

The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—MAY 4, 1918

NO. 1

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THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	3
New Postal Legislation for Periodicals—The Liberty Loan—Second Drive of the Red Cross—The Military Titles of Bishops—War Rogations—War Relief	
ANSWERS TO CORRESPONDENTS	5
"O YE STARS OF HEAVEN, BLESS YE THE LORD." By Charles Nevers Holmes. (Poetry.)	5
SAFE RETURN FROM AFRICA	5
BLUE MONDAY MUSINGS. By Presbyter Ignotus	6
THE FIFTH SUNDAY AFTER EASTER. By C. F. L.	7
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	7
THE VOLUNTARY CHAPLAIN AND THE CANTONMENT. By the Rev. Howard Key Bartow. (I.)	8
A PRAYER FOR VICTORY IN TIME OF WAR. By Donald A. Fraser. (Poetry.)	10
THE NON-PAROCIALS. By E. B.	11
PRAYER OF A FALLEN SOLDIER.	11
THE CHURCH AT KUMAGAYA. By the Rev. R. W. Andrews (Illus.)	12
THE REV. C. GEORGE CURRIE, D.D.: AN APPRECIATION. By the Rev. James W. Ashton, D.D.	13
DEATH OF MRS. WELWOOD AT DRESDEN. By the Ven. William E. Nies	13
AMERICA MARCHING. By Thomas Curtis Clark. (Poetry.)	13
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	14
CORRESPONDENCE	15
"The Problem of the Ministry" (Rev. Herbert Hawkins)—The American Church in Paris (Rev. Frederick W. Beekman)—Moral Preventives (Erving Winslow)—The Weapon of Prayer (J. Hubard Lloyd)—Priest-Prophets and Lay Preachers (Rev. H. M. Saville)—About Indulgences (J. F. Ritter)—Churchmen at A. & M. College, Bryan, Texas (Rev. H. B. McC. Jamison)—Seeks Pictures and Correspondence (A. J. Fuller)—An Incorrect Signature (George V. Maynard)	
LITERARY	17
PERSONAL MENTION, ETC.	18
ANNUAL CONVENTIONS	20
LENTEN OFFERINGS OF NEW YORK SUNDAY SCHOOLS. The New York Letter	22
DECREASED ATTENDANCE IN MASSACHUSETTS CHURCHES. The Boston Letter. By the Rev. Ralph M. Harper	23
PENNSYLVANIA CLERGY IN "THE MARCH OF DEMOCRACY." The Philadelphia Letter. By the Rev. Edwin S. Lane	24
GREAT RED CROSS ACTIVITIES IN SOME CHICAGO PARISHES. The Chicago Letter. By the Rev. H. B. Gwyn	25



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New Postal Legislation for Periodicals

THE House of Bishops was good enough, at its recent special session, to receive a memorial from the publishers of the four weekly papers of the Church—the *Churchman*, the *Southern Churchman*, the *Witness*, and THE LIVING CHURCH—asking for the moral influence of the House in an attempt now being made by the entire religious press of the country to secure the repeal of a disastrous change in the postal laws relating to periodicals, which comes into effect on July first. A committee of the House of Bishops, in reporting, expressed “its sense of the injustice of the [new] system and certainly hopes there will be a change in the proposed law before it passes Congress.” It had already passed Congress and been approved by the President six months before the House of Bishops was in session, and it is just a little disappointing, perhaps, to the publishers of the Church papers, to find that, after all the anxiety that has been expressed as to whether the religious press can continue to exist after the new law comes into effect, the bishops of the Church had not even learned that the law had been enacted. It is a section of the War Revenue act of 1917, introduced as a “rider” to enact that which Congress has steadily refused for many years to enact whenever it was presented on its merits. The publishers of the country were, and are, quite willing to accept any war tax on their profits, their receipts, or even on their losses. To introduce the zone system as a basis for second class postage is only indirectly a revenue measure; it is much more directly an act to make the publication of periodicals of national circulation next to impossible.

The plan is this. At present, all periodicals (second class matter) pay postage in bulk at a rate of one cent a pound. The flat rate was adopted in 1863 for the express purpose of opposing sectionalism by encouraging the circulation of nation-wide periodicals. The rate of postage was fixed at one cent a pound some twenty-five years ago, having previously been two cents. As the expense in connection with the mails is chiefly that of handling, in the post office in which it originates and in the office of its destination, with its local delivery, the length of the haul is a minor factor in the matter, and by averaging that minor expense all readers of any periodical throughout the country are treated on a parity. Not many of the leading magazines or general periodicals are published outside the large cities from Boston to Milwaukee, and by the present system the reader in Texas or in Idaho is subject to no discrimination because of distance from the publication offices. And it is hardly necessary to add that though the publisher prepays the postage, it is ultimately paid, like every other factor in the cost of production, by the subscriber.

This plan is amended to a new system whereby, from July 1st, the flat rate is increased to 1¼ cents a pound on non-advertising portions of a periodical, while the advertising portion is to be charged at a rate varying according to distance, as stated in the table below, and increasing annually for four successive years.

