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The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—MAY 11, 1918

NO. 2

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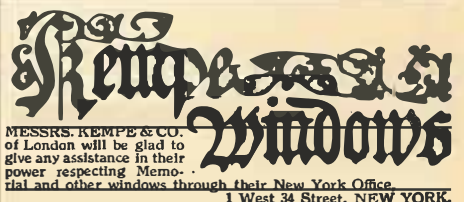


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ALL TRUE morality, inward and outward, is comprehended in love, for love is the foundation of all the commandments.—*Meister Eckhart.*



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VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 11, 1918

NO. 2

Pastoral Message of the House of Bishops

Adopted on Second Day of Special Meeting in New York,
April 10-11, A. D. 1918

Brethren of the Clergy and Laity:

THE House of Bishops, meeting in the City of New York while the great battle which may determine the course of Christian civilization is in progress, declares the unwavering loyalty of the Church, and urges all the clergy and laity to continue to render their entire and zealous obedience to the requests of the Government.

In this war which has been forced upon us, and in which now we are contending for the defense of our liberties and faith, the support of those in authority is distinctly a religious duty. We are all called to fulfil that duty to the full extent of our power, and in so doing to manifest the highest sense of consecration, whether in the army or navy, or in some of the manifold forms of work for the support and comfort of those who are in active service.

The struggle is against the foes of righteousness and truth, of liberty and mercy, in the only way open to us, and we must neither falter nor lose patience. With high courage and faith the Church must set itself to the service of the country and of the world, bringing to the support of our cause the moral and spiritual resources of our people. The present conflict in the world makes a moral issue, and moral strength will determine it.

To our soldiers and sailors, and to all who are engaged in dangerous and difficult tasks in the nation's service, we send the assurance of our remembrance, and of our unceasing intercession for their safety in body and soul. We make an earnest plea with all our people to set their faces against those who, for gain, take advantage of the necessities of the Government and of the nation's need of food. The common good, and the support of those in authority upon whose action under God all depends, must be the great consideration with all right-minded men and women.

Wherefore, acknowledging the supreme sovereignty of Almighty God, praying that His will be done, and recognizing the moral and spiritual issues which are involved in this conflict, we bid our clergy and laity everywhere to pray without ceasing for the success of our armies and those of our Allies; and we further exhort our people to dedicate their substance and consecrate all their powers of body, mind, and soul to the accomplishment of that for which they pray, to the end that liberty and a righteous and enduring peace may speedily be established throughout the world, to the glory of God, and for the well-being of all mankind, through Jesus Christ our Lord.

EDITORIALS AND COMMENTS

The Answer of the Bishops to the Memorialists

THE reply printed in this issue from Drs. Newman Smyth and Williston Walker relating to the utterance of the House of Bishops in response to the memorial signed by themselves and others representing many branches of the American religious world* is, quite clearly, an expression of disappointment. And we can appreciate that there would be disappointment. Unlike controversialists in general, Dr. Smyth and Dr. Walker have tried to appreciate the Church position, to put themselves into the place of men holding that position, and to devise an expedient that would be consistent with that position. The fact that a considerable number of Churchmen, including one bishop, had signed their memorial, had led them to believe that they had been successful in this attempt. When, therefore, the House of Bishops dealt with the memorial rather briefly, inviting no hearing on the subject, and apparently closing it with a mere *non possumus*, we are not surprised at the expression of disappointment. Dr. Smyth calls it "the failure of Christian statesmanship." That is pretty severe language, and, whether it be justified or not, it demands careful consideration. Did the House of Bishops throw away an opportunity that might have been of real value in the present world chaos? Let us inquire what justification they may have had for their action.

A two-day session had been called chiefly for the purpose of dealing with an exceedingly knotty problem concerning one of their own number. That, with an election such as consumes much time, would easily account for all the hours that the bishops could remain in session. The call for the special session was made before this memorial was issued and therefore there was no provision in the call or in the distribution of the time in the short session for its consideration. Consequently the opportunity for adequate consideration of it was physically lacking. Only two things could be done with it: either to refer it to a committee for consideration after adjournment, with no constitutional opportunity of delegating power to the committee, or to render such a reply as could be written in great haste and which must be adopted or rejected practically without debate. If the former expedient had been adopted there would certainly have been a feeling that the matter had been pigeon-holed where a definite Yes or No ought rather to have been returned. The latter alternative lent itself to just the charge that Dr. Smyth now makes; but it is not easy to see that a third alternative existed.

Dr. Smyth and Dr. Walker appear to feel that the reply is in the nature of a rebuff to the Congregational Council or to its Commission on Unity. They point out that resolutions of both these bodies were lying on the table of the House of Bishops at the time this action was taken. But if we are rightly informed (and we write subject to correction) the proposal of the memorialists relating to joint ordination was in no sense a proposal from these official bodies. It was a memorial from individuals alone, nine distinct communions, including the Protestant Episcopal Church, being informally and unofficially represented. It is our impression that the signatures included more Episcopalians than Congregationalists. Any rebuff therefore—and we are confident that no rebuff to anybody was intended—could not possibly have been directed toward the Congregational official bodies. We are writing, at the present moment, with no knowledge of the precise contents of the communications from the two Congregational bodies, or of what disposition of them was

made by the House of Bishops. But it is clear that there must be no confusion between the memorial of the individuals and the communications of the Congregational bodies. Dr. Smyth and Dr. Walker appear to have in their own minds a confusion between the two, perhaps because they may jointly have been largely responsible for both, but it is clear that the bishops have treated the two as absolutely distinct, as they were bound to do. Thus we seem to see a little misconception of fact on the part of our two distinguished correspondents in their present letter. But yet let us frankly admit, as no doubt each of the bishops would recognize, that in a paper so hastily drawn, as of necessity was this answer of the House of Bishops to the memorialists, it is quite possible that there are sentences that are not absolutely beyond criticism. The answer must be treated as a reply to a specific suggestion of the memorialists, and as nothing more. Let us brush aside all other considerations and consider the specific suggestion.

THIS IS THE concrete proposal of the memorialists: "The hour commands unity. By some decisive act our faith in it should be made fact. That might be done if, for example, as a war measure, we should put in cantonments, in regiments, and on battleships, chaplains and ministers, from whatever church they may come, commissioned not by their own communion only, but by joint ordination or consecration sent forth with whatsoever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross. At some single point of vital contact—that or something better than that—the Church might act as one."

Our interpretation of this clause, read in connection with its context, is that the proposed "joint ordination or consecration" is cited here purely as an illustration of an existent unity; a "decisive act" showing "our faith in it"—i. e., in an existing unity. The memorialists, if we understand them aright, never presented their plan as (quoting Dr. Smyth's present letter) "a practical solution" of a question "whether any of our soldiers and sailors . . . shall be deprived of their full assurance of the sacraments of religion when an episcopally ordained clergyman may not be available." The whole argument is this: In this world crisis let us present the Church before the world as one; "the one Church of the many churches, the only Church which the Lord Himself had faith enough in God to pray for." The proposed action is incidental to this purpose.

But suppose we repudiate that principle. Suppose we hold that "the only Church" is not a collective federation of "many churches", but a sum total of all duly baptized people, living and departed, bound by Baptism into intimate relation with the invisible Head and Heart of the Church, and functioning through the organ of the ministry of bishops, priests, and deacons, such as have been constituted for the purpose in a manner that would meet the requirements of the Church in any of the nineteen centuries of its organic existence. If we hold this principle, does the world chaos demand that we repudiate it? It is a true or it is a false principle, but in neither case is it a negligible principle. If it is a true principle, it is not what the memorialists term a "thing divisive". Neither could we, in that event, participate in an act that would pretend to some "visible fact of unity to-day"—we are again using the language of the memorialists—which seems to us not to exist. Indeed the "visible fact", as we understand it, is that "the churches", though made up in varying parts of baptized members of "the one

*For the memorial, see THE LIVING CHURCH, Feb. 2nd, page 462; for the reply of the House of Bishops, THE LIVING CHURCH, April 27th, page 869.

Church", are expressly and definitely constituted as continuing protests against "the one Church". We cannot therefore participate in an act that is expressly treated as a symbol of a "fact" that we deny.

But if we assume that our present distinguished correspondents are right in treating of the proposed joint ordination as a war measure intended on its merits as a "practical solution" of an immediate difficulty rather than as an illustration of something else—a conception that differs *in toto* from the description of the plan in the memorial—let us treat it purely on its merits. If, from the "Episcopal" point of view, all that is lacking in the ministerial commission of Congregational or Presbyterian chaplains is that the men who laid hands upon them in conferring that commission were not bishops, then it would be selfish indeed for Churchmen to restrain their bishops from laying on such hands as would supply the defect. But our difficulty is much more formidable than that. It is that these various non-episcopal (an unhappy, because a negative, term) chaplains are *not priests*. The defect that needs to be supplied (from the Churchly point of view) is the priesthood. Now if these men *want to be made* priests, or if the Congregational National Council, speaking for its own communion, *wants them to be made* priests, then, very likely, a way can be found to make them priests. But it would be an atrocious thing to make them priests without their knowledge and free consent. If, by some imposition of episcopal hands, we should perform an act which *we* assumed was that of making a man a priest and *he* assumed was something totally different, would we bear witness to an act of unity? Would we not really be guilty of an act of deceit?

Free consent is of the essence of conferring the priesthood. Suppose that while, conceivably, Dr. Smyth and Dr. Walker were sometime asleep, the Bishop of Connecticut should invade the privacy of their rooms, and, without their knowledge, ordain them to be priests; would it be an act illustrating the unity of the Church? We leave to theologians the unravelling of the question whether, in that manner, the priesthood would be validly conferred. It is enough to say that toward God it would be an act of sacrilege and toward the recipients an act of perfidy. Not even may the sacrament of Baptism ever be conferred in that manner. But in principle would not the same thing be done if an act should be devised such as was believed by one party to be a conferring of the priesthood, and by the other party to be something else? That, in our judgment, seems to be precisely the effect of such a proposal as is now submitted.

For the difference between the two ministries is not merely the difference in ordainers; it is a difference of orders. We know no middle ground between being a priest and not being a priest.

Men are not made priests without their knowledge or against their wills. And Congregationalists do not claim to have made priests.

But we cannot drop the matter with this attempt at interpreting the action of the House of Bishops, though we feel that it clears that House of the charge made by our present correspondents. Dr. Smyth and Dr. Walker remind us that the Congregational Commission on Unity is specifically instructed "to enter into negotiations with the House of Bishops, or any body representing the Protestant Episcopal Church of the United States." We also have our Joint Commission on Christian Unity.*

We venture to suggest that the chairman of our commission invite a joint session of both commissions for informal discussion of the whole matter. Let each party at least understand the other; and if it be found that any practical suggestions can be made by agreement of both parties, the importance of the subject would warrant a special session of the House of Bishops to deal primarily with that subject. In any event we are confident that it is

the desire of all Churchmen to hear any proposals that the Congregational commission may deem it proper to make and to give the fullest consideration to such proposals.

And certainly none of us will wish to acquiesce in dropping the matter at a stage which can lead such venerated scholars as Dr. Smyth and Dr. Walker to feel that our bishops have recorded "the failure of Christian statesmanship".

WE appreciate the thoroughness with which the Census Bureau collects and analyzes the religious statistics of the land, and an advance bulletin sent out officially is printed in this issue.

Religious Statistics

But a protest may well be made against the manner of computing "Church members". "The term 'mem-

bers', we are told, "has a variety of uses. In most Protestant bodies it is limited to communicants or confirmed members; in the Roman Catholic, Eastern, and some other churches it includes all baptized persons, while in some bodies it covers enrolled persons." Being such a variable term, therefore, we should hardly assume that the figures thus differently reported could be added together in order to produce an intelligible result.

Roman Catholics report their figures on a basis of baptized persons; most others on a basis of communicants. Ten years ago the bureau attempted to equalize the two methods of computation by deducting fifteen per cent. from Roman Catholic figures on the assumption that all would thus be equalized. This year no such attempt is made. The result is that Roman Catholic "baptized" are added to Protestant "communicants" and the result is called "Church members." If the agricultural department of the bureau should adopt the same method of computing the number of cows in the country, they would count the cows in New York and Pennsylvania, add the cows and pigs in Maryland and Virginia, and describe the resulting figure as the total number of cattle, but add a footnote stating that part of the cows were pigs. It would be an interesting sum in mathematics, which would show how well the office force of the Census Bureau could add, but it would not establish anything whatever as a result of the addition.

The figure attributed to the Protestant Episcopal Church in this interesting process is 1,098,173. This, we understand, is substantially the number of communicants reported by our statistics. But no Church publication, official or unofficial, ever confused that figure with the number of "Church members." That membership in the Church is acquired by baptism is a truism that no Churchman ever questioned. That the "members" of Protestant Episcopal Church congregations should be limited to those baptized persons who recognize the authority of that Church and are recorded in her parish registers is, of course, a necessity growing out of the divided state of Christendom. We are perfectly willing that the Census Bureau should count our communicants, or our baptized, or our janitors, or our organists, but we have a right to ask that they will not add up one list, call the total something else, and add it to the figures that denote something else as reported by other bodies. It would be as reasonable to add the janitors to the organists and describe the total as window washers.

So the result of the interesting computation of the Census Bureau is the figure 42,044,374. But what is designated by that figure the Census Bureau does not quite know, since, as it explains, the term "members" "has a variety of uses," and since, in so far as it is applied to the Protestant Episcopal Church at least, the Census Bureau gives it a brand new meaning that is wholly inaccurate.

But it is interesting to learn that the total of the people added together in this table is 42,044,374. If five million more had been added the total would have been 47,044,374. As no particular or uniform groups have been collected in order to produce the total, one figure could as easily have been used as another. One thing that is sure is that the recorded total does *not* designate the "Church members" in the United States. And any system of computation that assumes that all the children of the country, except Roman Catholic baptized children, are heathens, is hopelessly faulty.

*It consists of the Bishop of Bethlehem, the (late) Bishop of Atlanta, the Bishop of Tennessee, the Bishop of West Missouri, the Bishop of Southern Florida, the Bishop of Chicago, the Bishop of Western New York (Brent), the Rev. Drs. James S. Stone, S. D. McConnell, G. Woolsey Hodge, Geo. C. Hall, L. C. Washburn, and James W. Ashton, Messrs. H. D. Forsyth, L. Bradford Prince, George Wharton Pepper, Frederic Cook Morehouse.

ONE of our own Church clergy is the first American chaplain to receive the *croix de guerre* from the French government. He is the Rev. Walton S. Danker of Worcester, Mass., chaplain of the 104th U. S. Infantry, formerly the Second Massachusetts N. G., and his name is at the head of an official list of 117 officers and men of the same regiment who were similarly decorated for bravery. Next to Chaplain Danker's name is that of an unofficial Roman Catholic chaplain serving as representative of the K. C., and attached to the regiment, the Rev. John B. Desvalles. Moreover the regimental colors were officially decorated in honor of the bravery of the entire regiment. From the 2nd to the 14th of April the regiment fought splendidly in the Apremont Wood sector northwest of Toul. The French general, in conferring the decorations, said of the regiment:

"It showed the greatest audacity and a fine spirit of sacrifice. Subjected to very violent bombardments and attacked by large German forces, it succeeded in checking the dangerous advance and took at the point of the bayonet in a most vigorous way prisoners and some demolished trenches from which it had fallen back at the first assault."

THE LIVING CHURCH claims special pride in Chaplain Danker. He was our correspondent for the diocese of Western Massachusetts until he was mustered into service, and is a Churchman who could always be relied upon. Yet we include the whole Church in the congratulations and appreciation that we send to him. He typifies the spirit of the American Church and nation and as Americans and Churchmen we are doubly proud of him.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 6th:

Miss Elizabeth Knight, Santa Barbara, Calif.....	\$ 15.00
H. M. S.....	4.00
Helen K. Garth, Hannibal, Mo. *.....	10.00
Two little California boys.....	1.00
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M. I. C. in loving memory of M. I. H. ‡.....	50.00
K. M. H. in memory of S. H. H., Demopolis, Ala. §.....	1.00
A member of Christ Church, Woodlawn, Chicago, Ill. †.....	2.00
Mrs. Wm. Candlin, Coquille, Ore. ‡.....	1.00
St. Barnabas' Church, East Middlebury, Vt. ¶.....	1.07
Total for week.....	\$ 95.07
Previously acknowledged.....	59,259.71
	\$59,354.78

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- ‡ For relief of Belgian children.
- ¶ For Belgian relief.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds 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 the responsibility of benefactors of particular children.

391. Miss Jennie MacLagan, Brooklyn, N. Y.....	\$ 36.50
392. F. S. Hinds, Tucumcari, N. Mex.....	15.00
110. Mr. and Mrs. John A. Stillwell, Quincy, Ill.....	109.50
180. Mrs. W. Frank Holsapple, Hudson, N. Y.....	36.50
205. Grace Church S. S., Merchantville, N. J.....	26.50
Total for the week.....	\$ 224.00
Previously acknowledged.....	24,374.16
	\$24,598.16

[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

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St. Paul's Church, Williamson, W. Va.....	8.25
C. and M. B., Church of the Ascension, Pittsburgh, Pa.....	5.00
Trinity Church, Fort Worth, Texas.....	10.10
Woman's Auxiliary, St. Stephen's Church, Middlebury, Vt....	4.00
Trinity Church, Woodfords, Maine.....	5.16
M. B. W., St. Paul's Church, Peoria, Ill.....	10.00
Brownell Hall, Omaha, Nebr.....	2.00
A communicant of the Church in Charlotte, N. C.....	6.00
St. Luke's S. S., Fort Collins, Colo.....	10.00
A communicant of St. Luke's, Germantown, Pa.....	1.00

A parishioner of St. John's Church, Roxbury, Mass.....	5.00
Anonymus, Andover, Mass.....	10.00
Mary, Elizabeth, and Jean Swigart, Marysville, Calif.....	3.00
A communicant of St. Augustine's Church, Wilmette, Ill.....	2.00
St. Paul's Episcopal Church, Lakeland, La. *.....	10.05
	\$236.12

* For relief of children.

MEXICAN MISSIONS FUND

St. Matthias' Church, East Aurora, N.Y.....	\$2.00
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HALIFAX RELIEF FUND

Trinity Church S. S., Boston, Mass.....	\$28.65
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AMERICAN RED CROSS FUND

T. T. Chave, Waukesha, Wis.....	\$2.50
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ANSWERS TO CORRESPONDENTS

S.—When, in announcing the lesson, the reader refers to the "Gospel according to St. Matthew", he uses the word *gospel* as a portion of the title of a book. When, in announcing the gospel for the day, he reads, "The holy gospel is written," etc., he is designating the particular reading of the day as the "holy gospel," not using the term as a portion of the title of a book. Thus there appears to be a reason for the distinction whereby the adjective *holy* is used in the one case and not in the other.

ON A EUROPEAN BATTLEFIELD

They are not dead, the soldiers fallen here;
Their spirits walk throughout the world to-day;
They still proclaim their message far and near:
"Might is not right; God's truth must have its way!"

The cold, damp soil cannot these heroes hide,
These knightly lads who did not fear to die
That liberty and freedom still might bide:
Weep not for them, though here they lowly lie.

Go forth and tell their message to the world;
In vain their fight, in vain the foe withstood,
Unless above all kingdoms be unfurled
The pure white flag of love and brotherhood.

THOMAS CURTIS CLARK.

WHAT IS AN AMERICAN?

A LIST of "casualties in France", recently published by the War Department, opens with the names of O'Connor, Redmond, and Loehr, dead on the field of honor, and of Spiegel, severely wounded. Other names, taken down at random, with no thought whatever of proving a preconceived thesis, are Douglass, Hahn, Murphy, Brown, and Thill, "died in hospital", and Wilson, Kunz, Bedernicek, Cavazza, Ferde, and Rutledge, slightly wounded. A study of this roll of honor may give some answer to the question, "What is an American?"

Of these fifteen names, three, O'Connor, Redmond, and Murphy, are unmistakably of Irish origin. Brown and Wilson may furnish some grounds for controversy, since they might be either English, Irish, Welsh, or Scotch. Here they are classified, along with Rutledge, as probably English, thus bringing the Anglo-Saxon total to a precarious three. Douglass is as Scotch as heather, Cavazza is plainly Italian, and Bedernicek is a representative of the Slavic races. The calculation thus accounts for three Irish and three English names, and three names traceable to Scotland, Italy, and Eastern Europe. But the palm of honor, it would seem, must go to the men whose ancestors sought these shores from Germany, for six names—Loehr, Spiegel, Hahn, Thill, Kunz, and Ferde—can be assigned to none but a Teutonic root.

What, then, is an American? Is he one who was born within the boundaries of the United States? Is he a man who prates of patriotism and spends the rest of his time in planning schemes to evade the income tax? Must he be a member of the Mayflower Society, or a Son of the Revolution? It is not easy to state with precision what qualities are necessary to the making of an American, but a man who is willing to lay down his life for this country would seem to merit the name. One thing, however, is certain. He need not be an Anglo-Saxon. He may even be a naturalized German.

In these days of hysteria, which have already brought us the disgrace and humiliation of mob-violence, that is a truth which should not be forgotten.—*America*.

SUNDAY AFTER ASCENSION DAY

By C. F. L.

AWAITING PENTECOST

FOR forty days the apostles had been passing through the most wonderful events in the world's history. They had received one tremendous revelation after another. They had seen their crucified Lord in His Resurrection power; they had seen the empty tomb; they had been told how to found His Church; and lastly they had beheld Him ascending heavenward before their bewildered gaze. Astounded, appalled, amazed, they had stood transfixed, until the angels appeared to them; and then regaining their composure they returned to Jerusalem "with great joy".

They needed now retirement, that in prayer and meditation they might review the stupendous revelations which had been vouchsafed them; for the soul gathers force and strength in quiet.

In the upper, or guest-room, probably opening out upon a court, in the house of St. John Mark they waited nine days, until Pentecost the tenth, and continued in supplication for the promised Gift. According to Jewish custom women did not sit with men in religious gatherings; so St. Luke mentions this departure, when he says, "the women, and Mary the Mother of Jesus," were there. They could not ask blessed Mary, nearest and dearest of all others to Christ, to remain apart from them. No, the old regime was over, and women were emancipated. They must have vied with each other in their love and care for her who all through the years of companionship with her divine Son had pondered over the wonderful secrets He must have told her, and now had much truth to impart to others.

The days merged one into another, but still the coming of the Spirit was postponed. To one of impulsive temperament, like St. Peter, the waiting must have seemed inexplicable. It was at his suggestion that they chose another apostle to take the place of Judas, and St. Matthias was elected by lot. This seems to be the only occasion where any of the clergy were elected in that way. As this little company waited and prayed they must have realized as Jeremiah said, that "it is good that a man should both hope and quietly wait for the salvation of the Lord."

While this period of prayer was passing on earth, wonderful events were taking place in heaven. Christ, accompanied by celestial hosts, had been received by His Father, and seated upon His right hand, "where He ever liveth to make intercession for us." He had returned Conqueror over sin and death. He had redeemed all mankind; and the angels who rejoiced at the creation must have surrounded Him, eager to know more fully the mysteries of redemption. In the words of Canon Carter, "It is not possible in any real sense to picture events in heaven, as we can on earth. As we gaze into heaven, in the transcendent mysteriousness of the higher world we are lost in wonder." Yet, on Christ's return to the glory He had had with the Father, He took with Him His human nature; and we must believe that He looked lovingly down upon the little praying band, who were waiting for the promised Comforter. And He was not far away, for although "He was hidden from the sight of the apostles" yet nothing is said of distance. "We cannot tell how near we may be to the sources from which Life flows."

The feast of Pentecost was near at hand, and the devout Jews from every nation were pouring into the city; and the crowds surged past the house where the few disciples were gathered. The Roman soldiers came and went as usual, guarding the city; and perchance Pilate, royally clad, may have rolled by, in his chariot, drawn by richly caparisoned horses; but none knew of the power which would emanate from those who tarried in that place of prayer. The first-fruits were ripening beneath the sunny rays of Palestine; the world was busy with its buying and selling; and but few remembered or cared about the crucifixion of the Nazarene Prophet they had seen at former feasts. But behind the closed doors in that upper-room was the nucleus of the Catholic Church, "that stone, not cut out with hands, which became a great mountain, filling the whole earth; that Kingdom, set up by the God of heaven, which shall not be destroyed."

THE NEW LECTIONARY

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

KALENDER FOR EIGHT DAYS

Sunday after Ascension	Nehemiah 1 Baruch 3 : 9-end	Revelation 19 : 1-10	Joel 2 : 21-end	Hebrews 8 : 1—9 : 12
Monday	Nehemiah 2	Revelation 19 : 11-16	Joel 3 : 9-end	Hebrews 9 : 11-end
Tuesday	Nehemiah 4	Revelation 19 : 17-end	Lam. 3 : 1-26	Hebrews 10 : 1-18
Wednesday	Nehemiah 5 : 1-13	Revelation 20	Isaiah 25 : 1-9	Hebrews 10 : 19-end
Thursday	Nehemiah 5 : 14-end	Rev. 21 : 1-17	Isaiah 30 : 8-21	Hebrews 11 : 1-16
Friday	Nehemiah 6	Rev. 21 : 18— 22 : 5	I Samuel 2 : 26-35	Hebrews 11 : 17—12 : 2
Saturday	Nehemiah 7 : 1-6, 63-end	Revelation 22 : 6-end	Wisdom 9 Ezek. 47 : 1-12	Acts 1 : 15-end
Whitsunday	Nehemiah 8 Ex. 9 : 1-14, 16-end	John 15	Hab. 3	Heb. 12 : 14-end

THE completion and dedication of the Temple amid both tears of sorrow and shouts of joy was followed by about sixty years of silence—so far as our records go. After this, we have the expedition of Ezra (chapters 7 ff.). Then, after another interval of about a decade, came Nehemiah, neither a priest nor a prophet, but a hard-headed layman; pious, consecrated, full of courage, zeal, and common sense. The sad news was brought to him at the Persian court, where he was cupbearer to the King, that his people in far-away Palestine were "in great affliction and reproach". The first lesson Sunday morning is his prayer that God would help those whom He had redeemed.

