sattig, chaplain U. S. A., and the Rev. Melville E. Johnson have served the spiritual wants of the men, even during the great epidemic, when out of door services were held. The business directors and entertainment committee include Miss Mar-

garet Gould Weed, daughter of Bishop Weed, Percy S. Palmer, auditor of the Standard Oil Co., and Mr. Henley.

KENTUCKY

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

Woman's Auxiliary—Memorial Service—Bishop's League — House of Churchwomen — Episcopate Fund

THE ANNUAL meeting of the Woman's Auxiliary was held at Christ Church Cathedral, Louisville, on January 30th, the day following the annual council, beginning with a corporate communion service, at which Bishop Woodcock celebrated and delivered an address on the meaning of Faith. The morning and part of the afternoon was devoted to business sessions and the election of officers. A committee was appointed, consisting of those who drafted the present constitution and the delegates to the Triennial, to draft a new one to be adopted in Detroit in October. Among the most interesting reports was that of the retiring Educational Secretary, Miss L. L. Robinson, who spoke of the large number of mission study, Bible, and normal classes held during the year and also of the active part taken by the women in the Advent Call, when about one hundred messengers were sent out. The second vice-president gave an account of her trip through Western Kentucky, which was felt to be so amply justified that a resolution was adopted making it an obligation on the part of the diocesan board to send someone each year to develop the work in that end of the diocese. The delegates elected to the Triennial were: Mrs. Charles E. Woodcock, Miss Nannie Hite Winston, Mrs. Harry S. Musson, and Mrs. Custis Fletcher. Alternates: Mrs. Stanley Adams, Mrs. John S. Douglas, Miss Mary Lee Warren, Mrs. George C. Abbitt. After an informal luncheon, an address was delivered by Miss Elizabeth Matthews. The offering at both sessions was devoted to the Foreign Clergyman's Life Insurance Fund, when more than enough was given to meet Kentucky's offering to this fund.

A SPECIAL SERVICE was held in Calvary Church, Louisville, February 2nd, in memory of three young men who made the supreme sacrifice during the war: W. Wade Wilson, for fifteen years baritone soloist; Lieutenant S. Arch. Campbell, Jr., tenor, and librarian of the choir, who fell at Chateau Thierry, and Reginald Goldthorpe, who joined the Canadians before the entry of America and died overseas. The Rev. Harris Mallinckrodt, who has just returned from France, having been away for many months with the 138th Artillery, of which he is chaplain, spoke reverently of the young men so well known to the congregation, so widely loved, who had answered promptly the call of battle and for whom the muffled drum had beat its last tattoo.

AT THE recent annual meeting of the Bishop's League in the Cathedral House Bishop Woodcock gave interesting account of the work (for diocesan missions) accomplished during the past year, also outlining difficulties in establishing rural missions and the reasons for lack of growth. In the smaller towns the population is constantly changing yet has not increased in the past twenty years and the see city is too far away to be of material assistance to the smaller places. Since a new canon provides for the Cathedral Chapter of Church Extension, it was thought better by some to disband the League. However, it was concluded to continue for one more year at least and pledge cards were distributed. All of the former officers were reelected with the exception of the secretary, who had

asked to be relieved. Mrs. Robert L. McKellar was chosen for that office.

IN ORDER to make the House of Churchwomen as efficient as possible, Bishop Woodcock appointed at the close of the council a committee consisting of Miss L. L. Robinson, Miss Nannie Hite Winston, Mrs. Harry S. Musson, Mrs. Stanley Adams, the Rev. John S. Douglas, and the Rev. David C. Wright, whose duty it shall be to make preparation for this new work at once, without waiting until the time for the House to convene next January.

THE SPECIAL COMMITTEE appointed by the Bishop at the council in connection with the canon for a House of Churchwomen, met at the Bishop's residence when plans were discussed to make this new work efficient; when it was decided, subject to the approval of the House when formed, to follow the lines of the general Church and the provincial synods. It was further decided to ask the secretary of the diocese in issuing election blanks for the council to issue similar ones for the House of Churchwomen, also a brief explanation of this new plan or a copy of the canon relating to it. It was also decided to send Miss Nannie Hite Winston, a member of the committee, to the April meeting of the diocesan House of Churchwomen of Southern Ohio to bring back any helpful details, and after that to hold a meeting of Churchwomen interested to educate them so that the general ideas will be familiar when the House of Churchwomen holds its first session next January.

