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The State Historical Society

The Living Church

VOL. LVIII MILWAUKEE, WISCONSIN.—APRIL 27, 1918 NO. 26

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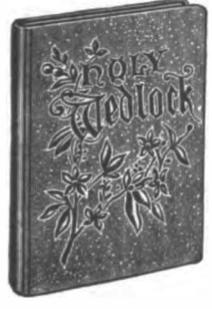
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A Weekly Record of the News, the Work, and the Thought of the Church

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IN REFLECTIONS on the absent, go no further than you would
 go if they were present.—*Beveridge.*

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 27, 1918

NO. 26

EDITORIALS AND COMMENTS

"The Noble Army of Martyrs Praise Thee"

IF all the readers of THE LIVING CHURCH had been invited to be present at the Colosseum when a choice lot of Christians were to be butchered for the pleasure of an emperor, what would have been their emotions?

Not very different need be the emotions of the present day. The telegram from Secretary Lansing, to the Committee for Armenian and Syrian Relief, which is quoted in the article relating to the death of Mar Shimun printed on another page, indicates that in fact the civilized world is probably the crowd of helpless spectators of a similar event on a vastly larger scale at this present moment. It is sad enough that Mar Shimun, civil as well as ecclesiastical head of his people, should be killed in battle; a battle that consisted of the last, the final attempt of Christian men of western Asia to preserve their women and children from the hands of brutes who would first torture and then kill them, as hundreds of thousands of Assyrian and Armenian women and children have been tortured and killed in these four awful years.

The battle failed. God allowed the enemy to prevail. "Most of the Syrian men may be killed," says the dispatch, "leaving the others absolutely desolate and unprotected. Also it is generally believed there is much danger for all Christians in that region."

Very probably there is.

The utter futility of writing of the matter at all comes upon us with almost overpowering force. If the writer of the Acts of the Apostles had been editor of the (Jerusalem) *Living Church* during the years of Nero's reign, one wonders how he would have treated the news that his special correspondent at Rome was transmitting week by week. Here, about the year 62, would be a special dispatch saying that Bishops Peter and Paul had been arrested and summarily executed in the imperial city. Two years later, after the burning of Rome, a dispatch would mention that a large crowd gathered in the Colosseum last night to witness the dispatch of a few score Christians in the arena by wild animals, to please the illustrious emperor. A day or two later would follow the account of larger numbers crucified or impaled on stakes and set on fire to illuminate the royal gardens for the pleasure of the emperor. In a column or two of his weekly journal, the editor would be called upon to comment on the news. Would he follow the precedent of his own terseness when he had recorded: "Now about that time Herod the king stretched forth his hands to vex certain of the Church, and he killed James the brother of John with the sword"? Words add little to the horror of such scenes.

But how utterly insignificant are these earlier events compared with the torments which west Asiatic Christians have undergone during these past four years! We know the

story of the slow massacre of women and children by the hundreds of thousands after their numbers had first been decimated by selecting those who were wanted for other purposes by their persecutors. We know how such as could escape, before their turn had come, fled to Russian territory where, they fondly believed, Christian Russia would give them protection. We know how the Russian army did protect them for some two or three years, though great numbers of them must have died of starvation, and other great numbers were only saved from that fate by the gifts which Christian America sent to them—no inconsiderable portion of those gifts having been sent by our own readers.

And we know, then, the shameful story of the desertion of Russia; how a once great nation listened to the voice of the tempter, determined to exchange the privations of war for a peace by surrender; how the freedom of its people was sold for a mess of German pottage; how its armies were recalled; how its debt to the western nations, who had sprung to arms, in part for the aid of Russia itself, was repudiated; how these were sold out in a peace that meant only the refusal of Russians to put duty first any longer.

The Russian armies were withdrawn, and the Assyrian refugees, with their chief bishop, the remarkable Mar Shimun, at their head, were left unprotected. With the breakdown of civil government their bishop became their ruler and their guide—as Leo I. had become for the Church in Rome some twelve centuries earlier.

Just what has happened during the past year to these poor outcasts, who persisted in worshipping God in an unfriendly land, we do not yet know. When the curtain of obscurity is partly lifted, we hear of the men among them, with their noble bishop at their head, fighting against the Persians and Turks who would exterminate them *en masse*; fighting for the honor and the lives of their women and children; fighting, emaciated with hunger though they were; fighting a perfectly hopeless fight, with their backs to the wall, that at least they might die as men and give such futile protection as they could to their starving, hopeless wives and children.

By this time most of the men, at least, are killed. They have fallen honorably in battle, with their bishop and chief among them. And as to those others, whom Mr. Lansing describes as "absolutely desolate and unprotected", the prey of the Persians and Turks who have killed their natural protectors, let the curtain be drawn once more. Christian America is absolutely helpless to intervene. We are the spectators on the benches of a vastly extended Colosseum. The massacre, even now, very likely, is being enacted. It is only the repetition, we may presume, of that which went before, some three years earlier. By the time the curtain is lifted again it will all be over.

AFTER NINETEEN CENTURIES of Christianity the age of persecution has returned again. It is easy to place blame on the Persians and the Turks. It is impossible, after all that has transpired, not to believe that the German Kaiser is, if not directly responsible, at least in position to stop it all if he were minded to do so.

But what of Russia? Here, directly before our eyes, is a picture of the responsibility of Pacifism.

Russians have not deliberately slain these Assyrians. They are kind hearted. They have simply ceased to give them protection. They have been negative. In a day when God called them to suffer and be strong, they have cried Enough, and deserted their post. They have abandoned these Assyrian refugees—men, women, and children—to their fate.

But why should Russians be held responsible? Only because it was within their power to render aid, and they chose not to do it. They "would not fight against their little brothers", the Germans. They recalled their armies, with the enemy at their doors. They repudiated every sort of responsibility as protectors of the weak in any land.

Yet how does their responsibility differ from that of the American pacifist? He also has done all he could to make it impossible for America to rush to the defense of those who have been assailed by the aggressor. If he were able to control America, America would share with Russia the responsibility for refusing to come to the rescue of those who are oppressed.

So the first responsibility for this latest persecution must, no doubt, be placed upon Persians and Turks, who never professed Christian standards or Christian ideals. And the second responsibility upon the German Kaiser, who professes Christian ideals with his lips and does not practise them. The third responsibility rests upon Russians, who, by a purely negative attitude, have abandoned these Assyrians to their fate. And the fourth responsibility must, before God, be placed upon citizens of all strong nations that, negatively or positively, are not helping to restrain the aggressor in this day of frightful suffering.

Jesus Christ is lifting humanity up to share His cross with Him. With them He suffers. Again He lifts His anguished eyes toward His Father and prays, "Father, forgive them, for they know not what they do!" "They"—all who are sinning ignorantly, in this Calvary of humanity. Perhaps the Persian and the Turk, who know nothing of the ideals of the Cross. Perhaps—God only knows—the simple-minded Russian, who cannot read, whose world is too small, whose mind too untrained, to make it possible for him, suddenly left to rule his land and himself, to understand his duty toward his neighbor. But how can that American who is not aiding his country to do the very utmost that she can do, claim to come within the number of those who "know not what they do"? The events of the world are daily unfolded before him. He knows what is happening on the far-off frontier between Russia and Turkey; in Belgium and France, in Poland and Serbia. And knowing, he would hold America back from seeking to protect at least some small fragment of afflicted humanity from devastation. He would have America remain oblivious to it all. If it were better that he who offends *one* of these little ones who are sealed with the image of God "had never been born", what words can be uttered of any who, knowing the world condition, is not willing that his nation should preserve from frightful offenses the thousands of little ones in all the devastated regions of Europe and Asia?

I LOOKED—wrote one whose eyes were opened to see those things which must come to pass—I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. They cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them;

and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

I beheld the heaven depart as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand?

After these things an angel cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. I beheld, and lo, a great multitude which no man could number, of all nations, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

The seventh angel sounded, and there were great voices in heaven, saying, The Kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever.

I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. I saw the holy city, new Jerusalem, coming down from God out of heaven. Behold, the tabernacle of God is with men. God Himself shall be with them. And God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain; for the former things are passed away.

The Lord God omnipotent reigneth; KING OF KINGS AND LORD OF LORDS.

THE REPLY of the House of Bishops to the Memorial of Dr. Newman Smyth and others asking for the establishment of some system of joint ordination by several religious bodies upon Chaplains sent into the army and navy is such a reply as was inevitable.

Joint Ordination

Chaplains go out with the commission of the United States government, clothed with the authority of the whole people, to perform certain specified functions which are set forth by authority of the government. In that capacity all the Christian bodies of the land acting together could not add to their authority. It would be an impertinence on their part to try.

But the United States government gives its commission only to men who have previously received the ministerial commission of some religious body, according to its own practice. That commission is entirely distinct from the commission given by the government. Every chaplain therefore acts in a two-fold capacity. As chaplain the religious body can neither add to nor subtract from his functions; and as priest or minister the United States government can neither add to nor subtract from his priestly or ministerial powers. The two functions are never merged into one.

The very suggestion of the need for a joint ordination, therefore, rests upon a confusion of two separate functions which are inherently distinct. It would introduce a third and anomalous responsibility, involving functions that are wholly undefined.

And, as our bishops say, "Our differences lie deeper than questions of Ordination." We cannot assume that unity would follow a makeshift such as is proposed. We cannot believe that it would even tend toward unity.

There are prior questions that must be frankly faced and answered before it can be possible for the Christian world in general to unite in an act of ordination such as would pre-suppose a unity that does not now exist.

WHAT is a happy suggestion which is made on another page by the Rev. George Ernest Magill, that Memorial Day (May 30) be generally observed throughout our land, at least by Churchmen, as a day of intercession for the repose of those who have died in the service of our country during this present war.

A Memorial Day of Intercession

The hearts of those of us who, against our will, must remain at home, are closely knit with those who are so far away from us in the body, and who have the honor of more direct service for God and their country. When these fall, the heart of the nation bleeds with them and for them, and the soul of the nation earnestly asks of Almighty God that the sins they may have committed in the midst of this naughty world may be purged and done away.

Memorial Day presents a most fitting occasion for such united prayer. Will our reverend clergy give to us of the laity the opportunity so to do? Perhaps some bishops may deem it appropriate for special commendation to their people.

ADVICES from Japan state that THE LIVING CHURCH was mistaken in saying that Bishop Boutflower had resigned his see of South Tokyo in order to admit of the consecration of a Japanese as bishop of that see, he intending to serve as suffragan for English people under such a bishop. It appears that Bishop Boutflower has merely suggested his willingness to do so if such a course should be deemed wise. Our information was based on reports in the English Church papers, which appear to be incorrect.

The Episcopate in Japan

In our judgment a Japanese bishop should be consecrated for one or more of the sees of that country whenever the Japanese Church is able locally to assume his support. It has not been made clear whether that time has yet arrived. The Japanese Church will then gradually change its status from a group of foreign missions, sustained by the Churches of other nations, to a self governing, self perpetuating, self sustaining national Church, the peer of other national Churches throughout the world.

Earnestly do we hope that the time is near when the support of its own work will be taken over by the Japanese Church, and this dignified advance be made possible.

REFERRING again to the Oklahoma difficulty as to sacramental wine, it is a pleasure to learn that the prohibition amendment of that state is disowned and disavowed by the authorities of the (national) Anti-Saloon League. We are permitted to quote from a personal letter written by P. A. Baker, general superintendent of the League, in which he states that "the Anti-Saloon League of America, during its entire history, has avoided, in drafting laws for state or national enactment, any infringement whatever upon the polity and practice of any denomination in the use of fermented wines at the sacramental altar. It has advised against such infringement upon the practices of Church denominations in the enactment of all state laws, and where such laws have been enacted, it has been done without the official sanction of the national organization."

Oklahoma Prohibition

The ardor of Oklahoma prohibitionists might therefore well have been tempered by the saner perspective of their national organization.

Gratitude of a British Soldier

PRIOR to American entrance into the war, THE LIVING CHURCH WAR RELIEF FUND maintained an admirable work of relief of British soldiers in Bavarian prisons, through its assistance to Archdeacon Nies, representative of the American Church in Munich. An expression of appreciation from one soldier thus aided is now received through the courtesy of Miss Margaret Maxwell, hon. sec. "for prisoners of war" of the Gordon Highlanders Clothing Committee. Writing from London under date of April 1st Miss Maxwell says:

"Dear Sir:

"I have been asked by 4331 Private Peter Dick, 10th Battalion Gordon Highlanders, who has lately been repatriated from Germany, to write and tell you how grateful he is to the Ven. Wm. Edgar Nies, M. A., of the American Church, Munich.

"Private Dick has been in the hospital at Munich since September, 1915, and Mr. Nies constantly visited him and brought him food and wine, and gave him money as well. After America came into the war, Mr. Nies was no longer allowed to visit the hospital and was interned. Private Dick understood from Mr. Nies that he received financial aid from you for his good work, so he has asked me to write for him and let you know how well your money was expended on the sick and needy British prisoners in the Munich hospital, and how grateful they all are to the American Church for helping them through Mr. Nies.

I am Yours faithfully,
MARGARET MAXWELL."

One of the sad features of American entrance into the war was the necessary discontinuance of this work and, indeed, of the relief work on behalf of our churches in Munich and Dresden. That its discontinuance was a loss to the British prisoners of war who had received the ministrations of the American Church through Archdeacon Nies and this fund may well be believed. That these ministrations were appreciated sufficiently so that one who received them desires that his thanks be extended, through THE LIVING CHURCH, to its readers, it is most pleasant to learn.

This letter is the first report that we have received to the effect that Archdeacon Nies has been interned; and for reasons that it might not be useful to publish, we are inclined to believe that, unless it has quite recently occurred, the report is incorrect. THE LIVING CHURCH received a letter in his own hand-writing, dated early in January and mailed in Switzerland. Under present conditions, however, no positive information can be obtained.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 22nd:

K. K., Bloomfield, N. J.	\$ 10.00
C. B. Dakin, New Berlin, N. Y.	10.00
St. Andrew's Church, Silverdale, Kans.	2.50
C. R.	10.00
E. Winifred Ritscher, St. Mary's Memorial Church, Pittsburgh, Pa.	7.00
Mrs. James Holland, Church of the Advent, Boston, Mass.*	10.00
Christ Church, Norwich, Conn.†	11.81

Total for the week	\$ 61.31
Previously acknowledged	59,023.90
	\$59,085.21

* For relief of French war orphans.
† For Belgian relief.

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

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

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

384. Prof. and Mrs. Jared S. Moore, Cleveland, Ohio.	\$ 36.50
385. Esther Wentworth	36.50
386. H. C. Eastham, Vale, Ore.	36.50
387. The Misses Fay Clark and Ida B. Coffman, Vale, Ore.	36.50
6. Mrs. H. O. Du Bois, New York City—special gift.	2.00
7. Miss Mary Constance Du Bois, New York City—special gift	2.00
9. Miss Constance R. Wheeler, Burlington, Vt.	10.00
62. St. Paul's S. S., Wickford, R. I.	9.13
132. Mrs. F. S. Hinds, Tucuman, N. Mex.	5.00
155. George M. Block, St. Louis, Mo.	36.50
182. Cathedral S. S., Salina, Kans.	39.69

Total for the week	\$ 250.32
Previously acknowledged	23,799.34
	\$24,049.66

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

ARMENIAN AND SYRIAN RELIEF FUND

A member of St. Andrew's Church, Newark, N. J.	\$ 5.00
St. Paul's Church, Columbus, Miss.	50.00
Mr. Mike Kirby, Sundry contributions, Columbus, Miss.	6.75
St. Augustine's Church, St. Louis, Mo.	3.50
Grace Church, Colorado Springs, Colo.	6.10
St. John's Church School, Cuyahoga Falls, Ohio.	5.00
St. Mary's Church, Reading, Pa.	20.00
Cleghorn Mission, Fitchburg, Mass.	4.25
Church Home for Aged Persons, Chicago, Ill.	6.50
Mr. B. S. Foster, Hlawatha, Kans.	2.00
Anonymous, Geneva, N. Y.	1.50
St. Paul's Church, Rahway, N. J.	39.00
Grace Church, Holland, Mich.	5.75

M. F. M., Milwaukee, Wis.	10.00
In memory of J. H. D.	1.00
St. Phillip's Cathedral, Atlanta, Ga.	71.41
St. Peter's Church School, Philadelphia, Pa.	9.00
St. James' Church, Glastonbury, Conn.	11.00
A. Hutter Ritscher, St. Mary's Memorial Church, Pittsburgh, Pa.—On board the U. S. S. <i>Connecticut</i>	5.00
Holy Trinity Church, Swanton, Vt.	5.25
St. Mary's Church-by-the-Sea, Northeast Harbor, Maine.....	13.75
Bishop Tuttle Class of Trinity S. S., Ottumwa, Iowa *	8.00
M. R. D., Brunswick, Ga.*	5.00
Fourth Grade, State Normal School, Milwaukee, Wis.*	5.00
Mrs. Greatorax, Granville Ferry, Nova Scotia *	2.00
A friend, Faribault, Minn.—for April *	1.00
	\$302.76

* For relief of children.

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Miss Massie, Washington, D. C.	\$10.00
Church of the Holy Innocents, Highland Falls, N. Y.	4.75
	\$14.75

AMERICAN RED CROSS CHILD WELFARE FUND

All Saints' Church, Chevy Chase, Md.	\$2.13
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SERBIAN RELIEF FUND

Mrs. Grace D. Coolidge, Reno, Nevada.....	\$25.00
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ANSWERS TO CORRESPONDENTS

CHORISTER.—We have not copies available for comparison of the two editions of the *English Hymnal*.

THE CHALLENGE TO LAYMEN

NEVER was there a more urgent call for laymen of the Church to undertake the spread of Christ's Kingdom among men than now in the cantonments and training camps of army and navy in this country and overseas. There never was offered a greater opportunity for Christian service. Much has been done already by laymen in the camps, but a look into the future finds the task one to overwhelm the present organization. Such insight was given to our Philadelphia correspondent in a recent interview with Mr. Titworth, executive secretary of the Brotherhood of St. Andrew.

As there is to be no going back, laymen of the Church must come forward *at once* to take up the work. No man is too big for the work. The urgent need is for big men. The Y. M. C. A. has taken large numbers of our Church, both clergy and laity, but when a layman comes to the point where he offers his services for war work he should turn first to the Church. The work is not so dramatic perhaps, nor has it shared so much limelight, but Dr. John R. Mott and other Y. M. C. A. leaders have come to believe in it as one of the most important works in the field and have modeled some of their own plans after those followed by the Church's laymen.

The clergy, both as commissioned and as civilian chaplains, are doing a noble work. No greater support can be given them than by having a strong, organized body of Christian laymen working in the great training camps.

The work the laymen can do has been demonstrated by the field secretaries of the Army and Navy Department of the Brotherhood of St. Andrew. This department is operated under the Army and Navy Council, and is being carried on with the approval and hearty coöperation of the Church War Commission, which is financing it. The secretaries in the camps work in hearty coöperation with the Y. M. C. A. and in many instances wear the Y. M. C. A. uniform. They are the guiding, directing, and inspiring leaders in the personal work in the camps.

The plan is to have a resident secretary in each of the larger camps, and there is to be a greater demand shortly when the work is extended overseas. Naturally, the first and most intimate points of contact the field secretary makes are with Churchmen, but they zealously serve the chaplain, of whatever faith he may be, and coöperate heartily in all Y. M. C. A. activities.

The personal work aims primarily to find strong individuals of a calibre sufficient to take up the work and spread the Kingdom among their fellows. These "keymen" gather around them with the aid of the Brotherhood secretary what are called "personal worker groups", whose motto is "Prayer and Service". They stand for clean speech and clean living, and several hundred of them now active in the camps prove the worth of the Brotherhood plan, which has been adopted

by the Y. M. C. A. for purely personal work among the sailors and soldiers. For this work there is a most urgent need for laymen.

To coöordinate and serve the plan as outlined, the Department of Army and Navy Work has a central office in the Church House, Twelfth and Walnut streets, Philadelphia. The department keeps a corrected card catalogue of all enlisted Churchmen, giving their parishes, home address, and other pertinent information.

With its work growing further and further afield, bringing new and greater demands, the department is hard pressed in its search for available men, and the need is urgent for men to step forth and announce their willingness to serve. Men who have volunteered or who have been called to the colors through the selective service are giving their all. The call of the Brotherhood means sacrifice to help these men. The average age of the secretaries now in the camps is forty-one. They have given up business. They serve without salary, if they are able, or are paid a modest salary. Every earnest layman should consider himself a candidate for such service, and he should not put it aside until he is convinced such service is impossible. He may go for a few months or for the period of the war. He may go as a volunteer or he may receive a nominal salary. The requirements are that he be above the draft age and be a zealous and earnest Churchman, and preferably that he has been associated in the work of the Church, especially among young men.

These are days to test a man's patriotism. His duty to God is even greater than his duty to country. Thousands have given their all—the challenge to laymen of the Church is to work with these men and help them, to give them words of cheer and comfort, and through Him who gave Everlasting Life to lift them up when influences all about them are trying to tear down all that is good.

Those who hear the call of this challenge should communicate with Frederick S. Titworth, executive secretary, Church House, Twelfth and Walnut streets, Philadelphia.

BEYOND THE TIDE!

Out in the storm my boat rocks to and fro,
But I am safe from danger here, I know;
For God in love my skiff so frail shall guide
Beyond the tide.

What though the storms so fierce about me rage
And all the world in war at last engage?
Secure in faith and love my boat shall ride
Beyond the tide.

A vision ever haunts me day by day,
A sacred light is shining on my way,
For those I love, in blessed peace abide
Beyond the tide.

The song of ransomed spirits now I hear,
Above the strife it rises sweet and clear,
And I at last shall join the glorified
Beyond the tide.

MARTHA A. KIDDER.

ASSUREDLY the divine clemency suffereth not those who piously and humbly seek the truth to wander in the darkness of ignorance, to fall into the pits of false opinions, and to perish in them. For there is no worse death than the ignorance of truth, no deeper whirlpool than the accepting of false things for true, which is the essential note of error. For out of these, foul and abominable monsters are wont to shape themselves in human thoughts, while loving and following which, as if they were true, turning its back upon the true light, striving to embrace flying shadows and not able to do it, the carnal soul falls ever into the abyss of misery. Wherefore we ought continually to pray and to say, "God, our salvation and redemption, who hast given us nature, grant to us also grace. Shew forth Thy light to us, as we grope after Thee, and seek Thee, in the shades of ignorance. Recall us from our errors. Stretch out Thy right hand to us weak ones who cannot, without Thee, attain to Thee. Show Thy very Self to those who seek nothing besides Thee! Break the clouds of vain phantasies which suffer not the eye of the mind to behold Thee after that fashion in which Thou permittest Thyself, the invisible, to be seen of them who seek Thy face."—*Erigena*.

THE FOURTH SUNDAY AFTER EASTER
By C. F. L.

ECCLIESIA CATHOLICA

"One only Way to Life;
One Faith, delivered once for all."

CHRISt, being both God and Man, came to earth to found the Kingdom of God; and to gather out of all nations subjects for that Kingdom. This Kingdom is the Holy Catholic Church, the Ark of safety; our belief in which we affirm whenever we recite the Creed. "One Catholic and Apostolic Church!" She is divided into the Church Militant, here and now; the Church Expectant, in the intermediate state; and the Church Triumphant, in heaven.

St. Luke says that, during the mysterious life after the Resurrection, our Lord "showed Himself alive by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Thus we see; and there can be no reasonable dispute concerning it, that in this post-resurrection ministry the apostles were instructed what course to pursue. He said: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me . . . unto the uttermost parts of the earth." When St. Peter declared belief in the divinity of Christ, our Lord said: "Upon this Rock I will build My Church, and the gates of hell shall not prevail against it." (The Greek term [Rock] is feminine.)

Soon after Pentecost we find the Church thoroughly organized; for the gospel of to-day says that the Holy Spirit should guide them into all truth; and in another chapter we read: "He will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Of the disobedient Christ said: "If he neglect to hear the Church, let him be unto thee as a heathen and a publican." St. Paul said: "The Church is the pillar and ground of the Truth." And St. Jude bids us "contend earnestly for the faith once delivered to the saints." We also read that the Church is built upon the foundation of the apostles, Jesus Christ Himself being the chief Cornerstone.⁴

Long before the New Testament was written the Church was established with her three orders of clergy, her sacraments, her daily Eucharist, and her prayers. The deacons were set apart with power to preach and baptize. Presbyters were ordained in every city.⁵ More apostles or bishops were consecrated, St. Matthias being the first, while St. James became the Bishop of Jerusalem; and in due time St. Clement was made the first Bishop of Rome. The night before His death, Christ commanded the perpetual celebration of the Eucharist, which was done daily;⁶ and on the first Easter He gave the apostles the power of absolution,⁷ while prior to the Ascension He bade them go into all the world to preach and baptize.⁸ Confirmation is taught in the eighth and fourteenth chapters of Acts. St. James commands the use of holy unction.⁹ And St. Paul tells of the sacramental character of marriage. Thus the New Testament records the seven sacraments specially emphasized in the Church.

The most glorious thing in the world is the Church, and her history should be of absorbing interest to her children. Although a kingdom, yet she is the most democratic institution in existence; for here the rich and the poor meet together, kneeling at the same altar-rail. Our love for her should be a passion with us. We are in need of an enlightened laity; a laity cognizant of the ecumenical councils, and the position of the Anglican communion, to which it is our privilege to belong. St. Peter bids us be able to give answer to those who ask us concerning our faith.¹⁰ What does the average Churchman know of the apostolic succession, on which depends the sacramental life? Does he know that the Church in England was never the Roman Church, though dominated for a time by her usurpations? Does he know that Henry the Eighth did not found the Anglican Church, or does he care? He may be versed in science and secular history, and yet be ignorant of the things that are worth while. For when earthly Kingdoms and republics shall have crumbled to dust, and democracy and autocracy be forgotten, the Church triumphant will reign forever and ever.

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

CALENDAR FOR EIGHT DAYS

Fourth Sunday after Easter	Haggai 1: 1-2: 9 Zech. 6: 1-8	Revelation 5	Isalah 32: 1-17	John 16
Monday	Haggai 2: 10-end	Revelation 6	Esther 6	II Peter 1
Tuesday	Zechariah 6: 9-end	Revelation 7	Ecclus. 15	John 6: 1-21
Wednesday SS. Philip and James	Isalah 43: 1-12	John 1: 43-end	II Esdras 2: 10-32	Acts 15: 1-31
Thursday	Zechariah 8: 1-8	Revelation 9: 1-12	Esther 16	II Thess. 1
Friday	Zechariah 8: 9-end	Revelation 9: 13-end	Esther 9: 1-19	II Thess. 2
Saturday	Ezra 5	Revelation 10	Esther 9: 20-10: end	II Thess. 3
Fifth (Rogation) Sunday after Easter	Ezra 6 Zechariah 3: 8-end	Revelation 11	Ezekiel 37: 15-end	Hebrews 1

CHERE is, perhaps, no better illustration to be found of the work of the prophets as the guides and inspiration of their times than is afforded by Haggai and Zechariah. The exiles had returned (some of them, at least) to Palestine with the brightest possible hopes; but there had come difficulties and discouragements and a consequent reaction.

Adversaries "weakened the hands of the people of Judah and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus, King of Persia, until the reign of Darius." Crops, too, had been poor. They had sowed much and brought in little. The heavens withheld their dew and the earth its fruit, and there was a drought. The people said: "It is not the time to build Jehovah's house." Some of the more fortunate ones, however, had managed to scrape together enough to build themselves fine residences.