Once again is brought before us the great truth that Redemption is a glorious fact but that it is not salvation. "We therefore pray Thee, help Thy servants; whom Thou hast redeemed with Thy precious blood." This is appropriate anywhere between Easter and Pentecost, a connecting link between redemption and salvation; perhaps nowhere more appropriate than on this unique Sunday of the year: Christ having gone away, the Holy Spirit not having come.

The use of Revelation in Eastertide has already been explained. Its exclusive use in Advent leads to fanaticism, or at least to a one-sided interpretation of our Lord's Second Advent, ignoring His teaching that the Coming of the Spirit was His Advent (John 14:18 and Matt. 26:64, Rev. Ver.), which was to be continuous. The particular selection for this morning, the Marriage of the Lamb in Heaven, is an Advent, or Judgment, theme; and leads on to the Son of God (verse 11 ff.) at war leading the armies of the Living God. This fits the epistle: "The end of all things is at hand; be ye therefore sober (not excited and fanatical), and watch (the signs of the times) unto prayer."

In the evening, a passage from the New Testament which treats of our Great High Priest as set on the right hand of the majesty on high, and of the Holy Ghost and His teachings, is accompanied by the Prophet Joel's prediction of the Spirit's outpouring upon all flesh.

Of the week-day selections, special mention need be made only of those from the Old Testament for the evening; Joel on War, and God as dwelling in Zion: lessons in waiting; and foreshadowings of the True Priest and True King.

The morning Old Testament lessons lead chronologically to the selection for Whitsunday of Nehemiah 8, of the reading and expounding of the Law of God and the inspiring message that "the joy of the Lord is your strength". The New Testament lesson admits us to the true source of joy, not law but love and union with the Divine-Human Personality of our Lord; together with the work of the Spirit as effecting that union and as testifying, along with the Church, to the Christ.

In the evening, the present Prayer Book selection (for the morning) on the contrast between Old and New Covenants is employed. If preferred, it might be used in the morning together with the Old Testament alternate, the Giving of the Law, interchanging with John 15. Ezekiel's river flowing in the restored land from the restored temple (which might very well be given in the morning, following the account of the completed temple) is the Old Testament evening lesson, and as alternate is given Habakkuk's wonderful joy in the God of His salvation.



THE Y. M. C. A. needs no praises for what it is doing; every man in the army and navy bears his witness. But here is a glimpse of its work on one front which opens up undreamed-of vistas of good. It is from an Indian Y. M. C. A. secretary in France, and I know you will be grateful for its reprinting. Mr. S. Parkask Singha writes as follows:

"The Indian soldier is by nature or acquired habit suspicious of strangers and strange things. He had never heard of the Young Men's Christian Association when it first accompanied him to France. Christian service was a thing unknown in his encyclopedia and the Red Triangle was an enigma he could not solve. He took it, however, stoically, as other good things in the world, a matter of fact. He would sometimes ask who and what we were. We would explain, and with a knowing smile he would go away unsatisfied. He could not understand or would not believe. 'It's all very well, but what is your game?' indicated his attitude. At last in desperation he decided, 'Whoever and whatever you are, you are good people.' 'And how do you know that?' 'Oh, you never lose your temper!' Thus the ice began to thaw.

"Things led on to an invitation to dinner. Boots had been taken off, hands washed, a party of ten had manoeuvred in a circle around the common enemy (Mohammedan-like we were to eat from the same dish) and were just about to open fire, when I exclaimed, 'But you know, I am a Christian?' It was a bomb-shell—surprise, embarrassment, furtive glances, hands suspended in air. It was a moment of paralysis, but fleeting. The faces now assumed an air of incredulity. 'What, you a Christian? Impossible!' That inconvenient encumbrance, conscience, gave a twinge. I had a far-off vision of what a Christian should be and was passing on to resolve—when their meaning dawned on me. A Christian, in the limited knowledge of the Indian soldier, was a blasphemous European, a hated pork-and-beef-eating biped, a religious traitor to his country, to eat with whom would be a pollution. I persisted in pleading guilty. At last a bold spirit broke out, 'Hang it all!' (or words to that effect) 'Christian or no Christian, you are our friend and all of us are deeply grateful for all that you people are doing for us. I, for one, am going to eat with you and deem it a great honor.' The barriers were fast breaking.

"Soon after I got a hut to myself in my favorite cavalry camp. There is an Indian proverb, 'Andhón men kana raja,' meaning that a one-eyed man is a king amongst the blind. And my case was similar amongst my almost illiterate friends; for it was rumored in camp that I had read many books and could at a minute's notice write long letters in English without their having to tell me what they wanted written. Consequently I became a guide to an admiring crowd of devotees to learning, who would spend all their spare time in practising to read and write the English alphabet—the stepping stone to knowledge. It became an established dogma of our school that at the feet of knowledge all are equal and that learning recognizes no caste. Hence it came about that our monitor was a sweeper—the 'untouchable' of India. I also began to have men come to me after the evening lectures who resolved to fight against the existing system of mortgaging property in the unhealthy competition of excelling each other in and grandeur of marriage feasts, who promised to send their children to school and (their wives permitting) not to marry them young, etc. It was intensely interesting, watching the growth of new ideas in their minds.

"My best friends were a clique of orthodox Hindus, full of great resolves, but loath to give up the caste system. They had invited me to many dainty dinners, but never shared the food with me. They always waited on me, pretending that it was purely out of respect. I did not probe further into their motives. The day came when they were to leave for the front. The train was about to start, when one of them handed me a cup of water. I had taken a sip when he took it back and drank of it himself. Then he passed the cup to others and every man drank a little out of it. 'This is the seal of friendship,' he said, 'and we hereby break caste forever.' My eyes filled with tears, and with thanksgiving I realized the after-war spirit of the Indian soldier.

"The atmosphere of France, the magic of travel, and the

heroic fraternity of the armies are doing their work, and one can observe how the Indian soldier is casting off old superstitions and prejudices and imbibing the ideas of the age, being filled with novel ideals and new aspirations. Whether he will stick to his guns when he faces the tremendous odds on his return to India is yet to be seen."

IT IS GOOD TO LEARN how many great men there are. I have just received from Chicago an illustrated advertisement of a new book, "by a prince of pulpit and platform orators", "the first volume of the kind ever published", "embracing twenty-four full sermons, forty-two preludes, and a large number of prayers". "Every sermon is a masterpiece; there is not a dry paragraph in the book. It is thoroughly Catholic (in the New Testament sense)" [1]. The preacher "is neither Protestant nor Catholic, but just Christian. He is widely known and universally admired." His publishers "anticipate the translation of his preludes for delivery from the pulpits of other countries." Concerning his congregation, we have this information:

"1,000 Seats, all Free
20 Obliging Ushers
Trained Choir 50 Voices
Cultured, Courteous, Cheerful,
and Companionable
Communicants"

It is announced that "he conducts his work without salary, earning his living and supporting his family in business, from the sale of his nine books, and from his numerous wedding fees."

What a none-such! Yet *Who's Who* has not yet discovered him.

COL. MERCH B. STEWART, Chief of Staff, Camp Devens, has lately spoken emphatically, from his own experience, as to the question of prohibition:

"There is no question," he said, "but that the sale of liquor without restriction to soldiers of all classes results in much over-indulgence and consequently in a lessening of efficiency. So without going into any discussion of a law of discrimination whereby the sale of liquor to men of the army might be regulated perhaps more satisfactorily than by the blanket prohibition now in force, I want to say that I am in favor of the law as it stands.

"But if the prohibition of the sale of any kind of liquor to a soldier is a good thing, there is no reason on earth why it is not just as good a thing for the man in mufti—for the civilian who is behind the army in all its undertakings—and I therefore believe that the sale of intoxicants should be withheld not only from soldiers in uniform and Indians—who are the only two classes of American citizens so restricted at this time—but from every man, woman, and child in the country, and I shall not hesitate to advocate this policy at every opportunity.

"What is sauce for the soldier, in this instance, should be made sauce for the civilian. If liquor lessens the efficiency of the army, as I believe the abuse of its unregulated use does, then it lessens the efficiency and the supporting power of the man behind the soldier in just as great a proportion. If we are to have a war-time or an all-time prohibition let's have a real one and not a law the license of one-half of which will offset the good of the restriction of the other half. Liquor makes the man in civilian clothes commit just as great indiscretions as it does the man in khaki; and because the civilian is just as important in the present crisis as is the soldier why should he not be governed by the same protecting law? I believe that he should, and shall do all that I personally can to bring about a prohibitory law that will be complete and comprehensive."

How GOOD THIS IS, from a French sixteen-year-old school-girl:

"There is a river in France so narrow that you can talk across it, birds can fly across with one sweep of their wings. There are great armies on either bank. They are as far apart as the stars in the sky—as right and wrong. There is a great ocean—it is so wide that the sea gulls cannot fly across it without resting. Upon either shore there are great nations. They are so close, however, that their hearts touch."

NEW ENGLISH MAN-POWER BILL INCLUDES CLERGY

Premier States Service to Be Required of Them

DEVELOPMENTS FROM THE NATIONAL MISSION OF REPENTANCE AND HOPE

The Living Church News Bureau }
London, April 15, 1918 }

AMONG the provisions of the new Man-Power Bill is the extension of the Military Service Act to the clergy for non-combatant purposes. The Prime Minister, in submitting to the House of Commons on Wednesday last the proposals of the Government in the present supreme crisis of the War, said there was a shortage of fit men to care for the sick and wounded, and he was perfectly certain "that ministers of religion would not care to feel that they were exempted from the obligation to serve, and especially to render service of this kind on the battlefield." Continuing, Mr. Lloyd George said:

"We have consulted several authorities on the subject, and some of them whom it has been my privilege to communicate with seem to feel that certainly ministers of religion would be the last men in the world to claim exemption from an obligation of that kind. It is obvious if this change is made that care must be taken not to put an end to religious ministrations in the country, and it has been arranged for this purpose that the minister of National Service shall endeavor to act in concert with the authorities of the different denominations, so that in every denomination an adequate staff should be reserved."

The Church's National Mission of Repentance and Hope, which began in the autumn of 1916, led to the formation of five committees to consider the character of the Church's work and influence in various departments.

Evangelism at Home

The committee of inquiry on the evangelistic work of the Church at home, and as to the best methods of improving and extending it, of which the Bishop of Southwark is the chairman, is the first committee to issue its report. Part I, which deals with the present condition of things, draws attention to the changes which are affecting every side of the Church's evangelistic work. Labor thinks it has received little help from the Church. An immense amount of interest in religion (in a general way) runs in independent and sometimes unorthodox channels. Evangelistic work in the past shows outstanding defects. The Christian witness has been defective and there is a lack of fellowship, leading to a widespread impression that the Church favors capital more than labor. The teaching office of the Church has also been neglected. Part II, dealing with the agents of evangelistic work and means for it, urges that the laity, both men and women, must take their part in the work. In the case of the clergy, pastoral visitation is essential; small meetings should be encouraged; and open-air work developed. Parochial teaching and permanent missions have a high value, and literature has also an immense part to play. In Part III, which is constructive, it is stated "that all but a comparatively small minority of the nation are out of living touch with any form of Christianity. The Church must first set herself to awaken the evangelistic consciousness in her individual members and in the body corporate. There must be concentration for a time with disproportionate emphasis upon this neglected duty. There should be a further call from the Archbishops summoning the Church to nothing less than the evangelization of England. It is, moreover, suggested that an Evangelistic Council should be established in every diocese, including women and a youthful element among the laymen. Abuses in the Church must be removed. Worship must offer its witness not merely to attract but to convert. Pastoral visitation is again urged as of the greatest importance, and churches should be open constantly for private devotions. The report concludes by stating that at the heart of the whole problem of evangelization lies the necessity of a more intense spiritual life in the Church."

The April *Commonwealth*, of which organ of the Christian Social Union Canon Scott Holland was the noted editor-in-chief, is an especially interesting number for containing an "authorized version," signed "S. L. H.," of the last days on earth of Dr. Holland.

He passed his seventy-first birthday on January 27th last. On the 25th of January he celebrated the Holy Eucharist for the last time and wrote that his thoughts ran back on that day (Feast of the Conversion of St. Paul) to "blessed Old St. Paul's." On

Tuesday, March 5th, he had a bad attack of breathlessness, but rallied fairly from this. On that day he received his last Communion at the hands of the Rev. Dr. Ottley (Regius Professor of Pastoral Theology and Canon of Christ Church). On March 12th he kept to his bed, which he never left again. On the following afternoon, when it seemed as if he might lose consciousness, Dr. Ottley came by request and read the prayers for visitation of the sick. "This had a most calming effect on Dr. Holland, who said that it was 'most wonderful to feel so quiet'." The next day he was able to see for a few minutes most of his colleagues at Oxford, and both two succeeding days were quiet until late on Saturday afternoon, the 16th, when he was subject for some hours to repeated attacks of breathlessness. After that he became quiet again, and he "simply ceased to breathe at 12:50 A. M. on the morning of the 17th of March." During these twelve days Dr. Holland was often read to: "George Birmingham's" early novel, *The Seething Pot*, Wordsworth, Morris' *Wolfsings*, were the main diversion. He repeated nearly the whole of *Yarrow Unvisited* one evening. He generally went through a shortened form of Evensong and "recited in quite a loud voice the Creed and *Gloria* to Psalms read to him." His patience, charm, and even gaiety "shone through the drowsiness and depression inevitable to his illness." His body now lies at rest in the quiet churchyard at Cuddesdon, where he was ordained, and where almost every year he joined in the retreats.

The *Commonwealth* has gone out this month, as the surviving editor, Mr. Christopher Cheshire, writes, still bearing the name of Henry Scott Holland, "and marked by his labor, and breathing his spirit." It was indeed eminently fitting that Dr. Scott Holland's valedictory in its pages, "A Word for the Month," should deal in traversing, with the old "touch of that magic pen," the impious conclusion of so-called "historical science," that by eliminating the supernatural in the Life of our Lord Jesus Christ upon earth you will find yourself in possession of the real man.

St. Paul's was filled on Wednesday last with thousands of nurses at a memorial service for their sisters in the nursing service who have laid down their lives in the war. Queen Alexandra, patroness of the Military Nursing Service bearing her name, was present, and other royal ladies. Mrs. Whitelaw Reid was also there to represent the American Red Cross.

Among the 5,000, or more, nurses present from all parts of the Empire was a contingent of trained women from the United States. The singing was accompanied by the band of the Coldstream Guards. The order of service included a prayer that the offering of these noble women's self-sacrifice might be accepted on high, and that God would grant to their souls refreshment and peace.

There has been a sudden change of vicars at St. Alban's, Holborn, in consequence of a peculiar circumstance arising.

The Rev. H. C. Frith, who was pointed to the parish about eighteen months ago, has recently become engaged to be married, and has very rightly felt it due to the strict ecclesiastical tradition of St. Alban's that he should resign the benefice. This, with the Bishop of London's permission, he has done.

The Rev. H. Ross, vicar of St. Bartholomew's, Brighton, has been appointed by the patrons, the Dean and Chapter of St. Paul's, to be the new vicar of St. Alban's. He thus returns to London, where he was, when first ordained, an assistant curate in Rotherhithe, and was vicar of St. Michael's, Shoreditch, from 1903 to 1911. He then went to Brighton to be vicar of St. Bartholomew's, where he had been on the staff of clergy from 1896 to 1903. In leaving Brighton again for London, the Rev. H. Ross is giving up a church in that modern Baiae which in some respects is more remarkable than St. Alban's, Holborn, although of not so much fame in the annals of the Catholic Revival. St. Bartholomew's is so huge in dimensions that St. Alban's could almost be put inside of it, while the congregations that gather there to take part in the imposing worship on Sundays are correspondingly immense. Perhaps at no other church in England are there so many confessions heard as at this church.

Some fuller particulars of the enthronement of the English Bishop at Jerusalem have been published. The governor, mayor, and other officers attended the ceremony, at which the American colony was also represented. The Bishop was vested in cope and mitre. His sermon was in English, but he also gave an address in Arabic.

J. G. HALL.

Enthronement of Bishop Maclnnes

Official Census of Churches

WASHINGTON, D. C., May 2, 1918.

THE Bureau of the Census has recently completed a compilation of the statistics of religious bodies in continental United States as of the close of the year 1916. These statistics are collected decennially under the authority of an Act of Congress, the last previous collection referring to the calendar year 1906. The decennial census of religious bodies for 1916 covers numerous items of inquiry, and the full report, to be published in the near future, will afford comprehensive information regarding more than 200 denominations and will give, in addition, comparative statistics for 1906 and 1890. The statistics have been collected mainly by correspondence with the local church organizations, for the most part directly by the Bureau of the Census but for certain denominations through some denominational officer or representative. The figures contained in this preliminary statement, therefore, are based upon actual returns for the individual churches, and, although some churches failed to make returns as requested, the figures may be said to represent a substantially complete report for each and all of the denominations represented.

The statement issued to-day by Director Rogers of the Bureau of the Census gives preliminary figures, which are subject to later revision, for six items only, namely, number of church organizations, members, ministers, Sunday schools, Sunday school officers and teachers, and Sunday school scholars. These preliminary statistics are presented by principal denominations and families, and have been prepared under the supervision of Mr. William C. Hunt, chief statistician for population in the Bureau of the Census.

CHURCH ORGANIZATIONS

The term "church organization" includes any organization for religious worship which has a separate membership, whether called a church proper, congregation, meeting, society, mission, station, or chapel, etc.

The total number of church organizations in 1916, as shown by Table 1, was 228,007, as reported by 201 denominations, counting the three branches of Baptists as separate and distinct denominations and the independent miscellaneous congregations as the equivalent of one denomination. The report for 1906 showed a total of 212,230 organizations as reported by 188 denominations, and that for 1890 a total of 165,151 as reported by 145 denominations.

The difference in the number of denominations in 1916, as compared with 1906, is the net result of the consolidation or dropping out of 16 small denominations and the addition of 29 small denominations, the latter including those actually in existence in 1906 but not then brought to light, those resulting from the consolidation of churches, many of which were reported in 1906 as "independent", and those resulting from reorganization within existing denominations.

The small increase in the number of church organizations since 1906 is due to a general tendency toward consolidation and conservation rather than expansion and to shrinkage and disintegration consequent on migration among the poorer and immigrant classes, especially in the South and West. The large increase from 1890 to 1906, on the other hand, was due to more thorough investigation and more nearly complete returns in 1906, to heavy immigration, and to a general effort toward denominational expansion.

CHURCH MEMBERS

The term "members" has a variety of uses. In most Protestant bodies it is limited to communicants or confirmed members; in the Roman Catholic, Eastern, and some other churches it includes all baptized persons, while in some bodies it covers enrolled persons.

The whole number of members reported by all religious bodies for 1916, as shown by Table 1, was 42,044,374, as compared with a total for 1906 of 32,936,445 and for 1890 of 20,597,954 members. These figures show an apparent increase in Church members since 1906 of 9,107,929, but allowance must be made for the difference in the membership of the Roman Catholic Church as given for 1916, as compared

with the figures used in the reports for 1906 and 1890. The membership of the Roman Catholic Church covers, as above stated, all baptized persons, including infants, but in the reports for 1890 and 1906 a deduction of 15 per cent. was made to cover those under 9 years of age, as this was understood to be the age at which the first communion is usually taken; but no similar deductions were made for the Eastern and other Churches having a similar basis of membership, because of the very much smaller numbers involved. In providing for the present census of religious bodies, however, it was decided, after most careful consideration, to credit each denomination with its total membership, irrespective of the varying conditions of membership, whether of age or otherwise. On this basis of deduction, the total reported membership of the Roman Catholic Church for 1890 (7,343,186) was reduced to 6,241,708 and that for 1906 (14,210,755) to 12,079,142. This made a difference for 1906 of 2,131,613 and, if this deduction had not been made in the report for that year, the total membership of all religious bodies for 1906 would have been 35,068,058 indicating an increase for the 10 years from 1906 to 1916 of 6,976,316, or 19.9 per cent. On a similar basis, the total membership of all religious bodies for 1890 would have been 21,699,432, representing an increase for the 16 years from 1890 to 1906 of 13,368,626, or 61.6 per cent.

Of the separate denominations, the Roman Catholic Church reports by far the largest membership, namely 15,742,262, out of a total membership reported by all religious bodies for 1916 of 42,044,374, or 37.4 per cent. Besides the Roman Catholic Church, there are 8 other denominations for each of which more than 1,000,000 members were reported in 1916, as follows:

Baptists—Northern Convention.....	1,227,448
"—Southern Convention.....	2,711,591
"—National Convention (Colored).....	3,018,341
Disciples of Christ.....	1,231,404
Methodist Episcopal.....	3,718,396
Methodist Episcopal, South.....	2,108,061
Presbyterian in the U. S. A.....	1,613,056
Protestant Episcopal.....	1,098,173

These 8 denominations and the Roman Catholic Church together comprised 32,468,732, or 77.2 per cent., of the entire membership reported for all religious bodies in 1916.

The membership given for the Jewish congregations requires some explanation. Some congregations reported as members all who contribute to the treasury of the congregation and not infrequently included women and children. The more orthodox, on the other hand, reported only those males who have incorporated the institution or have bought a share or membership in it, but do not recognize as members other persons who are regular attendants or are even contributors. The membership thus reported represents a total for 1916 of 359,998 persons, but this figure is not comparable with that given for 1906 (101,457), which then comprised heads of families only.

MINISTERS

The whole number of ministers as reported for the various denominations having regularly ordained ministers was 191,722 in 1916, as compared with 164,830 in 1906 and 111,036 in 1890.

SUNDAY SCHOOLS

Of the 228,007 church organizations for 1916, a report as to Sunday schools was made for 185,935, or 81.5 per cent. In 1906, there were 167,574 church organizations for which Sunday schools were reported, representing 79 per cent. of the total number of church organizations covered by that census, namely, 212,230.

The whole number of Sunday schools reported by the 185,935 church organizations in 1916 was 195,276, with 1,959,918 officers and teachers and 19,951,675 scholars. The report for 1906 gave a total of 178,214 Sunday schools, with 1,648,664 officers and teachers and 14,685,997 scholars.

In addition to the Sunday schools conducted by church organizations, there are a large number of undenominational and union Sunday schools, and statistics of these Sunday schools were secured for 1916, as was the case in 1906, through the agency of the International Sunday School Association.

RESULTS AND OPPORTUNITIES IN LIBERIA

BY THE VEN. THOMAS A. SCHOFIELD

IN tropical lands food is abundant, life is easy, there is little to stir ambitions; and Liberia is the richest spot in natural resources of all the west coast of Africa. But the Church is in no sense stagnant; congregations and Sunday schools are eager in all missionary activity. There were two hundred and ninety-six at the Easter Sunday school service at 2:30 P. M., even though the teachers and some children were up at 3:30 and watching in their church with prayers and songs for the dawning of the day. At 5 A. M. the regular service begins and continues till 7 A. M. The Resurrection is the great festival with Liberians. The children's Lenten offerings reached \$100.

The early missionaries were of the evangelical type and one reads much of early converts turning to Christ. But when you go into home after home, and find morning and evening family worship taken as a matter of course, and when tickets for a moving picture show offered to a couple of young girls are refused with: "No, thank you, we are to be confirmed next Sunday and are fasting," one cannot but feel there is every reason to see that their Churchmanship is of a living type.

The schools of the Church take very young children and train them from two years of age till manhood or womanhood. This is expensive and will rapidly give way to self-help. But when you meet men and women by the score of the second and third generation, and find them among the best citizens and occupying places of trust, you are glad the Church has so well cared for this earliest of her missionary fields, and you study to see what the reasons are that education has during these eighty years been left so entirely to missionaries of the Churches in Liberia, and why the government has only thirty-seven schools, and these of a very elementary character, in the whole of the republic.

One must ever keep in mind that the people who returned from America to Africa had been slaves. They had no capital, and they were sent by colonization societies. There was no constant stream of people coming, no great nation was behind them; they met war, pestilence, and opposition from the two strong nations at each end of their territory, who were not disposed to leave them in peaceful possession, even when they had bargained and paid the natives for their land on which to establish themselves. Nor has this annoyance ceased, for the only great political question to-day is, How can Liberia make the United States of America realize that without her help as "First friend of Liberia," even now, the adjoining governments would likely absorb her in case this war so reduced her revenues that she could not pay the interest on her debt of three and one-half millions of dollars and pay operating expenses?

Some one will say: Well, why not let Liberia either sink or swim as she is able? The answer is: The time has fully come when among nations the strong must foster the weak. In Liberia and only there a negro has all the rights, responsibilities, and chances for full development. Liberty or Death is their slogan, as it was the cry of our forefathers. The moment you step ashore in Monrovia you feel that there is a different atmosphere from what you felt at Freetown, Sierra Leone, or with which you were in any way familiar in any other black man's country.

In all other places in the world the white man rules and dominates the black man. Here no white man has a vote, nor can he own property. He can and does have long and low priced leases on land, but the negro is the only citizen. He stands with the burden fully on his shoulders, realizing that unless he can carry on no one else will do it for him. Does there breathe anywhere a man so prejudiced that he will not help a people like this put across the task of persuading the heathen natives to come into this government and share this rich blessing with them?

There are two million people, and thirty-seven thousand are civilized; twelve thousand are communicants of Christian Churches; three thousand one hundred are communicants of the Church; over three hundred were confirmed by Bishop Lloyd.

We hold the key to Africa, for if Liberia can establish

free institutions the light of democracy will shine all over the continent.

It is a place of great darkness. In the heathen tribes, superstition and devil worship enter into every event of human life. Boys and girls are initiated into *gree gree*, or devil societies, at about the age we should present them for Confirmation; old reprobates practically buy young girls for concubines and take them home with as little ceremony as they might a cow. Tribal slavery, selling a son for debts contracted by a father into perpetual slavery, still is seen. We found a man with an iron collar about his neck and a chain fastening him to a ring in the floor, and were told by his armed keeper he was a slave recently brought there and sold. The Liberian government frees all such men, but in order that they may not be seized when they go back into the tribe from which they have escaped, gives them, on payment of a certain sum, about \$20, a certificate of freedom which the man may work and pay for. We found in the employment of our missionary, Mr. Simpson, at Royeville, a man working to pay his ransom.

They want a clergyman of their own made bishop, and ask that help be given them to see their way to advance into the interior.

