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The Living Church

VOL. LVIII MILWAUKEE, WISCONSIN.—APRIL 13, 1918 NO. 24

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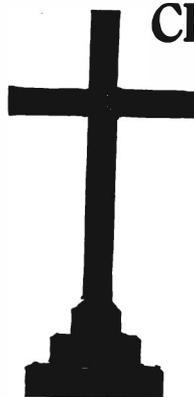
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A Weekly Record of the News, the Work, and the Thought of the Church

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GRACE IS from God, and works in the depth of the soul whose powers it employs. It is a light which issues forth to do service under the guidance of the Spirit. The Divine Light permeates the soul, and lifts it above the turmoil of temporal things to rest in God.—Meister Eckhart.

ONLY LET the aim be high. Lay hold of the highest possible greatness to which the callings of God summon you.—Rev. T. T. Carter.



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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 13, 1918

NO. 24

EDITORIALS AND COMMENTS

The Problem of the Ministry

THE startling heading given to a paper in THE LIVING CHURCH of March 23rd, "Theological Students Becoming Extinct," must have challenged the attention of great numbers of readers. The writer, the Rev. Paul Micou, secretary of the collegiate department of the General Board of Religious Education, is in position to know the seriousness of the condition. Precisely as the English universities and technical schools are practically empty, so our own are likely to be when the war has proceeded another year or two; and few look now for an early peace. Mr. Micou finds that our own theological seminaries show a decrease of 23 per cent. in attendance this year; and, as the normal supply of juniors is drawn from men subject to draft, the decrease is likely to continue at an alarming rate.

To add to the complexity of the problem, several hundred of the clergy have been withdrawn from parochial service for war work of various kinds, and this number also is likely to increase.

It becomes evident that the Church must take stock of her available man power. If the supply of clergy is largely to be cut down at the source, it becomes even more imperative than heretofore that we should use to the best advantage the resources that we have.

We are fortunate in having now the enlightened interest of the General Board of Religious Education in this problem; and in our judgment there are opportunities open to that board that may well receive their careful consideration.

Figures are always misleading and statistics anything but reliable. The number of clergy reported last year in the American Church was 5,895, and the number of parishes and missions 8,611. But since some twenty per cent. of the clergy are not engaged in parochial or missionary work, the ratio of clergy to parishes and missions is scarcely better than one clergyman to two parishes or missions. Yet we can scarcely frame a more misleading statement. "Parishes" and "missions" are very flexible terms. Many of the latter are mere informal groups of communicants and others, requiring some degree of priestly ministrations, but not justified in anticipating the possibility of a resident clergyman for their sole work. According to the figures reported to the General Convention of 1916 there were 8,341 parishes and missions but only 7,310 church edifices. Perhaps the latter figure is more definite for comparison with the number of clergy, leaving the very considerable number of groups without church edifices for separate treatment later. Since every church edifice is a normal center of Church activity, however humble it may be, the number of such edifices gives us a fairly accurate start to the consideration of the subject; 7,310 churches are manned by about 4,700 active priests and deacons.

There are several sides to the problem as thus stated.

There are parishes containing two or more churches. Where these are in the larger cities the number of clergy is similarly increased, but there are many rural parishes in Maryland and Virginia which include two, three, and more churches and chapels, and in almost every diocese there are groups of missions served by single clergymen or manned from associate missions. The result is that if we are to obtain an intelligent view of the relation between churches and clergy we must go deeper into the problem than simply to divide one figure by another. We must distinguish between (a) parishes requiring two or more clergy, (b) parishes requiring one clergyman for one church; and groups of two or more churches that can be efficiently served by one clergyman.

We must also take into account the varying resources and requirements of churches. How many parishes are able to pay stipends admitting of normal living conditions for a rector with family? How many assistant ministers can receive such salaries? How many posts for assistant ministers must, for financial reasons, be filled by unmarried clergymen? How many parishes and missions not susceptible of grouping with others must be maintained at such economy as not to admit of clergymen with families?

Until we have analyzed the "parishes and missions" in some such way as this it is worse than futile to write glibly of the need for more clergy. Undoubtedly we need more clergy; but what sort of clergy? Under what conditions must they serve?

We must also classify our present clergy. How many are married with families? How many are temporarily unmarried? How many are willing permanently to serve as celibates? These are vital questions.

After we have collated the statistics as to needs and as to supply we must compare the two sets of figures. If it shall transpire that we have three thousand posts admitting of support for married clergymen, and have three thousand and five hundred married clergymen with families, are we justified in making repeated appeals for "more clergy"? Are we not rather inviting men into the ministry under false pretences? We do not say that there is such a discrepancy between demand and supply; we only say that nobody has ever tried to find out, and that until we do find out it is almost criminal to urge the "claims" of the ministry upon our young men. If we have an overplus of married clergy and a great under-supply of unmarried clergy, let us say so in the frankest sort of way. Simply to add to the former by the usual speedy sequence between the ordination and the marriage services is only a "pretend" method of supplying our needs, and the thirty-second Article of Religion is a poor substitute for the legend "received payment" on the grocer's bill. The practical question as to the marriage of the clergy will be determined more generally by the salaries

paid to rectors and curates than by the most enthusiastic defense of the "Anglican position".

This is not a light matter. We have for years been listening to urgent appeals to our young men to study for orders; and during the same years we have had the most pitiful series of appeals from clergymen for work such as would enable them to maintain their families in bare decency. The Church papers always carry more advertisements of clergy asking for work than of parishes looking for clergymen; and in the advertisements of "positions offered—clerical" the frequency with which the condition "unmarried" appears is most suggestive. The Church has great need for an army of unmarried clergy who will answer to the call of the bishops for volunteers, "Here am I; send me where you will." Good intentions and missionary zeal will not maintain a missionary's family, and if we have more married clergy than can be used in our work we ought to find it out and tell it frankly to those young men who are considering the subject of holy orders.

THE CHURCH, we have said, has great need for an army of unmarried clergy. Whatever may be the facts as to the relative sufficiency of the number of married clergy, there are almost countless places where Church work must either be done by unmarried clergy or remain undone. Our missionary work lags because the latter alternative so frequently prevails, not by choice but by compulsion. We hope never to see the day when the rectories of our normal parish churches are not generally filled by married priests with their families, but we must recognize that these comprise but a part of the work which the Church is called upon to do.

That the need for an unmarried clergy may be supplied, we need great increases in the ranks of our religious orders, and perhaps, without detracting from the religious orders that we have, we may need some of a new sort. That is to say, if "Low" and "Broad" Churchmen or others find that they cannot readily adjust themselves to the life at Holy Cross or at the S. S. J. E. houses, there is not the remotest reason why they should not institute orders of their own, in which the members should bind themselves for terms of years, if not for life, to lives of celibacy and of obedience to a superior. Their religious exercises may be of the "Lowest" or the "Broadest" character, but if they really mean to do the hardest work that the ministry demands they can do it most efficiently in accordance with these rules. They will require a mother house to which they can return from time to time for inspiration, for counsel, and for rest; for a celibate clergy, detached from each other and having no "home base", presents problems that are largely obviated by means of the fraternity existing between members of an organization and centering in a home life. There will always be detached clergy, living a celibate life in the world, and magnificently making good, in the hardest work of the Church; but let us recognize that if the Church ever abandons her haphazard policy of drifting with respect to the need for specialized clergy for various forms of work, the method we have suggested for affiliation of voluntarily unmarried clergy, for terms of years or for life, is almost essential for efficiency of work and for safety and comfort of workers. The clergy who are accidentally or incidentally unmarried are not factors in this special work for long enough periods to be more than temporary aids to others. If the greatest lack in the ministry is to be supplied it must be by serious-minded men who frankly face the future, choose for themselves a life of greater sacrifice, and devote themselves to those phases of priestly work, chiefly among the poor and in the mission field, which can only be accomplished in this way.

If a real, serious call were made by the Church corporately for volunteers for this life of sacrifice in the ministry we believe there would be a perceptible response. True, most of the young men of to-day must give the immediate future to their country for military service; we cannot and ought not to divert men from that. We must plan farther ahead. But boys entering high school may be presumed to be immune from the call to the army, and many who go into the army may be graduated from that into the priesthood. The idealism that leads to the one may easily lead, in close sequence, to the other.

The General Board of Religious Education is the natural instrumentality of the Church for making the study of conditions both as to churches and as to clergy which we have shown to be essential. Let them, if they will, take up this matter in a serious manner, and find what are the facts. It will be necessary for them to fix on an irreducible minimum in salary, below which they will hold that it is not fitting that a married clergyman be assigned to work. They will inquire whether steps can be taken to bring parishes over that minimum line, so that the number of "normal" spheres of work may be increased as far as possible. They will then count the "normal" and the "abnormal" spheres of work—meaning by the latter, work that does not admit of a married priest—and then count and classify the working clergy on the basis of married and unmarried. With the figures at their disposal they can treat intelligently of the need for clergy. They can say whether we need additions to one class or to both classes.

If they find that we are right in suspecting that there is a particular need for unmarried clergy, they can formulate such suggestions for supplying the need as may seem useful to them.

And they will have the opportunity of giving the Church, for the first time in her history, an intelligent method of dealing with the allied questions of recruiting new men for the ministry and utilizing to best advantage the services of the men we already have.

LET every loyal American put his foot down sternly against the tar-and-feathering and other attacks upon suspected or even upon disloyal persons. That one man was lynched last week in Illinois on charges of disloyalty is a disgrace to the state and to loyal, patriotic America. The world is not made safe for democracy by defiance of law on the part of men who masquerade as patriots and act as criminals. We loathe sedition and German propaganda, but we expect these to be dealt with by our government and not by mobs.

Lawless Patriotism

Yes, we need greatly strengthened laws against seditious persons, but Congress is so busy pulling notes out of executive eyes that a year's time has been insufficient to enable it to cast the enormous beam out of its own eyes. Some day, we may hope, such laws will be enacted. In the meantime our jails and asylums for the feeble minded are yawning for those crazy criminals who dream that they advance their country's cause by atrocities against men who ought, very likely, to be restrained by federal authority.

Moreover we need to set ourselves against the danger of hysteria. It is only a few weeks since insurance authorities declared that nearly all the great fires that had been charged to German plots were the result of carelessness pure and simple, and now we are told by authority of the Food Administration in Washington that after investigating "thousands of cases" of the "elusive ground glass story from Maine to California and from the lakes to the gulf for the last four months," they had found just one case verified, and that was one in which a disgruntled employee in Arkansas had placed ground glass in one loaf of bread in order to make trouble for his employer, who was forced out of business as a result of it.

The Red Cross is not the only victim of foolish stories: and with our men at the front so splendidly vindicating their nerve, we must guard against the rest of us succumbing to an attack of nerves.

ON the whole, the Middle West has vindicated its loyalty in the elections of last week, but it has also been made aware of a very large amount of anti-war and perhaps pro-German sentiment in its midst. Wisconsin easily defeated the indicted Berger for United States senator, but it is not reassuring to find that he received one vote in every four that were cast, and that if the three-cornered contest—with two loyal candidates against him—had been for members of congress, three Bergerites would have been elected and three other congressional districts were uncomfortably close. From Milwaukee north and northwest for a hundred miles or more

Elections in the Middle West

the pro-German sentiment is undoubtedly strong. Chicago splendidly cleared her record by defeating the candidates of doubtful loyalty for her common council. Milwaukee failed to defeat her socialist mayor, who ran for reelection on a shameful platform, but he goes into office accompanied by none of his political associates who ran on the same platform, except a few aldermen, who will constitute a minority of the common council. Milwaukee has been divided by war into two distinct communities, so nearly equal in voting strength as to make the balance of power an element of uncertainty. The German Milwaukee elected its Hoan; the American Milwaukee the remainder of the city ticket. And the American Milwaukee has been splendidly patriotic in every test that has come to it.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 8th:

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In memory of W. H. A.	5.00
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Patricia Plane, Independence, Iowa**	1.00
George H. Jones, Independence, Iowa**	2.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ††	50.00

Total for the week \$ 521.00
 Previously acknowledged 58,402.57
\$58,923.57

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For relief of Belgian children.
- § For Belgian relief.
- ** For French relief work.
- †† \$15.00 for work in Paris; \$25.00 for work in Italy.

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72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.	9.00
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129. Mrs. Hannah L. Hamlin, Smethport, Pa.54
139. Mrs. James B. Goodrich, Concord, N. H.	36.50
261. Mrs. George D. Kilborn, Reno, Nev.	36.50
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Total for the week \$ 222.42
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\$23,430.59

[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.]

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St. Matthew's Church, Cleveland, Ohio.	11.00
St. Luke's Church, Cleveland, Ohio.	15.00
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Rev. C. W. MacWilliams, Hutchinson, Kans.	5.00
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Mr. and Mrs. Eldridge Thomas, Larchmont, N. Y.	10.00
St. Andrew's S. S., Youngstown, Ohio.	14.85
St. Andrew's Church, Youngstown, Ohio.	7.71
C. H. M.	1.00
M. G. E., Mt. Calvary Church, Baltimore, Md.	10.00
A member of St. Clement's Church, Philadelphia, Pa.	1.00

Good Friday offering, St. Margaret's Church, Hibernia, Fla.	7.80
Good Friday offering, St. Mary's Ch., Green Cove Springs, Fla.	6.90
Rev. Win. Maltas, Stalwart, Mich.	9.25
Church of the Redeemer, Chicago, Ill.	2.00
A communicant of Christ Church, Canaan, Conn.	3.00
Denver Chapter No. 2, R. A. M., Denver, Colo.	10.00
Thank offering	2.50
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
Mrs. R. R. Ringwalt, St. Paul's Church, Port Townsend, Wash.	5.00
Ouray Mission, Ouray, Colo.	5.00
Mrs. Morton Stone, Sand Beach Sanatorium, Lake Park, Minn.	25.00
Miss C. A. Marshall, Charleston, S. C.	5.00
Lenten offering, St. Matthew's Church, Enosburg Falls, Vt.	31.00
In memory of Susan Lines.	5.00
St. James' Church, Ormond Beach, Fla.	14.25
St. Paul's Mission, De Kalb, Ill.	3.00
St. Paul's Church School, De Kalb, Ill.	2.46
St. Paul's Parish, Central City, Colo.	5.50
Trinity Church, Nevada City, Colo.	12.50
Anonymous	2.00
St. Paul's S. S., Centerville, Md.*	12.00
Trinity S. S., Arkansas City, Kans.*	13.00
All Saints' Church, Western Springs, Ill.*	9.35
Rev. J. Dirckson Cummins, Centerville, Md.*	3.30
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.*	2.22
Church of the Nativity S. S., Lewiston, Idaho*	5.22
Rev. T. Edward Hand, Bangor, Maine*	2.00

\$504.63

In our issue of last week a contribution of \$29.00 was credited to St. Stephen's Church, Milwaukee, Wis., whereas it should have read Racine, Wis.

POLISH RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill. **\$25.00**

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
St. Martin's Mission, Aspinwall, Pa.	2.85
St. Paul's Church, Chestnut Hill, Philadelphia, Pa.	83.44
A member of St. Clement's Church, Philadelphia, Pa.	1.00

\$112.29

SERBIAN RELIEF FUND

Mary B. Torr, Philadelphia, Pa. **\$1.00**

BRITISH RELIEF FUND

Offering at service for clergy of Rhode Island held by the Archbishop of York **\$16.10**

ANSWERS TO CORRESPONDENTS

B.—(1) We could not express an opinion as to a case of discipline based on an *ex parte* statement.—(2) Where a person is repelled from Holy Communion under the rubrics, and the case has been reported to the bishop, the latter acquires full jurisdiction to deal with the case as provided in Canon 41, if the person repelled shall "lodge a complaint" with him.—(3) The bishop's procedure must be governed by any canon of the diocese making provision for it. If there be no such canon, he may proceed according to his own judgment.—(4) The bishop may nullify the act of the priest in accordance with such procedure.—(5) The "divine authority" of the priest is not final; that of the bishop is superior to his.—(6) If the priest's judgment were reversed by the bishop it would not imply either the innocence or the absolution of the defendant, but only that the latter was permitted to receive Holy Communion.

THE WAY OF LIFE

THE WAY OF LIFE is this: First, thou shalt love the God who made thee; second, thy neighbor as thyself; and all things whatsoever thou wouldst not have done to thee, do not thou to another.

Thy speech shall not be false nor empty, but filled full by doing. Thou shalt not hate any man, but some thou shalt reprove, on some thou shalt have compassion, for some thou shalt pray, and some thou shalt love above thine own life. Thy soul shall not cleave unto the lofty, but with the righteous and humble shalt thou have thy conversation. The trials that befall thee thou shalt accept as good, knowing that nothing happens apart from God. Thou shalt seek out day by day the faces of the saints, that thou mayest be refreshed by their words. Thou shalt not make division, but shalt pacify them that are at strife; thou shalt judge justly; thou shalt not show respect of persons in reproving for transgressions. Thou shalt not be in two minds whether it shall be or not. Be not one that stretches out his hands for the taking, but draws them back for the giving. Thou shalt not put off giving, nor grumble when thou givest: for thou shalt know who is the good recompenser of the reward. Thou shalt not turn away him that hath need, but shalt share all things with thy brother, and not say that they are thine own; for if ye are sharers together in that which is immortal, how much the more in things that are mortal! Thou shalt not take off thy hand from thy son or thy daughter, but from their youth thou shalt teach them the fear of the Lord. Thou shalt not give orders in thy bitterness to thy manservant or thine handmaiden, who hope in the same God, lest they cease to fear the God who is above you both: for He cometh not to call with respect of persons, but unto those whom the Spirit hath prepared. Thou shalt hate all hypocrisy and everything that is not pleasing to the Lord. In church confess thy transgressions, and come not to thy place of prayer in an evil conscience.

This is the way of life.—*Teaching of the Twelve.*

THE SECOND SUNDAY AFTER EASTER

By C. F. L.

AGNUS DEI

"All in the April evening,
April airs were abroad,
I saw the sheep with their lambs,
And thought on the Lamb of God."

THE Church, both in her Bible and her hymnology, pictures our Lord as the Lamb, and also as the Good Shepherd. Each type is peculiarly dear to the Christian soul. From Genesis to the book of Revelation the lamb as a sacrifice is constantly before us. Abel offered the firstling of his flock, and was accepted of God. St. John in his celestial vision saw in the midst of the throne "a Lamb, as it had been slain"; and he also saw the new Jerusalem, the Lamb's wife—which is the holy Church—coming down out of heaven. The marriage supper of the Lamb seems to be one of the great events which will take place in eternity. The lamb eaten at the paschal feast was typical of the Lamb of God, and not a bone of it was broken. In the service of the temple countless lambs were offered in sacrifice, types of the Great Offering which was to be.

When St. John Baptist beheld our Lord after His baptism, he called Him, as the Latin has it, *Agnus Dei*—the Lamb of God. This hymn is most properly sung after the Prayer of Consecration. Another favorite Easter hymn is At the Lamb's High Feast We Sing. Other hymns using this type are familiar to every one. Perhaps the greatest representation of this idea in art is Van Eyck's wondrous painting, The Adoration of the Lamb. Dr. Neale, who did not care to look at pictures, said of this: "I could sit forever and look at it. I never saw anything which—to my mind—came near to it."

In to-day's gospel we have Christ's assurance that He is the Good Shepherd. All through the Scriptures this thought runs, and the Twenty-third Psalm has comforted countless millions of souls. Penitents are sometimes directed to repeat it as an act of trust in His protection, for He tells us that we shall lack nothing. The Jews were shepherds, and the imagery appealed to them, for they defended their flocks with heroic devotion: David slew both a lion and a bear with his own hand.

In Solomon's Song, that mystic allegory, we find this passage: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

"If thou knowest not, O thou fairest of women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents."

The shepherds of the Nativity were caring for the sacrificial lambs that would eventually be offered in the temple. Our Lord assures us, and this is a comfort, when foes within and without the fold would betray the Church to her enemies, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Yes, the Catholic Church has her own destiny, and He has promised that the gates of hell shall not prevail against her. Christ tells us that He calls His own sheep by name; and again, "My sheep hear My voice, and I know them and they follow Me." One of the most beautiful of the parables is that of the lost sheep, to find which the shepherd left the ninety and nine, and went forth on his quest.

The shepherd hymns are numerous, and are well known to us from childhood's days, and will never lose their sweet association. It is an interesting study to take a concordance and look up all the passages that refer to the subject, in both the Old and New Testaments; and also to go carefully over our hymnal, and other collections, and see how this imagery has appealed to the human heart.

Sheep know no fear when with their shepherd, for his voice will calm them, and they will follow in his footsteps. They are not as bright as some other animals, and may well typify ourselves. But, with Christ to lead His Church, Christians can press forward in faith, guarded by Him, knowing that He will walk with them through the valley of the shadow of death: and finally give them rest in the green pastures of the heavenly Canaan.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Second Sunday after Easter	Ezra 1 Jonah 3 and 4	John 21	Jeremiah 31: 23-37	Romans 6
Monday	Isaiah 50: 4-51:8	John 6: 22-50	Jeremiah 23: 1-8	Romans 7: 1-8:4
Tuesday	Isaiah 51: 9-52:12	Mark 12: 18-37	Jeremiah 33: 1-18	Romans 8: 5-25
Wednesday	Isaiah 54: 1-10	II Cor. 4: 1-5:4	Jeremiah 33: 19-end	Colossians 1: 1-20
Thursday	Isaiah 54: 11-end	II Cor. 5: 5-end	Ezekiel 36: 1-15	Colossians 1: 21-2:7
Friday	Isaiah 55	II Cor. 6: 1-7:1	Ezekiel 36: 21-38	Colossians 2: 8-3:4
Saturday	Isaiah 52: 13-53-end	Acts 9: 32-end	Jeremiah 17: 19-end	Colossians 3: 1-4:6
Third Sunday after Easter	Ezra 2: 68-3: end Hosea 13: 9-14 and 14	I Cor. 15: 1-22	Isaiah 60	Matthew 5: 1-16

THE first lesson Sunday morning records the fulfilment of the specific prediction given in last Sunday's lesson that Cyrus, King of Persia, would decree the rebuilding of Jerusalem and the Temple.

Much is made by the Biblical writers of this fact. Cyrus was, in their view, the shepherd and anointed of God for this express purpose. The Return, predicted and accomplished, was to them an outstanding proof of the providential ordering of the world by Jehovah; that is, by the God who had been continuously revealing Himself to His chosen people, as the God of Creation, History, and Redemption. Indeed, the history of this people became such an evidence of God and of Providence that we to-day can look back upon it and strengthen our faith.

It would seem, then, that the public Sunday reading of the Scriptures should make more of this marvellous history; and that is what the New Lectionary tries to do. There is room for discussion as to whether to put the Return (Ezra 1) where we have it or on Whitsunday; but it was decided to put on the latter the Renewal of the Covenant of the Law, after the joyful completion of the Temple. Certainly the Return belongs somewhere after Easter.

The New Testament lesson, St. John's account of the reestablishment of St. Peter in the apostolic office and the symbolic teaching of the draft of fishes contained in the unbroken net, was selected, not as correlative to Ezra 1, though there is a certain congruousness between the two, but as a continuation of the record of the Great Forty Days; a portion of scripture teaching ignored in the present Prayer Book Sunday lessons. Even the admirable epistles and gospels for this season are inadequate.

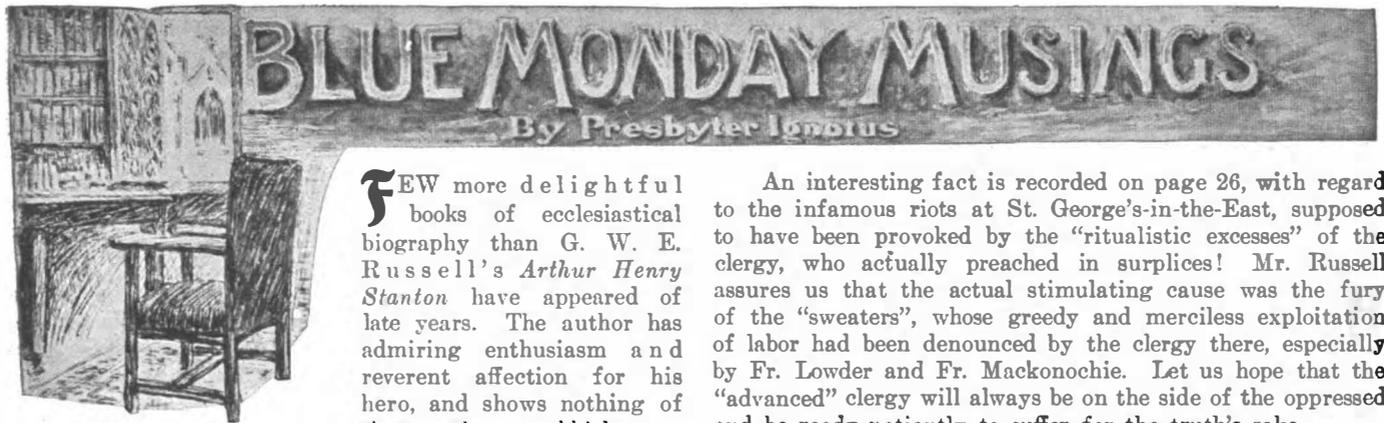
The second lesson for the morning supplements the Gospel for the day, the Good Shepherd by the undershepherd. The closing verses, about St. John's tarrying until the Lord should come, are of particular interest and value as helping us to understand the so-called second Advent as beginning with Pentecost and also as explaining how St. John could write his Gospel.

