

The State Historical  
Society

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# The Living Church

Easter - Summer - 1918



# MEMORIALS

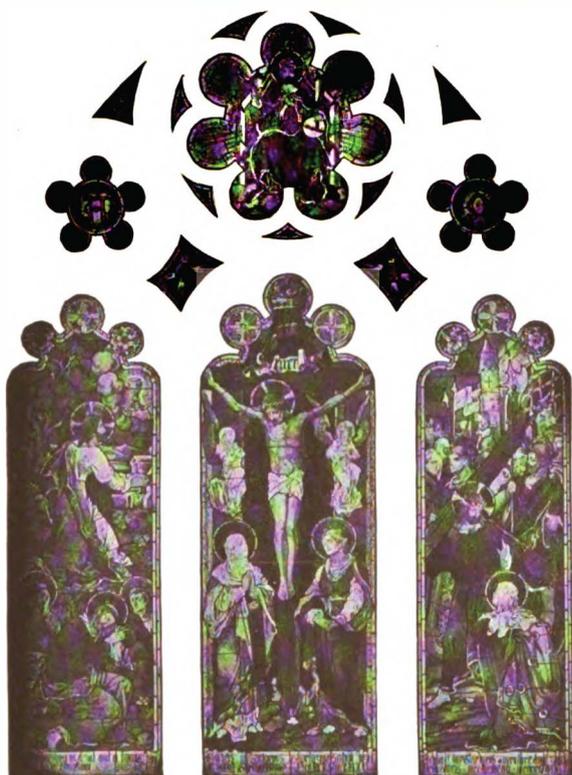
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## THE LIVING CHURCH

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

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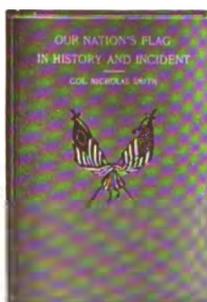
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The Young Churchman Co.  
Milwaukee, Wis.



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VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 30, 1918

NO. 22

## The Nation's Cross

**My Lent is over now, 'tis past and done,  
My Easter with its Risen Christ is come:  
But, O my Country! when will pass thy Lent?  
Not til unnumbered precious lives are spent,  
Not till thou know'st the heart's Gethsemane,  
Not till on bended knee, in agony,  
My Country finds her God.  
At His great trumpet call, at His behest,  
My Country gives her sons in Freedom's quest,  
The sacrifice supreme. They know the Cross;  
We, standing by, will reckon not the loss,  
The heartbreak, and the pang, but only pray  
God will send soon the world's great Easter-Day.**

*Sarah S. Pratt.*

## Easter the Pledge of Victory

**I**T was a symbolic scene. There was Pontius Pilate asking, with a sneer, What is truth?—and then going contentedly to his breakfast. He was the powerful politician and neutral.

There was the group of the Jews egging the multitude on and bringing the great Catastrophe upon themselves, the great Martyrdom upon the Victim, and, ultimately, by His death, the saving of the world for humanity and the saving of humanity for God. They were the enemy who made the war, which God took out of their hands to make of it the salvation of the world.

There were the soldiers who, having participated in the driving of the nails and the lifting of the Cross, proceeded to divide His garments among them. They were the profiteers. They were absolutely callous to it all.

There were the disciples who had fled; who had warmed themselves by fires at a safe distance; who simply lacked the imagination to see the real issue. They were the pacifists.

There was the little group at the foot of the Cross, the Blessed Mother, the other women, the beloved disciple. They were the mourners and sufferers, who gave of their dearest, whose souls were pierced with swords invisible to the crowd, but who offered their broken hearts as a sacrifice to God. They were the mothers and sons and brothers.

And there was—HE.

God, from His heaven, shrouded the very sun with darkness at the awfulness of it all. Nature shook in convulsion when the great climax came. Tombs opened and shadowy forms, clothed once more with flesh but for a few transient hours, moved unceasingly over the outraged earth, made we know not what weird pilgrimages, and then returned to their graves again.

So the great day of gloom ended. The martyrdom of Life had occurred. The earth was black. Death and sin and hell were the victors.

"We hoped that it was He which should redeem Israel," was the verdict of the well meaning.

But now?

And the awfulness is that God permitted it all.

He might have sent hosts of angels to fight against the army of sin. But He did not.

And the evening and the morning ended an era in the annals of the human race.



THE EASTER SUN arose triumphant. No one saw the opening of the tomb. But God acted—when He was ready.

And the world was made safe for a glorified humanity.

For a humanity that might now lift up its head and join proudly with its Lord in the age-long work of redeeming mankind.

For a humanity that was henceforth to be knit into one body with its great Head; to share His life and to carry life to all the ends of the world.

For a humanity that would now be enabled to serve as co-workers with Him.

For a humanity that was now honored with the power to suffer with Him and for Him; and, by suffering, to receive with Him the Martyr's crown that endures for ever.

For a humanity that should be endowed with the power to take up His work where He left it; and, in the ever continued power of His unseen Presence, to carry on His battle against Satan until the enemy shall be vanquished.

For a humanity that should slowly, and after many struggles, become FREE; free to follow its own highest aspirations; free to search after and to find God; free, by ministering to the least of His little ones, in whom the image of God is sealed, to minister to Him.

For, as says the Bishop of London, "the victory of Easter is the sign and seal from God that the BANNER OF FREEDOM SHALL ONE DAY FLOAT OVER AN ENFRANCHISED WORLD."

And the evening and the morning began a new era of hope for the whole human race.



CHRISTIAN SOUL, LOOK UP! There shall no temptation come to you without a way to escape, "that ye may be able to bear it."

The Resurrection of our Lord is the first-fruits of the new life for humanity.

It is the pledge of VICTORY for those who follow in the path of His Life.

And the Lord is risen indeed!

**W**ISCONSIN is ashamed and indignant. After a year's prodding, and against the judgment of the caucus of the dominant party, the state legislature, in both branches, repudiated La Follette, the Trotzky of Wisconsin, in a really remarkable vote. Now comes the primary election. Everybody knows the limitation of the primary system. It is easy for a man of one party to vote for a candidate in another party for the express purpose of more easily defeating him at the final election. Much caution must always be mixed with figures in analyzing primary returns. Let us recognize this at the outset.

Politics in Wisconsin

But on the face of the returns from the primary election of candidates for the United States senate in succession to Paul Husting, one hundred per cent. loyal and one hundred per cent. strong, Berger, socialist, chief author of the anti-war plank of the St. Louis platform, indicted shortly before by a federal grand jury because of his writings, received more than 37,000 votes, about fifteen per cent. of all the votes cast; and Thompson, personal representative of La Follette, running in the Republican primary, received something more than 49 per cent. of the Republican votes, barely losing the Republican nomination in favor of Lenroot, thoroughly loyal but with a record of wobbling and weakness as member of the House. Berger and Thompson together received 43 per cent. of all the votes cast. Lenroot received 30 per cent. Davies and McCarthy, candidates for the Democratic nomination, both of them loyal and with strong records, received together 27 per cent. of all the votes. So the enthusiastically loyal vote of Wisconsin is but slightly greater than the pro-enemy, peace at any price, and questionable vote; and at the coming election (April 2nd) one hundred per cent. loyalists will divide as Republicans and Democrats, or as loyalists weak and loyalists strong, and all the anti-government vote will be concentrated in the interest of one candidate—he who rests now under indictment of a grand jury. Every voter who puts loyalty first and politics second must urge that one or the other loyal candidate retire in favor of the other; but alas, which? Neither of them shows indications of doing it at this writing.

In the city of Milwaukee, where city elections are on a non-partisan basis and there is always a direct issue between two candidates at the election itself, Hoan, socialist, recently removed from the chairmanship of the County Council of Defense, running on a platform alleging that the American people "were plunged into this abyss by the treachery of the ruling class of this country—its demagogic agitators, its bought press, its sensational photoplays, its lying advertisements and other purchasable instruments of public expression"—an indictment of his country that is untrue and unworthy of him—Hoan received nearly 49 per cent. of all the votes cast for mayor, the remaining vote being split between three candidates.

Two weeks intervene between the primary and the election. They are weeks of the bitterest sort of contest. One hundred per cent. Americans will do everything they can to win the state for Americanism. But there are, apparently, whole counties in which public sympathy is frankly with Germany. In one county more than seventy drafted men, called before the examining board, were Americans of the third generation but unable to speak any language but German.

Let the nation realize that this is the condition that confronts us in Wisconsin. The issues are clearly drawn and the whole country—which is justified in watching our contest with real anxiety—will know the result within a few days after these words have been read. We believe we shall win; but we shall not thereby eradicate the menace of an enormous section of the population either actively or latently sympathetic with the enemy.

Yet in spite of this, Wisconsin far exceeded its quotas in volunteers for the army, in Liberty Loan, in Red Cross, and in each of the nation-wide war funds. Many of our citizens of German descent are thoroughly and actively loyal, most of the others are only latently and silently unsympathetic rather than actively disloyal, and the amount of open sedition is small.

But it is not enough, in these awful days, to be something less than a traitor.

**A**SSIGNMENTS on THE LIVING CHURCH Roll of Benefactors of the "Fatherless Children of France" from No. 304 to and including No. 314 have just been received, and if there are any who have not heard from France direct we shall be glad to give the name and address of the child assigned upon receipt of request.



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

|  |                    |
|--|--------------------|
| K. K., Bloomfield, N. J. ....                              | \$ 10.00           |
| M. B. S. ....  | 6.00               |
| In loving memory of E. A. and T. C. ....                   | 10.00              |
| Mary L. Bush, Boston, Mass. ....                           | 5.00               |
| St. Barnabas' S. S., Marshalltown, Del. * ....             | 5.00               |
| J. E. Smith, Beatrice, Nebr. † ....                        | 10.00              |
| Araby for March † ....                                     | 1.25               |
| C. M. H. † ....  | 2.00               |
| Mrs. J. W. Pullman, All Hallows' Church, Wyncote, Pa. † .. | 5.00               |
| Total for the week .....                                   | \$ 54.25           |
| Previously acknowledged .....                              | 58.275.76          |
|  | <b>\$58,330.01</b> |

\* For relief of French and Belgian children.  
† For relief of Belgian children.  
‡ For Belgian relief.

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

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

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

|   |                    |
|---|--------------------|
| 374. Miss Dorothy Hood, Baltimore, Md. ....                                     | \$ 36.50           |
| 375. Woman's Missionary Society of Methodist Church, Hendersonville, N. C. .... | 36.50              |
| 376. Evelyn and Malda Randall, Chicago, Ill. ....                               | 36.50              |
| 377. Alice Clark Cushing Memorial .....   | 36.50              |
| 117. St. Mark's Church, West Orange, N. J. ....                                 | 36.50              |
| 119. Guild of Holy Trinity Church, Greensboro, N. C. ....                       | 9.50               |
| 123. Keynee Club, Bangor, Maine .....   | 9.23               |
| Total for the week .....  | \$ 201.23          |
| Previously acknowledged .....   | 22,820.94          |
|   | <b>\$23,022.17</b> |

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

ARMENIAN AND SYRIAN RELIEF FUND

|  |                 |
|--|-----------------|
| A communicant and friend, Maywood, Ill. ....   | \$ 2.00         |
| Memorial to John Mulligan of Yonkers, N. Y. ....   | 5.00            |
| Lucy I. Lamb, St. Paul's Parish, Holyoke, Mass. ....                                     | 5.00            |
| M. T. C., Fairbault, Minn. ....  | 5.00            |
| A member of St. John the Evangelist Church, Boston, Mass. ...                            | 10.00           |
| St. Andrew's Parish, Albany, N. Y. ....  | 2.50            |
| A communicant of the Church of the Redeemer, Chicago, Ill. ...                           | 2.50            |
| Rev. Jas. E. Wilkinson, Howe, Ind. ....  | 5.00            |
| "Thanksgiving," Corsicana, Tex. ....   | 3.00            |
| M. W. Patterson, Georgetown, Del. ....   | 1.00            |
| E. M. M., St. James' Church, Goshen, N. Y. ....  | 2.00            |
| Araby for March .....  | .75             |
| St. Luke's Sunday School, Minneapolis, Minn. ....  | 10.50           |
| Douglas Chapel, Minneapolis, Minn. ....  | 8.00            |
| Additional from St. John's Church, Milwaukee, Wis. ....                                  | 7.10            |
| M. F., North Brookfield, Mass. ....  | 2.00            |
| St. John Chrysostom's S. S., Delafield, Wis. ....  | 5.00            |
| Miss Jane L. Morehouse, Wauwatosa, Wis. ....   | 1.00            |
| Miss Rose Eason, Savannah, Ga. ....  | 1.00            |
| Christ Church Parish, Stevensville, Kent Island, Md. ....                                | 15.00           |
| Additional from Church of the Ascension, Chicago, Ill. ....                              | 50.00           |
| St. Augustine's S. S. (colored), Raleigh, N. C. ....                                     | 1.00            |
| St. John's Church, Linden Hills, Minneapolis, Minn. ....                                 | 2.00            |
| A communicant of St. Matthias' Parish, Los Angeles, Calif. ...                           | 25.10           |
| Trinity Church, Ottumwa, Iowa .....  | 100.00          |
| C. Hoffman, St. Louis, Mo. ....  | 1.00            |
| Miss Bushnell, Antigo, Wis. ....   | 3.00            |
| St. James' Church, Milwaukee, Wis. ....  | 15.00           |
| Rock Bridge Graded School, Clinton, S. C. ....   | 2.00            |
| Ada Holmes, Rock Bridge Graded School, Clinton, S. C. ....                               | 1.00            |
| C. M. G. for March .....   | 2.00            |
| In memoriam, Havana, Cuba .....  | 5.00            |
| M. S. R., Trinity Church, Chicago, Ill. ....   | 1.00            |
| W. H. W., Green River, Wyo. ....   | 5.00            |
| W. Y., Green River, Wyo. ....  | 10.00           |
| Church of the Holy Communion, Charleston, S. C. ....                                     | .20             |
| Rev. H. N. Lawrence, Wickford, R. I. ....  | 10.00           |
| In loving memory of A. D. Smith, Ridgewood, N. J., who dearly loved all children * ..... | 5.00            |
| Mrs. A. L. du Domaine, Chicago, Ill. * .....   | 3.60            |
| Anonymous, Vale, Ore. * .....  | 5.00            |
| A communicant, Vesper, Ore. * .....  | 5.00            |
|  | <b>\$345.25</b> |

\* For relief of children.

THANKSGIVING FOR THE RECOVERY OF JERSALEM FUND  
St. Hilda's House, New Haven, Conn. ....\$3.00

HALIFAX RELIEF FUND  
M. I. B. in memory of M. H. G. ....\$25.00

A remittance of \$25 for the Armentan Relief Fund entered last week as "In memory of Nannie D. Lanarroe" should have read Conarroe.



ANSWERS TO CORRESPONDENTS

M. N. M.—The Church understands St. James the Less, etc., to have been kinsmen of our Lord, probably cousins, rather than actual brothers.

## EASTER DAY

By C. F. L.

## RESURGAM

Lo, on the turf an empty cocoon lay;  
But from its gloom up towards the perfect light  
Had soared, on wings with gold and crimson wrought,  
The once dull life that trod earth's dusty way.

**W**E, who are privileged to live in the full light of Christ's Resurrection, cannot comprehend what "that terror of the outward darkness was, which pressed so heavily upon the pagans." They, like ourselves, possessed family affection, sorrowing as they stood beside the funeral pyre; they too were filled with longings and aspirations, striving to reach out and touch the Infinite. Deep thinkers amongst them hoped not only for the immortality of the soul, but for a resurrection. Of the Grecian Eleusinian mysteries we know but little, for they guarded jealously their secret hope. Yet we do know that at the close of their celebrations, the high priest, clad in magnificent vestments, held up before the impassioned devotees a monstrosity, containing the sacred wheat ear, symbol of the life, which is not quickened except it die. May not St. Paul have had this ceremony in mind when he wrote to the Corinthians? "That which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body. . . . So also is the resurrection of the dead; it is sown a natural body; it is raised a spiritual body."

Easter is indeed the Queen of feasts. It is the foundation-stone of the Catholic Faith. "For," says the Apostle, "if Christ be not raised, your faith is vain; ye are yet in your sins." Ever since that day when Abel lay still and cold, slain by the hand of his brother, the cry of the world has ever been: "If a man die, shall he live again?" But now we know that ONE has returned from the grave, having opened unto us the gate of everlasting life. No longer should the days of our pilgrimage here be drab and dreary, for they are transfigured by the light of the Resurrection. The joy of the Christian's hope should illuminate his very countenance, with a transcendent and transluminous glow; and this is seen sometimes upon the faces of the dying. A noted priest speaks of "the vein of hope and gaiety which clings to the Christian."

No fact of history is better proved than that of the bodily resurrection of Christ. "The very institution of Sunday," says Fr. Figgis, "is a standing evidence, too frequently ignored, of the fact that the Church is built upon the faith that on the first day of the week the Lord rose again, leaving an empty grave." Sunday after Sunday, year after year, we receive in the Holy Communion His Risen Life; and, in the words of Canon Carter, "the Catholic dogma is that the Communion we receive is the beginning of the Resurrection, the beginning of the spiritual body of the future." Scientists call this "the continuity of force", and the same writer says: "It is remarkable how scientific men have come to see that within the visible structure there is an inward, hidden growth of divine life. This truth, which science has dimly thought out, the Catholic Faith has ever held."

With the dawn of the first Easter we enter upon a new life, which is hid with Christ in God. The Greek word here used is *Zωή*, the same Christ employed when He says: "I am the Life." The term *βίος* as used in the New Testament refers to the earth-life. But the Church has entered upon a new phase, even the life eternal, for the grave is conquered.

What a revelation burst upon the disciples when they realized that Christ, clothed with the mysterious powers of the risen Life, stood once more in their midst, bringing to them a message of peace and joy! And for us to-day the glorious light from heaven transforms our altars with celestial brightness; and the glowing candles, the Easter lilies, and the fragrant incense all partake of the heavenly radiance, for He has opened the kingdom of His Glory to all believers. Alleluia! Christ is risen!



THE LOVE of Jesus reproduces itself in the lives of His working and suffering children. In some shape they are ever giving themselves to God and for their fellow-men.—*Rev. H. P. Liddon, D.D.*

## THE NEW LECTIONARY

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

## KALENDAR FOR EIGHT DAYS

|                              |   |                     |                        |                     |
|------------------------------|---|---------------------|------------------------|---------------------|
| Easter Day                   | Isa. 51:1-16<br>I Chron. 16:<br>7-36    | Luke 24:1-12        | Isa. 52:1-10           | John 20:1-23        |
| Monday in<br>Easter Week     | Isaiah 40                               | Luke 24:<br>13-48   | Isaiah 12              | Mark 16:1-8         |
| Tuesday in<br>Easter Week    | Isaiah 41:<br>1-20                      | Matthew 28          | Isaiah 25:<br>1-9      | Mark 16:<br>9-end   |
| Wednesday                    | Isaiah 41:<br>21-42:4                   | John 2:<br>12-end   | I Kings 17             | Matthew 9:<br>18-26 |
| Thursday                     | Isaiah 42:<br>5-end                     | John 9:<br>39-10:18 | II Kings 4:<br>8-37    | Luke 7:1-16         |
| Friday                       | Isaiah 43                               | Luke 9:<br>18-36    | II Kings 13:<br>14-end | John 11:<br>1-44    |
| Saturday                     | Isaiah 44:<br>1-23                      | Luke 18:<br>18-34   | II Esdras 2:<br>33-end | John 5:<br>19-30    |
| First Sunday<br>after Easter | Isaiah 44:<br>24-45:13<br>Jonah 1 and 2 | John 20:<br>24-end  | Jeremiah 31:<br>1-17   | Romans 5            |

**T**HE history of the Easter lessons in the past century or so in the Churches of England and Canada, and the Episcopal Church in this country, is illuminating. The English and Canadian gave only Exodus 12 divided into two parts for morning and evening, with chapter 14 for an alternate. The American Church did likewise, except for chapter 14. Later we cut out the second part of Exodus 12 and substituted the first twenty-one verses of chapter 15—a great improvement, though the eliminating of all history leading up to Exodus and proceeding from it seems a blunder. Later, the English (Canterbury) and Canadian revisions have enriched the readings for the day by adding Isaiah 51:1-16; 52:1-12, and chapter 12. The point to be noticed is that these new lessons from Isaiah add the historical fact of redemption from exile to that from Egypt as the background of the Easter message. And even before this was done, the American Prayer Book had already prepared the way for this in a measure by the use of Isaiah 43 and 48 on the First Sunday after Easter.

It thus appears that the plan of the new American lectionary, basing the use and arrangement of the Old Testament on these two fundamental facts of redemption, is only the logical development of a movement that has been going on for some time in the whole Anglican communion.

Our first lesson Easter morning brings together in one view these same two redemptions (verses 9, 10, 15) and prophesies the Return: "The ransomed of the Lord shall return and come with singing unto Zion; everlasting joy shall be upon their heads; and sorrow and sighing shall flee away." Later on there will be given, in accordance with the historico-topical plan, the story of the Return, reaching a climax in the reestablishment of the law, on Whitsunday (Nehemiah 9). For the second lesson, we have given the story of the Resurrection as told by the angels in St. Luke's Gospel, which we have been following through Lent. "Why seek ye the living among the dead? He is not here but is risen. Remember how He spake unto you, saying," etc.

For the first lesson, we have had recourse again to Isaiah. (Verses 11 and 12 should surely be included.) It is God's appeal to the Church to awake and avail itself of its redemption: "Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people; He hath redeemed Jerusalem." (The morning lesson contains an appeal to God to awake; the evening to the Church.) St. John's story of the Resurrection is the second lesson; and we begin right away to prepare for the Ascension and for the Gift of the Holy Spirit. (Some might prefer to make this the morning lesson, which is permissible.)

The week-day lessons are determined first by those passages of the Old Testament which belong in connection with the deliverance from Babylon, and this means the fortieth and following chapters of Isaiah, no matter whether written before, during, or after the Exile. The other selections, morning and evening, are topically made, having reference either to appearances of the Risen Lord, or to previous deeds or sayings in either Testament which find their fulfilment in the Resurrection. A comparison of these selections with the week-day readings of the Prayer Book (April 1-6) will show the appropriateness of the one set and the inappropriateness of the other, except for a single incident—and that is given in the New Lectionary as well—Luke 7:11-16 (Raising of the son of the widow of Nain).

# BLUE MONDAY MUSINGS

By Presbyter Ignatius



**H**OW do men live through the grief of bereavement, if they have no hope of immortality? Each death in the circle of those beloved is a sword-thrust in one's own heart, which nothing except that hope can heal. Yet there are many who profess

utter unbelief, and who do, apparently, love. Do they drug themselves with forgetfulness, or seek distraction in toil? If it is that they forget, they cannot really have loved; and what toil, however absorbing, can banish old familiar faces from the mind's eye, or quiet the yearning for voices that are stilled? I have never found any.