We need look for no greater task, no other sphere of influence, for here the government officials stand ready to aid us and are in full sympathy with the Church's high purposes. Their government is a Christian state. Even in the heathen tribes our faithful, long-continued service, the fact that we have trained in our Church schools many of the officials, has been known to the last tribe in the land. White men only know what the colored man tells him of the processes of thought going on in a native man's mind. So our twenty trained priests, the three deacons, the eighty-five catechists and teachers, who might, to-morrow, if we wish, be increased by fifty more, are ready.

Bishop Samuel D. Ferguson did a great service by raising up and training a native ministry.

Those who prayed for the continued safety and health of the Commission will, we hope, join in their thanksgiving for the safe return.

May 2, 1918.

THE DISCIPLINED

DISCIPLINE is being one's own schoolmaster.

Discipline means the difference between success and failure. With it you come to contentment; without it you arrive at peevishness, petulance, and pessimism.

Love, disciplined, means love loyal and continuing, means the family, means not only love's flamboyant springtime, but its fruitful summer and its peaceful autumn, its golden year.

Thought, disciplined, is constructive, clear, forceful; undisciplined it becomes muddy, hot, septic. The disciplined body is healthy, it is cleansed of pains, we have no consciousness of it because it is a perfect servant, we approach the beauty of disembodied souls. The disciplined hand is the craftsman's hand, the master's; the undisciplined the slave's. The disciplined rule over the undisciplined.

The tongue, disciplined, speaks words as sharp weapons, as cut jewels, as "apples of gold in pictures of silver." Only the disciplined eye can see the abiding beauty, only the disciplined ear can hear the highest music, only the disciplined soul can "see the kingdom." Only the disciplined enjoy the classic. Only the disciplined can tell the truth or listen to it.

To the disciplined success is easier than failure. The disciplined rise from the ranks. The disciplined do not lean, they are leaned upon. The touch of the disciplined is sure, their step is firm, their vision is sharp, their memory concise, their word strong, their silence wise.

Politeness is nothing but self-discipline. The undisciplined are rude, ugly, and disagreeable. Discipline is civilization. Lack of it makes the barbarian. Discipline builds cities, runs railroads, sails fleets; the savages live as wild beasts because they are undisciplined.

By discipline comes beauty, both of face and of spirit. The disciplined always get the best of things; for they love without lust, drink without drunkenness, eat without gluttony, play without excess, work without impatience, get money without greed, and spend it without hurt. The disciplined are the thoroughbreds; the undisciplined are the scrubs.

The disciplined overcome; and it is written:

"To him that overcometh will I give to eat of the hidden manna; and I will give him the morning star."—DR. FRANK CRANE, in *Physical Culture*.

TWO AMERICAN WOMEN IN ITALY

BAGNI DI LUCCA, March 9th.

IN this Italian summer resort a few miles northwest of Florence, so familiar to hundreds of American tourists, two American ladies have been engaged in war work which has been done so effectively that it has attracted wide attention and has extended from small beginnings to quite large proportions. Those who are responsible for it are Mrs. Evangeline Whipple and Miss Ruth Cleveland. Both are widely known in the United States. Mrs. Whipple is the widow of Bishop Whipple and Miss Cleveland is a sister of the late President Cleveland. Their work began, as a matter of fact, among the poor people of this region long before the war, for this has been a favorite summer residence for them both. When Germany marched through Belgium, Mrs. Whipple and Miss Cleveland undertook their work of relief for the war sufferers in France and Belgium, and later, when Italy entered the field, they transferred their work to this country with which they are so familiar.

Mrs. Whipple's undertaking is a *Laboratorio pro Esercito*, or workroom for the army. She speaks of it as her "modest" gift to Italy, although all of the expense of carrying on this workroom is borne by her. She employs the women of the village who belong to the families of soldiers, paying them three lire a day. They make everything that is required at the hospitals of Lucca, such as mattresses, bed linen, garments, slippers for frozen feet, etc., and they repair the clothing of the wounded men. This reparation of clothing is much more difficult than making new things, for Mrs. Whipple sees to it that the clothing is returned as good as new. Three times a week a local carrier calls at the workroom, bringing these garments and taking them away to the hospitals. Since the first of last December more than 7,000 articles have been sent to the hospitals from Mrs. Whipple's workroom.

Another branch of the work is the making of woolen things for the soldiers. About thirty-five women of the poor families of the soldiers are employed in this way and earn through this labor enough to supplement the government pension. More than 6,000 articles, such as helmets, scarfs, and stockings, have been made by these women. They are sent at once to the soldiers who have asked for them, and acknowledgments with grateful thanks come back very promptly, usually within a week or two.

"With the coming of the refugees, Miss Cleveland and I at once started a workroom for them," said Mrs. Whipple, explaining her work recently. "We at first provided the material for underclothing and women's and children's dresses ourselves, employing the refugees for the making. We found many of these refugees clever workers and tailors, but the demands would have overwhelmed us had not his Excellency Signor Luigo Luzzati, the High Commissioner of Refugees in Italy, come to our rescue with a lot of cloth for boys' and men's suits and women's dresses. We took the larger part of this into our rooms, measured the men, boys, and women, and turned out what was really a splendid array of well-fitting garments which did credit to these workers from the invaded parts of their country. The women worked faithfully for six days in the week, even coming on Sundays when the needs were urgent. The American Red Cross in Italy has come generously to our aid and has helped us by providing more material. Up to the present time we have also paid the expenses of this room ourselves. We have started a girl's school in the English Church House, following the government curriculum, and already we have more than sixty girls from six to sixteen years of age who are at school here. All of these children seem particularly bright and intelligent, although some of them have never had a day at school, having

lived in the rural districts, and can neither read nor write. But they are naturally intelligent, they learn quickly, and they are hungry for instructions.

"A generous contribution has come to us from America which will enable us to extend our work, and we are now trying to get hold of some land for potatoes and vegetables. This will not only give more work to the refugees but will help in the serious food situation. We never give money but try to find employment as fast as we can, for only in that way will this emergency situation be bridged over effectively.

"The government supplies a certain amount of foodstuff but naturally in these times it cannot be enough. Much of it consists of 'polenta', which is a poor diet at best for steady use, and after a time has a bad effect. Those who earn money eke out their rations by buying what they can find in the nearly empty shops. Nearly every day I go to these shops to see how matters are running and I find too often that there is not enough in them to go around. It is in this way that the American Red Cross can help greatly. Both Miss Cleveland and I feel very proud and very happy over the splendid work which the American Red Cross is doing in Italy."

Mrs. Whipple and Miss Cleveland have been in this remote place for the last two winters, staying for the sole purpose of helping these people, first the native poor whose men are fighting at the front, and more recently the newcomers who have been driven from their homes and must find shelter where they can. These two Americans have been a great power for good, not only in helping in a material way, but in giving to the Italians of the district the moral support which is just as necessary as the material help, and which often more effectively pro-

motes the feeling of brotherhood between Italy and the United States.

A PRAYER FOR THE ALLIES

BY BISHOP BRENT

O GOD, who hast appointed a day when the kingdoms of this world shall become the Kingdom of God and of His Christ; Mightily move the Allied Nations that we may now and always choose Thy will as our will, Thy way as our way, Thy peace as our peace. So lock our fortunes to Thy purpose, in these days of storm and battle, that we may rise through courage to victory, and in abiding fellowship win for the world that freedom and peace which will enable all nations to bring their glory and honour into Thy Kingdom, through Him who came to set men free, Jesus our King. Amen.

THOUGHT

EVERY DAY we are becoming more and more like our thoughts. What we are to-day is the outcome of the thoughts we have cherished in the past, while the thoughts that we are cherishing to-day are determining what we shall be in the future. If our thoughts are low and base and ignoble, then we ourselves are becoming low and base and ignoble. If our thoughts are pure and clean and Christ-like, then we are becoming pure and clean and Christ-like. If we could look into the chambers of your imagination and observe what is taking place there, the thoughts you carry about with you, the desires and ambitions of your heart, the stuff of which your dreams are composed, we could prophesy with the utmost confidence the kind of person you are becoming and therefore the kind of person you shall be. It is in the light of such a fact as this that we see the significance of Paul's exhortation: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Think on these things, and we ourselves will become true and honorable and just and pure. It is particularly important that parents realize the truth of this. And yet how few of them apparently do? How many parents there are who are careful as to the food their children eat and the water they drink, but who are indifferent to the books they read, the movies they attend, the companions with whom they associate. No doubt we should exercise due care as to what we take into our bodies, but it is infinitely more important that we take heed to the thoughts that enter our minds. Here, too, Christ's warning has its application. "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."—*The Presbyterian*.

THE AIM of man is not outward holiness by works, but life in God, yet this last expresses itself in works of love.—*Meister Eckhart*.

The Voluntary Chaplain and the Cantonment

By the Rev. HOWARD KEY BARTOW

Voluntary Chaplain at Camp Devens, Mass.

III. SOME RESULTS

RESULTS have to be measured by differing standards. It is easy to weigh by the scales the product of a machine, or to cast up your profits in figures at the end of the year, but to measure spiritual gains requires another set of values and the danger is that you will overestimate. What are set down as results, in what follows, are effects seen and heard in the lives of men with whom one has been thrown in very close contact during months of training. So far as it is possible to reproduce these faithfully, and avoid exaggeration, this has been done.

The background of the whole situation divides itself into two big spheres. The one is that we have been gathering the harvest of all the devoted labor of those other wonderful persons—the fathers and mothers, the faithful clergy, the Brotherhood of St. Andrew, the Sunday school teachers, and the older friends. All these have been working in the time past, often with little to show for their effort; but their fine work is telling to-day. The other is, we are reaping the harvest of the seed very recently sown and which has come up and borne fruit in our day.

There is the constant necessity to remind the reader that no such thing is taking place as a stampede for religious knowledge or expression; no mass pressure of thousands of men, much as one would like to see such an awakening for religious things among the men in the camps. What is really present, though, is this:

The natural splendid and living good in fine men, who exhibit so easily and ably the strong character they possess.

Then the half-hearted, evidently lacking complete instruction and exact knowledge of high things, purposing to do good, but in reality only neutral.

Of course the totally indifferent man is with us, with no leaning toward any outside help, but withal very generous, ready to do his duty without grumbling. And beyond these, in a great ring, is a mass of men of whom one can know little—just men, whom one sees and cannot reach because of the limitations of physical strength. Here are great possibilities, and among them are probably to be found all the elements of the crowd, many good and some bad. But because of them no day ever ends with the consciousness that all has been done that should be done.

One remarkable fact is, though, that one finds no scoffers. Not one has been seen or heard, while on the contrary each Saturday night, while the movie operators are changing films, a very generous applause follows the announcement of the religious services to be held the next day. This is an indication of the reverent temper of so many.

How wonderingly one should approach the opportunity to influence a young life! If parents, clergy, workers with young men, and Sunday school teachers could only see the vivid effect their efforts are having to-day on the lives of these young soldiers, whose souls are stayed on God! If only each one of us set out at once to multiply ourselves by one other life, how quickly would a great part of the evil in our days yield to this new life we had introduced, and so many of the world's tangles begin to be unraveled! One of the first experiences I had was to meet the request of three young men for the Communion as they were leaving for "somewhere" and could not be present for the Sunday Communion. That service on a rainy morning in my room, with those three soldiers kneeling in their dripping ponchos, while I ministered to them from the field altar set up on my desk, will not be forgotten. One of them asked me to write his father that he had received the Communion before he left. His father's reply to my letter showed where this fine lad had acquired his spiritual strength.

Another night twelve men who were leaving in the morning to go to other parts kneeled to receive the Communion in a larger room as I sent them away on the first

stage of their journey to France. They were to leave very early the next day. I had suggested the service to them and they went about gathering their friends. The next morning as they marched by on their way to the train I waved them good-bye from the roadside. They will not forget.

Only last Sunday morning, February 24th, I was asked to have Communion for three men of a company leaving that day, who were prevented by their duties from being present at the earlier Communion. I went to their barracks. Selecting as quiet a corner as possible, with an iron cot upon which I placed a soldier's pack for an altar, I had the Communion for these three. Every Sunday I receive messages from soldiers who cannot be present at the Communion, as to why they cannot be there. Or they will come and tell me Saturday evening or come late on Sunday just to explain.

You of the clergy who read this ought to be in my room some night when a young man brings me a letter from you, or delivers some message you have sent by him to the chaplain. The faithful minister back home would be repaid for all the time he has spent and the prayers he has prayed for him. Then there is the worker who comes and asks how he may help me or how he can be of help to the men in his barracks. Or he will bring you another man and tell you he wants you to talk with his friend and help him. There is one communicant who when the Bishop came for Confirmation brought two soldiers to be confirmed and sat with them. At that Confirmation service eighteen men were confirmed at this Y. M. C. A. No. 23 and that same evening we went to the barracks of a company which was quarantined for measles, where twenty-two men were confirmed, having been prepared by one of the clergy of St. George's, New York City, the Rev. Joseph Barnett, a member of that company who was drafted and refused to claim exemption, preferring to serve as a private soldier and work among men in that way. Each night he has prayers with the men in the mess-room before taps.

The men of this company asked me that night to have Communion for them soon. I suggested Ash Wednesday and the captain gave his permission for the service in the mess-room and made the hour 5:30 A. M. At that hour, when I began the service with the Rev. Joseph Barnett assisting me in his simple soldier's uniform, thirty-eight men were kneeling in the mess-room, and received. The service ended just as the first call sounded at 6:15 A. M. and the camp awoke. More might be added, countless illustrations of the continuing goodness and fidelity of men, but space is limited.

There is the other side, too, of the confidences which men exchange with the chaplain. These are committed to one and must not be betrayed. And yet, must one remain silent concerning those who, roused from indifference and neglect or maybe ignorance, have shown a beauty and a strength which will cheer not only other workers but other seekers as well?

It is with firm conviction that these men would be glad to have others know the facts, if their names were concealed, that I narrate the circumstances, shielding their identity.

One night a young man came who confided that he had been roused by something he had heard the writer say at a service one night in one of the other huts, and had come to talk things over. He told of the dark things men do and which he had done, and he concluded with the simple statement: "And I want you to know I am d—— unhappy." We had a long talk and he came again and again. He read a book on baptism that I gave him, and the Prayer Book, without result, until the day came for him to leave camp. We talked for some time and finally he said: "Does Baptism mean that I shall have to give up the booze and the women?" When I said, "Yes. And it means for you to go out to be the hand upon the shoulder of young men to lead them straight," he answered: "Well, I am ready to be baptized." He was baptized and set out the same day for "somewhere".

Another life changed entirely was a young man met casually in the hospital. Upon his discharge he sought me out and he told of a battered life, the way the young spend it sometimes, so that they are old even at 22. Earnestly he talked and listened, and he came seeking baptism and later was confirmed, and to-day he is on his way to bear the stress of war "over there". Before he left he wrote me a note. The substance was this: "You will pray for me that I shall be strong and clean and I shall pray too."

Another man came one night with as sad a story as men can utter. Raised as an orphan he found a woman he loved, and was happy in his home. Then some "skunk", as he expressed it, stole her heart away and he came home one night to find a note saying she did not care for him and had gone away with this other man and had sold all their possessions. He went to another city and for two years he went off on monthly sprees, because he had nothing to live for and no one to care. The war came and he volunteered and came to this camp. Two weeks after he had come here he got word from his sister that she had heard from his wife. The "skunk" had left her and she was sick and penniless in a Western city and he was in camp under the discipline of war and unable to get to her. As he unfolded his story he concluded: "Now you will probably think me a d— fool, but I wrote her that if God spared my life I would take her back, and I asked my captain to see that half my pay was sent to her each month. My captain replied: 'You have no wife. You say on your enlistment blank that you are unmarried.' 'I know, but I am married.' He said I would have to square it with Washington, so I wrote the War Department and I concluded my letter: 'And I am ready to take any punishment the War Department sees fit to give me. All that I ask, though, is that I shall not be dishonorably discharged from the service of the United States.'" Before he left I had prayers with him as he kneeled beside my bed. I prayed for him, for her, and for all men, with a new understanding.

You find the most amazing responses to your seeking men. They will ask you to come and speak to their company what you have told them. They will have their captains ask you to come and address the men in the barracks. One man told me that the first night when he decided he ought to kneel down and say his prayers instead of saying them in bed, as he had done for months, his bunk-mate asked him what was the matter when he arose from his knees. And he replied: "Nothing's the matter. I was saying my prayers, just what you ought to do." "Oh," came back the answer, "I thought you had lost something and were looking for it." That is not persecution, but it is a bit harder to stand. I urged him to continue and he promised to do so.

In the Base Hospital one finds an active field among the sick men, who are so ready to talk. I was sent for to see a sick man one Sunday about noon. When I asked if he was baptized, for he was dying, he replied: "No. My pastor wanted me to be before I was drafted, but I could not see it. But I see it now and want Baptism." After some prayers with him and making sure he understood I baptized him from a glass of water which the nurse held. He died that afternoon and then there was the letter to his mother to be written and the mail brought back her grateful thanks for helping her son. In her letter she said: "For he was my baby, you know."

One wishes that the officers were present more often at the services. If they would come it would be a source of inspiration to both the men and the chaplain.

I have tried to set forth in these papers some very distinct impressions which are real. One-half has not been told. Let no one think, however, there is any ground for pessimism or dismay. There is just the great, big opportunity of working with the finest kind of men one would want to meet; and of the National Army it can be said, in all truthfulness, that never will the nation have cause to be ashamed of them; never will the nation be able to do them too much honor.

[THE END]

WHEN A GOOD work is done by a man, he is free of it, and through that freedom is liker and nearer to his Original than he was before.—*Meister Eckhart*.

BISHOP McCORMICK'S WORK IN FRANCE

Conducts Three Hour Service on Good Friday While the Long Range Cannon Booms

SUDDEN DEATH OF ROBERT BAYARD CUTTING

PARIS FRANCE, April 4, 1918.

I SPENT Palm Sunday, and the days before and after, at our base hospitals within the British lines. It happened to be the beginning of the great battle, and it was therefore my privilege to work with the chaplains, American, English, and Australian, in caring for the convoys of wounded men arriving, day and night, from the front. I confirmed thirty persons, most of them soldiers about to return to the trenches. Services under these conditions are of inexpressible sincerity and solemnity. They seem to reproduce something of the atmosphere of primitive Christianity, and it is the joy and honor of a lifetime to take part in them. From one side were coming in the convoys of the wounded. From the other, a great camp, the regiments were marching out for the front.

On Good Friday Bishop Brent preached at 10:30 in the Church of the Holy Trinity, Paris, and I took the Three Hours Service at the British embassy church. There was a large congregation and I was interested in seeing their behavior when the German long-range cannon began their bombardment. Scarcely anyone left, and few persons seemed to be disturbed. At just the same time, the awful tragedy of which you have read in the daily papers occurred in a French church. The shell struck a supporting column and the stone roof dropped in upon the worshippers, causing the death of many, including several Americans.

Easter Day I preached at Holy Trinity, and celebrated the Holy Communion at 9:30 and at 10:30. There was a good congregation, with a notably large attendance of soldiers. In the afternoon I held an informal reception for Church people at the Hotel Petrograd, with an attendance of about 250 or 300. I sent out over 1,000 Easter cards and greetings to our men in the army and to all our war workers, and have received many appreciative acknowledgments. Thus we have tried to keep up some appealing reminder of the Holy season, and to give our people at least a touch of familiar Church life and ministration.

At one of our base hospitals recently I spoke to the nurses at a meeting of the Guild of St. Barnabas. In spite of very strenuous conditions, the eighteen members of the guild were all present, and the service, conducted by the chaplain, was most helpful and beautiful. We are now receiving many books and papers from the Church Periodical Club and from individual Church people, and we are passing them on at once to the hospitals and the camps.

Acting as Chief of the Bureau of Chaplain Service in the American Red Cross, I have placed the Rev. Roy F. Murray in charge of the chaplain's duty in the Paris hospitals, in place of the Rev. Sherrard Billings, who has been sent to Evacuation Hospital No. 1, and I have sent the Rev. Harris Masterson as chaplain to Base Hospital No. 66. I understand that six more of our clergy are on the way over, and as the army has recently asked the Red Cross to provide chaplains for all evacuation hospitals, and probably for all new base hospitals, we shall need a large number of first class clergymen of all denominations. The organization and administration of this bureau, for which I have the rank of Major, A.R.C., may keep me in France longer than I had expected, but it is a work which cannot be neglected nor declined and I shall have to stay on until it is put into good running order.

Next Sunday I am to take the Confirmation in the English churches and camps in Paris and vicinity, as the English bishop cannot get there, and on the following Sunday I hope to be in one of the American camps.

There is much regret at the death of Robert Bayard Cutting. He has been doing very useful work for the Y. M. C. A., and was taken suddenly ill and removed to a base hospital, where, in spite of every attention, his death followed. Bishop Brent was with him during his illness and officiated at the burial.

JOHN N. McCORMICK.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A SETTLEMENT IS A LIFE

DEACONESS Colesberry of St. Martha's House, Philadelphia, so describes a settlement, saying that those who live this life feel that they have received mental and spiritual advantages which they share with their neighbors in a very real sense.

Asking "How does Church settlement work differ from parish work?" the deaconess declares that a clergyman's *first* duty is to administer the Sacraments, hold services, visit the sick and dying, bring sinners to repentance, and teach his *own* people. Time left can be given to social duties for them or others.

"In a settlement, if I may dare to say so reverently, we think of people around us (our neighbors) as I think God does, as human beings, irrespective of creed or nationality, who in a thousand different ways need our friendship. We never lose consciousness that we are representatives of the Church—and oh! how this doing good to all men gives us the opportunity to draw men into the household of faith! It is not that we, too, do not think of religion first, but our manner of approach is along social lines. The young think of the house as the place where the most enjoyable clubs, classes, and good times are *always* on tap for them; and the older ones are broadened by talks, entertainments, etc., in their self-governing societies, where by association they can get their advantages. The people of a neighborhood cannot meet in their little homes, neither have they the initiative to try to do so, but a neighborhood house does this for them. Through it, school questions, housing, saloons, street and alley cleaning, recreation places, are discussed and legal wrongs righted. We are, as it were, on a bridge in a settlement, interpreting to the privileged and to the unprivileged people their relation to each other, and showing to the poor the resources of their own city.

"We cannot improve living conditions or make young or old better by just drawing isolated individuals or families into more refining pleasures or spiritual teaching. We feel that it is by getting together groups of people young or old from the same neighborhoods that the good is accomplished. They may be Jews and Roman Catholics, Italians, Germans, and Irish, but at least they are *all* Americans, and our future citizens.

"Always, always, our house stands on its noticeable corner as a piece of 'Mother Church', with her lights streaming forth and her welcome for *everyone* who enters her hospitable doors. Are you not glad to have it so and to hear men say, 'The Episcopal Church is our best friend'?—for sooner or later they seek her ministrations.

"The Bishop of London said, 'Don't be impatient with the people. Don't hurry them. We have got to win their confidence. . . . In a settlement it is not so much what you say or even what you do; the effect is made by your being there at all. If you are living among the people you are making more impression than by doing anything else; it is the sense of brotherhood that comes from going in and out among them. Secondly, don't fail to work "the cut-out system"; don't be downed till evil has been overcome by at least a part of all that you represent—civilization, morality, and religion; until you cut out all the work of the devil in your district.'"

HOUSING IN GERMANY

The housing problem is not solely an American problem by any means. The Department of Labor is authority for the following statement with regard to the housing problem in Germany. This affords a striking contrast to the English housing situation.

"Housing is a serious problem in Germany as well as in America. Building has practically ceased in the great German cities. Only one-ninth as many houses were built in 1916 as in 1912, and the houses are much smaller. The total number of houses erected in the forty-five largest cities in Germany was only one thousand during 1916 and still fewer in 1917. The total number of houses erected in all Germany was much less than the number built in any one of a dozen American cities.

"In such cities as Berlin, Hamburg, and Frankfort, building

has long since ceased. Only in the great war-industrial towns is there any construction of any kind. The war has depleted the population of Berlin and Hamburg so that they do not suffer even though they have less and poorer accommodations than formerly.

"So Germany has the spectacle of industrial towns packed to the point of discomfort, while her great cities are partly filled. In Aix-la-Chapelle one house in twelve is idle; in Bremen, one in fifteen; in Berlin, one in sixteen; in Hamburg, which with its shipping and export trade was a rapidly expanding hive of industry before the war, over six per cent. of the houses are absolutely vacant; in Bonn, four per cent. are idle; in Frankfort on the Main, five and three hundredths per cent. The population is being depleted faster than the houses.

"While the cities stagnate workmen are packed in the great munition cities. Less than one per cent. of the dwellings are idle in eight of the cities where war industries thrive. Among these cities are Essen, Erfurt, Kiel, Lubeck, Stettin, Brandenburg, Konigsberg, and Magdeburg. Conditions at Kiel are particularly deplorable. Only one house in five hundred is vacant and the number of uninhabitable places is normally higher than this."

A WAY TO THE NEW STATE SYNTHESIS

In summarizing Sidney Webb's *The Restoration of Trade Union Conditions*, a reviewer in the *New Republic* says:

"What Mr. Webb suggests is broadly this: Steps must be taken to prevent unemployment, and to that end he seems mainly to rely upon a programme of public works. The standard rate must be maintained; and it must be so fixed as at no point to fall below the minimum condition of civilized life. A constitution must be drawn up for factory and industry to include the universal acceptance of trade unionism; and the evolution of workshop standards by the employer must be determined only after consultation with a representative committee of his men; nor must the idea of a constitution imply a restriction upon the union's right to strike. There must be no limitation of output; for not only is a high rate of productivity one of the fundamental needs of reconstruction, but the conditions which rendered it a necessary method of labor protection will have largely ceased to exist; how far removed it is from the faith in scientific management and welfare work which is beginning to percolate to the economists of English universities is clear. What needs to be emphasized is that this is for labor very certainly not more than a minimum programme. It will be used, and very frankly used, only as a stepping stone to that kind of industrial control which will transfer the center of political importance from capital to labor. It is the avenue, that is to say, to a new state-synthesis. Only by bearing in mind the inherent probabilities of such a solution, and in their very broadest aspect, is it possible to visualize the future they involve."

"IT IS TO BE NOTED, although it may be a tedious truism," says Professor Thorstein Bøhlen in his *Theory of the Leisure Class*, "that the institutions of to-day—the present accepted scheme of life—do not fit into the situation of to-day. At the same time, men's present habits of thought tend to persist indefinitely except as circumstances enforce a change."