AN ACTIVE campaign to raise an additional \$100,000 for the Bishop Dudley Memorial Endowment Fund (for endowment of the episcopate) is being planned for the week of March 16th. Much preliminary work has already been accomplished under the leadership of the Rev. James M. Maxon. Bishop Woodcock has issued a special prayer for the success of the undertaking, which is possibly the largest ever attempted in the diocese. It is purposed that one tenth of the income be added to the principal each year so that it will automatically increase, the remaining nine tenths being used for the Bishop's salary and other contingent expenses, thus leaving the assessments on the parishes free for Church extension work.

BISHOP WOODCOCK had charge of the inspiring service recently held at the First "Christian" Church in memory of Colonel Roosevelt, and the scripture lesson was read by Dean McCready.

A SPECIAL patriotic service was held in the Cathedral on February 23rd, the day following Washington's Birthday, which the Sons of the American Revolution attended in a body, also other patriotic organizations. After shortened choral evensong and special music, an address was delivered by Dean Emeritus Charles Ewell Craik, D.D., chaplain of the Kentucky Society of the Sons of the American Revolution, and also by Dean McCready, former chaplain general of the national society.

EARNEST PREPARATION is being made for the preaching mission in the Cathedral from March 9th to 16th inclusive by the Rt. Rev. Irving P. Johnson, D.D. Preparatory meetings for prayer and intercession have been held and literature distributed throughout the congregations of Church people of the city.

THE CHURCH has lost one of its most faithful and devoted members in the death of Harriet Wendover Pilcher, widow of Henry Pilcher, the organ builder, which occurred at her home on February 19th. She sustained severe burns when her clothing became ignited from a gas stove about a

month ago, and being in her eighty-third year was unable to withstand the shock of this and of pneumonia which resulted. Mrs. Pilcher had always been noted for her devotion to the Church and was keenly interested in all its work particularly in Advent parish, of which she was an aged member. She is survived by a large family of ten sons and daughters, most of whom are prominently identified with the Church. The funeral was held at the Church of the Advent on February 21st, conducted by the rector, the Rev. Harry S. Musson and the interment was in Cave Hill cemetery.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Provincial Commission on Missions—Anniversary

THE COMMISSION ON MISSIONS of the Province of New York and New Jersey met on February 19th in the Church of the Redeemer, Brooklyn, for an extended session. Archdeacon William Hawks Pott read a paper on Work in the Rural Districts, as did also the Rev. Edgar L. Cook. James R. Strong, chairman of the missionary committee of the diocese of Newark, and Monell Sayre, secretary of the Church Pension Fund, read papers on Missionary Organization. Work among Foreign Peoples was discussed by Bishop Burgess and the Rev. T. J. Lacey at the evening session. Bishop Burgess urged coöperation with municipal and federal institutions in the Americanization of foreigners.

ST. STEPHEN'S CHURCH, Brooklyn, celebrated the fiftieth anniversary of the opening of the church building from February 21st to 23rd. A parish reception was held on the first evening, when addresses were made by the Rev. J. Howard Melish, the Ven. Archdeacon Charles Henry Webb, Messrs. F. W. Farnham and J. H. G. Atkinson, wardens of the parish, the Rev. William Schouler, rector of St. Stephen's when it was opened for services, and the Rev. Herbert J. Glover, present rector. On Sunday, the Rev. Mr. Schouler preached a most interesting historical sermon and the rector made a brief address on opportunities for service. In the evening the Bishop administered Confirmation and congratulated the congregation and rector on the work of the parish. Letters of congratulation from two former rectors, the Rev. Joseph Reynolds and the Rev. Henry Townsend Scudder, were read at the morning service.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Church Club Will Finance Purchase of Hymnals

THE ANNUAL MEETING of the Church Club of Louisiana was held on February 18th. The club was advised that the price of the new Hymnal with music in lots of one hundred would be \$1.00 each, but if taken in less quantity the price would be \$1.50 each. The club, wishing to give the small churches and missions opportunity to purchase at the reduced price, authorized the secretary to notify clergy and vestries that it would purchase the Hymnals at the wholesale price and would furnish them to the churches at the same figure.