It must be that, even in the most resolute materialist, some unformed *credo* affirms the Easter message of life's eternal victory. The heart is wiser than the brain: *anima naturaliter Christiana* refuses adhesion to despair. Flowers blossom out of the graves where we have laid the precious dust; mysterious effluences come to us from the dark, as if to tell us of invisible friends closer than ever before; and we are bold to think of them as still our own, still loving, still beloved. Then comes, for confirmation, the Easter Gospel, with its Alleluia. Jesus' Name is an ointment poured forth upon our sorrows; and we seize Jehovah's promise: "Ye shall know that I am the Lord when I have opened your graves; and I will put my Spirit in you and ye shall live."



A BALTIMORE CORRESPONDENT lately discovered this among papers over half a century old. It is too good to remain concealed. (Baltimoreans will recognize the signature.) A similar legend is told of King Oswald of the White Hand, slain at Oswestry in battle with the heathen Penda.

## "THE BLESSED HAND"

BY S. T. WALLIS

" [There is a legend of an English monk who died at the Monastery of Aremberg, where he had copied and illuminated many books, hoping to be rewarded in heaven. Long after his death his tomb was opened and nothing could be seen of his remains but the right hand, with which he had done his pious work and which had been miraculously preserved from decay.]

"For you and me, who love the light  
Of God's unclostered day,  
It were, indeed, a dreary lot,  
To shut ourselves away  
From every glad and sunny thing  
And pleasant sight and sound,  
And pass, from out a silent cell,  
Into the silent ground.

"Not so the good monk Anselm thought,  
For, in his cloister's shade,  
The cheerful faith that lit his heart  
Its own sweet sunshine made;  
And in its glow he prayed and wrote,  
From matin-song till even,  
And trusted, in the Book of Life  
To read his name in heaven.

"What holy books his gentle art  
Filled full of saintly lore!  
What pages, brightened by his hand,  
The splendid missals bore!  
What blossoms, almost fragrant, twined  
Around each blessed name,  
And how his Saviour's cross and crown  
Shone out, from cloud and flame!

"But, unto clerk as unto clown,  
One summons comes, alway,  
And Brother Anselm heard the call,  
At vesper-chime, one day.  
His busy pen was in his hand,  
His parchment by his side —  
He bent him o'er the half-writ prayer,  
Kissed Jesus' name, and died!

"They laid him where a window's blaze  
Flashed o'er the graven stone,  
And seemed to touch his simple name,  
With pencil like his own;  
And there he slept, and, one by one,  
His brothers died, the while,  
And trooping years went by and trod  
His name from off the aisle.

"And lifting up the pavement, then,  
An abbot's couch to spread,  
They let the jewelled sunlight in  
Where once lay Anselm's head.  
No crumbling bone was there, no trace  
Of human dust that told,  
But, all alone, a warm right hand  
Lay, fresh, upon the mold.

"It was not stiff, as dead men's are,  
But, with a tender clasp,  
It seemed to hold an unseen hand  
Within its living grasp,  
And ere the trembling monks could turn,  
To hide their dazzled eyes,  
It rose, as with a sound of wings,  
Right up into the skies!

"Oh, loving, open hands, that give;  
Soft hands, the tear that dry;  
Oh, patient hands, that toll to bless;  
How can ye, ever, die!  
Ten thousand vows, from yearning hearts,  
To heaven's own gates shall soar,  
And bear you up, as Anselm's hand  
Those unseen angels bore!

"Kind hands! oh, never near to you  
May come the woes ye heal!  
Oh, never may the hearts ye guard  
The griefs ye comfort feel!  
May He, in whose sweet name ye build,  
So crown the work ye rear,  
That ye may never clasped be,  
In one unanswered prayer!"



EASTER DAY begins the daylight saving regime. A more inopportune day could not have been selected from the point of view of the Church, and the attendance at early services is bound to be somewhat affected.

Of course everybody's duty is obvious. The clocks must be set forward an hour, before retiring on Saturday night. Sunday morning (Easter) introduces the new time and the clocks will have been adjusted to it. The hour for early service will then be correctly shown by the clock.

After all, whoever passes east-bound through Buffalo or Pittsburgh or Atlanta is accustomed to this. We set our watches forward before retiring, and, awakening according to eastern time, have no difficulty in adjusting ourselves to it.

This we must all do on Easter Even.



HERE IS A BIT of South Dakota news, showing how Prohibition works there. Does it pay?

## "MITCHELL LAW-ABIDING"

"Aside from the fact that the women's boudoir of the local calaboose has been turned over to the ladies of the Red Cross for war relief work and that one lone drunk lodged one night in the jail, Mitchell has not much need for either police or jail. The monthly report for last month divulges the above information and adds that the crime record for the past month consisted of eleven violations of the auto traffic regulations."



SOME OF OUR "wet" friends worry over the blow to agriculture that Prohibition will inflict. A recent calculation at the California College of Agriculture shows it to be more profitable to feed grapes, dried, to hogs, than to make wine of them. I forbear the reference to Circe that is naturally suggested.

## NEW SEES CREATED IN ENGLAND

No Opposition Manifested in the House of Commons

## BISHOP HINE TO ASSIST IN LINCOLN

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

THE statutory existence of the new sees of Bradford and Coventry has now become an accomplished fact. The bill providing for their legal creation, unlike some previous bishopric bills, happily met with no objection or delay in passing through the House of Commons, owing no doubt to the preoccupation of would-be opposers with the pressing public interests and questions of the day.

These new sees are the first fruits of the scheme of the committee appointed by the Archbishop of Canterbury, of which the Bishop of Worcester was the chairman, for the increase of the episcopate of the province. The diocese of Bradford will have for its territory a part of Yorkshire now in the diocese of Ripon, while the diocese of Coventry will presumably comprise the whole of Warwickshire (excepting that part in the diocese of Birmingham), which has been under the jurisdiction of the see of Worcester since 1836.

The Bradford bishopric is a creation *de novo*, but the Coventry bishopric is a revival, in a way, of an ancient mediæval association and tradition. For about a hundred years, and mainly in the twelfth century, Coventry, the "city of the three tall spires", and one of the most historically and architecturally interesting towns of the Midlands, was the center of an episcopal see, the Church of its great Benedictine Priory, founded about the middle of the eleventh century by Leofric, Earl of Mercia, and his more famous Countess, the Lady Godiva, becoming the Cathedral Church. The story of the "ancient see of Coventry", according to the commonly received version, is one entirely inaccurate and misleading. It was not that a new see was first set up at Coventry and then united with Lichfield, thence removed with that see to Chester, and afterwards ceased to exist. The mediæval see of Coventry, although four of its five bishops were styled "Bishops of Coventry", was in reality the then migratory see of Lichfield. It had been transferred by its first Norman Bishop from Lichfield to Chester, thence removed by his successor to Coventry, and finally reestablished in its ancient seat at Lichfield, where it was founded in the middle of the seventh century. An arrangement was then made for the double title of Bishop of Coventry and Lichfield, which title stood thus until 1836, when the archdeaconry of Coventry was severed from its age long connection with the see of St. Chad and given to Worcester. To divide the diocese of Worcester by creating a separate diocese for Warwickshire, with Coventry as the see city, has been, I suppose, the most cherished scheme as well as the most important undertaking of its present Bishop since he came to the see in 1905. And as a preparation for the future Cathedral and its system as a real center of vigorous diocesan influence, a collegiate body was established at St. Michael's, Coventry, which is now to be raised to Cathedral rank. This Church, with the exception of Great Yarmouth Church in Norfolk, is the largest church of the parochial type in England, and is further distinguished as being one of the finest examples of the perpendicular style. Its magnificent tower and superb spire are conspicuous landmarks for miles around. The church was founded about the end of the reign of Edward III, by the Botoner brothers and sisters, the four members of a notable family in Coventry.

The Rt. Rev. Dr. Hine, who has spent five and twenty years of his life in Africa in connection with the Universities'

Mission, and has been Bishop of its three dioceses in succession, is now to become Assistant Bishop in the diocese of Lincoln. In connection with this commission he will hold the rectory of Stoke, in which he has been appointed by the Bishop of Lincoln. Since 1916 Dr. Hine has been vicar of Lastingham, Yorkshire.

J. G. HALL.



THE CHURCH has a great mission in the world, as the nation has. If the nation is at war to make, as the President says, "the world safe for democracy," may I not say that it is the Church's mission at all times to labor in the words of another "to make democracy safe for the world"? For democracy is a great force and like all other forces may become a very dangerous power. It, too, must become consecrated by the divine spirit to the service of all mankind, of all classes and nations of men. That consecration is the Church's responsibility.—*The Bishop of Georgia.*

UPPER HOUSE OF CANTERBURY  
CONVOCATION

The Living Church News Bureau }  
London, February 22, 1918 }

AT the recent session of the Convocation of Canterbury the Upper House passed a resolution welcoming—"in the Name of the Prince of Peace"—the idea of such a League of Nations "as shall promote the brotherhood of man, and shall have power at the last resort to constrain by economic pressure or armed force any nation which should refuse to submit to an international tribunal any dispute with another nation;" and desiring that provision for its organization should be included in the terms of peace.

The Bishop of Peterborough, who said he had never been "a professed Socialist," brought forward the question of the part the Church ought to take in the problem of industrial reconstruction after the War and moved a resolution. The Bishop of London thought it would be unwise to debate a subject of such vital importance at the fag-end of their session when only a third of the bishops were present, and suggested it should be postponed until their next meeting in April. This was agreed to.

The business before the Upper House also included further consideration of the amendments made by the Lower House to the resolutions on the proposals for the revision of the Prayer Book sent down to that House a year ago. The majority of them were accepted by the Bishops, practically without discussion. But there was regrettably nonconcurrence in two important amendments—for the reinsertion in the Calendar of the name of King Charles the Martyr and All Souls' Day. The Upper House unanimously decided against any Prayer Book recognition of that august Churchman who is the Church of England's only martyr in the home land since 1649, and the only saint, moreover, she has canonized since the Middle Ages.

The amendment for the official restoration of the Commemoration of All Souls on November 2nd was strongly supported by the Bishops of Oxford and Salisbury; but Dr. Henson and the Bishop of Exeter spoke against the proposal. The amendment was rejected by one vote, the numbers being 9 for and 10 against.

I am able to state that there has recently been formed among the clergy an association called the Federation of Catholic Priests. The constitution was amended and confirmed by the Federal Council at Oxford in December last. The Federation is for Catholic Priests in communion with the see of Canterbury, for mutual support; and to maintain and defend the doctrine and practice of the Church as indicated in the following terms of membership:

- (1) To maintain the doctrines of the Perpetual Virginity of the Mother of God and of the Bodily Resurrection of our Lord.
- (2) To promote the practice of the open and public Reservation of the Blessed Sacrament.
- (3) To uphold and teach publicly the Practice of the Invocation of Saints.
- (4) To teach and practise the regular use of the Sacrament of Penance, and the observance of the rule of Fasting Communion.
- (5) To contend for Catholic order and discipline in the Church, and to combat all breaches of the same.



## THE CHIMES ON EASTER MORN

How celestial is the chiming of the bells on Easter morn,  
Like a carol which reminds us of the day our Lord was born,  
So ethereal its cadence, so remote from earthly pain,  
Like a melody of Heaven chanted in a joyful strain:  
Christ hath risen! Christ hath risen! Christ our Saviour lives again!

How triumphant swells the chorus of the chimes at Easter-tide,  
Pealing forth the resurrection of a Saviour crucified,  
On that morning when the lily fills the chancel with its bloom,  
Ring the bells to tell glad tidings of great joy amid the gloom:  
Lent is over! Lent is over! Christ is risen from His tomb!

Oh, how beautiful the music of the bells on Easter Day  
In our own beloved country and in lands far, far away;  
When the worshippers are thronging to His temple's open door  
Chime the bells as sweet and blithesome as they chimed in years of yore:  
Christ hath risen! Christ hath risen! Christ our Saviour lives once  
more!

CHARLES NEVERS HOLMES.



## THE ENGLAND OF TO-DAY

LONDON, February 26, 1918.

**C**O a remarkable degree life goes on over here in its accustomed guise. Stroll down Piccadilly and on to Leicester Square, or along the Strand, on a fair Saturday afternoon; were it not for the multitudes of uniforms, you would see almost nothing different from what you would have seen in pre-war days. Great crowds of people, of all classes, thronging the sidewalks; motor-buses, motor-cars, taxi-cabs, and an occasional smart carriage fill the streets.

Or go to Hyde Park on Sunday and you will find Rotten Row apparently as popular as of old. Go then on a week-day morning and you will still see numerous men, women, and children riding handsome, sleek horses. Go to the theatres—farces, comedies, revues, an occasional war play are to be found—and they are full to capacity. Parenthetically, some theatres do not open in the evenings when the moon is near its zenith; and everywhere the matinee is the most popular performance.

Go to the churches, where you find, as a rule, good congregations. In the churches you do not, so far as my observation goes, see nearly as many uniforms as elsewhere. But candles are burning on the altars, sanctuary lamps glitter, the music is good, though generally lacking in any large number of men's voices; still, the boys sing with that peculiar and lovely sweetness of the English choir boy voice.

Go to a popular restaurant for afternoon tea, and if you do not arrive early you will find no vacant seat. Walk up Regent street and you will be as fascinated as formerly by the marvelous, glittering shop windows.

Finally, go out into the wonderful green country and see the sheep and cattle grazing; see the newly ploughed fields, hear the birds singing.

All these things seem very much as they were in that distant time, before the war. Finally, talk to the people—they may "grouse" a bit, or some of them, over certain discomforts and difficulties of the war; many, of course, have been saddened by the loss of their dearest; yet on the whole they are cheerful, resolute, and very, very friendly.

Such are some of my impressions of life over here. I ask myself, have I had a superficial impression? Has life, or rather our living, been profoundly modified by nearly four years of war? Of course there is much to suggest that there has been a profound modification which is only beginning to be apparent. Perhaps this is most apparent in certain aspects of the labor problem and in a certain new democratic emphasis.

What about effects on the Church? Here again, from one point of view, the Church seems to go on her way much as of old. The same old difficulties and dissensions; the same old heresies; the same old efforts at petty repression of Catholic devotion. Just now the battle centers around the Blessed Sacrament and popular devotions connected therewith. The same spirit which opposed Wesley, which rioted against surplices, vestments, and incense, is making now what one can only feel is its last effort, against real devotion to the Blessed Sacrament. Reservation has practically won its place, though still in some churches the Reserved Sacrament is hidden away under lock and key. The right to reserve may be said to be conceded, however grudgingly. The question of Benediction is now the crux of controversy.

Apart from all such questions, turn to a matter of wider moment (for, to judge from past history, Catholic ways and devotions are bound to establish themselves no matter what fulminations there be against them); is the Church getting a realer and wider hold on the nation? Is the Church being received and understood and used and desired as the Kingdom of God on earth, as the covenanted conveyor of grace, a very present help in time of need? I can state the question, but I cannot pretend to answer it. I hear answers affirmative, and I hear answers negative. My impression is still that, as of old, the Church, or rather we Christians, makes very little real appeal to the great body of the nation. The great majority do not associate fine, splendid living—a Christ-like life—with Church connection. Donald Hankey is still right in his analysis. I have just been reading a little book by a Presbyterian minister who has been a chaplain at the front

for many months. The book is called *As Tommy Sees Us*. He does *not*, says the writer, see us as disciples of Christ, but rather as more or less unattractive formalists.

The air is full of plans for reconstruction after the war; political, social, economic, and religious. The great need is for all Christians so to open their souls to the power of the Holy Ghost that men will take note of us, as having "been with Jesus." Until we are filled with the Spirit, all mere schemes, *qua* schemes, for any sort of vital reconstruction are, I believe, futile.

Prayer and penance and an eager desire are the needed open sesame. The real tragedy of the war would be that all the sacrifices should be in vain. If they are to bear fruit of real worth, the Divine must have a larger share in human life in the future than in our past. It is not so much a problem for the Church, as it is a possibility for us Christians.

JOHN HIGGINSON CABOT.



## THE ELOQUENT EASTER BLOOM

BY JANE A. STEWART

"The altar is snowy with blooms,  
The font is a vase of perfume;  
On pillar and chancel are twining  
Fresh garlands of eloquent bloom!"

**A**LL the churches are decorated for the festival after Resurrection; and the lily, emblem of purity, sweetness, and grace combined, is the favorite flower for decoration.

Flowers voice the essential feeling of Easter. Each fragrant blossom is the fulfilment of a divine promise. For the perennial miracle of an awakened earth is in full harmony with the aspiring note of religion reiterating its faith in the promise of a new life.

Flowers, like music, speak the language of the heart. They are capable of conveying the most personal and individual ideals while yet appealing to a common universal vision and imagination.

This characteristic of flowers fits them especially both to express the private affections of the giver and enrich the symbolism of the altar. A basket or a cross of flowers can say all the heart wishes to say and say it without obtruding personal feeling.

In medieval times flowers spoke a definite language, the interpretation of which seems almost lost for a season. The palm, the classical symbol of victory, was early taken as the symbol of martyrdom. It was outlined on the tombs of the early martyrs, and it was placed in the hands of those who suffered in the cause of truth, to express their final victory over the powers of sin and death.

Roses white and red voice innocence and love. The Madonna was the "Rose of Sharon". A wreath of roses is placed upon the brow of St. Cecilia. Roses and fruit are borne by St. Dorothea. A white anchor of camellias, with its top a cross, expresses faith and hope.

The lily has long been regarded as expressive of purity. In Bermuda, the home of our Easter lily, all the roads are full of people, white and black, carrying lilies to the churches at dawn on Easter Day. With them the doorways, altars, and pulpits are decorated, and the graves are completely covered. Each lily and each Easter flower thus bestowed is vocal, like one of those old litanies that have descended to us from time immemorial, full of wholesome piety and charity—common prayer to all devout souls. The flowers are of yet older birth than the ancient prayers—primeval litanies before ever music was.

Their eloquence is growing on us from year to year, as we bring roses, lilies, and other Easter flowers to deck the altars of God, to hallow with their perfume and beauty the resting places of the departed and to dedicate our homes to Christ with the bright, sweet, sacred emblems.

"Christ is risen! with glad lips we utter,  
And far up the infinite height  
Archangels the paean reëcho  
And crown Him with lilies of light!"



As HE is identified with us in our shame, so are we identified with Him in the powers of His new supernatural life.—*Rev. T. T. Carter.*

## THE MESSAGE OF EASTER, 1918

BY PEARL H. CAMPBELL

NOT in many centuries have the Easter bells rang out their message to a world which so needed the comfort that only the Risen Christ can bring.

If we look out over the world to-day what do we see? Battlefields drenched with the blood of men who have died and yielded up their lives rather than permit one inch of that sacred soil to remain in the possession of the invader; desolated villages with only crumbling walls where once there have been happy homes; wrecked churches; children with white, wan faces struggling with tasks that are too heavy for them; and women who share the woe the Virgin Mother knew when the sword pierced her own heart.

Yet if we see all this and only this we shall be like the apostles of old who saw on that first Easter morning an empty tomb and went away sad at heart because "they knew not the scripture that He must rise again."

Never since the days when the first Christian martyrs went to their death with smiling faces and unshaken faith have men so entered into the fellowship of Christ's suffering. They understand at last what He meant when He said, "And I, if I be lifted up, will draw all men to me."

Mgr. Bickerstaffe-Drew, senior chaplain of the British forces, tells in *French Windows* a little incident which illustrates this. Among the rows of wounded in a base hospital there lay one day a laddie from the Scottish Highlands. When the Roman Catholic priest made his rounds he stretched out his hand and stopped him. "You gave a crucifix to my comrade," he said. "Have you one for me? I have seen a whole village go down before the German shells. Even the church was torn to pieces, but the great Christ upon the cross stood untouched, His arms spread out, His head leaned wearily, His face turned up to cry His Father's mercy on us men, that killed Him. All the shells could not break Him: and I mind that He said, 'When I'm lifted up, I'll draw all to Myself'. Father, pray Him to draw me. Ask Him to make me His ain laddie."

If the fellowship of His sufferings, or what we may call the comradeship of the cross, is the message of Good Friday the glorious triumph of the Risen Lord over pain and suffering is the keynote of the Easter message which rings in our ears to-day.

To bring us life more abundant Christ despised not the death of the cross. Because He lives we know that we shall live also. And therefore the toil and privation are all worth while, for beyond the darkness of to-day shines the brightness of the morning.

Bishop Williams, who has recently returned from France, tells us that every now and then one sees on the Champs d'Elysees, the most beautiful street in Paris and perhaps in all the world, "a group of blinded soldiers, four in number, three on one side and one on the other with linked arms, and in the midst a woman in black, her own heart broken by some great bereavement, guiding them on their walk. But there is no depression or gloom about the group. And the secret is this: The woman in black garments, and with the broken heart, is smiling, laughing, joking, and the men are responding to the infection of her mirth."

That may be the part of some of us in days to come, to be eyes and laughter for those who look to us for cheer and comfort. Can we do it? Yes, if we believe that ever at our side walks that unseen Comrade who has promised to be with us, even unto the end of the world. Faith in the Risen Christ can give us victory over the world.—*The Young Churchman*.

## THE RESURRECTION

BY BELLE M. BRAIN

WHY should it be thought a thing incredible with you that God should raise the dead?"

I have witnessed a resurrection. This afternoon I stood beside a tiny open grave, and saw a little creature come forth bound hand and foot in its grave-clothes. Seventeen years before it had been committed to the earth with the promise that it should rise again, and to-day that promise was fulfilled. It was wonderful, wonderful!

We were playing croquet under the trees back of the house, and our big black cat was lying stretched out along the fence. By and by my attention was attracted to him. His whole attitude had changed. Eager and alert he was intently watching something on the ground beneath the nearest tree. A moment more, he sprang down, and cautiously laid one paw upon the spot. Curious to know what he had found, I went to investigate; and there, coming up out of a small cylindrical hole in the ground, was the brownish-yellow pupa of a *cicada septendecin*, or seventeen-year locust.

I held the cat back while the little creature laboriously worked its way out. Then one of us gently lifted it, and placed it on a tree where we could watch the wonderful transformation that was about to take place. We knew something of what would happen, for we were familiar with the habits of the cicada, and had often seen the cast-off skins clinging to the trees, but never before had we been privileged to witness it.

The game was forgotten as we stood around the tree, intently watching for the first sign of the coming change. We had not long to wait. The back began to split; and, as it did so, slowly, slowly, a little at a time, so slowly as to be almost imperceptible, the little creature drew itself out—its legs, its head, and at length its entire body. But not yet was it a full-fledged cicada. Apparently there were no wings. But soon these too

began to appear. Little by little they unfolded and developed, until at last they were fully spread and ready for action.

At the end of two hours and a little more—perhaps it was nearly three; we took scant note of time—the transformation was complete, and the creeping, crawling thing that had come up out of the earth so short a time before flew away on its wings of gauze to live its life in the sunshine, among the birds and trees and flowers.

As I sit thinking of it all to-night, the wonder of it grows. Yet it was only one of countless resurrections that are taking place in nature every day. In view of this I ask again the question of Paul long ago: "Why should it be thought a thing incredible with you, that God should raise the dead?" Why, indeed?—*Expositor*.