In the evening the leading part is taken by the second lesson; St. Paul's discussion, in continuation of last Sunday evening's lesson and in line with the two collects for these two Sundays, of the divinely intended results of Justification, viz., a new and risen life, in union with the Risen Conqueror of sin and death.* This carries out the teaching of gospel and epistle, urging the following of the Christ, as opposed to the notion of "resting in a completed salvation".

The Old Testament lesson from Jeremiah, continuation of last Sunday evening's lesson, on the New Covenant, though recently used, seems justified for a Sunday reading at this time.

The week-day lessons are (1) Old Testament in the morning, continuation of the prophet's discussion of topics related to Exile and Return—Redemption and life; (2) New Testament selections bearing on Resurrection, and eternal life; (3) evening, Old Testament; True Shepherds and the New Covenant; (4) evening, New Testament, Practical Conclusions from the Death and Resurrection of our Lord, as regards the Christian life here and hereafter.

* NOTE.—Justification may be fruitfully studied in connection with the morning historical course, to-wit, the reestablishment of an erring and forgiven people in Canaan as an act of free grace. (See *Ritschl in loc.*)



FEW more delightful books of ecclesiastical biography than G. W. E. Russell's *Arthur Henry Stanton* have appeared of late years. The author has admiring enthusiasm and reverent affection for his hero, and shows nothing of that rather snobbish ten-

dency to prattle about peerage interrelationships which has spoiled his late books of recollections. He is dealing with a type of man whom England and the Church of England need—the utterly unconventional sort, saved from fanaticism by a sense of humor. Starched dignity, privilege, prestige, pretension, found no mercy from Stanton, who demanded vital realities and knew how to get them. And his biographer writes not unworthily of his work, moved by gratitude for what Stanton's message has meant to him.

But the best of the book is the letters. They are well selected, really illustrative, and often of permanent value. One letter, written in 1909, is significant to-day, in view of the recent Hereford affair:

"I am in favor of Disestablishment and always have been. The connection between the two [Church and State] has done harm to both; more, however, to the Church. Take our plan of electing bishops. In the early centuries they were elected by the people, as they ought to be. Now they are chosen, sometimes by a Tory, sometimes by a Radical government. The Dean and Chapter meet and ask the guidance of the Holy Ghost, knowing all the while they have the *congé d'elire* in their pockets. To me this comes perilously near blasphemy."

Those who thought Stanton inclined to turn Romish Recusant, even at his times of bitterest disappointment with the workings of "the Establishment", did not know him at all. As far back as May, 1874, he wrote:

"I think it is deplorable when any young Englishman becomes a papist and associates himself with a system which never can be English or liberal. It blights his whole life, and the freshness of his character goes; and, as I believe, he does not become a whit better Christian."

In 1875 he wrote:

"Nothing would ever reconcile me to the Jesuits. I cannot breathe in such atmosphere of centralization as theirs. The hyper-ecclesiastical system is an entanglement from which I escape with a will; 'the snare is broken and I am free.'"

Then he adds, with humorous and not wholly unjustifiable petulance:

"But I think, did I hear Z. go on, I should defend Jesuits, tyrants, chains, irons, prisons, faggots, and flames. A bigoted Protestant drives one out of one's senses."

Remembering the notorious partisan unfairness shown by the present British Chaplain-General, at least in the first years of the Great War, it is interesting to find a Protestant of the same type holding that office fifty years ago. Stanton had been doing some volunteer work among the soldiers in Kent, which had proved wonderfully fruitful. By way of recompense, he received this communication, from the Chaplain-General, in May, 1867:

"It pains me very much, entertaining as I do the kindest personal feelings toward you, to prohibit your ever again officiating in a military chapel, or circulating among the troops books or tracts. You have given great offence at Chatham, and I am not surprised. *The Pathway of Faith*, which you have circulated through the garrison, is in many respects so faulty that I forbid its being again distributed by you or anybody else. I cannot have the army unbalanced and torn by the disputes which unfortunately prevail in civil life; and I must prevent, as far as I am able, all intercourse hereafter between the troops and one who, like yourself, has had the exceeding indiscretion to sow the seeds of discord on points of vital importance.

"Still believe me, sincerely yours,

"G. R. GLEIG."

An interesting fact is recorded on page 26, with regard to the infamous riots at St. George's-in-the-East, supposed to have been provoked by the "ritualistic excesses" of the clergy, who actually preached in surplices! Mr. Russell assures us that the actual stimulating cause was the fury of the "sweaters", whose greedy and merciless exploitation of labor had been denounced by the clergy there, especially by Fr. Lowder and Fr. Mackonochie. Let us hope that the "advanced" clergy will always be on the side of the oppressed and be ready patiently to suffer for the truth's sake.

This exquisite little prayer, which has been very widely used by many, ignorant of its source, was prepared by Father Stanton, who patterned it after *St. Patrick's Breastplate*. I wish we might have it on a small card to insert in pocketbooks.

"JESU, ESTO MIHI JESUS

"Jesus, be to me a Jesus.
Let me think nothing,
Love nothing,
Enjoy nothing,
But Thee.
Let all pain be joy to me,
If I suffer with Thee.
Let all rest weary me,
Until I rest in Thee.
Be above me to protect me,
Underneath me to support me,
Before me to guide me,
Behind me to forward me,
Within me to strengthen me,
Without me to shield me.
Be all things unto me —
The Way, the Truth, the Life.
Let nothing ever please me
But what is of Thee
And Thy wonderful sweetness.

Amen."

A WORTHY ITALIAN FRIEND, Mr. Cesare Stagni, of the Milan Postal Telegraph Department, sends me these verses, written for the Italian Red Cross. Mr. Stagni is uncle of my dear Bianca, whom some of you will remember.

"INNO AUGURALE DELL'INTESA !

"Abbasso l'Austria e la Germania,
Nazioni barbare degne d'infamia,
L'imbelle abbasso, vecchia Turchia,
E la fedifraga vil Bulgaria !

"Viva l'Italia ! La Francia evviva !
Il Belgio martire, tosto riviva ;
Fiaccata d'Austria l'empla superbia,
Ritorni libera : l'eroica Serbia.

"Il vecchio Sire profugo ed egro,
Sul tron ritorni del Montenegro,
E la Rumena, straziata terra,
Ricacci il barbaro che la rinserra.

"Viva la nobile terra d'Albione,
Coll'alleato fedel Giappone,
Viva la grande, potente America,
Viva la picciol sorella Iberica.

"Viva la Cina ! Viva ogni terra,
Che volle ai barbari dichiarar guerra,
Vivano i popoli che pel diritto,
Scesero in campo con cuore invitto.

"Vivan gli eroici nostri soldati,
Vivan gli eserciti degli alleati,
Vivano i prodi, che con letizia,
Diedero il sangue per la giustizia.

"Sia gloria ai martiri nel di lontan,
Viva Battisti, viva Oberdan,
Viva l'ardito, l'eroico Sauro,
Per lor l'intrecci, la quercia e il lauro.

"No, per l'intesa, non è chimera,
L'avvento prossimo di nuova era,
Era di giubilo, era di gloria,
Era di pace per la vittoria !"

SOME CONSEQUENCES OF THE HEREFORD CONTROVERSY

Tendency Toward Disestablishment

TRAINING IN ENGLAND FOR SERBIAN CANDIDATES FOR HOLY ORDERS

The Living Church News Bureau }
London, March 11, 1918 }

A REDEEMING feature of the Hereford controversy is that it is being overruled in God's wonder-working Providence, as is plainly to be seen, not only to the confirmation of the Catholic Faith respecting the truths assailed by the Modernists, but also to the vindication of the Church's inherent and inalienable right to have an effective voice in the selection of her bishops. Church people quite generally, among both clergy and laity, are at last aroused out of their indifference and supineness, as never before, to a realizing sense of the transcendent importance of the matter of the nomination to bishoprics being controlled by the Church and not by the State, and of the present entirely bad method of nomination, in vogue since the ecclesiastical patronage of the Crown has come by political changes to be exercised by the Prime Minister instead of by the Sovereign personally. It is regarded as one of the most pressing of questions for solution.

We have already seen that the subject has been dealt with by the English Church Union and the Canterbury House of Laymen, and now it is going to be vigorously taken in hand by the Church Reform League. It has always been part of the programme of the League (founded in 1895) to aid in bringing about a better method for the nomination to bishoprics than the existing purely Erastian one. In accordance with this policy the executive committee at a meeting held after the nomination of Dr. Henson to the see of Hereford resolved to enter forthwith upon an active campaign to secure a reform which is vital to the Church's well-being. In pursuance of this special campaign the League is organizing a meeting of Churchmen and Churchwomen to consider the whole subject. The meeting, which will be presided over by the Bishop of Oxford, and also addressed by the Dean of Lincoln (chairman of the League), Mr. Kemp, assistant lay secretary of the C. E. M. S., and others, will be held at the Queen's Hall on April 30th.

The *Saturday Review* of a recent issue contained a leading article under the heading of Ecclesiastical Polity, the gist of which was that a "National Church" must in the present day allow a comprehensive latitude of teaching, extending even to the "non-acceptance, as physical facts, of the cardinal doctrines of the Incarnation, the Resurrection, and the miracles." Refusing to do so, there was no other alternative but disestablishment. Writing from the standpoint of "Erastian Christianity", as was admitted, it thought that the Archbishop of Canterbury was "indisputably right" in consecrating Dr. Henson, though his Grace should have given his true reasons more candidly.

This audacious Modernist utterance of the *Saturday Review* drew a singularly striking and effective reply from "A member of the 'Church and State Grand Committee' and Proctor in Convocation." The exclamation, he says, one has heard from a hundred influential mouths in the last few weeks is this: "Of course, the Hereford business brings disestablishment immensely nearer. The Archbishop has done the very thing he wanted to avoid." It was the ecclesiastically-minded people who spoke and wrote thus, to be sure, he added, "but that means five-sixths of the clergy and the bulk of the active and interested laity." Anyone going about in Church circles recently, as he had done, would testify how often it had been said: "I am an old Tory. I have always regarded disestablishment with horror. But there is nothing for it now but that." In fact, as he pointed out, the more conservative Church people are, the more they are demanding a radical change. "It is the Liberals and Broad Churchmen who defend the existing state of things." This Churchman declared that "you cannot run the historic Church of this country without the clergy and the orthodox laity."

The assumption of the *Saturday Review* was that orthodox Church people would submit with a grumble, whereas the rest of the nation would not submit to any exclusion of Modernist thinking from the occupants of sees. Its critic's reply to this was very *à propos*:

"I confess I do not think that the latter theory is true, and if the Primate had stood up to the Prime Minister in such a clear case the nation would have respected him and the

Church of which he is the head. But I am quite sure that the latter theory is wholly mistaken. The dissatisfaction of Church people with the existing relations of Church and State has been growing in intensity and the Hereford nomination has brought it to a head. I wish to say nothing which is not quite sober and restrained. But it is absolutely certain that another appointment of the same kind would shake the Church of England to its foundations."

Thousands are already saying, he added in conclusion: "Before this is repeated, let us get free from a hopelessly secularized democratic state. Disestablishment from within may be quite tolerable."

An "Oxford Correspondent" contributes an article to the *Westminster Gazette*, the leading evening newspaper in London, on the new and notable educational departure by English Churchmen on behalf of the sacred ministry of the sore afflicted and prostrate Serbian Church, the article being headed **A Tragic Remnant**. (The same article has also appeared in the *Guardian*.)

On January 19, 1918, St. Stephen's House, the well-known theological hostel at Oxford, became, we are told, for the remaining time of the war, a Serbian theological college. The plan of gathering together in Oxford Serbian students for the priesthood was first formed by the Rev. H. J. Fynes-Clinton (secretary of the Anglican and Eastern Association), who has for many years taken a very deep and intelligent interest in Eastern Catholic Christendom. In October last he was able, with the coöperation of the Rev. Leighton Pullan, Fellow of St. John's College, Oxford, to send four carefully selected Serbian students to Oxford. As interest in the plan became more widely spread in England a society was formed for the primary purpose of promoting the work—a society now called the Serbian Church Students' Aid Council. The Prince Regent of Serbia, the Prime Minister of Serbia, and the Archbishop of Belgrade united in giving their definite approval. The council has for its president the Archbishop of Canterbury and for its chairman the Marquis of Salisbury. The chairman of the executive committee in London is Canon Carnegie, and a local committee under the Rev. Dr. Scott Holland exists in Oxford. St. Stephen's House is now under the direction of the Rev. Dr. Frere, C.R., "whose name is a sufficient guarantee for wise discipline and intellectual excellence." There are now eleven students in Oxford, whose main course of study will consist in preparation for the degree of Bachelor of Letters. The direct religious training is the responsibility of a priest of the Serbian Church, Dr. Janic, formerly Professor in St. Sava's College, Belgrade.

"Every care is taken that no religious influence is brought to bear upon them incongruous with their traditional belief and customs." Religious services according to the Eastern Orthodox Rite are constantly provided, the Divine Liturgy being celebrated on alternate Sundays in St. John's College Chapel, and attended by the Serbian colony in Oxford. For the purpose of the Serbian students learning the English language on their arrival in this country and growing accustomed to English ways, the attractive little Missionary College at Dorchester (near Oxford) has been secured and is already occupied. A large number of young Serbian boys who intend to be candidates for the ministry is also expected, and if they reach England will be housed at Cuddesdon. The expense involved in the entire scheme will amount to at least £3,000 a year.

The Archbishop of Dublin (the Most Rev. Dr. Bernard), preaching yesterday at a parish church in his diocese, referred to Mr. John Redmond's decease, and paid a very fitting tribute to him. They of the Church of Ireland, his Grace said in part, were sharers in the loss which his country had sustained "by the passing of the most remarkable figure in Irish life—a high-minded Christian Irish gentleman."

Owing to the Government limitation of paper supplies for the current year to one-half of those obtainable last, the price of the *Guardian* newspaper, now 2d. weekly, beginning with the issue of March 14th will be further increased to 3d. weekly.

March 8th was the 220th anniversary of the foundation of the S. P. C. K., the date of which was 1698.

J. G. HALL.

As God is the Prime Mover of Nature, so also He creates free impulses towards Himself and to all good things. Grace renders the will free that it may do everything with God's help, working with grace as with an instrument that belongs to it. So the will arrives at freedom through love, nay, becomes itself love, for love unites with God.—*Meister Eckhart*.

The Last Collects

By the Rev. H. B. ST. GEORGE, D.D.

Professor of Liturgics at Nashotah House

THE Commission on the Revision of the Prayer Book, in its report to the last General Convention, recommended that the Collects appearing on pp. 239 and 240 be transferred to "Prayers and Thanksgivings", and that the governing rubric be omitted (see report, Resolution VII (42), p. 65). The House of Bishops rejected this proposal and substituted a new rubric to read:

"¶ *The following Collects may be said at the Holy Communion after the Collect or immediately before the Blessing, at the discretion of the Priest.*"

The recommendation of the Commission and the action of the House of Bishops represent divergent views as to the purpose of these "last Collects", and as to the liturgical propriety of saying these or any other Collects or prayers at the point suggested by the Bishops, "immediately before the Blessing".

A custom has grown up and has become widely prevalent of interpolating one or more prayers at this point, covering particular needs or marking particular occasions. It would seem to be the intention of the House of Bishops in its proposed rubric to endorse this practice; of the Commission to discourage it by removing the rubric which, while not altogether clear, has been interpreted by some liturgical authorities to seem to sanction the use of the "last Collect or Collects" in the American Rite.

Let us examine first the rubrical authority which is claimed for the practice. In the American Prayer Book it reads: "Collects which may be said after the Collects of Morning or Evening Prayer or Communion." "Communion" has been interpreted here to mean the "reception of Communion", and that therefore "Collects which may be said after the . . . Communion" are, as they were formerly called, the "post-Communion Collects". But the rubric following these Collects militates against this interpretation, for the expression "the Communion" there means "the Communion service", as the context plainly shows, even if the strict interpretation of the rubric did not mean "after the Communion Collects".

The use for which these Collects were intended will appear more evident from their history. In the Book of 1549 they are described as "Collects to be said after the Offertory when there is no Communion". This is further elucidated by the direction: "Upon Wednesdays and Fridays . . . though there be none to communicate with the Prieste, yet these days (after the Letany ended), the Prieste shall . . . saie all things at the Altare (appointed to be said at the Celebration of the Lorde's supper) until after the Offertory. And then shall add one or two Collects afore written." The idea of the Lord's Day without the Celebration of the Holy Communion was not yet voiced, perhaps not contemplated; but by 1552 the principle was promulgated that, with the exception of Cathedral and Collegiate churches, the requirement of "some to Communicate with the Priest" every Sunday could not be fulfilled, and therefore the provision already made for week days "when there is no Communion" was transferred to govern the Sunday use; the rubric, as modified, reading in 1661: "Upon the Sundaies and other Holy Days (if there be no Communion) shall be said all that is appointed at the Communion until the end of the generall Prayer (for the whole state . . .) together with one or more of these Collects last before rehearsed", while the rubric prefixed extended their use "after the Collects of Morning and Evening Prayer, Communion, or Litany." On the face of it then their history would indicate that they were placed at the end of the Communion service to be used as closing prayers when there is no Communion, for which purpose they are admirably adapted, and it seems hardly an allowable inference that the subsequent revisers in extending their use to Morning and Evening Prayer and the Litany could regard them as "post-Communion Collects" in the liturgical sense of the term. Wheatly, Blunt, and Scudamore make no allusion to their use as such "immediately before the

Blessing"; indeed the interpolation of any Collect or prayer at that point is excluded by the rubric following the *Gloria in excelsis*, "Then the Priest . . . shall let them depart with this Blessing."

However, Dr. Frere, in his *New History of the Book of Common Prayer*, cautiously suggests the other interpretation, and it is a temerarious matter to differ with such a liturgical scholar. His words are: "They (the Collects) seem to have been placed here for use as post-Communion Collects as well as for days when there was no Communion. This is shown by their position here and also by the rubric in the corresponding position in the Ordination services."

Let us look at that rubric: "After the last Collect and immediately before the Benediction shall be said this Collect." The question is, what is meant by "the last Collect"? To answer this precisely it must be noted that this rubric first appeared in the Ordination services put forth in 1550. It therefore refers to the Order of the Communion service of 1549, where we find a *fixed last Collect*—our prayer of Thanksgiving—immediately before the Benediction. That the rubric cannot refer to the Collects under discussion is shown from the fact already noted that in the Communion service of 1549 their use is specifically limited to days "when there is no Communion". When in 1552 the *Gloria in excelsis* was transferred to its present position there was no longer a Collect immediately before the Benediction. This rubric, however, in the Ordination services remained unchanged in subsequent revisions, except in that for the Consecration of Bishops where the word "for" was substituted for "after" in some edition of the Ordinal printed between 1604 and 1636. The change may, as Dr. Frere suggests, emphasize the normal use of the last Collect at this point, but that does not seem to be the obvious interpretation, else why did not the editor or the revisers of 1661 conform the wording of the parallel rubric in the Ordination services of Deacons and Priests? Rather it would seem that the rubric here still refers to the liturgical arrangement of the Communion service of 1549 when there was a "last Collect" immediately before the Blessing, and the necessary change in the wording has been overlooked.

Another reason that is sometimes advanced for the practice under discussion is the analogy of other liturgies. Particularly the Sarum use is quoted, where a post-Communion prayer invariably precedes the formal dismissal. As everyone with a casual acquaintance with liturgies knows, this prayer varied with every Mass in the Roman Rite and its derivatives; while in the Eastern liturgies it is a fixed prayer of Thanksgiving. But it is necessary to note that these prayers (with very few exceptions in the Sarum Rite) have as their subject matter the benefits to be derived from the reception of the Holy Communion or thanks for gifts received. "May the Holy Table from which we have been fed sanctify us, we beseech thee, O Lord," etc.; "Refreshed with the Sacrament of salvation we render thanks to thee," etc. (Sarum Missal). These excerpts will illustrate the general tenor of these post-Communion prayers. And they fit exactly into the structure and sequence of ideas in the service—Communion is received, thanksgiving for the grace of the Sacrament is offered, followed by the dismissal, whatever form it may take. No other thought is interposed. We have practically the same structure and sequence in the Communion service in the Prayer Book, only the fixed Thanksgiving embodying in fuller expression the same ideas has taken the place of the variable post-Communion Collect, while the *Gloria in excelsis*, or some proper hymn, intensifies the act of Thanksgiving and makes a fitting climax. To interpolate immediately before the dismissal with the Blessing, a prayer for a sick person, or a person going to sea, or for any other particular object, is to break up the structure and rationale of the office and to destroy, rather than to conform to, the analogy of other liturgies. Not only that, but it obtrudes thoughts that distract the attention of the

devout worshipper from the central act of Communion itself.

It has been said, and with much reason, that a place is needed for such special intercessions and prayers in connection with the offering of the Eucharist. This is being felt emphatically in this critical time through which our country is passing. It will become intense as time goes on. What is the proper place, and the most practical place to introduce such prayers in the course of the service is a question which may well demand our attention, but it needs separate discussion.

EASTER IN CAMP GRANT

BY THE REV. FRANK E. WILSON

*First Lieutenant Illinois Reserve Militia, and Chaplain
for the Church at Camp Grant*

I AM thinking over my Easter plans," said the Y. M. C. A. secretary, "and it seems to me that the Easter message ought to be given to our soldiers with more dignity and beauty and ceremonial than we can ordinarily give them. I wonder if you wouldn't take over Easter night in our building and hold real church?"

It happened that the building in question was in the very center of the camp and ministered to more men than any other. It was an opportunity which I gladly welcomed and I promptly said so.

"Good," replied the secretary. "Now there is another matter. Palm Sunday always seems to me to join right up with Easter. If it is not asking too much I wish you would take Palm Sunday night too and make your own preparation for the Easter service. Don't bother about me. Do it any way you like."

By rare good fortune the wife of one of our colonels was at one time president of the altar guild at the Cathedral in Manila. By more good fortune the general commanding the brigade in the part of camp in question is a Churchman—and his wife also, likewise another general and his wife and several other colonels and their wives. The ladies were delighted at the opportunity of doing some real Church work in camp and set busily to work making palm crosses for Palm Sunday night. We had a simple, informal service, with a plain, straight talk, and then the men were invited to come forward and receive the palm crosses at the hands of the ladies who had made them. There were several hundred men in attendance and they were openly interested in seeing their general together with neighboring colonels and their families going to church with them in their own Y. M. C. A. building.

During the week following Palm Sunday the spirit of the Holy Days was well conserved by a carefully prepared programme providing for a Holy-Week talk in every Y. M. C. A. building every night. This was planned and carried out by the Y. M. C. A. authorities and proved a potent influence in pointing the soldiers' minds towards the significance of Easter Day.

In our building in the center of camp a carpenter built us an altar, retable and all. On Saturday afternoon the ladies outlined a reredos behind it with ferns and covered it with white coverings. After the vesper service in Emmanuel Church, Rockford, on Easter afternoon we brought out the altar ornaments—cross, vesper lights, and vases—and a dozen or more potted Easter lilies besides several palms. The result was gratifying beyond words, and the soldiers looked on in curious anticipation.

At seven o'clock copies of the Evening Prayer Leaflet were distributed among the benches and the boy choir from Emmanuel Church, fully vested and preceded by the processional cross, marched up the center aisle and up to the platform after regular Church usage. The rector of Emmanuel Church (the Rev. E. H. Merriman) and myself, both in our vestments, conducted Evening Prayer exactly as it would be done in any parish church. The hall was filled and soldiers were standing in the rear. Our two generals, a colonel, and other officers, sat with them, and there were also several nurses from the Base Hospital.

The service was doubtless unfamiliar to a majority of the men, but they participated in it readily and reverently. The responses were an inspiration. They came full-throated from those five or six hundred men in a veritable wall of sound.

Sometimes there is difficulty in preserving quiet during a religious service in a Y. M. C. A. building. Feet are apt to shuffle, soldiers are likely to tramp through the rear of the hall without thought of their hobnailed shoes, doors are often carelessly shut with a bang. But that night everything was quiet and orderly to the last degree. The spirit of worship was upon us and everybody, whether consciously or unconsciously, seemed to sense it.

The Easter message was heard with marked attention. The hymns were sung with a will. And when the recessional had passed and the lights were extinguished there was many a soldier and Y. M. C. A. secretary who came forward to express his appreciation of the service.

Easter morning there had been four celebrations of the Holy Communion, in which I was assisted by Lieut. H. R. White, chaplain of the 332nd Machine Gun Battalion, and at which some forty soldiers made their Easter Communion. One white soldier, only a few days out of the hospital, walked a mile and more across camp with his brother to kneel with a long row of colored men rather than miss his Easter opportunity. It meant something of unusual solemnity to the seventy-five colored men in that congregation (including the chaplain of the negro regiment) and we believe it will not be soon forgotten.

The Church in this Eastertide has made an impression on Camp Grant reaching far beyond its own membership. May God use it to the greater extension of His Kingdom.