So Haggai wanted to know whether it was a time to erect ceiled houses to live in? They should "consider their ways". God would be with them as He had been with their forefathers after bringing them out of Egypt, and the glory of the latter house should surpass that of the former. The desire, or the desirable things, of all nations should come, amidst a "shaking of things in the heavens and on the earth"; a passage of which much is made in Hebrews 12, which would not be a bad New Testament correlative, especially in view of the sufferings of God's people. We have selected, however, Revelation 5, with its account of worship in the true Temple above and its ascription of praise to the Lion of the Tribe of Judah who was also the Lamb slain from the foundation of the world and alone strong enough to break the seven seals of the Book of Life.

There is a further connection between this story of a restored temple and the Easter season, in our Lord's use of the analogy to the Temple of His body, saying: "Destroy this Body and in three days I will raise it again"; in connection with which should be considered the final destruction of the Temple in A. D. 70 and the Christian Church, the Body of Christ, rising upon its ruins. The whole process by which Judaism passed into its spiritual fulfilment in Christianity is a working out of Haggai's words about shaking things in heaven and earth. There is also a direct connection with the collect for this Sunday, in the fixing of the heart where true joys are to be found amid the manifold changes of the world.

The New Testament lesson for the evening, John 16, prophesies the coming and work of the Holy Spirit, and is designed to direct the mind of the Church, after Easter, to the grand climax on Pentecost.

For Old Testament lesson, we have taken Isaiah's prophecy of the true King and of the troublous times that must be until the Spirit should be poured out from on high.

The week-day lessons continue Zechariah's prophecies, in which are to be found thoughts appropriate to the season, such as God's taking up His abode in Zion, and the world conquest, resulting not from Kultur but from the moral power of the indwelling God. The eschatological passages are selected designedly to lead up to Pentecost; the coming of the Spirit, as the Christ returned.

To PRODUCE real moral freedom, God's grace and man's will must cooperate.—Meister Eckhart.

¹ Matt. 16: 18. ² John 14: 26. ³ Matt. 18: 17. ⁴ I Tim. 3: 15.
⁵ Jude 1: 3. ⁶ Eph. 2: 20. ⁷ Acts 14: 23. ⁸ Acts 2: 42, 46. ⁹ John 20: 23.
¹⁰ Matt. 28: 14, 20. ¹¹ James 5: 14. ¹² I Peter 3: 15;



BLUE MONDAY MUSINGS

By Presbyterian Ignoritis

NOW many wise men say foolish things! I have just been reading a pacifist pamphlet by a famous Protestant minister of New York, in which he lays down dogmatically that "a great war is impossible between countries whose leading men know one another well."

Then naturally follows a diatribe against shipbuilding and military training, and a proposal for glorified Cook's Tours as sufficient assurance of peace. Dr. Jefferson has learned many things since 1909—as we all have. I suppose there were no two countries (Britain and America alone excepted) which had so many bonds of social intercourse, intermarriage, and fellowship in almost every place as Germany and Britain; but all that made no difference when "the will to power" was invoked. Nay, it seems rather to have made matters worse, by giving an enlarged opportunity for espionage, and an increment of malice, on the enemy's side. Let us hope that we shall never permit our love for peace to blind us to facts, however painful.

I AM GLAD TO PRINT here a photograph just received from "Somewhere in France", made in a dug-out forty feet below the surface, and showing one of our chaplains administering Holy Communion to a French officer and some Americans. The *Entente* extends into many regions beside those of fighting and diplomacy, thank God.



IN A DUG-OUT IN FRANCE

THERE ARE STILL some ignorant or perverse workingmen who profess to see no special concern of Labor in this war. Let us note the "Proclamation issued by the Headquarters of the German Military Government of Udine to the Inhabitants of Conquered Italy", from which I quote:

"All workmen, women, and children over 15 years old are obliged to work in the fields every day, Sundays included, from 4 A. M. to 8 P. M. Disobedience will be punished in the following manner:

"(1) Lazy workmen will be accompanied to their work and watched by Germans. After the harvest they will be imprisoned for six months, and every third day will be given nothing but bread and water.

"(2) Lazy women will be obliged to work, and after the harvest receive six months' imprisonment.

"(3) Lazy children will be punished by beating. The commandant reserves the right to punish lazy workmen with twenty lashes daily."

I may be forgiven for a momentary wish that every pro-German American, every "Friend of Irish Freedom" who sends money overseas to help finance an Irish rebellion in the Kaiser's interest, every workingman who "bites" at the socialistic platform calling this a war of capitalism *on our side* when it is exactly the reverse, and every pacifist who wants a peace made in Germany had to live under that slave-driver's régime for six months. It is nothing else than the reestablishment of slavery, with the Germans as slave-drivers; and the war which shall destroy their policies is a Holy War.

The *Wyoming Churchman* publishes interesting extracts from a "Christian Science" writer, one Roy Holland Seward, regarding the Red Cross:

"By acquiescing with the methods of the carnal mind in an

endeavor to end the war, one would make a concession to error, deviate from the metaphysical postulates of divine metaphysics, throw the weight of influence on the wrong or material side, and forfeit his spiritual power, thereby inviting defeat at the outset.

"The motive and purpose which prompt people to engage in Red Cross work, to enlist in the army and navy, to become farmers with a view of feeding and sustaining those who are fighting in the trenches, and to contribute, in other ways, toward the perpetuation of the war on a material basis, may be patriotic and humanitarian, but they are not spiritual, and being unspiritual they must be unscientific, and being unscientific they must be the outgrowth of material concepts, and not the outcome of the divine law and order."

Mr. Seward goes on to warn his fellow-Eddyites that they "beware lest they are misled to-day and so fall from their own steadfastness to principle." The raid on a Red Cross booth in Aeolian Hall, New York, by Eddyites accustomed to assemble there for meetings, is evidence that these words have been fruitful. But I wonder what the newly appointed "Christian Science" chaplains will do for the wounded.

IN A RECENT Roman Catholic publication, purporting to give a list of converts to the Latin Rite, the name of Mrs. Ethel Romanes, widow of the famous scientist, George John Romanes, was printed. A letter from Mrs. Romanes, dated at 162 Ashley Gardens, Westminster, authorizes us to deny the statement unqualifiedly.

THERE HAS JUST COME to light, in Sotheby's hands for sale, this autograph letter of Coleridge, dated October, 1811, with reference to poor "Elia's" unfortunate drink addiction:

"Were it possible to wean C. L. from the pipe, other things would follow with comparative ease, for till he gets a pipe I have regularly observed that he is contented with porter—and that the unconquerable appetite for spirits comes in with the tobacco—the oil of which, especially in the glutinous manner in which he vulgarizes it, acts as an instant poison on his stomach and lungs."

ISN'T THIS DELICIOUS? It is from the Baptist pastor of Chelsea, Okla.—white, not colored. I forbear any comment.

"BAPTIST CHURCH

"Owing to the importunity of many of the influential members the pastor has decided to rescind his action in proposing his resignation. The regular services will be Sunday School 10 a. m. Preaching at 8 p. m. There will be no Easter services Sunday, as Easter is a German heathen custom and we believe should be eliminated by all."

APRIL 9TH is the feast of St. Acacius, Bishop of Amida in Mesopotamia, concerning whom Socrates records in his *Ecclesiastical History* (vii, 21) that, seeing seven thousand Persian prisoners of war starving, he called his people together and said: "Our God hath no need of dishes or cups, for He neither eats nor drinks. Now as the Church possesses many tokens in gold and silver of the zeal and goodwill of the faithful, it were meet to redeem these captive soldiers with such things, and to feed them." The church plate was thereupon melted down and sold, and the prisoners ransomed, fed, and returned to Persia.

The early Church still has lessons to teach us.

SELF-DENIAL when regularly kept up and not only indulged now and then, out of laziness or partial affection, is one of the clearest tokens that God's Holy Spirit is with men, preparing them for eternal glory.—*Keeble*.

THE ARCHBISHOP'S CALL TO PRAYER

Issued on Lady Day With the Beginning
of the Present Battle

CONDITIONS AMONG CHURCH PUBLISHERS

The Living Church News Bureau }
London, April 1, 1918 }

THE Archbishop of Canterbury issued on Lady Day the following special call to prayer:

"BROTHERS AND SISTERS IN CHRIST JESUS:

"We have entered upon our Holy Week. We are recalling the supreme sacrifice in the history of mankind: the suffering of the world's Redeemer: the uplifted Cross, and, after these, the Easter victory. We recall it year by year in prayer and thanksgiving, in self-surrender and resolve. But this is not like other years.

"We have come this very week to a vital moment in the world war. Our hearts are full. The peril strengthens us in firm-knit purpose and stern resolve that, God helping us, the cause of righteousness and truth, the cause of liberty and future peace, shall not at our hands suffer loss: that the blood of our dearest and most honored shall not have been spilt in vain, but shall be the seed of fresh life to the peoples of the world.

"Let this week, then, send us daily, hourly, to our knees. Unite, I urge you, in prayer and sacrament. Unite in steady, confident reliance upon the supreme guidance, the promised blessing, of our living Lord. Pray to Him for victory. To Him, in time and in eternity, we commit, with unflinching hope, the brave men whom, in love and trust, we have sent forth."

With the April number, the *English Church Review* completes the publication of one hundred issues. All its

Among the
Publishers

regular readers must, I am sure, mentally identify themselves with Lord Halifax's congratulation to the editor

on his conspicuous success in the production of a review of such singularly unique character both in matter and tone.

The increase in the price of the *Guardian* from 2d. to 3d. has so far done very little, we are told, to ease the pressure on its paper supplies on account of the very little reduction in the number of copies sold. It is thought desirable, therefore, once more to call attention to the possibility of "partnership arrangements" being made between readers.

The publisher has opened a register of names of those who wish to obtain the *Guardian* by sharing it with others. "He will be glad to hear from applicants and to be informed by each whether he desires to be the first or the second recipient of the paper, the suggested date of dispatch by the first or second recipient, and the terms on which it is proposed that the paper be shared."

The *Church Times* has not yet fallen into line with its chief contemporary in the Church press or with most of the secular newspapers in the matter of increase of price. But the publishers have issued the following notice under the heading, The Paper Famine:

"Owing to the further restrictions on the supply of paper ordered by the Board of Trade, and the high prices ruling in the paper market, we give notice that from this date [March 22nd] *The Church Times* will only be supplied by newsagents to order. No provision for a chance sale can be made. Anyone who hitherto has been accustomed to buy a copy weekly at a bookstall should give a definite order for a copy to be reserved at the same or another bookstall."

The *London Diocesan Magazine* for March contained the following:

A Bishop's
Anniversary

"On Lady Day the Bishop of Willesden will have completed twenty-five years since his consecration, during nineteen

of which he was Bishop in British Columbia. Not many of the diocesan bishops at home are his seniors by date of consecration, and had the Bishop remained in British Columbia it may be presumed that he would now be its Archbishop. The congratulations and good wishes, and, above all, the prayers of the diocese, will be accorded to the Bishop on the occasion of this anniversary."

The Bishop of London has handed over his official residence at Fulham, the ancient manor house of the Bishops of

Fulham Palace
for the Red Cross

London, for the purpose of a Red Cross hospital. He will, therefore, reside at London House, St. James'

Square, until further notice.

J. G. HALL.

IMPROVED MORAL CONDITIONS NEAR ARMIES IN FRANCE

Follow Determined Stand of English Churchmen

TABLET MARKS HOME OF THOMAS GRAY

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

THE strong and determined action of Churchmen and others—and very special credit in the matter reflects upon the Dean of Lincoln—to put down the intolerable evil and scandal of *maisons tolérées* in France has had at length the required result. The military authorities have decided to put these houses "out of bounds" for British troops.

A statement on the matter has been made in the House of Commons. It is understood that the War Cabinet were as anxious as the War Office that all controversy on this subject should cease. When the House of Lords reassembles after the Easter recess, the Archbishop of Canterbury proposes (according to the *Times* in its "Political Notes") to call attention to conditions affecting morals and health among our soldiers of the Expeditionary Force in France, and to move for papers.

The suggestion having been made that the Bishop of Winchester's deer in Farnham Park might be used to increase the local meat supply, the Bishop's agent has recently issued a statement in regard to the matter.

Deer in
Farnham Park

It appears that in former years it had been the custom to sell the venison in Leadenhall Market (London), a small quantity was supplied to the Castle, and at certain seasons presents of haunches of venison were sent to various public bodies and institutions within the diocese. After the outbreak of the war his Lordship considered that the above mentioned custom should be discontinued, and that the venison should be sold locally, preference being given to large families among the industrial classes. This action has been much appreciated. A certain contribution, moreover, goes to the Farnham communal kitchen. It is proposed to reduce still further the total number of deer to fifty head, which is the minimum number for the continuity of the herd, which his Lordship believes to be a possession of the people of Farnham as much as of the Bishops of Winchester.

The site of the house in Cornhill, City of London, where Thomas Gray, the author of *An Elegy in a Country Churchyard*, was born on December 26, 1716, has been marked by a bronze tablet, which was unveiled on Friday last by Sir Herbert Warren, president of St. Mary Magdalene College, Oxford, formerly Professor of Poetry in the University of Oxford.

Bronze Tablet for
Author of *Elegy*

The loud rattle of the city's traffic (says the *Times'* account of the ceremony) was hardly arrested for a moment when from the parish Church of St. Michael, Cornhill, a little procession emerged in which were the Lord Mayor, attended by swordbearer and macebearer, and Mr. Edmund Gosse, an editor of Gray, and Sir Herbert Warren, who wore his red professional robes, removed the Union Jack from the memorial, disclosing it on the wall of the offices of the Union Discount Company, 39 Cornhill. The tablet is the gift of Sir Edward Cooper, alderman of the ward of Cornhill, and is the work of Mr. F. W. Pomeroy, R.A. It is inscribed:

"Thomas Gray, Poet, was born in a house on this site.
'The curfew tolls the knell of parting day.'
1716—1771",

and has a medallion portrait of Gray. Before the unveiling a service was conducted in St. Michael's Church, Cornhill, where Gray was baptized, by the rector, Canon Ellison.

The orator, in his notable address on this occasion, said that Thomas Gray held no conspicuous position in the city, and was probably known to few frequenters of Cornhill in his day; but he was, in a truer sense than Keats, a "Cockney poet" born within the very near and clear sound of "Bow Bells" (St. Mary-le-Bow, Cheapside.) He read incessantly, but his output was so small that, as he said, "it might have been that of a tiny insect." It was by the *Elegy* he was great and would be remembered. *The Elegy* had been translated into fifteen languages, and its editions were countless.

J. G. HALL.

THE PEACE, freedom, and blessedness of all souls consists in their abiding in God's will. Towards this union with God for which it is created the soul strives perpetually.—*Meister Eckhart*.

BISHOP McCORMICK WRITES OF CHAPLAINS AT THE FRONT

Their Activities Being Co-ordinated
WITH BISHOP BRENT AS HEAD OF ALL
AMERICAN CHAPLAINS

PARIS, March 23, 1918.

PERHAPS a typical week-end trip may be of some interest to your readers. Names and places cannot be freely given, but you can form some idea of an average three or four days' itinerary under existing conditions. Leaving early in the morning I proceeded to the city in which General Headquarters is located, and, in Bishop Brent's absence, took permitted possession of his house. I had interviews at Headquarters with various departments, and also in the city with the Red Cross staff, and with the staff of the Y. M. C. A., and then visited one of our base hospitals at which the Rev. F. B. Barnett of the diocese of Pennsylvania is chaplain. After taking supper at the Y. M. C. A. mess I made an address in the hut at 7:30 to a large number of men, and then met and chatted with many of them.

Sunday morning I had a Celebration in the Bishop's house, and then motored several miles to a camp of engineers and had service at eleven o'clock. I then returned to the base hospital for dinner with the staff, and at two o'clock and again at three spoke in the ward services which the chaplain holds continuously, proceeding from ward to ward, every Sunday afternoon. One of the services was held in the contagious ward where the men seemed especially grateful for the opportunity, and where we were not disturbed by any outsiders. In fact we had it strictly to ourselves. At four o'clock I met the nurses for an informal conference and discussion, and at 7:30 I preached to the men in the Y. M. C. A. camp hut, and then hurried two miles back to the base hospital and preached in the Red Cross hut there. In between times there were of course many conversations and interviews.

On Monday morning early I motored towards the American front, stopping several times at the various camps and hospitals on the way. Our destination was Evacuation Hospital No. 1, and we arrived in time for lunch. The Rev. Sherrard Billings is now acting as chaplain there, and all old Groton Boys will know that "Mr. B." is very much on the job. Soon after we sent him there to respond to an urgent emergency call some badly wounded men were brought in; and, as the chaplain met them, from a bundle of mud and blood on one of the stretchers came a little voice: "Hello, Mr. Billings." It was one of his old Groton pupils, who, needless to say, was much rejoiced to find a familiar face. This hospital only takes wounded men, receiving them from the first aid stations just back of the line. It happened to be a very bright, beautiful day, and the Gothas were up and about, and we had at one time four of them directly overhead with rings of shrapnel bursting around them. This was a case in which one was rather glad to have a helmet along. In the hospital I spoke with many wounded men, including Captain Archie Roosevelt, painfully wounded but now making rapid progress towards convalescence and recovery. The need for chaplains' service is urgent and the commanding officer requested us to send others to assist Mr. Billings, and to care for the field hospitals and dressing stations in the sector. On the way back I stopped for a visit with Dr. Maynard Ladd, of Boston, at his American Red Cross Hospital for French children, and then had an interview with the American Red Cross representative in another town.

I returned to find that Bishop Brent had arrived from a visit to the British lines, and we had an evening together, retiring early as I had to leave at 5:50 the next morning. You no doubt have been informed of the new organization of the army chaplains which now seems at least about to be established. It may be modified somewhat by legislation now pending in Congress, but, so far as it can be decided in France, the plan has been submitted, and adjusted, and will soon be put into action. On Thursday of last week there was a conference here of army chaplains, with representatives of the Red Cross and Y. M. C. A., at which the whole matter was thoroughly discussed, and at which it reached final conclusions. There will be three chaplains at General Head-

quarters, of which the chief will be known as Senior Headquarters Chaplain. He will be assisted by two others—one a Roman Catholic and one a Protestant—and will direct the movements of all the chaplains with the American Expeditionary Forces. In the same way at each headquarters the headquarters chaplain will be in administrative control of all the chaplains in that particular formation, and thus the whole service will be correlated.

Bishop Brent will become Senior Headquarters Chaplain, a rank corresponding to that of Chaplain General of the Forces in the British Army. His appointment gives great satisfaction as he has the confidence, the respect, and the affection of the entire army, and of all denominations of Christians. The diocese of Western New York has acted with commendable patriotism in sanctioning the acceptance of the position by their new Bishop, and, while no official action is required by the Church at home, it will be reassuring to receive its cordial approval and endorsement. Bishop Israel, as representing the American Churches in Europe, has joined with me, as representing the War Commission, in cabling Bishop Lawrence our approval of Bishop Brent's acceptance, and our desire that the response of the Church at home may be unmistakable.

Along with this development the Red Cross Chaplains' service will be extended, and in the Department of Military Affairs a "Bureau of Chaplains' Service" has been established of which I am the chief with the rank of Major, A. R. C., to be assisted by Father W. A. Hemmick, and the Rev. Dr. Robert Davis. We have already cabled for eighteen additional chaplains, and it is understood that six of our clergy are about to sail. It is probable that with the extension of the hospital service to include evacuation and field hospitals many more chaplains will be needed.

As you have doubtless been informed by your regular correspondent, the Rev. Dr. Samuel N. Watson has resigned Holy Trinity parish and the Rev. Frederick W. Beekman, recently Dean of the Cathedral of South Bethlehem, will take charge of the parish as locum-tenens for a period of six months. This will insure the uninterrupted continuation of the services at this important juncture.

Several of our clergy have recently arrived, and we now have seventy in the various departments of war service. We are sending out copies of the poem *Christ in Flanders* to all army men and war workers on our lists, and with our best wishes for a blessed Easter are notifying them that I, as representing the War Commission and so representing the Church in America, will be at home and glad to see them all on the afternoon of Easter Day. For this purpose we have secured the use of the Hotel Petrograd (the Y. W. C. A. Hostess House here in Paris) from four till six o'clock, and hope to have an opportunity in this way to get together all our Church people who may be in or about Paris at that time.

Yours sincerely,

JNO. N. McCORMICK.

FIFTY CHURCH ARMY HUTS LOST IN GERMAN ADVANCE

THE Church Army's place as a hut provider in the very closest possible neighborhood to the front trenches has been proved by the loss of fifty-two of its recreation huts, tents, and centers in the German advance, and the almost certain loss of five others, under heavy shelling at the time of information. This loss includes all the stores and equipment. The staffs of these huts and tents are all safe so far as is known, with the exception of those who stopped behind to help the stretcher-bearers. But judging from the case of a valiant young Midland curate (an ex-Church Army evangelist), who is amongst those who have reached safety, they may be said to have come back hard. For his personal and practically forced retreat was a series of attempts to remain behind. Amongst the lost huts are the Oxford diocese hut, the hut given by the Church of the Annunciation, Marble Arch; the Farnborough deanery hut; the Ardwick, Cheetham, Eccles, Fylde, and Hulme rural deaneries huts; the hut given by St. Stephen's, Bexhill; one of the *Church Army Gazette* huts; the Carlisle G. F. S. hut; and four of the huts provided by the Malayan Huts Fund. In due course the society hopes to replace all these lost huts.—*Church Times*.

EXPERIENCES IN BRITAIN

BY THE REV. JOHN HIGGINSON CABOT, PH.D.

COMPARISONS are reputed odious; contrasts are perhaps not. Within the last few weeks some sharp contrasts have been impressed on me in the course of my experiences in Britain. As these experiences were of distinct interest to me I should like to share them in the hope of their proving of interest to others.

First, I would speak of my visit to the British fleet, or rather to a great base where portions of the fleet come and go. The base must be nameless, but the Chief Censor of the Admiralty permits me to name certain things. Through the courtesy of Colonel John Buchan, of the Foreign office, my visit was arranged. He has also arranged for me to visit the British Front in France.

Two other Americans and myself comprised the party, having as "guide, philosopher, and friend" Commander Dion C. Calthrop, R. N. He is an altogether delightful guide, an inspiring, practical idealist, a writer of plays and books, and has been on the stage. We were guests of the government throughout a four days' trip, entirely without expense to ourselves. En route to the naval base we stopped off at Sheffield, to visit the gun factory of Messrs. Vickers, Ltd., where some 13,000 employees are at work day and night making immense numbers of guns, of all calibres, including the largest. About 4,000 women are employed. I was quite impressed by their very healthy appearance. The place beggars my power of description with the lurid furnaces, the streams of molten steel, the clangor of machinery, etc., but in its general aspect resembles all such factories.

Our day at the naval base was the most wintry day I have experienced over here. It blew, snowed, and rained. We visited, among others, H. M. S. *Tiger*, which the Germans claimed to have sunk in the Jutland battle. Captain Duff, of the *Tiger*, is an ardent admirer, like so many Britons, of Lincoln, and had a framed copy of the Gettysburg address on the wall of his cabin. We went all over this ship, including one of the gun turrets, which was manoeuvred for our benefit. Another Jutland ship we visited was the *Royal Princess*, and evidences of her share in that and other battles are still to be seen in some dented armor plates, struck by hostile shells.

After lunching on a cruiser, we were taken over the extensive shops and shown the dry docks. There we saw one of the most formidable of the Empire's battleships. On our way back to London we spent a day on the Clyde, at John Brown's shipyard, going under, over, and through war ships of many types in all styles of construction. There are, it is said, twenty-six miles of shipyards on the Clyde. To me it seemed as if there were more. I saw no sign of slackness. Here I talked with the Women's Welfare Secretary, who showed me the arrangements made for the comfort of the women employees. I must confess to being old-fashioned as regards woman labor, and despite my months over here not yet accustomed to the sight of women doing machine work, driving mail wagons, running lifts, conducting on trains, cars, busses, etc. But I must say that on the whole they do all these and other tasks, too, surprisingly well. My chief reason for writing of this trip, which I can only do briefly, is to give an example of the wonderful courtesy of the British government and its desire to do everything possible to help Americans know Britain more intimately.

Letters from America for two months past have one and all been filled with accounts of the extreme severity of the weather. England surprises even her next neighbors, the French, by the character of her winters, at least by the greenness of the country side. I will not speak of the fogs, rains, and the seldom seen sun. One feels cold, often very cold, owing to the damp. Nearly all Americans who come here for the winter make the mistake of not wearing enough or any wool. With the thermometer at 28 degrees above zero, you often feel colder here than you do at home when it is zero. But this year in Southern England, and indeed in Scotland, the grass is green all winter. There are many green-leaved shrubs, such as ilex, and trees such as holly, which retain their green leaves all through the season. Cabbages and Brussels sprouts grow in the garden even in January, sheep and cattle are grazing, and the farmers are busy ploughing.

This year spring began about mid-January. By February

10th, daffodils, snow drops, crocuses, and other spring flowers were in bloom—even while often we shivered.

It fell to me to go to Finchampstead, a village in Berkshire, about a week ago, to entertain a troop of Boy Scouts. They have no scoutmaster, as every available man there has gone to the war. Some ladies are carrying on the troop. It was a privilege to tell the boys a little about America and to prepare for correspondence between them and my own Boy Scouts in Boston.

The next morning, March 5th, was an ideal spring day, which I shall long remember for its beauty. I sat out in the sunshine in the garden all the morning. Many kinds of flowers were in bloom, including violets and English daisies, birds were singing and butterflies were flitting about. One almost began to think this horrible war a dream. Across the road, on a wooded hilltop, with here and there the gleaming marble of a gravestone, stood the little parish church, over 1,000 years old—an ideal place to dream. But it is hardly possible to dream daydreams in these times and it is never possible to forget the war. For even there were many things to remind me of it. My companion, six-year-old Marjorie, is a war orphan, and practically every house in the tiny village has given one or more sons to the great cause. Then, too, an occasional aeroplane droned past overhead and at intervals distant gunfire, at a camp, could be heard.

It is a refreshment indeed to get out of smoky, dingy London and have a day in this glorious country side once in a while. London is a fascinating place in many ways, but my heart is for the country.

What of air-raids for London? I should like to speak of them, having experienced eight of them, but space and the censor unite to forbid it. Any one who has experienced the raids is not likely to forget them, especially the noise of the barrage. Perhaps after a visit to the front it will seem less impressive. A good many soldiers on leave home, however, told me that they found a raid here unpleasant, because it is not according to expectations of life in a great city. At the front you expect bombs, but not when you are at the theatre or in bed!

I could write much more, having had many interesting experiences in doing all sorts of "odd jobs" in war work, but time limits make it necessary to stop now.

Pall Mall, March 12th.

THE RED CROSS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA]

IN COMPLIANCE with the request made to all of our bishops by the authorities of the American Red Cross Society, I am glad to call your attention to the effort to be made in May to raise another large fund for the war work of that society.

The suffering of the world caused by this awful war is so vast and appalling that it paralyzes our imaginations and exhausts our emotions. Among soldiers and civilians, among helpless women and children, among the young and robust and among the aged and enfeebled, pain of body and anguish of mind run riot. In Belgium and France, in Siberia and Poland, in Armenia and Syria, the cry of suffering men and women rises as a mighty chorus of agony to heaven and penetrates to the utmost limits of the world. I cannot portray it. Words seem as useless jabberings. The bodies and souls of our fellow-creatures are bent and torn and shattered and crushed beneath such a burden and on such a scale as the world has never before experienced.