"WE HEAR MUCH of preserving the morals of our soldiers, but it is the morals of those at home that keep up those of the boys at the front," declared Miss Mary E. McDowell of Chicago at a recent meeting of the Chicago Women's Club.

THE JOINT COMMISSION on Social Service has postponed for the present the issuance of a Social Service Bulletin, believing that the time is not quite ripe to undertake such an enterprise.

"MAKE SAFE the Next Generation" is the slogan of the Boy Scouts of America, who are also performing very important wartime duties.



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.

REPLY TO THE ANSWER OF THE HOUSE OF BISHOPS

To the Editor of The Living Church:

IN the communication accompanying the Appeal for an act of unity, which was laid before the Episcopal House of Bishops at their meeting of April 10th, in New York, we expressed the earnest desire that at this present crisis there might come from the episcopate a call of Christian leadership to which other churches of every name might respond. In their reply, which has been communicated to us, we regret to find expressed only a "humble lamenting of the comparative powerlessness of the Church in this great world crisis", an exhortation to the practice of the non-controversial virtues, and to prayerful preparation and patient waiting until, at some undetermined time after the war is over, the proposed World Conference "may take into careful and deliberate consideration the questions concerning Faith and Order which now divide us". In this reply no policy is outlined, no suggestion is offered for immediate action to meet the crisis which the Church now faces. The reply seems to us to be the failure of Christian statesmanship. The hour of supreme duty passes, and official Christianity remains silent.

The immediate practical question presented by us was whether any of our soldiers and sailors who are now venturing their lives, in the defense of our common Christianity against the Caesarism of the modern world, shall be deprived of their full assurance of the sacraments of religion when an episcopally ordained clergyman may not be available. The practical solution which we suggested, and which went to the core of our existing disunity, was that a joint consecration and authorization should be given to the chaplains by both the Episcopal and non-Episcopal churches. We desired that whenever any of our soldiers and sailors, at the front or on battleship, should seek from the churches for the bread of life, the answer should not be an ecclesiastical stone. The reply of the bishops rejects our proposals as a "patched-up peace"; "an ill-considered expedient, endangering and retarding the cause of Reunion, and provocative of fresh misunderstandings"—but it offers to us no other proposal. When we seek further for the reasons of the bishops' summary rejection of our appeal, we find that they do not take up the successive considerations which we deemed might render our suggested action feasible and honorably acceptable to them as well as to ourselves, but, leaving these without notice, they turn aside and, without mentioning the names of any communions, they offer two reflections upon non-Episcopal churches in general as their reasons for rejecting any overtures for immediate acts of Church unity. They allege that "the real difference between religious communions goes down, in many cases, 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." Have the bishops forgotten, or have they never heard, that at a preparatory North American Conference for the proposed World Conference on Faith and Order, held in 1916, a paper was presented by the Congregational Commission containing the following declarations concerning the spiritual basis of fellowship: "The basis of the proposed World Conference is the faith, resting upon the Incarnation of the Son of God, of the whole Church as itself created by Christ and continued from age to age by His indwelling Life until He comes?"

"The invitation of the World Conference appeals directly to the Christian conviction of the essential and indestructible wholeness of the one Church of God throughout the world." This declaration of faith was solemnly adopted without dissenting voice by some sixty official representatives of different communions of the United States and Canada, and included among them were several bishops and clergymen of the Episcopal Church. While this notable confession of faith still stands, we submit that this difference which is given as a reason in the reply for continued division between us does not in fact exist, and that the allegation of it should be withdrawn.

We are obliged to notice that this objection in the reply goes still further. It is said that "to join in the commission of a chaplain 'from whatever Church he may come' would be 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". It would hardly seem necessary for us to observe that while exceptional cases might require some special consider-

ation, that need not prevent those who are in essential agreement in faith from practising their religion in mutual trust together.

The second of the two reasons given not only for declining our proposals, but also any negotiations with us looking towards immediate steps for the unification of our Christian forces, runs as follows: "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." While this statement was being adopted by the bishops, we would respectfully remind them that there was lying on their table the following resolutions of the National Council of the Congregational Churches, and also of their Commission on Unity: "The National Council, at its last meeting in October, 1917, unanimously resolved that we do hereby authorize and enjoin the Executive Committee, our several Commissions, and particularly the Commission on Federation, Comity, and Unity, so far as in them lies, to seek the peace of the Churches, and to do whatsoever they may find occasion to do in order that the many Churches in our own country may become one Christian power to overcome the world". And in order that we personally might be sufficiently accredited to the House of Bishops there was also laid before them a vote of our Commission on Unity authorizing us "to enter into negotiations with the House of Bishops, or any body representing the Protestant Episcopal Church of the United States, and to receive in behalf of said Commission any communication which may be presented." Our National Council we believe to be a "central body" representative of our Congregational democracy, which, while exercising no lordship over our churches, possesses such moral authority that our Episcopal brethren, if so disposed, may confidently treat with it on questions of common concern for the advancement of the kingdom of God.

We are far from insisting upon any proposals we may have suggested as the only or the best possible measures in this hour of emergency. We still hold ourselves in readiness to receive from the bishops, whether collectively or individually, any overtures for unifying action that shall express the fundamental unity of Christianity. But we cannot on our part consent to remain in what the bishops have so truly described as a position of "comparative powerlessness". At this epochal hour, when, as of old, all the tribes of our Israel are called to come down against the mighty, our churches cannot be content to sit like Reuben among their sheepfolds listening to the pipings of their flocks. We must decline therefore to receive the reply of the House of Bishops as an adequate or final declaration of the mind of the Episcopal Church. Rather, with increased urgency since the failure of this reply from the House of Bishops to rise to the height of the great argument of God with His Church in this hour of its supreme opportunity, we would lay again our appeal before the individual bishops and the communions in their respective dioceses, the clergymen of every name in their pulpits, the great body of Christian laity, and the journalists who know what the people are feeling after as they are becoming more profoundly religious in their sacrificial suffering in the war.

NEWMAN SMYTH,
WILLISTON WALKER.

THE OKLAHOMA PROHIBITION LAW AND THE USE OF COMMUNION WINE

To the Editor of The Living Church:

THERE has been much public misstatement with respect to actual conditions in the state of Oklahoma upon the legality of using fermented wine in the Holy Communion; and it is very evident that some of your correspondents are laboring under a misapprehension as to the actual facts.

It has been widely reported that the Supreme Court of the state of Oklahoma has handed down a decision on a test case brought over the question of the receipt and possession of wine for the Holy Communion, which decision held it to be illegal to receive or have wine for sacramental purposes in that state. The truth is that there has been no case brought in the courts of Oklahoma over the sole question of wine for the Holy Communion, neither has the Supreme Court of the state of Oklahoma yet rendered its decision in the case which was brought.

The prohibition provision in the constitution of Oklahoma.

was drafted by Congress and put in the Enabling Act under which the territory was made into a state. This Enabling Act made it mandatory upon the people of Oklahoma to embody the same in their constitution so far as Indian Territory and the Indian Reservation were concerned, fixing this as one of the conditions upon which the territory might achieve statehood. The primary convention of the state embodied those provisions in the constitution in a section devoted to federal relations, and submitted, along with the constitution, a similar provision providing for prohibition for the state as a whole. It was not noted at the time that the constitution nowhere expressly made an exception of wine for sacramental purposes. Under this constitution the first prohibition code or statutory law was drafted under the supervision of the temperance forces of Oklahoma and subsequently passed by the legislature of the state. This code has a provision expressly stating that the law shall not apply to the use of wine for sacramental purposes by religious bodies.

In 1917 a new "bone dry" law was drafted in which, by sheer oversight, the provision excepting wine for sacramental purposes was not included. It was under this new law that the local legal proceedings so often mentioned were instituted by Father Urban de Hasque, a Roman Catholic priest in Oklahoma City. It was brought as an action in the district court of Oklahoma county to mandamus the Santa Fe railroad and compel it to ship fermented wine to a Roman Catholic priest, Father John Van Gaske, at Guthrie, Oklahoma, from Oklahoma City. The district court refused the writ of mandamus and dismissed his petition. The priest then appealed the case to the Supreme Court, but the Supreme Court has not yet rendered its decision.

And the Rev. Father de Hasque did not stick to the sole sacramental issue. In his brief, that document calls upon the court not merely to grant the privilege of shipping in and using Communion wine, but asks to have the whole Prohibition law annulled, not merely because it interferes with the shipment of sacramental wine, but also because it prevents the receipt of intoxicating liquor for personal use.

From this it will be seen that this much advertised Oklahoma case was not a bona fide Communion wine case, but an effort to subvert the entire Prohibition status of Oklahoma so far as it relates to shipping in liquors for personal use; and that it will not be possible under the brief filed in this case with the Supreme Court of that state to get a decision on the Communion wine issue alone. To determine that point suit would have to be brought in the court on that issue only.

Upon receipt of a letter from Bishop Thurston of Oklahoma asking for suggestions as to the best way of securing a proper correction of the law, I wrote to a number of eminent legal authorities. Mr. Wayne B. Wheeler, of Washington, attorney and general counsel for the Anti-Saloon League of America, replied as follows:

"The quick way to get relief is to have a committee headed by Bishop Thurston to offer an amendment to the law at the next session of the legislature specifically exempting sacramental wine from the provisions of the law. I doubt whether the Supreme Court of the United States would refuse the state court on the construction of its own law."

Other eminent authorities agree with Mr. Wheeler.

JAMES EMPRINGHAM,
New York, General Superintendent,
April 27th. Church Temperance Society.

[If the test case referred to did not directly and solely raise the issue of the transportation of wine for Communion purposes, THE LIVING CHURCH has been misinformed and a test case ought, in our judgment, to be arranged at the earliest moment possible. Except for this, we do not find that the writers on the subject in our columns appear to have been subject to any misconception of fact, and if Dr. Empringham is right in believing that the legislature can and will amend the constitution to secure the rights of the Church, they ought, beyond question, to be urged to do so. In the meantime it is to be hoped that all parties will assist in finding a *modus vivendi*, whether by appeal to the courts or otherwise.—EDITOR L. C.]

THE DRESS OF A LAY READER

To the Editor of The Living Church:

I RECENTLY heard a clergyman refer critically to a layman who was acting as lay reader at one of our churches, because this reader refused to wear a surplice while reading the services in the church, preferring to wear a Prince Albert coat, etc. It is my impression that many clergymen condemn laymen for preferring to wear the dress of a layman rather than the surplice when reading the service. My purpose in writing this letter is to ask some of these gentlemen to show, through your columns, the reasons, if they have any, for such opinions.

So far as I know Canon 23 is the controlling law upon this

subject, and section 2 of this canon provides that a lay reader shall be subject to the regulation prescribed by the ecclesiastical authority; but it is clear that the "ecclesiastical authority" has no lawful power to "prescribe" any "regulations" that are contrary to the express provisions of Canon 23.

Section 3 of Canon 23 is as follows:

"In all matters relating to the conduct of the service, and to the sermons or homilies to be read, he (the reader) shall conform to the directions of the minister in charge of the parish, congregation, or mission in which he is serving, and, in all cases, to the directions of the bishop. He shall read only Morning and Evening Prayer (omitting the Absolution), the Litany, and the Office for the Burial of the Dead. He shall not deliver sermons or addresses of his own composition, unless, after instruction and examination, he be specially licensed thereto for urgent needs by the bishop. *He shall not wear the dress appropriate to the clergyman ministering in the congregation.*"

The last sentence is the one to which I desire to call attention, and have construed.

Mr. Black, in his work on the Interpretation of Laws, pages 35 and 36, says, *inter alia*:

"If the language of the statute is plain and free from ambiguity, and expresses a single, definite, and sensible meaning, that meaning is conclusively presumed to be the meaning which the legislature (or law-making power) intended to convey."

Adopting this rule for construing this canon, what does the last sentence quoted from said canon mean:

"He (the reader) shall not wear the dress appropriate to the clergyman ministering in the congregation?"

What is "the dress appropriate to the clergyman ministering in the congregation?"

I have been a communicant of the Church more than forty years and I have never yet seen a priest ministering in the congregation at Morning or Evening Prayer who did not wear, when so ministering, a *surplice*.

The surplice is the vestment, so far as I have knowledge, that is universally worn by priests or deacons at Morning or Evening Prayer. Some wear stoles, while other do not. All wear the surplice at those services. If all priests, High, Low, and "Broad", wear the surplice at Morning and Evening Prayer, I am justified in concluding that this vestment "is appropriate to the clergyman ministering in the congregation". Permit me, then, to express my contention in this form:

Under Canon 23 it is not lawful for a lay reader to wear, when reading Morning or Evening Prayer, any vestment that is the appropriate dress of the clergyman ministering in the congregation.

The surplice is the appropriate dress of the clergyman ministering in the congregation at Morning and Evening Prayer.

Therefore, it is unlawful for a lay reader, when reading Morning or Evening Prayer, to wear a *surplice*.

McMinnville, Oregon, April 9th. WILLIAM M. RAMSEY.

A HYMN

To the Editor of The Living Church:

MAY I beg the courtesy of a little space to commend wholeheartedly to my brethren of the clergy a *Hymn in Time of War* which in its thought and musical setting is altogether devout, scholarly, and admirably fitted to its purpose? The words are by the late Bishop Arthur Cleveland Coxe, "We are living, we are dwelling, In a grand and awful time." The music is by Geo. Alex. A. West, Esq., F. R. C. O., organist and choirmaster of St. Luke's Church, Germantown, Philadelphia. I believe copies can be obtained solely from the composer, 5332 Wayne avenue, Germantown, Pa.

Manayunk, Phila., April 20th.

EDWARD S. HALE,
St. David's Rectory.

ASKS NAMES OF CHURCHMEN

To the Editor of The Living Church:

I HAVE been appointed by the war commission of the diocese of New York the civilian chaplain of the United States Naval Training Station at Pelham Bay.

I shall appreciate if you would send me the names of Churchmen who may be sent to this camp. If possible please send me the regiment number and the barrack number of such men, as it is quite difficult to locate men unless I have this information.

Chaplain's Office, Faithfully yours,
U.S.N.R.F. Training Camp, J. McV. HAIGHT.
Pelham Bay Park, New York, May 1st.



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.

ADAM BEDE sang:

"Awake, my soul, and with the sun,
Thy daily stage of duty run,
Shake off dull sloth—"

And there he stopped to make a measurement in his carpenter work. Our paper-hanger is a very Adam-Bede-like sort of man. All the three days of a recent stay I thought of Adam whenever I saw or heard him. Of English birth, yet with an almost oriental face, he was really beautiful in his white workman's blouse and cap. And he sang like Adam, although not such Churchly music. As he cut paper with his well-shaped and skilful hands, he sang:

"His loving ki-i-ndness, Oh, how great."

Like Adam, too, he is severe; he will not compromise with anything below standard.

"I forget whether I had been converted when I worked for you last," he said very simply. "I was converted at the Rescue Mission. I have to go down to the jail after a while to pray with a young man who goes to the penitentiary to-day."

"Well," I said, thinking a little, "you *must* have been converted—you did such excellent work."

"I did good work before ever I was converted—but I *am all new now—made over.*"

This artisan respects his trade so much. He beautifies a room with as much pride as an artist displays in creating a picture. He thinks it a great privilege to have a part in the making of a home and so he suggests and selects and tells, with the real artist's eye, the needs and possibilities of the dining room or the living room.

But Adam boasted that he found no fault with any man's religion; "only I think it 'ud be better if their consciences 'ud let 'em stay quiet in the Church—there's a lot to be learned there." In this important point our Adam differs, for he wants to regulate other men's religion. He had as his paste-boy a rather spineless lad of about sixteen years, and soon after his late arrival the rather dogmatic voice of Adam was heard:

"The Lord never meant anybody to confess to a priest. (More paste on that piece!) A priest can't forgive sins. (Higher—I can't reach that!)"

Then a whining, tearful answer, from the paste-boy, and so the argument went on in which St. Peter, the Pope, and several other celebrities—some of them local—were candidly criticised. Finally the boy rushed to the kitchen, ostensibly for a drink of water, in reality to run away.

"Why does everybody pitch on to the Catholics?" he burst out. "Priests, Sisters, everybody—somebody's always runnin' 'em down. I was *born* a Catholic, I was *raised* a Catholic, and I'm going to *stay* one. Do you know anything against 'em?" he queried almost pathetically.

"I think I know why some people have much to say about them," I said. "But if you are a *good* Catholic you are all right."

Soon after the master came out to seek the boy—he had run away from his job, leaving Adam to do his own pasting.

"He said you talked too much religion and he didn't want to hear his own religion attacked."

"Well, part of my religion is to teach it to every other man," he said, with quite the spirit of St. Andrew. "Don't your religion teach you to do that?"

I wondered whether this justified me in getting out the Prayer Book at once, but concluded the result might be that the paper-hanger himself might leave with only one panel finished, so with Machiavellian cunning I made answer:

"Certainly you *ought* to teach your religion—but *not* when you are needing a paste-boy."

"Well," he said with some acrimony, "I put my religion

above my trade any time—he wasn't much of a paste-boy anyhow."

And so saying he fell to with great energy, whetted a little by his encounter with Roman Catholic loyalty—and finished the job in no time.

FOUR NEW CHURCHES in one county, built in four years and consecrated between a Saturday and Monday, is a great record, especially for the frontier state of New Mexico. Yet such is the record of Dona Ana county, which owes this unusual boon to the good work and undaunted energy of the Rev. Hunter Lewis. A correspondent has written for this page a glowing and full account of this great event in the Church's life:

"Saturday, the 21st, was a gala day. St. Luke's was consecrated in the morning and in the afternoon was the meeting of the Woman's Auxiliary." The Rev. C. S. Sargent, long-time and dearly-loved rector of St. David's, Indianapolis, is in charge of St. Luke's. He lives at El Paso, fifteen miles distant, and is driven to his church and back home each Sunday by a Churchwoman.

"Of course you may know," continues our writer, "that Father Sargent had everything done decently and in order. Our Bishop (Bishop Howden) is a large man, so is our rector, the Rev. Fuller Swift. I looked at the bishop's chair and wondered if it would be a misfit. The church is small, but when the clergy were in it it was not crowded. A good Presbyterian friend, Miss Hathaway of Denver, has played the organ for us for weeks, giving her services most graciously. The altar was properly vested, yellow roses in the vases. On one side hung our starry banner, on the other, the service flag with fifteen stars from that small congregation. The service was beautiful with much enjoyable congregational singing. Bishop Howden gave us a fine sermon on 'I have kept the Faith.' He explained so clearly that the Faith was our treasure handed down to us; and although we were called narrow by some we had to bear this aspersion rather than risk the loss of a jot or tittle which belonged to that Faith handed down from apostolic times. It was a mixed congregation and a well-timed sermon."

"After lunch came the meeting of the Auxiliary. Women came from all the adjacent towns. The Bishop and Mr. Lewis both spoke to us. Various subjects were discussed and the staff of officers reflected and we raised \$16. In his address the Bishop told the story of the great Baptist, Dr. Spurgeon, who once told some visitor that he 'owed it to his heating-plant', that the zeal and enthusiasm of his congregation continued. The visitor, naturally surprised, asked for information. Dr. Spurgeon opened a door softly and there on their knees were twenty-five young men praying. They were in prayer every Sunday at a stated time for the work."

"I rose in meeting and told the Bishop that St. Clement's, El Paso, also had a similar 'heating-plant'; that in our Easter chapel every Sunday at 10:45 A. M. three women, pledged to be there, and as many others as chose to come, were on their knees praying for their Bishop, priests, Auxiliary, and whatever burden lay upon their hearts in these troublous times. Every woman went home with the feeling of a greater unity, a larger vision, a dimming of parochial lines, and a longing to

"See Him more clearly
Follow Him more nearly,
Love Him more dearly."

"I almost forgot to say that the Auxiliary women presented the Rev. Hunter Lewis with a gold cross for his priestly cross, he having lost his some time ago. Our rector in one year has prepared seventy for Confirmation, the largest record for any one church in the district for one year."

IT WILL BE REMEMBERED that at the Triennial in St. Louis a committee of Auxiliary Women was appointed to confer with the Board of Missions concerning the various affairs of the Auxiliary. There have been made by this joint committee some suggestions—six or seven in number—look-

ing to a complete organization of the Woman's Auxiliary. It will be a surprise to many to know that though the Auxiliary is in excellent and harmonious working order, although it receives its instructions and carries them out identically from the Pacific coast to the Atlantic, it has never had a national organization of any kind. The time has come, so believes this committee, when the Auxiliary should have a constitution ratified by the Board of Missions. These suggestions will be submitted to the vote of the Auxiliary at the Triennial in Detroit in October, 1919.

The members of the joint committee are: The President of the Board of Missions, Bishop Lines, the Rev. Ernest M. Stires, D.D., the Rev. Theodore Sedgwick, Mr. George Gordon King, Dr. J. H. Dillard, Mrs. Francis C. Lowell (Province I), Miss Elisabeth R. Delafield (Province II), Mrs. John Markoe (Province III), Mrs. Charles L. Pettigrew (Province IV), Mrs. Herman B. Butler (Province V), Mrs. Hector Baxter (Province VI), Miss Annie Lewis (Province VII), Mrs. Louis F. Monteagle (Province VIII).

Miss Lindley and Deaconess Goodwin were asked to sit with the joint committee.

THE MASSACHUSETTS BRANCH of the Auxiliary, Mrs. Francis C. Lowell, Boston, president, sends out the fortieth annual report. This branch arranges its work in a way different from most of our societies. It has committees as follows: Domestic Missions, Indian Missions, Colored People, Foreign Missions, Missions in Latin-American Countries, Junior Department, and Altar Society. The gifts of this last society during the past year make a varied and generous showing, aggregating in money value \$1,400. These include altar hangings, surplices, stoles, communion silver, cassocks, altar linen, embroidery, and materials to more than thirty-two dioceses. Miss Eva D. Corey and Miss Lucy C. Sturgis, educational secretaries of the senior and junior branches of the Woman's Auxiliary of this diocese of Massachusetts, are pleasantly remembered by those who were in their classes during the Triennial in St. Louis.

MISS LINDLEY in closing her first official report—the 46th annual report of the Woman's Auxiliary—says:

"It is impossible to close this report without a word on our relation to the war. Bishop Perry, chairman of the executive committee of the War Commission, has been told that the Auxiliary waits only to know the wish of the committee to use, in whatever way possible the organization of the Auxiliary to inspire the work that the women of the Church must do. Meanwhile, of course, members have not waited to find their individual places. Some have gone to France, all, it would seem, are working at home for war relief, and perhaps it is fair to say that in spite of anxious hearts almost all of them are proving their faithfulness to the Church's Mission, so that it seems that the Auxiliary may do not less but more through its time of testing in the terrible war, that it may realize that it and every member of it may help to make democracy safe for the world by seeing that the new liberty shall be built upon Him who makes us free indeed."

The Gifts of His Ascension, a mystery play suitable for the season of Ascension, is a late production of the Rev. Carroll Lund Bates. It is designed to be enacted by young people in choristers' vestments, and "upon due permission," in churches. The purpose of this play is to set forth by reverent symbolism the fact of our Lord's Ascension and then the lessons implied thereby. The narrative is taken up at a time directly after the Eleven have witnessed our Lord's departure. The Eleven are personated by young men in vestments bearing twigs of fresh green leaves. Three of these are Peter, James, and John. Four of the Prophets are also in the play, Mother Church, The Spirit of Prophecy, and the Virtues, Faith, Hope, and Charity. Like the other plays prepared by this author, this delicate subject which might so easily be profaned by careless touch is handled with scholarly skill and reverent simplicity.

IF THE SOUL is to know God it must forget itself and lose itself, for as long as it contemplates self it cannot contemplate God. When it has lost itself and everything in God, it finds itself again in God when it attains to the knowledge of Him, and it finds also everything which it had abandoned complete in God.—*Meister Eckhart*.

THE OPEN DOOR

BY GEORGE LEONARD CHANEY

WHAT the connecting link or consonant chord between prayer and labor is, I do not know. I only know it is and that in one form or another it maintains itself and makes itself felt. Otherwise I should find it hard to believe that the Church had any useful function or organized religion any pertinent place in the world.

Passing St. Paul's Church in New York recently, in the early morning, I found the gates open and a friendly invitation to enter and pray. The lighted chancel helped the rising sun to give light, and together they opened the day. Washington's pew with its guardian flags and the Governor's pew opposite kept state and country in mind and counselled trust in Him in whom our fathers trusted and were not ashamed. The worshippers at this early hour were few, only one at a time, beside myself; but the house of prayer was there and it was open. Day and night this church was open for one service or another. Notices on the fence and doors gave the hours for spoken worship and invited people to enter and be at rest. Midnight and midnight prayers were offered. Invitations in strange tongues made the church welcome to all people. Soldiers in uniform (this for prevention of fraud) were invited to partake of a noontide lunch in the vestry each day. All this and more. I went on my way through the din of the Broadway traffic and the skirling of the Scottish kilties piping up recruits, with a thankful sense that here was a church doing its bit for man and country and the Lord of Hosts.

Sitting here at home in the City of Peace, I find myself asking what our Church is doing in this day of brave recruiting to match the splendid energy of its youth; and I do not feel satisfied with the answer. Enough and to spare in Red Cross work; more than its share in Liberty Loan subscriptions; more than its quota in voluntary and select soldiers for the war; but what beyond, what specifically and distinctively for the welfare and heartening of the soldier who goes, and his friend who stays behind? Our day of reckoning and realizing has not yet come, but it is coming. What preparedness are we Churchmen making?

Every man and woman worth counting in our churches is anxious to help and ready to serve, and most of them are enrolled in some society or committee of relief. But all this readiness to work needs renewal of strength and heart in prayer. It is the office of religion to give us opportunities for this renewal, to open to us the gates of righteousness and to keep them open that men may go in.

While I write, three of our churches are sitting with closed doors, doing for the time being—and it is a critical time—exactly nothing in the way of religious helpfulness. I don't like it. I don't believe the people or the ministers like it. That glad and sorry father, glad of his brave son but sore at heart to let him go, that tearful mother, who, if she controls her tears, weeps inwardly, those brothers and sisters and friends of encamping thousands feel more than they can tell, and the soldier lads themselves are only cheery by force of will and character. Now, if ever, the Church should fold and shelter them. Whether they come to church or stay away, the Church should comrade them, watch and pray with and for them, lest they enter into trial. Do mothers stay their praying because their sons do not kneel beside them? And should the Church omit its prayers, because no open recognition of them is made by its cherished wards? When Israel fought with Amalek it was the uplifted hand of Moses on the top of the hill which decided the battle; and, though no such potency should attend the Church's prayers to-day, the knowledge that they are daily and hourly ascending to the God of battles may nerve the courage of the soldier and ally him with God's will.—*Christian Register* (Unitarian).