A WAR SERMON

BY THE REV. MERCER P. LOGAN, D.D.

"Be sober, be vigilant."—I Peter 5: 8.

THE world is more in need of practical Christianity, at this present time, than doctrine and ecclesiasticism.

When we inject the spirit of controversy into the only organized force to conserve the moral conscience and spiritual vision of the nation we are traitors to our country.

Surely we have enough to keep us busy in the constantly changing social order, in the evil influences ever encroaching upon the better life of the nation, and in the dangers which confront us and the adversities which are so near at hand, instead of, through controversy, arousing hatred and waking up all the fury in human nature and weakening the moral force and the spiritual power of the nation.

There is a ringing call to all patriotic citizens in these words, "Be sober, be vigilant."

THE OPEN DOOR

Upon the corner of a city street
A door stands open all the livelong day
A voice within is calling, soft and sweet,
"Oh! weary one, come in and rest and pray."

It is the voice of Him who died for thee.
He waiteth there so patiently and long,
Cast down thy burden at His Sacred Feet
And bear away, within thy heart, a song.

A song of comfort, quietness, and peace;
A song of triumph o'er the ills of life;
He stooped to bless: and wiped away thy tears,
And thou, through Him, art conqueror in the strife.
ELLA WILLARD ROWELL.

HOLY PLACES

NOT RELIGION only, but human nature itself demands the setting apart of sacred places, and of places appointed for special uses and services. Reverence of manner, devotion of heart and voice, sacredness of place, God commands and man demands, if the best within us is to be fed and nourished, and the noblest part of us is to survive and grow. The gifts and graces ministered by churches, erected, consecrated, used, subserve the glory of God and the good of men. They help man to discharge duty, for man's moral task in this world is summed up not in "the survival of the fittest," but in the effort to fit as many as possible to survive. And if gifts and graces center themselves in the church building as a storehouse, ready to be contributed and distributed as helps and blessings to brother men, we that are within may well join in the glad and grateful cry, "Master, it is good for us to be here."—Bishop Tuttle.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

STATE COUNCIL OF (ROMAN) CATHOLIC CHARITIES

THE recently announced union of Roman Catholic charities in the archdiocese of New York was deemed necessary to coordinate the charitable activity in the state of New York, first, in order to do more effective work; second, to bring united influence to bear in favor of constructive social legislation, and third, to protect its own interests. There are seven Roman Catholic dioceses in the state. All the charitable activities in each separate diocese are organized under what might be termed a holding corporation, called the Catholic Charities Aid Association. This association is in strict conformity with the laws of 1917, authorizing such associations. It possesses similar powers to the State Charities Aid Association of New York. Delegates from each of the aforesaid Diocesan Charities Aid Associations met at the Cardinal's residence, New York, in January, and formed the State Council of Catholic Charities, for the purpose of unifying charitable endeavor and cooperation throughout the state without regard to diocesan boundaries.

In the archdiocese of New York, for example, a large committee embracing representatives of every form of charitable endeavor come together in what is known as the General Committee, and from that large group made up of laymen and women and of clergy is formed an executive committee which is the actual governing board with regard to charities. The chairman of this Diocesan Council of Catholic Charities is Bishop Hayes. The work divides itself broadly into two great categories, work for adults and work for children. There are three kinds of work for adults—work for delinquents, work for dependents, and protective work; and under the broad division of children is the care for the little ones—first, in institutions, secondly, in their homes, and thirdly through preventive measures, such as day nurseries, settlements, clubs, big brothers, big sisters, boy scouts, camp fire girls, vacation camps, etc.

FOLLOW-UP WORK WITH SOLDIER-CHURCHMEN

St. Mark's Church, San Antonio, Texas (Rev. W. B. Stevens, Ph.D., rector), is doing a fine piece of follow-up work in connection with the men at Kelly Field and at Fort Sam Houston in San Antonio. Among other things, it sends a letter to each rector concerning the Churchmen who are in San Antonio on military service. The form of notice that is used is as follows:

"You will be interested to know that _____ of your parish, now stationed in San Antonio at _____, has been attending the services of St. Mark's Church, and is in touch with its clergy. His home address is _____.

"We are at your service if you have other parishioners to be looked up, and shall consider it a favor if you can put us in touch with any soldier needing the ministrations of the Church."

CLASSIFICATION OF BREWERY WORKERS

Six million, six hundred and six thousand and forty-six wage earners were, according to the last census returns, employed in manufacturing industries, of whom, according to the *Worker*, 62,920, or less than 1 per cent. of the total, were employed in the liquor industry (not including bartenders). Of this number, less than one-fourth were brewers, malsters, distillers, and rectifiers. There were more teamsters than brewers employed by the breweries. Of the 62,920, there were about 1,500 laborers, 3,000 standard engineers, and a very considerable number of blacksmiths, carpenters, coopers, electricians, machinists, painters, plumbers, firemen, and other mechanics. The significance of these figures is obvious.

PERSONAL RIGHT TO HOLD LIQUORS

The Supreme Court of the United States definitely decided that "the right to hold intoxicating liquors for per-

sonal use is not one of the fundamental privileges of a citizen of the United States which no state may abridge." This decision was the result of an attempt to set aside the Idaho "bone-dry" law, which provides that the mere possession of liquor, not necessarily its purchase, sale, or use, should be a violation of law.

INCOMPATIBILITY is one of the principal sources of marital discord, and public schools are largely to blame in the matter because of their failure to educate women in the household arts. This is the opinion of Mrs. Gertrude Howe Britton, head of the Bureau of Social Service of the Cook County Board. Mrs. Britton does not hesitate to say: "Our experience in this particular human problem leads us to feel that training in home-making is absolutely essential for girls and women."

DENVER IS to have a city chaplain. He is to look after the unfortunate. As the Mayor said: "In many cases the strong arm of the law must be used, the uniform of an officer is necessary, but there are times and cases when the pointing out of right and wrong will do more permanent good. . . . The right kind of a chaplain with energy, tact, and a heart, and not too much sentiment, can do many things to improve local conditions."

AS AN OUTGROWTH of the volume published some time ago entitled *The Challenge of St. Louis*, a committee has been appointed to conduct a definite campaign to study this book. Among those on what is called The Commission on *The Challenge of St. Louis* are the Rev. J. H. Lever, the city missionary, and Dr. Arthur E. Bostwick, the librarian of the Public Library, a prominent Churchman of that city.

A "SOCIAL SERVICE BULLETIN" is now being issued (Miss Grace Scribner, 72 Mount Vernon street, Boston, Mass., editor) in the interests of the Methodist Federation for Social Service and the Social Service Commissions of the Congregational, Northern Baptist, and Presbyterian Churches, as also the Commission on the Church and Social Service of the Federal Council of Churches.

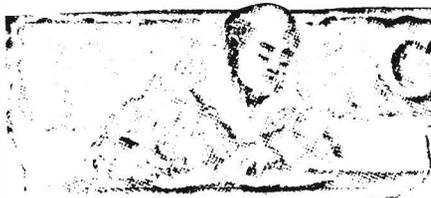
LABOR IN WAR TIMES is the subject discussed in the March issue of the *American Labor Legislation Review*. It contains striking articles on state and war employment offices and a number of other timely topics by those admirably qualified to discuss them. The *Review* is published by the American Association for Labor Legislation (131 East Twenty-third street, New York City).

THE REV. DR. JOHN McDOWELL of the Brown Memorial Presbyterian Church, Baltimore, has been elected secretary of the newly organized Social Service Commission of the Presbyterian Church.

THE RECENT SESSION of the Pennsylvania Legislature passed a law giving cities the power to impose a liability for the cost of extinguishing fires due to personal negligence.

THE EVERGREENS is the name by which the Home for Consumptives carried on by the Philadelphia City Mission, located at Chestnut Hill, is to be known hereafter.

STEPS TO PUT a human element in the Detroit charter in conjunction with the efficiency clauses have been undertaken by the Detroit social workers.



CORRESPONDENCE

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

GOOD FRIDAY OFFERING FOR JERUSALEM

To the Editor of *The Living Church*:

A FEW of the posters for the Jerusalem Good Friday annual offering reached their destinations after the day on which they were meant to be used. The cause was labor shortage due to enlistments and the draft; making slow service in the printing, the post office, and our own. Thanks to volunteer workers, most of the material went out on time; but this is to ask those who did not receive theirs before Good Friday not to let the conditions interfere with their parochial contributions to this object which is, as the poster shows, approved in war as it is permanent in times of peace. Yours very faithfully,

Keene, N. H.,
April 3rd.

JOHN S. LITTELL,
Secretary for the Province of New England.

APROPOS OF PETER

To the Editor of *The Living Church*:

AS a Churchwoman very jealous for the Holy Catholic Church my ire was stirred a month ago by the article in our very highest browed magazine on Peter Sat by the Fire Warming Himself. Was it a guilty conscience that prompted it? I remembered my dear mother's old adage about "the bird that fouls its own nest," and I also reflected that the world is all too apt to endorse any statement that slurs the Church. So I bitterly regretted the injustice until I got the ingenuous verdict of the chairman of the House of Deputies. His "Why, it isn't true," satisfied my soul.

Then your timely editorial March 9th nobly vindicated the Churches of England, Russia, and America, and condoned Peter's offenses by his repentance.

Then the *Boston Morning Herald* whirled in with a reminder that Peter Followed After, saying: "It is time that some one said a word for Peter—who did after all follow Christ when all the others stood afar off."

But "the greatest of these" defenses I have seen is in much abused and often intolerable *Life*. Now I hold no brief for *Life*, and seldom see a copy, but the one phrase, "the Churches are the nursery out of which the Y. M. C. A. has issued; it is their child, and a filial and affectionate child at that," makes me almost willing—for once—to be classed with the Protestants.

Boston, Maundy Thursday. LOUISE A. CHAPMAN.

NEW JERSEY'S UNITY-SEEKING

[ABRIDGED]

To the Editor of *The Living Church*:

ONE would not be so startled at what appeared in THE LIVING CHURCH of March 16th—page 681—were it not for the fact that an actual demand (not request, mind you) is made "for local intercommunion and actual union between the four churches" of New Brunswick, N. J.—the fourth being our Christ Church, of which the Rev. Herbert Parrish, late of St. Clement's, Philadelphia, and more lately of the attempted-revived "Order of St. Benedict," appears to be the rector.

One is again startled at the Bishop of New Jersey when he even listens to the proposition to the extent of agreeing "to appoint a committee . . . to take the matter under careful consideration."

If Calvinists and Zwinglians are schismatics and we pray to be delivered from all kinds of "schism", why, then, in the name of all that is consistent, "can we, whose souls are lighted with wisdom from on high," even consider "local" or any other kind of "inter-communion" with those who neither have been confirmed or be "ready and desirous to be confirmed"?

WM. STANTON MACOMB.

West Philadelphia, Pa., Good Friday.

ABOUT CHARLES I

To the Editor of *The Living Church*:

MAY I be allowed to mention something which MUST interest all friends of Charles the First of England?

There is in London a church called St. Margaret Pattens, Rood Lane, E. C. At one time, if not now, it was the one "city church" in which incense was used. Over a side altar were

the words, *Sanctus Carolus Rex et Martyr*. If I remember rightly, there was an annual mass for his soul. Whether the parish had any strong reason either from custom or tradition for such a pointed memorial I have never ascertained; but anyway it is interesting enough, surely. Yours truly,

Roxbury, Mass., March 31st.

J. H. McCANN.

DECLARES CONGREGATIONAL MINISTERS ARE BISHOPS

To the Editor of *The Living Church*:

PARDON me if I say that your note in reply to my letter in THE LIVING CHURCH of March 30th does not seem to me quite frank. Your editorial to which my letter was a reply definitely stated that Congregational or Presbyterian ordination did not attempt to constitute the man ordained either a deacon, a priest, or a bishop, but only made him a Congregational or a Presbyterian minister. The answer is that this statement is wholly incorrect. Each of these communions ordains a man, as your note of the 30th quotes, "to the sacred office of the ministry", and states that they "solemnly ordain him to the office of the Gospel ministry." Neither body dreams of ordaining a mere Congregational or Presbyterian minister.

The works from which you quote are handbooks of procedure and not text books of polity. Even they disprove utterly your first editorial. But if you will turn to Dr. Dexter's treatise on Congregationalism instead of his handbook, and will read of the nature of the Christian ministry as interpreted by Congregationalists, you will find, what the editor of THE LIVING CHURCH must know, that in the theory of both Congregationalists and Presbyterians a minister ordained is a bishop. It is not a question of the frequency of his use of the title; the question is of the accuracy of THE LIVING CHURCH in affirming that Congregational ordination only constitutes a man ordained a Congregational minister. The answer to that question is that the editor was wholly incorrect in his statement. Yours very truly,

Chicago, April 4th.

WILLIAM E. BARTON.

"DEFINITE PROPOSALS"

To the Editor of *The Living Church*:

IHAVE read with much interest a letter from Mr. Haley Fiske in which he asks most plainly and categorically what the Anglican Church is to give up in the interest of "Christian Unity". Several replies have been made to Mr. Fiske's letter but his question remains unanswered.

On this subject of "Christian Unity", permit me to say that the Christian world is to-day divided into two widely and sharply divergent groups, which may be briefly described as Sacramental and Non-Sacramental Christians. The first believes in the divine origin of the Church and in its apostolic authority and in the potentiality of its Sacraments. The second, while believing in and preaching righteousness and purity of life, regards divine origin, apostolic authority, and sacramental potentiality as non-essential.

This suggests two questions. First, can two such widely divergent bodies be brought together? And second, would their union enhance the cause of God's righteousness here on this earth?

In regard to the first question, it seems at least doubtful if the Methodists, Baptists, etc., etc., will embrace that which they now regard (in some cases at least) as bigotry and superstition, and at best as non-essential. And it is unthinkable that the Sacramental Christians will give up that which is dearer to them than life itself.

In regard to the second question, it is only by an intelligent study of history that we can make a probable forecast of the future. And what does history teach? It teaches that wherever mankind has been clothed with autocratic, dominating, and irresponsible authority degeneration has followed, as surely as night follows the day. Thus when Rome was the dominating religious force in Europe, the priests fell to such a low state of degeneracy that licenses to commit crime (euphoniously styled Indulgences) were openly trafficked in. And this brought forth the thunders of Martin Luther. Again when the Church of England became the sole dominating religious power in England, we had the cock-fighting parson, the fox-hunting parson, the gambling parson, the drunken parson. And this aroused the wrath of John Wesley.

Again, when Puritanism became the dominating religious force in New England, men and women were burned at the stake and hanged for no crime, but in religious intolerance. Anne Hutchinson, a pure and good woman, a model wife and mother, was driven out of Massachusetts into the wilderness, where she was slain by the hostile Indians. But why go back to ancient history? Take the world as it is to-day. The Roman Catholic Church in the United States and in England is a model for all Churches to follow. Its priests are godly men, honest, earnest, and eager in the pursuit of their sacred calling. While in parts of the Latin countries, where the Roman Catholic religion is the sole and dominating religious force, the priests have degenerated to a low plane of laxity, bigotry, and superstition. Bull-fighting, brigandage, and murder are prevalent, and all without a word of protest from the priests.

The question is often asked, Why this startling difference in the Roman Catholic Church? Racial and climatic conditions have been urged as reason. But this cannot be so because nearly the same racial and climatic conditions prevail in parts of Louisiana and Texas, where the Church will compare favorably with any part of the world. No. The reason is because the Roman Catholic Church in the United States and in England is (to use a commercial phrase) up against a healthy competition.

From the foregoing it would seem that "Church Unity" is improbable and even if possible would not further the cause of God's righteousness here on earth.

The most desirable and favorable field for "union", or unity of purpose and action, would seem to be within the Anglican Church. The Anglican Church must decide what it is, Sacramental or Sectarian. At present a large part of it inclines to the one and a large part of it to the other. This question has been crying aloud for forty years. It must be answered some day.

Then, if the status of the Anglican Church is assured and defined as a Sacramental Church, it may be possible for all of the Sacramental Churches to come to an agreement (not a union) to live in harmony and brotherly love, each respecting the rights and authority of the other and their usefulness in their respective spheres, the Roman for the Latin races, the Greek for the Greeks and the Eastern nations, and the Anglican for the English-speaking peoples.

GEORGE W. MAYNARD.

New York, April 6th.

THE MISSION OF THE G. F. S.

SIR H. RIDER HAGGARD, speaking to the English G. F. S. at its Imperial Conference last year, said of the changed conditions that will prevail after the war: "A great Veiled Fate sits before us, and the Veil is going to be torn away. What the Face beneath is none of us know . . . what it is will depend largely upon the wisdom or unwisdom of the women of the country."

Many forces are shaping this Face. Political power is being fast given to women, industrial opportunities, undreamed of a few years ago, are already open before them, and will be so more and more as the war goes on, while on the other hand the continuation of it will make homemaking and motherhood the lot of the few instead of the many. What effect these, and the other conditions prevailing, will have upon the Face of the woman of the future we can picture in a dozen different ways; it may be terrible with the frenzy of social unrest and class hatred; sorrowful and stern from an unduly heavy burden of sorrow and work; wild and dissipated from the mad search for forgetfulness in pleasure and amusement, cold and hard from selfish effort to escape care and responsibility; cruel and relentless from the struggle for money; or tender, trustful, resolute, and strong from faith that God is mighty and will prevail, and the belief that all things work together for good to them that love Him.

We must believe that such a beautiful Face is behind the Veil, and we must teach others to realize such a possibility.

The Archbishop of York, speaking to the G. F. S. in New York, told us that we must give our girls a high sense of honor. "If that sense fails, nothing will succeed. If it succeeds, almost nothing else is necessary. The only way to make them rise to the height of the occasion is to link their sense of honor with the memory of the victorious Jesus Christ. . . . The supreme lesson to be taught is that for men and women there is only one sovereign remedy against temptation. 'Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lust thereof.'"

As Bishop Perry said at the same meeting: "The excitement in the hearts of the women of our country is capable of

a great danger, it is capable of a great good. Is it not possible for us to give it spiritual direction, to lay down deep the foundations of honor and truth and purity? Let us create a new spiritual sense in our Church, strengthened by forces of friendship and love which will result in a new spiritual awakening among the men and women of our land. St. Paul wrote from the front to the rear as he was carrying the line onward to the West from Jerusalem to Greece, from Greece to Rome, and from Rome onward through Europe, to those who had position in the lines of reserves: 'We live, if ye stand fast in the Lord.' It is the message to the supporting line, to those who are to work for the moral and spiritual power of the country. They will live indeed, whether they have to lay down those lives of theirs or not; they will live, if we stand fast in our faith."

This is the lesson that we, as a religious society, have to teach; this is the faith by which we must hold, and by which we must live if the work of the G. F. S. is to mould the Face of the Woman of To-morrow, whom we, as Associates, touch now in the Girl of To-day.—*G. F. S. A. Associates' Record.*

GOD'S MUSIC IN THE SOUL

By WM. C. ALLEN

"Blessed is the people that know the joyful sound;
They walk, O Jehovah, in the light of Thy countenance."
(Psalms 89:15) R. V.

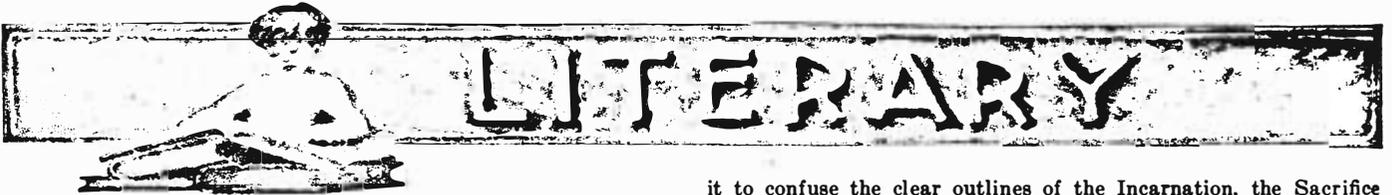
WE may all possess within our souls a secret, mysterious music that is unlike the murmur of the surf on the distant shore or the sighing of the summer wind through the tree-tops. It is not comparable to the lofty peal of the organ, the clamor of brass instruments, or the subdued strains of lute and violin. This perfect melody falls best on the inward sense when outward sounds are driven forth and stilled. It is the voice of God.

Those who desire to preserve their hearts in peace must have daily contact with God. This is quite possible. The greater the domestic or business pressure, the more discordant the clash of interests, the stronger becomes the need that we listen to the divine harmony within our own souls.

Those who approach God day by day, temporarily emptying their hearts of other thoughts, may catch these sweet vibrations of the heavenly harmonies. It may be on the rushing railway train, in the crowded office, or for a moment in the midst of social joys. It may be in the stillness of the night when our minds are afresh attuned to the heart-tendering influence of the Spirit of God. Only the divine mind can fully play upon the finer heartstrings of our natures. God will do this for us if we will. When the many voices of the world distract us we may do well to listen for the quiet notes of God's music within our souls. When despair clutches us we find refuge in its calming influence. When temptations assail us we receive high courage from its loftier strains. Above the storms of life its swelling power renews our faith and action. In weariness it soothes us. Its minor keys pour forth restfulness and confidence to the inward ear.

Many are the chords within the souls of men that are touched by the Spirit of God. Efforts on behalf of world peace may illustrate the difference between the call of the intellect and that of Jehovah. Many are the strings stirred by men and women in their efforts to abolish war. Some of these send forth notes on behalf of material interests alone—security, thrift, quietude, and ease. One glorious chord is all too little heard in the clash of tongues. Even those who love Christ too little heed it. It calls for self-sacrifice and love. The string that vibrates to the touch of the finger of God is what our blood-sodden earth needs to-day. This chord speaks of sin—softly, insistently. Men of this generation may close their ears to it but it will never cease to play. Long years hence, when the voice of the economist, the philanthropist, the debater, have ceased, men will perforce listen to the divine harmony of the sacred string that is thrilled by the breath of God. Only obedience to it will make possible the triumphant strain, "Glory to God in the highest, on earth peace, good-will to men."

The divine symphony within us is but a foretaste of celestial joy. Submission to its authority is but the prelude to the glories of the choir invisible.



THEOLOGY

The Religion and Theology of Paul. By W. Morgan, D.D., Professor of Systematic Theology and Apologetics, Queen's College, Kingston, Canada.

These are the Kerr Lectures and were delivered by Dr. Morgan in the United Free Church College, Glasgow, during the session 1914-15. In the preface he points out that there is not one book, written in the light of modern research, which has attempted a full and systematic presentation of the Pauline Theology. "To supply this lack is the aim of the present volume."

That it is a notable work there can be no question. It is tremendously suggestive, and presents a side of critical research which must command the attention of all who pretend to any knowledge of the subject. The lectures are written from the higher critical point of view, one that will be a shock to those who are not familiar with those methods. One feels the utter objectivity of the writer's point of view, and his arid frigidity in approaching St. Paul. To Dr. Morgan there seems to be no St. Paul, but a Paul whose brain must be dissected with the scalpel.

Very much that others find in the Pauline Epistles of sacramental teaching, of warm and living inspiration, the writer fails to discover. St. Paul imported the ideas of Hellenistic thought into the Christian circle, and that is what we really have as our Christian theology. As to the Sacraments, he finds St. Paul very barren indeed. Holy Baptism was administered in the name of Jesus: "the Trinitarian formula . . . did not come into use till toward the end of the first century." Baptism as a washing away of sin is so little made of that with St. Paul this aspect is practically negligible. "Nowhere do we find a hint that the lustral water is charged with supernatural virtue, or that it is the medium of the Spirit." To St. Paul Baptism was but a graphic symbol. "Sacramental ideas were current in the Church . . . but it does not follow that the Apostle shared them. The evidence points distinctly in the opposite direction."

Of the Holy Communion Dr. Morgan says: "There are strong reasons for believing that Jesus did not contemplate the founding of a rite that should survive His death. So far we seem to be on firm ground." "So enigmatical a saying as 'This is my body' Jesus certainly did not utter."

Mystical union with Christ through the Communion, or any partaking of Christ's spiritual body, has no word of St. Paul to sustain it. But "whenever believers eat a meal, the broken bread and the cup of wine are to call up before them the great sacrifice on Calvary."

Many quotations could be made which put Dr. Morgan far outside the pale of Catholic belief; yet, notwithstanding his special pleading in this regard, the work is of real value to students who must study the claims of the exponents of "Pauline Christianity". Dr. Morgan's results are not reached by a logic which can appeal to the unbiased student. Most interesting is the admission regarding the Real Presence as taught by St. Paul. Quoting the passage containing the words, "if he discern not the body," we are told that "if the doctrine of a real presence were capable of being demonstrated from other passages, it might perhaps be legitimately read into this. But it cannot be thus demonstrated." But how many times must St. Paul allude to doctrine which is well known to the Christians of his day before Dr. Morgan accepts it? The method of critical study which isolates the writings of any man from the writings of all others and from the history of his day is futile. Isolated objectivity sums up the value of these lectures. Such a point of view can never give many lasting results, but such a point of view has in it exceeding interest and cannot be ignored. B. C. R.

Faith and Fellowship. By Oscar L. Joseph, D.D., author of *Christ in History*, with introduction by the Rev. S. Parkes Cadman, D.D. George H. Doran Co., New York. \$1.25.