The new system introduces two new factors. First, a distinction between postal rates on advertising and on non-advertising sections which, as the amount of advertising varies from week to week, introduces an element of constant change in the cost of mailing a single issue; and second, the introduction of the zone or distance system for the advertising but not for the non-advertising section of the paper. Thus in mailing the papers each week the publishers will pay a flat rate on part, plus a zone rate at eight different prices on another part of the same paper, and the relative parts subject to the two classifications will vary from week to week.

A word as to the advertising. The actual expense of producing THE LIVING CHURCH each week is nearly six dollars a year for each subscriber. If the subscription price were fixed at that amount, on the basis of the present circulation, there need be no advertising admitted. But if the circulation grew less, the expense per subscriber would grow larger, since a large part of the cost is in first expense, regardless of circulation. Thus, under present conditions, each subscriber pays approximately half the cost of his paper. The other half is paid collectively by the advertisers. When, therefore, a subscriber says, “I don’t care about the advertisements,” he forgets that he is receiving the paper at half the cost of production by reason of those advertisements. He is the beneficiary of the advertisers and he cannot disallow their necessary claims.

As to the zone system, it divides the country into eight sections of varying extent. It establishes sectionalism by law. Counting from the publication office in Milwaukee, the great bulk of the circulation of THE LIVING CHURCH would go into the fifth zone. That zone includes everything east of Utica, Harrisburg, and Asheville; the gulf states; and west from central Nebraska and Kansas to Denver. The fourth zone embraces the nearer section from Cleveland and Louisville east and south nearly to the Atlantic seaboard, just below the northern border of the gulf states, and west from St. Louis and Des Moines to eastern Kansas and Nebraska. The first, second, and third zones include comparatively near-by points, the latter extending as far east as Detroit and Toledo, south below Indianapolis, and west to central Iowa. The states of great area west of Denver comprise, from Milwaukee, the sixth, seventh, and eighth zones. But if the zone system be counted from New York or Boston the case is much worse, the location of THE LIVING CHURCH nearer to the center of the country giving it a marked advantage.

The following table shows the new zone rate of second class postage, applying only to the advertising portion of periodicals:

	ZONES :							
	1	2	3	4	5	6	7	8
	—Cents Per Pound—							
July 1, 1918-19.....	1¼	1¼	1½	2	2¼	2½	3	3¼
July 1, 1919-20.....	1½	1½	2	3	3½	4	5	5½
July 1, 1920-21.....	1¾	1¾	2½	4	4¾	5½	7	7¾
July 1, 1921-22.....	2	2	3	5	6	7	9	10

THE OBJECTION to the new system is not primarily that it increases the cost of second class postage. It does that to a scale far beyond what seems justified, and is laid upon publishers, and therefore upon subscribers, in addition to all the other increased taxes which they rightly pay, with other citizens.

But the zone system strikes at the whole principle of nation-wide thinking, which hardly began until the close of the civil war, and in which the present flat rate postal system established in 1863 has been a large factor. *We cannot afford to go back to sectional thinking.* And it would be just as easy for the government to find a new average rate to apply to all alike, if they desire to increase the postage, as to establish two separate classifications for parts of a paper and eight different rates on one of the parts.

But when those eight different rates on one of the parts are such that they vary from week to week, the impossibility of estimating the cost in advance, and so of telling what increase either of subscription price or of the price of advertising is necessary to absorb the increased cost, we have almost mathematical chaos. As well might the postage on a letter be made to hinge upon the proportion of linen rags used in the manufacture of the paper upon which it is written, and then requiring nine different methods of computation in order to tell what the postage might be. President Wilson is quoted as having said, while Governor of New Jersey:

"It must be that those who are proposing this change of rates [the system just adopted] do not comprehend the effect it would have. A tax upon the business of the more widely circulated magazines and periodicals would be a tax upon their means of living and performing their functions.

"They obtain their circulation by their direct appeal to the popular thought. Their circulation attracts advertisers. Their advertisements enable them to pay their writers and to enlarge their enterprise and influence.

"This proposed new postal rate would be a direct tax, and a very serious one, upon the formation and expression of opinion—its more deliberate formation and expression just at a time when opinion is concerning itself actively and effectively with the deepest problems of our politics and our social life.

"To make such a change now, whatever its intentions in the minds of those who propose it, *would be to attack and embarrass the free processes of opinion.*

"Surely sober second thought will prevent any such mischievous blunder."

But "sober second thought" has not prevented it. The "mischievous blunder" is incorporated in the War Revenue act now in force and becomes effective July 1st, with an increase in the rate every succeeding July 1st for four years.