IT IS NO mastery to watch and fast till thy head ache; nor to run to Rome or Jerusalem on pilgrimage upon thy bare feet; nor to stir about and preach, as if thou wouldst turn all men by thy preaching. Nor is it any mastery to build churches or chapels, or to feed poor men and build hospitals. But it is a mastery for a man to love his neighbor in charity, and wisely hate his sin and love the man.—*Walter Hilton* (1396).

Church Kalendar



- May 1—Wednesday. SS. Philip and James.
 " 5—Fifth (Rogation) Sunday after Easter.
 " 6, 7, 8—Rogation Days.
 " 9—Ascension Day.
 " 12—Sunday after Ascension.
 " 19—Whitsunday.
 " 22, 24, 25—Ember Days.
 " 26—Trinity Sunday.
 " 31—Friday.

KALENDAR OF COMING EVENTS

- May 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—Indianapolis Dioc. Conv., All Saints' Cathedral, Indianapolis, Ind.
 " 14—Newark Dioc. Conv., Trinity Cathedral, Newark, N. J.
 " 14—New Jersey Dioc. Conv., Trinity Church, Asbury Park.
 " 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—Spokane Dist. Conv.
 " 14—West Missouri Dioc. Council, St. Paul's Church, Kansas City.
 " 15—Asheville Dist. Conv., St. Mark's Church, Gastonia, N. C.
 " 15—Erie Dioc. Conv., St. Paul's Cathedral, 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.
 " 20—Long Island Dioc. Conv., Garden City.
 " 21—Connecticut Dioc. Conv., Christ Church, Hartford.
 " 21—East Carolina Dioc. Conv., St. John's Church, Wilmington.
 " 21—Rhode Island Dioc. Conv., St. John's Church, Providence.
 " 21—Western New York Dioc. Conv., St. Luke's Church, Jamestown.
 " 22—Minnesota Dioc. Conv.
 " 22—West Texas Dioc. Conv., Grace Church, Cuero.
 " 24—Western Colorado Dist. Conv., St. Matthew's Church, Grand Junction.
 " 26—Eastern Oklahoma Dist. Conv., Grace Church, Muskogee.
 " 28—Southern Virginia Dioc. Conv., St. Paul's Church, Lynchburg.
 " 28—Bethlehem Dioc. Conv., Trinity Church, Pottsville, Pa.
 " 28—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
 " 28—Oregon Dioc. Conv., Pro-Cathedral, Portland.
 " 29—West Virginia Dioc. Conv., Zion Church, Charles Town.

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 Goodard.
 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. GEORGE W. ATKINSON, JR., rector of Grace parish, Georgetown, D. C., has become a Y. M. C. A. secretary, leaving his parish under the care of Bishop Harding.

THE Rev. JESSE R. BICKNELL, for some years assistant minister of St. Paul's Church, Baltimore, will retire from active work on a pension the first of June.

THE Rev. W. E. CALLENDER of St. Peter's Rectory, 832 Park avenue, Norfolk, Va., desires the names of any boys in the service at either the Naval Base or St. Helena at Norfolk, and it will give him much pleasure to call on them and be of any assistance.

THE Rev. THOMAS W. C. CHEESEMAN is now rector of the Church of the Covenant, Junction City, Kansas, not Colorado as given in a recent issue.

THE Rev. DAVID H. CLARKSON has accepted the rectorship of Christ Church, Schenectady, N. Y., to take effect May 1st. For the present his address will remain at 4 Chestnut street, Albany, N. Y.

THE address of the Rev. J. H. DENNIS, rector of St. Paul's Church, Salt Lake City, Utah, is now 261 South Ninth East street.

THE Rev. WILLIAM ERNEST DAW has accepted a call to Trinity Church, Sharon Springs, N. Y. He will be in residence on May 15th.

THE Rev. HOWARD G. ENGLAND has accepted election to the rectorship of Calvary Church, Wilmington, Delaware, and assumed charge on May 1st.

THE Rev. CHARLES H. EVANS has been appointed priest in charge of the Mito mission station, district of Tokyo, and his address will hereafter be 535 Naka Michi, Mito, Japan.

THE Rev. FREDERICK GUNNELL has become priest in charge of Esther Memorial Church, Congress Heights, Washington, D. C.

THE Rev. CHARLES HARRIS, JR., has assumed his duties as curate in Christ Church parish, Williamsport, Pa., with charge of St. Mary's and St. John's Churches. His address is 909 Washington street.

THE Rev. JAMES B. LAWRENCE has accepted a call to the rectorship of St. Mark's Church, Brunswick, Ga., to assume charge on July 1st.

THE Rev. H. B. LEE has taken charge of Trinity Church, Towson, Maryland.

THE Rev. T. W. MACLEAN, LL.D., should be addressed at 5421 Dorchester avenue, Chicago, Ill.

THE Rev. C. THACHER PFEIFFER has been elected rector of St. John's Church, Somerville, New Jersey.

THE Rev. HENRY V. SAUNDERS, rector of Zion parish, Beltsville, Md., has resigned his charge, and undertaken work under the Red Cross.

THE Rev. R. E. L. STRIDER of St. Matthew's Church, Wheeling, has been temporarily appointed secretary of the diocese of West Virginia.

THE Rev. CHARLTON S. TURQUAND is an assistant minister of St. Paul's parish, Washington, D. C.

THE Rev. CHARLES NOYES TYNDELL and family have moved into the Henry Weaver White Memorial Rectory of Christ Church parish, Williamsport, Pa. The address is 119 East Fourth street.

THE Rev. CHESTER WOOD has returned to his home in Lansing, Mich. He hopes soon to resume parish work.

ORDINATIONS

DEACON AND PRIEST

MAINE.—At St. Paul's Church, Brunswick, on Low Sunday; not in the Cathedral, as previously reported, Mr. ROBERT J. EVANS was ordered deacon and the Rev. WILLIAM W. RIDGEWAY was advanced to the priesthood by the Bishop of Maine. The presenting priests were the Rev. R. R. Gilson and the Rev. A. T. Stray.

PRIEST

OLYMPIA.—On the Fourth Sunday after Easter, in the Church of The Holy Communion, Tacoma, the Rev. EDMUND LESLIE ROLLS was advanced to the sacred order of priesthood by the Rt. Rev. Frederic W. Keator, D.D. The ordinand was presented by the Rev. Robert Henry McGinnis, who also read the gospel. The Litany was said by the Rev. Herman R. Page, who also read the epistle. Bishop Keator was the celebrant and preacher. Mr. Rolls is the son of a Congregational minister. As a young man he was a scholar and teacher in the Sunday school of the church where he was ordained.

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

DAVIES.—In Gambier, Ohio, May 2, 1918, in the home of his parents, ARTHUR WILEY DAVIES, oldest son of the Rev. Dr. and Mrs. D. F. Davies, aged 39 years, an honor graduate of Kenyon College in the class of 1900.

DRANE.—In St. Peter's Hospital, Charlotte, N. C., on the 28th of April, 1918, in his 33rd year, FRANK PARKER DRANE, son of the Rev. Robert B. and Mrs. Maria L. W. Drane, Burial at Edenton, N. C.

STEVENS.—Entered into rest, on April 24th, in Toronto, Canada, LAURA CASWALL, widow of the late James STEVENS; youngest daughter of the late Rev. Henry Caswall, D.D., of Figheldean, Wiltshire, England; and sister of the late Archdeacon Robert Clarke Caswall, of Lexington, Ky.

"Sweet is the calm of Paradise the blest, Alleluia."

WANTED

POSITIONS OFFERED—CLERICAL

ST. PETER'S PARISH, Fernandina, Florida, has vacancy. Young man preferred. Stipend, \$1,000 with furnished rectory, lights, water, and telephone; near ocean; healthful summer location. Address C. WARFIELD, Secretary of Vestry.

PRIEST WANTED to take duty Christ Church, Cooperstown, N. Y., June, July, August. Desirable summer resort. Address RALPH BIRDSALL.

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

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YOUR OPPORTUNITY MINE. Hurry! Your priest of New York needs light, outdoor work in country for about four months, with congenial people. Familiar with country. Good references. Address Box 1436, 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.

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

PRIEST TAKING VACATION would like Sunday duty for one month only, June, July, August. Address F. A. M., care LIVING CHURCH, Milwaukee, Wis.

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

RECTOR will supply during August, city or rural work. Address A. H., Box 402, Charleroi, Pa.

POSITIONS OFFERED—MISCELLANEOUS

FROM JUNE TO SEPTEMBER young theological student or lay reader wanted to work in garden, care for Overland car and engine for pumping water, and read service Sunday morning. Salary small but work not hard. No expenses for applicant and car fare within reasonable distance paid. Apply to Mrs. GEORGE BREED, West Yarmouth, Cape Cod, Mass.

CHOIRMASTER WANTED, experienced in training the boy voice and a good disciplinarian. Address BOY'S SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL SCHOOLMASTER and wife wanted to take charge of Lower School for 40 little boys. Address LOWER SCHOOL, 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 prominent city church, expert boy-trainer, would like position during July and August at summer resort near New York. Address JULY, care LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN WHO HAS TRAVELED; good reader; has had Y. W. C. A. course in nursing; would like position as companion. Address Y. W., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER; English Cathedral tuition; Philadelphia church 5 years; desires change. Address PHILEDA, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED PARISH VISITOR (Catholic) would like position. Address CATHOLIC VISITOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES POSITION for summer. Mixed choir preferred. Communicant. Address ORGANIST, Box 25, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Boy choir. Highest references. Address S. M. B., care LIVING CHURCH, Milwaukee, Wis.

WANTED—MISCELLANEOUS

WANTED, TO HEAR of a good man and wife wishing to adopt a little Churchman of ten years. Address ELIZABETH, care LIVING CHURCH, Milwaukee, Wis.

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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.

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EVERY CHILD'S MAGAZINE, \$1.00 a year; trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

REAL ESTATE—NORTH CAROLINA

Friend, worker in the city, weary now, Desiring green fields and country breath, Let me, I pray thee, paint for thee the dawn.

Thine eye looks on far mountains putting off, Like garments of the night, the snowy mists. Wide valleys spread before thee, where the sun Doth kiss with coming rays the little hills. The tender green of May is on the oak, And like a gauzy veil it doth envelop The walnut and the tulip-tree; the grass Is verdant, and the apple-tree's in bloom; Airs fitted for such fragrant mornings blow Each leaf's point from the wandering breeze's touch, And birds upon their errands wing and sing.

Then thou wilt shut the door, and sleep again, As fairies nap who end a moonlight dance; Thou'lt go back to thy bed again and sleep, As fairies by moon dance, and at dawn sleep.

When day is high, stroll thou across the hills. Now thou wilt dogwoods see, all white with bloom, And kine in fields. When quiet evening falls, Watch thou the setting sun, and sit with friends— And so, sweet dreams to thee, my city friend.

But if thou wakest in the night by chance, And from thy door once more shouldst look abroad, The full moon with the fleecy clouds will wreathe— Aloft upon the sky, and on the hills— Mile upon mile that's wondrous fair thou'lt gaze.

How stilly is the night! The roystering winds, That shook the shipman's sail, and shook his soul, Are quiet now; the stormy gust is still. If a bird call to his mate, in silence set, List if some call come not to thee, to woo thee; Then slumber on in peace; sweet sleep be with thee!

Land and homes in the beautiful mountains of the South. CHARLES E. LYMAN, Asheville, North Carolina.

PORTO RICAN LACE

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

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.

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.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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M. J. Whaley, 430 Fifth Ave.
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Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

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H. W. Boudley.

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INFORMATION AND PURCHASING BUREAU

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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 avail-

able 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.]

G. Arnold Shaw. New York.

Women and War Work. By Helen Fraser. \$1.50 net.

Macmillan Co. New York.

Psychology and Preaching. By Charles S. Gardner, Professor of Homiletics and Sociology in the Southern Baptist Theological Seminary. \$2.00 net.

The New Horizon of State and Church. By William Herbert Perry Faunce, President of Brown University. 60 cts. net.

University of Chicago Press. Chicago, Ill.

What is Christianity? A Study of Rival Interpretations. By George Cross. \$1.00 net.

The Young Churchman Co. Milwaukee, Wis.

Allied and American Peace Terms. As Seen by a Linguist. By Samuel A. B. Mercer, Ph.D., D.D., Professor of Semitic Languages in the Western Theological Seminary, Chicago, and Editor of the Journal of the Society of Oriental Research. 60 cts. net.

PAMPHLETS

Rev. Marshall E. Mott. North Adams, Mass.

Seventh Annual Address of the Bishop, the Rt. Rev. Thomas F. Davies, D.D., at the Seventeenth Annual Meeting of the Diocesan Convention of Western Massachusetts, held at St. Stephen's Church, Pittsfield, Massachusetts, April 24, 1918.

ANNUAL CONVENTIONS

SUMMARY

SPRINGFIELD is in excellent financial condition. Amendments increasing the privileges of women were rejected, and their right to organize a house of Churchwomen, hitherto neglected, was continued.—ARIZONA'S convocation was marked by the dedication of the new Bishop's House. The next session will be held in January.

SPRINGFIELD

ONE OF THE brightest, happiest, and most successful meetings the diocese ever held ended with the adjournment of the forty-first annual synod, May 1st and 2nd, in Trinity Church, Lincoln, Ill. (Ven. John C. White, rector). There was not a hitch or a dull moment from the arrival of the delegates on Tuesday afternoon and evening to the close of the business session on Thursday at 1 P. M. The synod made record time in transacting its business and was through so quickly that when the motion was made to adjourn scarcely half the delegates realized that the synod was really over. Trinity Church, freshly decorated in time for the meeting, was greatly admired by the delegates.

The Holy Communion was celebrated at 7:30 A. M. on Wednesday by the Ven. E. J. Haughton. At the opening service at 10 o'clock the Bishop celebrated, assisted by the Rev. W. H. Tomlins and the Rev. J. G. Wright, president of the Standing Committee. The Rev. J. M. Page acted as the chaplain and bore the pastoral staff. The Ven. H. M. Chittenden preached the sermon, a fine exposition of Conversion. The

Rev. W. H. Tomlins celebrated at the altar of the chapel on Thursday morning and the Bishop celebrated for the Corporate Communion of the Woman's Auxiliary in the church. The attendance at all services was much larger than usual, the church being nearly full at the opening service, at the missionary meeting, and on Wednesday when the Bishop delivered his annual address.

The synod organized at 11:30 A. M. on Wednesday immediately at the close of the opening service. All but one of the active clergy were present. Three were absent as privates in the army, two being already in France. Twenty-one parishes and missions were represented.

The Ven. John Chanler White was re-elected secretary and Mr. Dan G. Swannell of Champaign was elected treasurer by unanimous vote.

The Bishop's address dealt with the war, the celebration of the centennial of the admission of Illinois into the Union, the progress of the diocese, plans and expectations for the work in the future.

The report of the treasurer showed the diocese in excellent financial condition, all debts paid, and about \$800 cash in hand. The parishes and missions have responded better than ever, both in diocesan assessment and parochial assignment. Almost \$1,000 of the apportionment for General Missions have already been sent to the General Board. The Sunday school Lenten offerings almost doubled, and the Woman's Auxiliary offering was increased considerably.

The synod voted the payment of the quota requested by the Joint Commission

on Social Service and also that toward the payment of the salary of the proposed secretary of the province.

A joint missionary meeting of synod and Woman's Auxiliary was held in Trinity Church Wednesday evening with addresses by the Rev. John T. Lillard, the Rev. A. J. Keuhn, and the Ven. John C. White. This was followed by a reception to the delegates, the Auxiliary, and others.

The synod accepted the invitation of Immanuel Church, Champaign, to hold its next meeting there.

It was ordered by the synod that the treasurer of the diocese and the treasurer of the endowment fund be bonded by some reliable company.

The proposed amendment to the constitution admitting women as delegates to the synod and the proposed amendment to the canons allowing women to be elected on vestries were rejected. The proposition to do away with the canon providing for a house of Churchwomen was also vetoed and the canon remains until the women of the diocese see fit to put it into operation.

The Rev. Charles L. Pardee, D.D., representing the American Church Building Fund Commission, spoke on the work of that Commission.

A resolution looking toward making Osborne Hall at the University of Illinois a regular diocesan institution was adopted.

The case of Trinity Church, Mattoon, was referred to the committee on legislation to confer with that congregation and report to the next meeting of the synod.

The experiment of holding the synod in other places besides Springfield was dem-

onstrated to be practical and successful and no doubt will be continued.

The Standing Committee, board of trustees, and other boards of finance and Church extension were reelected. Delegates to the provincial synod in Gambier, Ohio, next October were the Rev. Wm. Baker, the Rev. J. M. Page, the Rev. L. L. Riley, and the Rev. F. D. Butler; Mr. C. C. Carroll, Mr. F. W. Potter, Mr. M. F. Gilbert, Mr. Bluford Wilson.

ARIZONA

AT THE opening service in Phoenix, at Trinity Pro-Cathedral, on Tuesday morning, April 23rd, after the Eucharist the Bishop in his annual address congratulated the district on the completion of the Bishop's house, at a cost of \$18,000. This is the second unit in the Cathedral foundation, the first being the Cathedral House, completed about two years ago. Trinity Parish and Pro-Cathedral are now in great need of enlarged quarters and it is hoped that before many years the Cathedral itself may be built.

In discussing the war he said:

"We now see that the contest is between autocracy and democracy, between the spirit of militarism and peace, between tyranny and freedom. Once more the forces of paganism with a thin veneer of Christianity are fighting the Christian hosts who are carrying on a new crusade, not for the holy places where Christianity was born, but for the sacred principle on which it was founded.

"In the divine suffering on Calvary, we read our own passion to-day; over that rough road we, too, must walk, bearing our own cross, if we are worthy sons of God. The challenge has gone forth to this country and to the Church of Christ, and we are responding to it. In no spirit of hatred and vengeance, but in a spirit of stern resolution that the civilizing forces of the world shall not be destroyed, we are contending now with what we believe to be the enemy of both Church and state; for the integrity of the family as well, if what we have good reason to believe is being practised now in Germany, in so-called military or state marriages. These are the three divine institutions of Almighty God Himself."

On the evening of the first day of the convocation the Bishop's House was dedicated. After this service a public reception was given by the Bishop and his daughter, Miss Ellen Atwood, to the members of the convocation and other friends.

On the second day, after business sessions morning and afternoon, there was a joint session of convocation and Woman's Auxiliary, when addresses were made by Mrs. W. J. Dixon and Mrs. A. M. Franklin of the Woman's Auxiliary, and by Mrs. L. G. Freeland of Arizona and Miss Jacobs of Los Angeles for the Girl's Mission Society.

In the evening a public meeting was held in the Cathedral House, when the general topic was the Church and the War. Mr. Roy Goodrich spoke on the work of the Red Cross; Mr. D. A. Millet on the significance of Morale, and the Rev. F. M. Johnson, Jr., on the opportunity for the chaplain in the army. He said that, in America, "We are following the Cross wrapped in the American flag."

The Convocation concluded its work at noon on Thursday and its members were driven to Mesa, seventeen miles distant, to St. Mark's Church, where luncheon was ready, after which the new rectory was dedicated. On the return trip a stop was made at St. Luke's Home, where a splendid new

bungalow capable of accomodating six patients has just been built and endowed to the extent of \$15,000.

The following officers were elected:

The Rev. B. R. Cocks, secretary of convocation.

The Rev. F. J. F. Bloy, assistant secretary.

The Hon. J. J. Hawkins, chancellor.

Mr. N. A. Morford, treasurer.

Delegates to the synod of the Pacific: clerical: The Very Rev. Wm. J. Scarlett, the Ven. J. R. Jenkins, The Rev. W. J. Dixon, the Rev. H. S. Brewster. Lay: Mr. N. A. Morford and Mr. Franklin D. Lane, Phoenix; the Hon. D. E. Parks, Prescott; Mr. W. H. Archdeacon, Jerome.

The following appointments were made by the Bishop:

The Ven. J. R. Jenkins, Archdeacon.

The Rev. B. R. Cocks, general missionary.

The Ven. J. R. Jenkins, registrar.

Council of advice: The Ven. J. R. Jenkins, the Rev. W. J. Dixon, the Very Rev. Wm. J. Scarlett, Mr. N. A. Morford.

Examining Chaplains: The Rev. Messrs. E. W. Simonson, W. J. Dixon, Jacob M. White, H. S. Brewster.

In 1919 the annual parish meetings will be held on the first Tuesday in January, and the convocation will be held, in Grace Church, Tucson, on Tuesday, Wednesday, and Thursday, January 21st, 22nd, and 23rd.

NEW YORK CATHEDRAL LEAGUE HEARS REPORTS AND ADDRESSES

Bishop Greer, Dr. Slattery, Assistant Secretary Roosevelt — Large Bequest to St. Michael's Church — Archbishop Reaches England — Last Services in Old Church

New York Office of The Living Church }
11 West 45th Street
New York, May 6, 1918 }

NOTWITHSTANDING the great number of people assembled in various sections of the metropolis on Saturday, May 4th, to promote the sale of Liberty Bonds and to engage in other forms of war service, there was a good attendance of members of the Cathedral League in new Synod Hall. Bishop Greer presided and conducted the devotions.

The resignation of Mr. Robert G. Hone having been presented and renewed, it was unanimously voted that the thanks of the League be tendered to Mr. Hone for his faithful, persistent, and conscientious discharge of duties while president of the League through many years.

The treasurer's report showed that the League was the greatest contributor to the fund for building the nave, and further, that the offerings of the League were very gratifying in the year in spite of the appeals for money for other purposes. The nave building must wait for a time. Eventually the nave will be a monument of victory in the great world-wide struggle. Men live for the pleasures of life; men die only for God and country. The memorial of their supreme sacrifice shall be erected for the uplift of future generations.

Bishop Greer spoke of the need of a Cathedral church in a great city like New York, where a great number of people are interested in religion, but are not definitely connected with any organization. They want to hear about religion but they don't go to parish churches. So the Cathedral is not a parish church, nor is it a parish church called a cathedral. In the largest sense it is a cathedral—a large, very large, free Christian temple provided for such persons because they are interested. The number of such persons will increase because of the war. They are asking questions. They are thinking it over.

Others are drawn to the Cathedral because they are aided spiritually by the cumulative impressiveness of the building and its services. And so the Cathedral must be a cathedral large, massive, and proportionate in its equipment, such as cannot be maintained by parish churches.

At the present time our gifts must go

to the relief of the nation. The end will come. Then this monument will be able to minister to the need and the sense of need felt by the people of this great metropolis. After we have given to the needs of the Government what we have left shall be devoted to the Cathedral for the benefit of people here in the city of New York.

The Rev. Dr. Slattery was the next speaker. He dwelt on the place of the Cathedral in connection with war. People have been treating religion sub-consciously. They had stayed away from church. Many are ashamed to go where they are known. The great full church will attract during the war and after the war.

Again, the Cathedral is the bond of unity in the diocese. When the war is over men who have gone out will come back. Many, we hope, will be led to consider the call to the ministry of the Christian Church. Ordinations will, it is hoped, be held on week-days in the great Cathedral and great companies of clergy and great congregations of people will be in attendance.

And again, the Cathedral will represent American Christianity. Our cathedrals have been standing very largely for English traditions. We should not be so careful to copy old traditions. We must discover the aspirations of the people. We are revising the Prayer Book that it may fit the exact religious needs of the people. Saturated with the liturgic sense, anchored in the past, this work will prosper.

Fourth, the unfinished nave presents an object lesson to the people. Some may be building and adorning houses at great expense. Now, in the critical times, dollars must be saved for the great cause. The country is called to save the world in this generation. We must turn the talents of artists and all with ability to the service of the nation. The unfinished nave eloquently preaches the duty of sacrifice for the present needs of our country and the Allies.

The Hon. Franklin D. Roosevelt, assistant secretary of the Navy, was presented by Bishop Greer as one of the trustees of the Cathedral.

The distinguished speaker told the audience of things one necessarily thinks about at the seat of government, especially the change of outlook in the past year. Not merely the increase of army and navy strength, but more interesting are the changes in the men and women conducting the affairs of the war. Every Government activity is subordinated to winning the war. Concerning the Draft Law, the speaker said that it came like a bolt out of the blue. It was made a law before the country could

take sides. It reestablished a principle recognized in every war of the past, but forgotten for a time. It is the recognized principle of universal service for the good of the nation. There were drafts in the Revolutionary War period; in the war of 1812; in the Civil War days. But the difference between these drafts and that of 1917 is remarkable. All former drafts (unlike the present one) were resorted to as a final necessity. For different reasons last year's law was enacted; it was the most just, the most American, and the most efficient system of raising the army.

Of course, it is not consonant with the teachings of mistaken ideas of liberty, especially when license is confused with liberty. Nor is the law pleasing to national slackers—slackers in times of peace as in times of war. The principle of universal service is the source of action when men respond to an alarm of fire in a neighbor's house. The principle is violated by men who take nothing more than a nominal interest in the affairs of the Church. This principle is at the foundation of the country and the foundation of the Church.

The privilege of service is the greatest contribution we are going to receive from the war. We are inclined to think of restoring Belgium, of preventing France from being overrun, of strengthening England, or saving our civilization; but these contributions will always be less than the benefits we shall receive from the doing of universal service. So the United States expects every man and woman to exercise the privilege of service and receive the reward.

We must not stop on the third base to congratulate ourselves and forget to make the home run. Food, ships, Liberty bonds, etc., etc., will not win the war. Men in blue and khaki in sufficient numbers will do it. They are the only answer. The American people must give definite service. The army and navy must feel that they have one hundred and ten millions of people behind them. Things are looking better. The spirit of service is growing. Workmen in the employ of the Navy Department are saving fifty per cent. in time and fifty per cent. in money by working six days in a week and ten hours every day, and by doing their work faithfully.

They understand that service is not only a duty to the Government but it is the spirit that is going to win this war.