To these bleeding and shriveled and starving bodies and these agonizing souls of our brethren, in hospitals and camps, amid deserted and ruined homes and in the wilderness of the scarred and devastated earth, are ministering the doctors and nurses, the almoners and ministering agents of the Red Cross. They are doing it with a heroism and sacrifice that demand our admiration, our gratitude, and our unstinted support. To us here in America in safety and comfort, in protected abundance, these sufferers and those ministering souls appeal. On the one hand they are the victims of this moloch of selfish cruelty and hate which is cursing the world. On the other hand they are serving nobly as the representatives of our sympathy and our pity. These latter are doing the work amid conditions which must strain body, mind, and heart to the limit of endurance. What less can we do than pour out our treasure, be it little or much to the limit of a great self-sacrifice of giving? When the call comes, my brethren, for the Red Cross, give and heed not, for the sake of our suffering brethren and in the name of Him whose cross, reddened with His own blood, stands as the symbol of our ministering service.

DEATH OF MAR SHIMUN

THE report printed last week of the death of Mar Shimun, Patriarch of the Assyrians, is confirmed in a cablegram sent to the State Department and by them reported to the Armenian and Syrian Relief Committee in New York. According to the same cablegram, which originates at Tabriz, there has been no communication with Urumia for several weeks. At last reports there were severe famine conditions in that section of Persia. Mar Shimun was killed in battle and the Assyrians are still fighting. The Persian plan is to exterminate them entirely and the Turks are aiding them in the attempt. Most of the Syrian men are likely to have been killed, leaving the others absolutely desolate and unprotected. "Also," reads the cablegram, "it is generally believed there is much danger for all Christians in that region."

Apparently, therefore, another persecution of Christians is under way in that remote region and the results are likely to be very serious.

Mar Shimun, says the report in the *New York Times*, was one of the most remarkable rulers of the East. He was made patriarch of the Assyrian Church at the age of 16, succeeding his uncle Reuben, who was then at the point of death. He was consecrated April 12, 1903, a brilliant youth, black haired, ruddy cheeked, educated at an English mission at the patriarchal seat, Kochanès, in Kurdistan, the 138th of his line.

Holding firmly to the faith of the Nazarites of old, he assumed the political and religious leadership of his people with a temperate, just, sympathetic disposition. His power was unquestioned and was made the subject of special attention from the late Bishop Collins of Gibraltar, who paid the Patriarch a visit in 1907.

"The poorest Syrian of the mountains," the Bishop wrote after that visit, "has preserved a national dignity, courage, and freshness which are lovable."

His was not a populous charge, in the regions bordering the Caspian Sea. It lived simply, from the earth. But the enemy that was traditional has never left the Christians in peace.

"Mar Shimun is the first political head of a nationality who has paid the supreme sacrifice in this war," it was said in New York when the report was received. "The kings of Belgium, Serbia, Montenegro, and the former Czar of Russia still live, but the civil and religious head of these few Christians has fallen. To his people he was both King Albert and Cardinal Mercier, and the highlanders who mourn his loss are a gallant remnant who are perhaps at this very hour defending their women and children against armed Mohammedans."

Of Mar Shimun's rule a member of the Syrian Church said:

"To all he showed the fine courtesy traditional to his family, and to his own people he was fatherly. He was educated by native teachers and members of the mission established by Archbishop Benson of Canterbury at the patriarchal seat. As Catholicus of the East he maintained the ancient traditions. Consecrated from birth to the service of God, like the Nazarites of old he never ate meat. In Lent he and his flock underwent a most rigid fast for forty days. He was in every way a model to his people, who almost worshipped him."

Mar Shimun was the eldest of five brothers, one of whom,

Hormuzd, was a student at Constantinople when the war began. He was carried away a prisoner and has not been heard from. Another brother, Eshia, died from the hardships of the summer of 1915. The war leadership against the Kurds Mar Shimun had delegated to his brother David. The next patriarch will be a nephew of the dead ruler who has been brought up in the Nazarite way.

In the hearts of the little principality next to Mar Shimun was his sister Surma. It was she, finely educated at English and Syrian missions, who kept his house and entertained his visitors. It will be she who will guide and direct the new ruler, who will be acclaimed by the people.

CHRISTIAN SOLDIERS

By ROGER DANIELS

HERE is much in the press about "welfare" and "uplift" work for the men of the Army and Navy, but the worker of any creed who spends a month or more in one of our great camps will come to know how much real "good there is in the worst of them". These red-blooded, virile young men need to be directed rather than led or exhorted, and once they are put on the right track they keep on like Josh Billings' postage stamp, "until they git thar!"

A Brotherhood secretary at a Southern cantonment writes to another in the same service:

"I am proud of my boys here; there are so many fine fellows and they are such workers. I could sit and talk with you a whole week about the things these fellows have accomplished in the name of the Master, their terrible military strain notwithstanding.

"Oh, my heart cries out to be worthy of all the splendid things they say and think of me. To me they are a perfectly wonderful lot of boys; ever working, praying, and striving to stand true, and help their comrades to be better and faithful. The officers, from colonels right on down, whom I have been able to touch, just seem to understand and appreciate everything. Good and sympathetic Major —— told me just last night that he wanted to be de-

pendent upon for everything that he can do for the boys, for me, and the cause I am trying to present. Another officer, a colonel, appeared in the door of the parish house not many weeks ago. Every man was immediately upon his feet; chairs were offered and every attention due one of his rank was shown, when he so gently said: 'Men, why this attention, and why this burst of cordiality? Really, you make me uncomfortable. I am but one of you in His work.'

"On another occasion an officer, after making his Communion, waited in the vestibule of the church to shake hands with the men. As some of the boys tried to evade him by slipping in behind him through the door, he turned, and, extending his hand, said: 'Boys, I want to know you. We worship the same God, in the same sanctuary; therefore we are all equal here.'

"A certain lieutenant whom I met on my first trip over camp last fall never fails to introduce himself and shake hands with the boys at early Communion.

"A major said to me not long ago: 'I did not know that we had a Church service here until you invited me to make my Communion. I was hungry to make my Communion but they told me the church had been closed for three years. I want to come to the parish house and be with your boys if it will not make the boys uncomfortable. At times I long to get out of these markings and mingle with the young men once again.'

"This man is a faithful worker under our Brotherhood plan and has brought dozens of officers to make their Communion. And time and time again he has called me over the 'phone and said: 'Private So and So is a Churchman; go out and get him.'"

RIGHT AND JUSTICE will be in alliance with me.—Aristophanes.



MAR SHIMUN
Late Patriarch of the Assyrians



No. 5, the Archbishop of York; No. 1, Bishop Mikell of Atlanta; No. 2, Bishop Knight, Vice-Chancellor of Sewanee; No. 3, Bishop Osborne, retired Bishop of Springfield; No. 4, Bishop Greer of New York; No. 6, the Presiding Bishop; No. 7, Bishop Gallor of Tennessee; No. 8, Bishop Brewster of Connecticut; No. 9, Bishop Lines of Newark; No. 10, Bishop Kinsman of Delaware; No. 11, Bishop Leonard of Ohio; No. 12, Bishop Hall of Vermont; No. 13, Bishop Darlington of Harrisburg; No. 14, Bishop Weller of Fond du Lac; No. 15, Bishop Olmsted of Central New York; No. 16, Bishop Darst of East Carolina; No. 17, Bishop Biles, Coadjutor of Vermont; No. 18, Bishop Wise of Kansas; No. 19, Bishop Horner of Asheville; No. 20, Bishop Sage of Salina; No. 21, Bishop Lawrence of Massachusetts; No. 22, Bishop Cheshire of North Carolina; No. 23, Bishop Murray of Maryland; No. 24, Bishop Stearly, Coadjutor of Newark; No. 25, Bishop Woodcock of Kentucky; No. 26, Bishop Burch, Suffragan of New York; No. 27, Bishop Capers of West Texas; No. 28, Bishop Burton of Lexington.

Reply of the House of Bishops to Memorials on Christian Unity

THE following is the reply adopted by the House of Bishops (on the unanimous recommendation of a committee composed of the Bishops of Bethlehem, North Carolina, Vermont, Washington, and Southern Virginia) to the memorial of the Rev. Dr. Newman Smyth and others, asking as a war measure for joint ordination by our Bishops and other bodies of army and navy chaplains.

"The House of Bishops has given consideration to the memorial presented to it signed by the Rev. Dr. Newman Smyth and the Rev. Dr. Williston Walker on behalf of many others representing several Christian communions.

"While heartily appreciating the earnest plea for the subordination of any partisan or sectarian interests to the cause of a united witness to Christ and His rule, and humbly lamenting the comparative powerlessness at this great world crisis of the Christian Church by reason of its divisions, we cannot perceive in the course suggested by the petition any real remedy for existing evils.

"As in the civil sphere, so in the ecclesiastical, a patched-up peace, not resting on sure foundations, however immediately alluring, would be provocative of fresh misunderstandings and separations.

"Our differences lie deeper than questions of ordination, important as these are. Though often unperceived, the real difference between religious communions in many cases goes down to the recognition or not of a definite revelation of God's mind and will made by our Lord Jesus Christ His incarnate Son, and of His Church as the minister of His truth and grace.

"We must remind the memorialists that in the case of many of the religious communions represented by them there is no central and authoritative body with which we can treat as to questions of intercommunion. By the terms of their organization each congregation is independent as to its doctrine, discipline, and worship.

"To join in ordaining or commissioning any army or navy chaplain, appointed by the State or accepted as a volunteer, 'from whatever church he may come,' would be practically to deny that any truth, including that of the Triune Being of God or of the Incarnation of the Eternal Son, is of real importance and necessity.

"We would urge by all means refraining from all unnecessary controversy and rivalry in caring for our soldiers and sailors, and the exercise of the greatest possible consideration and cooperation that do not violate convictions and principles; and then the prayerful preparation for the careful and deliberate consideration of questions concerning Faith and Order which now

divide us. For such a World Conference our Commission, appointed several years ago by the General Convention, is earnestly working.

"The hasty adoption of ill-considered expedients in the face of an emergency we believe would endanger and retard, rather than further, the cause of Reunion, and the realization of our Lord's intention and prayer that His disciples may in one body bear witness to Him and to His word."

A supplementary report of the same committee was also adopted by the House concerning "the New Brunswick case", where the Dutch Reformed, Presbyterian, and Episcopalian parishes proposed "(a) intercommunion membership, and (b) the coordination of the ministers of the several churches".

"The statement of the New Brunswick case did not reach the committee until after its report on the memorial signed by Dr. Newman Smyth and others had been presented to the House and the reply recommended by the committee had been adopted.

"The principles underlying that reply seem to apply to this particular case. No steps should be taken with regard to Reunion in particular localities or between particular bodies, which would hinder or endanger the wider object of the Reunion of the whole body. The action suggested by the New Brunswick churches cannot be regarded as a merely local concern; it would imperil unity within our own communion.

"Apart from matters which belong to the jurisdiction of the Bishop of the diocese, and with regard to the two questions about which advice is specially asked, we are clear—

"(1) That Confirmation as the apostolic completion of Baptism could not be surrendered or treated as an optional alternative to any other form of reception to full Church fellowship; (2) Nor could Ordination or Consecration be given to a minister who would exercise his ministry in partial independence of the body which gave his commission.

"We feel convinced that, however laudable the intentions of the promoters of this scheme, its execution would have the effect (however far from their design) of adding to rather than of diminishing the divisions which we deplore.

"The committee would recommend in addition to the adoption by the House of the above statement, the appointment of a commission of three bishops, to be named by the chair, with whom the Bishop of the diocese [New Jersey] can consult in any action that may be called for."

The Bishops of Bethlehem, Newark, and Pennsylvania were appointed as such commission.

ON THE "FATHERLESS CHILDREN OF FRANCE"

MISS ELINOR FELL, one of the founders of the organization known as the "Fatherless Children of France", is in this country in the interest of the work and was interviewed on the subject during a recent visit to Milwaukee.

In order to understand and appreciate the work of the "Fatherless Children of France," said Miss Fell to THE LIVING CHURCH representative, it is necessary to know something of the social development of the French people, how intensely individualistic they have been; hard-working, self-sufficing families in all classes. No great poverty was known except in the cities, and that was generally dealt with by the Roman Catholic or Protestant communities. For generations the French peasant has tilled the same piece of land, making a bare living with his work, and that of his wife and family—perhaps putting a little aside for his daughter's "dot" in the event that she married, never seeking help or realizing what the word charity meant.

When France was invaded in 1914 and hundreds of thousands of refugees poured into her homes, when her men died by the thousands and the women were forced by stress of life and general need to do not only their own usual work but that of the men who had gone to war or died in the war, the burden of the family became the mother's. The thought of asking or of receiving help did not occur to these women. They fought on till hard necessity forced their hands for the sake of the children. The war still continued and it became imperative that something should be done to assist them to preserve their family life and keep their little ones in their care. It was then that the "Fatherless Children of France" was founded by Miss Schofield and Miss Fell (English women) in Washington, D. C., in 1915.

The French government early in the war decided that the children of France must be kept at home, but the small pension which it could allow each family was inadequate to keep it together. It was estimated that ten cents a day for each child, in addition to the mother's government aid, would enable the family to be kept together, and the children to be brought up in their accustomed surroundings, which is the only way in which France can be kept French.

There exists in each district what is known as the *Oeuvre*, a society which looks after the orphans. From these various *Oeuvres* was secured a list of such children as needed assistance. Americans, said Miss Fell, responded warmly to this cause. We realized that it is essential, this saving of child-life, the keeping of children in their homes, and also that we, who could not bear the same burden and sacrifice of this war as France, who cannot touch her sufferings even to-day, for we are not invaded, are responsible to the future that France shall arise strong, unimpaired, to give the future generations her great gifts of thought and art and science.

Please remember, however, she stated, that it takes time to hear from a child, for before any money can be sent to a child, after a benefactor has been found, it is necessary to verify again the address, since often many months elapse after a name is put upon the list before the opportunity of assignment is given. The American benefactors are asked to make allowance for that, and also to bear in mind that France is at war. Never for one moment, she continued, forget that fact: France is at war. And a country at war cannot be normal in anything that is undertaken. Thus there are delays in the mail, delays in getting remittances sent out, great difficulty in obtaining proper help to carry on the work, since of necessity only those who understand both French and English can be employed.

Each child is requested to write the benefactor in America immediately upon receipt of each quarterly remittance. In many cases this is not done, although the importance of it is impressed upon them every time a letter goes from the central office. The reason for this, it is explained, is that many of the French workers are not in the habit of writing letters "abroad" and do not always fully understand, and sometimes the addresses sent in by the American committees of the "Fatherless Children of France" are not fully written out. They do not know what is meant by Mo. or Ky. or N. Y. or N. J., etc. There is now a fine Women's Committee attached to the administrative committee in Paris,

which represents every shade of religious and political faith, and this committee is to see, either through the *Oeuvre* or by some other means if no *Oeuvre* exists, that each child shall have a French *visiteuse* to look after it and see that they all understand about writing to their American "friends".

Photographs are sent wherever these can be procured. In many cases, however, none is available, and in the outlying districts it is difficult, if not impossible, to find a photographer. Still others do not have the necessary amount for the purpose and must await the receipt of the first remittance from America, while many are loathe to have photographs taken at all and cannot be persuaded to do so.

Miss Fell stated that when the organization was formed it was anticipated that a two-year pledge would be ample to cover the requirements, but the two years will soon be at an end, and instead of the requirement being reduced it is steadily and rapidly increasing. Wherever it is feasible, benefactors are asked to continue aid throughout the period of the war and for a year thereafter. Those who cannot do this are asked to do what they can—take the responsibility for one year, for two years, or longer. If payment can be made in advance for two years, the benefactor may feel that he is doing a little more than just taking the responsibility of a child. The expenses of the Paris office are met out of the interest of the money remaining in the treasurer's hands, as money is paid quarterly to the widow by a postal order bearing the name and address of the American subscriber.

Americans cannot realize, said Miss Fell in conclusion, what this coöperation means to the French people or how much it is appreciated. They have the highest regard for anything American, and those who will participate in this particular work will be fully repaid when they come to know that it means the upbuilding of a new France.

THE LIVING CHURCH introduced this work to its readers late in 1916, at the suggestion of the Rev. Dr. Watson. The response was immediate; and since that time THE LIVING CHURCH has enrolled 387 benefactors, nearly all of whom are pledged to two years' service, and to these benefactors have been assigned 443 children.

RIDE ON!

We knelt, a throng of worshippers in church bedecked with fringed palm.
And joined with rev'rent heart and voice, in prayer, and hymn, and chanted psalm.

The rector's sermon fell from lips late touched by hand of One Divine.
It filled our hung'ring, thirsting souls, like chalice draught of heavenly wine.

Then came the grand recessional, a sweet and solemn pageantry:
"Ride on! ride on in majesty! Hark! all the tribes Hosanna cry."

Before the slow-advancing cross, heads bow, like summer-ripened wheat;
Then high uplift, with streaming eyes our country's honored flag to greet.
With measured, rhythmic tread, the choir moves onward, singing as they go.

But, shrilling through the sacred song, comes from the street a sound of woe,
And shrinking hearts grow chill with dread: "Extra! War extra!" is the cry.

"Ride on! ride on in majesty! In lowly pomp ride on to die!"

Jesu, Thou art this dark world's Light. Thy sacrifice was not in vain;
For "over there", where demons rage, brave men still follow in Thy train.

Their faces turn toward the Light that shines from cross-crowned Calvary,

Where Thou didst die, a world to save: They give their all a world to free.

The strife is on! Soon will they come unto their dark Gethsemane.

O "Light of Light", shine on their way; they, too, "ride on", content to die.

MARIBEL YATES.

IF YE CANNOT be as entirely His as ye fain would be, be His as much as ye may attain unto; but whatever ye are, be that truly and entirely; and what ye cannot be, that be contented not to be, in a sincere-spirit of resignation, for God's sake and in Him. So shall you peradventure possess more of God in lacking than in having. Therefore be God's; yield to His hand, suffer Him to do in thee, and to thee, and with thee, what He will; and then nothing here or hereafter shall be able to confound you.—
John Tauler.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

SECURITY FOR DEMOCRACY

DEMOCRACY requires that the people exercise supreme control over the government, cabinet ministers and members of Parliament being simply agents of the people, and at all times accountable to them," John Dunn tells us in his volume on *The Dawn of a New Patriotism*.

"The ultimate security for democracy lies in a community conscience, which recognizes that there is a law of right and wrong which is not man made, which is as independent of human wills as is the law of gravitation.

"The present generation has not heretofore made the sovereignty of the people such a dominant power in the conduct of public affairs as successful democracy requires. Prosperity, opportunity, and selfishness enticed the people into the broad, speculative highways that were supposed to lead to private wealth; and, in the mad rush to get rich, public duties were in many instances neglected or improperly performed, while the community conscience was lulled into quiescence under the soothing influence of easy money, comfort, and pleasure.

"It is acknowledged," Mr. Dunn declares, "that the chief safeguard of democracy is universal education, and education in its final analysis is only thought—every man and woman is either self-educated or never educated at all. All education by the state has for its primary object the making of good citizens, but for some time past there has been a growing demand for a special study of those subjects that relate directly and particularly to government and the duties of citizenship—in other words, that citizens should be taught to think about their duties and responsibilities."

NATIONAL PLAN OF AMERICANIZATION

In calling a conference on Americanization at his office, Secretary Lane of the Interior said:

"Americanization is now before the country as a war measure. A national plan of Americanization has been placed in operation by the Council of National Defense and the Department of the Interior, acting jointly.

"To win the war, a unified people must be back of the fighting line. Yet, of the thirteen million persons of foreign birth residing in the United States, over five million do not speak our language and have little or no accurate understanding of our customs and industrial conditions. Eight million are employed in our industries, particularly in the manufacture of munitions of war, in building ships, in mining coal, and in transporting food, fuel, and human beings. We can hardly expect the unqualified allegiance and full, effective support of these men, in our efforts in behalf of democracy, freedom, and higher civilization, until they know our language and are given better opportunities to understand our customs, our ideals, and the requirements of our industries.

"It is for this reason that I am inviting prominent officials and business men to meet me in Washington, etc."

WORKERS IN CITY MISSIONS

In his annual report the Rev. Charles G. Reade, the superintendent of the Cincinnati City Mission, said:

"In reading recently a very remarkable book, entitled *Thirty-five Years Among the Poor and the Public Institutions of Cincinnati*, by Joseph Emery, City Missionary, I find that his work, which extended from 1852 to 1887, led him to this conclusion: There ought to be in our city twenty men always employed in this work . . . There ought to be one for Longview Asylum with its 700 inmates. There ought to be one for the two Infirmaries. There certainly ought to be one for our City Hospital with its 400 patients. And there should be ten others, to visit the poor and hold cottage meetings and gospel meetings among them. There is a surprising apathy on this subject. Eastern cities have their City Mission Societies. For ten years Mr. Emery was supported by the Baptist Church alone, but for the remaining twenty-five years of his career he was helped by our own Church as largely

as any other. His vision was a true one. We ought to have more men and more money, but it will take several years of education to awaken the public conscience to provide both."

A DEMOCRATIC PLEDGE

A Seattleite (Frank J. Laube) has made a pledge in the course of which he says:

"I believe in Seattle, the city that is striving to be; where employers and employes, all who work with hand and with brain, will cooperate in sympathetic effort to a common purpose; where government, effective and responsive, will ever progress in service to the community needs; a city of homes where every citizen will be a community builder.

"I pledge to Seattle an ever earnest effort to understand her problems; an ever constant desire for the fulfillment of her possibilities; my unflinching attention to the duties of citizenship.

"Thus do I pledge to my city, and thus likewise do I pledge to my state and to my nation, a city, state, and nation dedicated to the freedom and happiness of true democracy."

"SEND THIS TO HER in your Next Letter," is the advice given by the Y. W. C. A. in a little leaflet, asking further:

- "Is your Mother
- Wife
- Sweetheart
- Coming to New York City?"
- "Then tell her
- to meet you at
- The Hostess House of the Y. W. C. A., 12 West 51st street.
- "She will find there
- "A Library in which to wait for you.
- "Reception Rooms in which to visit with you.
- "Information as to stores, theatres, churches, sightseeing, transportation, in fact, everything she wants to know.
- "Rooms and baths at moderate rates.
- "Telephone service.
- "Chaperonage arranged for upon request."

CONDITIONS IN COLORADO are improving, in the judgment of John A. Fitch of the *Survey*, who has followed the situation for a number of years. Under the title, *Two Years of the Rockefeller Plan*, Mr. Fitch describes what has been accomplished during that period. "This is a story," he says, "of a changed order. Who changed it is no matter. Though no list would be complete that did not include Mother Jones, John D. Rockefeller, Jr., the United Mine Workers, and the Industrial Relations Commission. What does matter is the bitterness engendered by the Colorado strike of 1913-1914 and the events back of it is being slowly but surely wiped out and that a better order of affairs, industrial and political, is coming into being in Colorado."

FOR SEVERAL YEARS past the Cincinnati Chamber of Commerce has been conducting a vocational survey of various trades and industries in that city, issuing from time to time reports with such recommendations as the investigation warranted. The latest report to be made deals with the sewing trades, and is very well worth the attention of all who are interested in this sort of work.

THE WAR SERVICE BULLETIN No. 4 of the Joint Commission on Social Service, which is devoted to food conservation, has been adopted for class work by the Coöperative Extension Bureau of the Agricultural and Home Economics section of the University of Wisconsin.

ONE THOUSAND SECRETARIES of commercial organizations met in conjunction with the National Chamber of Commerce to discuss what business bodies could do to help win the war.



CORRESPONDENCE

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

THE AMERICAN CHURCH IN PARIS

To the Editor of *The Living Church*:

SOME three months ago, through information gained by correspondence with the rectors of the American churches in France, Italy, and Switzerland, I made a report to Bishop Whitehead, of the Commission on American Churches in Europe, of the condition of these congregations. Saturday, I returned from a two months' visitation of our camps, during which time I spent several days in each of our parishes in Nice, Florence, and Rome, and with the Rev. Clement Brown, who has a licensed chapel in Cannes, and I found no cause to change the statements made in my report. Of this I will write later.

Just now, a new and serious situation has arisen at the Church of the Holy Trinity, Paris. On March the 11th, the Rev. Dr. Watson presented his resignation to the vestry. Anyone realizing the strain, both mental and physical, of the last four years, through which Dr. and Mrs. Watson have passed, will not be surprised, for there is a limit to human endurance even among the strongest. The old "American Colony" of Paris has dispersed, and with it the demand for the present dignified form of Cathedral service: a new era has come and a new problem has arisen from war conditions, to meet which new methods must be originated.

Paris is full of Americans of every type of Churchmanship; and hence in the services and in the methods of Church work there must be radical changes made. In his present condition of fatigue, Dr. Watson feels it unwise and virtually impossible for him to attempt these changes. After advising with the bishops here, he has taken the one means by which he feels some priest may be able to continue to keep up the church in its present position of leadership for American Christianity, which he has so ably represented in Paris and among the French people.

The vestry, with many expressions of regret and esteem, and with emotion, accepted the resignation, and, as some slight expression of their feeling, unanimously requested him to continue his relationship with the parish by accepting the title and post of "rector emeritus without duties or emoluments, and with a right to a seat in the chancel at all times".

Dr. and Mrs. Watson will shortly return to America, where, at the request of the vestry, they will represent, after a few months' rest, the needs of our work in Paris. A committee composed of the wardens and the Bishop-in-Charge have secured the services of the Rev. J. W. Beckman, formerly Dean of the Pro-Cathedral of the diocese of Bethlehem, as locum-tenens for six months, from April 1st.

With Dr. Watson's retirement the intimate and important relations in which he has been associated with the French authorities from the beginning of the war will, of course, cease, but we hope the loving interest and contributions of his many friends in America will continue, in order that his successor may remain in touch with the work.

Owing to the greatly reduced income occasioned by the war, and the unparalleled opportunity for continued leadership on the part of the Church of the Holy Trinity, the Bishop-in-Charge has appealed to the Commission on American Churches in Europe for \$15,000 annually during the war, and for a few years thereafter. This appeal he hopes the Church in America, realizing its importance, as every one must who understands the situation, will support and urge.

With regard, I remain,

Sincerely yours, ROGERS ISRAEL,
Bishop of Erie,

In Charge of the American Churches in Europe.

Care Morgan, Harjis & Co.,

31 Boulevard Haussmann, Paris.

March 18th.

"THE PROBLEM OF THE MINISTRY"

To the Editor of *The Living Church*:

I WAS surprised and disappointed in your editorial on the Church's ministry. A careful consideration of all the facts will indicate that the Church is not more than fifty per cent. manned for her present needs and opportunities. Her position is very like that of the Government as regards Army and Navy at the opening of the War.

It is probably true that all Church buildings and congregations that are able to secure fifteen hundred or two thousand dollars a year are provided with services. It is not true that the married clergy cost the Church any more than the single. If we are to wait until congregations arise that can pay for either, the work of the Church is doomed and is a tragic failure on those terms. Our Lord and His Apostles never waited for that as the first consideration. Nor have the revivals or missionary movements that have illuminated each century ever heeded that worldly-wise warning.

We who have given our sons to the War will give our all that they may be rightly equipped and provided for. Will parents who have given their sons to the Church of God do less? Two years ago the Board of Missions asked for thirty-five men as an apportionment from the Provinces. The following September that number exactly entered one of our Church colleges to prepare for the priesthood. Some will say that it was a coincidence. I believe that it was an answer to prayer and an indication that God is ready to supply as fast as we realize our need.

But we need one thousand missionaries at once to preach the Gospel of the Kingdom in these United States. There are more than sixty millions of people who, according to the census, are unattached to any religious body. If it takes five thousand clergy to minister to one million communicants, do we exaggerate when we say that there is a need for one thousand missionaries to evangelize the unattached sixty millions?