What steps THE LIVING CHURCH will take to meet the new expense will not be determined until actual experience of the new law shall be had for a month or two. We shall certainly average the new cost and, in spite of the government, treat our subscribers and advertisers in all sections alike. We are uncertain as to just what will be counted by the Post Office department as advertising, nor is our imagination sufficiently developed to discover in advance by what mathematical process the postage will, from week to week, be computed. The interest of the daily papers cannot be enlisted against the new plan because these, even in the great cities, have only trivial circulation beyond a distance of three hundred miles from their publication offices, and the country weekly papers continue to circulate *absolutely free of postage* in their own counties—a privilege which Congress dares not reconsider because of the political influence of these papers. But the nation-wide monthlies and weeklies have no political influence. These are a fair field for the disastrous legislation of visionaries who took advantage of war conditions to attach to a war revenue bill a rider that could not possibly have been enacted when the attention of Congress could have been held for it, and that was twice rejected by the Senate, even under those conditions, before it was accepted, in the last moments, as a part of the final report of the committee of conference between the two Houses, that was bound to complete the War Revenue bill at the earliest moment possible. It was postal legislation that did not emanate from the postal committee in either House and was never passed upon by that committee.

The periodicals of the country have, throughout the winter and spring, united in urging that individuals will write their congressmen and that associations of all sorts will

pass resolutions urging the repeal of the disastrous legislation that turns back the dial of national unity, so far as it can, to a period before 1863. The work of President Lincoln in this respect is now undone.

It seems incomprehensible that the people of the United States will permit the injustice to stand.

AS WE go to press, the Liberty Loan is far under-subscribed, the great cities, and therefore the large prospective subscribers, being the chief culprits. We believe the government could obviate this difficulty on the next loan by

The Liberty Loan

permitting the interest to run from the date of the first payment. Subscribers are required to deposit five per cent. of the amount of their subscription in advance, but the interest runs only from May 9th. Five per cent. of large subscriptions represents a good deal of money, and it is unreasonable to ask that it be placed in such wise as not to draw interest. That the deposits are withheld as long as possible for this reason is inevitable, but in the meantime the country is anxious over the apparent apathy of the great cities toward the loan. By a system of certificates somewhat like those already in circulation provision could easily be made for payment of interest on such cash subscriptions or instalments in advance of the date of the bonds. And the psychology of each succeeding loan demands that the government make it easy for subscriptions to be made as far in advance as possible.

As the city of Milwaukee has been favored with certain rather unfavorable criticism for reasons wholly beyond its control, we may be pardoned for remarking that that city had exceeded its quota on the tenth day after the beginning of the "drive", and had overrun it nearly fifty per cent. as this issue goes to press. Milwaukee over-subscribed its allotment on the first Liberty Loan by 20 per cent., the Red Cross war fund by 50 per cent., its minimum allotment on the second Liberty Loan by 120 per cent. and its maximum by 33 per cent., its Y. M. C. A. allotment by 12 per cent. and K. C. by 46 per cent. It overran its quota of volunteer soldiers at an early date and its local Red Cross chapter has produced more than a million articles since mid-summer.

Perhaps other cities need not really be ashamed to be associated with Milwaukee.

WE MUST look ahead to the next Red Cross war fund drive, which occurs through the week of May 20th. A fund for a hundred million dollars was raised last spring for the purpose and at least an equal amount must be raised again.

Second Drive of the Red Cross

Last year the impelling motive was largely to make provision for the care of allied soldiers and their families and for comforts of our own boys in American camps. For the coming year it is not difficult to see that the fund will be chiefly for the care of our own boys in service at the front. We have given them, but we intend that everything possible be done for their protection while they are fighting our battles. We can follow them only through those organized efforts of the American people of which the Red Cross stands first. It is our arm, extended for their care and protection. It is the expression of the spirit of the American people upholding the soldiers and caring for their families.

Whatever the Red Cross asks of the American people, in money and in service, must be given. Let every community, however small, overrun its quota with the greatest cheerfulness.

MILITARY titles for bishops introduce a new factor into our ecclesiastical etiquette for which we have no modern precedent. Shall we say "Major the Rt. Reverend" or "The Rt. Reverend Major" when we address the Bishop of Western New York as "senior headquarters chaplain" and the Bishop of Western Michigan as "chief of the chaplains' service A. R. C."? Or shall we follow the precedent observed in the case of chaplains and describe them in war-like terms only as Major Brent and Major McCormick? In the British army there are a chaplain general and a deputy

The Military Titles of Bishops

chaplain general, both in episcopal orders, but they bear no other military titles.

It may be well to chronicle here the respective assignments of work to our bishops in foreign service. Bishop Brent has direction from the War Department over all official army chaplains in the American Expeditionary Forces in France. Bishop McCormick represents the War Commission of the Church and is the ecclesiastical superior of all workers on the front sent out under the authority of that commission. He now becomes the head also of all Red Cross chaplains in France. Bishop Israel, acting as vicar for the Bishop of Marquette, is in episcopal charge of the American churches in Europe. Bishop Francis and Bishop Remington are in France as chaplains of local hospital units from Indianapolis and Minneapolis respectively and have no relation to other war activities.

THIS issue comes on the eve of Rogation Sunday. Now, as never before, the world must have learned its dependence upon Almighty God for its daily bread. The prayer that God would "bless the labors of the husbandman and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness", has meant little to us during our lifetime. Famine and want, for whole nations, are a new experience to this generation. Yet as we scan the twelve months to come, shrinking from them as we never did before, how great is the question of how the world is to be fed. A scant harvest in America next autumn would mean, perhaps, the starvation of millions of people.