Mid-day services during Lent heretofore have been conducted under the auspices of the Church Club. This year, however, the Protestant Ministerial Association has decided to have united mid-day services for business men and women, and many of our own clergy will assist. Consequently the club decided to discontinue its services.

Our laymen are coöperating heartily with laymen of the denominations to make the

united services a success. Mr. F. H. G. Fry, the newly elected president of the club, is arranging a reception for our returning communicants who answered the call to the colors.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LEROY HARRIS, D.D., Bp. Coadj.

"Memorial Sunday"—First Hand Experience—
Debt Cleared Away

THE GOVERNOR of Michigan proclaimed February 9th as Memorial Sunday for the men who had fallen on the fields of France. Most of the Marquette parishes observed the day with fitting services and sermons. A number of parishes are still under the influenza ban.

THE PEACE CONSECRATION campaign at St. James' Church, Sault Ste. Marie (Rev. S. H. Alling, rector), which began at the annual meeting, January 16th, closed February 16th. At the evening service the rector was able to announce that not only had the \$18,000 required to wipe out the church debt been raised, but that the trustee of the fund had in the bank the sum of \$21,703.68. There were some other offerings promised which would bring the amount above \$22,000. This splendid result has been made possible through united efforts of all the members. The men's committee covered the parish and secured subscriptions from practically every person who could give. The women's committee took care of the raising of over \$2,100, and the Sunday school of \$684.68. Many contributions have come from outside the parish. The Greeks of the Soo gave \$415 in recognition of the fact that St. James' is always ready to minister to them. Since the present rector has been in charge the debt on the church building of over \$28,000 has been paid off and many necessary repairs and improvements made to church and rectory. There have been 248 baptisms, 209 confirmations and a large class will be presented for confirmation when the church is consecrated. St. James' has had a wonderful war record, eighty-three have been in the service of the country and eight have given their lives.

At Grace Church, Ishpeming (Rev. Carl Z. Ziegler, rector), a choral celebration of great beauty was sung by the choir. The Rev. A. J. Wilder preached the sermon. Holy Trinity Church, Iron Mountain, was packed with people, more than 200 failing to find room. It was an impressive sight to see the soldiers marching with Major S. E. Cruse at their head to pay honor to the men who will not return.

THE REV. JAMES E. CROSBIE, rector of St. John's Church, Negaunee, has just returned from a week's sojourn at Camp Custer. He lived and drilled with the men, getting first-hand the experience of the boys. He also had the pleasure of preaching to the men in the Y. M. C. A. hut.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Work in City Institutions — Death of F. T. Meriwether—Women's War Work

AT THE CITY infirmary chapel on Sunday, February 2d, the Rev. J. H. Lever presented a class of fourteen to Bishop Johnson for confirmation. The youngest member of the class was thirty-six and the oldest ninety. Mr. Lever, and his staff are doing much for the unfortunate in the many institutions of

St. Louis, and the Church is recognized as a real force in helping where help is most greatly needed.

ARRANGEMENTS have been made by Bishop Johnson by which Miss Emma A. Luther has been secured to assist Sister Miriam in caring for the work at the Prince of Peace Mission, Baden.

FRANCIS THORNTON MERIWETHER, of Calvary Church, Louisiana, died in January at the age of eighty-one. He had been a member of the parish for forty-three years and had served the interests of the church faithfully. At the time of his death he was a vestryman and treasurer of the parish. He came from a line of Virginia ancestors who were Churchmen and clergymen from colonial times.

IN THE summary of the work done by the women of the Church in St. Louis it was found that 3,733 took part in some form of war work, making 18,535 knitted garments, 87,701 surgical dressings, 12,213 other garments, and contributing \$6,381.50 through the churches.

NEWARK

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

Apportionments Overpaid

SIXTY-NINE parishes and missions in this diocese gave last year more than was asked in the Apportionment for General Missions.