We are all members of the Board of Missions and its meetings are open to the public. It would seem proper, therefore, to discuss as frankly its proceedings as anything that takes place in General Convention or Congress.

At a recent meeting of the Board an appeal was presented from the Province of the Southwest. They had discovered that more than sixty per cent. of their population was non-Christian, and in one state the percentage was eighty-two. Where the Church membership was less than one per cent. they felt unequal to the missionary opportunity. The subject was referred to a special committee. That same day a report was brought from the committee offering the services of three hundred mission preachers and asking for an appropriation of \$10,000. \$250,000 of undesignated legacies held for new and constructive work lies idle in the Board's treasury and yet the Board refused the appeal and the report. This is the greatest opportunity the Church has had in a century, and is a turning point in her history. Twelve millions of non-Christians are in the Province of the Mid-West, and similar opportunities await the Church in other Provinces.

But the Board is keen for business, and is busy raising money. IT IS MEN WE NEED, NOT MONEY. The Wesleys and their successors put us to shame for our lack of faith and zeal.

As we condemn the Church of the Georges, so will our successors condemn us if we do not awake and arouse ourselves to this herculean task.

I am,

Racine College,
April 18th.

Yours truly,
B. TALBOT ROGERS.

To the Editor of *The Living Church*:

THE leading editorial in THE LIVING CHURCH of the issue of April 13th, on The Problem of the Ministry, following an article by the Rev. Paul Micou on Theological Students Becoming Extinct, is certainly sufficient to excite thought and invite investigation.

"If it shall transpire," the editorial asks, "that we have three thousand posts admitting of support for married clergymen and have three thousand 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?"

The only place where exact salary statistics are available is in the archives of the Church Pension Fund, and these are not at hand. The next best thing is *Stove's Clerical Directory*. The figures in this volume are not complete, and not exact, but they will probably be sufficiently close for preliminary study.

Investigation seems to indicate that the proportion sug-

gested, between three thousand "livings" and three thousand five hundred married clergymen, understates rather than overstates the case. Assuming that \$1,200 and a rectory or \$1,500 without a rectory constitutes a living for a married clergyman (a very dangerous assumption), there seem to be indicated 1,680 of such "livings" in the continental United States, according to the directory, taking the benefit of every doubt possible. If there is added to this the 140 "foreign" clergy, on the assumption that all of these are "livings"; and also the 120 episcopates, the figure is 1,940.

Episcopates excepted, the figures for the provinces are as follows: I, 277; II, 444; III, 360; IV, 134; V, 238; VI, 107; VII, 89; VIII, 102. The great preponderance of these "livings" is therefore located east of the Mississippi, outside the vast missionary field of the west where the demand for competent men is most insistent.

We must add something to the 1,940 livings, however, to account for extra-parochial posts which pay a living salary for a married man. Ten per cent. will be a generous estimate for this, thus raising the total to 2,134. There must also be added something to account for salaries that are made up from more than one source. Fifteen per cent. will be a generous estimate here, for, while there are a large number of such "make-ups", not so many will aggregate the equivalent of \$1,200 and shelter. This makes the total reach 2,454.

The number of clergy is 5,895, less twenty per cent. for non-parochial, leaving (I borrow the figures from THE LIVING CHURCH) 4,700 active bishops, priests, and deacons. The wildest estimate will not place the number of unmarried clergy above 500; subtracting this figure there remain 4,200 married clergy, to place over against 2,454 posts offering them a living! The discrepancy is not 500, as suggested by the editorial referred to, but over 1,700.

Small wonder that theological students are becoming extinct!

To state the problem is not to solve it, however. I wonder if we have ever given it real attention. I have never heard the sincerity and honesty of the clergy, as a body, seriously questioned; but their competency has been and is on all sides. Competent clergy we must have, for Church endeavor is 90 per cent. leadership. How can we have them under the condition outlined and indicated here? The bishops complain, not of a shortage of men, but "not enough good ones." That the clergy as a body are incompetent seems to be blamed by bishops and laity alike on the clergy. It is overlooked that there is only one ordaining power in the Church and for every incompetent ass in the ministry some bishop is responsible. But the bishop has to take what he can get.

Would an unmarried clergy settle the problem? It seems the simplest way out, to be sure, but suppose we do a little thinking about that. If the clergyman is unmarried he ought also to be unmarriageable, either by reason of age, infirmity, squint, hump, or vows; because a marriageable unmarried young clergyman can set a parish and the fair parishioners of all ages by the ears, entirely apart from any volition of his own. He must be beyond the reach of marriage either for life or a long term of years. The latter alternative is hardly workable, because sometime the term has to come to an end, and he becomes marriageable again.

Suppose therefore the Bishops refuse to ordain any but celibates, in every second case of ordination. This leaves a clergy split equally between married and unmarried. In this case the married half will always have to hold down the 2,500 posts that offer them a living for themselves and families, and the unmarried half must take the remainder. Or else we have gained nothing. An unmarried priest must refuse a call to a post that pays more than a given sum. Will he do so? If he does so, and knows he must do so, how many competent celibates are we going to attract? Normally a parish prefers an unmarried to a married clergyman—the responsibility is less. Shall we say to certain vestries that they shall consider only married men, and to certain others that they shall consider only unmarried men? And if we do, can we

make it stick? Or shall we take the matter out of the hands of the vestry and place it absolutely with the bishop? If so, how many rows per year would this occasion?

It would seem that a 50-50 ministry would only alleviate the trouble and not solve the problem; if even it acted as a palliative. If the clergy are to bear the brunt of the solution of the problem by the limitation or elimination of their marital impulses, then the rule must be made 100 per cent. We ought to have a celibate clergy. And there is no other way of solving the problem; save one.

That is to increase greatly the financial resources of the Church everywhere. Of course "it can't be done"; but it isn't asking any more of the laity than it is asking of the clergy if the latter are requested to forego the normal course of living. There are many advantages about a celibate ministry; but there are some disadvantages also, and probably the laity would be the first to see the latter.

The problem of the Church in this generation is not theological; the theology of the Church has been settled for some centuries. It is not disciplinary; not political. It is an economic problem. Yet in each General Convention the major portion of the time is devoted to disciplinary, political, and possibly theological questions. The economic need is the crying need. We must either spend much less or acquire much more. To spend less would certainly give great reality to the phrase in the General Confession to the effect that we have left undone what we ought to have done.

I do not wish to minimize the idea that the clerical life ought to be self-sacrificing; nor

to minimize the willingness to sacrifice on the part of the clergy. I affirm only this: That so long as the average income of the clergy is in the neighborhood of \$1,200 just so long will the Church be scourged with the soporific influence of the underpaid preacher, whether he be married, unmarried, or a Mormon.

We can make over our clergy system into a replica of the Roman system: a body of celibates under the control of the bishop. But if we do we shall have to make over our laity also into a replica of the Roman laity. If, in the judgment of the Church at large, this is a good thing to do, then I am for it.

Salem, Ore., April 16th.

ROBERT S. GILL.

A REAL MEMORIAL DAY

To the Editor of *The Living Church*:

THE hearts of the American people are being deeply stirred in these days by the great increase in the draft of men for the Service, and by the need of making every provision for their comfort and equipment. Nothing should be left undone to give full expression to our respect and admiration for the splendid men who are defending our liberties and honor, and are prepared to give their all to the just cause to which their country has called them.

Our attention has been directed by those high in the affairs of our Government, by military experts from the battlefield, and by the increasing casualty lists, to the fact that large numbers of our brave men will fall in the conflict.

Memorial Day is but a few weeks away now, and it seems eminently fitting that it should mean more to us this year than it has in the recent past. How shall we keep this day? Our hearts have been with our soldiers and sailors from the time they have bidden us farewell at home. In public worship we have prayed for them, and they have been remembered daily in our private devotions. Do they pass beyond our petitions when they lay down their lives?

I venture to make the suggestion that Memorial Day, May 30th, be set apart this year as a time of public prayer for the recent departed heroes of our country; and I wish to express the hope that the Church, throughout the length and breadth of the land, will unite in a commemoration of them before Almighty God.

I have been told that the service which makes the strongest appeal to our men with the colors is the Holy Communion. There are many who believe that a choral celebration of the Holy Eucharist is the proper requiem service for such an occasion as Memorial Day. At the altar we set forth the mystery of Christ's death and sacrifice, and there is no more sacred time than this for praying for the faithful departed. However, in some places it may not be convenient to do this. As an alternative a great service of commemoration could be held in the evening. Suitable prayers have been issued in leaflet form by some of our bishops, and other devotions will be found in the Report on the Book of Common Prayer made to the last General Convention.

The late Bishop Westcott pointed out the high ideal Christ gave His Church as the Consoler of man and the Fulfiller of his destiny. May the same Master guide and direct us to-day in comforting the bereaved and in bringing blessing to the departed souls of our brave soldiers and sailors!

The Church has a rare opportunity of spiritual privilege. Let us all use it wisely.

Hoboken, N. J.

GEORGE ERNEST MACILL.

THE MORAL task of man is a process of spiritualization. All created things are mediators, and we are placed in time that by diligence in spiritual business we may grow liker and nearer God. The aim of man is beyond the temporal—in the serene region of the everlasting Present.—*Meister Eckhart*.



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.

LITTLE schoolgirls used to be laughed at because they wrote essays on Spring. The first speech-day after the vernal equinox there was apt to be a great burst of eloquence about flowers and blossoms, with fine flights of grandiloquence about Mother Earth waking up, and all sorts of rhetorical finery. The truth was—and ought to be “is”—that these little maidens could not help it; after they had their spring calicoes and their new cloth gaiters and began to jump the rope after school, their joyous hearts had to burst forth into some kind of expression and the Friday afternoon composition gave an outlet.

That leaping of the heart when the presence of spring becomes an assured thing is one of the lovely things which God permits even His tired children to retain.

“My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die.”

The poet wanted to die if his heart were to cease to leap at the sight of beauty. But it is mercifully ordained otherwise. The love of and appreciation of the world's beauty increases with the years, particularly when in, around, and beyond that beauty is seen the beauty of God. How can any mentality separate the two?

At this season I often think of the *Sursum Corda* in the Holy Communion:

“Lift up your hearts.”

“We lift them up unto the Lord.”

This exaltation of the heart is a temporary rhapsody which does not reason but only feels and loves. That is why we are adjured in our highest form of worship to lift up our hearts—get them above all mundane things, let them feel for a brief hour a heavenly rapture. It is the conquering moment when we are nearest Heaven.

Poor, brave Sir Thomas More, when he had to tell his loving family the awful fact of his attainder and sentence of death, said to them: “Up with your hearts!” He knew that grief might be the better borne were the heart lifted to its highest plane.

I was glad to hear a Churchwoman, who had recently come into the Church, say that she loved the *Benedicite*. Often it is called monotonous. The truth is, the Church does not use it nearly often enough—and then in the season of Lent. Why this superb hymn of joy should be used solely in the penitential season is strange. While it has not the majesty of the *Te Deum*, its outburst of joy without any appeal to the reasoning powers is the most refreshing, enlivening, and joyous part of our service. I wish it might be sung much oftener. It says not *why* or *how* we should love God but calls on all Creation to join in this rapturous paean; and as I look through a magic April shower at my cherry-tree, tossing its long bloom-laden branches above the new grass at its feet, the thought that comes is not a quotation from any poet but that simple, eloquent:

“O all ye green things upon the earth, bless ye the Lord; praise Him and magnify Him forever.”

Mrs. FRANCIS, who has been staying at her old school, Kemper Hall, Kenosha, while the Bishop is serving as Chaplain of Base Hospital No. 32, in France, came to Indianapolis to preside over the annual meeting of the Junior branch of the Woman's Auxiliary on the 13th of April in the diocesan rooms of All Saints' Cathedral. This branch is now fully equipped with its own officers, Mrs. Francis being president, Mrs. S. E. Perkins, the secretary, and Miss Deborah Duane Moore, treasurer. It severed official connection with the

senior branch last year and there is no doubt that this step together with the new officers has given it added importance in its own eyes and made the society more effective. Representatives from adjoining towns and the several parishes of Indianapolis listened with profit to the description given by Miss Robinson of St. Andrew's parish, Louisville, as to the manner in which their Church school—or Sunday school—has been made into a Junior society, and the method of their work. The speaker explained that the missionary topics were changed monthly and that the children knew always just where their offerings were to go and made them very generous. The pupils themselves did much of the work. Besides the Sunday meeting there was one during the week—an evening meeting, when the practical things required of them were done. On being asked how there was time for so much missionary instruction in conjunction with the lesson, Miss Robinson said that the *Christian Nurture Series* of lessons was used and it blended so well into the teaching of missionary topics—in fact was so designed—that there was no difficulty when a school was kept on schedule time. Miss Robinson's talk was very helpful and was followed by discussion.

Mrs. Francis made an earnest appeal full of patriotism to the Juniors, urging them to combine zeal for their country with zeal for their Church at this crucial time. She wished them to remember that self-denial, cheerfulness, economy, and trust in God all go to the making of a true patriot.

Mrs. Francis has been teaching surgical dressings both in Indianapolis and Kenosha. She went to New York on April 15th and later will go to Portland, Maine, to be with friends for the summer.

THE DIOCESE OF EAST CAROLINA sends out the thirtieth report of the Woman's Auxiliary combined with the tenth report of the Parochial Society and the fifth report of the Girls' Friendly Society. Mrs. James Grist Staton, president, begins her annual address with a reference to the war and a patriotic appeal to all the members of the Auxiliary and Church. “The hard part we will have to play,” she says, “will be the giving up of our men. The right must triumph, be the cost what it may.” She also writes: “A great privilege has been mine this year. I have been permitted to build a House of Prayer. After doing this work it seems to me that I catch the spirit of which our missionaries talk when they say they have made no sacrifice in doing God's work in remote and uncomfortable corners of the globe. For laying the cornerstone Bishop Darst used a silver trowel which I had made especially for the purpose. The handle is oak from historic Roanoke Island. The trowel is broad and has room for engraving the dates of many more cornerstone layings.” A good feature of this report is a suggested service for use in Auxiliaries, which begins with a few versicles followed by suitable prayers for the times.

THE APRIL ISSUE of the *Spirit of Missions* has an article by Miss Mattie Creel Peters descriptive of her work among the Navajo Indians at the San Juan Mission-Hospital, New Mexico. “There is something more to tell about our progress,” writes Miss Peters in a late letter. “The long-pleaded-for nurse has arrived and gives promise of being the acquisition so needed. When I can steal time I will write you some ‘untold stories’ about this interesting place and work.” Miss Peters is a United Offering missionary, concerning which fact she writes: “I had been in this work some time before I knew that I was adopted by the Woman's Auxiliary. This good news made me very happy and I am still so glad to be numbered among ‘these women of ours’, to use your own phrase.” Miss Peters is working also in the Sunday school

and has been asked to prepare several young people for Confirmation.

SOME OF THE most vivacious and interesting contributions to United Offering literature have come from the pens of Mrs. Leverich and her sister Miss Mary Bosworth, lately of New Orleans. These little plays have received mention in this page. Miss Bosworth is a very aggressive Churchwoman, having advanced and very excellent conception of what women may do to promote the growth of the Church. She herself elects as her own particular line of work that of diocesan educational secretary. To perfect herself in this work Miss Bosworth has nearly finished a course at St. Faith's Training school, New York. Miss Bosworth believes that the most efficient work cannot be done by women who make it a side issue; she thinks such work might have great results were the whole time and energy to be expended upon it; and of course this would mean a salary. Years ago a young graduate of Vassar was made county superintendent of Sunday schools. She believes that certain officials of these schools should be paid and she succeeded in getting the experiment made with much success. There is no doubt that much of the casual ineffective way of doing things which has marked the course of the Church, in certain lines, comes from this truism—namely, that you can rarely get constant and excellent service unless it is paid for. This would be an experiment worth trying. Miss Bosworth says that in her mind's eye she can just see diocesan work progressing "by leaps and bounds" where there was an educational secretary who could give it all of her time and talent. Miss Bosworth has allowed us the privilege of reading a paper just prepared on the Place of Woman in the Church. In this she logically tells how many more useful and responsible things women might do in the Church were some ancient usages and traditions ignored. Among the things that women ought to do and could do well—so thinks this writer—is that of being a licensed lay reader. It would often be possible to find a woman for this position, she thinks, when it is very difficult to find the right man. The official work of woman in missions and small parishes would also be an important asset of the Church. We regret that there is not space to give in full this original paper. Miss Bosworth's present address is 419 West One Hundred and Tenth street, New York.

THE LETTER OF the Country Churchwoman which has been referred to on this page at once brought to its writer appreciative and enthusiastic letters from many Churchpeople, priests and laity. The result of the coöperation between these interested persons and the Country Churchwoman has been a projected plan of work which shall reach country people, isolated and in communities. This project, to be known as the City and Country League, embraces many details of literature, money, service, membership, visits of priests, personal correspondence, etc. In the clause relating to membership it is specified that among the various classes of members shall be "members who will agree not to let a Sunday pass without a reading of all or part of the daily offices, gathering others to assist where possible or conducting a Sunday school for children."

The Country Churchwoman naturally, being the first and original member of this League, started out on Easter Day to follow the suggestions of this clause. In her own words: "I took some Prayer Books and went to a neighbor's whom we have known the seven years we have been here. The mother of the family is very hard of hearing and I was sure she had not attended services of any kind—and her mother was visiting her for the day. The men were out in the field and the children out playing, though they came in a part of the time, later. After a little conversation in general I said: I love the Prayer Book and am very lonely, having no one to enjoy it with me. And I started out to-day to see if I could find some one who would like to go through part of the service with me.' (They are Methodist people.) I gave the mother a Prayer Book, sitting by her to point out where I was reading, and she listened with her ear-trumpet, to my explanations, though often she was reading on eagerly ahead of me. The grandmother could not see without her glasses, so she listened attentively, saying as I would stop to explain: 'That makes

it all so plain—that would be a good way to teach children.'

"I had my little service very carefully arranged on a slip of paper, with the pages given, and had read it aloud at home, taking ten or eleven minutes. It began with Easter sentences or chant before the Easter collect, and followed the course of the evening prayer (it was then afternoon), taking the Confession, the Lord's Prayer, Psalm 57, *Gloria in Excelsis*, Epistle, Gospel, Creed, Collect for Easter, for Peace, for Aid against Perils, for Those in Authority, the Prayer of St. Chrysostom, and the Benediction. All of this was read sitting and with explanations and conversation as needed, but with deep interest and reverence.

"When we were done the mother said: 'That makes it easy to understand; it is so much easier than the Bible.' I said: 'Most of it is from the Bible.' 'Yes,' she said, 'but this explains it.' I left her a Prayer Book and intend to call somewhere every Sunday and whenever possible read a part of the service."

The Prayer of St. Chrysostom must have seemed very significant in that small gathering and who can doubt but that in this beginning, which certainly required some moral courage, the Country Churchwoman has made a great forward step toward that happiness she is seeking. It is not an easy thing to take one's religion—uninvited—into a neighbor's home. Our religion is too much a thing of churches and not enough of homes. One fine thing about the orthodox Jew is that his home is sanctified at certain times by being made a temple of God. Every Christian home should be a temple of God once daily, when it becomes for the time a place of religious devotion.

Bishop Francis told once of being sent for to a neighboring town in which a devout layman had just completed a beautiful home and had taken possession of it. He wanted a service of benediction at the very outset of his new home life. Often we hear of the "house-warming", seldom of the "benediction". Perhaps we are going to learn that God must be brought more into our homes. At least the Country Churchwoman, by the very bareness of her opportunities, has done a beautiful and Christian thing, a thing to be emulated.

THE WOMAN'S PART

To the marching song I swing along
And my bayonet strikes my thigh;
For I go to fight for a nation's right,
Aye, I'm going—perchance to die!
I'm doing my part, but the woman's heart
Sinks low in her lonely home,
As she calls on High that, fight or die,
I never may hear her moan.
Though to her 'tis death, as with bated breath
She prays to the Lord above,
There's a smile on her face, as I go to my place;
But despair's in her heart—my Love.
Oh! God of the Fight, give me strength and might
That worthy of her I be.
Then whate'er may come, we will meet at Home
With the Prince of Peace—with Thee!

BENJAMIN H. HINDE,
Captain Inf. N. A.

Camp Jackson, S. C.

THE STAY

I see Him when the breaking dawn
Recalls the laggard soul from rest;
I hear Him in the starry night,
When Silence comes to be my guest.
His voice breathes low in early spring,
When frost chains break and March winds fail,
When larkspurs and anemones
Awake to life in every vale.
When sorrow calls to lonely paths,
When Heaven lures our loved away,
His voice still speaks—how quietly!
And utters words no tongue can say.
With Him my Stay, I cannot fall:
In spirit stress and battle shock
I still shall trust Him, Lord of life,
Amid the tides a mighty Rock!

THOMAS CURTIS CLARK.

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.

CALENDAR OF COMING EVENTS

- Apr. 30—New Mexico Dist. Conv., 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.
 " 12—Iowa Dioc. Conv., St. James' Church, Oskaloosa.
 " 12—North Texas Dist. Conv., Church of St. Mary the Virgin, Big Springs.
 " 14—Harrisburg Dioc. Conv., St. Matthew's Church, Sunbury, Pa.
 " 14—Newark Dioc. Conv., Trinity Cathedral, Newark, N. J.
 " 14—New Jersey Dioc. Conv.
 " 14—New York Dioc. Conv., Synod House, New York City.
 " 14—North Carolina Dioc. Conv., St. Luke's Church, Salisbury, N. C.
 " 14—South Carolina Dioc. Conv., St. Thaddeus' Church, Aiken.
 " 14—West Missouri Dioc. Council, St. Paul's Church, Kansas City.
 " 15—Asheville Dist. Conv., St. Mark's Church, Gastonia, N. C.
 " 15—Asheville Dist. Conv., St. Mark's Church, Erie, Pa.
 " 15—Michigan Dioc. Conv., St. Paul's Church, Lansing.
 " 15—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
 " 15—Southern Ohio Dioc. Conv., Grace Church, Avondale, Cincinnati.
 " 15—Tennessee Dioc. Conv., St. Luke's Church, Memphis.
 " 15—Virginia Dioc. Conv., St. James' Church, Leesburg.
 " 15—Washington Dioc. Conv., Church of the Good Shepherd, Washington, D. C.
 " 20—Long Island Dioc. Conv., Garden City.
 " 21—Spokane Dist. Conv.
 " 21—Western New York Dioc. Conv., St. Luke's Church, Jamestown.
 " 22—West Texas Dioc. Conv., Grace Church, Cuero.
 " 28—Oregon Dioc. Conv., Pro-Cathedral, Portland.

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.

JAPAN

KYOTO

Rev. J. J. Chapman.

TOKYO

Deaconess E. G. Newbold.

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 takes charge of Holy Trinity Church, Tiverton, R. I., May 1st, and should be so addressed after that date.

THE Very Rev. JAY SCOTT BUDLONG delivered a patriotic address in the Arapahoe (Nebr.) opera house on April 12th. Mr. Budlong is also supplying at St. Paul's mission, Arapahoe, on Sunday evenings.

THE Rev. BRAYTON BYRON has resigned the rectorship of St. Mary's Church, Reading, Pa. After May 1st his address will be 17 East Montclair street, Detroit, Mich.

AFTER May 1st the Rev. ROBERT S. CHALMERS should be addressed at St. Mark's Church, Collingwood avenue, Toledo, Ohio.

THE Rev. PHILIP COOK, rector of St. Michael and All Angels' parish, Baltimore, now on his way to the battlefield, was given a farewell dinner by his congregation and a purse of \$250 for use "over there". During his absence St. Michael's will be in charge of the Rev. Mr. Allison.

THE Rev. LE ROY W. DOUB, rector of St. Paul's Church, San Antonio, Texas, has been granted leave of absence by his vestry, and is attending the training camp for chaplains at Lexington, Ky.

THE Rev. ALFRED GEORGE has had to relinquish his work at Helper and near-by towns in Utah, because of the altitude.

THE Rev. A. H. GRANT has accepted a call to Trinity Church, Atchison, Kansas.

THE Rev. R. E. GRIBBIN, rector of St. John's Church, Wilmington, N. C., and voluntary chaplain at Camp Sevier, has accepted a chaplaincy in the National Guard and been assigned to the Third Pioneer Infantry at Camp Wadsworth, Spartanburg, S. C.

THE Rev. CHESTER COAL HILL became priest in charge of the Church of St. Lawrence, Libertyville, Ill., on Low Sunday.

THE address of the Rev. HENRY NEAL HYDE, rector of St. Paul's-by-the-Lake, Chicago, is 1808 Estes avenue, Chicago, Ill.

THE Rev. PETER LANGENDORFF has accepted the call of St. Paul's Church, East St. Louis, and entered upon his duties April 21st.

THE Rev. HENRY B. LEE, JR., began his rectorship at Trinity Church, Towson, Md., in Easter week, officiating for the first time on the First Sunday after Easter.

THE Rev. WILLIAM T. MANNING, D.D., has been appointed by its colonel to be honorary chaplain of the Three Hundred and Second Engineers, which on Good Friday began its trip to France.

THE Rev. WALTER MARVINE, chaplain in the United States army, asks that note be made of his change of address. Mail should now be sent to him at Fortress Monroe, Va.

THE duties of secretary of the Synod of the Southwest will be discharged during the current year by the Rev. ROBERT H. MIZE, D.D., 710 State avenue, Kansas City, Kansas. The Journal of the fifth annual synod was published by the retiring secretary, the Rev. Henry Neal Hyde, on April 12th.

THE Rt. Rev. ROBERT L. PADDOCK, D.D., Bishop of Eastern Oregon, is preparing for a visit to France.

THE Rev. R. E. PENDLETON has been placed in temporary charge of Christ Church, Lykens, St. Bartholomew's, Millersburg, and St. Paul's, Williamstown, Pa.

THE Rev. M. W. RICE has accepted a call to Wappinger's Falls, N. Y.

THE Rev. ALEXANDER M. RICH has accepted a call to Holy Trinity Church, Memphis, Tenn., and will take charge April 28th.

THE Rev. WALTER B. STEEL, rector of the Church of the Holy Innocents, Baltimore, Md., recently celebrated with his wife the fifteenth anniversary of their marriage. A reception at

the rectory was largely attended, and many handsome gifts included a purse from the vestry.

THE Rev. GENNAHO STRIANO, a deacon of the diocese of Pennsylvania, has been appointed interpreter for a hospital unit, and has gone into camp at Allentown, Pa. He will probably be advanced to the priesthood before he leaves the country.

THE Rev. J. W. TWELVES has accepted a call to Danbury, Conn. Mrs. Twelves has been housemother of St. Paul's Lodge for young women at Vernal, Utah.

THE Rev. A. E. WOODWARD has accepted the rectorship of Trinity Church, Van Buren, Ark.

ORDINATIONS

DEACON

MICHIGAN.—On April 5th at 10 a. m. in St. John's Church, Detroit, the Bishop of the diocese ordained to the diaconate Mr. LEONARD MITCHELL, a candidate for holy orders in the diocese and a student at Bexley Hall, Kenyon College, Gambier, Ohio. Mr. Mitchell was presented by the Rev. William L. Torrance, and the sermon was preached by the Rev. Herbert H. H. Fox.

DEACON AND PRIEST

MAINE.—At the Cathedral, Portland, on Low Sunday, Mr. ROBERT J. EVANS of the General Theological Seminary was ordered deacon and the Rev. WILLIAM W. RIDGEWAY, deacon in charge of Christ Church, Eastport, priest, by the Bishop of Maine, the former having been presented by the Rev. R. R. Gilson and the latter by the Rev. Arthur T. Stray. Mr. Evans has returned to the seminary, and upon the completion of his course at the end of May will be assigned to work in the diocese, while Mr. Ridgeway resumes his work at Eastport.