AS WHEN our eye beholds the products of an artist's labor, the mind, immediately on perceiving anything of unusual artistic excellence, burns to know of what nature it is, or how it was formed, or to what purposes it was fashioned; so, in a much greater degree, and in one that is beyond all comparison, does the mind burn with an inexpressible desire to know the reason of those things which we see done by God. This desire, this longing, we believe to be unquestionably implanted within us by God; and as the eye naturally seeks the light and vision, and our body naturally desires food and drink, so our mind is possessed with its own natural desire to become acquainted with the truth of God and to discover the causes of things. Now we have received this desire from God, not in order that it should never be gratified or be capable of gratification; otherwise the love of truth would appear to have been implanted by God our Creator into our minds to no purpose.—*Origen*.

## THE PIPER

The wee woodland Piper  
Is tuning his lay  
In the heart of the forest,  
Away, far away,  
Where the coral-pink bells  
Of the sweet lynia grow,  
And anemone blossoms  
Bloom white as the snow,  
Where the maiden-hair fern  
And lavender phlox,  
The moss-covered boulder  
And vine-clad rocks,  
Fill the Piper with joy  
Of such exquisite thrill  
That his wee heart o'erflows  
In tumultuous thrill,  
In notes liquid, staccato, long-drawn and fleet,  
He offers to God *Benedicite* sweet,  
For joy's secret is his, as he trills through his lay:  
"Christ's risen! Death's conquered!  
'Tis Easter-Day."

S. L. M.

## Ideals in the Service Flag\*

By the Rev. WALTER B. CAPERS, D.D.

"God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life."—John 3:16.

It was Victor Hugo who said: "The first tree of liberty was planted in the world when Jesus was raised on the Cross on Calvary and from it preached the doctrine of equality, fraternity, and brotherhood." And from that hour—the most momentous hour in human history—began in earnest the age-long contest between democracy and autocracy, the two opposing principles in the life and governments of peoples. Jesus, the Son of Man, proclaimed the principles and practised the virtues of democracy, and these were not buried with Him in His tomb, but rather He exalted them on His Cross. In the absolutism of Rome, the programme of "peace with the sword" was set forward to enforce the philosophy that "might makes right". The principles of democracy, as taught and practised by Jesus, exalted self-sacrifice for the good of others, and made a virtue of social service, while absolutism only fixed the mind on the brutalizing practices of force.

Jesus taught that there are spiritual treasures in life worth saving, but the sword arm of absolutism was its only standard of moral law and moral right. Absolutism inflated men's ambitions and hardened their hearts, while Jesus spoke directly to their souls. Through the centuries that have intervened since the first Service Flag—the Cross of Christ—was raised on Calvary, the opposing principles of democracy and autocracy have each sought to dominate the realm of thought and experience in the development of the race. And democracy since the beginning of the Christian era, though often restricted by arbitrary rule, has gone steadily forward to the present day, when from the "Tower of Time" has sounded the crucial hour of this world's pain.

In 385 A. D., the cry of the Emperor Julian, the Apostle: "O Galilean, Thou hast conquered!" proclaimed the first surrender of the insatiate power of autocracy to the spiritual forces of light. Then, in long after years, came the Constitutions of Clarendon, the Magna Charta, American Independence, and the Revolutions in France, each and all decisive battles against militarism, and yet no one a final triumph. The present war is the logical and inevitable outcome of this strife of principles. It is not a battle of nations, but a holy crusade against militarism, which is now making its last stand for life and power.

The most insatiate of human lusts is that for power unchecked by a sense of responsibility and accountability. Such lust for power is the grand passion of the despot. And where the despot becomes a conqueror, as Napoleon, there is the ever present menace to civilization that, like Napoleon, "the lean, hungry conqueror swells into a sovereign, and the sovereign into the sovereign of sovereigns." He then becomes a scavenger and scourge of mankind. Such is the present Kaiser. And we must not merely check his power: it must be destroyed forever! Otherwise democracy will always be in peril of its life.

To form an intelligent idea of the causes that brought the United States into the war, one should have an adequate knowledge of the events that led up to that action. But I will not detain you on that point. Neither will I consume your time by explaining what you already understand, namely, how modern discovery and invention have made of the whole world a neighborhood, and how it is that by virtue of this close and intimate relation of the nations we have

our inescapable international responsibilities. However, it is a fact that within this close association of nations an incendiary set Europe afire, burning embers from the conflagration fell among our own people, and America was soon within the circle of flame. The Kaiser had already thrust his sword through solemn treaties and smashed his mailed fist square into the face of civilization, and threatened to "take America by the scruff of the neck". Therefore, in the words of General Smuts of South Africa, "we, too, come forward as free men, for the cause of liberty is in danger, and we do not want the terror of militarism always overshadowing us." We must remember that should democracy perish in Europe it would be but a matter of time when it would be stamped out in America, just as it is being crushed out in Russia. Think on the methods of the German. While a peace treaty is being signed, the Prussian boaconstrictor swallows half the Russia goat, then appropriates half a million square miles of territory—the shore of the Baltic—

and incidentally takes over fifty million subjects. Russia now, France next, then England and America, and finally world power! Such is the military programme. Could we stay out?

The hope of the nations lies in America. Humanity to-day is stretching out appealing hands. Wounded soldiers, ravished women, sick and helpless children, are calling in the darkness of despair: "Come over and help us!" Above the roar of battle, across the vast waste of waters, there comes the voice of our brothers calling from afar: "Come over and help us!" And what has been our answer? The soldiers of America in the full splendor of their manhood have flung themselves into this hazard of death, while millions more of men are now

training for the great crusade.

From this sanctuary, forty-eight brave men—strong sons of God—have gone forth to join in the battles for freedom. Led by their gallant colonel, a member of Calvary Church, and sustained, encouraged, and built up in the essentials of manhood by the chaplain, the patriotic rector of this parish, they will, I know, prove their mettle in every danger, peril, and privation they voluntarily accept as soldiers of freedom. To-day, we have unfurled this service flag—child of Old Glory, star-spangled like its mother—not primarily to keep our soldiers in mind, but rather that this flag may be your declaration to the world of your just and well founded pride in the quality of manhood that has been nurtured and trained within these sacred walls and has now gone forth to do a soldier's part in the world-war. This flag also serves notice to the enemy that there are a half million men in America to every star on that flag, patriots who are eager to fight that the cause of freedom shall not perish from the earth!

In its patriotic aspect, the war has already brought its message and given us unselfish missions to perform for the nation. Men, women, and children are *finding themselves* to-day by *losing themselves* in service for their country. The leisure class is rapidly disappearing. All are becoming workers or fighters for the cause of freedom. Oversubscribed Liberty Bonds, contributions vastly in excess of the amounts asked for Red Cross, Young Men's and Young Women's Christian Associations; wealthy and fashionable women and girls undergoing exacting training for special service, and then cheerfully and efficiently accepting long hours of work; working girls and women—not to be outdone in patriotism—giving their hours of recreation to Red Cross work; nurses in the hospitals and even on the battlefield; all tell the story of a people awakening to the joy of real, unselfish service. Such service as this makes our nation begin to look like

### VICTORY

'Tis Easter morning, bright and fair—  
What cry is this which rends the air?  
The ringing bugle's martial sound,  
As men fall dying to the ground!  
And yet the children shout and play,  
And birds are carolling to-day.

'Tis Easter morning bright and clear  
And still the bugle's call I hear;  
And men must fall and bleed and die,  
On battle-fields neglected lie:  
Yet birds sing on and children play,  
For Christ the Lord is risen to-day!

EMILY DOWS BAXTER.

\* A sermon preached on Sunday, March 10th, at the presentation of a service flag to Calvary Church, Louisville, Ky.

something God can help to victory. When millionaires and sons of noblemen stand on a friendly level in the trenches with the poor, illiterate American boy who thought he was in France when he reached New York, we have not made an empty vaunt of fighting for democracy. In this purging of the nations, sifting of their ideals, it would be childish for any of us to expect or wish to forego our portion by attempting or wishing to escape sacrifice and suffering.

Let me speak for a moment of the spiritual and religious significance of this war. There are, doubtless, those who are perplexed and have painful speculations about God. How can He let such things come to pass?

This war is giving us a fresh and vivid interpretation of the sacrifice of the Cross of Christ. There are millions of people in the world to-day who never before understood what St. John meant when he said: "God so loved the world that He gave His only begotten Son, that all that believe in Him should not perish, but have everlasting life." And, perhaps, some of you have only just now begun to appreciate the tenderness, strength, and unselfishness of such a love. God gave His only Son that men might not perish, might not become the vassals and slaves of the tyranny of sin, but might live and enjoy their franchise as sons of God. Oh, wondrous love!

Captain Coningsby Dawson, in his thrilling narrative, *The Glory of the Trenches*, bears this testimony to Love as the moving cause of patriotism: "We need patience. That goes without saying. But it is Love that helps us to die gladly. Love for our cause, our pals, our family, and our country. Under the disguise of duty, one has to do an awful lot of loving at the front." Yes, in spite of the Superman theory, it is always Love that radiates from a Cross of Sacrifice as the only power that can "gather every gleam of hope, every scintillation of faith, every glow of love, and reblend their departed rays into a pure and steady flame, which will finally illuminate the whole world." Captain Dawson further states: "More than half the bravery at the front is due to our love for the folks we left behind. We are proud of them and we want to give them reason to be proud of us. We want them to share our spirit and we don't want to let them down."

Such a love as this, a love which crucifies itself for the good of others, is, in the last analysis, the moving power in the hearts of our men who are winning this war for freedom. We get this revelation in the Cross of Christ, and not in the sword arm of the Superman.

### THE GOD OF ISAAC

AMONG the friends the Associate Diocesan Missionary has lately made at the Rhode Island Hospital is Isaac. His name connotes his race. A dozen years ago, fearful of an impending pogrom, he fled from Russia. He had been educated there in the Hebrew of the Bible and the Talmud, as "David Levinsky" had been in Abraham Cahan's soul story, and is still full of an idealism like unto David's, but an idealism even stronger and conserved longer than was David's. After a few years of successful peddling here, Isaac married. He has three children.

"You must live, Isaac, for the wife and three children," the visitor said to him one Friday when he was near death's door after an operation; and taking his hand continued, "God bless you and make you well!"

The next week he was much better. His clean shaven face was bright and his dark eyes were full of light.

"Glad to see you looking so well, Isaac," was the visitor's natural remark.

"I am going to live," he cheerfully replied. I pray to God.

I believe in God with all my heart," with an emphasis on God as if the God of the Jew was not the God of the Christian.

"I believe in Him, too, Isaac. Your God is my God; only I believe a little more about Him than you believe." A pause followed. "Where do you live, Isaac?"

"Woonsocket; do you ever go there?"

"Sometimes."

"Then you will see me when I get well?"

A man in a nearby bed said, "That fellow is all right, that Jew!" And the next man nodded agreement.

A few weeks later Isaac was in a down state again after another operation. The visitor was somewhat depressed himself, but he said, "You got better before, Isaac, and you will get better again. God will help you."

"I hope so. . . . When are you going to Woonsocket, Father?"

"On Monday."

"You will see my wife and my children?" His face brightened.

The ghetto of Woonsocket, the missionary found, was in a far-off corner of the town. He was guided there by the rector. Isaac's wife and children had gone to a brother's house farther on. They were surprised as partridges would be by a dog. It took time to explain. He forgot they were Jews—a lot of them there were in that house—and they forgot he was Christian. They almost embraced.

The next Friday, Isaac was better again. His eyes fairly sparkled with light. The visitor saw that as he entered the ward. He felt the soul of the man in the grip of the hand.

"My wife, she has been here; she told me. My brother too, he told me. Two Fathers came to see them! I never heard of a Father before doing that for a Jew. I never forget. I love you, Father, for that. . . . Did you see my Louis, my boy? How is my little Ida? Does she walk? I haven't seen her for six months."

The God of Isaac made the Jew and the Christian one.—*Diocesan Record* (R. I.)

### PASSING SOULS

*A Hymn for War-Time*

For the passing Souls we pray,  
Saviour, meet them on their way,  
Let their trust lay hold on Thee  
Ere they touch Eternity.

Holy counsels long forgot,  
Breathe again 'mid shell and shot,  
Through the mist of life's last pain  
None shall look to Thee in vain.

To the hearts that know Thee, Lord,  
Thou wilt speak through flood or sword:  
Just beyond the cannons' roar,  
Thou art on that further Shore.

For the passing Souls we pray,  
Saviour, meet them on their way;  
Thou wilt hear our yearning call,  
Who hast loved and died for all.

—Selected.

### IN MEMORY OF ONE WHO FELL AT VIMY RIDGE EASTER MONDAY 1917

"So he passed over, and all the trumpets sounded for him on the other side."

The trumpets hail his going to his King;  
He heard Him sweetly call o'er Vimy Ridge,  
"Come up hither, above yon warring clash,  
Through blood and shock to where My angels sing."

The children and the saints are glad to-day:  
Here comes a star-eyed hero, wondrous kind,  
His stainless sword with blessed victory shines;  
They greet him fair along the battle way.

With cheer and strength he fought his country's part,  
Now his the rest of valiant men and true;  
In peaceful fields, safe from earth's roaring din,  
He sleeps, close to His Saviour's Heart.

VIRGINIA PERCIVAL GWYN.

These lines were called forth by the death of Major C. C. Gwyn, who was mentioned for signal bravery in the dispatches of Sir Douglas Haig. Major Gwyn was a brother of the rector of the Church of the Holy Comforter, Kenilworth, Illinois, the Rev. Herbert B. Gwyn, whose wife is author of these memorial verses.

STRIVE to realize your position in the world, and all that it involves—its duties, its trials, its demands on your patience, your forbearance, your love, your self-sacrifice. To see this in the calmness of a prepared soul which in prayer has sought to know the will of God, is a great step onward towards God.—*Rev. T. T. Carter.*

TRACKLESS REGIONS \*

By ERVING WINSLOW

POETRY may be poetry that in metrical form (lacking which, *Vers libre* belongs not to *Ars Poetica*) thrills in any key the reader's imagination. It may be passionate, sensuous, or introspective. It may still be poetry

"Should bards in idol hymns profane  
The sacred and entralling strain,"

but a line may be drawn quite clear and sharp by the critic who preserves his sense of responsibility in his humble function, whether the possessor of the poet's gift kept his or no. Alas! that literary criticism and composition have fallen both so largely into the hands of those who belonged to "a hopeless faith, a homeless race", and to-day are even worse than "lost branches of the once-loved vine, now withered, spent, and sere"—since a reaction to absolute ungodliness has destroyed their perception of the highest function of poetry. It is the uplifting from the material to the ethereal, from earth to heaven, from man to God; through the symbolism such as was the note of the seers of old, of the great Hebraic prophets and poets, and the constant theme of the teaching of our Lord Himself; as Browning testified: "the perfect Poet who in His Person acts His own creations", or in Carlyle's rugged phrase: "He that works, and does, some Poem". Where the pagan Lucretius seeks only in the little street pool the beauty in "its pictured mirror sweet" of the dome of the firmament, the modernist would expatiate with a monstrous affectation of delight upon the soilure of the pavement!

*Trackless Regions* is a mirror of beauty in its depths of mystery to the fathomless beyond, where faith is lost in sight. It has been said truly by one of our most fastidious men of letters that nothing in modern poetry is lovelier, truer, or of more exquisite weaving than Mrs. Warren's verses. These lonely "Regions" are not the resort of exclusive self-seeking, places where in wilfulness "man dwells apart", but those whither he is called, in life, as in death; to face the great mysteries alone.

"I journeyed in desert places where was no inhabitant  
And in trackless regions I pitched my tent."

In the poems, be it said, there is no barrenness of an intrinsically ascetic nature. They throb with the sense of romantic beauty, the glory of the garden of the sky, the silver grapes of the vineyard, the rapturous wine of moonlight. But withal there is the underlying strong power of the spirit, of conquest and renunciation.

"Shadow" tells of the temptation to seek oblivion of the old, dear grief and how it is repelled by the turn-back to memory:

"All that I am I give. And yet the self I was  
Before you came, is gone.  
You never knew that self which looked into a grave;  
How could you know my night who are my dawn?"

"But I must go alone. Though yearning still to see  
Your radiant heavens burn,  
Alone I enter darkness. Oh, my Love! grieve not  
If still my face be velled when I return."

"A Married Woman" offers a most wonderful apposition in its strong appeal to the loveliness of the duteous will, against the glorification to which custom stales us, of erotic feebleness. It is a wholly inward battle—a temptation sudden, silent:

"Perhaps you heard  
My soul's wild crying, though it was not to you,  
And how I prayed. I know you must have heard,  
For when at last I folded up my work,  
And stood, and said good-night, from out the grave  
I made for you, you rose — as shall the dead —  
With all the light of two worlds in your face,  
And set me free, and gave me back to God."

Mrs. Warren sees the tragedy of the world at the "Second Calvary", where "the lonely Figure on the solemn height" is offered again the bitter cup:

"Yet Father, not My will, but Thine be done,  
But as He, shuddering, tastes the blood-bright wine  
There comes a far-off answer through the night:  
'This is Man's will — not Mine.'"

"Darkened" is a dread war picture of the ravaged town:

"The cottages are lone and cold,  
For up and down the village street  
The stricken women move and talk  
In whispers, as if ghosts did meet.

"Above the night-black roofs, the moon  
Swings a low censer in the sky,  
And moon-white clouds go drifting up  
From time, into Eternity."

"The Old Peasant" at her spinning wheel:

"O God," she said, "all this I spin  
Is some fine altar cloth begun,  
And garment for the priest to wear  
When we receive 'Thy Blessèd Son'.

"And now beneath a lonely sod  
Long since she sleeps upon the hill:  
God grant that in her homespun shroud  
—God grant that in her homespun shroud  
She dreams of blessèd vestments still."

Passing by so many that each reading of the volume seems to make in turn the best, such as "The Twilight Bird" and "Tillers of Night"—for a benediction—"Wilt thou sup with Me?" ("*Abcondit lucem in manibus*") when the answer:

"Nay, wait; we shall be Three.  
I looked, and lo! there Sorrow stood  
With deathless eyes beneath her solemn hood—  
'Yea, blessèd Lord,' I said,  
And bowed my head,  
'Thy Will — so let it be!'"

Within your pages, those of the Church's Messenger; at her most solemn season; in a world distraught; it is a privilege to counsel a resort to one who makes it easier to face the "trackless regions" which encompass us all, who has the vision of the true mystic, who has such absolute gifts of expression, and "such a sense of the greatness and wisdom of those things among which we live", "as to lead us to walk with reverence, on holy ground".

\* *Trackless Regions*. Poems by G. O. Warren. New York: Longmans, Green & Co.



THE LATE JOHN W. NOBLE

By THE RT. REV. THOMAS F. GAILOR, D.D.,

Bishop of Tennessee

I HAVE just seen in the press dispatches a notice of the death of Mr. John W. Noble, of Anniston, Ala., at the age of eighty-seven years, and it awakens in me many bright and sacred memories. Mr. Sam. Noble and his brother, John W. Noble, were devoted friends of Bishop Quintard, through whom I came to know them well. They were far-sighted pioneers in the iron industry of the South; they founded the city of Anniston; and they were both stalwart and earnest Churchmen. A school for boys and a school for girls testify to their interest in Christian education; but John Noble, especially, when his business plans prospered, determined to devote his wealth to the cause of Christ, and gave the greater part of his fortune to building St. Michael's Church, rectory, and parish house—as a memorial to his father and a witness to his love for the Church. The buildings, which were designed and supervised by the late W. Halsey Wood, are the finest of their kind in the whole South, and cost altogether nearly \$150,000.

I am grateful for this opportunity to pay a slight tribute to the memory of Mr. John Noble. He was indeed a faithful steward for God. He was an humble, devout, and consecrated son of the Church, and his whole-hearted generosity is a glorious example to all who love the Lord Jesus Christ in sincerity. "Right dear in the sight of the Lord is the death of His saints," and "Their works do follow them."



THE CHURCH was built up, not by the powerful, or the learned, or the wealthy, but by thousands of poor men and women, whose hearts were filled with the love of our Lord, and who spent their lives in giving their little all to the cause of His kingdom and His glory.—Rev. H. P. Liddon, D.D.

## \$45,000 FOR RELIGIOUS EDUCATION

COmeet the alarming conditions which the war is forcing on the Church's educational work, the executive committee of the General Board of Religious Education has requested its officers to ask the Church for \$45,000, for a war-time education fund.

This appeal is made imperative because of critical conditions in educational work which demand immediate financial outlay.

War is reducing the number of men in our seminaries. Should the present reduction continue two years, it is estimated that our twelve seminaries would have a total of 60 men. Some of our best future ministers are at this moment in the army. This situation demands leaders with power, and a Church-wide plan. Immediate and far-reaching results can be obtained (1) in the camps, through the coöperation of our chaplains; (2) in the colleges by appeals from laymen and clergymen, and (3) among the boys. The Presbyterians have a nation-wide plan for life-work conferences with boys. Our Church can make similar efforts. The total estimated expense for one year is \$10,700.

The Y. M. and Y. W. C. A.'s are preparing for the new democracy by endeavoring to enlist 200,000 students for (1) Bible Study and the discussion of Christian Principles; (2) sacrificial giving for missions; (3) response to the call for personal service in the mission field. If the Church is to coöperate effectively with this important movement, we should send two men and one woman and special speakers into our colleges and universities to appeal to our students by lectures, meetings, and missions. The salaries and traveling expenses for one year would be \$12,900.

Dr. Finlay of the Board of Regents in New York has commended certain methods for Religious Education in connection with public education. The Board, as a war measure, desires to promote the study and development of a successful plan for coöperation with men like Dr. Finlay in the world of public education. For the expenses of maintaining experiments at Gary, Ind., the development of certain centers and their supervision, the Board requires \$7,700.

A student at one of our great universities said recently: "There is little interest here in religious matters; the men who cared have gone to France." This brief but significant remark tells two stories, the character which responded and the lack of religious interest among those left behind. The foundation for religious interests begins in the home parish. In time of war the Church must not neglect to give her best efforts to the training of parochial teachers. Two secretaries are needed, one in the field to assist diocesan boards of education, and one in the central office to direct the Correspondence School. The estimated expense for one year is \$8,175.

The war is disastrous to our already weakened Church preparatory schools. The Board has never had sufficient money to place a secretary at work for our Church schools. Bishops and headmasters have appealed again and again for assistance but no response has been given. They want a man to give his time to studying the whole question of the place of Church preparatory schools in the national life and to commend our best schools to the Church. Many of these schools would be self-supporting if one man could direct the interest of the Church towards these schools. The Board must have \$5,200 to make this possible during the coming year.

### SUMMARY

|   |          |
|---|----------|
| Enlisting student soldiers and others for the ministry..... | \$10,700 |
| Promoting Christian principles among students.....          | 12,900   |
| Coöperating with Public Education .....                     | 7,700    |
| Extending teacher-training in parishes .....                | 8,175    |
| Strengthening our Church preparatory schools .....          | 5,200    |

Total.....\$44,675

The salaries of the officers of the Board, its rent, etc., are already met by an annual apportionment paid by the vote of diocesan conventions. None of the War-Time Education Fund will be so used.