The reading of this book is like sailing down a river at first clear to its depths, pure and wholesome, later becoming troubled and turbid, and at last vexed with cross-currents and treacherous eddies. In the earlier chapters the author gives us a clear and satisfying statement of the common Christian faith of the ages. Its orthodoxy has an added interest because the author was born and brought up in Ceylon and sees Christianity against a background of Asiatic thought and custom. It is satisfying to see that some can know the mysticism of the East without allowing

it to confuse the clear outlines of the Incarnation, the Sacrifice of Christ, and the Resurrection. In passing from the faith to the fellowship, the author still moves on the high plane of Christian thought and does justice to the conception of the blessed company of faithful people united in the life and service of Christ.

But even in these chapters he begins to betray that hatred of the priesthood and the temple which is the standing obsession of the Protestant mind. He carries this over into Christian institutions and makes it the basis for a restatement of the Congregational ideal of the Christian fellowship, intense in feeling but fluid in form, constantly reorganizing itself as it may be guided by the spirit. He says things so well that this statement is of value even to those whom it cannot begin to satisfy. But unfortunately he must needs vitiate it by the negative side, neither kindly, wise, nor fair.

The unfavorable aspects of the book move our judgment first to regret that they should lower the value of a book in many respects strong, clear, and useful. The chapter on the Bible represents a splendid advance in clear and reverent thinking, and the author does not hesitate to criticise and rebuke the weak points of denominationalism where he sees them. In these two respects especially the book will help average Protestant thinking decidedly forward.

JOHN MITCHELL PAGE.

MISCELLANEOUS

Comfort and Counsel. Sermons by the late Rt. Rev. William David Walker. Buffalo: Baker, Jones & Co.

With a few brief words from his wife as the preface, and a dedication to the Laymen's Missionary League of Buffalo, this volume memorial of the late Bishop of Western New York is sent forth. Bishop Walker was a plain, practical preacher, thoughtful and often eloquent, but never above the heads of the people. In these sermons there is no striving for rhetorical effect, no word painting of beautiful but extraneous scenes. They are sermons whose obvious purport is to preach the plain, old-fashioned Gospel. Neither are any of them "sermons on special occasions". Among them are sermons preached in Dr. Walker's earlier ministry in New York, some preached in North Dakota as missionary Bishop, some in Western New York. They will be welcomed partly as a memorial of their illustrious author, but also for their own sake; and they will be an excellent addition to the store of a lay reader.

Seven Doubts of a Biologist. By Stewart A. McDowall, B.D. London, New York, etc.: Longmans, Green & Co. 1917. Price 40 cents net.

The author has tried in this little book "to put down, very briefly and simply, the way in which the problems of Christianity presented themselves to a student of evolution." The seven doubts discussed are God, Sin, Atonement, the Goodness of God, Prayer, Heaven, and the Holy Trinity.

His discussions show that the way out of doubt is not always the same. His way is along lines of argument which would not appeal to everyone, and some theological crudities appear. There is an excess also of visible effort to be plain and simple, which has the effect of an appearance of writing down at his readers. But there are quite a few suggestive ideas and helpful thoughts; and we imagine the book will be useful for the particular class of doubters for whom it is written.

In the Claws of the German Eagle. By Albert Rhys Williams. E. P. Dutton & Co. Price \$1.50.

Some one has called this story by Albert R. Williams, the special war correspondent for the *Outlook*, "the most human book of this inhuman war". And indeed, with its touches of humor lighting the sodden grey of the war clouds and its pathetic romance of the little American girl who sang her way into the heart of a French officer, only to surrender him at last to death, it is a most wonderful book of first-hand experiences.

Grapes of Wrath. By Boyd Cable. E. P. Dutton & Co. Price \$1.50.

Boyd Cable has written many books about the war, but this one which takes its title from the *Battle Hymn of the Republic*, and has to do with twenty-four hours in the life of four privates in the English line, is the most forceful, the most gripping of them all.



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.

IT is not wise to try to emulate the great. Small machinery is not fitted to large tasks. But at the beginning of Lent, down at Red Cross, a little group of needle-women, who were making buttonholes, got to talking about learning hymns. Some of them knew many hymns, rarely used a hymnal; some others knew a few verses; others only first lines; while still others admitted that they had been singing hymns for many years and yet had not memorized any of them. So it was suggested by some war-worn woman that, through Lent, anyone whose thoughts dwelt too painfully war-ward should say some hymn and discover whether she really knew it in the correct sense—whether she was letter-perfect as it were.

If any reader of this page has tried this interesting experiment, she will probably be much humiliated by what she finds out, namely, that even the enthusiastic hymn-singer of many years standing (no pun) knows few hymns accurately. Some of the words will elude her; perhaps she has been in the habit of singing without a hymnal and unconsciously substituted a few words of her own. At any rate one of this group sailed very successfully through many of the old favorites; then there came others in which the first verse was familiar, said with great dash and spirit; but on the second verse, and worse still on the third, there was lamentable halting and running to the Hymnal.

This is just where the emulation of the great came in. In some paper it had been read that the busy Mr. McAdoo, in order to accomplish all his tasks, worked his sub-conscious mind at night. This paper said that this was the secret of his great success: dropping a question on some puzzlement of business or state into his mind when retiring, he found the answer sometimes before morning, for which promptness on the part of his subjective mind he provided himself beside his couch with pencil and paper. Perhaps Mr. McAdoo had read what Oliver Wendell Holmes said long ago about this silent ally: "Put an idea into your intelligence," said O. W. H., "leave it there an hour, a day, a year, without ever having occasion to refer to it. When at last you return to it, you do not find it as when it was acquired. It has domiciliated itself, entered into relation with your other thoughts, and integrated itself with the whole fabric of the mind." Perhaps Mr. McAdoo has long had this habit, wise and economic and free from misunderstanding. How much easier to ask your mind than to ask your family!

But thinking that any mind could do what "McAdone"—as the verse goes—one person committed to her sub-conscious mind the half-forgotten words of certain hymns. And in some cases it worked admirably, as in the instance where, trustingly, to the unsleeping mentor was committed this line from *Sun of My Soul*:

"If some poor . . . child of thine."

In the morning there was the blank filled; "wandering" was the elusive adjective. Gratified by the behavior of this newly-recognized co-worker, others, perhaps in too great numbers, were nightly consigned to its care with varying degrees of success. But the sub-conscious mind set thoroughly in motion is a fearsome thing. There is a story called the "Steeplejack" in which a daring climber, placing in position a weather-vane on the very tip of a tall spire, finished the task before the wondering eyes of a great crowd and then, in a spirit of bravado, gave the mechanism a little turn, himself clinging to it. So exquisitely was it adjusted that it not only turned but kept turning sickeningly until the foolhardy one died.

So the sub-conscious mind will keep on working even when its owner bids it stop. One may wish to concentrate her ordinary daylight mind on some task, some thought,

some letter, perhaps, and be quite disturbed by that insistent, persistent inner thing which she set in motion the first week in Lent. While studying a recipe maybe for Hooverized bread or waffles made of rice flour, it seems almost irreverent to snub or to ignore this singing undercurrent:

"And to my . . . flying
Come, Lord, and set me free."

Or

"But . . . mortals start and shrink
To cross the narrow sea."

And so, unless heavy burdens of state rest upon one, our advice shall be not to impose upon the sub-conscious mind any but light and casual tasks. Next Lent when in doubt we shall use the Hymnal.

SOMETHING HAS BEEN SAID on this page lately about altar guilds and certain books recommended for their use. In addition to the many directions and reverent suggestions for the instruction of these guilds, the thought has come to the writer that a book of records about the altar gifts and linen might be a valuable part of this work. Often these linens are memorials of exquisite workmanship and with care they should outlive the generation for which they were made. The dates and names of the donors might be preserved in a handsome memorial book. Perhaps this is done in some parishes, but the thought was suggested by the recent handling of some linen—not altar—made exquisitely and lovingly by a Churchwoman after the busier and harder work of her life was past. Nearly every woman has some beautiful bit of linen to which there is some sentimental attachment. They grow thin, they are prized too much to be carelessly used about home, yet what shall be done with them? Laundering a small piece of *Punto Tiroto*, the work of hands long at rest, lately, the thought came that it could be used beautifully about the altar. It will be sent to the parish where rests the Churchwoman whose active mind, loving heart, and busy hands were ever at the disposal of her beloved Church. An altar book would record all such gifts with their histories, and would perhaps secure even more tender care for these hallowed memorials.

BUT ONE MORE Officers' Conference of the Woman's Auxiliary remains for this year. The subject for March 21st was the work of the committee on cooperation with other Church societies. The subject for April 18th is the question of the Auxiliary undertaking, as our war work, a house-to-house visitation, not for gifts of money but in an effort to deepen our spiritual life both in the immediate present and in the time of reconstruction after the war. These conferences are always preceded by the Holy Communion in the chapel of the Church Missions House, and are open to all Churchwomen. The subjects are carefully selected at the beginning of the working year and the conferences are of the greatest value in shaping an aggressive policy for the Auxiliary.

THE FORTY-SIXTH REPORT of the Auxiliary has as one of its opening sentences: "This is the first report of the Woman's Auxiliary ever signed by any name but that of Emery." Later there will be a fuller account of this excellent and interesting report, the first to be issued by our new secretary, Miss Lindley. Following up this first fact about the honored name of "Emery", she says that "for four years Miss Mary A. Emery was the secretary of the Woman's Auxiliary; for forty years, Miss Julia C. Emery. It would be impossible ever to express adequately what Miss Emery has done for the Auxiliary and, through it, for the Church;

but no history of the development of the work of woman will fail to put her name high in the American Church." The year's work, 1916-1917, of the Woman's Auxiliary, Juniors and all, has a money value of \$593,989.55. This includes the income and money drawn from the United Offerings of 1892, 1895, and 1916.

THE DAUGHTERS OF THE KING of the diocese of Chicago, Mrs. E. E. Wade, president, are taking this time of stress and spiritual thoughtfulness for a full presentation of the work of the order and an earnest and systematic plan of furthering its growth. Not being a society which makes the getting of money a part of its work, its appeal must be given a thoughtful hearing. The Rev. John Henry Hopkins, Church of the Redeemer, Chicago, has prepared for the D. O. K. a brief questionnaire of five paragraphs outlining completely the specific work of the order, which has been generally circulated. Added to this is a letter from the president which has been prepared for the diocese of Chicago but which may well be of Church-wide significance:

"The Daughters of the King in the diocese of Chicago feel that the general world conditions, and the problems which confront our beloved Church and nation, make this an acceptable time for laying before you their plan of campaign for deepening and strengthening the spiritual life of women in the various parishes. . . .

"Our desire and effort will be to have a live working chapter established in every parish with the hearty approval and kindly encouragement of the several clergy throughout the diocese, which will go far to attain our object.

"We humbly believe that under the guidance of God, and with such assistance and favor from our clergy, great good may be brought about in our Church, and many women—not reached by other organizations—strengthened in their loyalty to Church and duty.

"The Daughters of the King do not assume to be an organization for the raising of funds, although recognizing the necessity for that also; their objects and efforts, as set forth in the enclosed questionnaire, are purely spiritual, and intended to aid the clergy of each parish in promoting the spread of Christ's Kingdom on earth. We feel that our work encourages this spiritual growth in those who work as well as those on whose behalf our efforts are made, and affects for the better every woman and girl coming within its influence.

"These are among the principal reasons why we confidently appeal to you for advice and encouragement, particularly in your own parish. What the Brotherhood of St. Andrew is to the men, that, and even more, we hope to make the Daughters of the King to the women."

This literature, so writes the president, is being followed up by personal visits to various rectors by members of an extension committee. At this time, when the activities of women are overlapping and when money is necessarily occupying so much thought, this call, with its ring of the deeper things, the quieter and more thoughtful things, one would think would have grateful appeal. It is a refuge and a rest, an invitation to "go apart" from the battle long enough to find calm for its renewal.

"SUMMER CONFERENCES are of ever-growing value. Last summer two of our secretaries attended seven." So writes Miss Lindley in her report. This year there will be a new one and there is reason to believe that it will be large and successful because it is in the Province of the Mid-West. While not claiming largeness and success as the peculiar property of this province, it has been stated that its thirteen dioceses contain more Auxiliary women than any other of the provinces and its mid-country geographical position makes it advantageous for gatherings. It is a province of crowds, it is cosmopolitan, and when this new summer conference convenes on July 17th in the classic town of Racine, Wis., on the shores of Lake Michigan, there is likely to be a receptive body of Church people made up of Easterners, Westerners, Southerners, and the native human products of that fertile soil.

TOO LATE TO DO it thorough justice for this week's page, comes a letter from the Country Churchwoman. So long as she is written of anonymously we feel that many of the excellent thoughts of this "isolated" Churchwoman may, with

profit to all of us, be read. But, not wishing to spoil by hasty copy what is worth dwelling on at greater length, it will only be said that this letter records a very beautiful and Christian experiment exactly along the Church's lines which the Country Churchwoman made on Easter Day in her immediate neighborhood. All unknown to himself—probably—a certain bishop of the American Church is securing for himself in the future a most valuable ally and coadjutor in the Country Churchwoman.

SERMONS

[FROM A LETTER TO A CLERGYMAN, FROM HIS GODMOTHER]

AND, above all, do preach simple sermons with a clear, definite message, taking our Lord and Master for your example. This is the earnest pleading of one who has loved you from the time that you were an infant in arms, for, my dear godson, you know the affection which I have ever had for you and the joy I now feel in the work which you are about to enter, the work of the priesthood.

Many years ago, there came to our little town a preacher who was the rector of a prominent parish, a man with many degrees attached to his name. Our rector reminded us that seldom did a man of so great learning come to the town, and you may be quite sure that we were eagerly awaiting the Sunday he was to come and preach to us. And we were very much impressed; he had such a remarkable flow of language, so eloquent, so learned. How fortunate, we thought, the people of his parish, who could listen to his sermons every Sunday!

Some days afterwards, at the meeting of the Woman's Auxiliary, one of the members, who could not come to church on the Sunday when Dr. ——— preached, asked me to tell her of the sermon. I simply had to admit that it was all so wonderful that—well, I couldn't repeat a word. And not one of the others present, nor any whom I questioned afterwards, could tell me what he said!

And yet our poor little rector, a man not without learning, and yet, perhaps of no great ability, always preached simple, clear sermons, expositions of the Gospel which were so definite and instructive, filled with practical suggestions for daily life, quite as simple as the parables of our Blessed Lord, in whose footsteps he so faithfully followed.

And so, my dear godson, think of your old godmother up here in the hills and, to please her, remember to try not to soar too high above your people in flights of rhetoric; tie yourself down with the strongest rope that you can find. You will not fill your people with awe because of a wonderful flow of language, but perhaps you will bring souls to Christ, and surely that is what you mean to do in your holy vocation. Even the most learned people love simplicity.

EASTER REALITY

BEHOLD My hands and My feet, that it is I myself. Handle Me and see." What tender censure it is! There is no expression which betrays grief or anger. He meets their excitement with the mildest rebuke, if it be a rebuke. "Why are ye disquieted? Why do critical reasonings arise in your hearts?" He traces their trouble of heart to its true source, the illusion which was in possession of their understandings about His being only a spirit. In His tenderness He terms their dread, their unworthy dread, a mere heart disquietude. They are on a false track, He says, and He will set them right. They doubt whether what seems to be the body which hung upon the Cross is really before them. Let them, then, look hard at His hands and at His feet which had been pierced by the nails. They doubt whether they can trust their sense of sight. Very well, let them handle Him; they will find it is not an ethereal form, which melts away before the experiment of actual contact.—H. P. Liddon.

LET NO MAN think that to attain the knowledge of God is too difficult, although it may sound so, and indeed the commencement of it, and the renunciation of all things, is difficult. But when one attains to it, no life is easier or more pleasant or more lovable, since God is always endeavoring to dwell with man, and teach him in order to bring him to Himself.—Meister Eckhart.

Church Kalendar



- 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.

KALENDAR OF COMING EVENTS

- Apr. 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. Con., Church of the Good Shepherd, Silver City.
- May 1—Springfield Dioc. Conv., Trinity Church, Lincoln, Ill.
- 7—Pennsylvania Dioc. Conv., Church of St. Luke and the Epiphany, Philadelphia.
- 8—Alabama Dioc. Conv., Church of the Nativity, Huntsville.
- 8—Arkansas Dioc. Conv., St. Paul's Church, Batesville.
- 8—New York Dioc. Conv., Synod House, New York City.
- 8—West Texas Dioc. Conv., Grace Church, Cuero.
- 12—Iowa Dioc. Conv., St. James' Church, Oskaloosa.
- 12—North Texas Dist. Conv., Church of St. Mary the Virgin, Big Springs.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

CHINA

ANKING

Rev. Amos Goddard.
 Miss Velma E. Woods (in Eighth Province).

HANKOW

Deaconess Edith Hart.
 Miss Helen Hendricks (address direct; 5954 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.

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. RAYMOND M. D. ADAMS has resigned charge of Christ Memorial Church, North Brookfield, Mass., after six years of service. His resignation will take effect on May 1st.

THE REV. W. F. BACHMAN has gone to assist Bishop White at St. James' Church, South Bend, Ind.

THE REV. A. J. GAYNER BANKS has accepted a call to become rector of Grace Church, Cuero, and priest in charge of the Church of the Holy Communion, Yoakum, Texas. Mr. Banks will begin his new duties on the 1st of May.

ALL communications for the secretary of the missionary district of the Philippine Islands should be addressed to the Rev. GEORGE C. BARTTER, Secretary of Convocation, Box 655, Manila, P. I.

THE REV. ROBERT E. BROWNING, rector at Silver City, N. Mex., has received his commission as a chaplain of the United States Army and has reported for duty at Camp Jackson, S. C., and been assigned as chaplain of the Third Ordinance Battalion. His vestry has granted him leave of absence for the duration of the war, declining to accept his resignation. With the exception of the volunteer chaplain, the Rev. E. A. Penick, Jr., Mr. Browning is the only Church chaplain in this large cantonment.

THE REV. ARTHUR L. CHARLES has taken charge of the Church of St. Mark, Eastern Parkway, Brooklyn, N. Y., and should be addressed at 309 Brooklyn avenue.

THE REV. PERCY R. DEACON has been appointed priest in charge of Epiphany Mission, South Haven, Mich., and began his work there on Palm Sunday.

THE REV. ALBERT M. EWERT has accepted the rectorship of Trinity Church, Marshall, Mich., and is now in residence.

COMMUNICATIONS for the secretary of the diocese of Los Angeles, after April 15th, should be sent to the Rev. ALFRED FLETCHER, 2244 West Twenty-ninth place, Los Angeles, Cal.

THE REV. J. McVICKAR HAIGHT has resigned his parish at Highland Falls, N. Y., to accept appointment by the diocesan War Commission as civilian chaplain at the United States Naval Training Station at Pelham Bay, New York City. He expects to assume his duties about May 1st.

THE REV. CHESTER HILL has accepted the rectorship of St. Lawrence's Church, Libertyville, Ill.

THE REV. J. W. CANTY JOHNSON, who has not been well during the past month, has gone to Charleston and Rock Hill, S. C., to recuperate.

THE REV. T. C. JOHNSON, rector of the Church of the Holy Spirit, Bath Beach, Brooklyn, N. Y., has been granted a leave of absence and leaves this month for the Western front, where he will look after an Irish regiment, under a commission granted him by the British government.

THE REV. DR. JAMES HART LAMB has resigned as rector of St. David's Church, Radnor, Pa., of which he has been in charge sixteen years. His resignation, to take effect June 1st, was presented on Easter Monday, the vestry thereupon electing him rector emeritus with an annuity of \$1,000.

THE address of the Rev. BARR GIFFORD LEE is changed to 2620 M street, Sacramento, Cal.

THE REV. G. OTIS MEAD, the Church chaplain at Hollins, Va., maintained a weekly service at Hollins College during Lent. Five of the students were confirmed.

THE REV. H. H. MITCHELL of Colfax, Wash., has been appointed a member of the State Liberty Loan Committee and is also one of the "four-minute men".

THE REV. GEORGE OSSMAN has been appointed by the War Commission of the Church to serve as a voluntary chaplain at Camp Logan, Houston, Texas.

THE REV. FRANK M. RATHBONE has accepted a call to St. Matthew's Church, South Boston, Mass., and will shortly enter upon his duties there.

THE REV. T. MANLEY SIARPE will take up work in Philadelphia.

THE REV. JOHN R. STALKER has accepted a call to St. Timothy's Church, Massillon, Ohio.

THE REV. DR. GEORGE CRAIG STEWART has gone to New York, where he attends a meeting of the Joint Social Service Commission and the dinner given to the Archbishop of York by the Church Club. On his return Dr. Stewart visits Camp Sherman and goes from there to St. Louis to address the Church Club on April 16th.

THE REV. ALBERT S. THOMAS took charge of the Church of the Good Shepherd, Columbia, S. C., on the first Sunday in April.

THE VEN. ROBERT N. WARD will assume pastoral charge of St. Mark's parish, Beaumont, Texas, at about May 1st. He resigns as Archdeacon of the Southwest Convocation of Texas.

THE VEN. F. B. WENTWORTH has been elected to the Standing Committee of the diocese of Lexington, and also secretary of that body, in succession to the Rev. J. M. Maxon. Official

communications to the secretary of the Standing Committee should be addressed to him at Winchester, Ky.

THE REV. EDWARD S. WHITE may be addressed at 4925 N. Monticello avenue, Chicago, Ill.

BISHOP SHERWOOD has appointed the Rev. JOHN C. WHITE to be literary editor of the *Springfield Churchman*.

THE REV. JAMES E. WILKINSON, Ph.D., has accepted the rectorship of Holy Trinity Church, Manistee. Dr. Wilkinson is secretary of the diocese of Western Michigan, and until a year or so ago was rector of Holy Trinity, when he resigned to become one of the masters of Howe School.

ORDINATIONS

DEACON

IOWA.—On March 19th in the chapel of St. Katherine's School, Davenport, Mr. FRANCIS W. SHERRMAN was ordained deacon by Bishop Morrison. The candidate was presented by the Rev. William C. Bimson. The Litany was said by the Very Rev. Dean Hare, the sermon was preached by the Rev. R. J. Campbell, and the celebrant at the solemn Eucharist was the chaplain of the school, the Rev. T. J. Williams.

PRIESTS

MARYLAND.—The Rev. EDWARD PINKNEY WROTH was advanced to the priesthood by the Bishop of Maryland at Christ Church, Baltimore, Md., on Sunday, March 17th. The sermon was preached by the Rev. Dr. Berryman Green, Dean of the Virginia Theological Seminary. Mr. Wroth is a nephew of the Rev. Peregrine Wroth, Archdeacon of Baltimore, and a son of the Rev. Edward W. Wroth, rector of All Saints' Church, Baltimore. He will continue to be assistant to the rector of Christ Church, Baltimore, the Rev. Dr. Niver.

OKLAHOMA.—In St. Paul's Cathedral, Oklahoma City, on March 14th, Bishop Brooke advanced to the priesthood the Rev. Messrs. CHARLES ELMER BEACH, CHARLES HOLDING, and JOHN MERVIN PETTIT, presented respectively by the Rev. John Caughey, Dean Bate, and the Rev. V. C. Griffith. The preacher was the Archdeacon of Eastern Oklahoma, the Ven. Creighton Spencer-Mousey. The newly ordained priests will continue work in their several fields in Oklahoma.

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

AUYER.—At her home in Little Falls, Minn., April 3rd, FRANCES ALLEN AUVER, wife of Cyrus D. Auyer, and mother of Anne Auyer, in the seventy-second year of her age.

May light perpetual shine upon her.

GRAVES.—Entered into rest at her late home in New Haven, Conn., on Wednesday morning, April 3rd, SARAH BUTTRICK, widow of the late Charles E. Graves, for many years senior warden of Trinity Church. Funeral services were held at Trinity Church on Saturday and interment was at Rutland, Vt.

Grant her, O Lord, eternal rest; and let light perpetual shine upon her.

MERRYWEATHER.—At his residence in Los Angeles, Calif., Tuesday, March 26th, CHARLES MERRYWEATHER, aged 90 years, beloved husband of Harriette M. and father of Maude H. and C. Ernest Merryweather and Mrs. Y. G. Miller of Mattoon, Ill.

WELWOOD.—ALBA ELIZABETH WELWOOD, wife of the Rev. John C. Welwood, rector of the American Church in Dresden, Germany, died in that city on March 22nd. Mrs. Welwood is survived by her husband and a daughter, Miss Frances A. Welwood.

WANTED

POSITIONS WANTED—CLERICAL

YOUNG MARRIED PRIEST seeks new field, or parish. Plain, conservative, Catholic Churchman. Would consider curacy; Maryland, New York, or Pennsylvania preferable, but not essential. Available for supply or locum-tenens through summer. Address **LOYAL**, care **LIVING CHURCH**, Milwaukee, Wis.

CURATE IN LARGE New York City parish makes annual offer of his services during vacation month, June. Compensation secondary matter. Address **M. L. G.**, care **LIVING CHURCH**, Milwaukee, Wis.