PRIESTS

COLORADO.—On Thursday, April 18th, at St. Paul's Church, Twenty-third street, Washington, D. C., the Rev. ROMAN LIBERATO HARDING was advanced to the sacred order of the priesthood by the Rt. Rev. I. P. Johnson, D.D. The ordination was presented by the Rev. Robert Talbot, D.D., who also read the Litany and the gospel. The epistoler was the Rev. Charles McAllister, and Bishop Johnson was the celebrant and preacher. Others who assisted in the imposition of hands were the Rev. Messrs. E. M. Thompson and Chariton S. Turquaad. Mr. Harding becomes rector of All Saints Church, Sterling, Colo., on the first Sunday in May.

MINNESOTA.—On April 2nd in Christ Church, Red Wing, Bishop McElwain advanced to the priesthood the Rev. B. N. LOVGREN. The Bishop preached and the candidate was presented by the Rev. A. E. Knickerbocker. The Rev. Mr. Lovgren, who has been acting chaplain at the Bumpkin Island Naval Training Station, Boston, returned to his work immediately.

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

D'OLIER.—Entered into rest on Monday, April 8th, at her home in Burlington, N. J. ANNIE KAY WOOLMAN, wife of WILLIAM D'OLIER. Funeral services were held in St. Mary's Church, Burlington, on Wednesday afternoon.

FALKNER.—At her home in Philadelphia. GRACE FALKNER, daughter of the late Rev. John B. Falkner, formerly rector and later rector emeritus of Christ Church, Germantown. She is survived by a sister and two brothers, Mrs. Arndt, wife of the Rev. Charles Henry Arndt, Francis B. Falkner, and Roland P. Falkner. The funeral was held April 20th.

SAWYER.—On April 12th at Hudson Falls, N. Y., after a long illness, ELIZABETH OWEN SAWYER, widow of General James Estcourt Sawyer, U. S. Army, in her 68th year. She is survived by a son, Arthur E., and daughter Marguerite. Funeral services were conducted at Zion Church, Hudson Falls, by the Rev. W. W. Lockwood and at Lake View cemetery, Burlington, Vt., in the Sawyer lot, by the Rev. George W. Davenport.

WRIGHTSON.—Entered into rest early in the morning of Easter Tuesday, at Washington, D. C., MARY EMMA WRIGHTSON, for many years a devout communicant of the Church of the Incarnation.

WANTED

POSITIONS OFFERED—CLERICAL

UNMARRIED PRIEST WANTED for Catholic Mission. Address V. I. RP., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISH OFFERING OPPORTUNITY for constructive, progressive Church school and Social Service work, by Catholic priest. College and seminary graduate; celibate; middle-aged; good reader and preacher. Address ALPHA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST ENGAGED IN WAR WORK in military camp wishes to correspond with bishop or church needing man for such work; or will consider permanent rectorship or locum-tenens. Address MILITARY, A. W. B., 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.

CLERGYMAN TAKING VACATION in June or July would accept Sunday work for either month near South Atlantic or Gulf Coast. Address W. T. A., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, LOYAL CHURCHMAN; good preacher; faithful visitor; wants parish in village or small city. Address GRADUATE S. M., 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.

PRIEST, CATHOLIC, available June 1st for permanent rectorship. Address Q. S. P., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, successful, now available. Address PARISH BUILDER, care LIVING CHURCH, Milwaukee, Wis.

NEW YORK CITY incumbent will take vacation in nearby supply work. 292 HENRY STREET; Orchard 7924.

POSITIONS OFFERED—MISCELLANEOUS

SECRETARY IN LARGE PARISH in Middle West; must be good stenographer (college graduate preferred); capable leader and organizer in work among girls of all ages. All applicants must state age, experience, church training, and salary expected. Address MIDWEST, care LIVING CHURCH, Milwaukee, Wis.

MALE CHOIRMASTER, familiar with Church services and music, for men and boy choir, and supervisor of music in high and grade schools. The combination gives fair salary. Address CHOIR, care LIVING CHURCH, Milwaukee, Wis.

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.

HOUSEKEEPER WANTED; Church military school. Must be Churchwoman with experience in work and with negro servants. Address C. M. S., care LIVING CHURCH, Milwaukee, Wis.

MEN TEACHERS WANTED for this fall. Manual training, grades, business. Address HEADMASTER, O.H.C., St. Andrew's P. O., Tenn.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER of large parish desires change after May 1st. Twenty years' experience all in or near Boston. Seven years in present post. Highly commended by present rector and all others with whom he has worked. Member of A. G. O. Address CHURCHMAN, Lock Box 25, Dorchester Centre Station, Boston, Mass.

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.

EXPERIENCED ORGANIST would like good organ or teaching position. Satisfactory references as organist or recitalist and as teacher of piano and organ. Address HILMAS, care LIVING CHURCH, Milwaukee, Wis.

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; English Cathedral tuition; Philadelphia church five years; desires change. Address CATHEDRA, care LIVING CHURCH, Milwaukee, Wis.

WANTED, IN SEPTEMBER, to teach high school mathematics. Reference. Address MISS X, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES CHANGE. Boy voice trainer. Exceptional testimonials. Address CLEW, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

WILL ALL WHO WOULD APPRECIATE having special prayer offered for them and those they love, regularly and definitely and specially, and who would be interested in helping provide a place for the same, write to Rev. G. D. CHRISTIAN, Holy Trinity Cathedral, Juneau, Alaska.

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

ALTAR AND PROCESSIONAL CROSSES, 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 choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW HAMPSHIRE

SUNSET INN, JEFFERSON, N. H., delightfully located in the White Mountains. Near golf links. Pure spring water. Fine shade trees. House newly furnished. Good home table. For particulars address, until June 1st, Mrs. A. W. REYNOLDS, 521 Madison avenue, Lakewood, 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.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—Shore front camps in the pines, for rent furnished. Sand beach for children. Boating, bathing, and fishing. \$75 to \$275 for the season. For plans and photographs address C. H. EASTON, 1 Broadway, New York.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. A. J. NEWMAN, Proprietor.

REAL ESTATE—NORTH CAROLINA

It appears she lives,
Though yet she speaks not.
—SHAKESPEARE, *The Winter's Tale*.
True hope is swift, and flies with swallows' wings.—SHAKESPEARE, *King Richard III*.
Every bud and flower is waking to new life and hope in the beautiful mountains of the South. Lands and homes. CHARLES E. LYMAN, Asheville, North Carolina.

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

NEEDLECRAFT, 12 months for 35 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 DEC. 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.

MEMORIALS

EDWARD JAMES M'HENRY

At a meeting of the vestry of the Church of the Holy Comforter, held April 10, 1918, the following minute was ordered placed on the parish records and a copy sent to the family of our late rector, Rev. EDWARD JAMES M'HENRY, conveying to them our heartfelt sympathy for the great loss sustained by us all on Easter Day.

Our late rector's sterling qualities were recognized by all with whom he came in contact. His devotion to the parish was a matter of favorable comment both within and without the parish. His sole ambition was for the spiritual uplift of the community, and in this he was very successful. He thought of and worked and lived for others, never sparing himself when duty called. A staunch Churchman, yet never narrow nor bigoted, he was esteemed and admired by the members of the West Philadelphia Ministerial Association (Inter-denominational), of which body he was offered the presidency, but was obliged to decline. Big-hearted, a loyal friend, very sympathetic, a very present help in time of trouble, his memory will ever continue green in the hearts of all who loved him and to whom he ministered with so much self-sacrificing devotion.

We mourn our loss, but thanks be to God who gave him the victory on Easter Day!

THE VESTRY,
Church of the Holy Comforter,
GEORGE V. ROBERTSON,
Secretary.
Philadelphia.

ALFRED MACILL RANDOLPH

At a meeting of the executive committee of the Tidewater Assembly Brotherhood of St. Andrew, held in Norfolk on April 8th, the following resolutions were adopted:

WHEREAS, Our honored Bishop and beloved friend, Rt. Rev. A. M. RANDOLPH, D.D., LL.D., D.C.L., has been called from our midst into the fellowship of the Church Invisible, upheld and strengthened by the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope, and in perfect charity with the world;

Resolved, first, That in the death of this faithful servant of the Church, who for twenty-five years has presided over this diocese as

Bishop, with rare fidelity and zeal, the Brotherhood has sustained a real loss, the Church at large a wise and honest counsellor, the community a pure-minded citizen, and the world a true Christian gentleman.

Second. That we, the Brotherhood of St. Andrew in the diocese of Southern Virginia, tender to his family the assurance of our earnest and sincere sympathy.

Third. That this record of our respect and affection be spread upon the minutes of the Tidewater Assembly, and that a copy of the same be sent to the family of the deceased, also to the daily papers and Church papers.

APPEALS

MISSION WORK IN TENNESSEE

The Elizabeth House Social Center at White Bluffs is a mission of the Church of the Advent, Nashville. It is the center for all moral, cultural, recreational, and educational activities of the community. It furnishes the inspiration for higher civic righteousness and a more loyal patriotism, and is gradually instilling the ideal for social purity and right living.

In order to meet adequately the many needs and to insure the growth of a work already proved by its results, there must be greater financial support from the Church at large.

The one building, never finished, lacks outside covering and foundation. On the inside upstairs only two rooms are finished. There is space enough for six more rooms, and the extra space is needed to extend the club work. To save the building it must be finished before another winter season.

The three resident workers have been living with only the barest comforts. The house lacks all furniture, except beds and a cooking stove; boxes are made to supply other needs. Household furniture of any kind can be used to advantage. There is no water supply. The water must be carried from a well two blocks distant. A well is greatly needed.

The sum of \$1,000 is needed to put the building into livable and workable shape and to provide elementary comforts, that workers and work may better serve the community and ultimately the larger whole.

All contributions are to be sent to the Rev. PRENTICE A. PUGH, 1202 Seventeenth avenue South, Nashville, Tennessee.

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. Seldenborg, Ellicott 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., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neir, Chelton Ave. and Chew St.

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

STAUNTON, VA.:

Beverly Book Co.

LOUISVILLE:

Grace Church.

CHICAGO:

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

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.]

American Bible Society. New York.

American Bible Society One Hundred and First Annual Report, 1917.

Sturgis & Walton Co. New York.

Universal Service. The Hope of Humanity. By L. H. Bailey. Author of *The Holy Earth*, etc., etc. \$1.25 net.

Longmans, Green & Co. New York.

Our Case as Against Rome. Five Lectures on the Papacy. By N. P. Williams, Chaplain Fellow of Exeter College, Oxford, Acting Chaplain in the Royal Navy. 90 cts. net.

Religious Reality. A Book for Men. By A. E. J. Rawlinson, Student of Christ Church, Oxford; Examining Chaplain to the Bishop of Litchfield; Priest-in-charge of St. John the Evangelist, Wilton Road, S. W.; formerly Tutor of Keble College and late Chaplain to the Forces. With a Preface by the Bishop of London. \$1.50 net.

The Control of the Drink Trade. By Henry Carter. \$2.50 net.

Funk & Wagnalls Co. New York.

Health for the Soldier and Sailor. By Prof. Irving Fisher and Dr. Eugene Lyman Fisk. 60 cts. net.

Association Press. New York.

My Life With Young Men. Fifty Years in the Young Men's Christian Association. By Richard C. Morse, Consulting General Secretary of the International Committee of Young Men's Christian Associations. \$3.50 net.

Century Co. New York.

Right Above Race. By Otto H. Kahn. 75 cts. net.

Runaway Russia. By Florence MacLeod Harper. Illustrated with Photographs. \$2.00 net.

G. P. Putnam's Sons. New York.

The Note-Book of an American Parson in England. By G. Monroe Royce, Rector of St. Thomas's Church, New Windsor, New York. Author of *The Little Bugler*; *The Son of Amram*; *The Passing of the American*, etc. \$2.00 net.

Macmillan Co. New York.

The World War and the Road to Peace. By T. B. McLeod. With an Introductory Note by S. Parkes Cadman. 60 cts. net.

Criminology. By Maurice Parmelee, Ph.D. \$2.00 net.

The Book of the High Romance. A Spiritual Autobiography. By Michael Williams. \$1.60 net.

D. Appleton & Co. New York.

The American Year Book. A Record of Events and Progress 1917. Edited by Francis G. Wickware, B.A., B.Sc., with cooperation of a Supervisory Board representing national learned societies. \$3.00 net.

Lothrop, Lee & Shepherd Co. Boston, Mass.

Thrift in the Household. By Dora Morrell Hughes. \$1.25 net.

On Two Frontiers. By George T. Buffum, Author of *Smith of Bear City*. Frontispiece by Maynard Dixon. Pen and ink illustrations by Frank T. Merrill. \$1.35 net.

The Aztec-Hunters. The Museum Books. By Francis Rolt-Wheeler, Author of *U. S. Service Series; The Monster Hunters; The Polar Hunters; The Wonder of War in the Air; The Wonder of War on Land*, etc. With thirty-seven illustrations from photographs loaned by prominent museums and explorers. \$1.35 net.

University of Chicago Press. Chicago, Ill.

Matthew's Sayings of Jesus. The Non-Markan Common Source of Matthew and Luke. By George DeWitt Castor, Late Professor of New Testament Literature and Exegesis in the Pacific School of Religion. \$1.25 net.

Hodder & Stoughton. Toronto, Ont.

Albert, Fourth Earl of Grey. A Last Word. By Harold Begbie. 75 cts. net.

Houghton Mifflin Co. Boston, Mass.

War-Time Breads and Cakes. By Amy L. Handy, Author of *War Food*. 75 cts. net.

Little, Brown & Co. Boston, Mass.

The Adventures of Bobby Coon. By Thornton W. Burgess, Author of *Old Mother West Wind; The Bedtime Story Books*, etc. With Illustrations by Harrison Cady. The Bedtime Story Books Series. 60 cts. net.

The Adventures of Jimmy Skunk. By Thornton W. Burgess, Author of *Old Mother West Wind*, etc. With Illustrations by Harrison Cady. The Bedtime Story Books Series. 60 cts. net.

Charles Scribner's Sons. New York.

Religious Education in the Church. By Henry Frederick Cope, General Secretary of the Religious Education Association. \$1.25 net.

Counterfeit Miracles. By Benjamin B. Warfield. \$2.00 net.

E. P. Dutton & Co. New York.

The Second Coming of Christ. An Essay in Interpretation. By the Rev. S. P. T. Prideaux, B.D., Rector of Dogmersfield, and sometime Incumbent of Chelsea Old Church, and Dean of Whitelands College. Temporary Chaplain to the Forces.

PAPER COVERED BOOKS**Carnegie Foundation. New York.**

The Carnegie Foundation for the Advancement of Teaching. Twelfth Annual Report of the President and of the Treasurer. 1917.

YEAR BOOKS**Trinity Church. Boston, Mass.**

Year Book of Trinity Church in the City of Boston, 1917.

PAMPHLETS**Oxford University Press. New York.**

The Psalms Explained. A Companion to the Prayer Book Psalter. By Dr. Sanday and the Rev. C. W. Emmet. With contributions from Dr. C. F. Burney. 40 cts. net.

Ideals of Common Prayer. I. and II. On Simplicity in Religion by Dr. Sanday. III. Mattins and Holy Communion by the Rev. C. W. Emmet. Tracts on Common Prayer No. 1. 40 cts. net.

The Use of the Psalter. I. A Plea for a Revised Use of the Psalter in Public Worship by the Rev. C. W. Emmet. II. The Imprecatory Psalms by Dr. C. F. Burney. III. The Language of Vindictiveness in the Prayer Book, in the Bible, and in Modern Life. By Dr. Sanday. Tracts on Common Prayer No. 2. 40 cts. net.

Government Printing Office. Washington, D. C.

Conquest and Kultur. Aims of the Germans in Their Own Words. Issued by the Committee on Public Information.

German War Practices. Issued by the Committee on Public Information. Edition, January, 1918.

The German War Code. Contrasted with the War Manuals of the United States, Great Britain, and France. By George Winfield Scott, Sometime Professor of International Law and Diplomacy, Columbia University, and James Wilford Garner, Professor of Political Science, University of Illinois. War Information Series No. 11.

American and Allied Ideals. An Appeal to Those Who are Neither Hot nor Cold. By Stuart P. Sherman, Professor of English in the University of Illinois. War Information Series No. 12.

German Militarism and Its German Critics. Fully Illustrated by Extracts from German Newspapers. By Charles Altschul. War Information Series No. 13.

The War for Peace. The Present War as Viewed by Friends of Peace. Compiled by Arthur D. Call, Secretary of the American Peace Society and Editor of *The Advocate of Peace*. War Information Series No. 14.

Why America Fights Germany. (Cantonment edition.) By John S. P. Tatlock, Professor of Stanford University. War Information Series No. 15.

German Treatment of Conquered Territory. Being Part II of *German War Practices*. Red, White, and Blue Series No. 8. Issued by the Committee on Public Information. March, 1918.

War, Labor, and Peace. Some Recent Addresses and Writings of President Wilson. Red, White, and Blue Series No. 9. Issued by the Committee on Public Information, March, 1918.

The Kaiserite in America. One Hundred and One German Lies. Published especially for the Commercial Travelers of America. By the Committee on Public Information.

LOYALTY LEAFLETS

No. 1. *Friendly Words to the Foreign Born.* By Hon. Joseph Buffington, Senior United States Circuit Judge of the Third Circuit.

No. 2. *The Prussian System.* By Frederic C. Walcott, of the United States Food Administration.

No. 3. *Labor and the War.* President Wilson's Address to the American Federation of Labor, Delivered at Buffalo, N. Y., November 12, 1917.

No. 4. *A War Message to the Farmer.* By President Wilson, sent to the Farmers' Conference at Urbana, Ill., January 31, 1918.

No. 5. *Plain Issues of the War.* By Ellhu Root, Ex-Secretary of State of the United States.

No. 6. *Ways to Serve the Nation.* A Proclamation by the President, April 16, 1917.

No. 7. *What Really Matters.* A letter by an unnamed writer, quoted by Rev. Joseph H. Odell in an article in the *Atlantic Monthly* for February 1918.

Any two of the above pamphlets sent free upon application.

From Rev. H. Parrish. New Brunswick, N. J.

The Movement for Church Unity in New Brunswick, N. J. Published by the Local Committee, Easter, 1918.

Hope Farm. City Office, Bronx Church House, 171st and Fulton Aves., New York City.

Eleventh Annual Report, January, 1918. Hope Farm: A Cottage Community for Protestant Children.

From the Author.

The Church's "Faults" and "Failures" and How to Make Good. A Talk to the Clergy. By Boyd Vincent, Bishop of Southern Ohio, on St. Paul's Day, January 25, 1918. Printed by request.

Society for Promoting Christian Knowledge. 68 Haymarket, London, England.

Life and Liberty for the Church of England Without Delay. By the Rev. H. R. L. Sheppard. 5 cts. net.

The Athanasian Creed. A Revised Translation, drawn up by a committee appointed by His Grace the Archbishop of Canterbury in accordance with a resolution adopted at the Lambeth Conference of 1908. With Latin text corresponding to the translation. New edition. 10 cts. net.

Convocation of Canterbury. First report of the Joint Committee on Purity of Life. No. 507, 1917. 5 cts. net.

Convocation of Canterbury. Report of the Elementary Education Committee. No. 512, 1918. 5 cts. net.

American Alliance for Labor and Democracy. 51 Chambers St., New York.

German Socialists and the War. By John R. Commons, Professor of Political Economy in the University of Wisconsin.

Who is Paying for this War? By John R. Commons, Professor of Political Economy in the University of Wisconsin.

Why Workmen Support the War. By John R. Commons, Professor of Political Economy in the University of Wisconsin.

To the Workers of Free America. An Appeal by the Executive Council of the American Federation of Labor, February 17, 1918.

St. Luke's Home. Phoenix, Ariz.

Tenth Annual Report, 1917-1918.

CHURCH MUSIC**Boston Music Co. New York.**

The Nicene Creed set to music in the key of E. By Marcus H. Carroll. Vocal Score, 20 cts. net.

Parish Press. Ft. Wayne, Ind.

Memorial Service for Those Who have Fallen for Their Country. For Memorial Day, May 30, or the Sunday preceding. \$3.00 per 100.

Hymns and Prayers for Our Country. A Patriotic Service for the Fourth of July or the Sunday preceding. Authorized by Twenty-five Bishops. \$3.00 per 100.

Te Deum Laudamus, for Congregational Singing. \$5.00 per 100.

CATALOGUES**Divinity School of the Protestant Episcopal Church. Philadelphia, Pa.**

Catalogue 1917-18.

A CREATIVE BELIEF

ONE OF THE greatest things one person may do for another is to believe in him; yet how rarely do we realize this?

A man on a tramping trip through the mountains of West Virginia, came one morning upon two children all alone on a desolate farm, away on the top of one of the highest mountains. The mother was dead, and "Pappy was away peddlin' fruit," the stranger was told.

"Why don't you stay with the neighbors while your father is away?" the traveler asked.

"Oh, we got to stay here, 'cause if we didn't, somebody might come an' steal our chickens," the youngest child, a little girl, explained.

The stranger looked at her very small person. "Why," he laughed, "what could you do to a chicken thief?"

"I couldn't do nothin', but my brother could," she returned promptly. "Why, he's 'most nine years old!"

At her words, the brother, a freckle-faced, insignificant youngster, was suddenly transformed. "Yes, sir!" he cried, with shining eyes. "Yes, sir! I could 'tend to 'em all right! I'm 'most nine years old!"

Now whether he could "'tend to 'em" or not, is beside the mark. The fact which struck home to the traveler was the change wrought in that small boy by his little sister's loyal belief in him. In telling the story afterwards, the man was always wont to declare that what he desired from his friends was a creative belief. "Criticize me," he would laugh, "and I am lost. But believe in me, believe in me as that little mountain child believed in her brother, and I can work miracles!"—Margaret Prescott Montague.

ANNUAL CONVENTIONS

SUMMARY

GEORGIA'S convention was marked by an attractive series of addresses. The Apportionment was reported paid in full—for the first time.—MASSACHUSETT'S refused to allow women delegates. A well planned programme added to the value of the sessions

GEORGIA

PRELIMINARY to the 96th convention of the diocese of Georgia there were meetings of the Standing Committee, the Board of Corporation, and the Board of Missions, on April 16th.

On the evening of April 16th a dinner was given in St. John's parish house by the Episcopal Church Club of Savannah. In addition to the members, delegates to the convention were present. Mr. W. W. Williamson, president of the club, graciously acted as toastmaster.

Three speeches were made. R. G. Tatum described the ascent of Mt. McKinley in Alaska. The Rev. G. Sherwood Whitney spoke on After the War What of the Church?

"We must maintain all of the works and agencies of the Church more than ever before. Of all people, we cannot be slackers. The great work of the Church is mission work and it cannot wait; it must be kept up. This war is a war against sin and heathenism and we must carry on our mission work to the limit of our ability. The nations of the world will look to the Church of Christ more after the war than ever before.

"We must prepare for the future by putting our parishes and dioceses in the very best shape possible. We must make the Church self-respecting. We have got to sacrifice. As Edith Cavell said, 'Patriotism is not enough.'

"The regulation of the home life must be looked after and looked into. We must reconstruct the ideals and practices in training our children and religion must be planted in the homes."

The last speaker was the Rev. R. W. Patton, D.D., for the American Church Institute for Negroes.

The convention itself began with the Holy Communion in St. John's Church (Rev. W. T. Dakin, rector), on the morning of April 17th. The Bishop was the celebrant, the Rev. N. B. Groton read the epistle, and the Rev. J. J. Cornish read the gospel. The Rev. G. S. Whitney was also in the chancel.

In place of a sermon the Bishop read his annual address. The number of clergy in the diocese has diminished both by death and removal and the Bishop hoped new candidates for holy orders would rise up in our midst. In reviewing diocesan progress he noted in particular St. Paul's Church, Augusta. This church, destroyed by fire about two years ago, has already been rebuilt by the unremitting efforts of the rector, the Rev. Mr. Whitney, and the devotion of the congregation. The Bishop made thankful reference to the fact that this year is the decennial of his episcopate.

The convention was duly called to order when the Rev. S. J. French was reelected

secretary and appointed the Rev. William B. Sams assistant secretary.

The afternoon session was consumed in the reading of reports and routine work. In the evening the missionary meeting was held in St. John's Church. Georgia is practically a missionary district, as half the clergy do missionary work. The treasurer reported that for the first time in its history the diocese had met in full its apportionment for General Missions. The Rev. William Johnson spoke upon The Responsibility of Missions. The second address was by Mr. R. G. Tatum on Mission Work in Alaska. The third address by the Rev. N. B. Groton, civilian chaplain at Camp Hancock, Augusta, had for its subject Our Church's Responsibility to the Boys in the Camp.

On the morning of the 18th, after Holy Communion celebrated by the Bishop, morning prayer was read by the Rev. R. P. Johnson and the Rev. William B. Sams.

Missionary reports were the order for the day. The Hon. J. R. Anderson made a stirring address on diocesan missions. The patriotic resolution, offered by Mr. E. S. Elliott, was passed.

At the election of officers practically no changes were made.

Clerical delegates to the Provincial Synod are the Rev. Messrs. F. W. B. Dorset, S. J. French, William Johnson, W. H. Higgins, J. W. Walker, P. T. Prentiss. Lay: Messrs. J. R. Anderson, George T. Cann, M. M. Hopkins, William K. Miller, A. B. Moore, R. T. Waller.

After a patriotic hymn and prayers the convention adjourned to meet next year in St. Paul's Church, Augusta, on May 7th.

MASSACHUSETTS

"THERE IS MASSACHUSETTS!" remarked a clergyman as he pointed to Bishop Lawrence presiding at the one hundred and thirty-third annual convention of the diocese of Massachusetts, on Wednesday, April 17th.

The convention was called to order by the President in the parish house of Trinity Church. After prayer, roll call, and the appointment of the committee on qualifications, the delegates entered Trinity Church for the Holy Communion, Bishop Lawrence assisted by Suffragan Bishop Babcock celebrating.

After this wonderfully impressive service, the convention met in Huntington Hall near by. The Rev. Francis E. Webster was elected secretary, and the Rev. Edward Tillotson assistant secretary.

The committee on dispatch of business then announced, through a four-page printed folder placed in the hands of each delegate, the order of the day. This well worked out order of the day, and the annual reports printed and placed in the hands of each delegate, undoubtedly doubled the efficiency of the convention. There was a noticeable absence of the customary *convention-weariness*. Prominently printed on the order of the day is this new rule of order:

"All reports which have been printed and distributed in advance to the members of the convention shall be presented by title only, and not read, provided, however, that any person presenting such a report may

give a summary of it, requiring not more than five minutes in delivery."

Profound interest was created in the morning over the motion of the Rev. Malcolm Taylor, chairman of the Committee on Apportionment for the General Board of Religious Education, to make an assessment instead of an apportionment upon each parish for the General Board of Religious Education. The motion was favored in short speeches by Mr. Taylor, Dean Rousmaniere, the Rev. John W. Suter, and the Rev. Carlton P. Mills. Speaking in opposition were the Rev. Alexander Mann, D. D., Philip S. Parker, and Joseph H. Beal. Dr. Mann said "that the General Board of Religious Education is still on trial. It is a great and hopeful experiment. Why should not the diocese support religious education outside the diocese just as it supports missionary work? Sometime the easiest way to get money is not the best way. Let each parish be apportioned what it ought to give and then let the work of the Board make its appeal on the basis of its past efficiency or new need."