IT IS A simple but a momentous rule, pregnant with greatest results, to look at life only as it is ordered by the providence of God.—*Rev. T. T. Carter.*

## THE NEW FUND FOR RELIGIOUS EDUCATION

BY THE REV. WILLIAM E. GARDNER, D.D.

THE General Board of Religious Education has spent five years convincing the Church that a general department of education in the Church can render valuable service.

The Pennsylvania Railroad has an educational department. The John Wanamaker stores have educational departments. Cities and states have educational departments. Educational methods are exercising increasing control over the promotion of business and the destinies of organizations.

The General Board of Religious Education, organized by direction of Canon 59, is the educational department of the Church.

In five years of its existence it has:

1. Provided new methods and text books for Church Sunday schools. 108,000 pupils and teachers are using them.
2. Called for every Sunday school teacher to become a trained teacher. Over 5,000 have responded by taking courses in summer schools, in diocesan schools and institutes, and in the Correspondence School.
3. Maintained a religious day school in Gary, Ind., demonstrating that the Church can teach religion on week-days in coöperation with the public school.
4. Established connection among the rectors in college and university towns so that there is an organized, Church-wide effort to convince students that religion and sacrificial service are essentials in education.
5. United the theological seminaries and diocesan examining chaplains in a movement for a ministry better equipped to meet modern life, and appealing to a large number of our best young men.

This and much more has been accomplished without a deficit, for the principle of the Board is to spend no money until it is in hand or in sight.

*This work is now being interrupted.* 75,000 have been taken from the Church and placed in war camps. Among them are clergymen who were the mainstay of the Board's work, Sunday school teachers and superintendents, religious leaders in universities and colleges, and a large proportion of our seminary students.

The Church is proud of the man-power she has sent into the conflict. She is also glad to face the losses in interest that arise because of the excitement and suspense attending the war and because the interest of her people is directed into war service, but such restrictions placed on religious work must not be neglected and the increasing difficulties in doing religious educational work must be overcome.

The war has increased the need for Religious Education. The people who will win the war will be the people who will conquer themselves. The Archbishop of York expressed it in a sentence when he said: "The spirit and ideals of Christianity are the hope of social reconstruction."

The leaders and teachers of Religious Education have unparalleled responsibilities. The Church must hold up their hands. The Government is always preparing for three years more of war. Church leaders must have an even longer look forward.

Read the imperative needs as described in the War-Time Education Fund. What we put into our youth in 1918 may be the balance of power that turns the scale in the critical hours of 1920 and 1921.

*Liberty Bonds and the War-Time Education Fund may be coördinated!* Respond to the call of our Government to buy Liberty Bonds but send some of the bonds to the War-Time Education Fund. Bonds, pledges, and checks should be addressed to Harper Sibley, Room 73, 289 Fourth avenue, New York City.



AS OUR LORD is a centre diffusing life around—as He comes for the one purpose of communicating Himself to others—so there is to be also in us a resemblance to this characteristic. For that mysterious life which so wonderfully enters into us is given in order that it may become diffusive, passing not only into our own life, but to make itself felt everywhere, to spread out beyond, around us, manifesting itself in the outer circle of our daily life, in love and healing, causing others to feel that God is in us of a truth, by the effects of the higher Presence, radiating from us, unknown to ourselves yet felt by others, and testifying that we have been with Jesus.—*Rev. T. T. Carter.*

# SOCIAL AND SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## WAR "LABOR ORDERS" AND WOMEN

REFERENCE has on several occasions been made in these columns to the improved conditions under which government orders are being executed. Here are General Crozier's "Labor Orders" so far as they relate to the "Standards for Employment of Women". They speak for themselves.

### "1. Hours of labor.

"Existing legal standards should be rigidly maintained, and even where the law permits a nine or ten hour day effort should be made to restrict the work of women to eight hours.

### "2. Prohibition of night work.

"The employment of women on night shifts should be prevented as a necessary protection, morally and physically.

### "3. Rest periods.

"No women should be employed for a longer period than four and a half hours without a break for a meal, and a recess of ten minutes should be allowed in the middle of each working period.

### "4. Time for meals.

"At least thirty minutes should be allowed for a meal, and this time should be lengthened to forty-five minutes or an hour if the working day exceeds eight hours.

### "5. Place for meals.

"Meals should not be eaten in the workroom.

### "6. Saturday half-holiday.

"The Saturday half-holiday should be considered an absolute essential for women under all conditions.

### "7. Seats.

"For women who sit at their work, seats with backs should be provided unless the occupation renders this impossible. For women who stand at work, seats should be available and their use permitted at regular intervals.

### "8. Lifting weights.

"No woman should be required to lift repeatedly more than twenty-five pounds in any single load.

### "9. Replacement of men by women.

"When it is necessary to employ women in work hitherto done by men, care should be taken to make sure that the task is adapted to the strength of women. The standard of wages hitherto prevailing for men in the process should not be lowered where women render equivalent service. The hours for women engaged in such processes, of course, should not be longer than those formerly worked by men.

### "10. Tenement house work.

"No work shall be given out to be done in rooms used for living purposes or in rooms directly connected with living rooms in any dwelling or tenement."



IN HIS TESTIMONY at the investigation of the packing house district in Chicago, Elbert Beeman, in charge of employees' welfare work for Wilson & Co., placed the blame for the poverty and misery of the workers upon the saloon. He said the workers spend \$4,500,000 a year for drink. Other witnesses (according to the *Public*) for the packers told of the pension systems kept up by them and how they sent women employes to summer resorts during the heated term. One witness for Armour & Co. said that she had an emergency fund at her disposal to help in cases of sickness or trouble. The firm keeps a summer vacation camp for women employes at Round Lake, where each visitor may stay two weeks at half pay. Similar evidence was given by welfare witnesses for other firms.



THE FEDERAL EMPLOYEES' UNION is making an effort to secure increased compensation for Federal Government employes. Notwithstanding the fact that all private employers have increased the wages of their employees several times during the past three or four years, the salaries of employees of the United States remain the same as they were fixed in 1853. This failure of the Government to increase salaries

to meet the needs of life has resulted in penury for the employees. They are not able to live on their salaries and have to resort to work at night and Sundays to maintain themselves and their families. Moreover, this policy has resulted in losing the services of capable and aggressive men and women to the detriment of the efficiency of the service.



AMONG THE PARISHES that have taken up the food campaign with efficiency and enthusiasm are St. Luke's, Scranton, St. James', Pittston, Pa., and St. Luke's, Evanston, Ill. The latter has made a report showing nearly one hundred per cent. registration of its members for food conservation according to the plans suggested. The Food Administration has recently informed the Joint Commission of its intention to outline a further plan of coöperation between state or diocesan representatives involving the parishes and the various state food administrations.



A SPLENDID ILLUSTRATION of social coöperation is to be found in the working agreement made between the Red Cross managers and the Association for the Prevention of Tuberculosis in connection with the Red Cross seals. According to the terms of this agreement there will be a closer working coöperation in the furnishing and the distribution of the sale of seals. The Tuberculosis Association and the local chapters of the Red Cross are working together until about December 15th, at which time a new drive for the Red Cross will be inaugurated.



THE COMMISSION ON Training Camp Activities (War Department, Washington, D. C.) has issued a leaflet describing its work. If 50 per cent. of its plans are carried out it will have accomplished a great work, and there is abundant reason to believe that much more than that percentage will be accomplished along certain lines. The leaflet will prove as suggestive for parish work as for camp work, and for that reason as well as for its value in helping to create an effective army it is commended to our readers.



THE NATIONAL ORGANIZATION for the Study and Prevention of Tuberculosis is authority for the statement that at least fifty thousand more tubercular hospital beds will be needed in this country within the next two years to make possible the adequate control of the disease and to check the tendency to increase its ravages in war conditions which has appeared in Europe during the last three years.



THE PHILADELPHIA HOUSING ASSOCIATION at its recent annual meeting called attention to the aid which had been given in planning the barracks for the national army, remarking, however, most justly, "Our soldiers' need of health and strength is recognized. That of our workers is just as vital."



AN INTERESTING ABSTRACT of laws affecting women and girls working in Pennsylvania has been issued by the "Consumers' League of Eastern Pennsylvania (Otis Building, Philadelphia)", which affords an excellent model for other similar states to follow.



"CITY SNARLERS" is what the Grand Rapids paper calls those who indulge in idle or captious criticism of the local government. Not a bad designation.



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.

### "DEFINITE PROPOSALS"

To the Editor of *The Living Church*:

**M**R. HALEY FISKE'S recent appeal in your columns for concrete definitions seems to me well placed. Whether the Church will or no, it appears that it is going to have definitions thrust upon it by world conditions. Extending Mr. Fiske's argument a little, I would respectfully suggest its application to a matter of profound importance.

In *THE LIVING CHURCH* for February 9th the following is quoted from the regular report of the Board of Social Service for the Province of the Mid-West, for 1917:

"... the accepted truth of Christian ethics that wealth must be held as a trust from God for the welfare of humanity."

May I, as a lawyer and Churchman, point out briefly the vagueness of this statement?

The idea of the trust of wealth is indeed an "accepted truth of Christian ethics". It is not a new statement; it appears at many turns of the Church's history. In 1878 the head of the Roman communion declared the same principle and adjudged to "eternal punishment" the wealthy who violated the trust. This statement has frequently been one of the most solemn pronouncements of Christian authority.

There are two general meanings of the word "trust". The one is that from Webster:

"To place confidence in—to rely on," etc.

The other is the professional significance of the word as used in jurisprudence:

"A right of property, real or personal, held by one party for the benefit of another."—*Bouvier, Law Dict.*

Obviously, neither of these terms covers the case. "Humanity" does not "place confidence in" or "rely upon" the wealthy for the discharge of this trust. We may interpolate here and reduce "humanity" to the "poor", that being the sense in which the word is used in all these pronouncements. The poor most emphatically do not trust the wealthy. The second use of the term, that is, the legal use, is also improper, for the essence of such a trust is a right implied or declared by law in the property of the rich. The poor have no legal right to one penny in the coffers of the rich. Christian ethics must then use the word "trust" in some other less general meaning.

The whole matter, of course, shifts to the scope of religion—it becomes a vague "moral" trust—yet, though vague, the trend is towards the right, if the Church will assume responsibility for the implications of its solemn statements. The implication is this, that, by making the trust of wealth an "accepted truth of Christian ethics", the Church has declared its jurisdiction over worldly wealth. A most tremendous position and more full of hope for the poor and indeed for all humanity than the Magna Charta, or the Declaration of Independence. For this follows: that if the Church has jurisdiction of worldly wealth it has also the moral authority to enforce the terms of the trust it has declared. We may modify Bouvier's definition then to read:

"A right of property, real or personal, expressly or impliedly imposed by (Christian) law, held by one party for the benefit of another."

Now, in the secular sense, if the terms of a trust are not executed according to the proper meaning thereof the courts will demand an accounting of the trust, and, if there is a failure, the courts will discharge the trustee, and deliver the subject matter of the trust into the hands of the *cestui que trust*—the one for whom the trust is held.

The time has about come for the court of the Christian Church to hear the case. The complainants, the poor, have had their complaint on file these many centuries, yet the court has not been able to move definitely on their behalf; meanwhile wealth, the subject matter of the trust, has been devoured and dissipated. But the parting of the ways has come. The Church must either emphatically and definitely declare against the injustice of the trustees, or renounce its jurisdiction of the matter and forever leave the field of economics.

It is not hard, except in the way of moral courage, to pass on this case. If the present distribution of the trust of wealth tends to any extent to social injustice then the Church as a whole, formally and authoritatively, must declare for a readjustment. The statutes are clear—if by our wealth, individually or corporately, we are in any sense effecting social injustice, then the

words of the Master condemn us in our tracks: "Sell all that thou hast and give to the poor."

Suppose General Convention at its next meeting were to pass the following resolution:

"RESOLVED: That, inasmuch as the trust of wealth is an accepted truth of Christian ethics, and as the Christian Church has authority to declare the terms and conditions of that trust; and, whereas, it clearly appears that the trustees have continuously and boldly violated the said trust; now, therefore, be it resolved and declared that any communicant of the Protestant Episcopal Church of America, holding or acquiring wealth at the expense of strict social justice to another, is not and cannot be an inheritor of the Kingdom of God, according to the Great Charter of the Church."

I think, in that case, we should see visions at the morning offering of the Holy Sacrifice of supreme selflessness.

Respectfully,

Olympia, Wash.

ARTHUR M. HARRIS.



### BISHOPS—PRIESTS—MINISTERS—PASTORS

To the Editor of *The Living Church*:

**Y**OUR editorial on *The Historic Episcopate* and the Church is rather startling in its lack of accuracy. The editorial inquires whether Presbyterian or Congregational ordination is intended to constitute the man ordained a deacon, a priest, or a bishop, and answers in the negative.

Speaking for Presbyterians and Congregationalists it says: "Both parties, then, agree that Presbyterians and Congregationalists have in their ministry neither priests nor bishops." There probably never was a book on Church polity published by either Congregationalists or Presbyterians which did not distinctly affirm that ordination in either of these bodies is ordination to the episcopate. Both of those churches affirm what Christian scholarship knows to be indisputable that in the New Testament the terms "bishop" and "presbyter" are used interchangeably. A Congregational or Presbyterian minister may for obvious reasons be guarded in his popular proclamation that he is a bishop, for such a claim might mislead some uninformed people, but no Congregational or Presbyterian minister understands himself to be anything less than a bishop or supposes it to be in the power of any ordaining authority to constitute an episcopate superior to that in which he participates, and no Presbyterian or Congregational Council supposes it is doing anything less than the ordaining of a bishop.

The editorial says "We have no right to question that they have sufficiently done what they claim to have done." This statement is entirely correct.

Yours very truly,

WILLIAM E. BARTON,

*Professorial Lecturer in Church Polity and Ecclesiastical Law, Chicago Theological Seminary.*

[The Presbyterian "Order for the Ordination of Ministers" speaks of ordaining to "the sacred office of the Ministry" and at the moment of the "laying on of the hands of the Presbytery" provides how they shall "solemnly ordain him to the holy office of the Gospel Ministry." Such is the term used throughout the office. As to Congregational ordination we assume that there are various forms current, but if there is material disagreement among them we shall be surprised. Dexter's *Hand-book of Congregationalism* gives (p. 152) a "Form of Letter-Missive for a Council to Ordain [or Install] a Pastor" and (p. 154) an "Order of Public Service usual at the Ordination [or Installation] of a Pastor over a Congregational Church" in which the titles "Pastor" and "Pastor and Teacher" are used exclusively. We must assume therefore that Dr. Barton means that these titles are *equivalent* to that of bishop, rather than that the term itself is officially used among Presbyterians or Congregationalists to describe their respective ministries. And we believe Dr. Barton will also agree with us that these are not officially described as *priests*. Thus the distinction which we tried to make between ordinations of "priests" and "bishops", by explicit titles, and that of "ministers" and "pastors" would seem to be correct; leaving, if it be thought necessary, a discussable question as to whether the intent and the effect of the respective rites was to ordain men to an identical order.—EDITOR L. C.]

UNITY AND HOLY ORDER

To the Editor of The Living Church:

IT would be interesting to know who of our people invented the saying, "We concede that the ministry of the various Protestant denominations is all that it claims to be; why should not these denominations concede that our ministry is all that it claims to be?" The proposition was doubtless meant to make for peace and not for war. I have heard it most innocently propounded by intelligent Churchmen to intelligent members of Protestant communions. Our questioners appeared quite unable to understand why it was politely but plainly resented. Is it possible that our people cannot see that the proposition, in all its variant forms, is ineffective because it appears to these other Christians to be palpably false in its first term? It certainly is so.

Of course we do not concede all that these communions "of the presbyterian or congregational order" claim for the status of their ministry. They claim that their ministers, whether "commissioned", "recognized", "received", or "ordained", validly and regularly possess and exercise all the powers, privileges, and functions truly, regularly, and validly appertaining to the Christian ministry, whenever and wherever existing, however transmitted, and by whatever names calling itself or being called. Our doctrine of the constitution of the Church, and of the character of holy order, they definitely reject, not only for themselves, but for the entire Christian Church, regarding it all as an unjustifiable error. We certainly do not concede their position concerning their own ministry, and no verbal manipulation can make it appear that we do. No wonder we seem to them discourteous and disingenuous, when we make any form of the assertion quoted above.

That is the *crux* of the whole matter, the implications believed by them to be contained in the fourth article of the Quadrilateral. An error of fifteen hundred years, or of fifteen thousand, is no less an error in their eyes, when it is based upon what they hold to be a false conception of the original divine commission and constitution. Its venerable age may make it appear even more reprehensible. In the interests of Church Unity everything else in our system of doctrine could be conceivably so modified, adjusted, or explained as to make it acceptable or tolerable. This one principle appears to be the most offensive, and the most intractable. Yet who of us could doubt that any organic unity to be attained by compromising it would involve for us an impossible apostasy? Let us at any rate recognize with intellectual honesty where the main theological difficulty lies, and with humility and prayer study the possible means for its removal.

ELMER TRUESDELL MERRILL.

The University of Chicago.



"THE HISTORIC EPISCOPATE AND THE CHURCH"

To the Editor of The Living Church:

I AM credibly informed that we, the public, express our condemnation of an editor's policy by stopping the paper and show our approval by a tumultuous silence. Be that as it may, accept the congratulations of at least one of your subscribers for your masterly editorial of March 16th. It was fine. Doubtless it took some courage to write it, more to print it, but it was one grand piece of constructive work. Do it again! We cannot all afford to buy the books we need to keep up with the procession. Sometimes some of us have to figure to keep on taking THE LIVING CHURCH. But most of us, I believe, can think a little now and then and all of us can feel. We have not all ready access to good theological libraries nor trained guides in the libraries to help us coordinate thinking and feeling. That you must do for us. And when you hit the bulls-eye squarely as in the last issue the least one can do is to say Thank you!

God bless you! Call again!  
Lynn, Mass., March 21st.

Yours sincerely,  
GEORGE CLARK.



"DOGMATIC THEOLOGY"

To the Editor of The Living Church:

MAY I call attention through your columns to Dr. Francis J. Hall's effort to secure sufficient subscriptions for the publication of the remaining four volumes of his ten-volume series in Dogmatic Theology? I am informed that at least one hundred more subscriptions are imperatively needed if the publication of these volumes is to be assured as a safe business venture.

This work is one in which the American Church ought to feel a deep interest, and a proper pride. Among English scholars it is held in the highest esteem. It supplies, in a way not before attempted, a large and systematic treatment of doctrine from the Anglican standpoint.

The eighth and ninth volumes, which deal with the Church and the Sacraments, are of singular value. In these days when the war is bringing home to all of us the need of unity, a clear and adequate presentation of the place of the Church, and the Sacraments, in Christ's Religion becomes more than ever necessary.

In this great doctrinal series Dr. Hall undertook a task which few men would have been justified in attempting, and he has carried it to its present point with surprising success. Surely there are enough of us, both of the clergy and the laity, who appreciate such a work as this sufficiently to provide the number of subscriptions needed for its completion.

The cost of each volume is moderate (\$1.75) and no volume is to be paid for until the subscribers are notified that it is ready for delivery.

I urge those who have not already done so to send in their subscriptions to Dr. Hall, 8 Chelsea Square, New York City. A letter will be sufficient, but printed forms of subscription may be had on application to Longmans, Green & Co., Fourth avenue and Thirtieth street, New York City.

Camp Upton, Long Island. WILLIAM T. MANNING.



"A CRY FROM THE COUNTRY"

To the Editor of The Living Church:

IN THE LIVING CHURCH of February 9th appears a letter, under the above heading, written by the Rev. Johnson A. Springsted, Chenango county missionary in the diocese of Central New York, which I have just had the pleasure of reading. The letter very clearly states the need of religious work in rural districts and gives ideas for the practical solution of this Church problem.

For fifteen years I have been in close touch with the two clergymen who have been our county missionaries and with the work they have done. I wish each and every county in the United States could have the benefit of such work.

The diocese of Central New York has the Van Wagenen Missionary Fund, the income from which pays salary and expenses of the county missionary. This fund was established by Mr. John Van Wagenen of Oxford, N. Y., and under his management, as trustee, it grew from \$4,900 in 1870 to over \$45,000 in 1916. Mr. Van Wagenen was an active Christian worker, died in 1915, and left this fund to continue the work he was so deeply interested in.

God's plan of salvation is such that each one of us can help; and, it seems to me, this being allowed to assist our heavenly Father in saving souls is the greatest privilege He has granted us. I wish at least one Churchman or Churchwoman in each county would emulate Mr. Van Wagenen's example.

This brings to mind a great, broad, and comprehensive plan. We have approximately 2,958 counties in the United States. If each county could be given a missionary with salary of \$1,500 per year it would require \$4,437,000 per annum to pay them. This is a very large amount, but need not unduly startle us when we are now gladly doing things which cost billions, to say nothing of the human sacrifice.

If the House of Bishops had a missionary fund of \$100,000,000 yielding an income of \$4,500,000, all these counties could have missionaries as far as the question of salaries goes. There would then remain the greater question of providing the missionaries, but this could be worked out in time if enough earnest Christian prayer and effort were put behind it.

What one Churchman did for one county can be done by other Churchmen and Churchwomen for the other counties. If three thousand of them would give \$50,000 each there would be a fund of \$150,000,000 for this purpose. What mortal could measure their great reward, both here and hereafter?

Norwich, N. Y., March 15th. CLARENCE L. PARKER.



CHURCHMEN IN CAMP

To the Editor of The Living Church:

I READ the Rev. H. K. Bartow's letter, in your issue of the 9th inst., with great interest.

I must say the general idea one gathers is that the clergy on the whole are not very keenly interested in sending the names of men from their parishes to the voluntary chaplains at the various camps, and I feel sure they do not realize what an enormous help such information will be to the workers at the camps.

Will you do all in your power to emphasize the need of hearty cooperation between the home parish and the camp, and urge that lists be promptly sent so that we can get into touch with the men quickly?

Yours truly,  
C. J. S. WILLIAMSON,  
Brotherhood of St. Andrew Secretary,  
Battle Creek, Mich., March 9th. Camp Custer.



# LITERARY

## HEBRAICA

*The Evolution of the Hebrew People, and Their Influence on Civilization.* By Laura H. Wild. New York: Charles Scribner's Sons, 1917. Pp. 311. \$1.50 net.

This book is designed for students who are about to make a serious study of the life, literature, and thought of the Hebrews. It begins by tracing briefly the development of prehistoric man and the great racial groups, noting the evolution of religious ideas and advancing civilization as they affected the Hebrew people. It shows the influence of physical environment upon the growth of the Hebrew race and traces their economic and social development. Finally, it indicates the lofty place which the message of the Hebrew prophets has taken in the world's thought.

The style is clear and attractive, but grammatical inaccuracy is somewhat common, e. g., "the best there is in us"; and many points betray lack of scholarly care, e. g., "Tel" does not mean "city" but "mound", and *Beth-ha-gibborim* should be translated "the house of the mighty". Notwithstanding these blemishes, the work is very well done and is an excellent introduction in its way to a serious study of the Old Testament.

SAMUEL A. B. MERCER.