RECTOR, AGE THIRTY ONE, married, definite Churchman, desires rectorship at once. Warmly recommended by vestry. Bishops or vestries kindly address **IGNOTUS**, 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.

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

PRIEST WILL SUPPLY any one summer month, vacant parish, or rector's vacation. Address **C. A. R.**, 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.

THE REV. JOHN OLIPHANT is at liberty to take supply duties or special services. **BROOKWOOD FARMS**, Vineland P. O., N. J.

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

POSITIONS OFFERED—MISCELLANEOUS

ELDERLY WHITE COUPLE for light work in the country. Man for garden, wife plain cooking for two ladies. Also girl for housework, one family preferred. Address **Mrs. BRANSFORD**, Shirley, Virginia.

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.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND COMPOSER at present doing elaborate choral Eucharist seeks connection where support will be more consistent with his attainments and standard of achievement. Correspondence confidential. Address **COMPOSER**, care **LIVING CHURCH**, Milwaukee, Wis.

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

ENTHUSIASTIC YOUNG ORGANIST desires position; reverent, devotional; Church music; willing worker. Maine or Massachusetts preferred. Address **J. A. MC.**, care **LIVING CHURCH**, Milwaukee, Wis.

GRADUATE TRAINED NURSE (young lady), familiar with stenography and bookkeeping, desires situation of responsibility. Address **NURSE**, 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.

ANGLO-CANADIAN ORGANIST, Gregorian specialist, invites confidential correspondence where his specialty would be of mutual advantage. Address **GREGORIAN**, care **LIVING CHURCH**, Milwaukee, Wis.

LADY, REFINED AND EDUCATED, would act as chaperone or companion during the summer months. Address **COMPANION**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Boy choir. Highest references. Address **CHANGE**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

CHURCH OF THE ASCENSION, Wakefield, R. I., desires photographs of all its former rectors; those now lacking are the Rev. W. H. Newman, 1840, the Rev. F. J. Warner, 1851 to 1854, the Rev. Wm. A. Leach, 1859 to 1860, the Rev. S. P. Kelly, 1868 to 1870, the Rev. E. W. Clarke, 1882 to 1883. Address the Rev. W. F. PARSONS, The Rectory, Wakefield, R. I.

IF YOU WISH to raise money for your church next Christmas put your order in as early as possible for one of my beautiful Christmas Card Books whereby you can realize a nice sum of money without any expenditure. Write me for particulars. Mrs. C. W. UPSON, 234 West Park avenue, Mansfield, Ohio.

AUSTIN ORGANS.—Over sixty-four manuals, A 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.

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

ORGAN.—If you desire 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.

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

UNUSUALLY BEAUTIFUL Eucharistic sets for sale; in perfect condition, violet, red, and black. Can be seen at Philadelphia. Address **PRIEST**, care **LIVING CHURCH**, Milwaukee, Wis.

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.

PIPE ORGAN WANTED; used, good condition. State price. Address **REV. G. BACKHURST**, Bemidji, Minn.

UNLEAVENED BREAD—INCENSE

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

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

SAINTE 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. **MOUBRAY'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

There is a man we meet
Not oft, who walks the street
A gentleman above his peers.
Well born, of some old line, he fears
No man. Secure in resource grown,
He is a leader known.
His children gracious are and fair.
A toiler; but no slave to care;
He bears the loads of other men,
And looks them in the face again
With knowledge of integrity.
Misunderstand him not, but see
In him the highest of our race
Mind God in sweetness of earth's grace.

Lands and homes in the mountains of the South. Address **CHARLES E. LYMAN**, Asheville, North Carolina.

FOR SALE—MISCELLANEOUS

BEAUTIFUL COUNTRY PLACE, eighteen acres, house all conveniences; half way between Washington and Baltimore on boulevard; garage, fruit, fine garden, tenant-house, chicken plant. Excellent place for Church home or school. Church people preferred. Address **THE LAWN**, care **LIVING CHURCH**, Milwaukee, Wis.

LITERARY

HOLY CROSS TRACTS.—"Fearless Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents for hundred. Descriptive price list sent on application. Address **HOLY CROSS TRACTS**, West Park, N. Y.

PORTO RICAN LACE

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

MAGAZINES

STAR NEEDLEWORK JOURNAL, one year for 25 cents stamps. 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. 281 Fourth avenue, New York.

CHURCHMEN AT CAMP LEE

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it. **REV. E. P. DANBRIDGE**, rector of St. Paul's Church, Petersburg, Va.

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.

MOUNTAIN SCHOOL FARM

The "Wentworth" School Farm, Corbin, Ky., still needs \$5,000 to secure full possession of the 311 acre farm. \$8,000 has already been contributed. Will you help us? Address: BISHOP L. W. BURTON, Lexington, Ky., or ARCHDEACON WENTWORTH, Winchester, Ky.

MEMORIALS

WILLIAM B. ABBEY.

At a regular stated meeting of the Board of Missions of the diocese of Pennsylvania, held in the Church House, January 14, 1918, it was unanimously adopted by a rising vote:

In the death of Mr. WILLIAM B. ABBEY, treasurer of the convocation of South Philadelphia, the convocation as well as the diocese loses an earnest worker, a devout Christian, a capable and efficient officer. His management of the financial affairs of the convocation was admirable, and at each meeting his report clearly and concisely told where we stood. His gracious manner, his kindness, and his readiness to serve, drew to him in close friendship all who knew him. The clergy of St. Elizabeth's Church can testify as to his fidelity in all the affairs of that parish. We of the south convocation testify to Mr. Abbey's loyalty to Christ and the Church, and we thank God for his service, for his friendship, and for his faith.

EDWIN AUGUSTUS STEVENS.

We, the trustees of the Church of the Holy Innocents, Hoboken, N. J., desire to give expression to our deep sense of bereavement in the death of the late EDWIN AUGUSTUS STEVENS, and to convey to his family, our fellow-parishioners, and his numerous friends, our sincere sympathy in the loss sustained in the departure of one who had endeared himself to us all.

The late Colonel Stevens was a staunch and devoted Churchman. A member of this parish from the time of its foundation, and one of its trustees, almost from the first, his unflinching interest in its welfare was evidenced by his faithful attendance at public worship, his active participation in the work, and his generous gifts.

But his marked ability and sterling qualities of character commanded a wider sphere of opportunity and usefulness in the Church; and he was repeatedly elected a deputy to the diocesan and General Conventions, and for many years served as treasurer of the diocese. His heartfelt sympathy with the Catholic movement led him to associate himself with others in important and effective enterprises to further its ideals. And his wide spiritual outlook upon life, together with his warm-hearted and genial nature, made his personal influence for good a remarkable and outstanding quality of his character.

As a citizen he was public-spirited and patriotic. For several years he rendered distinguished service as State Commissioner of Public Roads; and later he was a member of the State Highway Commission. Indeed, his versatility made him capable of performing many tasks, all of which won for him a high tribute of praise. More recently he placed his valuable experience and knowledge of shipbuilding at the disposal of our Government; and it was while he was engaged in this patriotic work that he fell ill, and died of pneumonia, in Washington, D. C., on Friday morning, March 8, 1918.

He counted many bishops and priests among his intimate friends; and those who survive him will cherish his memory as among the brightest and happiest recollections of their lives. His fidelity, his sincerity, and his goodness were recognized by all who were so fortunate as to know him; and as a host he was always a delight to his guest.

Deeply appreciating his fine personality, we believe that the nobility of his character will appear the more commanding as time, in its

recession, brings it into fuller and truer perspective.

Grand him. O Lord, eternal rest; And let perpetual light shine upon him.

Resolved, That a copy of this minute be sent to his bereaved widow, and the leading Church magazines, and that the same be filed by the secretary of this board in the parish records.

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

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

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

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

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1828 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.]

Stratford Co. 32 Olive St., Boston, Mass.

Nine Humorous Tales. By Anton Chekhov. Translated from the Russian by Isaac Goldberg and Henry T. Schnittkind. Stratford Universal Library Series. 25 cts. net.

Longmans, Green & Co. New York.

Christianity and Immorality. By Vernon F. Storr, M.A., Hon. Canon of Winchester Cathedral, Examining Chaplain to the Archbishop of Canterbury, formerly Fellow of University College, Oxford, Author of The Development of English Theology in the Nineteenth Century, 1800-1860. \$2.50 net.

A. R. Mowbray & Co. London.

The Young Churchman Co., Milwaukee, Wis., American Agents.

The Mind and Work of Bishop King. By B. W. Randolph, Canon of Ely, formerly Principal of Ely Theological College, and J. W. Townroe, Vicar of St. Peter-at-Gowts, and Canon of Lincoln. With Preface by the Bishop of London. \$2.00 net.

Churchman Co. New York.

The Rich Man's Poverty and the Poor Man's Wealth and Other Practical Talks. By the Rev. George Thomas Dowling, D.D. \$1.00 net.

E. P. Dutton & Co. New York.

Studies in Christianity. By A. Clutton Brock, Author of The Ultimate Belief. \$1.25 net.

Richard G. Badger. Boston, Mass.

The Compass. By Edwin L. McIlvaine. \$1.00 net.

George H. Doran Co. New York.

The Christian Doctrine of Reconciliation. By the late Principal James Denney, D.D., Author of The Death of Christ; Jesus and the Gospel, etc. The Cunningham Lectures for 1917. \$2.00 net.

Princeton University Press. Princeton, N. J.

The President's Control of Foreign Relations. By Edward S. Corwin. \$1.50 net.

PAPER COVERED BOOKS

Society for Promoting Christian Knowledge. London.

Conquering and to Conquer. By Frank Weston, D.D., Bishop of Zanzibar. 40 cts. net.

YEAR BOOKS

Grace Church Parish. New York.

Parish Year Book of Grace Church, New York, 1918.

PAMPHLETS

Government Printing Office. Washington, D. C.

Census of Manufacturers: 1914. Printing and Publishing. Prepared under the supervision of W. M. Stewart, Chief Statistician for Manufacturers. Department of Commerce, Bureau of Census, Sum. L. Rogers, Director.

JESUS' COMING

I CAME across this verse in my daily Bible reading the other day: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." It came as a message to me, and I am passing it along to others. This message comes with more force in view of the pan-world war, for I immediately remembered the words of our Lord to the effect that we should hear of "wars and rumors of wars." The time cannot be far distant when our Lord will come again, for everything seems to point that way. We may not know "the times or the seasons which the Father hath put in His own power," but it is ours to be ready when the Bridegroom shall come. Being thus prepared, we can joyfully say, "Even so, come, Lord Jesus!"—Alan Pressley Wilson.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, April 8, 1918 }

PALM SUNDAY AND EASTER.

THE solemnities of Palm Sunday, Good Friday, and Holy Week were observed more generally in the metropolitan district than ever before. Great crowds thronged Old Trinity at the noon services, especially on Good Friday when the Archbishop of York preached at the Three Hours' Service. Large congregations are reported at St. Paul's Chapel and other churches in or near business centres.

The attendance at Lenten services, especially in the suburbs at evening, has not been so good as in other years. War conditions, unusual business activities, the reduced number of railroad trains and other conveyances, and the many meetings for patriotic services of one kind or another, must in large measure, if not altogether, account for small congregations.

Ideal weather condition prevailed in New York City and vicinity on Easter Day. Large congregations were generally reported. The festival was a joyous relief to a depressing Lent.

GRACE CHURCH YEAR BOOK.

Grace Church issued its fiftieth year book on Easter Even. The first issue — in the rectorship of the Rev. Dr. Henry C. Potter — was a modest pamphlet of thirty-two pages. The latest, compiled by the Rev. Dr. Charles L. Slatery, contains 267 printed pages and interesting illustrations, historical and descriptive of the many parochial activities. Concerning these the rector remarks in his report: "It has never been quite accurate to say that Grace Church is an institutional parish; for, while it has done a vast amount of what is called institutional work, the emphasis has always been laid upon worship and the cultivation of character depending upon Christ for its inspiration."

CHURCH OF THE HEAVENLY REST.

General Oliver B. Bridgman, a vestryman of the Church of the Heavenly Rest, has gone to Spartanburg, South Carolina, to organize a soldiers' club for enlisted men. He has been made director of this club.

The home parish has a service flag bearing fifty-one stars for laymen in military service and one for the rector, the Rev. Herbert Shipman.

AT HOLYROOD CHURCH.

On the Feast of the Annunciation at Holyrood Church, the Suffragan Bishop instituted the rector, the Rev. Dr. Gustav A. Carstensen, and unveiled and dedicated a window in the sanctuary and a brass tablet underneath it in memory of the late rector, the Rev. Stuart Crockett. The Rev. Dr. George F. Nelson preached the sermon. The Rev. John M. Ericsson, the Rev. Stephen H. Green, and the Rev. Thomas J. Shannon also took part in the service.

The window is a beautiful representation of the Supper at Emmaus. The tablet bears the following inscription:

"This tablet is erected in commemoration of the consecration of Holyrood Church to the glory of Almighty God and for His worship, All Saints' Day, November 1st, A. D. 1917, and in loving memory of Stuart Crockett, D. D., L. I. P., D. C. L., rector of this parish from A. D. 1906 to 1917, this church building being constructed during his rectorship. Entered into life eternal March 12, A. D. 1917.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Both the tablet and the stained glass win-

dow have been made by Messrs. Heaton, Butler and Bayne of New York and London, and are gifts from Mrs. Crockett.

ALL SAINTS' CHURCH, HENRY STREET

On Easter Day in the afternoon, the time when for almost eighty years the bishops

have held visitations at this 96-year old church, Bishop Burch confirmed a class of seven, the last of whom was the 1,750th confirmant of the venerable parish. After a most inspiring charge, to stand witness to Christ before the world, he baptized the vicar's son, Kenneth Sylvan Launfal Laureolus Piquepal Guthrie. From the 250-year-old high wine-glass pulpit, the vicar dismissed the large congregation.

THE BOSTON LETTER

The Living Church News Bureau }
Boston, April 8, 1918 }

EARLY SESSIONS IN CHURCH SCHOOL.

A NEW tendency is noted among the Church schools of Massachusetts to change their school sessions from the hour following the morning service to the hour preceding, that is from 12:15 P. M. to 9:30 A. M. The psychological reason for the change is that a child is more mentally awake early in the morning than later in the day. A Churchly reason is that early attendance at the Church school leads to more regular worship at the morning service immediately following. The St. James' Church school, of West Somerville, makes the following explanation of the new change of hour:

"Commencing on Sunday, April 7th, the Church school will hold its session from 9:30 A. M. to 10:30 A. M., instead of from 12:15 P. M. to 1:15 P. M. This change has been made only after a long and careful consideration. The punctuality will be a great gain. The superintendent will be able to open the school promptly at 9:30 A. M. and close promptly at 10:30 A. M., which Mr. Coveney has been unable to do regularly, as the Sunday morning services of the Church are sometimes longer than at other times, especially when the number of communicants is larger on the first Sunday mornings in the month, and the number of communicants is steadily increasing.

Then, the children will have a better opportunity to attend church and to hear sermons. The change does not mean that the Sunday morning services of the Church will in any wise be lengthened, only the services will begin fifteen minutes later, at 10:45 A. M. instead of 10:30 A. M. It is felt that officers, teachers, and scholars can adjust themselves to this change: Where there is a will, there is a way. It will be better for all concerned. Such schools as those of the Cathedral, Trinity, Boston, St. Stephen's, Lynn, St. John's, Arlington, and many others have long had their sessions at 9:30 A. M."

WAR AND CHURCHMANSHIP.

I do not have any available figures but my impression is that there have been fewer Confirmations in this diocese this year. It looks as if the war so fills our minds that we have little time to think of anything else.

On the other hand, though for the same reason the average Lenten services were poorly attended, there is no question about the good attendance in Holy Week and on Easter Day. I question whether the parishes in and near Boston have ever as loyally turned out for Easter as on this Easter Day of 1918. As one of the most prominent priests in Boston remarked to me, "the attendance was most gratifying and the appreciative attention was reverently inspiring."

RALPH M. HARPER.

THE REV. E. J. McHENRY DIES IN PHILADELPHIA

Was Our Correspondent for Years—
Death of Rev. Dr. Currie—Liberty
Loan—A Distinguished English
Visitor

The Living Church News Bureau }
Philadelphia, April 8, 1918 }

THE LIVING CHURCH and its readers are bereaved in the death of our Philadelphia correspondent, the Rev. Edward James McHenry, pastor of the Church of the Holy Comforter, which occurred at 1:30 A. M. on Easter Day.

Mr. McHenry's illness was very brief, although it was consequent upon an accident of several years ago. He celebrated Holy Communion on Palm Sunday twice, though feeling unwell, and, as appeared afterward, not physically able to have done the work. His illness began, however, only two days prior to that. Returning to the rectory after the second service of Palm Sunday he went to bed, from which he never rose. By Tuesday he was slightly delirious and became steadily worse, lapsing into unconsciousness on the morning of Good Friday and not arousing from that condition prior to the end.

Mr. McHenry was born at Easton, Pa., July 15, 1866, the son of Daniel and Mary Estelle (Arrowsmith) McHenry. He was graduated at Lafayette College in 1893 and at the Philadelphia Divinity School a year later. In 1894 he was ordained deacon by Bishop Rulison and in the same year married Elizabeth Louise Rooker, of Easton. He began his ministry at Great Bend and New Milford, Pa., and two years after his ordination to the priesthood, in 1894, became rector of St. David's, Scranton. Since 1903 he has been rector of the Church of the Holy Comforter, West Philadelphia. He was a member of the Union League, the City Club, the orders of Masons and Knights Templar. His wife, two daughters, and four sons survive him. Funeral services were held at the church, the officiating clergy being Bishop Rhinelander, the Rev. S. Lord Gilberston, and the Rev. W. H. Cavanagh.

DEATH OF REV. C. G. CURRIE, D. D.

EASTER marked the passing into life eternal of another presbyter of the diocese, the Rev. C. George Currie, D. D.

Dr. Currie died in his 83rd year at his late residence in Chestnut Hill. Formerly the rector of St. Luke's Church before it-

consolidation with the Church of the Epiphany, he had been retired from active service for some years. Funeral services were held at St. Paul's Church, Chestnut Hill, Wednesday, April 3rd.

THE LIBERTY LOAN.

In many ways the visit of the Archbishop of York provided a splendid background for the activities of many Church people, as they have been making during the past week the final preparations for the launching of the Third Liberty Loan. It would make a long list if one were to name the men and women of the Church who were giving of themselves and of their money to make the Loan a success. The Bishop has also appointed a committee to bring about corporate action on the part of every parish, and the following letter has been sent to the clergy: "Bishop Rhinelander asks that you give every possible publicity to the Third Liberty Loan. Religion and patriotism are one and the same. The Churches are asked to cooperate with the Government in urging every member to subscribe. We know that many will take loans in their business, mills, and shops. Our hope is to arouse others to take a loan in the name of the Church. Every person who does this will have a service flag to place in the window. Every parish will be given an honor roll for the people to sign."

GEORGE ADAM SMITH IN PHILADELPHIA.

The Very Rev. Sir George Adam Smith, widely known in America through his theological writings, arrived in Philadelphia on April 5th, attired in the khaki uniform of a British chaplain and colonel. He is in the country at the invitation of the National Committee on the churches and the Moral Aims of the War, and in Philadelphia under the auspices of the Interchurch Federation, of which the Rev. Karl E. Grammer, D. D., is the President.

Sir George spoke at a luncheon as follows: "I have come to America to learn, more than to teach," said Sir George: "I always learn much when I come to America.

"Your country is not awake to the struggle yet, as mine is—how should it be, when we in England have had three years to learn the cost? I see your streets crowded with motor cars. This in itself is an indication that the seriousness of the fight has not yet come home to you. In my country we are permitted no motor cars for pleasure—only the cars of doctors and military men are on the streets.

"After four and a quarter years of war—worn, bereaved, broken in some ways—my people are not weakened but strengthened. The crimes of Germany have been equaled only by her blunders. Such ignorance of human psychology and such sheer, arrogant stupidity have not been seen since the Assyrians and Babylonians. Let us not allow arrogance or pride to dim our own vision—let us pray God to keep us humble, doing His will."

NATIONAL COUNCIL OF THE B. S. A.

The National Council of the Brotherhood of St. Andrew held its spring meeting at the Brotherhood headquarters in the Church House, Philadelphia, on April 5th, with twenty members and secretaries present. President Bonsall presided. Reports were made by Walter Kidde, chairman of the War Work Council, and F. S. Titsworth, its executive secretary; G. Frank Shelby, Secretary of personnel of that department; and G. H. Randall, executive secretary of the Brotherhood.

While most of the army camps are now supplied with secretaries of the Brotherhood, working as laymen under the author-

ity of the Church War Commission, a number of others are needed, especially for the coming overseas service. Despite the war and its tendency to preoccupation, Secretary Randall reported the general Brotherhood in sound condition. During 1917 chapters formed numbered 132. In the senior department there was a net growth of 29 chapters, though there was a loss in the junior department. The programme for the thirty-third national convention, to be held at East Northfield, Mass., for one week, August 14th to 21st, was discussed and will soon be given out for publication. The secretary reported 21 organized diocesan assemblies and nine local assemblies. There are 966 chapters.

THE CITY MISSION

The City Mission has just issued a new card bearing a symbolic design of the Cross. On the left of the design stands "the Church



in her material ministry, offering the cup of cold water, and above blossom the flowers of life. 'Faith without works is dead.' On the right stands the Church in her sacramental ministry presenting the chalice, and above grow the fruits of the spirit. 'Man does not live by bread alone.' The Church is the original and historic social service institution. A City Mission is her instrument to express God's love and remembrance of the forgotten and the lost in a great city."

AT GLORIA DEI CHURCH.

To express the patriotism of parishioners in terms of mingled Liberty Loan bonds and parish endowment, the vestry of Gloria Dei at the Easter meeting passed resolutions as to the future subscription for sittings. Any person wishing to endow a sitting may do so, by subscribing to a Liberty bond for \$200, and transferring it to the parish officers. Or any group controlling \$1,000 in Liberty bonds may by transferring the bonds to the parish secure the setting apart of a Liberty pew in the back of the church; and such a pew will be marked with a suitably inscribed plate.

ABOUT THE SIMES BEQUEST

The Simes bequest to Gloria Dei (Old Swedes') Church, was incorrectly reported in the Philadelphia papers recently. Mrs. Eleanor R. Simes, widow of the late rector, the Rev. Snyder B. Simes, died February 21st, and was buried in the churchyard on Tuesday, the 26th. By the will of Mrs. Simes a trust fund is provided to subscribe annually to the *Spirit of Missions* and the *Alaskan Churchman* for the Sunday school teachers and members of the vestry of Old Swedes'. A second trust fund, of \$12,000, is established as a yearly revenue for the missionary apportionment of the parish. Except for two bequests of \$5,000 each, and one personal trust fund to be used during life, the entire residuary estate is left in trust for the benefit of the church, Sunday school, and grounds. It is expected that the principal of this fund will eventually exceed \$60,000. The congregation of Gloria Dei feel that the church in its present condition of stability is itself a monument to Mr. and Mrs. Simes, who went to it as a bride and groom just fifty years ago, and both in life and death gave themselves and their all to its upbuilding. It is planned to observe this year as the golden anniversary of Mr. and Mrs. Simes' association with the parish, and to establish in their honored memory some permanent memorial on the mission field.

EASTER-TIDE SERVICES IN THE DIOCESE OF CHICAGO

Devout Spirit, but Less Communion and Offering - Chicago Men Die for Their Country—Missions

The Living Church News Bureau }
Chicago, April 8, 1918 }

REPORTS of the services on Easter Day in this diocese, as everywhere in the Church, are always significant. The numbers who attend, the number of Communion made, the amount of the Easter offering—depended upon in too many cases to pay deficits in current expenses — are eagerly awaited.

From reports so far we gather that the congregations were as large as usual on Easter Day, that the spirit was most devout and serious, but that the number of Communion made, in all but four or five parishes and missions, was considerably less than last year. The draft of many of our men will not wholly explain this general decrease. Some large city and suburban parishes had less than fifty per cent. of their communicants at the altar. In the actual number of Communion made in parishes where 200 or more communicated, this is the order: St. Peter's, 885; St. Paul's, Ken-

wood, 715; Christ, Woodlawn, 700; Redeemer, Hyde Park, 544; St. Luke's, Evanston, 516; Atonement, Edgewater, 431; St. James', Chicago, 400; St. Thomas' (colored), Chicago, 375; St. Bartholomew's, Englewood, 355; St. Chrysostom's, Chicago, 340; Epiphany, Chicago, 328; St. Martin's, Austin, 272; St. Barnabas', Chicago, 267; Emmanuel, Rockford, 230; St. Andrew's, Chicago, 216; St. Mark's, Chicago, 215; St. John's, Irving Park, 204; Christ, Winnetka, 200.

In the proportion of Communion made to the number of communicants reported on the parish lists, St. Paul's, Kenwood, leads in the city with 74 per cent., followed by Christ Church with 71 per cent., St. Barnabas', 71 per cent., and the Atonement 70 per cent. In the suburban parishes, Holy Comforter, Kenilworth, leads with 75 per cent., followed by St. Andrew's, Downer's Grove, 73 per cent., and Our Saviour, Elmhurst, 71 per cent. All of these suburbs have very compact parishes.