Professor Beal objected to the motion on the ground that the diocese would accept an assessment over which it had no control. He said he did not want the convention to have so many assessments anyway. "There is danger," he said, "lest we become merely a convention of rich parishes, excluding the poorer ones which cannot pay."

The motion for assessment instead of apportionment was decisively defeated by a vote of five to one.

The convention adjourned at 1:15 P.M. for luncheon in Hotel Vendome.

Results of elections: On the Standing Committee William V. Kellen was elected in place of the late Charles G. Saunders.

Deputies to Provincial Synod—Clerical: The Rev. Ernest J. Dennen, the Rev. Alexander Mann, D. D., the Rev. Edward T. Sullivan, the Rev. W. L. Clark. Lay: Charles H. Baldwin, W. H. Bent. Huntington Saville, Charles E. Mason.

Suffrage for Church women was discussed during the afternoon session. A motion was introduced by the Rev. Frederic B. Allen, granting to parishes so desiring the right to send women as well as men delegates to the convention. Favoring the motion were Mr. Allen, Dean Rousmaniere, and Professor Beal. Dean Rousmaniere said that the admission of women as delegates to the convention would give us a "firmer grasp of principles and a clearer vision of ideals." Mr. Allen said it is a simple matter of justice.

Opposing the motion were Mr. George Selfridge, the Rev. David B. Matthews, and the Rev. Simon Blinn Blunt, D.D.

Mr. George W. Selfridge read a letter he had just received from Archdeacon Emery of the diocese of California. This letter was undoubtedly influential in the surprisingly large vote against the motion for suffrage.

Wrote Archdeacon Emery: "Some twenty years ago, two or three women were elected delegates to the convention. In the course of five years their number steadily increased, with the result that the laymen began to fall off in attendance to such an extent that something had to be done.

"The result was the organization of a

House of Churchwomen, which has a large attendance, discusses missionary work, the needs of the Church institutions, social service, and a number of other topics, and while they have no legislative powers it has resulted in a widespread interest in the diocese in every branch of Church work. While on the other hand, the number of laymen attending has slowly but steadily increased.

"So far as California is concerned, under no circumstances would we go back to the admission of women in the diocesan convention, while our Churchwomen feel that they are a real power in everything that pertains to the work of the Church in the diocese."

To the surprise, even of the opponents, the suffrage motion was most decisively defeated by a vote of two to one.

In the evening the delegates were guests of the Episcopalian Club of Massachusetts at the City Club, Charles E. Mason presiding.

The outstanding feature of this convention was the convention address of Bishop Lawrence to a crowded congregation in the afternoon at 3 o'clock in Trinity Church. This was the Bishop's twenty-fifth convention address. Certainly Massachusetts—and perhaps the whole Church—does not object to itself being incarnated in Bishop Lawrence as he spoke with the vision of a loyal citizen and a Christian Statesman. Parts of the address were as follows:

"The Church Pension Fund has had ten months of testing in 1917 with the most encouraging results. Before the autumn contributions had poured in from all parts of the country for the accrued liabilities, bringing the sum up to \$8,700,000. The trustees have reported to the Church how this surplus will be used in order to conserve the pensions of clergy already retired and to give strength to the system.

"On midnight, March 1st. when the campaign closed, the pension system began its active routine work. The vital question, fully as important as the raising of the accrued liabilities, was whether the assessments would be paid in by the parishes and missions in order to secure the pensions for their clergy. The results have been beyond all expectations. During the ten months—and these included the summer months—\$400,000, which is 80% of the possible amount, was paid in; during the first two months of this year the record is even better.

"You will see from their report with what success our diocesan committee have carried through their work. The fact that 221 of the clergy in this diocese have the assurance of this year's payments is striking.

"I wish that the whole Church could be present at a monthly meeting of the executive committee in the top of the Bankers' Trust Company Building in New York, and hear the names of those read, clergy retired, or widows and children of clergy lately died, to whom annuities are voted, not as a charity but as a matter of course.

"There has been paid out during the year to about 800 pensioners of the Church Pension Fund and the General Clergy Relief Fund \$120,000. This figure will be larger every year.

"The discussion of pensions brings us to the question of salaries, and the report of the laymen's committee on that subject. By the initiative of loyal parishes and by the spurring of our diocesan committee, there have been modest increases in perhaps twenty-five per cent. out of the 171 parish clergy. The average salary of the clergy of the diocese, including diocesan officers and theological school teachers, is \$2,084. This to be sure is small enough for men who with their families must live in the

centre of the community, keep open house, dress well, and meet all the conditions of a modern rector. But it is not of much comfort to a man who is trying to support his family on \$1,500 to know that the average salary is several hundred dollars larger. I have therefore drawn off a list of the clergy who are receiving between \$1,200 with rectory and \$1,800 with rectory. There are 94 of these; men almost all of them married, some of whom are doing some of the heaviest and most effective work in the diocese. A large salary would be a clear addition to the efficiency of their work.

"As we face the coming year, the one outstanding, overwhelming thought is the War.

"Our work, first, last, and always is to throw our whole strength into winning the war. There is no half-way measure. If we doubt or deny the righteousness of this country in entering the war, then the quicker we drop our arms the better: we should be out of it, for it is a horrible business. But if we believe that justice, humanity, and civilization are at stake, if we know that it is our duty to defend our country from marauders, then our work is laid out for us to fight with all our might. We shall not postpone our supreme effort until next month or next year: 'Now is the appointed time.' The path runs down into a deep vale, the cross may be at the end. Nevertheless we 'must walk to-day and to-morrow and the day following.' We will set our face steadfastly toward our Jerusalem. And in the waves of emotion, the turns of the news, the depression and excitement, we will do well to keep that word in mind, 'steadfast.'

"What will this mean to us at home? It will mean to us what it means to our soldiers and sailors, for it is a people's war: we are all one, the home base and the front line: the same spirit must dominate all.

"In order that our soldiers and sailors may do the most effective work in winning the war, we ask of them certain qualities and standards. We can ask no less of ourselves. What are they? We ask that they keep physically fit. We are proud of the way in which our boys and men have been built up in physical strength. They stand straight: their whole bearing is vigorous and well poised: for through hard work, concentrated attention, simple food, and freedom from alcoholic drink and from vice they are adjusting their whole physical machinery, their muscles, nerves, and brains for service. They are mentally alert, temperamentally cheerful, and full of courage. Now and again depression sweeps over them, but they have command of themselves and rise above it. Facing the horrors of the battle, they see beyond and above the cause for which they fight: and that spiritual cause, justice, humanity, liberty, sends them through with courage. If they are at their best, they have faith—simple and crude it may be, but faith in a living, loving God: for religious faith in a righteous cause is the greatest fighting power. When a man knows that he has God with him, he fights serenely. Gen. Woods told me a few days ago that one of the foremost Generals of the Allies said to him at the front a few weeks ago: 'It is the moral earnestness of the officers and men of the Allied armies that is our fighting power.'

"The soul of the Nation is on the front line: the soul of the army must be in the people at home. What does this mean?"

"It means that our communities, that you and I and our neighbors, have here at home a war to wage, that we may give full support to those at the front and that we and our cities and towns may in character be worthy to welcome those who return.

"The duty of every man, woman, and child is to keep himself physically fit. The most of us are in some form or other slackers: as compared with the army our communities are all slack. The time to reform is not after the war but now. What is good for the soldier is good for the citizen. Abstinence from alcoholic drinks is as necessary for us as for the soldier. More than this: as the law prohibits the sale of liquor to the soldier, why should it not prohibit the sale of liquor to the citizen? I am not advising as to the best method of prohibition. I am only insisting that if the prohibition of drink is laid upon the soldier for efficiency, it must also be laid upon us all, else we are slackers.

"The army in France to-day is cleaner and freer from vice than the men who are at home: the soldier boy is safer from vice and disease there than in his own village or city. Hundreds of thousands, perhaps millions, more of our boys and men may be called into service: let us send them into service clean men. The duty of every citizen, man or woman, who wants to do his part is to help clean up his own town, demand that the authorities do it, press the legislation for proper laws, see that the laws are executed, and above all see to it that in character and habits of life he or she is a worthy citizen soldier.

"We have a civilization to sustain as well as to save, children to educate, millions of men and women who cannot read the English language to incorporate into our American life, prisons to reform and rebuild, hospitals, institutions of all sorts to support and improve, social problems to work out. These are all a part of our war duty: while we are making the nation strong for war, we are making it strong and fit for peace.

"And the Churches, what is their work? The Churches, thank God, are not confining their worship or work within their own walls. The Churches are in the form of Christian patriots in the army and navy, in every regiment and company, in every battleship and destroyer: the Churches in the form of Christian citizens are in the Red Cross and the Y. M. C. A. in France: they are in every Red Cross and other form of service in every village, town and city of this country. Some people seem to think that because a parson is not in evidence and there are no hymns or prayers, the Churches are not on hand. Wherever there is a member of Christ's Church, there is the Church.

"The Church building, its altar, services, and organizations, have work as centres of inspiration, comfort, and hope. They have given inspiration to millions: there will be strong calls for comfort and hope.

"This coming year, my brethren of the clergy and laity, will lay on us heavy, very heavy duties, and will open up to us great, very great opportunities. Reality is the keynote of the soldiers' religion. Let it be the keynote of ours. The one thought that I press is this: that we each and all are servants of the Living God in a living Church, worshipping and working in the power of the Living Spirit of Christ.

"We are entering a new world. While we will esteem reverently the past, we will allow the spirit to burst many shells and coverings of tradition: old bottles have got to give way. We will use our brains, our inventive faculties, our newborn enthusiasm, our prayers, to break with traditions if we must, to adjust the ancient forms to the needs of to-day: to rewrite theology, reinterpret liturgies, and let free the Spirit of God, that He may create a new heart in our people and a new soul in our nation."

ROMAN, ANGLICAN, AND JEW UNITE TO DEDICATE COLORS

Impressive Service at Camp Upton— Liberty Loan — Trinity Parish Omits Year Book — Seminary Alumni

New York Office of The Living Church }
11 West 45th Street }
New York, April 22, 1918 }

AN impressive service was held at Camp Upton, Yaphank, Long Island, on April 17th, when the colors of the 304th Field Artillery were dedicated. The ceremony was performed by the Rt. Rev. Dr. David H. Greer, Monsignor Michael J. Lavelle, and Rabbi Nathan Blechman. Assisting in the service were the Rt. Rev. Dr. Charles S. Burch, the Rev. Dr. William T. Manning (voluntary chaplain at the cantonment), Monsignor Luke J. Evers, and Lieutenants James M. Howard and John J. Sheridan, chaplains of the 152nd Artillery Brigade.

Following the dedication services, the visiting party was entertained at luncheon by the officers of the 304th Regiment.

THE LIBERTY LOAN

The clergy and people of many churches in the metropolitan district are actively interested in the sale of Liberty Bonds. On Friday evening Bishop Greer made a telling address in the gymnasium of Columbia University in the interests of this campaign.

The Army Nurses mobilized in New York, ready to go to France, have taken subscriptions for more than \$7,000 worth of these bonds at meetings held at noon on the Broadway porch of Old St. Paul's Chapel. Samuel C. Besson, who has seen service in the trenches, has been a speaker. One hundred nurses of Base Hospitals No. 33 and No. 117 sang patriotic airs and popular ballads accompanied by cornetists of the Navy.

At Holy Trinity Chapel of St. James' parish the Sunday school children voted \$100 from their treasury, and will give the bond for equipping the Children's Ward of the Church General Hospital at Wuchang, China. This Sunday school bought a \$100 bond of the second Liberty loan. About ninety-five per cent. of these pupils are of German ancestry.

TRINITY ISSUES NO 1917 YEAR BOOK

The April number of *Trinity Parish Record* just issued carries the announcement that there will be no year book for 1917. Concerning this decision the statement is made:

"In view of the obligation of strict economy imposed upon all of us by the war, the vestry are considering important reductions in our expenditures for items in our budget which, although desirable and useful, are not actually essential. We cannot say at this writing how far these reductions will be carried, but as a first step the Year Book will not be issued this season. It will be the first time the volume has failed to appear since 1874, when its publication was commenced."

Trinity's rector, the Rev. Dr. Manning, has received many communications of appreciation and thanks for taking the initial steps in bringing the Archbishop of York to this country. Aside from military and financial service to the great cause a greater boon could scarcely be named. The Archbishop's words, spoken in America, will live for generations.

SEMINARY ALUMNI

The executive committee of the Associate Alumni, General Theological Seminary, met on April 16th and awarded the McVickar prizes in Greek and Ecclesiastical History to Mr. Elwood C. Boggess, a member of the senior class and a candidate for holy orders in the diocese of Southern Ohio. The committee also made arrangements for the annual meeting on May 28th. The alumni essayist is the Rev. C. Malcolm Douglas, and the Bishop Coadjutor of Newark will preach the baccalaureate sermon in the Chapel of the Good Shepherd on May 27th.

NOTES FROM THE HOUSE OF BISHOPS

It is reported, and THE LIVING CHURCH has it on good authority, that the final vote on the acceptance of the resignation of the Bishop of Utah was unanimous.

During the session it was announced that General John J. Pershing had been confirmed by Bishop Brent in Paris quite recently. Whereupon the House of Bishops, in recognition of his soldierly and religious qualities, sent a cable message of felicitation and encouragement to General Pershing.

UNITED CONFIRMATION SERVICE

The Confirmation service in the Cathedral of St. John the Divine on Sunday evening, April 28th, at eight o'clock, will be of unusual interest. The clergy and candidates from ten churches and missions, principally in the Bronx, will be present and the full

Cathedral choir will assist in the service. The experiment of holding a united Confirmation service in the Cathedral was so successful last year that Bishop Greer has arranged for two such services in the near future.

PRESENTATION OF LENTEN OFFERING

One of the most beautiful and interesting services within the year at the Cathedral of St. John the Divine will be held on Saturday afternoon, April 27th. Representatives and choirs from the Sunday schools in the diocese are coming to the Cathedral to present their Lenten offerings for missions. About one thousand vested singers are expected to be in the procession. Usually the great church is crowded with children and hundreds of spectators are annually attracted to the grounds to view the procession before entering the building. The appointed speaker is the Rev. Theodore R. Ludlow, of Wuchang, China. At this service banners are awarded on the basis of unit and per capita offerings.

MISCELLANY

At the present time thirty-two clergymen canonically resident in the diocese are in some branch of war service.

The annual meeting of the Cathedral League will be held in Synod Hall on Saturday, May 4th. Besides reports and elections there are appropriate addresses and a large company of men and women is present every year.

The Rev. Percy Stickney Grant will be the preacher at the fifth annual Shakespeare service of the Actors' Church Alliance, which will be held at the Cathedral on the Fourth Sunday after Easter at 4 p. m.

MEETING OF NEW ENGLAND WATCH AND WARD SOCIETY

Fortieth Anniversary of Founding— Ordinations — A View of Irish Conscription—Sunday Sports

The Living Church News Bureau }
Boston, April 22, 1918 }

THE New England Watch and Ward Society observed the 40th anniversary of founding in the Cathedral Church of St. Paul, Tremont street. Morals and Military Efficiency was the theme of the speakers, which included the Rev. Frederick B. Allen, president of the society; the Rev. J. Frank Chase, secretary; Col. M. B. Stewart, chief-of-staff at Camp Devens, and the Rev. Dr. Endicott Peabody of Groton school.

President Allen gave a brief review of the history of the society and its work for the promotion of public morality.

Col. Stewart said that citizens had properly raised the standard of a sober and clean life for the fighting forces and now ought to remove the suspicion of hypocrisy by climbing aboard with the man in uniform, for the duration of the war. "Nothing but a sober, industrious life can make the citizen equal to the army," he said.

The summary of prosecutions for the year showed the following: Crimes against public health, 7 cases, \$800 in fines and 8 months imprisonment; crimes against public chastity, 56 cases, \$960 in fines collected, 84 months imprisonment; crimes against public policy, 198 cases, \$2310 in fines collected; miscellaneous, 5 cases, \$525 in fines collected; cases brought in Boston proper, 67;

elsewhere in the state, 200; 98 per cent. of the cases prosecuted were won.

SUMMARY OF ORDINATIONS

The Bishop has made public the following statistics for the past year in the diocese of Massachusetts:

Number of clergy resident in the diocese, 242; number of parishes in union with the convention, 115; other parishes and missions, 91; the Cathedral, 1; in all, 207. Postulants and candidates, 22; lay readers, 95. Confirmed, 1,759; by the Suffragan Bishop, 967; by another Bishop, 1; total, 2,727. Bishop Babcock has confirmed for other bishops 35 candidates. Ordained to the diaconate by Bishop Lawrence, 5 men for Massachusetts; for other dioceses, 3; by Bishop Babcock, 1 man for Massachusetts; for other dioceses, 2; in all 6 deacons for Massachusetts. Ordained to the priesthood by the Bishop, 6 men for Massachusetts; for another diocese, 1; by Bishop Babcock, 3 men for Massachusetts; for another diocese, 1; in all 9 priests for Massachusetts.

IRISH LECTURES AT THE ADVENT

"The granting of home rule to Ireland means the opening of a new era for that little isle," declared the Rev. J. M. Robinson, rector of Avoca parish, Ireland, speaking before the members of the Ecclesiastical Society of the Church of the Advent last Monday evening.

"Ten years of home rule and Ireland will be one of the leading sections of the British empire," added Mr. Robinson.

He declared that the conscription law will

be enforced in Ireland with little trouble from the people. "Of course," he said, "for a while you will hear a lot of talk about opposing the government, but I believe there will be but little opposition once the government starts to conscript. This conscription act will allow the sending of many men to Flanders who are now kept on duty at home. In addition, we will enroll about 1,500,000 of the finest fighting men."

SOLDIERS' AND SAILORS' SUNDAY SPORTS

Gov. McCall has signed the bill that permits soldiers and sailors to play baseball and football on Sunday afternoons. This

measure was drawn by John M. Gibbs as a substitute for one introduced on petition of Maj. Henry L. Higginson. As adopted the bill allows games to be played anywhere in the state between 2 and 6 P. M., by teams composed entirely of players in the military service of the United States provided that no admission fee is charged.

Under its terms a game between military teams can be played on Sunday afternoon at Braves Field or Fenway Park. It is the first Sunday baseball law in the history of the state.

RALPH M. HARPER.

MISSION STUDY CLASSES MEET IN PHILADELPHIA

Large Attendance — Sunday School Offerings — Mission Work on the Water Front

The Living Church News Bureau }
Philadelphia, April 22, 1918 }

AN outstanding event during the past week was the closing session of the mission study classes held in the Church House Wednesday afternoon, April 17th. The large assembly room was filled to overflowing. Mrs. H. A. Pilsbry, the diocesan educational secretary, through whose consecrated and unceasing activity and leadership splendid results have been obtained, conducted the meeting. Mrs. Pilsbry said that the textbook, *The Gospel of the Kingdom*, by Bishop Rhinelander, had taken its place as one of the most successful books ever used by the diocesan classes.

Twelve hundred members were enrolled in seventy-four classes under forty-one leaders during the past year. There were also a faculty class and four normal classes, besides a diocesan class for Easton, Md. Three clergymen led congregational classes. By a correspondence course for leaders three leaders were trained in the diocese of Pennsylvania, two in the diocese of Easton, one in the diocese of Washington, one in Western Nebraska, and one in Florida. A dancing class of thirty-five young people, boys and girls, became a mission study class in Lent. Being convinced by the course of their responsibility to work for fellowship through the Church, they decided to continue a permanent class of five committees, foreign, domestic, Indian, colored, and diocesan. Correspondence with missionaries in the field had won their real cooperation.

Following the reading of Mrs. Pilsbry's report addresses were made based on different aspects of the Kingdom in the world. The Bishop of the diocese closed the meeting with a few words on different aspects of his book.

An offering from the various classes, amounting to \$765, was presented for the extension of the Kingdom.

SUNDAY SCHOOL OFFERINGS

The Sunday schools of the diocese at the presentation service for the Easter offering, held in Holy Trinity Church on Sunday afternoon, April 21st, brought in a total of \$32,102.25. The church was crowded by children from the various Church schools and after the offertory addresses were made by Bishop Garland, the Rev. Floyd Tomkins, D. D., the Rev. F. J. Clark, and the Rev. C. E. Betticher. It is hoped that when all have been heard from that the amount will

reach \$40,000. For 1917 the total offering was \$38,663.47.

The banner, awarded annually to the school having the largest per capita amount, was accorded to the Sunday school of Gloria Dei Church, whose offering was \$1,650 with \$9.15 per capita. Last year the same school was the winner with \$8.70 per capita.

The Advent offering has now been all received and amounts to \$1,383.21 (an increase of \$487.60). It has been given to the War Commission of the diocese to purchase Soldiers' and Sailors' Prayer Books of the Bishop White Prayer Book Society.

Regular meetings have been held by the Sunday school department of the diocesan Board of Religious Education, and it has been active in promoting the Advent and Easter offerings. Several classes in teacher training have been held.

ON THE WATER FRONT

At a recent meeting of the diocesan War Commission a letter was read from the Rev. Percy R. Stockman, rector of Gloria Dei Church and a member of the committee, telling of an urgent call for Church work on the water front in the southern district of the city. The Churchmen's Missionary Association for Seamen of the Port of Philadelphia had offered a rendezvous for the armed guard crews coming into the port, to afford them cordial and constant welcome and oversight; but this institution needed outside assistance, the purpose being to establish a small canteen and rent a pool table, with somebody in charge. The letter further stated that the Surveyor of the port expressed his hope for such a work and would give prompt and official recognition. Chaplain Dickens of the League Island Navy Yard stated that very likely the Commandant of the Fourth Naval District would be willing to appoint a volunteer chaplain for its oversight. He calculated that \$500 more would be needed to carry on the work until January 1st, and later budgets would be less. It was decided to take up this work and the Rev. Mr. Stockman was appointed in charge.

ROMAN PRIEST RECEIVED IN PHILADELPHIA

On the Second Sunday after Easter, Bishop Rhinelander received as a priest of the diocese the Rev. John Bronislaw Panfil, from the Roman communion. The ceremony took place at St. Mark's, Locust street, Philadelphia, and was followed immediately by a Choral Eucharist in the Polish language, the newly admitted priest officiating. The organist of St. Mark's was assisted by a stringed orchestra of ten pieces. The Polish school was in attendance with a large number of the Polish congregation. The Rev.

Mr. Panfil is native Pole, educated at Jerusalem in the school of the Latin Patriarch. He was for some years a missionary to the Arabs at Madaba. The Polish congregation was organized by him last fall and worships in the Church of the Messiah (Rev. C. L. Fulforth, rector), and has made remarkable progress in numbers and resources. A school for the children of the parish, many of whom do not speak English, is in flourishing condition. Instruction is given both in Polish and English, and the children are inspired to love our American country. There is also in Philadelphia another Polish congregation, received some three years ago by Bishop Rhinelander, and ministered to by a priest of the diocese, the Rev. J. O. Pienionzek.

SUMMER SCHOLARSHIP

Two scholarships for the approaching Cambridge Conference in June were offered at a meeting of the Pennsylvania alumnae of this conference at a meeting at the Bishop's House on the afternoon of April 18th. One is for a divinity student, to be selected by the Bishop, and the other for a member or teachers of the Sunday schools in the diocese, to be awarded by competitive examination. The age limit is set as from seventeen to twenty-five.

In opening the meeting the Bishop referred to the special need of prayer and meditation in time of war, and stated that the Cambridge Conference was essentially a school for the study of the Bible in the Church.

CONVOCAION OF GERMANTOWN

The convocation of Germantown held its yearly business meeting at the Church House on Tuesday afternoon, April 16th. Bishop Rhinelander was present, and the Dean of the convocation, the Rev. Jacob LeRoy, presided. St. Andrew's Church, Yardley, made a request that it be received as a mission of the convocation, and waived its right to elect a rector.

A BROTHERHOOD WORKER IN FRANCE

Mr. Franklin Spencer Edmonds, General Secretary of the Brotherhood of St. Andrew, is now in France arranging for the continuation of Brotherhood work abroad, and also in charge of important work for the Y. M. C. A.

Several letters of Mr. Edmonds to his wife have recently appeared in the Philadelphia Press. We quote briefly:

"The newspapers here have announced my appointment to head the vacation work among the men, and I hope you have heard of it, too, as it is considered a great honor. This means I will leave Paris shortly for —, and will probably be there off and on for six weeks until we get the place going. Each man in the army is entitled to a vacation of one week every four months, and this place is the first to be designated for vacations. I have been there twice, and I can tell you it is beautiful, so magnificent in its beauty and opportunities for pleasure. It is like Lake Placid, only with infinitely greater varieties of both scenery and pleasure. I am to have an organization of about fifty men and women. Mrs. T. Roosevelt, Jr., went down last night and Margaret Deland goes down next week."

SPRING SERVICE OF THE WOMAN'S AUXILIARY

The sixth annual spring service for the Woman's Auxiliary of Germantown and Chestnut Hill was held at Christ Church, Germantown, on April 17th. The speaker was Archdeacon Russell, principal of the St. Paul School, Lawrenceville, Va.

Speaking of the school's mission to the negroes Archdeacon Russell said that in

Brunswick county, where the negroes outnumber the whites 12,000 to 8,000, the school is moulding the lives of the people and making patriotic American citizens of them. Through the farmers' institute the property owned by negroes is more than double that in any other county in the state.

The school faces a deficit of \$12,000 in

running expenses this year because of the great increase in the cost of maintenance. This is our greatest Church school for negroes. Its 500 pupils come from twenty-seven states, and its graduates in the U. S. service compare favorably with any other school in the country.

EDWIN S. LANE.

CHICAGO CHILDREN ATTEND EASTER MISSIONARY RALLIES

Inspiring Music and Larger Offerings
— Fire at St. Thomas' Colored
Mission—Church Home for the
Aged—G. F. S. Moves to New
Lodge

The Living Church News Bureau }
Chicago, April 22, 1918 }

THE children of the Sunday schools in and about Chicago held their annual rallies on the Second Sunday after Easter, when they gave their Lenten Mite Box offerings for Missions. The day was beautiful and the children and their teachers of the different institutes attended in large numbers at the services held in the afternoon at the following parishes: North Side Institute at St. Chrysostom's; South Side Institute at Christ Church; West Side Institute at St. Martin's, Austin; West Side Suburban Institute at Emmanuel, La Grange; and North Shore Institute, at the Holy Comforter, Kenilworth. The services, about an hour in length, though some transgressed the reasonable limit due to children, were unusually hearty, joyful, and natural. The singing of missionary hymns was most inspiring, and the addresses by the clergy, and at one meeting by a layman, were earnest and encouraging. From reports sent by the president of the diocesan board, the total offering made by the 12,457 children of the schools of the diocese is \$3,406.20, slightly more than the offering of last year. St. Paul's school, Kenwood, leads as for two years, with an offering of \$420; followed by Grace, Oak Park, with \$276.38; Christ Church, Woodlawn, with \$230; St. Mark's, Evanston, \$168.79; St. Luke's, Evanston, \$155.70; St. Chrysostom's, \$132.25. These are the largest givers. Holy Comforter, Kenilworth, leads in the amount of offering to each child, averaging \$1.82. The North Shore has the largest proportionate offering of the institutes. The amounts given by institutes were: South Side, \$1,045.29; North Shore, \$828.26; West Side, \$607.80; North Side, \$580.65; West Side Suburban, \$317.93. The report is encouraging. The sad feature is that some parishes and missions made no response whatever. This offering, like other missionary offerings, depends generally for its success upon the leadership and initiative of the clergy and the Sunday school superintendents.