Mr. Roosevelt said there were many things he would like to tell about the operations of the Navy, but, as all would understand, these matters must at present be treated as confidential. This he could say, that "the U-boat danger ought to decrease from this time on." "We are getting men over there as fast as is humanly possible." "The spirit of consecration of one hundred and ten millions of people is what we now know."

The audience led by the choristers of the Cathedral rose and sang *The Star-Spangled Banner*. Bishop Greer read appropriate prayers and gave the benediction.

LARGE BEQUEST TO ST. MICHAEL'S CHURCH

Cash to the amount of \$50,000 and a residuary estate valued at more than \$1,000,000 will come to St. Michael's Church (Rev. John P. Peters, D.D., rector), under the will of Mrs. Margaret E. Zimmerman, who died in March. In addition to this very large gift, the greatest that was ever made to a local organization, other bequests to the value of nearly another million are left to religious and charitable societies, nearly all connected with the Church. Sixty-six acres of land at Haverstraw, on which a chapel is located, and \$200,000 in cash is

given to the Diocesan Mission and Church Extension Society of the Church, the funds to be invested to maintain the chapel and continue missionary work in the name of her husband for the benefit of the people in the district. The Cathedral receives \$140,000, to be used, Mrs. Zimmerman suggests, in maintaining a school for girls. The Sheltering Arms Society receives \$100,000 to maintain a chapel in memory of Sophia Furniss, a sister. The Church Temperance Society is enriched by a bequest of \$25,000 and \$35,000 goes to the fund for the widows and orphans of deceased clergymen. To the following, \$10,000 each is given: Seaman's Church Institute, American Church Institute for Negroes, the Church Mission of Help. St. John's Guild receives \$5,000. The will may be contested.

THE ARCHBISHOP REACHES HOME

It is reported that the Archbishop of York arrived on the other side on Sunday, the 28th. By cable on Monday his Grace is reported to have said that his welcome in the United States was overwhelming in warmth. He had been greatly impressed by the eager and intense determination of the people of all classes to press forward the fulfillment of their promises.

"Whatever disappointment may have at times been felt as to the rapidity with which these great schemes of coöperation can be carried out," said the Archbishop, "is now merged in the common determination to press forward with the utmost speed every effort which the United States can make for the common cause."

FINAL SERVICES IN OLD ST. BARTHOLOMEW'S

The last service in the famous and widely known St. Bartholomew's Church was held on Sunday, April 28th. This building is to be torn down and its art treasures are to be incorporated in the new edifice now in course of erection on Park avenue between Fiftieth and Fifty-first streets. It is not known when this great building will be ready for use. For the present, services will be held in the chapel adjoining the vacated church.

The congregation of St. Bartholomew's decided to move about four years ago because of the noisy and crowded condition of Madison avenue at that point. The site on Park avenue was purchased for \$1,500,000, and more than \$1,000,000 was raised in the congregation for the building, which will be of irregular stone in Gothic style. The memorials and other gifts of the old church will be placed in the new building. These include the bronze doors given by Mrs. Cornelius Vanderbilt in memory of her husband, marble altars, a large altar painting by Lathrop, and some memorial tablets.

COMBINED CONFIRMATION SERVICE

On Sunday evening, April 28th, Bishop Greer officiated at a combined Confirmation service in the Cathedral of St. John the Divine, assisted by Bishop Burch. Two hundred and eighty candidates from fourteen parishes, missions, and chapels in the Bronx were presented by their respective clergy. The Italian candidates were confirmed by Bishop Burch, who used the Italian translation of the prayer for each candidate. Bishop Greer made a direct, simple, and apostolic address, laying emphasis on the fact that at Pentecost the disciples of Christ were assembled in one place. This figured the unity of the Church. So now, these candidates came from separate and distinct places of worship to the one great church which typified the unity of the Church in the diocese.

There was a very great congregation present, and many clergy were vested and in procession.

Another such service will shortly be held in the Cathedral.

NOON-DAY CONFIRMATIONS

Bishop Burch is endeavoring to be at the Cathedral each week day at noon to hold special confirmation services for men and women in the service of the nation. A number of officers and men of the Army and Navy, Red Cross workers, surgeons, and aviators have recently been confirmed in one of the chapels. This fact shows that men and women ready to go into active military service are thinking seriously of spiritual and eternal realities.

ST. SIMEON'S BUILDS NEW CHURCH

When the new St. Simeon's Church is completed next September it will be one of the finest churches in the Bronx. The edifice will cost \$100,000 and was made possible by the New York Altar Guild and others. The architect is a Churchman and is giving his services. The site, a part of the old William H. Morris farm, was given by the late A. Newbold Morris and William Waldorf Astor. The rectory and basement were erected ten years ago, and it is only within the last few months that the parish has been able to proceed with the plans. The first services of St. Simeon's were held in what was formerly a stable of Robert Bonner, which had been fitted up as a chapel. The location, east of the Harlem river in a rapidly growing part of the city, is exceptionally good.

CHURCH OF ST. MARY THE VIRGIN

After more than twenty-five years of faithful and devoted service Miss Karlina Schmitt, contralto soloist of the Church of St. Mary the Virgin, has retired to take up her work elsewhere. As a token of appreciation, and in recognition of her long term of service, Miss Schmitt was presented on April 28th with a beautiful silver vase from members of the board of trustees and other life-long friends.

EXHIBIT OF RECREATIONAL MATERIAL

The Committee on Chaplains' Welfare Work of the Church Periodical Club will hold an exhibit of recreational material for the use of chaplains at the office of the Church Periodical Club, Room 1104, 2 West Forty-seventh street, New York, from 9 to 5 o'clock on May 13th, 14th, and 15th. The attention of Sunday school teachers and directors of clubs for both girls and boys is called to this exhibit, as it suggests a variety of war work that can be done by young people under supervision. The need for such material is pressing.

SUBSCRIBING TOWARD MISSIONARY DEFICIT

ONE WAY of reducing the missionary deficit that is fast piling up in the offerings for the present year was found at the annual meeting of the Woman's Auxiliary in the diocese of North Carolina last month. Dr. Sturgis, educational secretary, made several earnest, helpful addresses and directed attention to the deficit of \$134,000 left over from the last fiscal year, which he said, is hampering the Board and curtailing the work of Christ. One woman thereupon offered \$100 toward this amount as a gift from the assembly if the other members present would offer an equal amount. Subscriptions thereupon made aggregated \$150 more, being a total of \$250 given from that body.

This is a very practical way of preventing curtailment of our work in the Church.

SIR GEORGE ADAM SMITH ADDRESSES BOSTON CITIZENS

With Other Speakers — Diocesan
Church School Union — A Letter
from France

The Living Church News Bureau }
Boston, May 6, 1918 }

SIR GEORGE ADAM SMITH, principal and vice chancellor of Aberdeen University, Scotland, received a remarkable welcome to Boston last Tuesday evening in Symphony Hall. The gathering of Massachusetts citizens, which completely filled the large hall, was called by the Church Peace Union and League to Enforce Peace for the purpose of furthering the general aims of the war. President Lowell of Harvard University presided. The three addresses were made by the Rev. Samuel Crothers of Cambridge; Lt. Col. Paul Azan, the wounded French military officer attached to Harvard University, and Sir George Adam Smith.

Dr. Crothers said:

"The vast tragic fact is that people like ourselves all over the land, as indeed all over this world, see absolutely no way to the fulfillment of their ideals, of the ideals of Jesus Christ, save through the Calvary we must ascend. The trouble with the men who are talking peace at this moment is that they ignore the one thing about the war—that it is inevitable.

"Loyal to the principles of the Prince of Peace, conscious of its hatefulness, its hellishness, we stand here seeing no other way to peace but through this war carried to victory. Our sons, our brothers, the men who are saving civilization, are descending into hell that we may be saved.

"For the Christian Church, for the men of religion, here is the profoundest fact, the mightiest challenge, that this terror, this horror, is being gravely faced not by men who hate but by men who love. So we have no use for the Church that in such a crisis as this could stand apart in cold neutrality. It is our fight.

"To-day we know not what is before us, but we know that, be it through sorrow or through speedy victory, we Americans stand facing the light. We stand erect upon the earth, and I believe we stand true not only to the ideals of our national life, but also to the ideals of the Christian religion."

Lt. Col. Azan, in his brilliant French uniform and with his clean-cut face and pleasing bearing, made as profound an impression by his Christian message as by his cheery countenance. He said:

"I know only one end of the war, and that is victory. I also am a Christian, and believe in the teachings of Jesus Christ. I believe in God, in peace, and in goodness, but I admit that I am frightened when during this war I hear the name of our Father. I sometimes fear that it will soften us and prevent us from carrying on to the end. Wars, it seems to me, will continue to occur after this war, and what we should try to do is to arrange so that when they do occur they will be more humane. Why did Germany commit these crimes? I regard it as the result of a madness such as sometimes seizes individuals. The universities of Germany are partly to blame. They have received the doctrines of absolutism and given them to the students, with the result of making these crimes possible. For remedy you must take practical measures and instead of try-

ing to punish you must endeavor to cure."

Sir George Adam Smith was the closing speaker. Amid wild cheers he said:

"To put peace before justice, before honor, before the rescue of the oppressed, before the freeing of the slave, before the security of women and children, is to turn Christianity upside down."

Particularly impressive was his statement that the Allies are "at war to end war and to restore the fabric of Christian civilization, slowly built through nineteen centuries, but now shocked and even rent by the perfidy, the arrogance, the immoral policy, and the brute force of those who have boasted themselves to be its supreme representatives."

"The American continent," he said, "was the thing upon which the insatiable appetite of the Germans had set itself. The Kaiser knew you to be rich people, and I have often thought this to be an explanation of why he tempted you and goaded you into war. He was out for annexations in the old world and equally after indemnities from the new. If he could draw America into the war and win it he knew where he could find payment of his costs.

"But the costs of this war are not going to be indemnities on either side—they are going to be judgments of God on the criminals that provoked the war. We on the other side are stronger than ever in the sense of the righteousness of our cause, and the only thing we doubt is whether we are worthy instruments of such a cause and worthy means of carrying it to victory."

CHURCH SCHOOL UNION

The Norfolk branch of the Church School Union of Massachusetts met at St. John's Church, Roxbury, on April 24th. The Rev. Charles C. Wilson was reelected president, and the Rev. John W. Suter, Jr., was elected delegate to the diocesan Board of Education.

Before supper the Rev. Carlton P. Mills, diocesan educational secretary, conducted a round table conference on teacher training, bringing out the possibilities of the correspondence courses of the General Board of Religious Education and of the community schools conducted under the auspices of Boston University. But he emphasized the value of parochial normal classes as the best means of keeping up the supply of teachers for the parish school.

After the short service which followed supper, Miss Marion deC. Ward explained the advantages of the Cambridge Conference courses in religious education, emphasizing the benefit from financing the attendance of one or two representatives from the Church school.

The closing speaker, the Rev. John W. Suter, Jr., described possibilities of Church school social service in connection with the Christian Nurture lessons. He brought out that even where members of the Church school work under the auspices of community undertakings, as a public school Red Cross, they can offer themselves as classes of the Church school, and find in their classes the religious motive for their work.

A NEW CATHEDRAL ACTIVITY

The Cathedral Service Unit is about to establish a milk centre among the Italians of the South End, in cooperation with Lincoln House and under the direction of the child welfare department of the Boston Committee on Public Safety. The object is to teach Italian mothers, by demonstra-

tion, the value of milk as food. At present they use very little, and their children are becoming undernourished. Further consequences of the general decrease in the use of milk are that the dairymen are beginning to sell their cows for beef, and that the price of milk will therefore continue to advance.

A PRIESTLY ANNIVERSARY

The Rev. A. George E. Jenner, rector of St. Ann's Church, Dorchester, has written the following message to his people relative to his thirty-third anniversary.

"On Trinity Sunday, in the year 1885, the rector of St. Ann's was made a priest in the Church of God. To him the thought of the privilege of serving as a Catholic priest for so long a period, and of the awful responsibility and accountability involved therein, is overwhelming. He asks, nay implores, his people to make the thirty-third anniversary (Trinity Sunday, May 26th) a day of special intercession on his behalf."

A LETTER FROM FRANCE

The Rev. Alan McLean Taylor, rector of the Church of the Holy Spirit, Mattapan, has received an interesting letter from one of the boys of his parish over in France. I quote one paragraph from this letter:

"I lunched with Murray Dewart (the Rev. Murray Dewart, rector of the Epiphany Church, Winchester, and chaplain of the 101st Regimental, Field Artillery, A. E. F.) last week. He eats at a little French cottage where he runs a mess for several American officers. He is well and apparently happy. But that is not unusual. Throughout we are a happy crowd. This is what we have prayed for for months. I wish all the fathers and mothers in your church with sons here could see how happy their boys are and what little cause there is for worry."

ENLISTED MAN FROM THE ADVENT WINS LIFE-SAVING MEDAL

The honor roll at the Church of the Advent, Boston, now numbers 98 men, one of whom, Joseph Marcio, a cook on the U. S. S. Smith, recently won commendation for heroism. In a heavy gale a quartermaster had been washed overboard and had become exhausted, when Mr. Marcio, with a line about his waist, jumped into the sea and swam to the rescue. Admiral Sims wrote: "The force commander has forwarded to the Navy Department, and approved, the recommendation of your C. O. and that of the patrol force commander, that you be awarded the gold life-saving medal."

RALPH M. HARPER.

G. B. R. E. WILL INVESTIGATE PROBLEM OF THE MINISTRY

A LETTER from the Rev. Dr. Gardner, General Secretary of the General Board of Religious Education, expresses appreciation of the manner in which THE LIVING CHURCH recently treated the work of the General Board in the matter of theological education, and states that the Board will at once proceed to make such an inquiry into the facts as to the need for clergy of various classes, the relation between cures now existing to which a sufficient stipend is attached to make it possible for a clergyman with family to occupy the position, and the particular need for increased clergy that may be found as the result of such investigation and classification.

CHURCH PENSION FUND SUBSCRIBES TO LIBERTY LOAN

IT IS OF INTEREST to state that the Church Pension Fund has subscribed \$1,000,000 to the Third Liberty Loan.

THE PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, May 6, 1918 }

THE LIBERTY LOAN CONVENTION

ACTIVITY to oversubscribe the Third Liberty Loan, and preparations for the diocesan convention on May 7th, marked the Church in Philadelphia during the past week. All reports tend to show that the organized activity of the parishes with respect to the Loan has been meeting with gratifying response. No figures are as yet available as to amounts, and in fact the main emphasis was laid on urging every parishioner to take bonds and to notify his rector that he had so done. Any parish having over forty per cent. of its average congregation as subscribers was accorded by the committee the right to fly the Liberty Flag. One parish reports seventy per cent.

The Rev. John Mockridge, D. D., announces over 1,500 subscriptions in the district comprising sixteen churches of which he is the Liberty Loan chairman.

The Bishop has appealed to every clergyman and lay delegate to be present at the Holy Communion with which the diocesan convention will open. He points out the extreme gravity of the present crisis, no less for the Church than for the Nation, and urges earnestness and zeal and a strong will to prayer and sacrifice.

AT CAMP MEADE

The joint committee of the diocese of Maryland, Washington, and Pennsylvania, under whose direction Church work at Camp Meade, Md., is being carried on, has asked the Rev. James Alan Montgomery, D. D., Professor of Old Testament Literature and Language at the Philadelphia Divinity School, to become chief of the staff of volunteer chaplains at the camp. He has accepted and will go into residence about the middle of May. With him will be associated the Rev. S. Tagart Steele, Jr., of the diocese of Maryland (who has been at Camp Meade since its opening), the Rev. W. Curtis White of the diocese of Washington, and the Rev. Stanley R. West of the diocese of Pennsylvania.

Dr. Montgomery has been intimately connected with the war work of the diocese, having been chairman of the Clergy Reserve Corps, the first definite organization formed for the purpose over a year ago. His practical insight and leadership developed this body so that out of it a War Commission was formed of which he became chairman of the executive committee. Since this commission has been continuously sharing the responsibility for personnel and finances at Camp Meade, Dr. Montgomery assumes direct charge of an undertaking with which he has been familiar from the start.

A building containing a chapel, a lounge room, living quarters for the staff, and a large dormitory for guests is now about completed, through the generous gift of \$11,000 from two ladies of the diocese of Washington, Mrs. Buckingham and Miss Freeman, both members of Dr. McKim's parish. The ground was secured for \$2,500, paid for jointly by the diocese of Maryland and Pennsylvania. The Rev. L. C. Washburn, D. D., of Philadelphia, who spent some time in residence, was largely instrumental in bringing about the present arrangements. An annual budget of \$6,000, to be divided between the three dioceses, has been estimated as necessary for the work.

NEW CHURCH OF ST. GABRIEL

The first services in the new Church of St. Gabriel, situated on the recently completed Northeast Boulevard in a rapidly growing residential section, were held on Sunday, May 5th. Bishop Rhinelander was the preacher in the evening. Work in this community was begun in June, 1915, growing out of a private Communion service for an aged woman, and its direction was placed under the Rev. George R. Miller of St. Nathaniel's Church. In November, 1916, the Rev. George B. Krantz was put in charge and the work developed so that a new building was begun in February and is

now about completed at a cost of \$7,500, with no indebtedness. The congregation has a hundred communicant members.

MISCELLANY

At a service at Old Christ Church (Rev. L. C. Washburn, D. D., rector) on Sunday, April 28th, the anniversary of the inauguration of George Washington as first President of the United States, the Patriotic Order of the Sons of America attended five hundred strong. The service and sermon were in keeping.

"An authority on Anglican orders" is given by the *Public Ledger* as one of the many qualifications of the newly appointed Archbishop of Philadelphia, the Rt. Rev. Dennis J. Dougherty, Bishop of Buffalo, formerly a bishop in the Philippine Islands.

EDWIN S. LANE.

CHICAGO CLERGYMAN'S WORK ON LOCAL EXEMPTION BOARD

Dr. Anderson Reports — Letter from Captain Godolphin — Social Service Notes — Sunday School Institute

The Living Church News Bureau }
Chicago, May 6, 1918 }

IN June, 1917, the Rev. A. W. H. Anderson, D.D., rector of All Saints' Church, Ravenswood, was chosen chairman of Local Board No. 59 of the selective service board for the northern district of Chicago. Dr. Anderson (who was given 48 hours' notice of his election) and his two associates were asked to pass upon 3,000 men who answered the call of the draft within certain prescribed limits in the Ravenswood district. They were supplied at the outset with a small booklet of instructions and a list of registration cards containing from two to ten thousand names. Later they were provided with about 100 different printed forms. They began by making a physical examination of about one-third of the registrants, and found one-third of this number physically qualified for military service, one-third unfit, and one-third exempt for industrial or dependency reasons.

Speaking of this physical examination of 1,000 men who first came to them, Dr. Anderson says the moral tone of these men was remarkably good. The percentage of "social evil" diseases was very low. There were very few cases of tuberculosis, due no doubt to the healthy conditions of the neighborhood, and to Ravenswood being the home of an upper middle class, having no congested sections, and few foreign-born residents. The chief rejections were for hernias, or defects in hearts and eyes. The chief exemptions were of men having wives and children. Dr. Anderson says he was impressed by the splendid physical condition of the married men of twenty-one to thirty-one years of age. He did not recall a single case among the first thousand of rejection for alcoholism. Almost none of this number were abnormal physically, only two were imbeciles, and in the whole quota of 1,156 men there was only one bedridden case. No deaths were recorded from June 5th to January 1st. The work of the members of the board was done, of course, at a great sacrifice in time. Dr. Anderson states that during July and August he spent from twelve to fifteen hours daily doing

clerical work, on one day signing his name 3,000 times.

The personal interviews were most trying. The Board had completed about one-third of its work when an order was sent out from the War Department asking that the boards substitute a "questionnaire" form for the method which they had hitherto used. This meant the reclassifying of the first thousand names with the exception of 184 men who had already been sent to Camp Grant under the old method. Commenting on this rather annoying order, Dr. Anderson said: "It is much easier to arrive at a conclusion as to whether a man is entitled to exemption or to deferred classification after you have personally cross-examined him, looked him over, and studied him, than when he has committed his claim to a neatly written statement under the inspiration of a pro-German lawyer. The examiners were suspicious of all such cases and when that combination existed invited the author of the questionnaire in for a personal conference."

Speaking of certain characteristics of candidates of different nationalities, Dr. Anderson said that the German-American citizen by adoption or naturalization, in spite of his reputation for thriftiness, has been discovered since June 5, 1916, to be the most improvident, and physically the most helpless of our people, and were it not for the fact that the sons of these citizens between the ages of twenty-one and thirty-one support them they would become public charges. Another remarkable fact ascertained by the board from these German-Americans was that, although the sons of selective service age give almost if not all of their wages to their fathers and mothers, the married sons and daughters of these same parents, no matter how numerous or prosperous they are, are willing to let their parents starve rather than contribute one dollar a week for their support. It was noticed that the American boy of English and Scotch ancestry came first in willingness to serve; that the Irish came next; that the generation second to the soil of men of foreign parentage responded first; that the boy who came from Sweden, for example, as an infant, and whose father was a naturalized citizen, was not generally keen to fight, although he knows no land but this, and the boy born here of Swedish parents is often just as keen as one whose ancestors have been here for generations. This willingness

is sometimes true of boys of German parentage when the boys have not been taught to read and speak German. Dr. Anderson thinks it a great mistake to permit parochial schools, Catholic or Protestant, to perpetuate foreign traditions in this country through the teaching of foreign languages.

One of the outgrowths of the draft will be to test the character and convictions of those who remain at home. Out of Local Board 59 grew the Patriotic League, of the 26th Ward, whose founder, Dr. A. S. Burdick, is the medical member of "Local 59."

The League is authorized by the State Council of Defense and has become the model of other similar leagues. The Patriotic League looks after the needs of the men in the camps and of their relatives at home. In organizing this league, politics and religion have been fused, and the church buildings of different faiths used irrespectively. For example, when the work of the League was presented to the congregation of Our Lady of Lourdes (the large Roman Catholic parish in Ravenswood), the rector, the Rev. Father Scanlon, who excused himself because of illness, asked Dr. Anderson in a most cordial way to preach to his congregation on Patriotism, which he gladly did, emphasizing the attitude of the League towards religion, and urging every man to carry his religion into this war, saying that a man without religion is a man without hope. The sermon had a marked success in uniting the Catholic and Protestant elements of the neighborhood. The Holy Name Society at a meeting held shortly afterwards sent a letter of appreciation to Dr. Anderson.

LETTER FROM CHAPLAIN GODOLPHIN

In a recent letter the rector of Grace Church, Oak Park, now at Camp Bowie, Texas, says: "The days here are all too short for the many duties. I am now settled and at work in most primitive surroundings, a tent, a cot, two boxes, a pail, and basin comprising my equipment. Have visited a large number of sick boys, made many calls of courtesy, and walked and ridden many miles in this tremendous camp. Service every night and four on Sundays.

"It is very hot and dusty, typical Texas weather. I am, of course, in uniform, and have been assigned to the 141st U. S. Infantry as my headquarters and should be addressed as Captain F. R. Godolphin, 141st U. S. Infantry, Camp Bowie, Texas. If anyone wants to send me Smileage Books, they can be used to advantage. My love to the congregation and especially to the candidates for Confirmation."

SOCIAL SERVICE NOTES

The field secretary, Rev. J. B. Haslam, has been appointed on the bureau of speakers of the Social Service Department of the State Council of Defense, whose present task is the recruiting of one thousand volunteer workers, men and women, to take the place of those who have gone to the war or been drafted into some wartime activities.

Representatives of the Commission together with representatives of certain civic reform organizations recently waited upon the Mayor and the Secretary of the Navy during his visit to Chicago, asking that in the interests of soldiers and sailors no more special bar permits be issued. It is said that Mr. Daniels expressed a wish that the mayor and city council put a stop to this scandalous practice, which for years has done untold harm to our young men and women.

NORTH SHORE SUNDAY SCHOOL INSTITUTE

The spring meeting of the North Shore Sunday School Institute was held at St. James' Church, on Thursday evening, May

2nd. Evening service was said at 5:30 with helpful addresses by the Rev. P. C. Wolcott, D.D., on the Ministry of Teaching. After supper there was a business meeting with an election of officers as follows: President, Rev. H. B. Gwyn; vice-president, Rev. F. D. Fleming; treasurer, Mr. Henry M. Arnd; secretary, Mr. T. P. Siddall, Jr. At 7:30 there was a conference for primary teachers, conducted by Miss Frances H. Withers, Junior Secretary of the Woman's Auxiliary, and a conference for junior and senior teachers, superintendents, and rectors, conducted by Dr. Bradner. An admirable address was given by Dr. Bradner at the later service.

MEMORIAL TABLETS

A brass tablet has been placed by the vestry of St. Peter's Church, Chicago, on the new vestment cabinet put in the choir-mother's room last fall in memory of Mrs. William Sturges. It reads:

"In Thankfulness to God for the Gracious Life and Fruitful Works of Helen Williams Sturges, Choir Mother for Twenty Years, the Vestry of St. Peter's Church has Placed This Cabinet Here in the Place of Her Ministrations. A. D. MCMXVIII."

The rector, the Rev. F. G. Budlong, has been elected a member *ex-officio* of the board of directors of Butler Memorial House, Incorporated, and an honorary member of the directors of the Lake View Patriotic League.

A brass tablet placed in Trinity Church, Chicago, on Easter Even, in memory of George Huntington Webster, bears the following inscription:

"To the Glory of God
and in Loving Memory
of
George Huntington Webster
Vestryman and Warden of Trinity Church

Born August 31, 1838
Died November 5, 1916

"Most Gracious Father we render thee thanks for his good influence through extended years, for his integrity and uprightness, for his helpfulness towards the poor, for his uniform kindness to all, for his devotion and loyalty to Thy Holy Church, for his ready and cheerful giving, and for his consistent Christian living, and we beseech Thee to grant unto him everlasting peace in Thy Heavenly Kingdom.

Erected by the Vestry
Easter, 1918"

H. B. GWYN.

BISHOP LLOYD'S RETURN AFTER ADVENTUROUS TRIP

Two U-Boat Attacks and a Voyage on a Dynamite Ship — Captain Who Brings Him Back Wins D. S. O. Medal

BISHOP LLOYD returned from Liberia as chronicled briefly in last week's issue of THE LIVING CHURCH, reaching New York on Monday, April 29th, with his companion, Archdeacon Thomas A. Schofield of Denver. The voyage was marked by two attacks from submarines, and for fifteen hundred miles the Bishop and the Archdeacon rode over a ship's cargo of dynamite. During the return trip the commander of the ship, Captain Thomas H. Beard, was decorated with the ribbon of the British D. S. O., when there was a delay of two days at Freetown. The accompanying medal will be presented by King George when the captain visits England, and is given because in two of seven former attacks by submarines he succeeded in sinking his enemy.