PITTSBURGH

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

Laymen's Missionary League—Clerical Union—
Woman's Auxiliary

THE ANNIVERSARY SERVICE and annual meeting of the Laymen's Missionary League was held at St. Peter's Parish House, Pittsburgh, on February 17th. The meeting was in charge of the chaplain, the Rev. Dr. Wightman, who in the Bishop's enforced absence, and by his special authority, publicly licensed the lay evangelists. In thirty years this is the first time Bishop Whitehead has been unable to take part in the exercises of the League. The Bishop sent his appointments of the Rev. Dr. Wightman as Chaplain, and Mr. N. P. Hyndman as president. The League elected Mr. Edwin Logan vice-president, Mr. J. Campbell Roberts as corresponding secretary, and Mr. Harvey H. Smith as treasurer. The election of recording secretary was deferred. The Rev. Dr. Flint delivered an appropriate address, and the service was followed by a conference on the work of the League. The gathering was preceded by a bountiful supper served by the Woman's Auxiliary of the League.

THE FEBRUARY meeting of the Clerical Union consisted of a reception and luncheon at Calvary parish house, with the Missionary Bishop of Spokane as the guest of honor. There was a large attendance of the clergy, and Bishop Page addressed the assemblage.

ON THE invitation of the Pittsburgh branch of the Woman's Auxiliary a conference of the diocesan officers and the clergy of the diocese took place at the parish house of the Church of the Ascension, Pittsburgh, on February 19th. Some subjects under consideration were the Advent Call for 1918 and the prospective one for 1919-20; the project for raising \$4,000 to erect a house for Dr. Mary James and her workers, undertaken by the diocesan branch; and the Lenten Leaflet for 1919.

QUINCY

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

New Church at Preëmption

CONFRONTED with the necessity of making extensive repairs to St. John's Church, Preëmption, the vestry has decided to build a new church, setting \$8,000 as the goal of subscriptions.

RHODE ISLAND

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

Record-breaking Class—Combination Services—
League of Nations

ON SUNDAY, February 16th, a class of seventy-one persons, the largest in the history of the parish, was confirmed by Bishop Bliss, at St. George's Church, Central Falls (Rev. Willis B. Hawk, rector). Thirty-eight of the class were men and boys. At this service two memorials were used for the first time—an altar cross and a processional cross, etched with the passion flower design, of Gorham make, and bearing the inscription:

"To the Glory of God and in Loving
Memory of William McIntyre and of
his wife, Sarah Belfield, 1919."

COMBINATION SERVICES have been arranged for the Thursday evenings in Lent between All Saints' Memorial Church, Providence, and the two neighboring Congregational Churches, the Union and the old Beneficent, with two services in each place. At All Saints' the rector, the Rev. A. M. Aucock, D.D., has secured for preachers two prominent Boston rectors, the Rev. Drs. Elwood Worcester and Alexander Mann. At All Saints' Church on Sunday evenings during Lent recitals by the leading organists of Providence and vicinity, on the splendid new organ, will be followed by a short service and address.

THE LEAGUE OF NATIONS is the subject of sermons and addresses in many parishes. Before a large congregation on Sunday evening, February 23rd, in Grace Church, Providence, the rector, the Rev. Philemon F. Sturges, pleaded for it in an eloquent sermon, in which he said: "You cannot have peace without paying the price. Every inch of civilization and Christianity has been paid for in sacrifice. Every enduring form of human good involves sacrifice. We shall not shrink from any further sacrifice that is necessary to insure for the world an order whose justice shall secure freedom. Are we to save our nation's life by losing it in inter-dependence, in partnership with humanity, or shall we lose it by seeking to save our own absolute and isolated independence?" At St. Luke's Church, East Greenwich, on the same evening, the Rev. Francis B. Blakeslee, president of the East Greenwich Academy, spoke in favor of the League. He was followed by the Hon. Rathbone Gardner, who criticised the criticisms against it. A resolution favoring it was unanimously passed after the service, and it was further discussed in the parish house.