FIRE AT ST. THOMAS' COLORED CHURCH

St. Thomas' Church (colored) was damaged by fire and smoke on Wednesday afternoon, April 10th. Considerable destruction was done in the basement. The priest in charge, the Rev. F. S. Simons, with the aid of two of the choir, Mr. Ward and Mr. Hammond, made their way through the dense smoke and saved the parish records and valuables. Most of the damage fortunately was confined to the basement, where the windows and doors were broken and

smoke did a great deal of injury. The fire did not interfere with the usual services.

CHURCH HOME FOR THE AGED

Easter at the Home for the Aged was very happy. Thirty-one members of the Home were at the early celebration in the chapel, and others too infirm to rise received the Sacrament in their rooms, the chaplain, the Rev. Luther Pardee, being the celebrant. The day was made more happy by many gifts and donations. One of the members, a great invalid, who is confined to her bed, purchased a Liberty Bond of the third series, and has given it to the endowment fund, with the thought that others may be prompted to give of their abundance. Another aged inmate, formerly a worker for the home, dictated the following letter to a member of the Home board:

"April 3, 1918.

"My dear Friends:

"As I lie here day after day—fourteen weeks in all now—I have decided to write you a letter and tell you how I love my Home. How I love to remember the sixteen years I have spent working in the interest of this Home, but little thinking then that my last days would be spent within its walls! I am entirely alone in the world, as is the case of nearly every one of this large family (which numbers about 75), but the love and care I receive from the matron and the thoughtful trained nurse make me almost forget I have no loved one of my very own to smooth my pillow and answer my call. I want to tell you how happy and comfortable I am, both day and night, in this lovely, cheerful room, which is but one of the eight rooms constituting the infirmary. My heart is indeed grateful to God, and to the kind friends who have been inspired by Him to build and support this modern Home. I am 82 years old and my days are fast ebbing away, but not without the assurance that my Saviour is waiting to welcome me to the Home of many Mansions, for the chaplain is never too tired or hurried in his daily rounds to stop and pray with the sick, to read a word of comfort, or to administer the Holy Communion.

"This will be my last appeal in behalf of the Church Home for Aged Persons and I want to beg of you all, friends and readers, to lose no time in aiding this wonderful charity. May 13th is Tag Day for the Old People's Homes and please don't forget ours is one of them.

"May God bless and prosper this Institution, making it possible to continue sheltering the old and infirm who may call on it for a 'home'."

G. F. S. MOVES TO NEW LODGE

Two and a half years ago the Chicago lodge of the Girls' Friendly Society was opened at 128 East Ohio street, and since then has been the home for nearly two hundred girls and young women for longer

or shorter periods, as well as a club house, and a center of G. F. S. activities. Now the house, like many other old-fashioned, spacious homes and buildings on the North Side is to be torn down to make way for the new Boulevard Link, and the lodge is to be moved farther north to 54 Scott street, where there is accommodation for sixty girls, and the advantage of a larger number of smaller rooms within easy walking distance of the Loop. It was thought that the old lodge, because of its limited accommodation, would not be self-supporting, but Mrs. Addie Hibbard Gregory states that with careful management the directors made ends meet for most demands, although the moving expenses and permanent improvements in the new quarters will necessitate an appeal for extra funds. After telling of this latest venture of faith by the Chicago branch Mrs. Gregory very pertinently asks: "Is it not true that in caring for girls and young women we are 'holding the home lines', and that the G. F. S. Lodge is a worthy addition to the lengthening list of the Church's diocesan institutions?"

WOMAN'S AUXILIARY

The April meeting of the Woman's Auxiliary, held on Thursday the 11th at the Church Club, was in charge of the Junior department. An interesting programme was given by children from several parishes, who were dressed to represent the people of the missions to which the Juniors' boxes were sent. Mrs. Tilton made an appeal for leaders for the Little Helpers and Miss Houghteling made a similar appeal for the young women's branch. The offering was divided among the three Junior Branches.

CHURCH CLUB WORKS FOR LIBERTY LOAN

An effort is being made by the different communions in and around Chicago to compile reports showing the aggregate of subscriptions made by parishioners to the Third Liberty Loan. The Church Club is directing the work for the Church. Mr. Angus Hibbard, the president, has written to rectors of the various parishes and missions to report each Monday morning, so far as they can, the aggregate amount subscribed. These returns will be compiled and a report made to the Liberty Loan Committee, which will show the total for our Church. Full publicity will be given later in the daily press of the amounts subscribed by the members of the different communions. Many of our clergy and members are acting as "four minute men" for the Loan. The Rev. Benjamin E. Chapman, rector of St. Andrew's Church, was elected one of these useful speakers last week. The G. F. S. branch of St. Andrew's has bought \$1,000 of Liberty Bonds.

ANNUAL BROTHERHOOD ASSEMBLY

The annual diocesan assembly of the Brotherhood of St. Andrew occurs at 3 P. M. in the Church Club rooms on Saturday, May 4th. An attractive programme will be of importance to all Churchmen, who are cordially invited, although notice will be sent only to members. A fifty-cent dinner will follow, and reservations to hear "Billy" Sunday will be made for all whose acceptances are received on or before May 3rd by Mr. James M. Hart at the People's Gas Building.

H. B. GWYN.

CONSERVATION OF RESULTS AND PASTORAL EVANGELISM

STARTING THINGS and leaving them unfinished results in colossal waste; conservation is the neglected part of evangelistic work. The Commission on Evangelism of the Federal Council has prepared five meth-

ods to meet this need. Equally valuable in the work of any church, even without the special evangelistic campaign, they are published in booklet form and furnished at cost to pastors, the entire five postpaid for fifteen cents. Those in position to use this literature should address the Commission on Evangelism, 402 Marquette Building, Chicago, Ill.

NAVY CHURCH PENNANT ADOPTED FOR CHURCHES

IN RESPONSE to widespread demand the General War-Time Commission of the Churches has, in agreement with the National Catholic War Council, selected a "Church flag" which may be retained and used after the war as a flag representing the Church, a flag of worship and service to be used wherever it is deemed appropriate by the churches.

The standard form of the flag is the regulation church flag of the American Navy, a triangular white pennant with a blue Latin cross placed horizontally in the center. It is the custom in the Navy to fly it during divine service just above the American flag and on the same staff. It is the only flag which may be so flown. The Commission has learned from the Government that there will be no objection to the use of the flag by the churches.

The simplicity of the flag makes accuracy in its proportions desirable. A good size for outdoor flying is 3 feet by 8 feet 9 inches. For churches which might desire to have the flag made locally the proportions are given. The pennant should be three times longer than it is wide. The proportions for the cross are: Long bar, same length as short edge of the flag; short bar, one-half of the long bar; thickness of both bars, one-third the length of the short bar; the long bar should project above the short crossbar by one-third the length of the latter. When mounted on the white triangular pennant, the short bar of the cross should be parallel to the short edge of the flag and one-third of the latter's length from it.

The other form of the flag is a blue Latin cross on a white rectangular ground, the latter being one and one-half times as long as wide. The proportions for the cross are those given above. Both flags may be used for draping within the church, but only the triangular pennant should be flown from a vertical pole.

A circular giving a full description of the flags and their use, and quoting dealers' prices, may be had on application to the General War - Time Commission of the Churches, 105 East Twenty-second street, New York City.

BISHOP TUTTLE COMMEMORATIVE CHURCH

REPORTING PROGRESS on the fund for the Bishop Tuttle Commemorative Church, St. Louis, which, as will be recalled, grew out of the anniversary of the beginning of Bishop Tuttle's episcopate which was celebrated during General Convention, the Rev. L. H. White states that by the middle of April the fund was within \$3,000 of accomplishment. He asks that thirty persons subscribe \$100 each so as to make up that amount, and adds that five such persons have already agreed to be numbered among the thirty, leaving twenty-five yet to be found. Perhaps some of these will respond after reading this notice. The chairman of the building committee is Mr. E. C. Simmons, well known in St. Louis and beyond. The address of the Rev. L. H. White is Ridge and Hamilton avenues, St. Louis, Mo.

DEDICATION OF PARISH HOUSE IN CIRCLEVILLE, OHIO

JUST LESS than six months after the laying of its cornerstone in Circleville, Ohio, the Emery Memorial parish house of St. Philip's parish, Circleville, was dedicated on April 4th. Bishop Vincent conducted the service, being assisted by Bishop Reese. Both Bishops made addresses, and Prof. M. C. Warren, the county superintendent of schools, was a third speaker. The dedication followed the wishes of the donor, Mrs. Mary Muhlenberg Emery, whose parents, to whom the building is a memorial, one time lived in Circleville and were buried in the local Forest cemetery.

The parish house is of Gothic architecture like the church, with its main entrance on the east side of the church, and to the rear.



PARISH HOUSE, CIRCLEVILLE, OHIO
Main Entrance

Three hundred people can find comfortable seats in the auditorium, which has a stage and proscenium. On the same floor, to the west, are rest rooms, guild rooms, dining rooms, pantry, and kitchen. Below is the gymnasium for boys and girls, which offers space and equipment for basketball. Separate shower baths, toilets, and lavatories are provided, and hot water is always ready.

The erection of the building cost \$18,000. In addition, Mrs. Emery has given the trustees an endowment fund of \$10,000 to meet current expenses.

APPRECIATION FOR DR. WATSON

ON HIS departure from the Church of the Holy Trinity, in Paris, the Rev. Samuel N. Watson, D.D., its rector for six years, received the following letter of appreciation, which was signed by the wardens and vestrymen:

"Paris, March 20, 1918.

"To the Rev. S. N. Watson, D.D.

"Reverend and Dear Sir:

"Your unalterable decision to sever your connection with the Church of the Holy Trinity has left the vestry no alternative.

"We can only express to you, once more, our deep regret, and endeavor to put into words our high appreciation of the invaluable services which you have rendered to the Church during the past six years.

"At the beginning of your ministration you were confronted with serious problems. For these, your wide experience and efficient administration were assuring us of an early and successful solution.

"War came; and with it a wholly new and disturbing situation, which threatened greatly to imperil the activities and usefulness of the Church.

"Looking back, it is even now more than difficult to see how such a result could have been avoided but for your presence, which may legitimately and reverently be described as Providential.

"Not only has the work suffered no break,

in spite of financial and other impediments; but its scope has been greatly extended, without regard to the heavy additional burden.

"The Church has become widely known by your initiative, and the active and far-reaching work for relief and usefulness in various directions; especially from your devoted and efficient service, side by side with the French authorities, in connection with the relief work, both French and Belgian, necessitated by the War; and for which both you and the Church have received such distinguished recognition.

"We are glad that our happy associations are not to be entirely severed and that you have accepted the honorable position of rector emeritus.

"You will understand our wish to add our further tribute of respect and gratitude for the untiring devotion with which Mrs. Watson has supported and facilitated the execution of your plans.

"We hope that you may soon find needful rest, and fresh energy for the work which you may next undertake; and we beg to offer to Mrs. Watson and to yourself our very sincere wishes for your welfare and happiness."

BISHOP TUTTLE ON THRIFT STAMPS

BISHOP TUTTLE has sent out the following Thrift Stamp message:

"Fellow American Citizens:

"There must be no let up. We all want to stand steady in the fight. We can hold up the hands and cheer the hearts of our soldier boys gathered at the front by massing and mobilizing our Thrift Stamp Loans. With a long pull and a strong pull and a pull all together let's do it.

"Faithfully your Bishop,

DANIEL S. TUTTLE,

Bishop of Missouri."

SOME EASTER OFFERINGS

THE EASTER offering at St. Paul's Church, Baltimore, amounted to \$10,000 and will be applied to payment of the debt incurred in rebuilding the organ and erecting the Lincoln, N. C. (Rev. Cyril E. Bentley, rector). It was given by his widow in memory of the late Andrew McClean Parker.

St. Paul's Church, Milwaukee, Wis., reports an Easter offering of something over \$1,200.

The Easter offering at St. Paul's Church, Kansas City, Mo., amounted to \$4,500.

RELIGIOUS EDUCATION IN THE PROVINCE OF WASHINGTON

"ONE OF the most vital and stimulating of the Board's meetings," was the characterization of the meeting at St. Alban's Church, Washington, D. C., April 17th. Excepting the president, Bishop Israel, who is in France, all were present. Coöperation was pledged in promoting the Wartime Education Fund of the General Board, and the teacher-training drive to be made next fall with other Christian bodies. Observance of Education Sunday in every parish next October was again recommended, to be followed, where practicable, with a week-day or week-night conference of the educational forces of the parish. Resolutions were passed on recommendation of the Sunday School Commission of the Board requesting all clergy, superintendents, and teachers to maintain the work of Sunday school instruction with unabated vigor during the war,

and to permit none of the imperative needs of the hour to interfere with the tasks of religious education.

The Sunday School Commission met on the preceding afternoon, all dioceses except three being represented and submitting reports. A digest of all diocesan reports will be prepared by a committee for consideration by the Board at its fall meeting.

On the evening of the 16th a joint public meeting of the provincial and diocesan boards and the Washington Sunday School Institute was held in the parish hall of the Church of the Epiphany, with addresses by the Rev. H. W. Diller on The Plans and Projects of the Provincial Board, and by the Rev. Edmund P. Dandridge on Religious Education in Wartime.

CONVOCAION OF MEXICO

THE ANNUAL convocation of the district of Mexico was held in the city of Mexico April 10th and 11th. Owing to the serious illness of Mrs. Aves just at this time, the Bishop, who lives in the city of Guadalajara, was not able to attend. The Bishop's address was read in Spanish by the secretary, the Rev. Efraim Salinas, and affectionate messages exchanged between the convocation and the Bishop.

By appointment of the Bishop, the Rev. Mr. Carrion, one of the senior presbyters, took charge as presiding officer and business went forward without delay. There are twelve Mexican clergymen, of whom ten were present at the opening service. At the roll call of the business session twelve lay delegates responded to their names. As half a dozen missions have been almost wiped out of existence during the last few years, a summary of the reports is interesting. Eighteen missions reporting showed an aggregate of 321 families, 635 communicants, and 1,062 baptized persons in the district. Aside from this is the report from the English-speaking congregation in the city of Mexico, with over 200 communicants.

Several carefully prepared essays were read dealing with practical problems of the work, the different translations of the Bible in Spanish, and the work of the Woman's Auxiliary.

BISHOP OF LONDON URGES PRIESTS TO ENLIST

THE BISHOP of London has publicly announced himself a conscriptionist and said calling-up notifications will be sent to all the clergy in the London diocese under the new act, the principle to be observed being that one priest should be left for each parish. He appealed to the Church to rally to the national cause without regarding the exemption accorded the clergy.

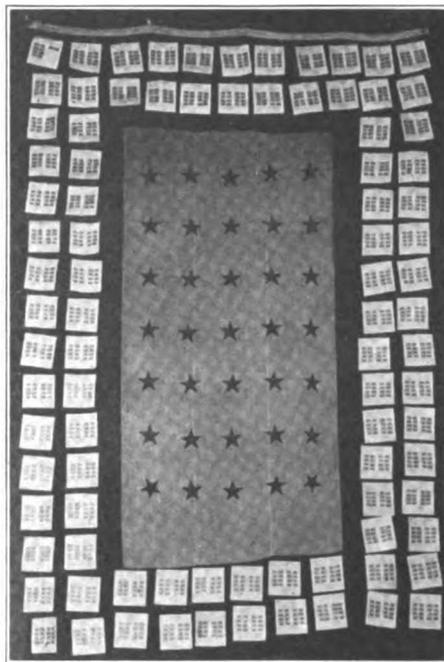
DEAN GRESHAM ASKS FOR TIME

IN A STATEMENT to the congregation of Grace Cathedral, San Francisco, the Very Rev. J. Wilmer Gresham, D.D., chosen by the House of Bishops to succeed Bishop Brent in the Philippine Islands, asks time to consider before making his decision. "This action of the bishops has taken me entirely by surprise. I had indeed lost sight of the fact that the bishops were in session, and have not yet been able to understand why they should have chosen me for such a post. . . . The times in which we are living have taught us all the beauty, the grandeur, the greatness, of human service. The times are coming when the right to live on this earth, to say nothing of the right to fill posts of honor, will be measured by our readiness to render deeds of service to our fellow-men. . . . We all know that it

was at the call of duty and in the spirit of service that Charles Brent went out, as seeing Him who is invisible, to the far-away islands of the sea, to achieve that work of Christian statesmanship that made at once the nation and the Church its debtor. Incredible as it may seem, I am asked to build upon the foundation that he has laid. . . . I have asked for time to think it out. . . . I now ask for more than that. I must have your prayers that I may see and perceive the things that I ought to do, and have grace and power faithfully to fulfil the same."

MISSIONS AND PATRIOTISM

THE CHILDREN of St. George's Chapel, St. Louis (Rev. Benjamin T. Kemerer, vicar), combined missions and patriotism to accumulate \$358.50 worth of Thrift Stamps for



SERVICE FLAG AT ST. GEORGE'S CHAPEL, ST. LOUIS

their Lenten mite box offering. How effective was the combination of helping both funds can at once be understood when it is recorded that the mite box offering of the year previous was \$225.

On Liberty Loan Sunday, April 21st, the vicar had these stamps gathered and made into a border for the chapel's service flag, as seen in the accompanying illustration. This flag was displayed from the pulpit, and many favorable comments were exchanged among the parishioners.

St. George's Chapel is a chapel of Christ Church Cathedral.

ONE DAY'S INCOME PLAN

THE THIRD week in April finds the One Day's Income Plan well past the \$30,000 mark. It is interesting to note that whereas the offerings of parishes have fallen off considerably as compared with last year the One Day's Income Plan shows an advance.

Everywhere people seem to be rising to the need. Few gifts are less than formerly and many have been increased. With the increased obligations of this year and the large deficit carried over from last year this spirit of determination is bringing encouragement to all at the Church Missions House. Already some dioceses are laying plans for the diocese-wide presentation of the plan on Whitsunday.

The following came with a gift of \$25: "I take great pleasure in sending my con-

tribution to the One Day's Income Plan. I am making an extra effort this year hoping that there will be no deficit in 1918. I send seven days' income, instead of three as I did last year. Money is necessary to live but it seems such a small thing compared to the lives that are being given."

An interesting incident is related by a sign-painter down South. "I am enclosing a little check for \$5 on the 'One Day's Income Plan'. For the past several years, since the arrival of the boll weevil, some of us could not figure on an income, so this morning when I found your letter on my desk I decided to see if I could make any trade during the day to make any extra money. Hardly an hour passed before a stranger 'blew in' and wanted to paint a sign on a piece of property and offered me \$5 for the privilege. I am enclosing the \$5. I am not superstitious, but this money came in awfully quick behind your letter."

BISHOP BRENT HEADS ALL AMERICAN CHAPLAINS

THE STANDING COMMITTEE of Western New York has publicly announced that the Rt. Rev. Charles H. Brent, D.D., has been granted a commission as major and senior chaplain of the American Expeditionary Forces in France. The commission has been granted at the request of General Pershing, who is a personal friend of Bishop Brent, and authorized by Secretary of War Baker. As no further directions have come from Bishop Brent, the Standing Committee will still continue in ecclesiastical authority.

BEQUESTS

ONE PUBLIC bequest, \$12,000 to the trustees of donations of the Protestant Episcopal Church of Massachusetts, is included in the will of Mrs. Katharine K. Abbott, widow of the Rev. Edward Abbott, D.D., late rector of St. James' Church, Cambridge. The testatrix directs that the income be paid to the general treasurer of the Massachusetts branch of the Woman's Auxiliary for the uses of that body.

THE PEOPLE of St. Mark's Church, Hoosick Falls, N. Y. (Rev. Harry Eugene Pike, rector), were greatly encouraged at Easter to receive \$5,000 from the estate of the late Mr. Walter A. Wood to be applied upon the permanent endowment fund. This is the second large gift to St. Mark's during the incumbency of the present rector. The war has materially interfered with local industries, causing many families to remove from the village in search of work, but the Church has more than held her own, and with the revival of business is confidently expected to be stronger than ever before.

MEMORIALS AND GIFTS

A GOLD CHALICE and paten has been presented to Calvary Mission, Seaside, Ore., by Miss Catherine Percival of Portland, who has also given a girdle to complete the set of Eucharistic vestments.

A PROCESSIONAL CROSS made by the Gosham company was blessed at the sunrise service on Easter Day in St. Luke's Church, Lincolnton, N. C. (Rev. Cyril E. Bentley, rector). It was given by his widow in memory of the late Andrew McClean Parker.

A HANDSOME brass altar desk has been given to the mission at Jeffers, Mont., by Mrs. M. J. Bryan of Philadelphia, in memory of her son, and the mission at Martinsdale has received a pair of candlesticks from Mrs. Mary Lyons, in memory of Bishop Brewer.

TWO SILVER collection plates that had been presented to Christ Church, Savannah, Ga., by members of the family of the late Henry C. Cunningham, in his memory, were used at Christ Church on April 14th for the first time. Mr. Cunningham was senior warden of Christ Church at the time of his death.

A PROCESSIONAL CROSS has been presented to St. David's Church, Manayunk, Pa., by Mr. Caleb Wright, a vestryman of St. Clement's, Philadelphia, in memory of Mr. and Mrs. Thomas Leigh. The cross which was made by hand of Deltat metal resembles an ancient processional cross at Glastonbury Abbey, England.

A TABLET in memory of Albert Dorwart, son of the Rev. William Dorwart, Archdeacon of Harrisburg, who died in the service of his country, has recently been placed in St. Albert's Church, Duncannon, Pa. It is of hand-wrought brass and was given by friends of Albert Dorwart in Virginia, where he spent three months among Indians in the interest of the Church.

ST. PAUL'S Church, Wilmington, N. C. (Rev. D. L. Gwathmey, rector), received on Wednesday in Holy Week a processional cross, made by the Gorham Co., the gift of Mr. and Mrs. J. Haughton James in memory of their infant son. The inscription reads:

"To the glory of God
and in Loving Memory of
JOHN HAUGHTON JAMES II.
Anno Domini 1915-1916.

'A little child shall lead them.' Is. xl. 6."

ON EASTER Even the Rev. F. D. Buckley, rector of Trinity Church, Waterbury, Conn., blessed a new font and a window in the baptistery. The window, made by Gorham, represents Faith and is beautiful in design and execution. The font is of pure Carrara marble, the cover being of oak and brass, and the bowl of silver. A new tiled floor has been laid in the baptistery. All are the gift of Mr. H. M. State, Junior Warden, as a memorial of his only child, Thomas Hill State.

A BIBLE presented to St. Mary's Church, Checotah, Okla., on Sunday, April 21st, in memory of an American aviator. It was given by his brother, a communicant at Checotah, and dedicated by the Rev. Allen Jacobs at the morning service. The text is of the American revision, and the binding is flexible levant. The inscription is as follows:

"In Memory of
JOSEPH H. SHARPE
Who Gave His Life in the Service of His
Country
January 7, 1918,
Waddington, Lincoln, England."

A PROCESSIONAL cross was dedicated at All Saints' Church, Williamsport, Pa., on Sunday, April 7th, the gift of the congregation in memory of the Rev. William Hilton Butts, the first rector. The cross is two feet high and mounted on a five-foot staff. The arms are finished with a trefoil enclosing a Christian symbol while the center displays the Agnus Dei, deeply carved in bas relief. The back is exquisitely chased with a fern leaf design and bears the inscription:

"In Memoriam
WILLIAM HILTON BUTTS, PRIEST
First Rector of All Saints' Church.
A gift from the congregation."

ST. MICHAEL'S Church, Auburn, Maine (Rev. Arthur Thomas Stray, rector), has received a Litany desk and service book, the gift of Mr. Samuel Booth and daughters, Miss Martha and Miss Minnie Booth, in memory of Margaret Walker Booth, one of the founders of the parish known at that time as the Church of the Heavenly Rest. The desk, of oak and brass, is the work of the Geissler studios. The memorial bears

the inscription engraved on a brass Maltese cross counter-sunk in the desk:

"MARGARET WALKER BOOTH
1842-1915."

A service flag containing sixteen stars was blessed at the same service.

AT THE new Church of the Redeemer, Providence, R. I. (Rev. Frederick J. Bassett, D.D., rector), there was dedicated at the morning service on April 14th a new memorial window placed in the west wall over the font. The window, designed by Mr. Walter G. Ball of the firm Ball & Burnham, Cambridge, Mass., represents the baptism of St. Augustine of Hippo. The sermon, delivered by the rector but written by the Rev. Daniel Goodwin, D.D., of East Greenwich, who was absent through ill health, was on the Conversion of St. Augustine. The window, in memory of Mrs. Margaret A. Davis, was given by her husband Edward S. Davis of Springfield, Mass.

WITH AN impressive service, the Bishop of Connecticut dedicated, on Sunday morning the 14th, six beautiful windows in Christ Church, Ansonia (Rev. Erit B. Schmitt, rector), in memory of the late Mrs. Charles F. Brooker, for many years a faithful communicant of that parish. The Bishop of Kentucky, a former rector, preached the sermon. These new windows replace the originals on the south side of church and transept, and form the beginning of a scheme of subjects that will eventually include all the windows in the church. The subject of the windows on the south aisle is the Incarnation and the Nativity of Our Lord. The five lancet windows bear the Advent antiphons of the ancient British Church, with figures appropriate to the texts. The first three windows show Moses, Isaiah, and Zachariah. The next two are devoted to the Annunciation and the Visitation. The sequence ends with the great south transept window, richly traced and in four main divisions. Here the doctrine of the Incarnation is suggested. These windows done in full color by the D'Ascenzo Studios of Philadelphia (who did the remarkable windows in the Valley Forge Chapel) have been the objects of much thoughtful criticism by the architects during their inception and manufacture, and it is felt that they are a very real contribution to art. For assurance of the greatest permanence, the old wooden window frames were removed and new tracery of cut limestone has been inserted, in which the glass is set. The memorial inscription is cut in the stone splay of the transept window in tall Gothic letters, making a decoration like carving, preserving the historical record of the memorial, yet not being so insistently legible as to detract from the splendid drawing and color of the glass. To enable members to place other memorials in the church, in the future, a further sequence has been designed for the remaining windows on the north side, carrying on the story of our Lord through His childhood and earthly ministry, and culminating in the great rose window with what is known as a "Jesse-Tree", a decorative and symbolic genealogy of our Lord, which will form a fitting companion to the rich decorative "Grissaille" windows of the apse; and these are to be echoed in the small windows of the clerestory.

ALASKA

P. T. ROWE, D.D., Miss. Bp.
Travels of Archdeacon Stuck

A PERSONAL letter from Archdeacon Stuck, dated January 21st and postmarked Tigara (Point Hope), Alaska, received in New York on April 20th, states that he succeeded in

reaching Point Hope in time for Christmas and spent six weeks there. He then planned to start north for Icy Cape and Point Barrow, hoping to reach the latter place by March 1st, where he would remain two weeks and then turn East along the north coast of Alaska, reaching Herschel Island by April 15th at the latest and Fort Yukon by May 1st.

ALBANY

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

Every-Member Canvass

AFTER CAREFUL preparation by the rector, the Rev. G. H. P. Grout, covering an entire month, thirty men from St. Luke's Church, Catskill, conducted a successful every-member canvass on the afternoon of Sunday, April 14th. The men attended morning service and then had dinner in the parish house, going out in automobiles immediately afterward. The parish had been carefully divided into districts and each member was thoroughly prepared, so that Mr. Grout was able to announce at the evening service that the canvass showed an increase of about 50 per cent. in contributions for the parish and an increase of nearly 90 per cent. for missions. The canvass created splendid enthusiasm in the men who did the work, which was so markedly successful that it was unanimously declared an annual event. The parish has a large debt, which is gradually and systematically being reduced through small contributions. A new \$6,000 memorial organ was recently installed through the generosity of a warm friend.