War Rogations

Let us offer the Rogation prayers in our churches with a fervor that we never have dreamed of before.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 29th:

St. Andrew's Church, Tampa, Fla.....	\$ 10.00
A Daughter of the King.....	5.00
H. R.	5.00
C. M. H*	1.00
Guilds of Trinity Cathedral, Davenport, Ia.—by Mrs. Waterman Concert †.....	108.50
Mrs. George Henderson, Asheville, N. C.†.....	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.‡.....	40.00
Total for the week	\$ 174.50
Previously acknowledged	\$59,085.21
	\$59,259.71

* For relief of French war orphans.
 † For relief of Belgian children.
 ‡ \$15.00 for relief in France; \$25.00 for relief in Italy.

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

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

388. Miss Henrietta M. Schwab, New York City—\$2.50 as special gift	\$ 39.00
390. Mrs. Helene Hudson, Paynesville, Minn.....	36.50
390. Mrs. Hannah J. Rand, Lyons, Iowa.....	36.50
33. Miss Lillian J. MacRae, Boston, Mass.....	10.00
35. Anonymous, Chicago, Ill.....	73.00
167. All Saints' Mission, Portland, Ore.....	73.00
203. Mrs. Geo. B. Wilson, Racine, Wis.—\$15.00 as special gift.....	51.50
315. Mr. and Mrs. D. H. Gadsden and sister, Charleston, South Carolina	5.00
Total for the week.....	\$324.50
Previously acknowledged	24,049.66
	\$24,374.16

ARMENIAN AND SYRIAN RELIEF FUND

Christ Church, S. S., Seattle, Wash.....	\$ 2.62
St. Andrew's Church, Tampa, Fla.....	6.00
In memoriam Julia W. Lawrence.....	29.00
C. M. G. for April.....	2.00
Mrs. Geo. Henderson, Asheville, N. C.....	5.00
Church of the Redeemer, Chicago, Ill.....	2.50
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Mrs. Wingfield L. Brown, Phillipsburg, Mont.....	1.00
St. Luke's Mission S. S., Minneapolis, Minn.....	5.67
Thank offering	5.00
St. David's Church, Portland, Ore.....	3.00
A member of the Church of the Intercession, Stevens Point, Wis.....	5.00
Church of the Transfiguration, Evergreen, Colo.....	5.00
	\$96.79

POLISH RELIEF FUND

Caroline S. Hewlett, New York City.....	\$ 5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Mrs. Wingfield L. Brown, Phillipsburg, Mont.....	1.00
	\$31.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

St. James' Church, Marietta, Ga.....	\$ 4.10
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Church of the Transfiguration, Evergreen, Colo.....	10.00
Anna M. Rennell, Golden, Colo.....	4.10
	43.20

SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 10.00
Mrs. Wingfield L. Brown, Phillipsburg, Mont.....	1.00
	\$11.00

ANSWERS TO CORRESPONDENTS

C. O. B.—(1) The state religion of Prussia is Lutheran.—(2) The Kaiser is Lutheran.—(3) We cannot say whether "his conception of Christianity is that originally taught by Martin Luther." It purports to be, but Luther might resent the accusation.

B. D.—(1) It would be proper for a chorister, duly selected, to extinguish the altar candles.—(2) The House of Bishops has not ruled that, "as a war measure, any baptized person may receive the Holy Communion." Very likely army chaplains, on their own authority, are often governed by immediate, local circumstances in communicating men who offer themselves for the purpose.—(3) We believe the War Commission will carefully reply to any communication received.

"O YE STARS OF HEAVEN, BLESS YE THE LORD"

From yonder firmament sublime,
 Forever through eternal time,
 In ceaseless and celestial chime:
 "Bless ye the Lord, ye Stars of Night!"

O harmony man never hears,
 Too heavenly for human ears,
 Majestic music of the spheres:
 "Praise ye the Lord, ye Star-Kings bright!"

When our kind Father's loving Hand
 Hath led us to the Promised Land,
 Then we shall chant in chorus grand:
 "Bless ye the Lord, O Stars of light!"

And when all earthly life shall die,
 When moons no more adorn the sky,
 That chorus shall resound on high:
 "Praise ye the Lord, ye Stars of Night!"

CHARLES NEVERS HOLMES.

SAFE RETURN FROM AFRICA

A TELEGRAM from Dr. John W. Wood, under date of April 29th, states that "Bishop Lloyd and Archdeacon Schofield reached New York to-day. Both well."