"Years ago," said Bishop Lloyd in an interview, "missionaries went from the civilized world into the realms of savages prepared for any exigency, and willing if necessary to sacrifice their lives for their work. To-day, strangely enough, the alleged barbaric tribes have become Christianized, and the apostles of the Church leave their domains and go into the civilized world, where they are accorded treatment similar to if not worse than that formerly received at the hands of the savages."

The trip began on November 26th, the first leg of the voyage carrying them to Liverpool, where they embarked on a British ship loaded with dynamite. This ship, the *Chama*, was being convoyed along the north coast of Scotland when one of its sister ships was torpedoed and sunk only about 1,500 feet ahead. The convoy scattered and the remainder of the voyage was uneventful.

The return voyage from Africa began on April 6th on the British steamship *Eboe*. After one day on board, only forty miles from Freetown and just off the coast of the Banana Islands, a vessel rigged as a small sailing ship was descried on the horizon. It

looked not at all dangerous, but finally sent a shell whistling over the bridge. Bishop Lloyd tells the remainder of the story:

"This was the first time that a German U-boat had been seen in those waters. The captain at once turned his bow toward the rocky coast of the Banana Islands, eleven and a half miles away. He had no guns aboard to repel the German attack.

"Only his seamanship could be depended upon to save us. The submarine followed us at a speed of twelve and a half knots an hour, keeping up a steady firing with her forward gun. Our firemen who were off duty tumbled out of their bunks and helped the rest to get up steam and we were able to reach a speed about a knot an hour better than the German's.

"The passengers gathered in a frightened group under the pilot house forward and donned life belts, as the abandonment of the ship was expected momentarily. Meanwhile the Germans kept on sending their solid shot after us at the rate of one or two a minute.

"After twenty minutes of firing the U-boat stopped sending solid shot after us and began with shrapnel, which burst about but hit no one. This was a most cowardly thing. The commander of the submarine realized that he could not sink us, and so set to work to kill or maim as many of the passengers and crew as he could.

"Meanwhile our wireless had been busy and three-quarters of an hour after the chase began we received a message from Freetown which said:

"'Keep it up. We are coming.'

"The message was not in code and the U-boat probably received it, too. We were in shallow water by this time and the German evidently concluded that she could not submerge if a British destroyer appeared, and so turned tail, keeping up her attack on us with her rear gun until she was out of range.

"The next day, April 8th, the submarine shelled Monrovia, but a British destroyer which had followed her down the coast soon after destroyed her with a depth charge. All her men were lost."

WHAT IS THE RED CROSS DOING?

IN EVERY Red Cross campaign, solicitors are asked, "What does the Red Cross do?" The Red Cross work is not only the making of socks and sweaters and surgical bandages nor the providing of nurses, physicians, and hospital supplies. Such medical aid and hospital work are important, but beyond that is the Red Cross work of looking after the families of soldiers who need help. The quiet word of encouragement, the benefit of advice, sympathy, and fellowship is given from the heart and without publicity.

Over in France where the French soldiers are coming back from the trenches on furlough, canteens have been erected by the Red Cross in order that the men might have lodging, food, and bath, and a clean resting place. Such men return home clean and happy instead of wet and hungry. They come back from their homes to the trenches to fight, not in a sullen, but in a happier frame of mind because of the Red Cross work. In France, too, the Red Cross supplies fuel and food and shelter to the soldiers' families so that the man is prepared to stick—and stick to the end—full of courage and ginger.

Within ten days after the Germans were on Italian soil, the American Red Cross was going through Italy with thousands of dollars in cash, distributing emergency aid to the stricken populations of Genoa, Milan, Bologna, Ravenna, and a dozen smaller Italian towns.

Such service as this can hardly be thought of in terms of money. Men give their time gladly for the sheer love of service and for the joy they feel in helping their fellowmen. Red Cross workers know that there are no rewards, no promotions, no glory, and no publicity—nothing but the glad feeling of sacrifice and the exultation that comes from seeing one's work grow and bear fruit. Every one is not in a position to go abroad to do Red Cross work, but everyone is able to give a little.

UNITY MASS MEETING IN DETROIT

A MASS MEETING in the interest of Christian Unity was held at St. John's Church, Detroit, last week under the presidency of Bishop Williams with Dr. Newman Smyth, Congregational, of New Haven, Conn., as the leading speaker. Distinguished Presbyterians, Baptists, Methodists, and others participated. The plan for joint ordination of chaplains in the army, which was recently rejected by the House of Bishops, was endorsed by this mass meeting, and those in authority in the various communions were called upon "to take practical measures for the carrying out of some such proposals," while also the "men and women of good will throughout the country" are called upon "to express in mass meetings their similiar convictions and resolutions."

CONSECRATION SERVICE IN LITTLE CREEK, DELAWARE

ON ST. MARK'S DAY Bishop Kinsman consecrated the new chancel of St. Mark's Church, Little Creek Hundred, Delaware, (Rev. C. Thacher Pfeiffer in charge). St. Mark's was built in 1857 as the last work of the Rev. Richard Fish Cadle, who was responsible for the beginnings of a number of parishes in Wisconsin and for several places in Delaware. On the day his last illness seized him he took Bishop Lee to see the partially completed St. Mark's, which the Bishop consecrated as his memorial six months after his death, May 28, 1858. During the past year the church has been

enlarged by one-third, renovated throughout, and fitted with a spacious sanctuary.

At the consecration services Bishop Kinsman was assisted by Archdeacon Thompson, who preached the sermon, the Rev. William H. Darbie, Mr. Cadle's successor in St. Luke's, Seaford, and the Rev. C. T. Pfeiffer. Memorials were dedicated to Bishop Leighton Coleman and to Mrs. Rachel Amy Ellis. During sixty years St. Mark's had fallen into a state of delapidation; but it has now been made one of the best mission churches in south Delaware.

CHRISTIAN STEWARDSHIP

FOR MANY a year the question of raising Church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century-old theory of Christian stewardship. More and more people are ceasing to ask, "How much shall I give of my money?" and ask instead: "How little of the Lord's money which I have in trust for Him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life. The Church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

The Laymen's Missionary Movement is planning to emphasize this year the principles and need for the practice of Christian stewardship. From the report of a special committee making a thorough investigation and report on this whole question this statement of principles is taken:

1. God is the owner of all things.
2. Man is a steward, and must account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner.

NEW UNIVERSITY CHURCH IN SOUTH DAKOTA

THE NEW CHURCH and rectory at Brookings, S. D., are completed and were used for the first time on Easter Day. For many years the Church has been keeping a priest in this town, the site of the South Dakota State College, with a small wooden building resembling a country schoolhouse, one mile from the college building, as his equipment. Naturally the Church has not grown during the past twenty-five years, and its influence upon the students has been pitifully small. It could not have been anything else. Seldom was the Church mentioned among the boys and girls, and many did not even know of its existence. Unfortunately, Brookings is not the only college town that has suffered a similiar neglect.

But a new day has begun. There is now a beautiful brick church and a splendid brick rectory nearer the college than any other Church building. Both buildings were planned by Cram and Ferguson, and surely nothing more than that need be said about

their architectural beauty. They are of red brick, sand mold, laid up in Flemish bond, which makes a beautiful wall. The nave of the final church has been completed and the chancel has been built of wood so that when growth demands it the chancel can be easily and cheaply torn down to make way for the rest of the building. As it stands the church is about 60 feet long and 27 feet wide, and will seat comfortably about 125 persons. A small chapel with a stove to be used for services which but a few attend will save heating the larger building on winter days. A curtain may be drawn across the sanctuary, leaving a choir or guild room. Beneath the church is a full-sized basement with kitchen for the social side of Church life.

The finest piece of furniture in the building is the lectern given by Dr. R. L. Slagle, president of the University of South Dakota, in memory of his late wife, Anna Reimann Slagle. Dr. Slagle was for many years president of the State College at Brookings, and his wife was a faithful member of St. Paul's Guild. The lectern is of oak beautifully carved by Kirchmayer of the firm of Wm. F. Ross and Co. On the upper part are three figures of Christ, the Virgin Mary, and St. Anna, and on the base are St. Peter and St. Paul.

The altar and riddell posts were given by Mrs. Natwick of Sioux Falls, and the dossal and riddell curtains of gold brocaded satin and red velvet were given by Bishop and Mrs. Remington. The candlesticks on the altar are an old Swedish type given a few days before her death by Mrs. M. E. Wimsey, for many years a faithful attendant and supporter of the Church in Brookings. The frontal and superfrontal, gifts from the architects and Mr. A. E. Hoyle, were made by Miss Barton of Cambridge. They are of brocaded silk and of exquisite texture. In fact the eye is at once drawn to the beautiful altar on entering the church and the hangings give that note of rich even coloring so many churches lack. A set of altar linen was given by the altar guild of Trinity Church, Lenox, Massachusetts.

The rectory, on the same site and built to harmonize with the church, is a substantial house of eleven rooms besides basement and attic. It is 40x24 feet with a small porch on the front and a good-sized piazza. The two buildings represent an expenditure of about \$16,000, and while there will be no debt on the church a mortgage of \$2,500 on the rectory is held by the American Church Building Fund Commission.

It is hoped to have the church consecrated on Wednesday, June 19th, by Bishop Burleson, with Dean Woodruff as the preacher.

THE CONVOCATION of the missionary district has been called by the Bishop to meet in Sioux Falls on Saturday, Sunday, and Monday, June 15th, 16th, and 17th.

SERVICE OF MILWAUKEE ACOLYTES

THE FIFTH annual festival of the acolytes of the diocese of Milwaukee was held on the evening of May 2nd at All Saints' Cathedral, attended by the usual large number of clergy and servers, some fifteen different cities being represented. Milwaukee's delegation numbered 50; Racine sent 30 including those from Racine College; Nashotah House sent a goodly representation and the whole number totaled over 125. Before the service a dinner was served in the guild rooms, and addresses were made by the Bishop, the Dean, and Mr. F. C. Morehouse.

The service in the Cathedral was solemn evensong, the Rev. W. H. Stone being the officiant, assisted by the Rev. Harold Sturtevant and the Rev. V. A. Peterson. The

lessons were read by the Rev. K. A. Stimpson and the Bishop pontificated. A short but practical sermon was preached by the Ven. Archdeacon Maryon. At the close the solemn procession circled the Cathedral in four sections, each of the first three being preceded by thurifer and crossbearer. The national flag was also carried. The last section consisted of the Dean of the Cathedral, master of ceremonies, officiant with his attending assistants, Bishop's chaplain, and the Bishop. A solemn *Te Deum* was then sung. The organ was presided over by the organist of St. Paul's Church in the absence of the Cathedral organist who has gone into camp. On the programme were the names of fifteen Cathedral acolytes now in military or naval service.

DR. WATSON RETURNS

DR. SAMUEL N. WATSON, *rector emeritus* of the Church of the Holy Trinity, Paris, arrived in New York on Thursday of last week and anticipates taking a rest before making any appointments.

Speaking in appreciation of Dr. Watson on his departure from Paris, the Rev. Frederick W. Beekman said in his first service in Holy Trinity Church, on Low Sunday:

"It should be and is (I know) a matter of pride and satisfaction to the members of this parish, yes, and to every American and Churchman at home, that in the thirty-two months of war, before America came in, the American Church of the Holy Trinity wad led and served by a rector of clear vision and such splendid courage. Those days were days of diverse opinion in America. There were men who felt that in a contest involving such fundamental moral issues and fraught with such tremendous consequences to civilization—to Christian civilization—America must enter the War on the side of France, Britain, and their Allies, that there was nothing else to do. Those men believed the heart of the American people sound and even eager if given the right leadership. There were others in America who were not so convinced.

"Events have proved and are still proving not only the loyalty to truth but the clear-sighted vision of the first group, and when history is written their full place will be given them. Among this number was your former rector. As is always the case in times of intense feeling it was urged in the case of some that their zeal sometimes betrayed them; but whatever the facts may be, as to this or that utterance, it is easier for all of us now to understand even the most ardent and impatient advocate in so titanic a cause of right against wrong, of justice and equity against tyranny and oppression, than it was a year or two ago. We honor them as we envy them. To this group your retiring rector and his wife belonged and many there are of saddened hearts made happier, who now and ever will call them blessed."

MEMORIAL DAY SERVICES FOR HOBOKEN

MEMORIAL DAY services in the nature of a requiem for soldiers departed and intercession for our country and its cause in the present war are appointed to be held at Holy Innocents' Church, Hoboken (Rev. George Ernest Magill, rector), when Bishop Stearly will preach the sermon and several neighboring choirs will unite in the service. Bishop Lines also expects to be present.

WORK OF THE ARMY CHAPLAINS

BISHOP McCORMICK, on behalf of the War Commission, has asked the various army chaplains in France to report to him the statistics of their religious work in so far as it has to do with the Church. Nineteen chaplains, reporting to April 1st, have administered 61 baptisms, 232 burials, have celebrated the Holy Communion 293 times in public, given Communion to the sick and wounded 397 times, presented 17 candidates for Confirmation, held 599 services, preached 514 sermons and addresses.

Bishop McCormick has administered Confirmation recently among English regiments at the request of the Bishop-in-charge. He confirmed thirty-five men recently at a Royal Naval Flying School and took classes at the English churches in Paris and vicinity. At the beginning of the present great battle on the western front he confirmed thirty men in English units. The newly appointed chaplains whose names were recently printed have reported to him, and he has also lately received communications from the Rev. John W. Day, of Eastern Oklahoma, chaplain of the 504th Service Battalion, Chaplain Frederick S. Penfold (Wisconsin), 121st Field Artillery, and Chaplain William S. Atkinson (Michigan), 119th Field Artillery. The Rev. William H. Jerome (Michigan) of the Y. M. C. A. has also communicated with him. Bishop McCormick was with the Vanderbilt University unit on the Second Sunday after Easter.

DROSS AND GOLD IN WAR'S FURNACE

BISHOP BRENT, writing to a friend in this country, says:

"I suppose it will become public that I have been given the colossal task of organizing and administering the Chaplains' Service in the A. E. F. God knows how little I wanted it. I had hoped and expected to get things going and then slip out. This now looks impossible. I know you will say a prayer for me occasionally.

"This furnace of destruction in which we are living burns away the flimsy things. One sees from here the strength and beauty of constructive work as never before. Missions, being super-national and built on the secure foundations of Christ's largest principles and promises, glisten like jewels."

DEAN CHOSEN FOR BERKELEY

THE TRUSTEES of the Berkeley Divinity School met at Middletown on May 3rd, and elected Professor W. P. Ladd to be Dean of the School.

Mr. Ladd was born in Lancaster, N. H., in May, 1870, his father being the late Judge Ladd of the New Hampshire Supreme Court. He was graduated at Dartmouth in 1891, and later received the master's degree from Harvard and B. D. from the General Theological Seminary, New York. Before entering the New York seminary he spent two years in study abroad, at the Sorbonne in Paris, at Oxford, and Leipzig Universities. He was ordained priest and deacon by Bishop Niles, and from 1897 to 1903 was in charge of the mission church at Berlin, N. H. He is still canonically connected with the diocese of New Hampshire. For the past fourteen years he has been Coit Professor of Church History at Berkeley and on the death of Dr. Hart, in February of last year, was made acting Dean. He has been a frequent visitor to England and is in close touch with Church life there. In 1916 he married Miss Ailsie Taylor of London (a daughter of Colonel Taylor of the

British Army), who took the classical tripos at Newnham College, Cambridge.

Professor Ladd has long been recognized among the alumni and students of the school for his unusual gifts as a teacher and trainer of young men; and his imprint upon the character and ideals of Berkeley graduates for some years past has been one of the conspicuous elements in the school's service to the Church; and the months during which he has served the school as acting Dean have abundantly demonstrated his capacities as an able administrator and executive. In Professor Ladd Berkeley will gain a leader well qualified to maintain the traditions of her honored past and to adapt the school's work to the needs of the new day. It is earnestly hoped that he will accept the election.

NEW MOTHER PROVINCIAL APPOINTED

THE SISTERHOOD OF ST. MARY has appointed Sister Mary Maud to be Mother Provincial of the Western Province, with general supervision of the work of the community in the Middle Western states. The convent adjoins the property of Kemper Hall, Kenosha, Wis., and at that convent is maintained the training house for the Middle West. The Mother Provincial will be immediately the head of Kemper Hall and will have general direction also of the work of the sisters in Chicago and at Davenport, Iowa. Sister Mary Maud comes to Kenosha from St. Mary's, Peekskill, where she has been most successful and where the school has been made one of the leading educational institutions of the kind in this country. She was formerly in charge of St. Mary's, Memphis. Bishop Webb speaks of her as "one of the greatest school mistresses I have ever known," and expresses the belief that her administration at Kemper Hall will be one of the greatest value.

Sister Mary Maud succeeds Mother Margaret Clare, who has for many years been Mother Provincial. She came to Kemper Hall as the head of the institution in February, 1883, and has exerted a marvelous influence over the students who have been her personal charge. She has built up Kemper Hall to be the great work that it is now, and the group of buildings connected with the school and the convent have largely been erected under her supervision. "She has done a very great work at Kemper Hall," says Bishop Webb. She now retires by reason of advancing age and increasing infirmity.

DEATH OF MRS. A. A. ABBOTT

MRS. ADA DOWNMAN BUTLER ABBOTT, wife of Archdeacon Abbott of Cleveland, Ohio, while visiting at the home of Mrs. A. G. Torian, at Evansville, Ind., was taken suddenly ill with pneumonia on April 24th, and died the following Monday night, April 29th. Her husband was called to Evansville at once and was with Mrs. Abbott when she passed away. After a brief service at the home of Mrs. Torian on April 30th, conducted by Archdeacon Plummer and the Rev. Albert Leonard Murray, the body, attended by Archdeacon Abbott, was taken for interment to Shepherdstown, W. Va., and buried from Trinity Church, the rector of the parish, the Rev. Josiah W. Ware, and the Rev. John S. Alfriend, rector of Zion Church, Charles Town, officiating.

Mrs. Abbott, born and raised at Shepherdstown, was the eldest daughter of Vincent Moore Butler, M.D., captain in the Stonewall Brigade, and Mrs. Matilda Wickham Berry Butler. She and Archdeacon

Abbott began their married life in Evansville in 1889, when the Archdeacon entered upon a six years' rectorship of Holy Innocents' Memorial Church, that city. Mrs. Abbott was a member of the Daughters of the Confederacy of Shepherdstown, and affiliated with the Cleveland branch. She is survived by two sisters, Mrs. Joseph S. Bragonier, of Shepherdstown, and Mrs. George W. Moore, of Charles Town.

PRESBYTERIAN CONGREGATION WILL COME INTO THE CHURCH

MEMBERS OF the First Presbyterian Church of Sound Beach, Stamford, Conn., have voted to make application to be taken into the Church as a part of St. John's Church, Stamford, the Rev. Charles M. Addison, rector. Practically all the membership of fifty favored this action. It is probable that their action will receive favorable attention, when a chapel in connection with the parish church will be formed for them and a resident minister appointed.

BEQUEST

THE WILL of Carrie Mitchell, of Wayne, New York, leaves \$8,000 to the trustees of the parochial fund of the diocese to establish a home for aged, sick, and disabled clergymen.

MEMORIALS AND GIFTS

ON EASTER DAY, a handsome altar book was presented to Trinity Church, Asbury Park, N. J., as a memorial to the Rev. Dr. Scott Kidder, by his parents, the Rev. and Mrs. Charles Holland Kidder. An inside page was beautifully illuminated by his sister, Martha A. Kidder. It was blessed and used for the first time by the rector, the Rev. Francis H. Richey, at the early Easter celebration.

AN INTERESTING discovery was made by the Rev. Victor Hoag, vicar of St. Mark's Church, Geneva, Ill., when he found the original chalice, paten, and tankard that had been first used by the mission. Put away by one of the first members, it is now brought to light after thirty years' disuse. The chalice is of the straight-sided goblet pattern, and the engraving is of grapes and wheat. The vicar will use them instead of the more simple set that had been substituted. The altar guild of St. Mark's finished at Easter a set of white silk vestments, cream brocade in rose pattern, lined with cloth of gold. The set consists of chasuble, stole, maniple, burse, veil, altar frontal, and a preaching stole. The embroidery is in light blue and gold.

SOME ECCLESIASTICAL work of special interest has just been completed by members of the Boston Society of Arts and Crafts, consisting of a brass processional crucifix and a pair of brass processional torch holders. Engraved on the crucifix is the inscription.

"In memory of a British mother
and in thanksgiving
for the entry of the British troops into
Jerusalem,
11 December 1917."

These objects are to be presented to the Church of the Atonement, Chicago (Rev. Frederick S. Fleming, rector), by a British officer who was with the troops at the time of the capture of Jerusalem and was formerly a member of the Chicago parish. The figure on the crucifix is in silver, and was modelled by I. Kirchmayer. Back of it is the cross, which stands for Jerusalem, the rose for England, the thistle for Scotland,

the shamrock for Ireland, the lily for France, and the stars for the United States. On the staff there are the shields of the United States and Great Britain, in enamel, and on the torch holders are the cross of St. George and that of St. Andrew, the enamel work being by Arthur S. Williams. The pieces were designed by Robert T. Walker, and executed by James T. Woolley.

CHRIST CHURCH, Elizabeth, N. J., received at Easter a handsome Gothic ciborium, the gift of parishioners and of some friends who contributed the silver and gold and jewels used in the ciborium as well as sufficient silver and gold to defray the expense of making. The ciborium, made by R. Geissler, Inc., of New York, has a capacity of 300 hosts. The height is 12¾ inches; diameter



CIBORIUM AT CHRIST CHURCH,
ELIZABETH, N. J.

of the base, 5 inches; of the bowl, 4½ inches. Rising from a beautifully engraved hexagonal base the stem ends in a calyx-shaped top richly engraved with a design of wheat ears. The knop is ornamented with six deep-colored pink rubies. The bowl is gold-plated. The cover is topped with a crown of exquisite workmanship, from the centre of which rises a graceful pinnacle surmounted by a gold cross. The gold of a number of wedding rings has been set in the stem and appears in the niches underneath the knop. A list of the contributors has been placed inside the stem. The ciborium was blessed on the Third Sunday after Easter.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORE, Suffr. Bp.

Archdeacon Johnson Campaigns for the Liberty Loan

BISHOP WINCHESTER has received from the chairman of the speakers' division, Third Liberty Loan, Phillips county, a letter of appreciation for the work done by Archdeacon Johnson in the recent work for the Liberty Loan. "We had speakers of national reputation with us, but I tell you frankly that Mr. Johnson did not suffer and will not suffer in comparison. We found him simply wonderful, always practical, always logical, and yet with the fire and spirit that carried his audiences with him." He spent five days in the campaign.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Archdeaconry in Spring Session

THE ARCHDEACONRY of Reading met at St. Peter's Church, Hazelton (Rev. A. E. Clattenburg, rector), on Monday and Tuesday,

April 29th and 30th. On Monday evening, after short addresses by the rector, the Archdeacon, and the Bishop, a sermon was preached by the Rev. G. H. Toop. Tuesday, assisted by rector and Archdeacon, Bishop Talbot celebrated the Holy Communion. Later the Ven. H. E. A. Durell, Archdeacon of Reading, read his formal report, the Very Rev. George C. Bartlett delivered an address on A Ministry for the Present-Day Needs, and the Rev. F. A. MacMillen read a paper on The Best Preparation for a Business Man who Desires to Enter Our Ministry. The Rev. G. H. Toop conducted the quiet hour at noon. The Rev. Stewart U. Mitman closed the morning session with a paper on The Further Preparation of the Men in Business Training after Ordination to the Diaconate. The papers brought forth spirited discussion. Luncheon was served by the ladies, and in the afternoon the clergy were taken to the Hazelton Country Club.

CENTRAL NEW YORK

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

St. John's Parish, Oneida

EASTER OFFERINGS at St. John's Church, Oneida (Rev. W. R. McKim, rector), included a Liberty Bond for \$1,000 for the parish house fund. The rector of the parish preached an intermittent mission on Mondays in Lent at St. Andrew's Chapel, Durhamville, resulting in the baptism of five adults.

CONNECTICUT

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

Clergy Pass Seas Safely—Religious Education—Clericus

WORD HAS been received of the safe arrival overseas of the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury, who has gone to France on Y. M. C. A. work, and of the Rev. Ernest deF. Miel, D.D., rector of Trinity Church, Hartford, who returns to resume work with the Red Cross.

THE DIOCESAN Board of Religious Education meets in New Haven on Friday, the 10th inst. Two questions of moment will come up for discussion, viz.: Week-day Religious Instruction, and How to Educate the Clergy in the Principles and Importance of Religious Education in general and of the Christian Nurture Lessons in particular.

THE HARTFORD SUNDAY SCHOOL UNION meets in St. John's parish, Hartford, on Thursday afternoon and evening, May 16th. At the evening session the principal address and discussion will be on The New Junior Plan.

THE MAY meeting of the clericus of the Hartford archdeaconry was held in Trinity parish, Collinsville (Rev. Harry Wright Perkins, rector), on Monday the 5th inst. Professor Henry A. Perkins of Trinity College read the paper on Musical Instruments. The clergy of Hartford and vicinity made the trip to and from Collinsville as an auto pilgrimage.

CUBA

H. R. HULSE, D.D., Miss. Bp.

Mystery Play—An Island Mission Field

A MYSTERY PLAY, edited by Mrs. Hobart of Trinity parish, New York, was presented in the Cathedral on the Friday night after Easter, under the auspices of the Bishop and the members of the Woman's Auxiliary of that parish. It was under the direction of Mrs. R. R. Ellis, wife of the treasurer of

the district, and Mrs. C. C. Osborne, president of the Woman's Auxiliary. A platform was laid in front of the choir, and the altar and sanctuary were curtained off. The play was given with no scenery other than a cross and some potted plants.