AT THE February meeting of the Clerical Club in Grace Church parish house, Providence, President Faunce of Brown University read a paper on Our Debt to Britain, calling attention to what religion here owed to the English Church, as was evidenced lately by the visits of the Archbishop of York and Bishop Gore. A short address was given by Bishop Sage on the Needs of the Middle West. The Club will meet on March 10th in St. John's Church, Providence, for a quiet day conducted by Bishop Perry.

TWO DEVOTIONAL DAYS were held by Father Spence Burton of the Society of St. John

the Evangelist in Trinity Church, Bristol (Rev. Frank Damrosch, rector), on February 21st and 22nd.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Ep. Coadj.

Dedication of Parish House—Service of Commemoration

ON SUNDAY, February 23rd, a new \$20,000 parish house was dedicated by Bishop Vincent for Grace parish, College Hill, Cincinnati (Rev. G. M. Clickner, rector). The Church services are held in this parish house for the present. A class of sixteen was presented and confirmed and the dedication followed.

ON SUNDAY, February 23rd, a service of commemoration and thanksgiving for soldiers and sailors who have died in the war was held in St. Paul's Cathedral, Cincinnati. The form of service set forth by Bishop Reese was used and addresses were made by Dean Purves and the Hon. John Galvin, Mayor of Cincinnati. Three soldiers, members of the Cathedral parish, who gave their lives for their country were specially commemorated.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Suffr. Bp.

War Relief

THE FOUR small churches of Greenville county, with 127 communicants, have given over \$370 to Armenian and Syrian Relief, and to the Fatherless Children of France, in the late drive.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Campaign for Settlement House

THE PARISHES of Nashville have just completed a successful campaign for \$10,000 to erect a clinic and Settlement House. The Daughters of the King started this work nearly six years ago and have used a rented building. The work has grown so that larger and better equipped quarters were necessary. Bishop Gailor and Dr. W. E. Hibbett, city health officer, made addresses at a dinner attended by 150 interested persons celebrating the completion of the campaign.

THE SOCIAL assembly of the Nashville Daughters of the King had an inspirational meeting on February 21st, at Christ Church, where a splendid address was given by Father Campbell, O.H.C.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop

Finances of Diocese and Parish

A REVOLUTIONARY plan for securing all extra-parochial moneys has been adopted by the diocese. An assessment based on the running expenses of each parish and mission has been levied. Regular assessments are to be paid in monthly instalments to the treasurer, who will divide them on a fixed basis between diocesan and extra-diocesan funds. A mailing list is being secured so that every communicant may be kept informed of the plans and work of the diocese.

AN EVERY-MEMBER CANVASS of the diocese soon to be made is expected largely to increase the provincial resources of the Church.

AN INTENSIVE CAMPAIGN to increase the attendance of the men at services, especially during Lent, is under full headway.

AT ST. PAUL'S CHURCH, Waco, an every-member canvass, recently completed, increased the resources of the parish about 50 per cent.

WASHINGTON

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

Organ Dedication and Recital—Bible Class—Cathedral Plans—Memorial Service

AN ORGAN given by the congregation of St. Mary's Chapel, St. John's parish, Washington, in memory of Judge and Mrs. Bancroft Davis, was dedicated by the Bishop on Monday, March 3rd. Mrs. Davis for years devoted much of her time and means to the work at St. Mary's, and gave the vicarage. After the service an organ recital was given by Melville Charlton, organist of the Union Theological Seminary, New York.

THE BOARD OF RELIGIOUS EDUCATION announces a general Bible class for adults, open to all who wish to attend, at St. John's parish hall on Friday evenings at 8 o'clock, beginning March 7th. The instructor will be Mrs. George Thomas Smallwood, and the session will always be concluded within one hour. War workers and strangers are specially invited.

AT A MEETING of the Washington committee of the National Cathedral Association held at the residence of Mrs. Charles J. Bell on February 17th, the Rt. Rev. Dr. Philip M. Rhinelander urged the completion of Washington Cathedral to help meet the nation's need for spiritual guidance. "I am profoundly convinced," he said, "that Washington Cathedral has quite a unique and unexampled opportunity of interpreting to the American people its spiritual consciousness and presenting its spiritual goal. The work the Cathedral has in view is a strategic and important and impressive as could be imagined." Bishop Harding announced that he hoped to pay off the debt of \$72,000 remaining on the Bethlehem Chapel before Ascension Day or at latest, All Saints' Day, when the tomb of Bishop Satterlee now being made by Mr. Caroe in London would be completed; so that this chapel might be consecrated before Bishop Satterlee's body was placed in it. Mr. Frederick E. Partington gave a lecture with lantern slides showing the relation in style of the old world cathedrals to this great Cathedral of the new world; and also the many actual links of Washington Cathedral with Bethlehem, Jerusalem, Canterbury, Glastonbury, Iona, Whitby, and other places bound up with the history of the Church.