CHARITIES OF CHURCHES

THE BOSTON *Transcript*, with its long record of exactness, has been compiling figures on the charitable gifts of Americans during 1917, and places the amount for the year above a billion dollars. This amount covers only the Eastern region of the country—comprising New York, Philadelphia, and New England. Of course, the people of the South, of the Rocky Mountain District, and the Pacific slope, have also contributed large sums; but the *Transcript's* figures cover the Eastern District. Apart from European relief and the Red Cross, the total is three-quarters of a billion, which is two hundred millions in excess of any previous year. But the great Boston paper has not merely collected the figures, but, in so far as names are made public, has busied itself with the donors, and has found out that seventy-eight of every hundred names can be traced directly to the communicant lists of the churches. This is a minimum, and were more definite information obtainable the proportion would still be higher. In a population of a hundred and ten millions, some forty-one millions of the people are members of the Christian Church, and to any who imagine that the churches have lost their hold and are doing but little, we commend the fact that forty per cent. of the population furnish seventy-eight per cent. of the givers, and that these have learned the art of giving within the Christian Church. We thank God and take courage.—*Episcopal Recorder*.

COURTESY is one of the properties of God, who gives His sun and rain to the just and unjust by courtesy; and courtesy is the sister of charity, by which hatred is extinguished and love is cherished.—*St. Francis of Assisi*.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

MY friend the Rector of St. Charles the Martyr's came in to see me last week, and sighed as he laid this document on my desk. "Some poor woman I never knew," he said, "writes that she used to be a communicant of my parish, and wants a letter of transfer to

the 'Christian Science Church'. We have had some correspondence; and finally I have offered to declare her ex-communicate if she will sign a formal Renunciation of Communion. Thank God, she hasn't signed it yet; and I hope it may open her eyes!"

Of course every point made in the "Renunciation" is warranted by Mrs. Eddy's teachings; and I reprint it as likely to be of use to others.

"RENUNCIATION OF THE COMMUNION OF THE HOLY CATHOLIC CHURCH"

"WHEREAS, I, the undersigned, was once baptized in the Name of the Father and of the Son and of the Holy Ghost, according to the commandment of Jesus Christ, confirmed by the laying-on of Apostolic Hands, and thereafter admitted to the Holy Communion of the Body and Blood of Christ, but have since then accepted the teachings of Mrs. Mary Baker Eddy, as set forth in *Science and Health, With Key to the Scriptures*, I do now hereby certify:

"That I renounce my Baptism;

"That I reject my Confirmation;

"That I deny Jesus to be God-Made-Flesh;

"That I repudiate His Sacrifice on Calvary as my salvation, since I have no need of a Saviour from sin;

"That I no longer worship the Blessed Trinity;

"That I have no part in the Blessed Sacrament of the Eucharist;

"That I abandon the faith and Communion of the Holy Catholic Church, refusing henceforth any part in it, and choosing rather to be a member of the Church of Christ, Scientist, founded by Mrs. Eddy.

"Dated: _____

Signed: _____"

THE SPRINGFIELD *Republican* continues to be one of the most noteworthy daily papers of America—an almost unique combination of ultra-conservatism on some things and radicalism on others marking it. A recent leader published therein regarding Massachusetts' ratification of the National Prohibition Amendment is worthy consideration; I specially commend the last paragraph to my numerous correspondents who assure me, with joyful lamentations, that "Prohibition won't prohibit."

"The causes of the swift growth of prohibition sentiment are various. Unquestionably the war, with its acuter problems of the economy both of manhood and of material things, has hastened it. But two more fundamental factors are what may be called the new social conscience and a new belief, by previous doubters, that national prohibition will prohibit.

"Those who have fought year in and year out for prohibition, regarding alcohol in itself as an accursed thing, many of them no doubt intolérant, deserve all credit for having stood fast to their convictions. They pointed the way. It is a pity that some of the old leaders are not here to witness the triumphant progress of these times. But that which has now been accomplished in Massachusetts would not have been possible if these old-line prohibitionists had not been joined by many others, men and women with a different view of alcohol, who perhaps indulged in it sparingly but who were moved, both by recent scientific studies of its effects and of its demonstrated social wastage, into an eager willingness to forfeit all right to use it for themselves if society as a whole could be protected against it.

"As for the question whether national prohibition will prohibit, it is not to be expected that it will be 100 per cent. efficient; that efficiency is nowhere obtained, even by laws against homicide. But it is to be remembered that within a generation the agencies

of Government have multiplied in countless ways, as those who have just finished making out income tax returns will cordially testify. The eye of the Government is more watchful than ever before, its arm longer. It may confidently be believed that national prohibition will prohibit to a degree that will establish it as an epochal step in social progress."

AN OREGONIAN BREAKS into melodious verse, moved thereto by an advertisement in THE LIVING CHURCH of recent date. I wonder whether the advertiser filled his want.

"GOLDEN DAYS

"A modern operetta. Should be set to music.

"YOUNG theological student wanted from June to September to take care of garden; also to run engine for pumping water and to read services on Sunday. Salary small but work light." [Classified advertisement in THE LIVING CHURCH, March 23, 1918.]

"(N. B. The first stanza is in free verse; the remainder is, if anything, even freer.)

"The Dean of the Seminary speaks:

"Why the shortage of the clergy?
Why are seminaries empty?
He who says the world is through with
Students pondering theology—
Let him read; and see the open
Door of golden opportunity!"

"The Hero speaks:

"From September to June
There's little to do
But sleep until noon,
Eat a supper or two.
But from June to September
If one's not a snob,
The unlikeliest member
Can get a good job."