In the country districts, All Saints', Western Springs, leads with 86 per cent. In the city parishes outside Chicago, Emmanuel, Rockford, is first with 72 per cent. Throughout the diocese the percentage of

Communion made to the number of communicants reported varies in most parishes and missions from 30 to 60 per cent.

The offerings, too, were considerably less than a year ago in all but a very few parishes. This we had been led to expect because people everywhere are giving generously to War Funds and to the Red Cross, as they must, and, sad to say, taking the Church's portion in many cases to do it. Some of the figures will have more than local interest at a time when the Church is being sorely tested and tried everywhere. The largest offering was made at St. James', Chicago, \$8,600. The next largest, \$6,556.31, was at the Atonement, \$4,000 of which was given for the new Samuel Dalton Memorial Parish House. Some few city and suburban parishes received between \$3,000 and \$4,000, but the majority of offerings were below \$500.

The Bishop, as is his custom, preached at the Cathedral at 11 o'clock, where the congregations throughout the day aggregated over 2,000. Bishop Griswold was present at all the services at the Church of the Atonement. Easter cards and remembrances were sent from several parishes to the boys on their honor rolls. St. Paul's, Kenwood, distributed an interesting card on which was printed their honor roll of two gold stars and 99 blue.

CHICAGO MEN DIE FOR THEIR COUNTRY

The lists of the noble dead grow in volume every day. Many of the men on the honor rolls are dying at the camps, and already many have died at the front, or been killed in action. Warren Hauser, son of Mr. and Mrs. William Hauser, of St. Luke's parish, Evanston, died from pneumonia in France on March 17th. A requiem Eucharist was offered on the following Tuesday morning, at which a large congregation of friends and families of men on the Honor Roll was present. The death of Frank B. Parkhurst, yeoman at the Great Lakes Naval Training Station is the latest of those on the roll at St. Luke's. He entered the navy last September and had already received two promotions when he was taken ill with pneumonia. He died at taps on March 20th. The funeral service was held in the Lady Chapel on Friday, March 22nd, and the burial took place at Rosehill.

Norman James Tweedie, baptized and confirmed in Trinity Church, Wheaton, and for many years a faithful member of the choir, died from pneumonia at Camp Zachary Taylor, on February 24th, at the age of 22 years. He was buried with full military honors from Trinity Church on the afternoon of February 27th.

From St. Simon's Church, Chicago comes word of the death of Captain Henry N. Brooks, U. S. A., son of Admiral Brooks, U. S. N., who served in the Civil War. Captain Brooks volunteered last summer, and entered Camp Grant in the fall. After serving in the Engineer corps for many weeks, he went to Camp Chillicothe, and from there was ordered to the French front in December, 1917. On Thursday April 5th, Captain Brooks was reported killed in action somewhere in France. He was a skilled engineer, a valuable man in the extensive work of building and construction, and for many years a communicant of St. Simon's Church. He is survived by his widow.

MISSION STUDY FOR MEN

The evening mission study classes for men, which have been held during Lent at the Church Club Rooms by the Rev. E. J. Randall, have been very helpful. Men from twenty parishes have attended, and the testimony of one of these men probably reflects

the opinion of all: "The classes were pleasant, interesting, and profitable, and have given me an abiding interest in all missionary enterprises."

NEWS FROM MISSIONARIES

Occasionally our parishes or diocesan organizations who have members serving in the mission field hear news or comments from them that have a wider interest. For example Miss Eleanor Ridgeway, our Woman's Auxiliary missionary at St. John's-in-the-Wilderness, Alaska, north of

the Arctic Circle, has written lately saying that there has been almost no snow there this winter, but that the weather has been extremely cold. Mr. E. P. Miller, professor of English and History in Boone University, Wuchang, China, is returning with Mrs. Miller and their children, after his furlough. On his way back Mr. and Mrs. Miller stayed with friends in Kenilworth, and Mr. Miller addressed the children of the Sunday school of the Church of the Holy Comforter at their service on Easter morning.

H. B. GWYN.

THE ARCHBISHOP'S TOUR

He Addresses Large Gatherings in New York, Philadelphia, Baltimore, and Pittsburgh — A Trip into Canada

THE ARCHBISHOP AGAIN IN NEW YORK.

ON Maundy Thursday afternoon the Archbishop of York addressed more than five hundred clergymen of the diocese of New York and contiguous dioceses in St. Thomas' Church. His Grace made a lengthy and impressive address *ad clerum*, calling his hearers to fervent prayer, unrelenting penitence, and a fuller realization of their prophetic office. Now that the United States as a nation has entered into the world war the ministers of religion should be spiritual leaders and make the moral background.

Bishop Greer conducted the opening devotions and made an address, gracefully acknowledging the debt of gratitude felt by American Churchmen for the Archbishop's visit and messages delivered in the past month. Bishop Burch, Bishop Lines, Bishop Stearly, the Rev. Dr. Ernest M. Stires, rector of the parish, and Chaplain Iremonger were also in the chancel.

Much interest is shown in the "War Dinner" to be tendered the Archbishop and the House of Bishops on Wednesday, April 10th.

It is expected that the Archbishop's address on this occasion will be his last public utterance during this visit.

IN PHILADELPHIA.

Easter Day dawned clear and bright on Philadelphians stirred and aroused by a vision of their opportunities as Churchmen and citizens in the great war as set forth in four heart-searching addresses during Holy Week by the Archbishop of York. He instinctively aroused, not only for himself but for his country, the deepest fellow-feeling; and won, without effort, the hearts of all. It seemed as though England were saying: "I know you will love the Archbishop whom we are sending in our name—therefore you will love me," and so it was.

Palm Sunday morning he preached to an audience of representative Philadelphians who crowded Old Christ Church to the doors, thus adding another to the long line of historical events, intimately connecting this church with the welfare of our country. In the afternoon he spoke at the Metropolitan Opera House, again with an overflowing crowd. At both these gatherings the civic nature of the Archbishop's visit was kept in mind and the city certainly felt his presence.

Monday in Holy Week he celebrated the Holy Communion and addressed the clergy of the diocese. Strong, clear, epitomizing the experience of the Church in England after three years of war, he brought home to all in vivid style the duty of the parish

priest in relation to his people in this day. In the afternoon, at the Church of St. Luke and the Epiphany, were assembled the vestrymen of the churches of the diocese, and to these again he brought his message, in a way that those present will never forget.

"Churchmen in the United States have responsibilities to the nation which, while they are not constitutional, as in England, are none the less real. It belongs to your honor to keep the ideals of the nation pure and in touch with God; there is more for you to do than the mere assembling of efforts for the national benefit — you, as Churchmen, must supply the spirit.

"War brutalizes not only those who fight but the people at home, and unless the spirit which elevates and protects us all is made to prevail there can be no success. You must preserve the spirit not only keen and self-sacrificing, but you must keep it free from ferocity and vindictiveness. Your great honor now is to show that you can be determined in war and also dignified and free from passion.

"Our only cause for anxiety at home is whether the people realize there must be a common will which God can trust and use for the bestowal of victory. And in America, just because the mass of the people cannot be expected now to understand the need for God, it is the duty of the Churchmen to unite them all with God and keep them in touch with Him.

"The war means not only the birth of a new freedom but the birth of a new understanding of Christ among men. Will we see to it and know it and rise to it?"

Tuesday he visited the now famous Hog Island, giving an interpretation of the lessons learned by English labor, and also inspected the University of Pennsylvania and spoke to the student body. In the afternoon the Emergency Aid staged a mass-meeting for women only. Women's work and part in the war thrilled his audience as he set before them their opportunity.

To this strenuous and varied programme was added the hospitality for which Philadelphia is famous, and his departure left the city with most happy remembrances.

IN BALTIMORE.

The same warm welcome was given to the Archbishop of York in Baltimore as in other cities. He spent a strenuous day and made a profound impression. There was a great service of welcome at Old St. Paul's Church at noon, the clergy and their families forming a prominent part of a crowded congregation. After hearty welcome by Bishop Murray, the Archbishop spoke earnestly about the solemn responsibility which rests upon the Churchmen of to-day. After a visit to "Over There", the great realistic reproduction of a sector of the European battle front at the Fifth Regiment Armory, he planted an English

elm upon the grounds of the Cathedral and delivered a felicitous and inspiring address upon the spiritualizing and elevating power of a great cathedral. At night at the Lyric Opera House, after brief addresses by Bishop Murray and General Leonard Wood, the Archbishop won all hearts by his kindly interest and hearty appreciation of America's efforts.

"There is," he exclaimed, "something vaster, greater than the defeat of Germany; the clearing away of the rubbish and the chance given to a people worthy of building the new world upon a better and deeper foundation, the fear of God. My friends, knowing as I do the desperate need of your help, I beseech you as a whole people, realizing the solemnity of your entry into the war, to go down upon your knees and not to rise until you rise in your heart with this conviction as a nation. We must now remember God and in our business, in our politics, in our commerce and our homes be the servants of Jesus Christ."

IN PITTSBURGH

Thursday, April 4th, was made memorable in Pittsburgh by the visit of the Archbishop of York. Coming from Baltimore his train was met by the reception committee, composed of Bishop Whitehead and the reception committee of the diocesan Church Club, who had arranged for his coming and escorted him to the Hotel Schenley. At eleven o'clock at the hotel a reception for the clergy of the diocese was largely attended. The Archbishop made an address, had prayers with those present, and gave them his blessing.

At noon Archbishop Lang attended a luncheon in his honor at the new rooms of the Chamber of Commerce, and at one o'clock spoke in the Auditorium to the large body of citizens there assembled. He had for his subject, A Nation at War. Mr. H. D. W. English presided at this meeting. The Archbishop was accorded a most enthusiastic reception.

The Church Club Dinner in the Hotel Schenley was presided over by Mr. Hill Burgwin, president of the club. About three hundred guests were present, consisting of the clergy, members of the club, and invited guests. Archbishop Lang again spoke.

The most imposing occasion in connection with the Archbishop's visit was the mass meeting in the evening at Syria Mosque, the largest auditorium in the city. It was filled from pit to topmost gallery by a representative and enthusiastic audience of men and women. The Mayor presided. While the audience was gathering there was a short concert of instrumental and vocal music, and the exercises began with the singing of *The Star-Spangled Banner*. Judge Joseph Bufington, of the United States Court, made the address of welcome.

The Archbishop was given an ovation as he arose to speak. He was introduced by Mayor Babcock, who said: "Those of you who pledge yourselves to stand shoulder to shoulder with England and France until this war is over rise to greet him." The audience arose as one man and applauded heartily. The Primate said:

"I need not tell you of the great assistance your American navy has been and of the great need of it by us. The Germans have preferred war on the sea by stealth. Let us not mistake it, whatever we think of the honor of it. It is very successful and just because it is so successful we have need of the brain power and the ship power of America, and of the ships of a new and more resourceful character than we could have built to meet those enemies."

"We do not come to you as supplicants," declared the Archbishop. "We come not as French and British. We come to you as brothers and comrades and ask you to make good your words of promise."

"You and I stand united together and say, 'Without liberty we cannot live and for liberty we shall die.'"

IN TORONTO

The Archbishop visited also in Toronto, for one day, April 5th, addressing a mass meeting in the afternoon, going on to Ottawa in the evening. Returning to Toronto on the morning of the 8th, he spoke to a meeting of the clergy and afterwards addressed the Canadian Club. He returned to New York in the evening.

CONSECRATION OF BISHOP OF NEWFOUNDLAND

THE REV. WILLIAM CHARLES WHITE, D.D., rector, Canon, and Sub-Dean of the Cathedral of St. John the Baptist, St. John's, Newfoundland, was consecrated Bishop of the see of Newfoundland and Bermuda on Sunday, March 10th, in the Cathedral.

The Archbishop of Canterbury was represented at the consecration by the Archbishop of Nova Scotia, who was chief consecrator. As co-consecrators there came the Bishops of Quebec, Montreal, and Ottawa.

Morning prayer said by the Rev. Jacob Brinton preceded Holy Communion at 8 o'clock, when a large number made their intercessions in behalf of the Bishop-elect. At the 11 o'clock service Archbishop Worell was celebrant assisted by the Bishop of Ottawa as epistoler and the Bishop of Montreal as gospeller. The sermon was preached by the Bishop of Quebec.

The new Bishop has passed his entire ministry in the service of the Church in his own diocese. He was made deacon in 1888 and priest in 1890 by the Rt. Rev. Llewellyn Jones, his predecessor in the see. His diaconate was passed at Bonavista, and with his priesthood he received a commission as S. P. G. missionary at Fogo which he gave up in 1900 to become rector of Heart's Content. In 1908 he went to the Cathedral at St. John's, in charge of which he remained until he was chosen Bishop.

CHURCHWOMAN KILLED IN FRANCE

THE DIOCESE OF IOWA and St. Katharine's School, Davenport, have the honor of providing the first woman martyr to the American Church and nation in connection with the war. On Wednesday night before Easter Miss Marion G. Crandall, one of the teachers in St. Katharine's, was killed by the explosion of a shell during the bombardment of St. Menhould, a town between Verdun and Chalons, where she was engaged in a French "Soldiers' Fireside," under the auspices of the Y. M. C. A. She had just left active work at the canteen and had retired to her room across the street when she was struck by a piece of shell which demolished the "Soldiers' Fireside." She died in a short time in the nearby hospital to which she was carried, having never regained consciousness. She was accorded a military funeral on Maundy Thursday morning and was buried in the soldiers' cemetery, the only woman whose body lies there. A French army chaplain held the service, paying a grateful tribute to this, the first American woman to give her life in service for the French soldiers. A memorial service was appointed to be held in Holy Trinity Church, Paris, on the afternoon of Easter Day.

Miss Crandall had for two years been teacher of French at St. Katharine's School. A native of Iowa, she was reared in Paris

and had offered her services to the French government free of charge, believing that she could be of help to the French soldiers by reason of her intimate knowledge of the language. She left St. Katharine's for France on January 19th, saying to the Sister Superior on the night before leaving, "I would never have thought of giving myself to the work in France had it not been for all the chapel meant to me."

On Good Friday, the day following Miss Crandall's funeral, the Sister Superior at St. Katharine's received a letter from her dated March 6th and telling of her work. "I am so glad I came to do anything I can for these poor soldiers," she said. "I am so grateful to you, dear sister, for letting me come and to the teachers who are taking my work for me." In a later letter just received and which was probably her last to the Sisters she says: "Give my love to all, and tell them we cannot sacrifice too much, for we must win this war and it can only be done through sacrifice." Miss Crandall will be greatly missed at St. Katharine's School, where her place on the teaching staff was being held for her until after the war. The school is planning to give something to the chapel, which she dearly loved, as a memorial to her. On April 15th there will be a solemn requiem sung in the chapel.

A niece, Miss Alice Crandall, is a student at St. Katharine's.

MISSIONARY GIVING IN ENGLAND

THE CHURCH OF ENGLAND still maintains its marvelous record for missionary giving in spite of the heavy drains of war. During 1917 the Society for the Propagation of the Gospel received \$70,000 more than during 1916. There was a gratifying increase from every source except legacies. The fact that these fell off \$10,000 as compared with 1916 emphasizes all the more the splendid giving of the living donors. The total income for the year was \$1,215,000. Only in three other years has the income risen to a higher level, and in each of these some specially munificent bequest raised the total beyond comparison. Never in any previous year have the offerings from parishes and the gifts from individuals been so large as during 1917. The year, with all its difficulties and disappointments, its trials and sorrows, will stand out on the S. P. G. records as a period remarkable for devotion to the great cause which the venerable society has for 217 years so successfully promoted.

"We begin our new year's work," says Bishop Montgomery, "in a spirit of thanksgiving and hope. It is easier now than ever before to plead the cause of the Church beyond the seas. Only those who do not care to have a part in Christ's final victory can venture to refuse to respond to His command, 'Go ye therefore, and teach all nations!'"

ANOTHER CABLE FROM BISHOP LLOYD

A CABLE from Bishop Lloyd dated at Monrovia, Liberia, was received at the Church Missions House on April 4th. Both the Bishop and Archdeacon Schofield are well, but the date of their sailing is uncertain.

DAY OF DEVOTION FOR ALTAR SERVERS

THE RECTOR and acolytes of Christ Church, Elizabeth, New Jersey, will take advantage of the fact that the feast of Corpus Christi falls this year on the 30th of May, a legal holiday, and give a day of devotion for those who serve or assist in the sanctuary. At eleven o'clock there will be a *Missa Cantata*, with sermon by the Rev. Dr. M. C. Masas of

Trinity Church, New York; at one o'clock luncheon will be served; at two o'clock the Bishop of New Jersey, the Rt. Rev. Paul Matthews, D. D., will conduct a short conference. It is hoped that as the usual acolytes' services have been omitted this year, and the legal holiday will make it possible for many to attend, this especial opportunity for acolytes to gather for the offering of the Holy Sacrifice will draw many young men together. Elizabeth is easily reached from New York in about forty minutes. Priests and acolytes who may be able to attend will confer a favor by signifying this fact to Mr. J. Arthur Pulsford, secretary of St. Vincent's Guild, 110 Catherine Street, Elizabeth, N. J.

THE CHURCH ARMY IN THE WAR

THE ENGLISH CHURCH ARMY with its splendid organization and twenty-six years' experience is doing a noble work in the War. In all the training camps in England and Wales recreation huts fully equipped are open freely to all men of all creeds. In France, on the fighting line, huts, tents, and temporary churches are provided. Altogether more than eight hundred huts and tents are in use, some in the bleak North in remote places ministering to the gallant sailors of the Navy. Huts and tents of the Church Army are welcomed everywhere by the British soldiers, not only in the hell of the front trenches but in Malta, on the hot sands of Egypt, in Palestine. There is one in Jerusalem, Macedonia, Mesopotamia, East Africa, and India. Many thousands of "last letters" have been written in these huts and letter paper with the heading "Church Army Hut", is treasured by many mothers, wives, and sweethearts. The bill for writing paper alone is over \$60,000 a year. Several huts have been completely wiped out by shell-fire.

Right close to the front lines are several kitchen cars supplying hot coffee to the brave men enduring the wet and cold and mud of the trenches. There is a list of hundreds of men without friends to send them parcels from home. For these the Church Army provides.

At home, in London and elsewhere, are hostels having all the advantages of a club or hotel to take care of men on furlough. One, the Buckingham Hostel, was formerly used by the King of England for his stables. Now 600 soldiers are accommodated here.

Tens of thousands of parcels of food and clothing are sent to prisoners of war in the hands of the Germans.

For many months fifty motor ambulances were used by the Church Army on the West Front, caring for wounded soldiers. These have been taken over by the government, but everything possible is done for the wounded on their way from the front to the hospitals.

There is a convalescent home for wounded soldiers, and good friends provide outings for many thousands of the soldiers recuperating in hospitals and elsewhere. When a man is dying in France the authorities allow his friends to go to see him. Many of these are poor people, and the Church Army helps them with funds, getting passports and ministering to their sorrowing hearts. Disabled men discharged from the service need help to supplement their pension, and the Church Army finds jobs for them.

Just recently General Pershing addressed a warm, appreciative letter to Prebendary Carlile, the head of the Church Army, thanking him for the help the Army had been to the American soldiers passing through England. It is proposed to contribute and maintain a Hut to be known as the General Pershing Hut as a thank-offering to our noble Allies.

A hut costs, fully equipped, \$2,500. The

Rev. J. Attwood Stansfield, who has been asked to represent the Church Army in the United States, will gladly receive contributions. He may, however, soon go to the front trenches to work as priest and evangelist under the Church Army, remaining for six months at least. He has been appointed by the Rev. Dr. Houghton on the staff of the Church of the Transfiguration, New York, and will have a measure of support from that generous congregation.

OPENING OF NEW CHURCH AT ROANOKE, VA.

CHRIST CHURCH, ROANOKE, diocese of Southern Virginia, was opened for its first service on Easter Day. Bishop Tucker, who, with the rector, the Rev. George Otis Mead, conducted the service, was unstinted in his praise of the well appointed church and parish house. Both are built of blue sandstone, trimmed with white Indiana cut limestone. The church is finished throughout in oak, stained a soft-toned gray, with pews, choir stalls, and chancel furniture in oak to match. The vestibules, choir, and sanctuary are laid with scotch brown tile, with dark blue marble for border and steps. The floors are of hardwood, the windows of Cathedral and antique glass set in stone mullions. There is a two-manual organ of splendid volume and tone. The parish house is of two stories finished in clear pine. The first floor is for assembly with class rooms forming a part of the assembly room, and in connection is the library and secretaries' room. Upstairs is the primary department of three rooms, ladies' parlor, robing rooms for the choir, and a kitchen. Then rises over all a large attic, so necessary for a parish house.

The architect is Mr. Frederic M. Mann, 530 Metropolitan Bank Building, Minneapolis, Minn., who also directed the construction and finishing. The builders are Messrs. E. M. Herrington and Bro., Roanoke contractors. The ground was broken on February 26, 1917, and by pushing hard it was completed for the Easter services.

The choir of thirty-six voices rendered the service magnificently. The Bishop preached an inspiring and hopeful sermon, and after the sermon confirmed a class of thirty-two persons.

The total cost of church and parish house is about \$55,000. If we add to this the cost of the ground and the rectory, which is next to the parish house, the whole church property cost \$70,000. During the years of planning and building, Christ Church paid every assessment, paid in full or over-paid all apportionments, and responded to all appeals sent out by the diocese and the general Church. The Easter offering was \$3,300. The Sunday school mite box offering was \$400.

THE CHURCH AND THE SOLDIER'S SPARE TIME

THE SOCIAL SERVICE COMMISSION of the Province of New York and New Jersey has a sub-committee on War Activities in the Province, which has been corresponding with various war service organizations of Church and Government, to establish effective cooperation. From Raymond B. Fossdick, chairman of the Federal Commission on Training Camp Activities, comes the following suggestion:

"I am confident that your organization can do very effective work in stimulating the representatives of the Protestant Episcopal Church in communities surrounding our army camps to enlarge their social and religious programme for enlisted men so

that they may have as many avenues as possible for the use of leisure time.

"Experience has shown that the instinctive desire of the soldier with an hour's free time is to go to town, even if the town is only a crossroads, and it has become increasingly apparent that a great deal of time and thought must be expended in the task of organizing these places along healthy recreation and social lines."

Correspondence from any rector or clergyman in charge of a parish or mission in the Second Province who may be disposed to further the work suggested may be addressed to the chairman of the committee, the Rev. F. M. Crouch, 281 Fourth Avenue, New York City.

DEATH OF GEORGE A. LIDDLE

MR. GEORGE A. LIDDLE, for eight years lay reader in Holy Innocents' parish, Evansville, Ind. (Ven. W. R. Plummer, vicar), and for forty years a lay reader in the Church, for the most part in Canada, died at the rectory on Easter Eve. Mr. Liddle, an insurance man whose main interest has always been the Church, possessed gifts as a preacher and was well grounded in the faith, having been trained as a parish worker in Leeds, England. A few minutes before his death he expressed his regret to miss the Easter Communion. The Rev. A. L. Murray, rector of St. Paul's, answered that he would see the reality on Easter Day of which the sacrament was the sign. "I wonder, I wonder," he replied, as his face lightened. "I will wait — I am ready." The burial was on Easter Tuesday from the church he loved so much, Archdeacon Plummer and the Rev. A. L. Murray officiating.

DR. LEFFINGWELL'S SEMI-CENTENARY

ON MONDAY in Easter week, the Rev. Dr. Leffingwell completed his half century as rector of St. Mary's School, Knoxville, Illinois. During forty years he was in continuous residence, Mrs. Leffingwell being, during that time, the manager of the domestic affairs of the institution. For the past ten years they have resided in Pasadena, California, Dr. Leffingwell going twice each year to spend a few weeks in the school. On Easter Monday the following telegrams from Illinois were received at his home in Pasadena:

From the City of Knoxville:

"The Mayor and City Council extend to Dr. Leffingwell their hearty congratulations upon his fiftieth anniversary as rector of St. Mary's School."

From the trustees of St. Mary's School:

"On this fiftieth anniversary of the opening of St. Mary's School, the trustees wish to express to Dr. and Mrs. Leffingwell, the founders of the same, their appreciation of the great and loyal work done by them, and to voice the hope that they may long be spared to lend their wisdom and counsel in future development of the school."

From St. Mary's School to Dr. and Mrs. Leffingwell:

"Joyous Easter greetings to you from all the faculty, students, and resident alumnae. On the eve of the fiftieth anniversary of St. Mary's founding, may you have great happiness in the memory of Easter Monday, 1868. We rejoice with you in your valuable work of a half century."

From the Associate Alumnae, Knoxville Chapter:

"The Home Chapter send greetings and hearty congratulations to Dr. and Mrs. Leffingwell on the fiftieth anniversary of St.

Mary's School, and hope to see them both at the semi-centennial celebration in June."

From the Associate Alumnae, Galesburg Chapter:

"To-day, Easter Monday, the fiftieth anniversary of the founding of St. Mary's School, the Galesburg Chapter sends love and congratulations to Dr. and Mrs. Leffingwell, wishing them many years of happiness."

Dr. Leffingwell's anniversary is especially interesting to readers of THE LIVING CHURCH from the fact that he was practically the founder of the paper and its editor-in-chief until 1900.