EVENSONG in Bethlehem Chapel on Sunday, February 16th, was in memory of Corporal Henry Teller Collision of the 134th Machine Gun Battery U. S. A., late songman of Washington Cathedral, who died in the service of his country in France on October 30th.



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ST. MONICA'S LEAGUE, an organization to upbuild Church work among colored people, met at the residence of Dr. Wm. C. Rives on February 27th. The Ven. E. L. Baskerville spoke on work among negroes in South Carolina.

THE REV. C. W. WHITMORE has accepted a call to St. Mary's Parish, St. Mary's City, Md. St. Mary's City was the first capital of Maryland and continued so for eighty years. In memory of those days, the state has erected and endowed a girls' school which, with the church and rectory on a wooded hill overlooking St. Mary's River, is the only remnant of the "City". The parish extends for ten square miles along the southernmost part of Maryland.

THE REV. JOSEPH FLETCHER was instituted rector of Rock Creek Parish, Washington, on Sunday, February 16th. Bishop Harding conducted the service, assisted by the Rev. Harry S. Cobey, the Rev. John J. Queally, and the Rev. Wm. Curtis White, assistants of the parish and preached an historical sermon showing the development of the parish from 1719, when it was the first church established within what is now the District of Columbia, to the present day, when it is one of the strongest and most promising parishes in the diocese.

WESTERN COLORADO

FRANK HALE TOURET, Miss. Bp.

Every-Member Canvass — Apportionment — Prayer League

AN EVERY-MEMBER canvass held at St. Matthew's, Grand Junction, shows an extraordinary gain. A budget of \$2,400 was oversubscribed after an enthusiastic men's banquet at the La Court Hotel. There is every reason to believe that the mission will be self-supporting in the near future. In spite of quarantine difficulties a similar canvass at St. Mark's, Durango, came very near putting the mission on a self-supporting basis.

THE DISTRICT oversubscribed its missionary apportionment by one third.

THE REV. GEO. D. BARR, who took charge of St. Paul's Church, Steamboat Springs, recently, has organized missionary activity of great promise. A community service is held every Sunday night at Mt. Harris, one of the best mining camps in the state, where no Protestant service is being held. Services every other week are also held at Oak Creek and Kremmling—both promising points.

AN EFFORT is being made to establish a Prayer League in several missions, the purpose being to deepen the spiritual life, and to create a better understanding between the churches of the community.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Returning Soldiers—Missionary Rally—Death of Luke Green—Semi-Centennial

TO A CHURCHWOMAN in Penn Yan, N. Y., comes a letter from a friend in Basle, Switzerland, telling of 2,000 American prisoners from Camp Rastatt, Germany, who passed through Basle and spent three hours accepting the city's hospitality and ministrations. She writes: "Among them was a Mr. Jatho who said he had done some religious work in or near Penn Yan."

Mr. Charles Jatho is a graduate of Hobart College and while in college acted as lay reader in Dresden and Dundee. He afterwards entered the Seminary in New York. During 1917 he was reported missing, and by most of his friends in Yates County was believed to be dead until he was heard from after the armistice.

A MISSIONARY RALLY of the Sunday schools of Rochester held at St. Luke's Church on Quinquagesima Sunday was addressed by the Rev. Franklin J. Clark of the Church Missions House.

ON FEBRUARY 12th the birthday of the liberator of the negro race, Luke Greene, for twenty-nine years sexton of Trinity Church, Buffalo, passed into the wider liberty of his Father's house. Although physical disability had prevented his performing many active duties for the past few years, the Church never ceased to be the center of his interest and his life, and he came every day to do what he could as "doorkeeper in the House of the Lord", until it became unsafe for him to cross the street. In all his years of service he missed but one Sunday because of illness. He was a devout Christian and a faithful communicant. He was also one of the oldest Masons in New York State, having been a member of Tyre Lodge No. 43, F. & A. M., ever since its organization. His wife survives him.