"Chorus of Theologs, Armed with Hoes:

"Then away, then away,
Where we pitch the sweet hay,
Where we toil with the rake and the hoe!
Comb the mane, black and glossy,
Milk the fat, solemn bossy,
And encourage the gnarled po-ta-to,
Ho, Ho, Ho! *

And encourage the gnarled po-ta-to!

"When the cattle are fed,
When the weeds all are wed,
Then it's off to the pump-house we go!
Ah, the hours we spend in
Manicurin' the engine
Give a practical touch to our "know",
Ho, Ho, Ho! *

Give a practical touch to our "know".

"The Hero speaks:

"Then breaks the solemn Sabbath morn;
We lay our overalls aside;
And follow where the church bell calls,
And into our calm surplice slide.
So Opportunity doth beck
And opes to students one and all,
The chance of reading Morning Prayer:
"The work is light; the pay is small."

"The Dean speaks:

"Who says that theology's useless?
Some back-number, bald, pussy, and toothless.
The parson is now in demand,
He's the handiest kind of a "hand".
What matter how dark are the clouds,
So long as the heart is right?
What matter how small the pay,
So long as the work is light?"

"Chorus of lay popes:

"Wake, wake! Parson, wake!
Give a stretch, give a shake!
You're what all the world is a-seekin';
Opportunity's rife,
It's a great gayful life,
If only, by gum, you don't weaken!"

"(Curtain)"

** At this point the hoes are waved thrice.

THE FIFTH SUNDAY AFTER EASTER

By C. F. L.

THE FIRST FRUITS

"I can hear the violet's chorus
To the sky's benediction above;
And we all are together lying
On the bosom of Infinite Love."

ROGATION-TIDE has long been a season when the Church prayed for a good harvest, so that in the coming autumn the crops could be gathered in, with thanksgiving to God for His bounty. We may plow, plant, and water, but if His blessing does not rest upon our labors there may be no results.

In Genesis we read that God said, after the flood: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." That is His promise to us; and never has the harvest failed all over the world at once. But there are conditions for man to comply with on his part. Does he fulfill them? Surely the generosity of Christians should exceed that in force under the Jewish law; and with them the first fruits belonged to God. "When ye shall reap the harvest, then shall ye bring a sheaf of the fruits unto the priest; and he shall wave the sheaf before the Lord . . . and ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God." Is there a farmer from the Atlantic to the Pacific coast who gives to God the first fruits? Is there one who brings to his priest or bishop the money resulting from the sale of the first gathering of fruit or wheat?

The second requirement is this: "All the tithes of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Even the pagan nations gave tithes, it is said; and shall the Christians do less than even the heathen? Malachi speaks in no uncertain tones: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings . . . ye have robbed Me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in Mine house, and prove Me . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Do the owners of our vast wheat and corn crops give a tenth to God for the work of His Church?

We read of another condition: "When ye reap the harvest, thou shalt not make clean riddance of the corners of the field . . . thou shalt leave them unto the poor and the stranger." Are the poor dear to the hearts of the agriculturists?

In the Sixty-seventh Psalm we find this rule: "Let the people praise Thee, O God . . . Then shall the earth bring forth her increase; and God, even our God, shall give us His blessing." Has this nation been occupying itself with praising God? The psalmist says that, if Israel had obeyed God, He would have fed them with the finest wheat flour.

When the disciples failed to cast out the evil spirit Christ said: "This kind goeth not forth but by prayer and fasting." The Rogation days are fast days, and if we expect a harvest we must observe them as the Prayer Book directs. Lent has passed into the eternal record, and there was not even the usual amount of fasting. It is inexplicable why, in this the darkest period of history, some people have felt privileged to cast aside the ancient Lenten rules of retirement and fasting: forgetting that fasting as well as prayer is necessary. God is in heaven, God is ruling this world, and if we do our part He will bless us. "Thou preparest the corn, for so Thou providest for the earth. Thou crownest the year with Thy goodness, and Thy clouds drop fatness . . . the valleys shall stand so thick with corn, that they shall laugh and sing."

He who sows the wheat does not hear it grow; his ears are not attuned to the sounds that lie on the other side of silence; there are secrets of nature that science can never disclose, but they are written in the heart of Almighty God. All nature praises her Creator; and the seed, emblem of our resurrection, pushing up through the dark earth-clods, emerges joyfully into the light of a summer day, into the perfume of the flowers, and the caroling of the birds. Some of the wheat will be garnered for God, and will become the hidden Manna, even the holy Wafer, food for men's souls.