RACINE SUMMER CONFERENCE

MUCH INTEREST is expressed in the Summer Conference for Church Workers arranged by the authorities of the Province of the Mid-West to be held at Racine College, July 17-25. Teachers in Church schools will learn with interest that the G. B. R. E. has promised credit to those who take the Religious Education course at that conference. A number of successful workers in such schools, clergy and lay, are among the instructors. There have also been arranged classes in Personal Religion, under the direction of Bishop Reese; in Singing, Dean Lutkin; in Missionary Work, with a number of missionary experts in charge; and in various other phases of Church activity and thought. Speakers at evening meetings include Bishop Wise, the Rev. John Mitchel Page, the Rev. Frank E. Wilson, and others, while the Presiding Bishop is to be preacher on the Sunday morning within the conference dates, and the daily services, including the sunset services, will be in charge of the Bishop of Fond du Lac, chaplain of the conference.

A registration fee of \$5.00 is required of each member of the conference to help defray the expenses. It should be sent to the registrar, Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, Wis. Checks should be made payable to George K. Gibson, Treasurer. Accommodations for all in attendance may be had in the Racine College buildings at a reasonable expense. The Bishop Coadjutor of Southern Ohio is president of the general committee.

DEATH OF REV. P. ST. G. BISSELL

THE RECTOR of Grace Church, Van Vorst, Jersey City, N. J., the Rev. Pelham St. George Bissell, is dead in his sixtieth year, the funeral occurring on April 4th.

The son of George Henry and Ophie Louise (Griffen) Bissell, he was graduated from Columbia College in 1880 and from the theological department of King's College, England, in 1899. He received his orders at the hands of the Bishop of London in 1899 and 1900, and began his ministry as curate of St. John's Church, Bethnal Green, London. He served a brief term as rector of the Church of the Good Shepherd, Milford, Pa., in 1902, and was priest in charge of the Church of the Transfiguration, Freeport, Long Island, from 1902 till 1910, having charge during the larger part of the same period of St. Paul's Church, Roosevelt, L. I., as well. From 1911 he was assistant at Grace Church, Van Vorst, of which he became rector in 1915.

Funeral services took place at the church on April 4th. The Rev. Canon H. B. Bryan read the opening sentences, the Rev. Dr. William K. Berry the lesson, the Rev. J. S. Miller the Creed and prayers, and Bishop Lines the committal. The Rev. G. Wharton McMullin was master of ceremonies, and other clergy were present at the service. The wardens and vestry of the parish were the honorary pallbearers. Interment was at

Maspeth, Long Island, in Mt. Olivet cemetery, where Canon Bryan said the prayer of committal. There was also a requiem in the morning, Canon Bryan being the celebrant.

CRITICAL SITUATION OF ASSYRIAN CHRISTIANS

ON MARCH 30TH, Robert Lansing, Secretary of State, received the following telegram from Mr. Jessup, one of the missionaries of the Presbyterian Board at Tabriz: "No communication in a fortnight Urumia, Salmas, owing to conflict armed Mohammedans and Syrian mountaineers. Missionaries believed safe, but grave danger for Christians there especially native."

The situation looks grave on account of the remoteness of the Assyrians (Nestorian Christians) from the Caucasus, where the Armenians and Georgians have taken steps to defend their own country.

The "armed Mohammedans" of the telegram are probably discontented Moslems of Persian, Kurdish, and Turkish origin, who have combined together and asked Mar Shimun to surrender his arms or to retreat to his home in Kurdistan. Either alternative means extermination. Consequently they have faced the storm of defending themselves.

If history repeats itself, there will be frightful scenes in Salmas and Urumia. All the East is going through a great tragedy no less than the West.

SOME EASTER OFFERINGS

AT ST. PAUL'S CHURCH, Steubenville, Ohio, the Easter offering made possible the final payment on the new wing of the parish house. The vestry at their regular meeting following made up the last \$156.80, so that the parish is once more free of debt.

The Easter offering at St. James' Church, Brooklyn, N. Y., amounted to over \$5,000, of which ten altar boys gave \$120. A number of memorials were given during the past month, including a sanctuary lamp, a silver ciborium, and a silver chalice and paten given in memory of her mother by Mrs. F. G. Fischer. The parish is proud of its record of growth.

The Sunday school's Lenten offering of \$610 helped to bring the total of the Easter offering at St. Michael's Cathedral, Boise, Idaho, to \$6,700.07. The consecration of the Cathedral is made possible through this offering, which will cancel all debt. It was announced at the Easter Monday meeting that a new pipe organ will soon be presented to the Cathedral in memory of the late Charles O. Davidson. The first act of the new chapter after the election was to increase Dean Alward Chamberlaine's salary by \$300. Piling up evidences of advance, it may be added that the last confirmation class was the largest recorded, and that the Sunday School has doubled its attendance.

KENYON COLLEGE NOTES

THE FIRST word from President Peirce since his arrival in France was over three weeks en route and told of busy days on behalf of Red Cross work. Storehouses, canteens at railroad stations, tuberculosis sanatoriums, and military hospitals had been inspected, wounded men visited, and poilus met informally at station canteens.

A service flag, the gift of Mr. James H. Dempsey, '82, of Cleveland, was hung before Palm Sunday in the college chapel. The flag is 9' x 16' in size and carries on the white field in circular arrangement 221 blue stars while three memorial gold stars are

placed on the red border. After the return from France of President Peirce formal presentation of the flag will be made.

A Larwill Lecture in French was given at Kenyon College by M. Cestre, Professor of English Literature in Bordeaux University, on February 8th. M. Cestre is this year exchange professor at Harvard.

On behalf of the movement for the *Cercles Francais*, a branch of which is formed at Kenyon College, an address in French was given by M. Delemar. Informal musical programmes have also been delightfully rendered by three French musicians.

BEQUESTS

MISS CORNELIA ANNE FRENCH, who died on March 18th, in Boston, made public bequests of \$220,000 and legacies to relatives and friends amounting to \$174,300. The public gifts were \$100,000 to the trustees of the endowment fund of Emmanuel Church; \$50,000 to St. Paul's Cathedral; \$25,000 to the trustees of Boston University; \$20,000 to St. Luke's Home for Convalescents in Roxbury; \$15,000 to the trustees of Donations to the Protestant Episcopal Church of Massachusetts, the income to be used for the care and upkeep of St. Paul's parish house at North Andover; and \$10,000 to the Perkins Institution for the Blind. The residue is to be distributed equally between the Episcopal Theological School at Cambridge, the trustees of donations to the Protestant Episcopal Church of Massachusetts, and the Episcopal Church Association. The income of the share of the latter is to be devoted to the support of a diocesan house in Massachusetts.

MEMORIALS AND GIFTS

WYE PARISH, diocese of Easton, dedicated and placed in procession on Easter Day a handsome silk flag, the gift of the whole parish.

MEMORIALS in the form of a set of choir stalls, lectern, and prayer desk have been placed in St. Paul's-by-the-Sea, Ocean City, Maryland.

IN ACCORDANCE with a request left by the late Mr. Reuben Miller in a letter to his children, the latter have lately given to the Church Home of Pittsburgh \$20,000 to be added to its endowment fund.

ON PASSION SUNDAY a service flag was presented to St. John's Church, Bedford, Ind., by the members of the Brotherhood of St. Andrew. It contains eleven stars, one of which represents Bishop Francis.

THE RECTOR of St. Stephen's Church, Louisville, Ky. (Rev. E. W. Halleck), has been presented with a beautiful individual Communion service set by Mrs. Cyrus B. Duvall, a faithful communicant who had been an invalid for some years. The donor passed away before the set had been received, so the set becomes a memorial to her.

IN CHRIST CHURCH, Susquehanna, Pa. (Rev. Percy C. Adams, rector), a beautifully executed processional cross was blessed by the rector on Easter Day morning in the presence of a large congregation. The gift of Mrs. M. B. Wright and Miss Clara Falkenburg, in memory of Albert F. Wright, a dear son and nephew, it was executed by Messrs. Geissler of New York City.

THE ALTAR CHAPTER of St. Andrew's Church (Greeneville), Norwich, Conn., has presented the church with a processional cross of brass and oak in harmony with the altar furnishings. The new cross was blessed on Palm Sunday at the early Eucharist by the rector, the Rev. W. H. Smith. Albert A.

Andrews acted as ceremoniarus and the vested choir sang *The Palms*.

THE REV. CHARLES TABER HALL, rector of St. John's Church, Arlington, Mass., announces that a parishioner, Mr. Burton Kline, has given an Angelus piano-player to the parish. The Angelus is to be attached to the piano in the parish house, where it will be available for the use of all societies, and at social functions. Some eighty records are given with the instrument.

EMMANUEL CHAPEL, a mission of St. Andrew's parish, Louisville, Ky., has recently received a new paten and credence table, the gift of a friend. The priest in charge, the Rev. George Ossman, having recently entered the service as chaplain and gone to Camp Logan, Houston, Texas, the mission has added another star to its service flag and must be content with lay service. Upon his departure Mr. Ossman was presented with a handsome new cassock, the gift of the women.

ON EASTER DAY there was unveiled at the Church of the Ascension, Pittsburgh, an exceedingly handsome painting of the Ascension, which fills up the rear wall of the chancel above the reredos. The artist was Professor Dabo, and the work, placed by the J. and R. Lamb Company of New York, completed the adornment of the chancel executed by them during the last year. The altar and reredos were given by Mr. Reuben Miller as a memorial to his wife, and this painting is given in memory of Mr. Miller by his children, two sons and two daughters.

ST. PAUL'S CHURCH, Henderson, Ky., has recently been beautified by the gift of a handsome stained glass window depicting the Good Shepherd and bearing the inscription:

"In loving memory of
FATHER AND MOTHER
GEORGE AND VIRGINIA H. LYNE."

Miss Virginia Atkinson has had placed in the chancel two bronze tablets; one is in memory of Alfred Nagel McClanahan, who served five years as crucifer in this church, and the other in memory of Charles Duncan Clare, who acted for eight years in the same capacity.

ALBANY

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

Conferences on Fundamental Truths

THE CLOSE of Lent in St. George's Church, Schenectady, witnessed unusual interest in a series of Conferences on the Fundamental Truth of the Catholic Faith, conducted by the Rev. Dr. Cyrus Townsend Brady. Congregations completely filled the Church every night. The Virgin Birth, the Resurrection, the Atonement, the Blessed Trinity, Divine Personality, were the topics. In the mornings of Holy Week the conferences partook of a consideration of contemporary thought regarding the Person of Christ. On Good Friday Dr. Brady also delivered the addresses at the Three Hours' Service.

CONNECTICUT

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

Church Pension Fund—Indefinite Leave to Dr. Miel—Long Term of Parish Clerk

OUT OF ABOUT one hundred and eighty parishes and missions in this diocese, only some thirty have declined or failed to become connected with the Church Pension Fund. The diocesan committee on this fund is making special effort to bring these thirty parishes into line before the annual convention in May.

AT THE monthly meeting of the vestry of

Trinity Church, Hartford, held at the University Club on April 1st, nearly every member being present, it was voted that, "being in hearty accord with the sentiment of the congregation as expressed at the meeting on March 17th, that the rector, the Rev. Ernest deF. Miel, D.D., should be given an indefinite leave of absence in the service of the nation with full pay during the absence, we hereby grant the rector such indefinite leave of absence with full salary. In granting the leave of absence to Dr. Miel we desire to record our appreciation of his services here in the parish and our affection towards him, and we rejoice that we as a vestry are able to join with him in offering his services to our men in France."

A BRASS PROCESSIONAL CROSS was used for the first time at the Easter services in St. James' Church, Hartford.

THE ELECTION of Arthur C. Liebert as parish clerk of St. John's Church, East Hartford, is not without passing interest as the present is the forty-fifth time that he has been elected to that office. Mr. Liebert has also been parish treasurer for the past eight years and was reelected at the recent Easter meeting.

CARE OF THE diocesan census of all the Churchmen in the national service has been transferred to the Commission on Work among Young Men and Boys, which will continue the work done up to this time by the chairman of the diocesan Board of Religious Education.

THE BY-LAWS of the Hartford archdeaconry have recently been thoroughly revised and brought into harmony with changes made in the missionary canon at the last diocesan convention.

EASTON

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

Deaconess Hart—Lenten Offering

DEACONESS HART of China will speak in various parishes of the diocese from April 14th to 17th in behalf of that part of the mission field. Her itinerary includes Easton, Centerville, Sudlersville, Longwoods, Kent Island, and Wye parish.

PRELIMINARY REPORTS from different parts of the diocese show that the Children's Lenten offering was unusually large this year. Worcester parish (Rev. Sydney A. Potter, rector), leads with more than \$100. All Saints', Longwoods, St. Paul's, Centerville, and Wye parish also show an increase.

GEORGIA

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

Work Among Soldiers—Parish Directory—Diocesan Council—Enlightened Patriotism

THE BISHOP and clergy are fully alive to the opportunity for military work. The Bishop has a list of all communicants who have enlisted and has written personal letters to each. One of our clergymen, the Rev. R. N. MacCallum, has recently become a civilian chaplain at Camp Wheeler, in Macon, in the diocese of Atlanta. The local clergy at Augusta are doing fine work at Camp Hancock, Augusta. Camp Suther, an aviation camp under construction at Americus, will be completed in about six weeks, and is to have 1,500 aviators in training. In Augusta the Bishop has administered Confirmation several times at Camp Hancock. He has also preached several times at regimental services in this camp. In most cases the line officers are most cordial in their cooperation.

THE REV. WILLIAM H. HIGGINS of Thomasville has just issued the illustrated *Direct-*

ory of St. Thomas' Church for 1918. In the preface there is notice of much good work done. Mr. Higgins completed seven years as rector February 26th last.

THE NINETY-SIXTH annual convention of the diocese will be held in St. John's Church, Savannah, April 17th. On the evening before the convention the Episcopal Church Club of Savannah will hold its spring meeting. The speakers will be the Rev. G. Sherwood Whitney and Mr. Robert G. Tatum of Sewanee. Mr. Tatum will tell of the ascent of Mt. McKinley by Archdeacon Stuck, whom he accompanied on the trip.

At the missionary meeting on the night of the 17th, the speakers will be the Rev. William Johnson, the Rev. N. B. Groton, Mr. Tatum, and the Hon. J. Randolph Anderson.

THE PARISH AID SOCIETY of Christ Church, Savannah, recently presented a gold cross and chain to their rector, the Rev. John D. Wing, and at the same time gave Bishop Reese a silver water pitcher, in token of appreciation and esteem.

THE REV. S. B. MCGLOHON on Easter Day appealed to his congregation to show enlightened patriotism. He illustrated his meaning by a reference to a recent Liberty bond parade on Sunday. "We American people must realize that we must sacrifice business interests to show our patriotism, and not arrange a patriotic display on a day which is convenient for us. We wouldn't lose any time by having the celebration on Saturday, and furthermore, I do not believe that the 'laboring' classes will be reached by a Sunday parade, as much as they would if they were given a week-day holiday to participate. It is not from a religious but a patriotic standpoint and one of humanity that I appealed to the congregation to protect Sunday as they would the state and the family and to discourage anything that would tend to break down this great institution—a blessed day of rest."

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Holy Week

HOLY WEEK in Indiana will long be remembered. Lent was slow in getting under way this year—perhaps because our cause is so righteous and because our enemy is so frightful—but the last two weeks were impressively serious and in our larger parishes the Words from the Cross in the Three-Hour Service came home to large congregations with new meanings.

KENTUCKY

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

The Church, the Negro, and the War—Passion Music—More Stars

ON PALM SUNDAY afternoon at a special mass meeting in Macauley's Theater, the principal speaker was the Rev. Robert W. Patton, D.D. Dr. Patton had for his subject, The Church, the Negro, and the War. He is holding these meetings in the larger cities at the behest of the United States government in an effort to solve some present problems. He explained the work of the American Church Institute for Negroes and made an eloquent plea for it. Bishop Woodcock introduced the speaker and also spoke briefly. The following day Dr. Patton met the Louisville clericus at the Cathedral house and presented the claims of this Institute, and as a result many of the clergy promised annual sums from their parish for its support.

ON PALM SUNDAY afternoon at choral evensong at the Cathedral the choir ren-

dered Stainer's *Crucifixion*. The Sunday afternoons during Lent one part of Gaul's *Passion Music* has been sung and on the evening of Maundy Thursday this work was given in its entirety in accordance with a custom of many years' standing. This was the fifteenth annual rendition. Bishop Woodcock conducted the Three Hours' Service there on Good Friday, the attendance being unusually large. This service conducted at the Church of the Advent by the rector, the Rev. Harry S. Musson, was also remarkably well attended.

ON MARCH 10TH a service flag presented to Calvary Church, Louisville, carried forty-eight stars. On Easter Day the rector, the Rev. Harris Mallinckrodt, back from chaplain's service on a short furlough, read an added honor roll of twenty-one names, which entitle the parish flag to bear sixty-nine stars, for more than one-quarter of the male communicants.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Two Bishops at Camp Beauregard — Dr. Coupland Will Become Chaplain

DURING MARCH the Bishops of Mississippi and Louisiana visited Camp Beauregard. Bishop Bratton on Passion Sunday confirmed a class presented by his son, the Rev. Wm. D. Bratton, who is chaplain of the 155th Infantry. Bishop Sessums on Easter confirmed a candidate presented by the Rev. J. Gilmer Buskie, chaplain of the 156th Infantry. Others to have been confirmed were unavoidably detained. This brigade has the unique distinction of being manned entirely by chaplains who are Churchmen.

THE REV. DR. ROBERT S. COUPLAND, rector of Trinity Church, New Orleans, recently resigned to accept a chaplaincy tendered him by Bishop McCormick with the forces in France. Dr. Coupland has been rector of Trinity Church for the past seven years and has done a great work there. Only recently it was announced that the entire debt resting on the parish had been wiped out and at the last visitation of the Bishop sixty-eight were confirmed.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Lenten Services

THE CHURCH in Detroit had a full and interesting Lent. Although the diocesan Church Club was unable to hold its usual Lenten noonday services owing to the edict of the Fuel Administrator, which made impossible the use of a downtown theatre, such services have been held in St. John's Church and Old Mariners Church. The church was crowded at each of these services, and many feel that the change from a theatre was an advantage.

THE CHURCH IN DETROIT was gratified and inspired by the visit during Lent of Bishop Tuttle, who addressed the Clericus and a great gathering of men at the Church Club of the diocese, and a large group of women at the monthly meeting of the Woman's Auxiliary. The Bishop addressed the Church Club on The Church and the War. Bishop Faber spoke at the same meeting.

THE BISHOP of the diocese conducted a quiet day for the women of the diocese in the Cathedral during Lent, and conducted a weekly Bible class under the auspices of the Girls' Friendly.

A NUMBER of the clergy are absent on overseas work. The Rev. James G. Widdell has been in France since last September. The Rev. Wm. F. Jerome and the Rev.

Frank Kraft are enroute, with Mr. John B. Howarth, sometime treasurer of the diocese. The Rev. William D. Maxon, D. D., is with Hospital Unit 36. The Rev. Wm. Heilman, in charge of the soldiers' Club House in Battle Creek, expects shortly to sail as chaplain.

ST. PAUL'S CATHEDRAL, Detroit, has the largest Red Cross unit in Michigan, numbering seven hundred and fourteen members.

ST. MATTHEW'S CHURCH, Detroit (Rev. R. W. Bagnall, rector), is installing a new two-manual pipe organ. The instrument, built by the Austin Organ Co., cost \$3,800.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Patriotic Rally—Lent and Easter

MR. FRANKLIN H. SPENCER, field secretary of the Brotherhood of St. Andrew for the Middle West, has just completed arrangements with the Minnesota local assembly for a large patriotic rally at the Church of St. John the Evangelist, St. Paul, on the evening of April 24th. The speakers will be the Rev. George Craig Stewart, D. D., and the Bishop of Minnesota. On Sunday the 21st, Mr. Spencer will speak in several of the churches of the Twin Cities.

AFTERNOON SERVICES during Lent at St. Mark's Church, Minneapolis, were marked by congregations that overtaxed the seating capacity. The vested choir sang a number of oratorios and Dr. Freeman, the rector, spoke on Old Testament Characters. The total offering was more than \$7,000, of which the greater part will be used at the Wells Memorial Settlement House.

ORGANIZED LESS than three years ago as a mission St. Luke's Church, Minneapolis, was regularly organized as an independent parish at its second annual meeting on April 1st. The first vestry elected is as follows: Senior warden, Mr. E. F. Potter; junior warden, Mr. W. H. Campbell; vestrymen, Messrs. O. M. Corwin, R. T. Boardman, and J. C. Wade. A very large "parish committee", which was also elected, consists of almost all the men of the church and meets regularly every month to discuss affairs of the parish. It is unlimited as to number, but every man is assigned to some committee. The first parish committee, elected last year, was so successful that it was made a permanent part of the parish machinery, with the wardens and vestry as *ex-officio* members. After the parish meeting the Rev. Frederick D. Tyner was called as first rector.

EASTER SERVICES in the parishes and missions were characterized by splendid enthusiasm. Reports indicate great congregations, numerous Communion, and generous offerings. Even the smallest missions report most encouraging progress. At Grace Church, Minneapolis, where there has been no clergyman for a number of months, Bishop McElwain administered communion to a number much larger than the best workers thought possible. From Litchfield, where there has been no resident priest for some time, come the most encouraging reports. The Rev. Philip Broburg of St. Paul has been giving the parish such services as his time would permit, and the laity have responded. From Henderson, where the Rev. John Evans has been holding services on Sunday, comes the news that the congregations are rallying in a splendid manner. From various parishes in the Twin Cities similar reports have been received. Gethsemane parish asked for \$4,000, and the people more than "went over the top". St. John's Church, Linden Hills (Rev. Elmer N. Schmuck, rector), gave nearly \$800, and

the new church building was well filled. St. Andrew's, where the Rev. Alfred G. White has been priest in charge for a number of months, rejoiced in large congregations and a special offering of nearly \$400. From Christ Church, Red Wing (Rev. A. S. Knickerbocker, rector), we hear that the number of communicants was the largest in years and a generous offering of over \$800 was made. The parishioners are rejoicing that Mr. Knickerbocker is to remain. St. Paul's Church, St. Paul (Rev. E. H. Eckel, Jr., rector), surprised even the most sanguine on Easter Day. Easter 1918, gave every evidence of splendid spiritual life in every part of the diocese.

AT THE annual meeting of the Teachers' Training Association of Minneapolis, in which there were enrolled last winter only two or three members of the Church, it was a remarkable fact that the president of the association was an Episcopalian, two of the speakers at the dinner were Episcopalians, and the chief speaker at the inspirational meeting was an Episcopalian. The total number of Episcopalians at the gathering was five and this number included the speakers referred to.

MR. T. M. BIDDLECOMBE, one of the most active workers in All Saints' Church, Minneapolis (Rev. Hanford L. Russell, rector), has been accepted as a Y. M. C. A. secretary and left for his post. For a number of years Mr. Biddlecombe has been a teacher in the Sunday school and during the last sixteen months has been instrumental in organizing a splendid chapter of St. Paul's Fraternity at All Saints'. At one time Mr. Biddlecombe had an enrollment of fifty-four young men in his Bible class on Sunday morning. To-day a number of those young men are teaching in the school. A larger number volunteered for service when we entered the war. On Wednesday evening, April 3rd, Mr. Biddlecombe was given a rousing "send off" by members of the fraternity and the congregation generally.

MISSISSIPPI

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

At Camp Shelby — Successful Diocese-Wide Every-Member Canvass

ON MARCH 10TH Bishop Bratton visited the Episcopal Hut at Camp Shelby and administered Confirmation to a class of twelve soldiers, a number of whom left for France shortly after their first Communion. Mr. George Murdock of the Brotherhood of St. Andrew is in charge of the Hut. Since a piano was purchased the Hut has become a very popular rendezvous.

THE EVERY-MEMBER CANVASS of the whole diocese, begun by eleven of the clergy at the beginning of the Lenten season, has been almost completed, only a few places remaining to be visited. The missionaries were very earnest and were gladly received everywhere. The reports already in show wonderful increase in giving. This is the first time that such a canvass of a diocese has been attempted, and results more than justify the plan.

THE WOMAN'S AUXILIARY held its annual diocesan council in Christ Church, Vicksburg, beginning April 6th and lasted three days. An earnest working programme was arranged, with numerous speakers of clergy and Auxiliary.

MISSOURI

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

Orphans' Home Association—Easter Services

THE COST of providing for each orphan has gone up two and a half times in four

years, reported Mrs. H. H. Denison at the annual meeting on April 2nd, of the Episcopal Orphans' Home Association in St. Louis. Bishop Tuttle presided over the meeting, and the Very Rev. Carroll M. Davis acted as secretary. Mrs. Kate M. Howard was elected first directress and Mrs. H. H. Denison, secretary. Thirteen parishes are represented on the board of management. In her report, Mrs. Denison said the institution now had 94 orphans, after having received 45 and dismissed 51 during the past year. There were 100 orphans on the same date last year. The Rev. Mr. Brittain in his report as chaplain paid tribute to the late Kurt Jaericke, superintendent of the Sunday school of the Home for more than two years, who died a few days ago while in training at Camp Doniphan.