*The Apocalypse of Baruch.* By Rev. Canon R. H. Charles. With an Introduction by Rev. W. O. E. Oesterley. *The Assumption of Moses.* Translated by William John Ferrar. London: S. P. C. K., 1917. 2s 6d net.

Here are two more books in one small volume of this excellent series of Translations of Early Documents important for the study of Christian Origins. The plan is the same as that of the previous books of this series, namely, a brief but very compact and informing Introduction followed by an excellent translation. The text is divided in a way helpful to the understanding of the treatise. Both *The Apocalypse of Baruch* (Syriac) and *The Assumption of Moses* are very valuable as antecedents in the study of the teaching of the New Testament; the former especially for its portrayal of the Judaism of our Lord's day, and the latter particularly because of its light upon our Lord's apocalyptic language. These two books as well as the others in this series are highly recommended.

SAMUEL A. B. MERCER.



## SOCIOLOGY

WALTER E. WEYL's new essay, *American World Policies*, is fully up to the standard of his earlier volume on *The New Democracy*, of which in a way it is a continuation, although one may agree with the former while disagreeing with much of the latter. Dr. Weyl believes "Internationalism begins at home," and he deduces this conclusion from two premises. One is: "To promote an economic internationalism we must make an internal development sound." The other is: "To help cure the world we must maintain our own health." It is evident that he had in mind the same general thought that the President had when he coined the happy phrase "making the world safe for democracy," but there is really a world of difference between the two ideas. In the first place one is economic; the other political. In the second place democracy and internationalism are by no means convertible terms and again it is possible to have a sound economic policy under an oligarchy or autocracy, or an unsound economic policy in a democracy.

Nevertheless Dr. Weyl, who is a sound student and a pupil of Professor Patten, has written a stimulating book well worth reading. His pacifism is pacifistic, not militant. His clear cut distinction between static and dynamic pacifism is most suggestive and his references to a "League of Satisfied Powers" are very much to the point. At the same time, like most pacifists, the trend of his arguments is pro-German, and anti-English.

All thoughtful observers will agree with the author when he declares that "to enter upon an international career without a sense of conditions underlying peace and war is to walk in darkness along a dangerous path."

C. R. W.



DR. WILL DURANT of Columbia University has written a book which he calls *Philosophy and the Social Problem*, the purpose of which he describes to be to show: That the social problem has been the basic concern of many of the greater phi-

losophers; that an approach to the social problem through philosophy is the first condition of even a moderately successful treatment of the problem; and that an approach to philosophy through the social problem is indispensable to the revitalization of philosophy. He uses the term "philosophy" to mean the study of experience as a whole, or of a portion of experience in relation to the whole; and the phrase "social problem" to mean simply and very broadly the problem of reducing human misery by modifying social institutions. Some idea of the author's general attitude may be gathered from the following quotation: "Virginity, chastity, conjugal fidelity, gentility, obedience, loyalty, kindness, self-sacrifice, are the stock-in-trade of all respectable moralists; to be 'good' is to be harmless, to be not 'bad', to be a sort of sterilized citizen, guaranteed not to injure. This sheepish innocuousness comes easily to the natively uninitiated, to those who are readily amenable to fear and prohibitions. It is a static virtue; it contracts rather than expands the soul; it offers no handle for development, no incentive to social stimulation and productivity." (page 17). [Macmillan, \$1.50.]



UNDER the title, *Psalms of the Social Life*, the Association Press (124 E. Twenty-eighth street, New York City) has published a collection of psalms which shows how they "grew out of the actual lives of men who were vividly conscious of God and the social group." As Dr. Graham Taylor of Chicago Commons, himself no mean contributor to this very subject, points out, "Prof. McAfee (the editor) relates the self with and against and for the social group, and the group with the social order, and the social order with praise, prayer, and the forecast of faith, identifying each with the other not only as they appear in these 'psalms of a thousand years,' but as they are linked at the present, both in each individual experience and in the life of all nations."



## MISCELLANEOUS

*Spiritual Fundamentals: A Message for the Twentieth Century.*

By the Rev. J. Lionel Homer, Incumbent of Cargill, Ontario. (Introduction by the Rt. Rev. the Lord Bishop of Thetford.) London: Elliot Stock, 1915. Pp. xiv, 139.

This is a book of nineteen short sermons by one who is described as "a devoted and faithful Colonial worker", a priest of the Church of England ministering in Canada. The sermons are good, plain expositions of basic truths and the preacher is manifestly imbued with the love of souls.

T. B. F.



AN ATTRACTIVE little book of poetry entitled *A Voice from the Silence*, written by Anna B. Bensel, comes with an introduction from the pen of Bishop Brent. "For nearly thirty years I have been sitting, so to speak, at the elbow of the author of these poems," he writes, "and know their deep value as measured by the soul which inspired them and the skill with which meagre facilities were utilized. Miss Bensel wrote at first from sheer desire to express herself in conditions where other modes of self-expression were largely closed to her. Shut in since early youth from touch with human society by the profound silence of absolute deafness and by a dimness of sight so great that she is unable to move abroad alone, she has kept her social sympathies active and her inner nature free and true. What would have proved a hopeless handicap to many has been an incentive to her."

With such an introduction one turns with interest to the poems and finds in them a real literary merit and a deep spiritual tone. Many of them are Churchly poems, and one of them is a tribute to Bishop Brent, formerly her parish priest. Several war poems are particularly attractive. It is a pleasure to welcome the little book. [Sherman, French & Co., Boston. \$1.00 net.]



A VERY USEFUL little manual of Churchmanship for popular use is *The Episcopal Church: Its Message for Men of To-day*, by the Rev. George P. Atwater. In the form of conversations between "the Rector", "the Judge", "the Major", and "the Doctor" the whole range of Churchly practice and teaching is gone over. So seldom is teaching in this form successfully done that attempts to do it have generally been failures. But Mr. Atwater has succeeded. The conversations are not stilted, there is no diversion from the teaching purpose, and the expositions of what the Church means by her services and her practices are well done. [Parish Publishers, Akron, Ohio. Paper, 50 cts. Cloth, \$1.00]



SARAH S. PRATT, EDITOR

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

THE unexpected and original appeal in a recent number of THE LIVING CHURCH, from a "Country Churchwoman", no doubt caught the eye and the interest of many readers, and among them that of the secretary of the Committee on Isolated Churchwomen of the diocese of Pennsylvania. This work has often been referred to in this page by reason of its unusual and very valuable nature. Miss Pharo explains that the word "isolated" is perhaps misleading and that "correspondence members" is the term by which are designated now those women remote from the services of the Church who feel that contact with the great body of the Woman's Auxiliary, through letters and papers, would be helpful. In the diocese of Indianapolis several years since there was kept a list of Churchwomen in the small towns in which there were no services; and to them literature and the diocesan monthly paper were sent with scrupulous care. Miss Pharo says that the work is new and as yet results are small, but results in such work cannot be judged by ordinary standards of smallness or largeness. If even one woman is made to feel thereby that she is a working part of the Church, the work is well worth the doing.

As has been said, the "Country Churchwoman" who made known the wish of her heart—that the Church should seek the country—was written to by Miss Pharo, who explained that through the Auxiliary perhaps the Country Churchwoman might come into touch with the many-sided Auxiliary and bring at least that much of the Church into her life. The response to this letter is very full and interesting. While paying a tribute to the personnel of the Auxiliary, the Country Churchwoman says: "But I do have something against you, not as to moral deficiency but as to a certain attitude of mind. It may well be summed up in a statement in my letter to THE LIVING CHURCH; you are dominated as nearly as I can judge by the city atmosphere. . . . My actual life has been in the country and among the denominations, and from my knowledge of country people it strikes me that the outline given of the Auxiliary's attempt to reach the isolated Churchwoman will be of no practical help to country Churchwomen except to give them personal cheer and enable them to bear their isolation. Of what use or meaning is it to have a country woman interested in the Auxiliary, praying for it and saving her little mite for it, when right around her is the most interesting mission work to be found anywhere, waiting for her?" This writer then tells of several appreciative letters she has received from those interested in this vital problem. "These letters make me more and more hopeful, and your letter—though I read it questioningly at first—the more I think of it, the more I begin to see in it a possibility of help in the very things I have counted dear. Every letter I have received on this subject gives me new light and courage."

This writer finds in the technical side of the Woman's Auxiliary a suggestion of tiresomeness and routine which seems extraneous. There is much more of interest which there is not space to quote; however, it seems, to the woman dominated by "city atmosphere", that this very proposition of the Auxiliary in seeking and welcoming to itself one who already loves the Church is the very keynote of opportunity, which used aright might in time be the nucleus of that church so ardently longed for. How often has this been the case! Again and again in the history of missions have we heard of the "woman"—it was generally a woman—who gathered together at her home her own family and those in sympathy with her religious views and held her little service of prayer and teaching. What is there about the Auxiliary to hinder the doing of mission work which is right at hand? There is no more attractive implement with which to reach the heart and soul of people of any class than the

Church provides when her services are rightly used. The prayers, the hymns, the simple service conducted by a layman with accounts of what the Church is doing in our own and foreign lands, as related through our many excellent papers, is bound to reach the heart and brain of those who hear. Better in some ways for the rural church to have its start in this way than to come full panoplied with all its ritual—all to be learned at once.

The Auxiliary may seem to be dominated by the city atmosphere, for it is a thing of cities and towns like many societies, and its technique must be maintained in order that it may exist at all; but out of that city atmosphere comes the vision, the love that sends women into the lonely places of the world, into hamlets and desolate villages and forlorn institutions. It is through this same rather dull—we admit it—round of reports, meetings, resolutions, committees, etc., that the women of the Church are inspired to send thousands of dollars worth of gifts each year to the needy in mountain and valley and prairie, to the North, to the South, to the East, to the West; and by system—another unpleasant word—to supply the Board of Missions with tens of thousands of dollars each year. And it is this same atmosphere which causes the Auxiliary once in three years to roll up a splendid, consecrated gift, used specially for women missionaries, of \$300,000, and more.

As has been said before on this page—and we think the discussion of the country church first appeared here—this is a subject which the Church must meet in time; and this letter of the Country Churchwoman has set us to thinking.

It would seem possible to arrange for services in the country. Perhaps they could be held in a schoolhouse, or a country church. City clergy might unite their services that some of them could be spared occasionally to go into the heart of the country and offer to the people these services which now seem to belong to and to be intended for city people alone.



OUT OF THE DIOCESE of Atlanta have come to us two good things for the Auxiliary. One is another effort by Mrs. Mallory Taylor to make known the United Offering. She has devised a large envelope in which is placed, flat, a United Offering mite-box. On this envelope in large, bold, even, saucy letters are printed some very pertinent sentences which nobody can escape. The sentences are right to the point, as follows:

"What am I?

"Don't you know?"

"I thought everyone knew that I am a United Offering mite-box. Please take me home and use me until April 15th and then ask Mrs. M. A. Harris what to do with me.

"Some of my missionaries are in Alaska. Can you enjoy your warm fire and not give me something for theirs?"

"One of these is your substitute. Won't you give me something for the woman who is doing your work?"

"And be sure and give me a thank-offering that some one is doing your work."

(Then here comes a very candid suggestion):

"Perhaps you are naturally selfish and stingy:

"Then *do not fail* to give me a thank-offering.

"There are others neither selfish nor stingy but who are ready to do God's work in the most uncomfortable places."

These envelopes are to be placed in the pews in church and will doubtless make themselves heard with good effect.

The other Atlanta idea is that of Mrs. Talley. She has prepared a set of short leaflets which are enclosed in an envelope and numbered "W. A. 25". It is purposed to give these out weekly to women in the congregation asking them to read them, and at the end of the five weeks, when the



separate leaflets have been read, to follow with personal invitations to join the Auxiliary, an every-member canvass, and a special Auxiliary meeting at which the society shall be carefully and attractively explained and described. This set may be obtained at the Church Missions House.



FROM MRS. LOUISE MENCAL, secretary of the Church League of the Baptized, comes the announcement of the disbanding of this comparatively small and earnest organization which the Church Pension Fund has now made unnecessary. The funds in hand have been made into a memorial for Miss Koues, the founder, and will be used to help those clergy whose parishes are poor and unable to meet the pension fund. There is no telling how much the quiet work of this League with the beautiful name has done to promote that conscientiousness which, later, resulted in the magnificent pension fund. Louise Winthrop Koues, who passed out of this life a few years since, founded the society about nineteen years ago. The work obtained in about forty dioceses and was simply organized, being the collection of ten cents yearly from baptized persons of all ages. The idea was beautiful, it has been well carried out, and the League now passes out of existence leaving a blessing as its legacy.



WHETHER DR. MARY GLENTON is a U. O. missionary we have forgotten; and in fact it makes no difference, for she is just as valuable as a "plain" missionary. Her name is a familiar one, long connected with missions across seas, but she is back in our own land now, which is the richer for having her. She has been in St. Peter's Hospital, Helena, Mont., and in negro work in Columbia, S. C., in Anvik on the Yukon, for years at Wuchang on the Yangtse, then at the Settlement at La Grange, Ga., and now she is at St. Augustine's School, Raleigh. Owing to an infected joint Dr. Glenton lost a leg, but this has not been allowed to interfere very much with her wide range of usefulness. Mrs. Hunter writes from St. Augustine's: "Dr. Glenton is really to be with us. She is able now to walk up and down stairs and to make the round of the wards once a day. She is to do a good deal in the way of drug room work, saving, she thinks, many dollars by compounding ointments and medicines herself. Her cheerfulness does us all much good."

Referring to the hospital, St. Agnes', which is an important part of this work, Mrs. Hunter writes: "Our new superintendent of nurses, Mrs. L. R. Jackson, R.N., retains the old position as head nurse as well as the new one of superintendent. The hospital looks as clean as a pin, and she is never at a loss in an emergency. I regret that we are facing a deficit in the hospital treasury. We have not enough money to pay a quarter of our February bills. This has not happened before in years."

Mrs. Hunter speaks of the jubilee year of this remarkable school and the intention to mark the year by the raising of a special fund. She says rather humorously: "Some think that it is a poor time to make special appeals but it is the only time that we shall ever have a jubilee and, we think, with all hearts softened by the war conditions, it is proving after all to be a good time, and perhaps Church people will gladly want a share in the training that is being given to the young in our school."



THE CHURCH PERIODICAL CLUB would remind the many who are now sending papers and books to our clergy, chaplains abroad, and to our Church fighting men, that books must not be sent by express but by mail, and that no package should weigh more than seven pounds, as that is all the French railways will allow to be carried. The parcel post rates are the same as the eighth zone domestic.



THIS DEPARTMENT has of late had several requests for information about altar guilds. *A Manual for Altar Guilds with suggestions for Altar Linen*, compiled by Josephine Smith Wood, is recommended. This has reached its 18th thousand and if supplemented with *Vestments and How to Make Them*, by Lilla B. N. Weston, will sufficiently instruct any altar guild. The Young Churchman Co., Milwaukee, can supply these books.

### HOPE

As the bare trees on some snow-shrouded height,  
Held in stern Winter's cold, relentless grasp,  
Ere yet, reluctant, he withdraws the clasp  
Of icy fetters, or begins his flight  
To his dread kingdom of eternal night,  
Feel the faint stir of sap, where once the rasp  
Of his cruel dagger, like the deadly asp,  
Left them but suppliants to His power and might —  
So stirs the sap of an immortal hope,  
'Neath the unyielding frost of doubt and sin.  
No longer left 'mid Earth's despair to grope,  
But thrilled with truth's awakening life within,  
Faith pulses warm tho' this dull frame of mine,  
To grow toward Heaven, till all its life is Thine.

MARY ALETHEA WOODWARD.



### A SINGING

Poising in perfect balance all things sway.  
Darkness and day  
Make changing compensation each for each.  
Raindrops keep quietly with the great sea  
Delicate equipoise. The vast tides reach  
Harmony never done with earth and sun.  
No surges swing but swings the moon again.  
Nothing, however small, is lost: so all  
These songs, forgotten but not made in vain,  
Held in hearts of men shall quiet be  
As single raindrops merge into the sea.

LOUIS TUCKER.



### RESURRECTION ANALOGIES

ST. PAUL proves the Resurrection from the historical fact, and by the absurdity which follows from denial of it; and then he shows that so proved it is only parallel to a thousand daily facts by the analogies which he draws from the dying and upspringing corn, and from the diverse glories of the sun, and moon, and stars. Let us distinguish, therefore, between the relative value of these arguments. We live, it is true, in a world filled with wondrous transformations, which suggest to us the likelihood of our immortality. The caterpillar passes into the butterfly, the snowdrop dies to rise again, Spring leaps to life from the arms of Winter, and the world rejoices in its resurrection. God gives us all this merciful assistance to our faith. But it is not on these grounds that our belief rests. These are not our proofs: they are only corroborations and illustrations; for it does not follow with certainty that the body of man shall be restored because the chrysalis, an apparent corpse, still lives. No: we fetch our proofs from the Word of God, and the nature of the human soul; and we fetch our probabilities and illustrations from the suggestive world of types which lies all around us.—*F. W. Robertson.*



### THE DAY

THIS is indeed "the day which the Lord hath made." No such day has been like it since the world began. No such day of wonderful change in the hopes of men. No such day of turning back all that had continued to be since the beginning of the creation. No such day of the stretching forth of God's mighty arm to save and help mankind. No such day of sure and solid gladness; gladness which need fear no disappointment and no end. There had been shadows and likenesses of this great day of power and of joy. Under the Old Testament men had seen in figure the Day of Christ, and had rejoiced. Such a day was that when Noah looked forth after the Flood, upon a world new born, and was called once more to a happier and brighter life. . . . Such a day was that when Israel came out of Egypt, and the house of Jacob from among the strange people. . . . But these days were but faint types of this day. They were but its promise, its outward and visible sign. The deliverance was but for a while. . . . But the deliverance of to-day is for ever. It is a deliverance not for one family, or one people, but for all the tribe of human kind that ever have been, and that ever will be. It is a change from darkness to light, from fear to hope, from death to endless life, for the world at large.—*R. W. Church.*

## Springtide Birds Are Singing, Singing

### An Easter Carol

Translated from the Greek by the Rev. Phipps Onslow

1

Springtide birds are singing, singing,  
For the day-break in the East;  
Silver bells are ringing, ringing,  
For the Church's glorious Feast.  
Christ is risen! Christ is risen!  
Sin's long triumph now is o'er.  
Christ is risen! Death's dark prison  
Now can hold His saints no more!

*Chorus, after each verse.*

Christ is risen! risen, brother!  
Brother, Christ is risen indeed!  
Christ is risen! Christ is risen!  
Brother, Christ is risen indeed.

2

Holy women sought Him, weeping,  
Weeping at the break of dawn,  
Sought their Lord where He lay sleeping,  
In the love of hearts forlorn.  
Life for death on death's throne meeting,  
Joy for sorrow, faith for fear,  
For their tears the Angels' greeting—  
"Christ is risen, He is not here."

3

Loved Apostles scarce believing  
In His triumph o'er the grave  
Hear the tale amid their grieving,  
Hasten eager to the Cave;  
Find the folded grave clothes lying,  
Death's unloosed and shattered chain,  
Find Him gone, death's power defying,  
From the cavern sealed in vain.

4

Where the noon-tide rays are falling  
On the rugged mountain side,  
Brethren journey, sad recalling  
How He loved, and how He died.  
He is with them! He is hearing  
How their trust and hope had fled;  
To their loving faith appearing  
In the blessing of the Bread.

5

Flashing back the sunset glory  
Burns a casement high and dim;  
There the Ten, on all His story  
Sadly dwelling, speak of Him.  
He is there! the Light that never  
Into twilight fades away;  
Day-star of the Dawn that ever  
Breaks into the perfect day.

6

Christ is risen, Christ the living,  
All His mourners' tears to stay;  
Christ is risen! Christ forgiving  
Wipes the stain of sin away.  
Christ is risen! Christ is risen!  
Sin's long triumph now is o'er;  
Christ is risen! Death's dark prison  
Holds His faithful never more.



## Church Kalendar



March 31—Easter Day.

April 1—Monday in Easter Week.

" 7—First Sunday after Easter.

" 14—Second Sunday after Easter.

" 21—Third Sunday after Easter.

" 25—Thursday. St. Mark.

" 28—Fourth Sunday after Easter.

" 30—Tuesday.

### CALENDAR OF COMING EVENTS

Apr. 10—Special Session House of Bishops, Hall of New Synod House, Cathedral of St. John the Divine, New York.

" 17—Atlanta Dioc. Conv., St. Philip's Cathedral, Atlanta, Ga.

" 17—Georgia Dioc. Conv., St. John's Church, Savannah.

" 17—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.

" 17—Massachusetts Dioc. Conv., Boston.

" 23—Arizona Dist. Conv., Trinity Pro-Cathedral, Phoenix.

" 24—Eastern Oklahoma Dist. Conv.

" 24—Western Mass. Dioc. Conv., St. Stephen's Church, Pittsfield.

" 30—New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.

### MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

#### ALASKA

Miss E. L. Jackson (in Eighth Province).  
Rev. A. R. Hoare (after May 15th).

#### ARIZONA

Miss A. E. Cady.

#### CHINA

#### ANKING

Rev. Amos Goddard.

#### HANKOW

Deaconess Edith Hart.  
Miss Helen Hendricks (address direct; 5854  
Drexel avenue, Chicago).  
Dr. Mary James.  
Miss Helen Littell (address direct; 147 Park  
avenue, Yonkers, N. Y.).  
Rev. T. R. Ludlow.

#### CUBA

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

#### JAPAN

#### KYOTO

Rev. J. J. Chapman.

#### TOKYO

Deaconess E. G. Newbold.

#### NORTH DAKOTA

Rt. Rev. J. P. Tyler, D.D.

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

## Personal Mention

THE Rev. J. VERNON ASHWORTH has accepted a call to the rectorate of Christ Church, Pompton, N. J., and is in residence after Easter Even.

THE Rev. DURLIN S. BENEDICT has resigned the rectorship of the Church of St. Michael and All Angels, Anniston, Ala., to take effect April 1st.

THE Rev. W. S. CLAIBORNE, Archdeacon of Sewanee and East Tennessee, has organized a hospital unit, which has been presented to the Government through the Red Cross of Chattanooga. A large majority of the doctors in this unit are Sewanee men.

THE Rev. DAVID H. CLARKSON has been recalled to the rectorship of Christ Church, Schenectady, N. Y.

THE Rev. WILLIAM GARNER has been appointed Archdeacon of the Plains by the Bishop of North Texas. He may be addressed at his headquarters in Plainview, Texas.

THE Rev. CHARLES W. HAKES, M.D., has resigned the rectorship of St. Peter's Church, Dansville, N. Y., to take effect after Easter.

THE Rev. J. W. C. JOHNSON, rector of St. John's Church, Roanoke, Va., has been ill during most of Lent. His illness has not been critical, only that he has been confined to his house and able to take but an occasional service. The doctors promise that he will be able to be on duty Good Friday and Easter Day. During this period the Rev. Messrs. T. C. Page, F. H. Craighill, T. F. Opie, C. E. A. Marshall, and G. Otis Mead have officiated in his stead.