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Fifth (Rogation) Sunday after Easter	Ezra 6 Zephaniah 3: 8-end	Revelation 11	Ezekiel 37: 15-end	Hebrews 1
Monday Rogation Day	Deut. 8	Mark 4: 26-end	Deut. 28: 1-14	James 1: 1-17
Tuesday Rogation Day	I Kings 8: 22-40	Luke 11: 1-13	Isaiah 64	James 4
Wednesday Rogation Day	Jeremiah 14	Luke 12: 16-31	Genesis 5: 18-24	Luke 24: 44-end
Thursday Ascension Day	Daniel 7: 1-18	Revelation 15	II Kings 2: 1-15	Hebrews 4: 14-5: end
Friday	Ezra 9	Revelation 16 and 17	Proverbs 30: 1-9	Hebrews 6
Saturday	Ezra 10: 1-17	Revelation 18	Isaiah 22: 15-23	Hebrews 7
Sunday after Ascension	Nehemiah 1 Baruch 3: 9-end	Revelation 19: 1-10	Joel 2: 21-end	Hebrews 8: 1-9: 12

AT last the Temple was completed "and the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy." It is to be noted, also, that they "kept the Passover", thus linking together the two deliverances, that from Egypt and that from Captivity.

The New Testament lesson, taken from Revelation, contains that announcement from "the seventh angel" which is the goal of all human history and may be said to have begun with Pentecost: "the kingdom of the world is become the kingdom of our God and of His Christ"; and also a description of worship in the true temple, in heaven. This use of Revelation is appropriate as treating of the work in heaven and on earth of the ascended and reigning Christ, and also is correlated with the restored Temple. The imagery of measuring the Temple with the reed and of the two olive trees is taken from the Book of Zechariah (chapters 2 and 4). Furthermore, St. James' exposition (epistle for the day) of "religion", strictly speaking, of "worship", with a direct reference to what goes on in Church buildings, viz., that true "worship" is a visiting of the needy in their affliction and a keeping of one's self unspotted from the world, is a fine background against which to consider the ancient temple of God; while the devotional exercises on that glad day of dedication, with the obedience to the law of sacrifice, are the Old Testament background of that prayer in our Lord's Name with which the gospel for the day is concerned.

Equally appropriate is the Old Testament alternate in which the prophet exhorts Judah to "wait upon Jehovah" and "to be glad and rejoice" when their captivity should be at an end, a prophecy now fulfilled.

The New Testament lesson for Sunday evening begins the Epistle to the Hebrews, which is read in course during two weeks. This epistle not only fits the season by its treatment of the Ascension and Heavenly Priesthood of our Lord, but fittingly accompanies the morning lessons on the ancient Temple and its spiritual counterpart in heaven. Inasmuch as the Ascension of our Lord ushers in the dispensation of the Spirit and the New Covenant, Ezekiel's prophecy of the latter, as following after Judah's "Resurrection" from exile, is taken for the corresponding Old Testament lesson.

Week-days are mainly Rogation and Ascension. In the use of Daniel 7 for the latter (recognized as appropriate by the English lectionary), there is no departure from our historico-topical plan. John 20:10-17 for Wednesday evening would do for the eve of Ascension and also fittingly close Rogation by making prayer itself ascend from earth to heaven.

In accordance with a request made by a correspondent, the attempt will be made in this and subsequent articles to include a brief reference to Sunday lessons one week ahead. Nehemiah's prayer (Sunday after Ascension), that God would help those whom He had redeemed, is a connecting thought linking Easter to Pentecost; while the marriage supper (Revelation 19:9), leading up to the Son who goeth forth to war, would seem to be a fit prelude to the Coming of the Spirit who wields the sword of truth.

In the evening, Joel's prophecy of the Spirit is accompanied by the word of Him "who is set on the right hand of the majesty in the heavens".

The Voluntary Chaplain and the Cantonment

By the Rev. HOWARD KEY BARTOW
Voluntary Chaplain at Camp Devens, Mass.

I. THE SPIRITUAL NEED

ONE hesitates to be too free with advice. It is so cheap — and if unasked is not always welcomed. But here is a new subject for the Church to consider — the voluntary chaplain and the cantonment — and in the consideration of it at least those men who have been called upon to get this new kind of work going are entitled to present their suggestions as far as they have worked them out.

Here is the voluntary chaplain in one of the big camps of 40,000 men. He has no official standing with the Government. It is by the courtesy of the Y. M. C. A. generally that he has a roof over his head, a room to meet men in a building where men gather daily, and the place where he holds his Communion service each Sunday. He has no uniform unless he invents one, and yet his clerical garb marks him out from the 40,000, and men know him and for what he stands by that garb more surely than if he went about with a hand-bell like an ancient crier, proclaiming his business. Back of him is his bishop and his diocese, something the regular army chaplain would like to feel he had. Here he is the voluntary chaplain, free to go and come anywhere, any time, with no one to order him, no one of whom to ask permission. And what may he do in this golden opportunity?

Think of it! About 40,000 men are very near him, each of them as like his fellows as two peas from the same pod, outwardly. Underneath, though, each is one of those strong single units of humanity, of which nations consist, and by whose characters a nation's character is cast. Here are men in utterly new surroundings. For the first time many of them are in the very presence of a vivid danger — the great adventure — in a week, a month, or three months at most, but certain to come to all. These men are moving in a very wonderful new comradeship of a common purpose and condition; and back of it all and through it all is the essential fact that many men for the first time in their lives have been singled out, called for, told they were needed.