ST. MATTHIAS' CHURCH, East Aurora (Rev. Henry de Wolf de Mauriac, rector), celebrated its fiftieth anniversary on February 23rd and 24th. Anniversary services were held on both days. A reception was given at the rectory to all former and present parishioners and friends, and there was a supper Monday evening in Red Cross headquarters.

ON FRIDAY afternoon of last week the children of St. Paul's Sunday School, Rochester, held a "festive time" to welcome home their superintendent, Mr. F. Harper Sibley, who has been acting for some months as assistant commissioner of the London district of the American Red Cross, with rank of major. He supervised the construc-

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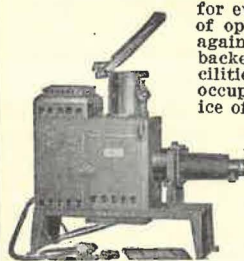
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tion of the largest Red Cross hospital in England at Southampton and put it into operation.

A JUNIOR CHAPTER of the Brotherhood of St. Andrew, with twelve charter members, has been formed at Christ Church, Rochester.

BISHOP BURLESON of South Dakota has addressed two district meetings of the Woman's Auxiliary in Rochester and Buffalo on his book *Our Church and Our Country*, the text book used this year by the Mission Study Classes.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.
Legislature Honors Chaplain

THE FIFTEENTH legislature of the state of Wyoming completed its forty-day session at the capitol in Cheyenne on February 22nd. At the closing session, the Rev. George Churchill Rafter, rector-emeritus of St. Mark's Church, Cheyenne, was presented with a handsome gold watch chain as a token of appreciation of his services as chaplain of the Senate. Mr. Rafter has held this post almost continuously since 1883, when the "Council of the Territory of Wyoming" was housed over a saloon on Sixteenth street, in Cheyenne.

CANADA

Anglican Men's Association — Retirement of Archdeacon Richardson—Ex-President Taft Lectures

Diocese of Calgary

AT THE meetings of the newly-formed branch of the Anglican Men's Association of St. John's Church, East Calgary, various phases of the work and life of the returned soldiers have been taken up.—AT THE January meeting of the Sunday School Association of the city parishes, a paper on Children's Services was given by Canon Hayes.

Diocese of Fredericton

THE DIOCESAN synod will meet the last day of April in St. John. The Bishop reports that nine parishes are vacant. The rural deanery of St. John has given \$1,000 in excess of the amount asked of it by the mission board.—THE SOCIAL Service Council has decided to bring in a resolution at the next meeting, requesting that provision be made for a deaconess for special work in St. John in connection with girls arriving in the city.

Diocese of Huron

THE RETIREMENT of Archdeacon Richardson from the rectorate of St. John's, London Township, closes a long service of over half a century in parochial work. The Archdeacon, who has only held four parishes in his term of work, intends to retire at Easter. He has been at St. John's for twenty years. He does not expect to give up the work of his ministry and office as archdeacon, for, though probably the oldest working parish priest in Canada, he is still quite active.

A VERY LARGE audience greeted Ex-President Taft, when he lectured for the men's club of Holy Trinity Church, Chatham. The distinguished statesman was introduced by the rector of the parish, the Rev. W. J. Spence.—THE RETREAT held in Huron College for the deacons of the diocese in January was a great success. It was the first time in the history of the diocese that such a retreat had been held in the midst of the diaconate year, but it has proved so useful that it is hoped it may become an annual event.

Diocese of Montreal

PREACHING IN Christ Church Cathedral, Montreal, February 16th, Bishop Farthing said: "We must have a Christian social order as our great thankoffering to God for peace—a social order in which the one prevailing and evident note shall be not getting, but giving, not being ministered to, but ministering."—A NEW PARISH hall is being planned for the Bishop Carmichael Memorial Church, Montreal, to be a memorial of the thirty members of the congregation who gave their lives for their country in the war.

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