THE Rev. E. R. JONES, rector of Grace Church, Chattanooga, Tenn., has been called and is with the Emery Hospital Unit now at Camp Gordon.

THE Rev. WYTHE LEIGH KINSOLVING spoke at Calvary Church, Summit, N. J., on March 10th, having just returned from four months' Y. M. C. A. field service in France. He is making numerous addresses on war subjects. His temporary address is 718 Lamb avenue, Richmond, Va.

REQUESTS for copies of the *Journal* of the diocese of Maine should be sent to the Rev. ARTHUR THOMAS STRAY, Assistant Secretary, Auburn, Maine.

THE Rev. BENJAMIN M. WASHBURN has resigned as vicar of Grace Chapel, New York, and accepted the rectorate of St. Paul's Church, Kansas City, Mo. The change is effective the First Sunday after Easter.

A CABLE announces the return in April of the Rev. S. N. WATSON, D.D., rector of Holy Trinity Church, Paris. Dr. Watson may be addressed in care of the Board of Missions, at 281 Fourth avenue, New York.

### ORDINATIONS

#### DEACON

KANSAS.—On Passion Sunday, March 17th, in St. John's Church, Wichita, Kans. Mr. PERCY THOMAS FENN, JR., was ordered deacon by the Bishop of the diocese. The candidate was presented by his father, the Rev. Percy T. Fenn, D.D., the sermon being preached by the Bishop. The occasion also marked the twenty-ninth anniversary of the Rev. Dr. Fenn's ordination to the diaconate at Zion Church, Dobbs Ferry, New York. The Rev. Percy Thomas Fenn is a graduate of Hobart College (1915) and has returned to the Cambridge Theological School to complete his seminary work in June. In token of affection the people of St. John's parish presented him with a purse of \$105.

#### PRIEST

WESTERN NEW YORK.—On March 22nd, in the Church of the Holy Communion, Buffalo. Bishop Knight, acting for the Bishop of the diocese, advanced to the priesthood the Rev. WILLIAM S. SALISBURY. The candidate was presented by the Rev. Charles H. Smith, D.D., who also read the epistle. Fourteen of the clergy joined in the laying on of hands. The Bishop preached the sermon. The Rev. Mr. Salisbury is a graduate of the Delancey Divinity School and has served his diaconate at St. Clement's Mission, of which he continues in charge.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

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

### DIED

CHELIUS.—On Friday, March 22nd, LILLIAN MARY CHELIUS, wife of Herman P. Chelius, of Boston, and a devout communicant of the Church of the Advent, Boston, in her forty-eighth year.

"The Lord grant unto her that she may find mercy of the Lord in that day."

DU BOSE.—At Johnson City, Tenn., on February 25th, in the 68th year of her age, ELIZABETH EGLESTON DU BOSE, widow of the late Robert Marlon Du Bose.

FELL.—On March 13th at his home in Brooklyn, N. Y., THOMAS FELL, aged 77 years: a civil war veteran and father of the Rev. Horace R. Fell, chaplain of the 102nd Regiment of United States Engineers.

GALLUP.—Entered into life eternal at her home in Marcellus, New York, on February 27, 1918, EMMA SWEET, wife of the late William H. Gallup; for many years a faithful communicant of St. John's Church and a devoted worker in the parish and diocese.

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

HARRISON.—Entered into rest, Friday, March 8th, at his home in Newark, N. J., after a brief illness, WILLIAM HENRY HARRISON, father of Mrs. Hamilton D. B. MacNeill.

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

MEANS.—Entered into eternal life, March 15, 1918, HENRIETTA MEANS, daughter of Robert Martin and Mary Pinckney Means, of Charleston, South Carolina.

We asked life of Thee and Thou gavest her a long life, even forever and ever.

SHELDON.—On Monday, March 18th, at her home in Somerville, Mass., Mrs. ANNE C. SHELDON, aged 55, a devout communicant of the Church of the Advent, Boston.

*Requiescat in pace.*

STOCKTON.—HARRIET CHESNUT (*née Grant*) STOCKTON, daughter of William Joshua, Esq., and Harriet Serena (*née Chesnut*) Grant, granddaughter of Colonel James Chesnut of Mulberry plantation, near Camden, South Carolina, and his wife Mary (*née Cox*) Chesnut, and widow of Richard C. Stockton of Baltimore, Md., entered into rest eternal at half-past twelve in the afternoon of March 18, A. D. 1918, in the eighty-fourth year of her age.

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

### WANTED

#### POSITION WANTED—CLERICAL

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

CLERGYMAN, NOW RECTOR, Yale and seminary graduate, experienced and successful, for excellent reasons desires change of location to within 300 miles of Chicago. Bishops or vestries kindly address H. Y., care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, constructive Churchman, extempore preacher, college degree, desires rectorship. Salary expected \$1,500. Address D. B., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN WILL BE OPEN for engagement after May 1st; will supply for the summer vacant parishes or missions. Address H.E.R., care LIVING CHURCH, Milwaukee, Wis.

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

DEAN OF CATHEDRAL, desires church in Atlantic states, whole or part of summer. Address N. M., care LIVING CHURCH, Milwaukee, Wis.

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

#### POSITIONS OFFERED—MISCELLANEOUS

CHURCH BOARDING SCHOOL for boys, located in the east, desires the services of several Catholic Churchmen, college graduates, qualified as teachers of high school subjects. State fullest particulars regarding education and experience in first letter. Send photograph if possible. Celibate priests can be accepted and opportunity for priestly work both at school and outside arranged. Address FRANCISCUS, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG THEOLOGICAL STUDENT** wanted from June to September to take care of garden; also to run engine for pumping water and to read services on Sunday. Salary small but work light. References required and exchanged. Address Mrs. GEORGE BREED, West Yarmouth, Cape Cod, Mass.

**BOOKKEEPER.** Competent bookkeeper. Must be under bond. THE YOUNG CHURCHMAN CO., 484 Milwaukee street, Milwaukee, Wis.

**MANUAL TRAINING INSTRUCTOR** and high school instructor wanted for ST. ANDREW'S SCHOOL, St. Andrew's P. O., Tenn.

**POSITION WANTED—MISCELLANEOUS**

**ORGANIST AND CHOIRMASTER** with splendid record desires change on September 1st; very good salary and field for teaching absolutely essential; excellent references, having been specially successful with the boy voice. Good Churchman and communicant. A most enthusiastic and willing worker. Address **MUSICIAN**, care LIVING CHURCH, Milwaukee, Wisconsin.

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

**ORGANIST AND CHOIRMASTER** with excellent testimonials, English and American, desires position; devout Churchman; London college graduate. Address **ORGANIST**, Box 71, Shelbyville, Indiana.

**ORGANIST-CHOIRMASTER** of prominent Western church desires Eastern position. Expert with boys or mixed choir. Highest testimonials. Address **ANGELICAN**, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST DESIRES CHANGE.** Boy voice trainer. Exceptional testimonials. Address **X.C.L.**, care LIVING CHURCH, Milwaukee, Wis.

**CAPABLE INSTITUTIONAL MATRON** desires position. Loves children. Address: **TALBOT**, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—Over sixty-four manuals, and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. **AUSTIN ORGAN CO.**, 180 Woodland street, Hartford, Conn.

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

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

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

**THE GIFTS OF HIS ASCENSION**, Ascension Pageant, by Rev. CARROLL LUND BATES, ready. Easy to give. Ten copies \$1. Order early from author, 516 N. James street, Rome, New York.

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

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

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. Address **CLARA CROOK**, 953 Amsterdam avenue, New York.

**CERTIFICATE PLAN** for raising Church funds. Inquire Rev. F. H. RICHEY, Asbury Park, New Jersey.

**UNLEAVENED BREAD—INCENSE**

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

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

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

**CLERICAL OUTFITS**

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

**HEALTH RESORTS**

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

**BOARDING—ATLANTIC CITY**

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

**BOARDING—NEW YORK**

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

**REAL ESTATE—NORTH CAROLINA**

Arbutus! sweetest of the willow things,  
Give me thy white and pink this Easter morn.  
How fragrant are thy flowers! Heaven sings,  
And stoops to lowly earth, and thou art born.

So be it, in some dewy hour, the Spring  
Shall touch celestial hills, and souls I love,  
That disappeared, from out the snow shall fling  
Sweet petals with me to the winds above!

A noble plantation for sale, in the mountains of the South; four hundred acres, all fertile, with mansion: \$35,000. Address **CHARLES E. LYMAN**, Asheville, North Carolina.

**PORTO RICAN LACE**

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

**MAGAZINES**

**NEEDLECRAFT.** 12 months for 35 cents stamps. Magazine catalogue free. Address **JAMES SENIOR**, Lamar, Missouri.

**NOTICES**

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

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

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

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

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

**LOANS, GIFTS, AND GRANTS**

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

**CAMBRIDGE CONFERENCE**

The Conference for Church Work meets at Cambridge, Mass., June 21—July 6, 1918. For registration, programmes, or further information

apply to the Secretary, Miss **MARIAN DE C. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

**THE BOARD OF MISSIONS**

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

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

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

The Spirit of Missions, \$1.00 a year.

**THE CASE OF BISHOP JONES**

The *Social Preparation*, the Church Socialist League quarterly, devotes the current issue to *The Case of Bishop Jones*. Reviews and Protests by leading Churchmen. Single copies, 15 cents. One dozen, \$1.25. Address, Utica, N. Y.

**APPEALS**

**ALL NIGHT MISSION, NEW YORK**

The All Night Mission, now in the seventh year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000, and helped over 14,000 to a new start in life, is in need of funds.

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York.

**MAGAZINES FOR ALASKA**

Those who have spare magazines of any kind are requested to have St. Matthew's Mission in Fairbanks, Alaska, in mind in disposing of them. Many know of the work of distribution of magazines which has been carried on from this work, since its inception. Many thousand are distributed each year. But last year our receipts of reading matter fell very low, and we therefore make this appeal. We realize that many are being sent to the men in the Government Cantonnments, and we do not desire in any way to injure that work. But there must be many yet to be had, and we shall appreciate any that may be sent. *Harper's, Scribner's, Saturday Evening Post, Review of Reviews*, and other like magazines are most acceptable. These should be sent to St. Matthew's Mission, Fairbanks, Alaska. Also, if there are any individuals or Sunday schools who have juvenile books which they no longer need, we shall be glad to have them. Especially books for boys, and younger children. They should be addressed to St. Matthew's Sunday School, Fairbanks, Alaska.

**RETREATS**

**WEST PARK, N. Y.**—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 16th, and ending on Friday morning, September 20th. The conductor of the retreat will be Father Officer, O.I.C. We shall be glad to hear from those who hope to come. A postal card to the **GUEST MASTER** will be sufficient.

**MEMORIALS**

**A. TRACY LAY**

Entered into rest at his home in Highland Park, Ill., on Tuesday, March 19, 1918, **ALBERT TRACY LAY**, who was born in Batavia, New York, on June 18, 1825, and came to Chicago in 1849.

Mr. Lay was associated with Grace Church, Chicago, from its organization through all the years of the rectorship of the Rev. Dr. Clinton Locke, with whom he was united in the bonds of the closest friendship, until comparatively recent years.

In 1855 Mr. Lay married Catherine Smith, daughter of the Rev. Lucius Smith, rector of St. James' Church, Batavia. Of this marriage two daughters survive, Mrs. Charles A. H.

McCauley of Highland Park and Mrs. R. Floyd Clinch, of Winnetka, Ill.

During all the years of his long life Mr. Lay was a devoted Churchman and until the infirmities of age began to press upon him he was active in the affairs of his parish and of the diocese. Of recent years he has lived in Highland Park, and it was from Trinity Church in that suburban town that he was buried on Thursday, March 21st. The interment was in Graceland Cemetery, Chicago.

"The memory of the just is blessed."

## THE LIVING CHURCH

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

### NEW YORK:

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

### BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

### TROY:

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Smith and McCance, 38 Bromfield St.

### PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

### PHILADELPHIA:

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

### BALTIMORE:

Lycett, 317 North Charles St.

### WASHINGTON:

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

### STAUNTON, VA.:

Beverly Book Co.

### LOUISVILLE:

Grace Church.

### CHICAGO:

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

### CEDAR RAPIDS, IOWA:

Grace Church.

### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

### PORTLAND, OREGON:

St. David's Church.

### LONDON, ENGLAND:

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

## INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free

service in connection with any contemplated or desired purchases are offered.

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

## BOOKS RECEIVED

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

Henry Holt & Co. New York.

*Fear God in Your Own Village.* By Richard Morse. \$1.30 net.

Houghton Mifflin Co. Boston, Mass.

*Oh, Money! Money!* A Novel. By Eleanor H. Porter. With illustrations. \$1.50 net.

Longmans, Green & Co. New York.

*The Gate of Remembrance.* The Story of the Psychological Experiment which Resulted in the Discovery of the Edgar Chapel at Glastonbury. By Frederick Bligh Bond, F.R.I.B.A., Director of Excavations at Glastonbury Abbey, Author of *The Architectural Handbook of Glastonbury Abbey*. \$2.00 net.

*Christ's Challenge to Man's Spirit in This World Crisis.* Advent Addresses at the Cathedral of St. John the Divine, New York, by George William Douglas, D.D., S.T.D. 75 cts. net.

*Soldiers of the Cross.* By A. Gertrude Caton, S.Th. Licensed Teacher in Theology. Author of *Stories from History and Literature, Some Norse Myths and Legends, Old Time Stories*, etc. London Diocesan Sunday School Manuals. 65 cts. net.

*The Cross.* Studies in the Sacred Passion of Our Lord. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne. Author of *The Altar and the Life, The Sacred Way, The School of Divine Love*, etc. With frontispiece. \$1.25 net.

Macmillan Co. New York.

*The Record of a Quaker Conscience.* Cyrus Pringle's Diary. With an Introduction by Rufus M. Jones. 60 cts. net.

Charles Scribner's Sons. New York.

*A History of the Christian Church.* By Williston Walker, Titus Street Professor of Ecclesiastical History in Yale University. \$3.00 net.

Association Press. New York.

*Thoughts for the Kit-Bag.* By Elizabeth Grinnell. Foreword by Malcolm James MacLeod. 75 cts. net.

*The Science of Prayer.* By Albert Clarke Wyckoff. 75 cts. net.

Richard C. Badger, Boston, Mass.

*The Rose of Sharon.* The Story of the Shulamite Maiden. By Everett H. Sperow, A.M., B.D., Author of *The Silent Nazarene*. \$1.25 net.

## PAPER COVERED BOOKS

*Federal Council of the Churches of Christ in America.* 105 E. 22nd St., New York City.

*Annual Reports of the Federal Council of the Churches of Christ in America*, to the Executive Committee for the Year 1917. 20 cts. net.

Rev. Alfred J. P. McClure. Church House, Philadelphia, Pa.

*Fifteenth Triennial Report of the Trustees of the General Olergy Relief Fund, 1915-1916.*

## PAMPHLETS

Daughaday & Co. 608 S. Dearborn St., Chicago, Ill.

*The Taking of Jerusalem.* By a British Expeditionary Force, Sunday, December 9, 1917. A Sermon, the Substance of which was given in St. James' Church, Chicago, Sunday, December 16, 1917. By the Rev. James S. Stone, D.D. 50 cts. net.

From the Author.

*The Christian Church: What of Its Future.* By John D. Rockefeller, Jr., 26 Broadway, New York.

Government Printing Office. Washington, D. C.

*Report of National Woman's Liberty Loan Committee for the First and Second Liberty Loan Campaigns, 1917.* Treasury Department.

## MUSIC

American Society of Church Literature. Rev. John S. Littell, D.D., Secretary, Keene, N. H.

*Saint Patrick's Breastplate.* Poem by St. Patrick A.D. 372 to 466. Translation by Mrs. Alexander, 1823 to 1895. Music from an Ancient Irish Melody. Single copy, 18 cts.; \$1.50 per doz.; 25 copies \$2.50; 50 copies \$4.00, postpaid, and subject to discount.

## YEAR BOOKS

Rand School of Social Science. New York.

*American Labor Year Book, 1917-18.* 60 cts. net.

## FOR LACK OF FRONT-RANK MEN

THIS IS the way the record will read when history tells the tale of a great battle in the war-torn country of Mexico. If there had been officers to direct the forces hemmed in by the opposing army, the story would have been different, for the soldiers of the attacking general were worn out with fighting, and the leader himself really on the point of withdrawing when the white flag was run up inside the battlements, showing that the people were ready to surrender.

For lack of men to stand in the front rank, the battle was lost!

What was it that the head of a great business house said to a college graduate who had applied to him for a position?

"This is the kind of work we wish done. We are willing to pay a salary which will be commensurate with the value of the service rendered, but it must be done right. Can you do it?"

The proposition was an alluring one. It captivated the young man, and for a moment the temptation came over him to say he was ready to accept the place and do his best to make good in it. Then his soul revolted against anything like deception; and with a brave look in his honest eyes he said:

"I cannot do it! I wish I could, sir, but I will make myself fit for such a place if it is ever offered me again!" And he went out to work for the prize which had just slipped through his fingers.

Every day the call comes ringing down from heaven, "I need men to stand on the battle line and lead their fellows in the attack against evil! Are you ready?"

And what excuses men do make when they hear this summons to service! "I cannot do it! I have so much else to do! My business presses hard upon me! I have not the strength of body or mind! I must be excused!" Or, "I am trying to do the best I can, right where I am! The call cannot be for me! Send someone else!"

So the enemy thunders at the door, and thunders until the walls of the city fall in ruins and surrender is the only thing left!

Front-rank men! God give us more of them! Men who are ready and willing to give themselves and all they have and are for the sake of the cause which is in need, be it what it may!

Front-rank men! Are you one?—E. L. Vincent in *N. W. Christian Advocate*.

## THE NEW YORK LETTER

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

### CONSECRATION OF CATHEDRAL CHAPELS

**B**ISHOP GREER consecrated the chapel named for St. Martin of Tours at the Cathedral of St. John the Divine on Tuesday, March 19th. This chapel was built in memory of William P. Furniss and his wife Sarah Furniss, and their daughter, Sophia R. C. Furniss. It was given by Miss Clementina Furniss.

On March 16th, Mrs. Margaret E. Zimmerman, widow of John E. Zimmerman and daughter of the late William Ponsonby Furniss, died at her residence. Funeral services were held in the Church of the Incarnation on Tuesday morning. The body was then taken to the Cathedral and the committal service was read in the newly consecrated chapel, Dean Howard C. Robbins officiating.

The Chapel of St. Ansgarius, built in memory of William Reed Huntington, priest and doctor, will be consecrated by Bishop Greer on Wednesday, April 3rd. Because the chapel is not large enough to accommodate the multitude of friends who would wish to attend this service, it is to be expected that cards of admission will be required.

### BISHOP GREER'S BIRTHDAY

Bishop Greer was the recipient of a great number of letters, messages, floral gifts, and other tokens of felicitation on his seventy-fourth birthday, Wednesday, March 20th. These tributes of affectionate regard came from members of his diocese and others, and from homes near and far away.

The Bishop spent the day in administering the affairs of the largest diocese in the American Church. He is now in the fifteenth year of his consecration. The burden of episcopal cares and responsibilities increase year by year. Of him it may be truly said that he has done his work faithfully and well.

### SERVICES FOR NURSES

One hundred and fifty army nurses now attending classes for the study of the French language and the singing of patriotic and war songs, which St. Paul's Chapel has been conducting for some months, went into the church on Wednesday afternoon, March 20th. Bishop Burch confirmed two of their number and blessed the service flag of Base Hospital 116. The Rev. L. C. Kelly, chaplain of Base Hospital 30, was in the chancel. He had hoped to have his portable altar blessed by the Bishop at this service, but it did not arrive in time from the makers.

Bishop Burch addressed the nurses in most inspiring and comforting words—all the more so because he is chaplain-general of the Guild of St. Barnabas for Nurses.

Last week, on the day following the death, as a result of an air raid on London, of Mrs. Lena Guilbert Ford, the author of *Keep the Home Fires Burning*, four hundred army nurses assembled for a patriotic service in Old St. Paul's Chapel, joined in singing this ballad as a memorial of the author. The Rev. Dr. Wm. Montague Geer, the vicar, read prayers for repose of her soul.

### THE ISLANDS' LEAGUE

The annual meeting of the Islands' League will be held at the Church Club in New York City, 53 East Fifty-sixth street, on Wednesday, April 3rd, at 2:30 o'clock. The Rev. William Watson will be the chief speaker, is discussing work in Cuba.

All who are interested in the work of the island dioceses and districts are welcome

and new members are particularly invited, as the League wishes to become national in size and accomplishments.

### CONFERENCE ON RELIGIOUS EDUCATION

Bishop Perry, Bishop Page, and Bishop Thomas are among the speakers at a conference to be held by the Board of Religious

Education and the Junior Auxiliary at Old Synod Hall, Cathedral Close, on April 9th. Because of the importance of combating those perverted and primitive forms of religion—brutish, cruel, vindictive, unethical—upon which Germany seems to lean, by the thorough teaching of religion pure, loving, social, and elevating, this conference will be noteworthy. The afternoon conference begins at 4:30, and the evening conference at 8 o'clock. The sessions are open to all.

## HARVARD'S EX-PRESIDENT OBSERVES 84TH BIRTHDAY

### A Boston Appreciation of Him—A Note to the Unconfirmed—"Family" Sunday

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

**C**HARLES W. ELIOT, president emeritus of Harvard University, completed his four score and four years last Wednesday. To-day he seems unusually well preserved. Certainly he acts as he seems. For now as of old he is ever working in every good movement for the betterment of the world—though he is sometimes a little careless with theological terms! Only a day before his birthday Dr. Eliot appeared with Bishop Lawrence before a committee of the Legislature, urging Massachusetts to take the lead among the states safeguarding communities from social infection.

With his usual delightfully irenic humor the Rev. Samuel McCord Crothers has just written an appreciation of Dr. Eliot in this week's *Harvard Crimson*:

"There is no eager youth who cares less for what is established and is more radical in his judgment than this man, who, for many fruitful years, has defied the gloomy text about the time that follows the seventieth birthday. These latter years have been full of labor, but it has been healthy and happy labor.

"That he was elected president of Harvard College was surprising: that he made a success of his now work was more surprising. For he had not what was usually recognized as an academic mind. Like Wordsworth, he had 'to create the taste by which he was appreciated.'

"Oliver Wendell Holmes, in a letter written in 1870, describes the amazement of Harvard College over its new president.

"King Log has made way for King Stork . . . I cannot help being amused at some of the scenes we have in our medical faculty: this cool young man proposing in the calmest way to turn everything topsy-turvy, taking the reins into his hands as if he were the first man that ever sat in the box.

"A grave member of the faculty asked why, after everything had been going on so well for eighty years, now everything should be suddenly changed.

" 'I can answer Dr. —'s question very easily,' said the bland, grave young man. 'There's a new president.' "

"Dr. Holmes recognized the young man's determination and capacity for the business in hand, but he adds, 'I think the corporation and overseers will have to hold him in a little, or he will want to do too many things at once.'