THROUGHOUT ST. LOUIS Easter Day services with their music and flowers brought out capacity audiences. Local newspapers noted the absence of personal fineries and a sober tone, sartorially speaking, significantly unusual for the season. As the *St. Louis Republic* expressed it, "even Easter went on a war basis".

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

The Bishop at Camp Cody—Mission Enlists Every Available Man

WHILE MAKING his spring visitations Bishop Howden spent March 10th and 11th in Deming and Camp Cody. Twenty-two soldiers, of different ranks from private to major, at the Sunday morning service took their vows of prayer and service to the Brotherhood of St. Andrew and were admitted as members. Their number was augmented by several secretaries of the Army Y. M. C. A., who also became members of the Brotherhood. Mr. Doyle Hinton, Brotherhood representative at Camp Cody, who since September has been doing effective service amongst the soldiers, presented the men. The Bishop conducted a devotional service for Brotherhood men during the afternoon in the Church House which St. Luke's Mission has opened recently. Visits to the men and a "quiet hour" at the Hostess House for the staff of the Y. W. C. A. occupied the Bishop the following day.

NINETEEN STARS on its service flag in Grace Mission, Carlsbad (Rev. F. W. Pratt, rector), represent the voluntary enlistment of every boy of military age connected with the mission. Eddy county, of which Carlsbad is the seat, because of its voluntary supply of the quota, is distinguished as the only part of the state where the draft was not instituted.

OHIO

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

Holy Week and Easter

REPORTS OF the observance of Easter indicate that there was not the falling off in numbers and gifts which many had feared as a result of war conditions. Some parishes report a slightly diminished number of Communion, accounting for it by the large numbers of soldiers and families withdrawn to the cantonments, but others report increased numbers. The change of time ordered by the Government for Easter Day, and the resulting confusion as to hours of services, was generally deplored, but it seems to have made no difference in numbers. At St. Mark's, Toledo, where Bishop Du Moulin was officiating, he felt that some would be coming to the first service an hour earlier than the Church had set, so he quietly went

to the church to see; so many were there that he added an impromptu service to the schedule and thus ministered to fifty. At Trinity, Toledo, an extra service was added in the same way. It may be said with truth that the Church in this region shows no weakening through the distractions of the war.

IN TOLEDO all of our parishes united in the Three-Hours' Service on Good Friday, Bishop Du Moulin being the preacher. Trinity Church was the meeting place, and an invitation was given through the Inter-Federation of Churches to the denominations to join with us. The congregation overflowed the great edifice throughout the entire period and it is estimated that eighteen hundred or two thousand people were in attendance. A volunteer choir from the various parishes sang the hymns, including the impressive and seldom heard Words From the Cross, from the Hymnal. The Bishop's addresses were instinct with fervor and conviction.

THE REV. GEORGE P. ATWATER, rector of the Church of Our Saviour, Akron, has resigned his post of secretary of the diocese, admirably filled by him for many years. He has also, in the current *Atlantic Monthly*, a brilliant rejoinder to Joseph H. Odell's recent scathing (and shallow) arraignment of Christianity in war time.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Reducing Indebtedness on Church Property

ECHOES OF the Bishop's twenty-fifth anniversary were heard again at Easter-tide, in the continuation of efforts to pay the debts on Church property in the district. The men's club of St. Paul's Cathedral raised during Lent pledges of \$8,000 towards the parish debt, and this was increased on Easter Day to something over \$10,000. The women are now organizing to obtain \$5,000 of the \$8,000 that remains unpledged. The Dean and his co-workers are very happy over the prospects of wiping out the whole debt within the next few weeks.

QUINCY

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

Lent and Easter—New Building Planned for Preëmption—A New Altar

REPORTS INDICATE that the Church in the diocese has passed the most earnest Lent of recent years. Services, study classes, and other Church gatherings have developed great interest and active participation. The Good Friday services were more largely attended than ever before. Easter services were correspondingly joyous, though marked by a spirit of deep thoughtfulness. At Trinity, Rock Island (Rev. W. L. Essex, rector), there were 207 communicants and offerings of \$1,500. St. John's Church, Kewanee (Rev. Dr. John Hartley, rector), surpassed any former record in communicants and offerings. St. Paul's, Peoria (Rev. H. L. Bowen, rector), had 306 communicants and \$2,500, which is to be invested in Liberty bonds, for the parish endowment fund.

PLANS HAVE been drawn for a new building for St. John's Church, Preëmption, and it is hoped to begin building this summer. The old church will be used for a guild hall. Mr. Albert Head is the lay reader in charge.

AT ST. JUDE'S CHURCH, Tiskilwa (Rev. J. H. Dew-Brittain, rector), the altar has been rebuilt, with additional gradines and a tabernacle, which were blessed at Easter.

RHODE ISLAND

JAMES DEW. PARRY, JR., D.D., Bishop

Easter Events

THE WEATHER on Easter Day helped to make large attendance at services in Rhode Island. Music, floral decorations, and offerings were much like those of past years. Many parishes which had closed up their churches on account of the coal shortage resumed services in the church buildings.

THE CHURCH OF THE REDEEMER, Providence (Rev. Frederick J. Bassett, D. D., rector), held its Easter services in the new church building at Hope and Savoy streets. Although the building is not quite finished, it is hoped to have a service of dedication in about two weeks.

ST. JAMES' CHURCH, Providence, welcomed its new rector, the Rev. John A. Gardiner, on Easter Day. He officiated at his former parish in Tiverton in the morning and in Providence in the evening.

SOUTH CAROLINA

WM. A. GURNEY, D.D., Bishop

At Camp Jackson—Diocesan Council

AT CAMP JACKSON, Columbia, Easter Day was observed with Holy Communion in one of the Y. M. C. A. buildings. On Easter Eve, two committees of young ladies from the city parishes brought quantities of flowers and other decorations, and with the assistance of a few soldiers and the "Y" secretaries the auditorium was soon transformed into a bower of dog-wood, southern smilax, and Easter lilies. In front of the stage on which the altar rested, a railing had been built by one of the regimental carpenters, thus completing the idea and appearance of a chancel and sanctuary. During Holy Week, hundreds of letters were mailed to Churchmen in Camp, urging their attendance at this early celebration. The celebrant was the volunteer chaplain, the Rev. E. A. Penick, Jr. By arrangement with the laymen of the local parishes, a large number of automobiles met the men and officers as they came from this service and carried them to the city for the Easter celebrations there.

THE MEETING of the diocesan council, which was postponed from the winter, will be held in St. Thaddeus' Church, Aiken, on May 14th.

SOUTHERN OHIO

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

Parochial Missions

DURING LENT Archdeacon Dodshon has conducted parochial missions in St. Andrew's Church, Barnesville, Trinity Church, London, and Grace Church, Lebanon.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.
A. C. THOMSON, D.D., Suffr. Bp.

Colonial Church Restored—Condition of Bishop Randolph Improves

BISHOP TUCKER had an interesting service and Confirmation at Toano in James City county in "Old Hickory Neck Church", Blissland parish, of which the Rev. E. Ruffin Jones of Williamsburg, rector of the Bruton parish, is the minister. This is the first episcopal visitation this church has ever had. Built in Colonial times, when we had no resident bishop, the old church fell into decay and disuse before Bishop Madison's time, and it has been in ruins for over a hundred years. During the past

year the Rev. Mr. Jones has effected a complete restoration of this old church and the Bishop preached and confirmed in the first service of its kind since the foundation of old Hickory Neck was laid one hundred and fifty years ago.

REPORTS AT EASTER came that Bishop Randolph was much improved. He had rallied from the long state of unconsciousness, was very weak, and still critically ill.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Christian Nurture Series

THE *Christian Nurture Series* of Sunday school lessons is being strongly urged for the district and next year will probably be introduced.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

The Church's War Quota

THE DIOCESE has proved itself no slacker in the hour of its country's need. The Rev. Arthur G. Wilson, priest in charge of St. Barnabas' Mission, Havana, leaves on April 8th for Peoria, where he has been selected as one of three hundred civilians to enter Bradley Polytechnical school for training. Mr. Wilson did not claim exemption upon his occupation or as being a married man. Placed in Class A 1, by the local board, he assisted the exemption board with the examinations, without remuneration, and drilled squads of men in army tactics. Recently Mrs. Wilson accepted a position as teacher in the Mason City (Ill.) public schools. The Church in Havana has granted Mr. Wilson leave of absence during the war period.

The Rev. George D. Child of St. John Baptist Mission, at Elkhart, and literary editor of the diocesan paper, has also obtained leave of absence for the period of the war and left on April 4th for Toronto, Canada, where he has enlisted as a private. His wife and children will reside in Champaign, Ill., until his return. This makes three priests of the diocese who have gone to the front to take their post as ordinary privates in the army. The Rev. Thomas Dyke formerly of St. Peter's, Mound City, joined the Canadian army as a private last summer and is now over seas. A fourth priest has applied for a chaplain, and will probably be going soon. The diocese gave \$1,400 for the War Fund.

TEXAS

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

Large Proportion of Communicants in National Service

ST. JOHN'S PARISH, Columbus (Rev. A. J. Gayner Banks, rector), placed in the chancel of the church on Easter Day a silk service flag containing eighteen stars. As the total number of communicants in the parish is only thirty-six, this is a very large proportion and takes away nearly all the male members. Among those represented on the flag are the former rector, the Rev. Chaplain E. H. Earle, the former junior warden, and the son of a former warden of this parish. Of the eighteen men not one was conscripted.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

A Parish Letter—Rural Missions

A LETTER sent by the rector of Trinity Church, Lenox, to communicants of his parish resulted in nearly doubling the at-

tendance at service. In his letter the Rev. Latta Griswold said:

"We all know—we are beginning bitterly to realize it—that this present terrible war is filling the world with misery and sorrow. It is destroying our youth, threatening our freedom and our political institutions with destruction; consuming our wealth. I need not arraign our enemies afresh. The civilized world has pronounced Germany to be guilty. But the more I reflect on the causes of the war, the more do I see that it was possible only because all nations have failed to some extent in the righteousness that comes only of faith in and fear of God. For before the war, in this country as in others, the contempt of religion, the decay of morals, the widespread corruption of civic virtue, gave serious-minded men grave concern. We were living in age of gross materialism, of avowed self-seeking in all our commercial and industrial life, of class selfishness that was fast threatening class warfare. We were easy-going and pleasure-loving in our private lives, and the majority of us were indifferent to religion, if not actually unbelieving. Our civilization before the war bore all the marks of those ancient times against which the old prophets proclaimed the wrath of God. We were wantonly attacked at last by a nation more ruthless, more self-seeking, more vicious than ourselves.

"Just as strongly as I feel this, as strongly do I believe that the present scourge of almost universal war is a call to national repentance, to amendment of life, to a new conversion to the old faith that made our fathers strong, to sober and serious living on the part of every one of us. We can only influence the nation through our own community, and we can only influence the community by our personal lives. The Church too must confess to a large measure of failure. The present calamity is a call likewise to the Church to repent. But we can only influence the Church through our own parish; and we can only influence our parish by our personal effort. Our first concern is to put our own house in order. Our chief responsibility is that we be found faithful, knowing that over and over again it has been by a remnant of the people that the faith and fear of God has been kept alive in a nation.

"We can only do our part in the revival of those stern and true principles of faith and conduct as we come together for common worship and common counsel. No man in these times is sufficient unto himself. We need to make the Christian brotherhood a reality as we have never yet felt it: that reality can only come through our communion together in the common worship of the one God and Father of us all. God needs you, my friend; the Church needs you. And you need God, and the fellowship that can only come in the communion of a living Church. We cannot make this parish witness fully to the faith that is in us, we cannot make it count fully for righteousness and truth, unless each member takes his full share of responsibility."

SINCE THE death of Archdeacon Sniffen, plans have been considered for dividing the supervision of the mission field in the rural districts, using two clergymen rather than

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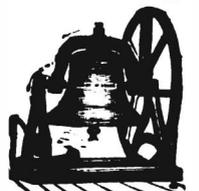
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one, and stationing one on each side of the Connecticut river. Carrying out this plan the Bishop and the diocesan Board of Missions have appointed the Rev. Archibald Spiers Winslow as diocesan missionary in charge of all rural districts east of the river. He will be rector of St. Andrew's Church, Ludlow, in which place he will reside. The diocese will provide him with an automobile and a lay assistant. He will probably begin this work about the first of May.

WESTERN NEBRASKA

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

The National Service

A SERVICE FLAG with twenty stars was unfurled in St. Mark's Pro-Cathedral, Hastings, on Palm Sunday, and several young men of the parish will be included in the next call. Twenty men from St. Stephen's parish, Grand Island, and at least thirty from the Church of Our Saviour at North Platte are now in the service, and several from each of these parishes are already in France.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Dedication of Parish House

EASTER SERVICES at St. Matthew's Cathedral, Laramie, were of particular significance. The Knights Templar attended in a body. In the evening the students of the University and many people of Laramie turned out to hear an inspiring address by Professor Robert M. McElroy, educational director of the National Security League.

ON EASTER MONDAY the parish house of St. Thomas' Church, Rawlins, which has been completed at a cost of \$3,500, the money being raised locally by the rector, the Rev. Franklin C. Smith, assisted by an efficient committee of laymen, was dedicated by Bishop Thomas. The service was followed by dinner served in the parish house. The dedication of the parish house was also an occasion of farewell to the rector on his departure from the district. Mr. and Mrs. Smith received many handsome gifts, and left with the assurance that their ministrations had made lasting impression.

CANADA

Woman's Auxiliary—Battle Prayers—Missionary Campaign in Montreal

Diocese of Huron

IT WAS decided by the executive committee of the diocese that the synod meet this year on April 30th. One of the matters to come up is the proposed amendments to the superannuation canon of the diocese, which if carried will add about \$2,000 to the capital fund each year.—THE REV. W. S. ARMITAGE, the recently appointed rector of St. James' Church, London, is to be inducted to his new parish April 5th, by the Bishop of the diocese.

Diocese of Montreal.

THE MONTHLY meeting of the diocesan board of the Woman's Auxiliary took place April 4th, in the parish hall of Grace Church, Montreal. One of the special appeals was for an engine to run a boat, from the Rev. R. Faries, missionary on the shores of Hudson Bay. It was thought that such an engine, run by gasoline, could be used on shore also for cutting wood, etc. The rector of Grace Church, the Rev. J. Ireland, took the noon devotional service. His only son was killed in action last year, in France,

and a brass tablet in the church is in memory of him.

PRAYERS WERE offered in all the churches in Montreal every day in Holy Week for the armies engaged in the great battles going on, on the Western front. In the Cathedral at Montreal on March 25th, continuous prayer was held from the early celebration till the closing services at 5 p. m. Addresses were given by the clergy every half hour.—THE DIOCESAN missionary campaign begins in the city parishes April 15th. Preparation on the two preceding Sundays consists of sermons in all churches in city and suburbs. A great gathering for prayer will be held on the evening of the 15th in Christ Church Cathedral, and a thorough canvass of all the parishes will begin on the following day.

Diocese of Moosonee

NECESSARY STEPS for the formation of a diocesan synod are going forward, and it is hoped arrangements will be completed shortly.—THE CONSECRATION of the Church at Chapeau took place in the last week in March. The diocesan Woman's Auxiliary held its annual meeting the same week.

Diocese of Niagara

A MISSION was held in St. George's, Hamilton, in the middle of March, lasting one week. It was conducted by the Rev. R. P. McKim of St. John, diocese of Fredericton.

THE MARCH conference for the deaneries of Lincoln and Welland was held in St. Catherine's. The Hon. Richard Harcourt, former Minister of Agriculture, in a brilliant speech, said he thought the ability of the Germans was often overrated. He told how after forty years of preparation French strategy had outflanked the boasted military leaders of Germany and Canadian heroism had saved the day at St. Julian though outnumbered ten to one. Then he mentioned the sacrifices of Churchmen, who had rallied to the flag from schools, colleges, and universities.

Diocese of Ontario.

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for services during Lent, to conserve fuel. It would have been possible to obtain coal, but it was thought that the lesson in economy would be of service.—DEAN STARR unveiled a tablet to Major Waldron, killed at Vimy Ridge, in St. George's Cathedral on March 10th.—BISHOP BIDWELL unveiled an honor roll in St. Thomas' Church, Belleville, on which was inscribed the names of twenty men from the parish who had given their lives for their country. The service was held March 17th.

Diocese of Ottawa.

THE INTERCESSORY service in Christ Church Cathedral, Ottawa, March 25th, conducted by the Bishop of the diocese, was the most impressive gathering held in the parish since the outbreak of the war. Bishop Roper reiterated the words of the Bishop of London, expressing the need for a volume of prayer from all people of the allied cause. He impressed his hearers with the seriousness of the situation yet was most optimistic of the outcome.—THE ARCHBISHOP OF YORK will be in Ottawa the first week in April. He is to speak at the Canadian Club on the 6th, and preach in Christ Church Cathedral, Ottawa, on the morning of the 7th. During his stay in Ottawa, he will be the guest of the Governor General at Rideau Hall.

Diocese of Quebec

BISHOP WILLIAMS made a special plea that the offerings in all churches in the diocese on Good Friday should be for the Jerusalem and the East Mission. The mission is in great need of additional help not only for the Church but for a fund of which Bishop Williams is chairman, to provide food, medicine, and clothing, to relieve the terrible distress of the people of the Holy Land.

Diocese of Rupert's Land

ARCHBISHOP MATHESON has cancelled all his engagements on account of illness. He is at his home in Winnipeg.—THE RECTOR of St. George's, Winnipeg, the Rev. Josias Jesse Roy, is about to resign his position after thirty-two years. Steps have been taken for the appointment of a successor.

Diocese of Saskatchewan.

THE TWENTY-FIFTH anniversary of his consecration is shortly to be observed by Bishop Newnham. As it will take place in August, it has been decided to postpone the regular synod session, which would have been held in June to August 6th, so that the anniversary may be celebrated in a suitable manner. There is a plan to mark the occasion by raising a fund to pay off the diocesan debt.

Diocese of Toronto

A STIRRING ADDRESS was given in Birchcliffe, by Captain Forgie, who has just returned from three years at the front, where he was serving with the Y. M. C. A. He gave a vivid description of the capture of Vimy Ridge. Afterward a check was handed to Dr. A. Hall, of the British and Foreign Sailor's Society, to equip a cabin in the Royal Naval Institute at Esquimalt, British Columbia. The money was mostly given by the children.

A MEMORIAL CROSS has been given to St. Stephen's Church, Toronto, in memory of Canon Broughall, for fifty years rector of the church. It was presented by his widow.—THE NEW Vicar of Weston, the Rev. Walter Archbold, D.D., comes from the diocese of Maryland, where he was rector of Ocean City.—THERE WAS a large attendance at the March meeting of the diocesan Woman's Auxiliary at the church of the Epiphany, Toronto. Amongst the bales sent out was

part of one to India and two sets of Communion vessels.

Diocese of Yukon.

THE NEW rector of White Horse is the Ven. Archdeacon Whitaker. He is now stationed at Fort McPherson, diocese of Mackenzie River, and has been at work many years among the Eskimos and Indians within the Arctic Circle, having been some years stationed at Herschel Island. It is expected that he will begin his work at White Horse early in June.

Educational

THE SUMMER CONFERENCE of Church Workers at Hobart College, Geneva, New York, opens this year on July 1st, remaining in session till the 12th, offering ten days of instruction in Religious Education, Missions, and Social Service. Besides, every day at noon there will be a Conference Bible Class on the Epistles, led by the Rev. Wallace E. Rollins, D. D.; at sunset a sunset service in charge of the president of the conference, Bishop Stearly; a half hour of the singing of familiar hymns; then an hour-long evening service with an address by Bishop Stearly, Bishop Fiske, or Bishop Brent, and answers to the question box. Registration is \$3. Total expenses will be about \$22 for those living on the campus, and \$2 more for those whose rooms are chosen elsewhere. Early registration is recommended. Further information regarding the conference can be obtained by addressing Miss Margaret Jefferys Hobart, the secretary, at 381 Fourth avenue, New York.

COLUMBIA COLLEGE, New York City, a branch of the largest university in the world, announces that it will accept a knowledge of the Bible as one unit for admission. The requirements in the English Bible are based on recommendations of the Committee of Fifteen, Biblical Instructors in American Colleges and Secondary Schools, as follows:

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- b. The memorizing of some of the more notable passages of Biblical prose and poetry.
- c. Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people with some consideration of their contributions to human culture.
- d. Early Christian biography; the life of Jesus and his early followers; the parables of Jesus; the life of Paul.
- e. Introduction to the English Bible; how the Bible and its separate books came to be, and how they have come down to the present time.

The Magazines

THE INDICTMENT AGAINST CHRISTIANITY is the title of an article contributed to the *Quarterly Review* by Dr. Inge, the Dean of St. Paul's, an article which, like everything coming from his pen, is the product of profound and original thought, and which, though we may not be able to accept it in its entirety, we should do well to consider with attention. The war, as he says, is the result of something fundamentally wrong with European civilization, and the disease appears to be a moral one. Christianity

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stands arraigned at the bar of public opinion. "But the often repeated statement that Christianity has failed needs more examination than it usually receives from those who utter it." Dr. Inge then proceeds to discuss the two different kinds of religion with which history acquaints us. Under the first are the superstitions of the savage, the *religio* attacked by Lucretius, some of the conceptions of the Old Testament, much mediaeval belief, and even some of the popular Christian eschatology of to-day—all these contain little or no moral idealism. "The joys and pains of the future life are made to depend, in part at least, on the observance or violation of the moral law, but they are themselves of a kind which natural man would desire or dread. They are enhanced, because a deferred, retribution of the same kind which promises earthly prosperity to the righteous, and earthly calamities to the wicked." The second is exemplified in the religion of the Hebrew prophets and came to its full development in the teaching of Christ: it consists in an autonomous morality based on a spiritual, as opposed to a material, valuation of life. It regards the objects of ordinary ambition as a positive hindrance to the higher life, while it accepts and gives value to suffering, thus achieving a complete conquest of evil. But organized Christianity has never adopted these pure principles of the Gospel—except during the brief period of the persecutions. Dr. Inge holds that there is not evidence that Christ even intended to found an institutional religion on the basis of His teaching. With this view we may not be able to agree, but his second point in this connection is well worth remembering. "He never expected that His teaching would meet with wide acceptance or exercise political influence. His message would be scorned and rejected by the majority; and those who preached it were to expect persecution. Moreover, its true influence can be very little estimated: "it is a spiritual dynamic, which has very little to do with the mechanism of social life." As a matter of fact, mediaeval society, centered round the Papacy with its ideals of worldly success, and modern society, based on commercialism, have neither of them ever represented the Gospel of Christ, but have represented rather the opinions of a mass of nominal Christians. "It is not Christianity which has been judged and condemned at the bar of civilization: it is civilization which has destroyed itself because it honored Christ with its lips, while its heart has been far from Him." Of Dr. Inge's whole brilliant and searching argument the above summary gives only a very inadequate impression: it deserves rather to be read in full and read again. Other articles of interest include an account of the successful establishment of public kitchens of various types in England—a form of economy and food conservation which doubtless we ourselves ought to adopt much more generally; and a beautifully written appreciation by Mr. John Middleton Murry of Charles Peguy, the French poet and devoted Catholic who laid down his life in the war, and who thus "at the last proclaimed the truth for which he had labored all his life, namely, that his earthly city was by intention created after the pattern of the heavenly, and its true citizens (who alone are the citizens of the heavenly also) are bound to live and privileged to die in order that it may be made loyal to its high ideal."

THE GROWTH OF MILLIONAIRES

If INCREASE of wealth be the best index of real prosperity, then the United States

is an amazingly prosperous nation. It has become the custom in late years to inveigh against the increase in the number of colossal fortunes, but their growth in the "piping times of peace" was a slow process in comparison with the results produced by the world-war. A pretty accurate line on the increase of American wealth has been furnished since the introduction of the War Income Tax. No less than 7,925 were added to the millionaire list of this nation within the last year, and it is reasonably certain that the present year will also show a considerable increase. In 1915, the first year of the war, the income tax totaled some \$67,000,000, and last year it reached \$180,000,000. There are now in the millionaire class 22,696 individuals.

Without the slightest desire to be unjust to those who have acquired their wealth honorably and legitimately, it is unquestionable that the latest increase of large fortunes in the United States represents profiteering to a considerable extent. In such cases, the growth is to be regretted, since it means that the lifeblood of the many has been drawn to enrich the few. Happily, the government is now on the track of the profiteers so vigorously that we feel justified in hoping that there will be fewer opportunities for accumulation at the people's expense during the rest of the war. And, incidentally, it is worth while remarking that there is a promising prospect of shifting a larger share of the burden imposed by war conditions upon those who are best able to bear it.—*The Christian Herald.*



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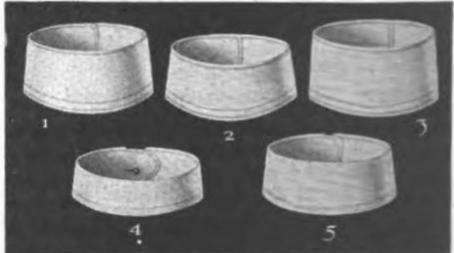
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