THE REV. W. H. DECKER, in charge of the work on the Isle of Pines, has five missions, and he holds a service in each at least once a month. On one Sunday he must travel seventy miles and hold three services and deliver three sermons. This is made possible only by the use of an automobile, of which he is an expert driver. Mr. Decker has practically all the non-Roman work on the Island—baptisms, marriages, burials, visitations to the sick and needy, and all other religious ministrations. He and Governor Pack, who formerly was in the Philippine Islands, have held patriotic meetings at all centers of population, and about fifty young men from this little island are taking their places in the great fight for freedom and civilization. The Island membership of the Red Cross society is larger than in the city of Havana. The editor of the Isle of Pines *Appeal*, speaking of the troubles besetting the people from wind and fire and flood, said: "But, as long as we have Governor Pack and the Rev. Mr. Decker with us, we shall not worry."

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop
New Organ

TRINITY CHURCH, Oshkosh, has recently installed a new organ of thirty stops and three manuals, made by the E. H. Skinner Co., of Boston. Mr. E. A. Kraft of Trinity Cathedral, Cleveland, will give a recital on it May 15th.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop
Banquet—Service Flags

A BANQUET attended by members and friends of St. Mark's Church, Shreveport, was tendered on Thursday, April 25th, to the Rev. James M. Owens, rector of St. Mark's, prior to his departure for Camp Nicholls, New Orleans, in the home service department of the American Red Cross. The banquet was presided over by the mayor of Shreveport.

ON THE Fourth Sunday after Easter a service flag with seventy-nine stars was consecrated at Trinity Church, New Orleans, by the rector, the Rev. Dr. Robert S. Coupland, who leaves shortly for the front, where he will be assigned to duty as Red Cross chaplain in one of the evacuation hospitals. Troop 17 of the Boy Scouts of America took part, bearing the American flag presented to them by President Wilson for work in raising the first Liberty Loan, when sixteen boys raised \$249,250. Dr. Coupland stated that there had been in the seven years of his rectorship 179 baptisms, 204 marriages, 280 confirmations, and 147 burials; the parish debt has been removed, the church redecorated, a new organ paid for, and finances are in a fine shape. The vestry has not accepted his resignation, but he has been given leave of absence for one year.

A SERVICE FLAG with twenty-eight stars was unfurled in St. James' Church, Alexandria (Rev. W. S. Slack, rector), on the Fourth Sunday after Easter. The flag was placed in the chancel. While *The Star-Spangled Banner* was played on the organ with violin accompaniment, Mr. Jos. H.

Hynson, oldest Confederate veteran in the congregation, came forward and unfurling the flag waved it before the standing congregation. The names of all who had gone forth to service was read by the rector.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Priest on Torpedoed Boat—Churchman's Club

THE REV. PHILIP COOK, rector of the Church of St. Michael and All Angels, Baltimore, was one of the passengers upon the ill-fated ship *Orissa*, which was torpedoed and sunk while approaching the coast of France on Sunday, April 28th. Mr. Cook offered himself for service with the Y. M. C. A. at the front, and was given leave of absence for six months. He escaped safely from the wreck and cabled his wife to consult Acts 27:41-4.

DR. HENRY VAN DYKE, formerly ambassador to the Netherlands, and now a chaplain in the United States Navy, was special preacher at Christ Church, Baltimore, on the Fourth Sunday after Easter. Dr. Niver, the rector, is chaplain of the Naval Reserves in camp at Quantico, Va.

THE SPRING meeting of the Churchman's Club of Maryland was held at the Southern Hotel in Baltimore, on April 30th. The invited speakers were Major General Joseph E. Kuhn, Dr. Thomas B. Fulcher, who has just returned from the battle front, and the Rev. Dr. Edwin B. Niver. Attendance was large and great enthusiasm was aroused. The officers elected for the coming year are Dr. Henry Barton Jacobs, president, and Arthur Payson Knapp, secretary.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Patriotic Ceremonial in the Church School—Graduation—Church and Army

MR. CLIFTON, superintendent of the Sunday school of St. Mary's Church, St. Paul (Rev. G. A. Ray, rector), has introduced a new and effective piece of ceremonial. At the close of the lesson the school stands, the national flag is carried to a place in front of the altar, and every body gives the flag salute. This is followed by the singing of one verse of *My Country, 'tis of Thee*. Then the cross is placed in front of the altar and the school salutes and repeats together: "I pledge allegiance to the Cross and to the Saviour for whom it stands, who lived and died that this might be a better world for me and all mankind." Then follows the first verse of Hymn No. 359.

AT ST. MARK'S CHURCH, Minneapolis, on April 29th, the graduating exercises for the nurses of St. Barnabas' Hospital were held. A number of the Clergy were in the chancel, the address to the graduates was made by the Rev. George Keller, and the rector of St. Mark's presented the diplomas. The Hippocratic oath was read by the Rev. Hanford L. Russell, chaplain of the hospital. Each graduate was presented with the hospital pin by Miss Katherine Welles, president of the woman's auxiliary of the hospital. After the service a reception was held for the superintendent, graduates, nurses, and their friends.

THE RECTOR, the Rev. C. E. Haupt, and his parishioners of St. Matthew's Church, St. Anthony Park, St. Paul, are taking real interest in the soldiers stationed near the church. Last week a large number of the men attended a social evening held at the church. A splendid supper served by the ladies was followed by instrumental

music, song, and recitation. A large number of men shared in the Sunday morning service.

THE CHURCH OF ST. JOHN THE EVANGELIST, St. Paul (Rev. E. M. Cross, rector), now has two service flags with one hundred and fifteen stars. The rector says: "To us the flags have taken on something of the character of those who have gone out from us, and have become to us something more than material—they have a spiritual value that moves us as we kneel beneath them."

MISSOURI

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

Convocation of Hannibal

THE SPRING SESSION of the Hannibal convocation was held in Macon (Rev. Chas. S. Edwards, rector), April 23rd, 24th, and 25th. On Tuesday evening Bishop Tuttle preached on Christianity and the War. Many of the congregation considered it one of the finest sermons the Bishop ever preached. The text was: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." The Rev. George E. Wharton was chosen Dean, Rev. Chas. S. Edwards, secretary-treasurer. Two motions carried are considered of some importance. One requires that each clergyman connected with the convocation send in at least two subjects that he is either willing to deal with, in a paper which will be thrown open for discussion, or would like to hear discussed. The second sets aside time for the discussion of missionary subjects. A sectional meeting of the Woman's Auxiliary is to be held in connection with the convocation, with a joint session on the afternoon of the second day. The convocation is to bear the expense of the railway trip of one delegate from each parish or mission.

NEWARK

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

Church Club

THE CHURCH CLUB of the diocese met on Monday evening, April 29th. Mr. James R. Strong presided, and there was a large attendance. Three set addresses were given: The Machinery of the Diocese, by James Stewart MacKie, Future Organization of the Diocese, by Canon Augustine Elmendorf, and The Future Supply of the Ministry of the Diocese, by the Rev. Paul Micou of the diocese of Pennsylvania, assistant secretary of the General Board of Religious Education. Bishop Lines spoke briefly at the close of the programme.

OHIO

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

Toledo Region — East Liverpool — Woman's Auxiliary

THE CHURCHMEN'S CLUB of the Toledo Region held its second banquet of the season at Trinity parish house on April 23rd. At this annual meeting Louis Bartlett was re-elected president, Archibald Stone, secretary, and Dr. Jas. A. Duncan, treasurer. The club carries on aggressive missionary enterprise in the city, the two-year-old mission of the Holy Spirit being its work. Plans for two other missions were outlined.

The address of the evening was given by the Rev. R. S. Chalmers, rector-elect of St. Mark's, who at two hours' notice stepped into the breach made by the illness of Bishop Du Moulin. Mr. Chalmers thrilled his

hearers with a large vision of the possibilities of organized laymen's work.

ON APRIL 3rd Archdeacon Dodshon visited St. Stephen's parish, East Liverpool (Rev. Robert Kell, rector), when a service was held commemorating the first anniversary of our entrance into the War. Evensong was taken by the rector, a large vested choir leading the people in appropriate hymns. An appreciative congregation listened with rapt attention to an address by the Archdeacon. The rector lead the people in the pledge to the Cross, the Archdeacon and the people united in the pledge to the flag and the republic. At the same service, a parish service flag was dedicated by the Archdeacon. This flag, the gift of Mr. and Mrs. Christopher Horton in honor of their young son Christopher Roland, who is now in France, contains forty-five blue stars and two of gold.

THE WOMAN'S AUXILIARY of Trinity Cathedral, Cleveland, held the final meeting of the season on May 1st. Luncheon was followed by reports of committees and an address by Dean Abbott urging the women to meet weekly, during the summer, with the Cathedral chapter of the Red Cross. All officers were reelected. Mrs. A. L. Sioussat, diocesan president of Maryland, gave an address.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Presentation of Mystery Play

ON THE evening of the Fourth Sunday after Easter in St. Mark's Church, Seattle (Rev. E. V. Shayler, rector), the mystery play, *Conquering and to Conquer*, was presented by members of the Sunday schools of Seattle. On the afternoon of Rogation Sunday the same company of young people present the same play in Trinity Church, Tacoma, and in the evening in St. James' Church, Kent. An offering is taken for some special missionary work.

PITTSBURGH

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

Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary met on Thursday, May 2nd, at Christ Church, Pittsburgh. Holy Communion was celebrated by the Bishop, with the presentation of the third ingathering of the United Offering of 1919, amounting to almost \$700. At the conclusion of the service Bishop Whitehead made a short address, congratulating the Auxiliary on its successful year, making appeal in behalf of the general Church papers for more subscribers, and a strong appeal for the One Day's Income Fund. He then introduced Dr. Mary James, of the Church General Hospital at Wuchang, who told at some length of the work there. The afternoon was devoted to a conference of diocesan and parochial officers.

SOUTHERN VIRGINIA

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

Service Flag and Honor Roll

AT A SERVICE held in St. Peter's Church, Norfolk (Rev. W. E. Callender, rector), on a recent Sunday night a service flag containing twenty-six stars was unveiled and an "honor roll" was placed in the vestibule of the church. The special preacher was the senior chaplain of the naval district, the Rev. R. B. Patrick, and the flag was unfurled by the president of St. Peter's Chapter, Daughters of the King. The rector

hopes to commence early celebrations of the Holy Communion at St. Helena Training Station for several members of the Church who desire them.

THE CENTRAL CONVOCATION met in St. James' Church, Boynton, from April 23rd to 25th. A notable increase in attendance followed the good work of a committee appointed at the last meeting. The afternoon sessions were of particular interest. On Tuesday the Rev. J. Lewis Gibbs gave a review of recent books relating to the war. On Wednesday the Rev. G. Wallace Ribble read a paper on war and missions, which was ordered printed. Thursday Dr. Jesse M. Jones of the Virginia Polytechnic Institute gave an address on the Church, the Clergy and the War, showing the rare opportunity of the clergy as leaders. Large congregations gathered morning, afternoon, and night and manifested deep interest in sermons and addresses. Thursday night the convocation met at Christ Chapel, Kimona, where Bishop Tucker preached and confirmed a class prepared and presented by his son the Rev. H. N. Tucker, rector of the parish. A loving memorial was adopted in testimony of esteem and gratitude for the life and work of the late Bishop Randolph, with assurance of devotion and loyalty to the new diocesan.

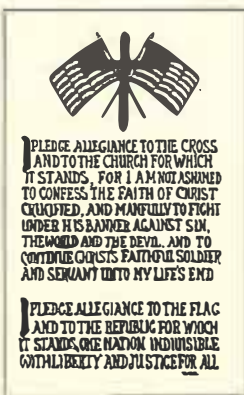
SPOKANE

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

Convocation Date Changed—Parochial Missions

AS THE dates appointed for the eighteenth annual convocation will come in the week of

ALLEGIANCE CARD TO CROSS AND FLAG



A very attractive *Allegiance Card* printed in red, blue, and gold on white background is shown in the accompanying facsimile. It is recommended for use in Sunday Schools and

in other groups of children or adults of the Church. A *Rally Day* for Church and Nation may well be arranged with the use of these cards. Price 25c per dozen. \$1.50 per hundred. Postage additional.

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These patriotic emblems are mounted in Japanese wood frames, as shown in illustration, and can be hung in windows, or in artificial light.

The colors are true blue and red and will not fade or be affected by heat.

This is the latest national novelty on the market, and is also made without frame for use in automobile headlights as ornaments or dimmers.

Price 50 cents each. Automobile dimmers, 50 cents per pair. Will fit any auto headlight.

Service Flags

Made in Silk or Bunting with any number of Stars. Prices include one to ten Stars.

Sizes.	O. G. Cotton.	Eureka Bunting.	Wool Bunting.
12 x 18 in.	\$.60	\$1.00	\$1.50
24 x 36 in.	1.00	1.50	2.75
3 x 5 ft.	2.85	3.50	4.50
4 x 6 ft.	3.50	4.00	7.50
6 x 10 ft.	6.50	8.00	18.50

Silk Service Flags

8 x 12 in.	1, 2, or 3 stars	\$1.75
12 x 18 in.	1, 2, or 3 stars	2.75
24 x 36 in.	1 to 10 stars	6.50

Extra stars 10 cents each.

Sent postage paid upon receipt of price.

Write for prices on *Rolls of Honor*.

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By the Rev. ARTHUR RITCHIE, D.D., Rector Emeritus of St. Ignatius' Church, New York. In three handy volumes. Each 75 cts. Postage about 7 cts. each.

These three volumes, just issued, are uniform with the seven volumes on St. John's Gospel that have appeared in recent years, and complete Dr. Ritchie's "Spiritual Studies" of the Four Gospels. The volumes are small handy books, each with gilt top and easy for references and for reading.

The Young Churchman Co.

Milwaukee, Wis.

the Red Cross drive, when the Bishop feels that the clergy should be at their stations, the time has been changed to May 14th, 15th, and 16th.

DEAN SEVERANCE has been holding very successful missions at Loomis, Oroville, and Republic. At Loomis more than half the population was in attendance each evening.

THE MISSIONS in the Kettle Valley at Colville, Kettle Falls, and Northport have taken on new life since the Rev. C. M. Budlong took charge. At Northport with the assistance of four business men he has rebuilt the inside of the church and added a choir room. The church buildings at the other missions have been much improved.

CHURCH PEOPLE in the district are taking prominent part in war work. In the Pomeroy-Dayton group of missions, the Rev. John Leacher, vicar, is constantly called upon for patriotic addresses, while the Rev. H. H. Mitchell of Colfax is a four-minute man and one of the committee on Liberty Bond Drive.

TEXAS

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

Dinner to Churchmen in Camp

ON APRIL 24th, in St. Paul's parish house, Waco, the rector of the parish assisted by members of his congregation gave a dinner to Churchmen from Camp MacArthur, the Aviation School, and Rich Field who could arrange to be present. The dinner was followed by an hour and thirty minutes of addresses by various speakers. The Rev. Mr. Witsell, rector of the parish, introduced by Brigadier General Barth, gave a cordial address of welcome. Brigadier General Flagler, commanding the Artillery section of the Division, made a short but telling talk on What the Army Expects from the Church.

The speech of the evening was made by Captain Sanborne of Major General Ruckman's staff. A simple recital of his life from the time he left the University of California till the Battle of Messines, where he was badly wounded, it was the story of a pilgrimage from agnosticism to belief. The presence of a delegation of British officers on detached service in this army division added to the interest. One of the party made a little talk, and Chaplain Francis S. White closed the addresses with a talk on Setting the Pace.

UTAH

FRANK HALE TOURET, Bishop in Charge

Cathedral Scouts Win President's Flag — St. Mark's Hospital

THE CATHEDRAL TROOP of Boy Scouts won the President's flag for selling the greatest number of Second Liberty Loan Bonds. The Scout movement in Utah is thriving, with a troop in practically every Mormon chapel and fewer numbers in the other churches. The flag was presented at a special rally at which over seven hundred boys were present. Mrs. Mont Ferry, of the Cathedral parish, head of the Utah Liberty Loan Committee presented the banner and Dean Fleetwood accepted it in behalf of his boys. Speeches and selections of a patriotic nature concluded the programme.

GRADUATION EXERCISES of the training school of St. Mark's Hospital were held in the Cathedral on St. Mark's Day. The hospital chaplain, Rev. H. E. Henriques, read the service and Dean Fleetwood presented the diplomas. The address to the class was delivered by Dr. John Critchlow, and Mrs.

N. F. Crossland presented the hospital pin to fifteen young women.

WASHINGTON

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

Liberty Bond Clubs—Churchman's League — Annual Meetings

ON SATURDAY, April 20th, a meeting was held in St. Paul's parish hall, Washington, and a scheme was inaugurated to form clubs, so that people of small means can purchase Liberty bonds. These will be given to the Church as the first step towards an endowment fund. Over \$1,300 was subscribed.

THE ANNUAL MEETING of the Churchman's League was held on Monday, April 29th, at the Washington Club.

The officers elected included William Waller, president and Ogle R. Singleton, secretary. Trevor Whitaker, graduate of Oxford, a private of the British army on duty in Washington, gave an illustrated lecture on Shakespeare's England.

THE DAUGHTERS OF THE KING of the diocese met in annual council at St. Stephen's Church, Washington, on April 25th. The Bishop conducted a quiet hour followed by the Holy Communion. At the business session an address was made by Deaconess

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THE DIOCESAN organization of the Girls' Friendly Society met on May 5th, 6th, and 7th, in St. Thomas' Church and Epiphany parish hall.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Burglary — Girl's Friendly Society — Bishop Olmsted Cancels Appointments

SOME TIME between Sunday night and Monday, April 28th, thieves broke into the sacristy of St. Mary's-on-the-Hill, Buffalo (Rev. Geo. F. Williams, rector), and stole money and valuables worth about \$500. The door of the study was pried open and the desk ransacked. \$75 collected for the Belgian Relief Fund, \$100 for the Red Cross, and \$15 for the Church Home, a gold cross of Florian design, set with a diamond, valued at \$200, a gold chain, worth about \$50, and about 550 old Roman, Greek, and European coins were taken by the burglars. No clue has been found.

ON TUESDAY and Wednesday of last week the annual meeting of the Girls' Friendly Society occurred in Buffalo. Mrs. Robert Matthews, who has served so efficiently as president since 1907, was re-elected. On Tuesday afternoon the branch secretaries had their meeting at St. Paul's parish house and in the evening a large and most enthusiastic service was held at St. Paul's, when fourteen of the clergy manifested their endorsement of the organization by their presence in the chancel. The Rev. David L. Ferris was the preacher. An informal reception with a brief address from Miss Marshall, first vice-president of the Second Province was held in the parish house after the service. On Wednesday the sessions were held at Grace Church and parish house. The Holy Communion was followed by business meetings and luncheon. Miss Marshall spoke again on Wednesday as did also Miss Campbell, secretary of the Canadian Girls' Friendly Society.

BISHOP OLMSTED of Colorado as well as the clergy of Western New York deeply regretted that the Bishop was obliged to yield to his physician's commands and cancel the remainder of his appointments, and return to his home in Saybrook, Conn.

THE ANNUAL meeting of the archdeaconry of Rochester was held in the Church of the Epiphany, Rochester (Rev. W. W. Jennings, rector), April 26th. The rector celebrated Holy Communion, the archdeacon assisting, and in the Bishop's absence in France the archdeacon presided at the meeting. In his annual report the archdeacon stated that the past year had been a trying one in the rural communities. The unusual severity of the winter coupled with a shortage of fuel had made it necessary to close many of the mission churches. In spite of handicaps, however, one new mission had been opened and the field in general was better served than in time past. Reports from missionaries also showed encouraging conditions. At the afternoon session the following were elected to serve on the Board of Missions: Clerical: The Rev. Messrs. Pierre Cushing, D. L. Ferris, F. C. Lee. Lay: John M. Prophet, Mt. Morris; Junius C. Buckley, Geneseo; E. C. Denton, Rochester; W. C. Compton, secretary; A. C. Walker, treasurer.

WEST VIRGINIA

WM. L. GRAVATT, D.D., Bishop

Eastern Convocation — Postponement of Council

THE EASTERN CONVOCATION met in its forty-third semi-annual session in Mt. Zion

Church, Hedgesville, April 23rd, 24th, and 25th. At the same time the one hundred and first anniversary of the Mt. Zion Church was celebrated. The convocation was well attended, live, and of deep interest. The Dean, the Rev. J. W. Ware, was unable to be present, owing to sickness, and Bishop Gravatt presided at all meetings. The preacher at the preparatory service Tuesday evening was the Rev. J. T. Johnston. Wednesday morning Bishop Gravatt delivered a most effective quiet hour address, and then, assisted by the Rev. Charles C. Durkee, proceeded to the Holy Eucharist. The chief business meeting was held that afternoon, and was occupied chiefly by the usual routine. While there are a number of self-supporting parishes in this territory there are more which are not, and even the aid received from the diocesan missionary fund would not be sufficient to keep them up. Consequently by far the most important work of this convocation is to assure these missionary ventures of proper support and to secure and administer funds for them. The treasurer's report showed that this, as in the past, is being done with efficiency, and with increasing success. A missionary service was held Wednesday night with Bishop Gravatt in charge and missionary addresses by the Rev. Messrs. C. C. Durkee and W. H. Meyers. Thursday morning a short business session was held and a service in commemoration of the anniversary of Mt. Zion Church. A handsome chancel Prayer Book, also a Hymnal to match, presented by Mrs. Peterkin, wife of the late Bishop, in honor of the occasion, were used for the first time. The rector, the Rev. Parnell Le Bas Cross, read a number of congratulatory letters, and a sermon dealing with the early founding, history, and influence of this old church was preached by the Ven. Wilson P. Chrisman. Archdeacon Chrisman himself was born and nurtured in this parish and received his early training in the Church from Old Mt. Zion. The parish, organized in 1769, originally included all of what now constitutes Jefferson, Morgan, and Berkeley counties. It was named for Governor Norborne Berkeley, of Virginia. Mt. Zion Church, Hedgesville, was started somewhat later and dates from 1817. Since then with unbroken continuity it has stood a witness for "the faith once delivered to the saints" and has had a remarkable freedom from those long periods of vacant rectorships which have had so depressing an influence on many other old congregations.

Thursday afternoon an essay on The Development of Reverence in Its Relation to Morals was read by the Rev. C. C. Durkee and addresses were delivered on the same subject by the Rev. J. S. Alfriend and the Rev. W. H. Meyers. An animated and helpful debate followed. The closing service was held Thursday night, the sermon being preached by the Rev. J. S. Alfriend. The next meeting will be held in Middleway in September.

THE ANNUAL COUNCIL has been postponed by the Bishop. It will now meet May 29th in Zion Church, Charles Town.

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Educational

PLANS HAVE been completed for the Summer School of Church Music to be held in Cambridge, Mass., from June 21st to July 6th. The fourth year of the school finds Dean P. C. Lutkin of Northwestern University, Evanston, Illinois, again on the staff, and offers two courses: one practical and the other theoretical. Members of the first course, on Choral Conducting and Interpretation, will be organized for drill in a choir which will be trained in the principles of musical expression. The second course, in the Esthetics and Criticism of Church Music, will consist in critical analysis of choral music as exemplified in the congregational hymn and the anthem of the choir. The Rev. Charles W. Douglas of New York will have charge of the instruction in Plainsong. This course offers an unusual opportunity for musicians to study the music of the Middle Ages, on which modern music is based. Indeed, many significant features of Modern French Music are derived from the use of medieval modes. Canon Douglas also offers a course in Plainsong Theory as adapted to Accompaniment, and there will be studies in Rhythmic Analysis with paper work on Psalm Tones, Antiphons, and Hymns. Richard Appel, of the Cambridge Theological School, will give a course on the Use of the Organ in the Service with reference to Accompaniment, Improvisation and Repertory. Among the subjects to be considered in the occasional lectures will be the Music of the Russian Liturgy; Community Music and J. S. Bach; Music for Patriotic Services, Music for the Sunday School, etc. Opportunity will be given to hear some of the fine organs in Boston and to visit organ factories in the vicinity. As in previous years, the school meets in connection with the Conference for Church Work, and registration (\$5.00) for one entitles members to instruction and privileges in the other. The association of the two organizations gives scope for inspiring demonstration of Community Hymn Singing, which will be a daily feature. Application for registration and other information may be made to Richard G. Appel, Director, 15 Hilliard Street, Cambridge. Early registration is requested.

SHAME ON YOU!

THE IMAGINATION is a tremendous factor in the development of the growing child. Parents should endeavor to prevent their children from acquiring the all-prevailing and all-erroneous impression that the bodies of men and women have chiefly to do with sex. No sane, normal mother believes that the soul of her infant was born vile and evil, yet children are taught, or allowed to acquire the idea, that the processes of birth are vile and evil. Children should be made to understand that their bodies are the expression of a pure soul, and that nothing obscene or vulgar or wrong can be associated with them; that evil comes from an evil imagination. "Shame on you!" is the product solely of a lewd imagination. The child's mind should not be tainted with the evil suggestion that comes with this reprimand. Teach your child the truth in every detail about its body. The vulgarity, the nastiness, which most people have come to associate with a pure body exists exclusively in their minds, and should not be allowed to poison the minds of our children. And if you have grown to adult life and your mind has been imbued with the usual

vulgarity associated with Life's physical processes, use the truth in all its detail as a mental antiseptic. Cleanse your mind of these impurities. Wipe out the "dirt". You are made in the image of God. If you want god-like powers, if you want to develop the best there is in you, realize the wonders that you possess in your physical make-up. No machine was ever so marvelous as that which you possess. The flying machine, the printing press, the locomotive, and the other mechanical devices of the age are truly things to marvel at, but after all they are not one-hundredth part as intricate and mysterious as the human machine. Learn to respect this self-regulating, self-operating, self-developing mechanism of flesh and blood. "Shame on you!" is the product of a vile mind. It indicates gross disrespect for the body. It is an insult to the Creator. Don't ever reprimand your child with such words.—BERNARR MACFADDEN, in November *Physical Culture*.

CHRISTUS CONSOLATOR

Beside the dead I knelt for prayer,
And felt a Presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep then, as Thyself didst say;
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay then, though haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas, too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to draw them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep nor wander far away?"
He smiled: "Abide with Me!"

Selected.

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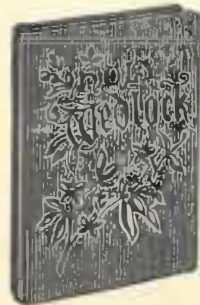
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