"That was forty-eight years ago. That eager will has not relaxed. That calm, clear intelligence is not less insistent in its demands. There is the same impatience with

things as they are and the resolve to change them in the interest of things as they ought to be. I am not sure that the octogenarian is not still open to the criticism of middle-aged persons that he 'wants to do too many things at once.' In any organization to which he belongs you will find him pulling at the tugs with all his might, in the tranquil assurance that there will be enough prudent persons to man the brakes."

### A NOTE TO THE UNCONFIRMED

The Dean of the Cathedral has addressed an interesting note to the men and women in the Cathedral who have not been confirmed. We reproduce an extract from this note because it suggests an ancient remedy for a modern need. Many more adults to-day would be brought to the Bishop to be confirmed, could they bring out in the open the questions and misgivings now holding them back. Dean Rousmaniere thus writes:

"I do not know what holds you back, my friend. It may be the natural hesitation of a mature man or woman to take a new position. Yet you have unhesitatingly assumed a new attitude of loyalty to the country, because you believe that the country needs whatever you can give or do. The cause to which you are giving your time and strength to-day, in response to the country's need, is also the Cause of Christ. He and His Church need you. I invite you to help us to keep the Church loyal to justice and liberty by taking your place in the Christian fellowship.

"But whatever the reason for your hesitation, I shall welcome an opportunity to talk with you, if I can be of service to you."

### "FAMILY" SUNDAY IN DORCHESTER

The Church of the Epiphany, Dorchester, on Sunday, March 17th, observed "Family" Sunday. The rector makes the following explanation:

"Family Sunday is a day that many churches are observing in a special way, and it has been found very inspiring. The aim is to have all the members of every family in the parish attend the 11 o'clock service together and sit together.

"The family is essentially a religious institution. Its highest ideals are the result of Christian teaching. Christian life finds its best discipline and expression in the family circle. Is it not well, therefore, that on one Sunday in the year at least the whole family so far as circumstances permit should come together in the church, worship together, and together ask God's blessing on their family life?

"The old family pew is a thing of the past, but if we can revive it for at least one Sunday in the year it will be a splendid thing. What a joy it will also bring to many a child who has sat alone Sunday

after Sunday to have father and mother also there!"

Why would not Easter Day be the day of all days for "Family" Sunday?

#### THE ANGELICAL SALUTATION

In the Church Calendar of the Advent Dr. van Allen makes the following interesting comment:

"I am glad to note so wide an increase in the devotional use of the Angelical Salutation among our people. The value of intercessory prayer has been brought home to us freshly by all the trying anxieties of the war; and if 'the effectual fervent prayer of a righteous man availeth much,' how much more power the unrestricted prayers of the saints in glory or in expectant peace must have! Of all saints, our Lady is first, because, of her substance, without spot of sin, the Word was made Flesh.

"Angel nor saint His face can see  
Apart from what He took of thee."

Blessed John Keble sings to her; and, following his counsel and example, we are bold to say:

"'Hail Mary, full of grace!' O welcome sweet,  
Which daily in all lands all saints repeat!"

#### NOON-DAY ADDRESSES BY BISHOP LAWRENCE

Bishop Lawrence has given the noon-day addresses at the Cathedral this past week. It is hardly necessary to remark that standing room was at a premium. But the premium, however costly, was not begrudged by those expecting guidance.

#### MORAL AND RELIGIOUS BALANCE

A timely message to many beyond his parish is in the words of the Rev. Richard

C. Loring, rector of St. John's Church, Newtonville:

"The art of contemplation used to be pretty generally cultivated. Men and women delighted to practise the Presence of God. They were glad to worship the Unseen Master of the House. And it was in those days when this was true that our services of Morning and of Evening Prayer were arranged.

"It is different now. Within comparatively recent times the pendulum has swung the other way. And to-day activity has the call. Led and inspired by the Church's teaching that faith without works is dead, people nowadays are intent on doing good. And if the question arises, 'Can I spend time to better advantage at a Red Cross meeting or at Evening Prayer?' why, the decision does not hang so very long in the balance.

"A time has come then—has it not?—when we must call to mind the fact that the ideal lies always in the happy mean. Contemplation, and that alone, is one-sided, and what the world which has passed away most needed was activity. Activity, on the other hand, and that alone, is also one-sided, and what now the world most needs is a little more of contemplation. No one would have us sit idle all the day long. How could we, when so much awaits our heart and our hand? Continue the activity, but count well spent the hour when you pause in church, or elsewhere, to catch your vision, and to speak to God, and to listen to God as He speaks to you!"

RALPH M. HARPER.

gether. No two nations are so marked out for unity as England and America.

His Grace then told most simply and feelingly the experiences of his people in England since the war, and particularly of the Church's place in the nation's life. The war has been an ordeal for the Church as for the nation, and a test of the Church more than of the nation. Our ministry he felt was at one of the turning points of history, comparable with such crises as the Fall of the Roman Empire, the Renaissance, the Reformation, and the French Revolution. We are living in a time of far-reaching import. These moments of history are as always days of the Lord. This is one of the days of the Son of Man, who is judging and holding out principles of judgment. The clergy must revive the prophetic duty, make others see God's will. His Grace praised strongly the messages of President Wilson, especially his Good Friday speech on the declaration of war, and urged us to keep to his prophetic level. The Church must have a voice and a message of her own. In England, he said, they soon became tired within the Church of merely stimulating patriotism, and felt that the Church must speak spiritually for the nation. Hence in England the National Mission was a swift and impressive summons to the Church to look up and to see where Christ comes in. He felt that the Mission had been a success and that the sending out of bands of itinerant priests like the first seventy into every parish in England had had splendid results. He felt that the American Church must make a similar effort too, and make men see the inner meaning of the struggle. The real way of preparation for their mission is the Master's way of cultivating the intensive spirit. There is something for the Church to do greater, vaster, and deeper than merely stimulating patriotism.

#### AT GREAT LAKES

His Grace had a brief visit to the Great Lakes' Naval Station on the morning of March 19th, where he was formally received by Commander Moffett. The Archbishop made an extensive inspection of this large training center, and expressed himself as much impressed. The "jackies" gave him an enthusiastic reception.

#### AT THE UNIVERSITY OF CHICAGO

In the afternoon His Grace was the guest of honor at the spring convocation of the University. Professor Judson introduced the Archbishop in a most graceful speech. An interesting incident was the announcement of the rescinding of the honorary degree bestowed some years ago upon Ambassador Bernstorff.

The Archbishop spoke on The Universities and the War, reviewing the part taken by the English universities and appealing for larger work and highest ideals by the universities of the English-speaking race.

After bringing the greetings and comradeship of Oxford to Chicago, the Archbishop told how the life of the men there had been given for their land.

His figures were startling. Before the war there had been 3,200 students at Oxford; now there were 360, of whom 170 were commissioned officers. Before the war there were 3,679 students at Cambridge; now there were 400. There had been 11,500 Oxonians serving in army and navy; 15 had gained the Victoria Cross; 314 the Distinguished Service Order; 983 the Military Cross; 1,602 had been mentioned in despatches, and 2,090 had been killed. From Cambridge there had gone out 15,200 men to serve their country, of whom 2,057 had been killed.

## THE CHICAGO LETTER

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

#### ST. MARGARET'S BECOMES A PARISH

**S**T. MARGARET'S MISSION was organized into a parish at a meeting of the parishioners on Thursday evening, January 24th, when action was taken to adopt a constitution and elect churchwardens and vestrymen.

St. Margaret's history as a mission began about the year 1890 when the congregation worshipped in an old schoolhouse on Seventy-fifth street near Railroad avenue. This building was moved to 7439 Coles avenue and considerably increased in size during the incumbency of the Rev. E. L. Roland, now rector of St. Bartholomew's Church,

Chicago. Mr. Roland was succeeded by the Rev. Mr. Rogers, who remained priest in charge about five years and was succeeded by the Rev. Francis Wheeler, who remained one year. In January, 1906, the Rev. H. J. Spencer became priest in charge, coming to Chicago from Canada. He has remained at St. Margaret's up to the present, a period of over twelve years. In 1909 the old property was sold and the splendid new property at the corner of Seventy-third and Coles avenue was purchased. This same year the present new brick church was erected. St. Margaret's has now about 250 communicants and the prospect for future growth is bright. The whole district is filling up rapidly.

H. B. GWYN.

## THE WESTERN TRIP OF THE ARCHBISHOP OF YORK

**His Tour Includes Many Speeches  
in Chicago, St. Louis, Cincinnati,  
and Other Cities — Plans for His  
Return to New York**

**T**HE Archbishop's visit to Chicago will not soon be forgotten, filled every moment with speeches and addresses. One marveled at his poise through such stress of engagement. His tact and restraint were marked. He delivered his messages with none of the trappings of what some called "oratory", which often means noise, and flowery rapidity of utterance and thought. All that he said had clarity—a limpidity of style and delivery, that gave it distinction.

It is safe to say that the Church Club

Rooms were never filled as on Monday morning at 11:30 when His Grace the Archbishop of York met the clergy of the diocese and spoke out of a full heart to them as brother clergy. His Grace began by saying that the relation of the English Church and the American Church was typical of the relation between the two great English-speaking countries. Of the distinctive national characteristics of the countries he said he would make no comment, and it would be foolish to attempt to sacrifice our distinctive characteristics or institutions. The balance could best be kept in the spirit of Bishop Selwyn's famous message of 1841: "Independence is not disunion." The two countries need now no formal alliance. Each recognizes a wider allegiance, a partnership in will and intention, and must hold to-

Speaking of the service done by the men of Oxford House, his Grace said that of 58 Oxonians there 41 had been killed in the war. He quoted Professor Gilbert Murray as expressing the mind of the universities at this time: "We do not mourn our sons and you will not mourn, for rejoicing in the fulness of life they were proud to surrender it, and they found life in losing it."

What changes will the war make in our university life? He thought the universities would become more international in outlook and interest. He cherished the ideal of these two great English-speaking nations coming closer together so that they will move and act together. He looked for an intercourse in study between the students of England and America. The war is teaching us that it is by ideas that a nation lives. There must be a renewal of the study of ideas, a revival of the classes, of history, of philosophy, of the humanities. Again, the war is bringing a deeper conception of the place the universities have in world service and self-sacrifice. The ideals for which a university stands must, he said, be woven into the stuff of national life. He pictured in the unknown future a vast republic of three hundred millions of people of English-speaking races, owing allegiance to one government, such a vast civilized society as the world has never seen. Whether the ideals of Babylon or Jerusalem will prevail will depend largely upon the answer the sons and daughters of our universities will give.

#### AT ST. LOUIS

Had the Archbishop just been a plain parson instead of an exalted ecclesiastic, he would have conquered St. Louis anyhow by the brilliance of his mind, the purity of his diction, the eloquence of his voice, the charm of his manner, and the depth of his piety. He spent two days in St. Louis as the guest of the Presiding Bishop, on March 20th and 21st. He spoke publicly four times to approximately 6,000 persons, and once privately to about fifty of the clergy.

His most important address was before the Chamber of Commerce. Almost 1,500 crowded the great ball-room of the town's leading hotel. Business St. Louis was there in full force, and the Archbishop was equal to the great occasion. His most important pronouncement, viewed from the obvious impression it made upon his hearers, was that relative to the co-partnership between capital, management, and labor as the basis of a triumphant England.

A mass meeting at an uptown concert hall was of more popular character. The Governor spoke, the Presiding Bishop introduced his Grace most happily. It was a delight to observe the Archbishop adapting himself to the audience.

In the two secular addresses, both of which reflected the object of his mission, it was noticeable that he largely abstained from gestures.

The second day of his visit was spent as a preacher. In the pulpit, he gestured: out of it, he rarely did, if ever. If business St. Louis thought it had measured the man in the two secular addresses, spiritual St. Louis was to know better. As a speaker on war subjects, his Grace was convincing; but as a preacher on spiritual topics he was invincibly contagious; one perceived and felt a torn heart suffering vicariously with and for his countrymen and beautifully deepened by the suffering.

Perhaps, his noon-day Lenten address at a downtown theater was the most effective thing he did. It was a capacity house. Every parquet seat was taken by a man, while the women crowded balcony and gallery. The Archbishop spoke as if inspired. The impression he made will never be eradicated from the hearts upon whom he made

it.

The climax of the Archbishop's theater visitation was in the singing of "God be With You Till We Meet Again". He was visibly affected by it. He had finished his address, had given the benediction and had turned to walk off the stage. The pianist struck a chord, and at once the great audience broke out most feeling into the strains of the old hymn. It quite took His Grace off his guard, so to speak. He thanked the audience for it. Back stage, his eyes glistened as if with tears. Unquestionably, the demonstration had profoundly touched his heart.

Finally the Archbishop preached a special sermon in Christ Church Cathedral. Every possible inch of standing room was taken. It is said that as many were turned away as were able to struggle within the walls of the historic old fane.

The Presiding Bishop with that unerring intuition of his spoke just the right words of official welcome to his cathedral church. His Grace then solemnly made his way from the episcopal throne to the pulpit. Sir Henry Irving as Cardinal Wolsley never walked with a more majestic step, but of this the Archbishop was quite unconscious indeed.

The great cathedral congregation reacted nobly to the inspirations of a great sermon delivered by England's master-preacher. It was a summary of all he had publicly said. Who will ever forget the reserve of the preacher as he quietly drove home his message?

The Archbishop was escorted to St. Louis from Chicago by the Rev. Z. B. T. Phillips, D.D., and escorted from St. Louis to Cincinnati by the Rev. George C. Dunlop.

The venerable Presiding Bishop saw the Primate of England off at Union Station.

#### AT CINCINNATI

Cincinnati entertained the Archbishop on Friday, March 22nd. Preparations had been carefully made by the committee headed by the Bishop of Southern Ohio and by the Hon. John Galvin, the mayor. The local clergy were represented by Dean Purves, Dr. Nelson, and the Rev. George C. Dunlop. Prominent Churchmen, two judges, the head of the Roman Catholic charities, Rabbi Philipson, and others made the committee a broadly representative body.

After a brief rest, a courteous encounter with the interviewers and a ride about the city the Archbishop and his chaplain were the guests of Bishop Vincent at the Episcopal residence.

A reception in the afternoon was attended by the Bishop Coadjutor and Mrs. Reese, who were both in the receiving line. Bishop Woodcock of Kentucky, Bishop Gravatt of West Virginia, the local clergy and their wives, Archdeacon Dodshon, and a goodly representation of the clergy of Kentucky.

A beautiful casket of Rookwood faience, ornamented with the emblems of the four evangelists, the arms of the archiepiscopal see of York and the diocese of Southern Ohio was presented by Bishop Vincent to the distinguished visitor, who replied, adding a word of solemn exhortation to the highest spiritual concept of the world's struggle for freedom.

At four o'clock in the great Music Hall in which the General Convention of 1910 met, and in which the Bishop of Salisbury preached, was a mass meeting of welcome. An hour before the time the whole lower floor was filled and soon the two large galleries were thronged, until not a seat was left—many were standing and hundreds

were turned away. Fully six thousand people were present.

Bishop Vincent presiding reminded his hearers how during the Civil War, their fellowtownsman Bishop McIlvaine, Bishop of Ohio (before the division of the state into two dioceses), had been one of the members of the special commission to England to plead the cause of the Union. The Archbishop's visit was not to conciliate adverse opinion but to strengthen bonds of sympathy already existing.

Mayor Galvin introduced the speaker, and the whole audience rose and cheered as the Archbishop came forward. For over an hour he held the people, at times hushed in sympathy, again cheering to the echo. It was a wonderful demonstration.

"Let us forget old discords that now," said the Archbishop, "are being dissolved in the harmony between our two nations. Let us think no longer of things that once divided us, but only of the far stronger ties that unite us to-day. And remember your liberty was ours centuries ago. It is true that once we were so stupid as to refuse you your liberty, but after all it was our liberty you took and it is our common liberty to-day, the Godgiven right of all nations who are fighting with us.

"Our Government, as yours, reflects the will of the people. 'We must be free or die who speak the tongue that Shakespeare spoke.'

"It has been a terrible three years and more, but I would have you know that we stand steady but strained. We long for your coming. In this connection, let me say I have never felt a deeper emotion than last Tuesday when I stood at your Great Lakes Training Station, a marvel of modern efficiency, and saw thousands and thousands of young men, the most splendid I have ever seen, swing by with precision of a great machine, singing 'Over There.'

"While we are gathered here," the Archbishop interrupted his address at one point to say, "let us pause in the midst of our enthusiasm, surrounded by comfort and safety, and think and pray and help to cheer some of those men 'over there' who, at this very moment are giving their lives that we may continue to live in freedom.

"Ah, those brave men who are standing and stemming that terrible drive of the Germans! God be with them. Christ receive them. And you of America who are rushing to the front, remember that you are being redeemed by precious blood. Make no mistake. It is a tremendous moment in all our lives. Pray that they hold that line behind which stands your liberty and mine."

The conclusion of the address made a tremendous impression:

"Carry on! Let this message, the dying words of so many of our brave soldiers, straight from the heart of England, be my message straight to the heart of America. Raise yourselves to your greatest heights on the side of God, not claiming Him as your ally, but recognizing Him as your sovereign. Make the armed forces of right stronger than the armed forces of might, and so we shall march, the liberty-loving nations of the world, to victory and lasting peace—and may God speed the day."

The Archbishop seemed much pleased with his visit and one of the strong points about it was its democracy. Instead of a big dinner at so much per plate, it was a public outpouring and the Mayor's proclamation of a half-holiday did much to make it so. The Archbishop left that night in the sleeper for Philadelphia. His personality made a profound impression and his visit was a high point in the history of a city which

has already begun to put gold stars on her many service flags.

#### RETURNING TO THE EAST

The Archbishop arrived in Harrisburg, Pa., at 1:30 on the 23rd, and was met at the station by a committee headed by the Governor, the Bishop of Harrisburg, and State Librarian Montgomery. The chimes of Zion Lutheran Church greeted the party as they emerged from the station and drove to the Bishop's House. In the Bishop's Chapel of the Holy Spirit, the Archbishop prayed earnestly for the soldiers giving their lives at the front. He then ascended to the Great Hall where he addressed the crowd of citizens and soldiers. The party then went to the capitol, where the British flag was flying for the first time in the history of Pennsylvania. In the House of Representatives, reputed to rival the House of Lords in splendor, the Governor, the Mayor, Rabbi Haas, the Rev. Dr. Mudge of the Presbyterian church, and Mr. A. S. Patterson of the Chamber of Commerce voiced their welcome. The Archbishop then spoke, dwelling of America's place in history and her opportunity.

#### PLANS FOR HIS RETURN TO NEW YORK

A large and representative committee of laymen have completed arrangements for a "War Dinner" to be given in honor of the Most Reverend Cosmo Gordon Lang, D.D., the Lord Archbishop of York, Primate of England, and of the members of the House of Bishops on Wednesday evening, April 10th, at the Waldorf-Astoria Hotel. A reception to the guests will be held at seven o'clock.

The Bishop of New York will make the opening address of welcome to the guests and will be followed by the Presiding Bishop of the Church, and Dr. Nicholas Murray Butler, President of Columbia University. The address of the Archbishop will conclude the proceedings.

The tickets will be \$4 each, for lady or gentleman. The attendance is not limited to the members of the Club, and it is hoped that the clergy and many other Churchmen and Churchwomen will join in making this occasion a great and unqualified success.

Applications for seats should be made promptly to the chairman of the dinner committee at the Club, 53 East Fifty-sixth street, with checks drawn to the order of Edward S. Pegram, treasurer.

#### DEATH OF REV. J. L. McKIM

THE REV. JOHN LEIGHTON MCKIM died at his residence in Milford, Del., on March 20th at the age of 82. He was the son of the Rev. John Linn McKim, who was at the time of his death, in 1910, the senior priest in the Anglican communion, having been ordained under Bishop White in 1835. The Rev. J. Leighton McKim was ordained deacon by Bishop Lee of Delaware in 1859, and priest by Bishop Odenheimer of New Jersey in 1860. He was successively assistant at the House of Prayer, Newark, under Dr. Shackelford, rector of St. Timothy's, Roxborough, Pa., rector of Christ Church, Milford, Del., for forty-two years; rector of St. Mary's Hall, Burlington, N. J., from 1879 to 1887; rector of St. Paul's, Georgetown, Del., and for many years in charge of St. Stephen's Chapel, Harrington, Del. He was for seven years member of the Standing Committee of Delaware, and represented the diocese in nine General Conventions.

The funeral services were held in Christ Church, Milford, on the 22nd, with burial in the churchyard at St. Peter's, Lewes. Bishop Kinsman officiated, assisted by the rectors of Millsboro, Lewes, and Georgetown.

#### NEW RECTOR FOR ST. MARK'S CHURCH, TOLEDO

ST. MARK'S CHURCH, Toledo, Ohio, left vacant by the consecration of its rector, the Rev. Robert L. Harris, to the episcopate, has already secured a successor, the Rev. Robert S. Chalmers, of Tiffin, Ohio.

Mr. Chalmers is of Scotch birth and university training and his beginning was with the Presbyterians; but he was many years ago brought into the Church by men of the Mackonochie school. He was until three years ago in commercial life and he attained to a high position with one of the great manufacturing concerns of the country. As a layman he was a great worker among children and young men and finally his early desire for the ministry dominated him and he threw aside all worldly considerations to follow his bent. His first charge was at Tiffin and his work there has been notable for its vigor, its original resourcefulness, and



REV. R. S. CHALMERS

its spiritual depth. In the diocese, too, he has rapidly been called to posts of influence and responsibility. Among other offices, he is at present president of the diocesan Board of Religious Education.

St. Mark's is a powerful and important parish, located in the best residence section of Toledo; it has in recent years made great strides and it is sure to continue to gain under the vigorous leadership of Mr. Chalmers. He will remove to Toledo about May 1st.

#### MISSIONARY JOURNEY IN BRITISH HONDURAS

THE WIFE of the Bishop of British Honduras writes on March 8th of a trip she had lately taken with her husband. They took their house boy with them and Mrs. Dunn writes: "He was most attentive, and enjoyed his trip immensely."

"We have just returned from a missionary journey to Corosal and Orange Walk. We went down the coast in a motor launch, starting at 3:30 A. M. last Saturday morning. We had a very rough five hours, then hauled up for a rest at Bulk Head (a Cay or island), then went on and reached Corosal about 5 P. M. The old clergyman who used to be there has left, and the Bishop is filling in vacancies as best he can. We had a missionary meeting that night, at which a colored Wesleyan minister spoke most cordially and welcomed the Bishop. Next morning there were services at 7:30 and 9, and again 3 P. M., a meeting for women at 4 and evensong at 7. I think we may get the Woman's Auxiliary inaugurated there.

"We left again at noon on Monday, crossed the pretty bay, and went up a beautiful river, steaming along, winding in and out till 5 P. M. We landed at Caledonia first, an Indian bush settlement with a Roman

Catholic church, and visited some of the bush huts, but could find no Anglicans.

"We had a great reception at Orange Walk. As we came in sight the lads of the village played 'Onward Christian Soldiers' on brass instruments so prettily. They were a picturesque group at the wharf, Mr. Smith, their good missionary, the only black-clad figure, in their midst, and an old Jamaican in cocked hat and red coat (like Lord Roberts) who saluted with his sword.