ATLANTA

HENRY J. MIBELL, D.D., Bishop

An Effective Missionary Tour

BORROWING a horse and buggy the Rev. W. W. Webster has made tour of a large district in Tombs county, visiting all the farms and plantations for miles. As a consequence land has been given and lumber and labor promised for a church building. Much enthusiasm has been aroused in a section hitherto divided among Baptists and Methodists.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Pottsville Parish May Amend Charter

ACTION HAS been inaugurated at Trinity Church, Pottsville (Rev. Howard W. Diller, rector), to have the charter amended. Under the present charter only pew-holders are entitled to vote, thus limiting the privilege to less than seventy persons. It is now proposed to give the vote to all baptized adults who have been worshippers one year and have contributed regularly by pew-rent or otherwise for two years. The total Easter offering of Trinity Church, Pottsville, amounted to \$1,391.42.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Vested Choir—Church Being Built

ST. STEPHEN'S CHURCH, Longmont, under the Rev. Thomas Worrall is taking on new life. A dossal designed by W. E. Anthony of New York and made by St. Hilda's Guild, was presented by the women of the parish at Easter.

A BEAUTIFUL superfrontal was given to Trinity Church, Greeley, by Mrs. Sarah Dill Storms, a faithful communicant of more than three score and ten years, who tatted the lace during Lent and gave it in memory of her daughter.

AT ST. ALBAN'S, a mission of Trinity

Church, Greeley, a surprised choir sang on Easter Day for the first time.

THE MISSION of St. Timothy's, Brighton, under the care of the Rev. C. H. Brady, is building a church. At present only the chancel will be erected. Services are held in the courthouse.

CONNECTICUT

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

Repairs at Broad Brook—Service Flag—Progress at Cheshire

THE ROOF of Grace Church, Broad Brook, carried away in part in the great wind-storm in January, has been replaced at an expenditure of about \$1,400. This money was raised by the people of the parish and town, aided by the Bishop of the diocese.

A SERVICE FLAG with twenty stars was formally dedicated on Sunday afternoon, April 14th, at St. John's Church, Warehouse Point (Rev. Carl Shuter Smith, rector).

THE OPPORTUNITY for numerical growth in an old New England village of less than 2,000 inhabitants, and five churches, is extremely small, but there are other ways in which a parish may develop; and along these other ways St. Peter's Church, Cheshire (Rev. M. J. Simpson, rector), has taken some strides.

On the coming of the present rector in the fall of 1912 the salary was raised from \$800 to \$1,000, and again, last year to \$1,100. This was made possible by the substitution of the duplex envelope system for pew rents. The Easter offering has increased from \$28 to \$135, and the Sunday school Lenten offering, from \$14 to \$53. Two years ago the parish purchased a large pipe organ, which was set up in the south transept. Then a vested choir took its place in the chancel, the old organ and choir having been in the gallery at the west end. A processional cross was given by one of the parishioners in memory of her father and mother. Another parishioner had already given altar lights. This spring a hymn-board was presented, and the altar guild has made two handsome sets of hangings. For the coming of the present rector the rectory was made habitable with city water and bathroom. Since then, gas has been put in, and a gas range, and papering throughout. The parish has given generously for all sorts of relief work. The woman's guild has worked weekly for the Red Cross and was the only body in town working for that object until a branch was formed about a year ago. St. Peter's Guild was especially singled out for congratulation in the report from New Haven headquarters the first year. A young people's society and a boy's club, which later developed into a troop of Boy Scouts, with the rector as scoutmaster, have also been organized.

THE REV. ARTHUR F. LEWIS, rector of St. John's Church, North Haven, has charge of the diocesan census of Connecticut Churchmen in the national service.

THE JUNIOR DAUGHTERS of All Saints' and St. Andrew's Churches, Meriden, are to entertain the Interparochial Mission Study Class of the diocese on April 27th in St. Andrew's parish, Meriden.

AT THE monthly meeting recently held of the New London clericus at Norwich, the essayist was the Rev. William H. Heigham of Brooklyn, his subject being A Partial Study of the Iconography of the Holy Eucharist. The book reviewer was the Rev. R. R. Graham.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Convocation Meets—Improvements

THE SEMI-ANNUAL meeting of the convocation of Edenton (Rev. R. B. Drane, D.D., dean), was held at St. John's Church, Grifton, on April 16th and 17th. The opening sermon was preached by the Rev. J. H. Griffith. An essay on Our Church in Relation to the War was read by Mr. John G. Bragaw, Jr.

THE DIOCESE has been saddened by the death of its former chancellor, Mr. William D. Pruden, who was a member of St. Paul's parish, Edenton.

THE CHURCH of the Good Shepherd, Wilmington (Rev. F. deV. Dean, minister in charge), has lately been improved by a walk around the entire property. The interior of the church has been painted and it is expected that choir stalls and pews will be placed at an early date. A brotherhood for the young men of the parish has lately been organized. An evangelical service Sunday evenings is proving very popular.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Summer School Planned for Ocean City—Liberty Bond Campaign

PLANS ARE being formulated for a summer school for religious education to be held at Ocean City, Maryland, June 24th to 28th. A preliminary notice has been sent to the clergy of Delaware and Easton asking their cooperation by the Rev. Thomas Getz Hill of Smyrna, Delaware. The school according to the proposed plan will include, besides the regular courses, conferences for the clergy and the various parish organizations.

DEACONESS HART of China spent four days in the diocese, April 14th to 17th addressing the women of eight parishes in the middle convocation. She was enthusiastically received at each place and the offerings showed increased interest in the missionary work of the Church. She made addresses in Wye parish, Centreville, Kent Island, Longwoods, Easton, Sudlersville, and Church Hill.

THE LIBERTY BOND CAMPAIGN is meeting enthusiastic response. Many parishes are taking active part in the campaign and laymen of the different parishes are well represented on each of the committees. I. U. Parish has invested \$2,000 in bonds, a surplus which is carried for the care of the parish buildings. Wye Parish has purchased a \$100 bond to start a sinking fund for future needs.

OWING TO the fearful storm of April 10th and 11th the northern convocation held no meetings. Two clergymen only were present, the Rev. Messrs. Schouler and Jones. Plans for the next meetings were discussed. All parishes of this convocation are now filled.

GEORGIA

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

United Service at Savannah

ON SUNDAY, April 14th, there was a united service of all the churches at St. John's Church, Savannah, as a preliminary to the diocesan convention. Bishop Reese introduced the Rev. R. W. Patton, D. D., general secretary of the American Church Institute for Negroes, who made the address. Speaking of the eight industrial schools supported by the institute, where students are taught thirteen different trades, Dr. Patton said that twelve com-

missioned officers in the army were former students.

HARRISBURG

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

Debt Cancelled—Organ Rebuilt

THE INDEBTEDNESS on St. Mary's Church, Waynesboro, has been paid in full. Steps are being taken for consecration in the near future. The church is in charge of the Rev. F. A. Cook, who also has charge of the Church of the Transfiguration, Blue Ridge Summit, and Calvary Church, Beartown.

THE ORGAN in St. James' Church, Lan-

LET'S DIG AND DIG AND WE'LL BE BIG.

When I go down the village street in my perambulations, most every other chap I meet is asking for donations. They're seeking funds for Red Cross work, for hospitals and motors; they're holding up, with constant jerk, all wives and kids and voters. I'm helping out from day to day, with no delays or pauses, tobacco funds, Y. M. C. A., and other worthy causes I'm told that war bonds I must buy, in twos and fours and dozens; enough to make a full supply for all my aunts and cousins. For war stamps too, those signs of thrift, I dig into my pocket,

to give my Uncle Sam a lift in cleaning up his docket. I'm taxed for building wooden ships with good, old fashioned rigging, and in my little daily trips I'm constantly kept digging. I dig to pay tobacco tax, and tax for railway travel. I'm always chipping from my stacks; they keep me scratching gravel. But I've no kick for those who come with all their pleas beguiling. It never makes me sad nor glum. They always find me smiling. I know that I'm too old to fight; I can't be caught renigging. So I regard it just and right that I should keep on digging. And then besides, it's proved to me that every man is bigger if he will teach himself to be a willing war-time digger. It's not enough for us to sing about the joy of giving. We've got to dig for everything we need to keep on living. We've got to dig in our back yards, for carrots, beans and 'taters; we've got to dig both long and hard, as garden cultivators. So take your trusty hoe and spade and start your spring-time sowing. Just dig and get a garden made and set the foodstuff growing. Write the National War Garden Commission, Washington, D. C., for its complete manual on home gardening. It's free for 3-cent stamp for postage.



caster, has been rebuilt and much enlarged. The work was done by the Hall Organ Company of New Haven. The organ, used for the first time on Easter Day, gives excellent satisfaction. It is fitted with electric action.

IDAHO

JAMES B. FUNSTEN, D.D., Miss. Bp.

Parish Celebrates

ST. LUKE'S CHURCH, Weiser (Rev. Homer E. Bush, vicar), celebrated its twenty-fifth anniversary on March 28th, when Bishop Funsten visited the parish, and on the following days, closing with the parish silver jubilee social on April 1st. An event at the jubilee social was the paper read by Mrs. McCullough, a parishioner who had also been present when Bishop Tuttle conducted the first service in Weiser at his coming in 1866. The rector read greetings from Bishop Talbot, from the Rev. John E. Sulger, who was Archdeacon when the church was built, and from the Rev. A. O. Worthing, first resident rector after that event. Later events of parish history were the subject of papers by Mrs. Edlin and Dr. Shirley, the senior warden. This anniversary dated from the first Easter service held in the church.

KANSAS

JAMES WISE, D.D., Bishop

Memorial Windows—The Student Problem—Missions—Debt Cancelled

THE GLASS for three additional memorial windows to be placed in the Cathedral, together with that for eight clerestory windows, the latter being given by eight parishes in the diocese, has been received, and it is hoped to have the windows placed by the time of convention.

A MEETING of clergy working in educational centers was held recently to discuss the student problem. Ways and means for reaching the thousands of young people in different educational institutions of the diocese were discussed.

AT A RECENT meeting of the diocesan Board of Missions, the Bishop reported that out of thirty-two parishes and missions vacant on October 3rd, provision had now been made for services in eighteen. He further stated that he hoped by the time of the May convention every station would be filled. Every parish of more than one hundred communicants has now a rector. The Bishop's policy has been to "tie up" a mission station with a parish, but not to give any man charge of more than two places. In line with this policy plans are being made to fill the vacancies at Burlington and Iola. The Bishop stated that aside from the clergy in the largest parishes every man had during the past year received an increase in his stipend, and that there were only two priests whose salaries did not meet the minimum set by the board.

THE VEN. L. W. SMITH recently held special services for the dedication of service flags in the churches at Burlington and Iola. The Burlington flag carries thirteen stars, that at Iola eight.

ST. ANDREW'S Church, Fort Scott, is rejoicing over the lifting of a debt amounting to \$4,750. The people had become discouraged, having been without a rector for fifteen months, but under the leadership of the Rev. R. W. Rhames a splendid preparation was made for an eight day mission held by the Bishop in March. New life and hope have come into this parish.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

For Soldiers and Sailors—Brotherhood of St. Andrew

ON A RECENT Saturday there were 150 soldiers and sailors at St. Paul's House, Baltimore, and on Sunday afternoon and evening 73 registered. There has also been a considerable increase in the number of people in St. Paul's who have come to meet them. The appreciation of the men soon to be sent abroad is very grateful. Not a single instance of ill behavior or discourtesy has come to notice, and every week those brought into contact with the soldiers are impressed anew with their fine character.

ST. PAUL'S SCHOOL, Baltimore, is full of overflowing this year, with thirty-four boys in attendance. No better work has been accomplished in any of the seventy years of its existence.

A SERVICE FLAG bearing twelve stars has recently been presented to St. Margaret's Church, Baltimore, by Mrs. William F. Berry and her daughter in honor of her husband and others in the service of the United States.

THE ANNUAL LOCAL ASSEMBLY of the Brotherhood of St. Andrew was held at St. Andrew's Church, Baltimore, J. B. Bradburn presiding. The speakers were the Rev. E. Dering Evans and Walter M. Kalmey, National Corresponding Secretary of the Brotherhood.

THE SPECIAL preacher at the April missionary service at the Church of the Ascension, Baltimore, was the Rev. Charles W. Clash, Dean of the Cathedral at Manila, Philippine Islands. Mr. Clash is a Marylander and lived for some years in Baltimore.

A PATRIOTIC SERVICE was held on the evening of the First Sunday after Easter at St. Luke's Church, Baltimore. The rector preached and blessed a service flag, which is hung over the war shrine at which worshippers are requested to offer special prayers. The Rev. E. Dering Evans, the rector, will soon leave to take up duties as a chaplain at the battle front.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Patriotic Service at La Porte

ON SUNDAY, April 14th, the Home Guards of La Porte attended service at St. Paul's Church at the invitation of the rector, the Rev. Dr. F. J. Barwell-Walker. *America*, the *Star-Spangled Banner*, Kipling's *Recessional*, the new patriotic hymn, *The Unfurling of the Flag*, and the *Battle Hymn of the Republic* lent a patriotic tone to the music.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

To Clear Parish Debt with Thrift Stamps—Parade for Liberty Loan—A Soldier's Letter—A Newspaper on Christian Missions

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by next Christmas. Every member, man and woman, boy and girl, in the parish has been given a Thrift Stamp book and has been asked to return the book to the parish as Christmas offering. The people are most enthusiastic, and those in charge feel confident they have found a means to help the government and at the same time clear up a church debt over thirty years old. Several other churches in the diocese are planning a similar campaign.

ON APRIL 17th Minneapolis had one of the greatest parades in her history. More than 25,000 school children in addition to soldiers, sailors, business men, etc., took part, and every banner carried some legend with reference to the Liberty Loan.

ON THE Second Sunday after Easter a service flag bearing five stars was dedicated in Grace Church, Minneapolis, at a service conducted by the rector of St. Luke's. Letters were read from the men in whose honor the flag was presented. A short letter written by Lieut. Conrad Hausen says: "All working together we will aid in bringing about the conclusion of the struggle, so that when the world is made safe for democracy we may again look forward with cherished hope to the fulfilment of that promise given to us so many years ago: 'Peace on earth, good will to men.' With a good will and with an unselfish heart you have given what is nearest and dearest to you to the government in the cause of humanity. And I am sure that these men and boys whom you have thus sent will show themselves worthy of the Church and the people that gave them. Remember that in an inestimable measure it depends upon these people (at home) what the conduct of the soldiers will be and how the outcome will be affected. Only by coöperation can we accomplish our aims. As our thoughts will be with you while we are away, remember us, the soldiers of Uncle Sam, when you sing *Onward Christian Soldiers*: Onward we shall strive to go and Christians we shall strive to be."

INTEREST IN all matters of religion in the editorial columns of the Minneapolis papers for the last year or two has been remarkable. The following is from the *Minneapolis Journal*:

"A study of the religious affiliations of the givers to army Y. M. C. A. and Knights of Columbus support, and to other religious work in camp and field as well as to other European war relief work, seems to show that almost all of these givers are members of religious denominations. The Red Cross also has among its supporting members nearly every church in America. These churches are hives of industry incessantly at work on the material comfort of the fighters. In addition, the call for the support of the Liberty Loan issues is as liberally responded to by members of religious societies as though these war charity claims had not been met. The result of this double demand for gifts has been seen here and there in the increased difficulty in raising funds for the regular activities of the Church, and particularly for the support of missions at home and abroad.

"But this neglect of missions is not logical; neither is it yet necessary. There are many economies that may yet be practised to avoid infringing on mission funds. Mission work at home and abroad is the life of the Church. The mission is not an appendage of the Church. It is not a work of supererogation, a work to be supported with a surplus if any, and to be dropped in a lean year. Even the most cursory study of mis-

sion work in Africa and the Orient shows that it was this that awakened those peoples to an intelligent realization of the higher thing in Western civilization. It was by the help of the missionaries that America obtained its splendid hold on the heart of China. It is well established that the Christian Church that centres its activities in itself is doomed to decay. "There is that giveth and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty." Home missions are considered by many more important than foreign missions. But this war is teaching the world that there is no such word in any tongue as "foreign". Not long ago, Russia was none of our business. To-day American boys are dying for liberty because Russian mujiks want liberty without dying for it. Christian America is not safe with China heathen. There will be no peace on the whole earth until there is good will among men."

MISSOURI

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

New Organ at Jefferson City—Southern Convocation

A NEW PIPE ORGAN, given by Judge A. M. Hough to Grace Church, Jefferson City, was opened on March 19th with a musical programme by W. M. Jenkins, a St. Louis organist. The church at Jefferson City narrowly escaped destruction by fire on March 14th, when flying cinders from the burning court-house nearby ignited the church roof. The rector, the Rev. George L. Barnes, his vestrymen, and others who were near, prevented serious loss.

THE SOUTHERN CONVOCATION will meet May 1st to 3rd, inclusive, at De Soto. Evening sermons will be preached by the Rev. S. M. Dorrance, the Rev. L. H. White, and the Bishop-Coadjutor. Among the topics of papers are: The Church and Amusements, Religious Education, Christian Giving, Congregational Singing, and Church Advertising.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop
Parish Notes—Attends Chaplains' Training School

BISHOP FABER continues to take service at St. Peter's Church, Helena, in the absence of a rector.

PLANS ARE being made for the erection of a small church at Roundup, one of the coal towns of the state, where there is a growing and encouraging work under the Rev. R. F. Blanning.

A NEW ALTAR and lectern have recently been placed in the new Grace Church, White Sulphur Springs.

ST. MATTHEW'S CHURCH, Columbia Falls, is sufficiently finished for use, and services have been held in it during the last month.

THE REV. J. N. CHESNUTT attained last month the age of sixty-eight, and has been enrolled as a pensioner on the Church Pension Fund. This closes a long rectorate at Fort Benton, and one in which a fine record of meeting assessments and apportionments has been made. Mr. Chesnutt will retire to his ranch along the Missouri river, near what was the earliest settlement of the state. He is succeeded by the Rev. W. W. Conner.

THE MISSION church at Bridger was consecrated on Sunday, April 21st.

THE REV. J. PHILLIP ANSHUTZ of St. Luke's Church, Billings, has been granted

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temporary leave of absence to attend the chaplains' training school at Camp Taylor, Louisville, Ky., beginning April 20th and continuing for five weeks. This is the first of the chaplains' training schools of the Government, and its enrollment will consist of forty commissioned chaplains and forty approved chaplain candidates.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Mission Becomes Parish

AFTER NEARLY forty years as a mission St. Andrew's Church, Omaha (Rev. J. E. Flockhart, rector), was organized as a parish on April 10th. During the past year a new church has been built and all records broken. After the organization nearly fifty of the men met for a "get-together" dinner. The Rev. Charles C. Rollit, D. D., secretary of the Northwest Province, made an address.

NEWARK

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

A New Charity for Homeless Boys

UNDER THE auspices of the board of managers of Bonnie Brae Farm, a luncheon and conference of parochial clergy and lay delegates were recently held. The Hon. H. V. Osborne presided and introduced several speakers, who explained the needs and the object of this newly organized charity for homeless boys. More than \$10,000 was subscribed by the guests.

OHIO

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

Closing Session of Men's Club

WHEN THE MEN'S CLUB of Trinity Cathedral, Cleveland, held its final meeting of the year, Dr. Higley, pastor of the Calvary Presbyterian Church, gave a lecture on his experiences recently at the cantonment at Montgomery, Ala. His impression of the general run of the soldier boys is very high. After a brief sketch of things accomplished during the season Dean Abbott gave an inspiring talk on God and the War. He stated that he was not going to approach the subject from the ecclesiastical view-point, but from the premise of common sense. He stated that in times of great stress, such as these, if a man doubted God's abiding presence, than man must have something in his life that was keeping him from the fullest fellowship with his God. Officers for the ensuing year were elected and adjournment was taken till the next regular meeting in the fall.

OKLAHOMA.

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

What the War Has Meant to One Oklahoma Priest

THE REV. F. W. GOLDEN-HOWES, rector of St. Philip's Church, Ardmore, has had two brothers, two brothers-in-law (husbands of his sisters), one uncle, and three cousins killed in action on the western front since the outbreak of the war. He has two other brothers in the British army, one a photographer in the aerial squadron now working over the battle lines, the other a lieutenant of infantry. The Rev. Mr. Golden-Howes is a naturalized American, and made application as soon as the United States entered the war for appointment as chaplain.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Elaborate Patriotic Service

A SERVICE of intercession for the Allied nations was held at St. Mark's Church,

Seattle (Rev. E. V. Shayler, rector), Sunday evening, April 14th, with a congregation which packed the church. Representatives of all consular bodies, a troop of sailors from a French ship in the harbor, officers and crew from a Russian ship in port, British military officers, and contingents of Americans, Chinese, Japanese, Serbians, Russians, Greeks, Italians, French, and Belgians with American soldiers in uniform, formed a cosmopolitan group of worshippers. The procession entered singing the *De Profundis*. Then the Litany was sung and the ecclesiastical procession of vested priests and acolytes bearing the flags of all nations moved to the sanctuary, while the organ played the *March of Priests*.

The rector came first, and there were Chaplain Hilton, Dr. Adams, Father Vyacheslavov, Russian priest; Father Stiemskovlos, Greek Catholic priest; Rev. Georgiuos Shogi, Japanese minister; Rev. Lee Sin Pate, Chinese minister; Dr. H. H. Gowen, Bishop Keator. The flags of the twelve nations were also used in the procession. Mr. Shayler, Dr. Gowen, and Bishop Keator gave addresses and every minister prayed in turn for his own people, the vast congregation joining in the Lord's Prayer.

The grouping of the flags was impressive. The Stars and Stripes were in the center, with the others forming a semi-circle about it, while the ministers formed the other half of the ring. The service closed with the singing of the *Battle Hymn of the Republic*, and then the benediction. St. Mark's Church bought \$5,000 worth of Liberty Bonds with money appropriated from the new church building fund.

OREGON

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

Address by Bishop Sumner—Easter Offerings Presented

BISHOP SUMNER was one of the speakers at a great patriotic service held by the churches of Portland at the Auditorium on Sunday, April 7th. Forty-five service flags were displayed, and there was a vested choir of three hundred voices.

AT A UNION service at St. Stephen's Pro-Cathedral on Sunday, April 21st, the Church

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schools of Portland presented their Easter offerings. With vested choirs, processional crosses, flags, and class banners, the children marched from the Portland Academy, the new headquarters of St. Helen's Hall, to the church.

PRELIMINARY to the general canvass, the sum of \$3,650 has been raised for the new St. Michael and All Angels' Church, to be built in Rose City Park.

PITTSBURGH

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

Patriotic Service

ON SUNDAY evening, April 7th, a rather unique patriotic service took place at Calvary Church, Pittsburgh (Rev. E. J. Van Etten, rector), in commemoration of the end of the first year's participation of the United States in the world's war. Two gold stars were added to the parish service flag, which now contains one hundred and forty-five names. As part of the service, a bronze memorial tablet was unveiled in the corridor connecting church and parish house, with the following inscription:

"In Memory of JAMES PETTIGREW WADDELL Corporal Company M, 820th Regiment Aged 22 years Who died in the service of his Country At Camp Lee, Virginia, January 4, 1918. He being the first from Calvary Parish in the world war To pass into the presence of his Lord. Erected to his memory by The Choristers of Calvary Church."

Both gold stars on the service flag are in memory of boys who were members of the choir and the Sunday school.

RHODE ISLAND

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

Clerical Club — Children's Lenten Offering — A Service Flag

A WELL ATTENDED meeting of the Clerical Club in the parish house of Grace Church, Providence, April 8th was addressed by the Rev. Asbury E. Krom, D.D., of the Congregational church, who took for his subject, The Literature of the War.

A SPLENDID SERVICE was held in Grace Church, Providence (Rev. P. F. Sturges, rector), on April 13th for the presentation of the Sunday school Lenten offering. The Bishop received the offerings from forty-one of the Sunday schools, which amounted to \$3,991.62. Twelve schools failed to report, but it is expected that their offerings will bring the total up to nearly \$5,000. The church was well filled and the service set forth by the Board of Missions was used. The address by the Rev. Charles E. Jackson was on "A new commandment I give unto you, that ye love one another".

MOST CHURCHES in the diocese now have service flags and those which have not are getting them as soon as convenient. On April 14th St. Stephen's Church, Providence, unfurled one of more than passing interest from the fact that it was presented by the Governor of the state, the Hon. R. Livingston Beekman. The service of presentation took place at the hour of Evensong, and included the singing of the Star-Spangled Banner, Battle Hymn of the Republic, and other patriotic songs and a dedication prayer by the rector, the Rev. Geo. McClellan Fiske, D.D. Gov. Beekman made the speech of presentation and the senior warden, Mr. Theodore W. Foster, accepted it in behalf of the parish. The flag contained fifty-six stars. The service was attended by fifty sailors of the Naval Reserve Battalion stationed at Newport, who were

entertained in small groups by the parishioners and in the evening in a body at the Soldiers' and Sailors' Club.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Woman's Auxiliary—Easter Offering

THE ANNUAL meeting of the Woman's Auxiliary will be held in the Methodist Church at Lincoln, at the same time as the diocesan convention. The Bishop will be celebrant at the corporate Communion on May 2nd. On Wednesday evening, May 1st, there will be a joint missionary meeting of the convention and the Auxiliary, followed by a reception. Trinity parish will entertain all delegates, clergy, laity, and members of the Auxiliary. The church is being redecorated for the event.

EASTER WAS beautiful throughout the diocese and larger attendances and offerings than there have been for many years are reported from almost every parish and mission. At St. Paul's Church, Springfield, the Easter offering was more than \$1,500. A silk service flag with thirty-four stars has been placed in the chancel. The two churches for colored people had the best attendance in years. Additional offerings for the War Fund Commission bring the total to nearly \$1,500.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Council Postponed

THE FOURTEENTH ANNUAL COUNCIL of the diocese will be held in Grace Church, Cuero, on Wednesday, May 22nd, instead of on May 8th, as announced. The postponement is in courteous recognition of the interests of the Rev. A. J. Gayner Banks, rector-elect of Grace Church, who will assume his duties on May 1st, and at whose request, duly indorsed by the vestry of Grace Church, official action has been taken.

Educational

THE ANNUAL summer school under the auspices of the Board of Religious Education of the diocese of Bethlehem will be held at Bishopthorpe Manor, Bethlehem, from June 24th to 28th. Dean Fosbroke will deliver a course of lectures on II Samuel. Mr. Albert Edward Bailey will conduct a course in the Historical Geography of the Bible and one on Christ in Art, and will present three illustrated lectures: Palestine, the Battleground of the Nations; Three Devil-fighters in India; and Some Indian Roads to Heaven. Other lecturers will be the Rev. Arthur R. Gray and Miss Williamson.

THE EPISCOPAL ACADEMY of Philadelphia, with which was united in 1915 the Delancy School, one of the oldest Church schools for boys, has decided upon a forward step which will make it pioneer among private schools in the matter of vocational guidance. This is the establishment of a "pre-business" course for boys not going to college. The Academy has been keenly alive to its wartime opportunities, and voluntary military drill has become part of the routine. Every boy has bought War Savings Stamps, and some thousands of dollars have already been secured in the Third Liberty Loan campaign. Money has been contributed towards athletic equipment for the Episcopal Hospital Unit now in France. The proceeds from a play, \$650, has just been given to Chaplain Dickens of the League Island Navy Yard toward the recreation buildings. The honor roll numbers two hundred and thirty.

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