We marched up the hillside under the orange trees to the strains of the band, the whole of Orange Walk inhabitants following. We had a crowded missionary meeting that night. The only white Anglican lady there is a missionary-hearted woman, and delighted to get to work among the native women. She spoke, as well as the Bishop, Mr. Smith, and myself. We tried to explain our missionary plans and organizations. A very good work is being done there by Mr. Smith, who is a Jamaican, and also by his wife. He is one of our best school teachers, and a real missionary, going every year into the bush for three weeks at a time, visiting the camps and settlements, picking up such food as he can, traveling partly on horseback, sometimes in a dory, and thus looking after a large number of people. This was Bishop Ormsby's home at one time. He built the rectory and church which are finely situated in an open space on the hill-top, surrounded by miles and miles of bush.

"There was an early Communion service in the morning before we left Orange Walk. We took the missionary and his wife part of the way down the river and visited another settlement having service in a palm-thatched hut. We reached home at noon the following day.

"To-night we are having a lantern service in the cathedral, when pictures of our Saviour's Passion will be shown, and the Bishop will explain them. We used to do this in Canada during Lent. The Bishop hopes, besides holding a Three Hours' Service on Good Friday, to go in procession through the streets, and speak at the street corners. This his father used to do in London, years ago."

#### MISSIONARIES AT PEKING

A MISSIONARY from Anking, travelling last summer, thus describes Peking:

"Along the railway everything seemed thoroughly Japanese. When we reached Peking it was like stepping into another world—the temples, palaces, great wall, gates, and people were so gorgeous. The yellow-tiled, upturned roofs of the Imperial and Forbidden Cities, moats, and pagodas were a wonderful, never-to-be-forgotten sight. The part of China about Anking is so very poor, it was a great comfort to see what the Chinese not merely engaged in a daily struggle for a few bits of rice could do."

And Miss Peavey writes from Changsha: "I loved Peking more than any place I was ever in, though I was studying from eight to five. Saturdays I tried to spend in sightseeing. The temples are wonderful, and so is the great wall. Twice I was received by the President, but just missed the Emperor's appearance."

Eight months in the North Union Language School, which is situated in this most interesting city, are a great help to the new missionary. Miss Peavey continues after three months in Changsha:

"The Chinese are so nice and cordial, and overlook one's mistakes in the language. I study mornings and work afternoons. One afternoon I call on our people with the Bible woman; one I call by myself; one I go to a sort of mothers' meeting, when the

women have a short service and Bible instruction and sew for Missions or relief work in China. One afternoon I teach a Bible class of the two Bible women; one I am at home to the women. The other afternoon I gather up all the loose threads."

Among these, accounts perhaps: "A paper dollar is about 2,900 cash, a silver dollar at present 4,100—it varies from 3,000 to 4,500. When it comes to paying 70/2,900 for the day's vegetables and 480/4,500 for a tumbler, bookkeeping is just lost in the shuffle!"

**TITHING**

A NEW TRACT on the tithing system written vigorously and well adapted to general circulation is *How to Tithe and Why*. The writer is the same "Layman" who has written a number of previous tracts on the same subject and who now offers this, as he has frequently offered his earlier tracts, free to any minister applying, in quantities sufficient to supply one copy to every family represented in his congregation. The request is made that THE LIVING CHURCH will be mentioned by those making application and that the "denomination" of the minister be stated. The address to which application should be sent is The Layman Company, 134 North Wabash avenue, Chicago, Ill.

**THE NEW MORALITY GOVERNING THE ARMY**

"THERE IS not a single red light district existing to-day within an effective radius of any army cantonment or naval station where any considerable number of soldiers or sailors are in training," Raymond B. Fosdick, chairman of the Commission on Training Camp Activities, declares in summing up vice conditions around military camps.

Twenty-five segregated districts within the five-mile zones established around military camps have been closed under the Congressional enactment which provides for absolute repression in these areas. Beyond the dead line in cities contiguous to military camps many more have been abolished through the cooperation of federal, state, and civic authorities. "Scatteration," which has invariably followed the abolition of segregation in these cities, also has been combatted effectively.

"Varying degrees of public ignorance and prejudice have hampered the effective enforcement of laws. There have been people who have opposed any change when a clean-up was ordered, failing to realize the destructive influence of the segregated zones upon the military efficiency of the soldiers and sailors. Others have argued that the abolition of segregation would scatter evil throughout the community.

"These conditions coupled with the apathy of a few public officials have forced the government to take drastic steps to bring certain cities to a realization of their duty in keeping their soldier and sailor visitors fit for fighting. At Seattle, Wash., recently pressure brought about by indignant citizens forced the officials to make a sweeping clean-up of all questionable places after soldiers from Camp Lewis at American Lake, Wash., had been forbidden to enter the city because of the vicious conditions existing there.

"As a whole, however, almost everywhere the Commission is meeting with most patriotic cooperation from citizens, who will not permit the continuance of immorality in their town to compromise the municipality's devotion to the cause of winning the war.

"The influence of this movement on the part of communities has spread even to

States. The recently appointed State Military Welfare Commissions in Virginia, California, Arkansas, and Minnesota are to be commended for their effective work in this matter which so vitally affects the man power of our army and navy. I have no hesitancy in saying that the appointments of these commissions by the Governors of those States are great forward steps toward the maintenance of efficient fighting troops.

"Not only have the great bulk of the towns in the vicinity of camps assisted the Commission on Training Camp Activities in cleaning up—they have entered with admirable enthusiasm into the Commission's programme for entertaining soldiers and placing at their disposal the recreation resources of the city. Under the War Camp Community Service, undertaken by the Recreation Association of America, the difficult task of assimilating the floating soldier population has proceeded with a heartiness which fits in perfectly with the Government policy—not simply of repressing vice but of setting up a competitive system—a system of organized amusement and clean recreation."

The Secretary of War and the Secretary of the Navy are both determined to maintain absolute clean and wholesome conditions in training camps here and abroad. The moral interests of the million and a half men now training and fighting are being safeguarded as those of no other army and navy have been in the history of the world.

**FIRE DESTROYS OLDEST CHURCH IN SPRINGFIELD DIOCESE**

TRINITY CHURCH, Jacksonville, Ill. (Rev. J. F. Langton, rector), which was the oldest church building within the limits of the diocese of Springfield, was totally destroyed by fire on March 14th. Fortunately, the parish house was saved, so that most of the parish activities will go on uninterrupted.

An insurance of \$9,000 on the destroyed property will help in the immediate rebuilding which is planned by rector and people, who are not at all down-hearted by the prospect, but are going to their unexpected task with enthusiasm.

**"THE UNFURLING OF THE FLAG"**

MANY HAVE read, many have sung, the war poem and song, *The Unfurling of the Flag*, by Clara Endicott Sears. So interested in both poetry and music was the Boston correspondent of THE LIVING CHURCH that, having already referred in the highest terms to it in the course of an address, he made inquiry of the author as to the circumstances of its composition. Miss Sears is a devout communicant in Emmanuel Church, Boston, where she was baptized and confirmed. She is well known also as author of *Gleanings from Old Shaker Journals* and *Bronson Alcott's Fruitlands*. It is not often that one is given such an intimate insight, as is here given, into the mystery of the inspiration of a song.

Miss Sears replied in the following letter, giving the remarkable circumstances under which the song was written:

"You ask me how *The Unfurling of the Flag* happened to be written. The circumstances were so unusual that I will tell you about it. The question of whether our country should go into the war was tremendously on my mind, as it was on every one's, and like others I scanned the newspapers morning and evening for the latest news. On April 5th, Congress met to vote on the great question. The session lasted all day, until 3 A. M. on April 6th, when it

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was voted that our country should declare war on Germany. It was a period of great excitement, as you remember.

"Now, at about 2 A.M., I awoke in a great state of agitation. I could not sleep on account of it, and could not understand what was the matter. Being by nature a very peaceful sleeper, I was unused to any such feeling. Finally I arose and lighted a candle, went down stairs, and walked through the hall and into the drawing room and library. I had no idea what impulse made me do this, but as I entered the library the words, 'It's the flag we've named Old Glory that's unfurling to the breeze,' swept through my mind. I stopped short and asked myself what this meant. Then it came again and took possession of me. I returned quickly to my room, sat down with paper and pencil, and the whole poem came quickly, and just as it is now. When it was finished I was completely exhausted, and for two or three days seemed to have no strength in me. When the morning papers came, on April 6th, they were full of the all-night session of Congress and the result. The headlines were 'The United States Enters the War,' and I felt as if the edge of the vibration from the scene of tense excitement had in some way caught hold of my brain and used it for a means of expression. However you may explain it, the words came like a flash. That is the story of how the poem came to be written.

"Mr. Densmore's music to it was perfectly spontaneous. I called him on the telephone and told him I had a poem that people were insisting upon my having set to music; and if he felt inspired by the words, I hoped he would turn the poem into a song. He asked me to read it over the telephone. I was shocked at the idea! And I remonstrated with him that he could not possibly get the full meaning in that way. But he insisted, so that he could get the rhythm and let it work in his mind over night. In two days he notified me that the music for the poem had come, and when he played it to me, I felt that it was just what would fill the need for a patriotic song that would stir enthusiasm and at the same time convey the sense of dignity befitting the message of the words. He then perfected his composition, and we had it published.

"There is the whole story."

#### NEW MISSION STUDY COURSE

THE EDUCATIONAL SECRETARY of the General Board of Missions announces that the subject for Mission Study during the coming year is *The Church's Mission in the United States*. There will be only two textbooks published. The Senior book, entitled *Winning God's Country*, is by the Bishop of South Dakota; the Junior book, being prepared by Miss Dorothy Giles, will be published under the title of *His Star in the West*.

Contrary to custom in past years, only these two textbooks will be published, but the *Suggestions for Leaders of Classes* will be thoroughly and carefully graded. These are now being prepared by expert teachers, all of whom are preparing to lead normal classes in the use of the textbooks at summer conferences this year. It is expected that the textbooks will be published and ready for distribution by the middle of June. The *Suggestions*, however, will not be issued in their final form until later, that they may be thoroughly tried out at the Summer Conferences.

#### BEQUEST

THE WILL of the late Rev. Dr. Philander K. Cady, who was Professor of Christian Apologetics in the General Theological

Seminary from 1889 to 1902, provides that the seminary will eventually receive \$5,000 to found a scholarship in memory of the Rev. Hamilton Cady (1889), and \$25,000 to establish the Benjamin I. Haight Library Fund, in memory of the Rev. Dr. Haight, who was professor of Pastoral Theology from 1841 to 1855.

#### MEMORIALS AND GIFTS

A SILVER CHALICE, designed by Gorham of New York, has been presented to the Church of the Good Shepherd, Buffalo (Rev. James Cosbey, Jr., rector), by the members of the Woman's Auxiliary of the parish in memory of Rebecca Provoost Dows, who was an active member and officer for many years.

ST. PAUL'S CHURCH, Wickford, R. I. (Rev. H. Newman Lawrence, rector), has been enriched by a handsome memorial oak prayer desk for the chancel, which was blessed and used by the rector on the Fifth Sunday in Lent, at the mid-day service. It bears the inscription:

"In loving memory of  
WILLIAM HENRY SHERMAN,  
for over seventeen years  
a vestryman of St. Paul's parish,"

and is a gift from his widow.

A WINDOW has recently been placed in Christ Church, Springfield, Mass., in memory of Mrs. Addison Smith, mother of the Rev. William Austin Smith, formerly rector of that parish, now editor of *The Churchman*, New York. Mrs. Smith was a devoted worshipper in that church during the period of her son's rectorship. The window represents St. Chrysostom and its colors are wonderfully well blended. The window was dedicated on a recent Monday morning by the Rev. John M. McGann, rector of the parish. The Rev. Mr. Smith was present at the dedication service.

A DOUBLE DEDICATION, as Bishop Brewster put it, was held at the new St. Andrew's Church, New Haven, Conn., on Sunday, March 17th. The church itself, some \$40,000 worth of property, was consecrated free of debt on Washington's birthday, 1917. January 1, 1918, saw the church free of all other debts, and but \$500 debt remains on the rectory. On March 17th, three essential memorials of brass, all Gorham's of New York, were dedicated: a pulpit, given by Richard H. Rose Hill, of Boston, in memory of his sister, Miss Eleanore Hill, a faithful music teacher near St. Andrew's; a lectern, the gift of Mrs. Clifford and Miss Bertha Judson in memory of Mrs. M. Josephine Judson, long-time president of the ladies' guild; and a prayer desk, in memory of Mrs. George and Isabelle Edwards, by their son, George S. Edwards, Junior. The cost of the three gifts was about \$800. The church had only temporary wooden furniture before a New Haven cabinetmaker, Mr. Charles E. Griffiths, donated the bases for lectern and pulpit in artistic oak. The dedication of these was but secondary as compared with the spiritual dedication by Confirmation, on this same occasion, before a full church, of thirty-one souls to the noble service and church of J. X. Eight of these, four being parents, were baptized recruits.

#### ALBANY

R. H. NELSON, D.D., Bishop  
Ontario's Bishop Visits New York

BISHOP BIDWELL of Ontario will speak at St. John's Church, Ogdensburg, on April 7th, the anniversary of entry into the war by this nation. The special service, which has been authorized by Bishop Nelson, will be attended by many officials and patriotic organizations, as well as by the relatives of enlisted men.

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**Appreciation**

THE VESTRY of St. Paul's parish, Syracuse, recently voted the rector, the Rev. Henry Harrison Hadley, a material increase in salary, expressing appreciation of what he has done for parish and city and pledging him continued loyalty and support.

**CONNECTICUT**

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

Archdeaconry — Annual Convention — Bishop Brewster's Letter — Parish Will Give Easter Offering to Missions

THE REV. FREDERICK W. HARRIMAN, D.D., will be the preacher at the Easter meeting of the Hartford archdeaconry in St. James' Church, Glastonbury, on Thursday, April 11th. The work of the synod of New England will have a special place on the programme.

THE ANNUAL convention of the diocese will be held in Christ Church parish, Hartford, on Tuesday and Wednesday, May 21st and 22nd. There is some discussion in regard to changing the date of convention to some time in January or February.

THE FOLLOWING is the text of Bishop Brewster's second letter to Churchmen in the national service:

"Bishop's House, Hartford, Conn.

"My dear friend:

"You are never long out of the thoughts of us at home in Connecticut. We think of you in whatever you have to undergo of discomfort in rain and mud or of danger under fire. War means business in grim earnest. But we have proud confidence that under all circumstances you will show your mettle and quit yourself like a man tried and true.

"You will, I trust, think of us and your Church at home at Easter-tide. Easter commemorates a glorious victory after a hard battle. Your great Captain fought His fight and won out.

"You are in a great fight for the right. Whatever you may have to go through or to bear, stand by Him, loyal to the uttermost, and you will find Him standing by you. When it all seems hard and everything against you, remember fellowship in His sufferings means sharing His strength and finally a share in His triumph.

"Faith means stout-hearted courage. Endure as a soldier of Jesus Christ. Hear Him say to you: 'Be of good cheer, I have overcome!' Fight your fight under His banner, the Cross, and win with Him the victory. We at home are praying for you.

"Faithfully yours,

CHAUNCEY B. BREWSTER."

"Mid-Leat, A. D., 1918."

FOLLOWING the suggestion of a member of the vestry, the Easter offering of Christ Church, Hartford (Rev. Samuel R. Coladay, rector), will be devoted this year to General Missions instead of to making up a deficiency in the parish budget. Senior and Junior Communicants' Leagues have been organized in the parish with large memberships in both. The Senior League will make their corporate Communion on the second Sunday morning in the month, receiving their instruction on the previous Sunday afternoon, the Junior League making their Communion on the third Sunday morning and being given an instruction immediately after.

"THE PROBLEM of Religious Education," says the annual report of the diocesan Board of Religious Education, "is largely that of

providing the means of nurturing the normal life of a child of God. It is more concerned with making a child conscious of its birthright and efficient in the development of its Christian character than with instructing it in any doctrine or practice; its end is Christian service."

A RECENT ISSUE of the weekly *Calendar* of St. Andrew's Church, Meriden, contains this unusual tribute to one who for almost thirty years held the place of sexton and caretaker. It is written by his friend and rector, the Rev. A. T. Randall:

"We are all mourning to-day over the sudden loss of Francis A. Clark. Few perhaps knew him as Francis—but everybody in St. Andrew's knew 'Frank'. For many years he was the faithful doorkeeper in the house of the Lord, and the devoted janitor at the Curtis Home. He loved his work in each place. In any and all weathers he was more than prompt at the church, priding himself in having all things neat and ready for the services, and punctual to the minute at the bell-ropes. At the Home he was caretaker and always took good care. His interest extended from a lively and keen inspection of the great boilers to a solicitude for the personal comfort of all the residents from the youngest to the oldest. At all hours of the day and at the most inconvenient hours of the night he answered every call. He was a ten-talent man in a five-talent place, for had he been blessed with more advantages in his youth he would have honored and made a name in some higher sphere. He came from good old New England stock, and was blessed with an abundance of shrewd Yankee common sense. He was a devoted husband and an affectionate father. He was a good Christian and a faithful Churchman. He had a big, warm heart. He was a loyal friend, sticking closer than a brother to any he loved or admired, ready to follow with allegiance even a fallen friend. It is a rare experience for a doorkeeper in the house of the Lord and the minister of that house to be together such length of time, for had Frank lived until May 1st he would have been my fellow-worker for twenty-nine years. All the years he was steady and faithful, true as steel, full of fidelity, and loyal to his own loyal friend and rector, who here records his high appreciation of such firm friendship. Although a sick man, Frank was at his work on Friday and the next Friday he was laid at rest. I am confident that he was glad to die in harness. His last words were, 'Wait upon the Lord for He hath mercy to save.' May eternal light shine upon him, and perpetual peace be his portion."

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## GEORGIA

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

Bishop Osborne—Mission Reopens

THE RT. REV. EDWARD W. OSBORNE, D.D., conducted a quiet day in St. Paul's Church, Savannah, for the Woman's Auxiliary and other women of the three city parishes. Bishop Osborne will hold services in Waycross two Sundays a month, in the absence of the rector on indefinite leave of absence as a civilian chaplain.

ST. MICHAEL AND ALL ANGELS' CHURCH in Savannah (formerly St. Michael's) was reopened Sunday on its new site on the corner of Harmon and Anderson streets, the rectors of Christ Church and St. John's officiating. For the present this church will be used as a united mission to the three parishes, but it is hoped soon to make it a separate parish.

## LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Lay Reader Becomes Y. M. C. A. Worker in England

THE FRIENDS of W. R. Dockrell, lay reader in St. John's Church, Huntington, who is going to England to take up Y. M. C. A. work, tendered him a reception on March 13th at the church. The Rev. Charles E. Cragg, rector, presented him with a Prayer Book from the church and a wrist watch purchased by friends.

## NEWARK

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

Date of Annual Convention

BECAUSE THE regular date falls in Ember Week, the forty-fourth annual convention of the diocese will meet in Trinity Cathedral, Newark, on Tuesday morning, May 14th.

## OHIO

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.  
Noon-Day Services by Church and Denominations

BISHOP LEONARD, by an exchange with Bishop DuMoulin, visited the Toledo parishes of Trinity and St. Alban's on Passion Sunday.

NOON-DAY LENTEN services have been maintained as usual at Trinity, Toledo. During the final third of Lent the city clergy have been the preachers. The attendance has doubtless been somewhat depleted by the fortnight of noon-day meetings in Keith's Theatre, less than a block away, which were offered by the denominations. More and more they are coming to observe Lent, and this year they have all united in periods of "catechetical instructions" in their own churches, evidently inspired by the Confirmation instructions of the Church. It all tends, no doubt, toward better understanding and ultimate unity.

## OREGON

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

Noon-Day Meetings in Portland—Growth of St. Helen's Hall—Laymen's Missionary Movement

MARKEDLY SUCCESSFUL noon-day meetings have been held in Portland at the Baker Theater during Passion Week and Holy Week, under the auspices of the Brotherhood of St. Andrew. The speakers for Holy Week were the following Portland clergy: The Rev. Messrs. O. W. Taylor, H. D. Chambers, Thomas Jenkins, F. K. Howard, E. H. McCollister, and Bishop Sumner.

GREAT SATISFACTION is felt over the expansion of St. Helen's Hall, the school for

girls in Oregon, for which the capacious buildings of the Portland Academy have been leased, providing additional needed space for dormitories and school quarters. Under the Sisters of St. John Baptist the school has prospered wonderfully, in spite of the destruction of its large five-story building three years ago. The alumnae and others are looking forward to a new permanent building on one of the many beautiful sites available.

BISHOP SUMNER will take active part in the new Liberty Loan drive after Easter, having been appointed a member of the main committee in Portland. With over a thousand workmen coöperating a Liberty Temple, which will be headquarters for the drive, was erected in one day near the center of the business section of the city.

THE CHURCH was well represented at the Laymen's Missionary Meetings at Salem from March 17th to 19th. The Rev. F. J. Clark of the General Board of Missions was one of the team of speakers, and an address was also made by Bishop Sumner. Many splendid messages, stimulating to interest in missions, were delivered. The Rev. Mr. Clark, Bishop Sumner, and the Rev. Robert S. Gill, rector, addressed a meeting at St. Paul's Church. At its conclusion, the Rev. Mr. Gill announced as a goal for the year a one-third increase in the number of communicants and a budget of \$500 for missions. Mrs. Julia S. Whiteford addressed a meeting of the Woman's Auxiliary of St. Paul's Church. In the registration of women, St. Paul's Church had the best proportionate showing, for which credit must be given to Mrs. Robert S. Gill, who had this work in charge. From Salem the speakers went to Medford, where meetings had been arranged.

A \$10,000 Bishop Scadding Memorial Church is projected by St. Michael and All Angels', Portland. Of this \$1,850 was recently pledged by the vestry, and a vigorous campaign for funds will be made immediately after Easter.

## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Quiet Day for Clergy—Brotherhood Meeting—Property Added to Parish Holdings

THE BISHOP held a quiet day for the clergy, on Monday, March 18th, at the St. Mary Memorial, Pittsburgh. In the morning there was Holy Communion, and two addresses. After Lenten luncheon in the parish house, the addresses were continued in the afternoon, interspersed with hymns and prayers.

A MEETING of Churchmen under auspices of the local assembly of the Brotherhood took place at Christ Church, Pittsburgh, on the evening of March 19th. A service in the church was followed by supper in the parish house. At the main meeting the Rev. Dr. Wyatt Brown spoke on The Hope of the World; and representatives of various chapters made report of work being done. A number of soldiers in Pittsburgh studying at Carnegie Technical School were welcome guests.

THE CHURCH OF THE ASCENSION, Pittsburgh, Pa., has just purchased at a cost of \$30,000 the Rex property, a large stone house and garage directly in front of the church. Dr. Wyatt Brown, the rector, in his weekly Bulletin to his congregation says, "It has always seemed to me a case of hiding our candle beneath a bushel to have our exquisite church obstructed by the garage at its door. When the outhouse is removed, we shall, I believe, really for the first time appreciate what a superb plant we have."

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