In the comparison of the needs of the drafted men there stands out, first, this one supreme above all: they must be made efficient soldiers. And the Government will see this is done. The social needs are met by the Y. M. C. A. most admirably, as also opportunity is offered for recreation, games, music, literature, as well as educational classes of many kinds. We have heard the slanting taunt that the Church has failed miserably and the Y. M. C. A. has stepped into the breach, supplying these things; some take this slur of the thoughtless to heart and think of the Church as recreant. You might as well charge the Hotel Men's Association with failure to see that each soldier had proper food, and well prepared. It was not the business of the Church to provide these things, but of a great organization like the Y. M. C. A., equipped to do it and rising splendidly to the bearing of the great burden. But let it never be forgotten that it is owing to the fine type of men and women produced by all the Churches that we have the Y. M. C. A. And of the givers to the vast fund of \$50,000,000, raised for this work, how many were members of these same Churches?

The point is the Church has another, a very clear, distinct field, and a field never clearer to view, never packed so full of opportunity. The danger is that she may forget it and try to push out as a competitor in some strange material field. She has done so in the past. There is where she may fail again. There is a great need — one great need. The thing may be left undone unless she does it. Its very simplicity may lead to its being overlooked. The soldier has a soul, and to minister to his soul is the great work of the Church. Nothing can replace it. The men want it — of course not all; but many want it. There is a danger that it will be forgotten, for it is comparatively easy to minister to his brain or his body or his senses. One thing I am sure of is this, that the soldier is looking for the one who will

still speak to his soul to-day, realize that he has a soul, and seek him out.

For, see the object of the Church's ministry:

First of all, it is to save the good, for the good is in danger of being lost. The evil and the coarse are so loud and strident. Two men loudly profane in a barracks would convince the visitor that every one in the barracks was profane. The good is quiet and goes its way in peace and without demonstration. We must save the good. There is a let-down in camp-life; no one can dispute that statement who knows. But the good must be kept thriving, lest it be overcome. And the good is kept alive through shepherding, through interest, through tasks and sacraments.

Next is the lifting of the seeking, for many come seeking spiritual help, advice, encouragement, and with a rare simplicity men lay bare their lives to the last detail. Of course all soldiers are not doing this, but many are, and many need only a little encouragement to come; and then there are the many who experience perhaps only one day or one hour of seeking, and some one must be ready to respond or answer their need.

The last are the indifferent. That burden is present as it is in every parish, but in no parish can the surroundings be so charged with the power to spur the indifferent as they are in one of the camps. Any day may bring the light to a man's soul — of his loneliness of soul, or his broken, idle efforts to live, of the dark things he may have done and their effect on his life; and there is *the day* when he will sail for "somewhere" and he knows he may not come back. This man may be roused and the Church must cling to him and follow him and be near him for that hour when it comes.

You see, virtually the whole plea is to urge the Church that she has the task — and a very wonderful task — to set men to minister to the souls of men to-day and to do that task alone. God has made it so simple and has made such astonishing rewards follow the feeblest efforts! If the chaplain surrenders or neglects this work for any other, think what he loses! On the other hand, if the chaplain seeks to be the door through which men may pass to greater light: if he can interpret God and the Master Jesus to men, and direct the hearts and wills of men, as he may, who could ask that he do more?

II. WAYS AND METHODS

It must be borne constantly in mind that the voluntary chaplain's work is not like that of the chaplain of a regiment. The former is in a cantonment where generally his whole work is, or ought to be, spiritual. The latter, especially if he is at an isolated point, where the men look to him and are dependent upon him for organizing both social amusement and recreation, must be all things to all men, and bears a big burden in addition to his religious work. The former then has a great advantage and this point should be borne in mind in what follows or the reader will be wondering why no mention is made of those activities in the way of amusement and recreation which the Y. M. C. A. provides so ably.

The voluntary chaplain called from a parish faces, then, a new work of great magnitude. His experience in a parish ought to have given him skill and adaptability in meeting the spiritual needs of men and women. It happens generally that his ministrations have been more largely to women than to men. Now he finds himself in an environment where he is to deal solely with men, and to say the least it is novel and very stimulating. How shall he meet the opportunity and deal with it? Surroundings, motives, problems, and atmosphere are unlike anything he has ever experienced. He has no church; instead he has the Y. M. C. A. building for his church and a room within it for his office, and he needs no parish house. A flood of men are about him; they are finding new feelings — some very mixed, most of them

very simple, but all new; loneliness, homesickness, strangeness, and new and very vivid temptations throng them. Problems press in on every side; the sick and the well are close at hand; the modest and the noisy are here; and the strong and the weak. The masculine note runs all through these problems—it is strong but it is also often very sad. And the atmosphere all about one is high and in the imperative. Discipline knows no excuses and men grow to respond to it, and the chaplain finds himself responding to it. The relaxations from discipline lead the best men home when home is within reach and a pass can be procured; and in spite of what some have chosen to single out for notice—the occasional moral failure or disaster—on the whole it is safe to claim that our modern army is a body of men of whom the nation may well be very proud.

All these factors combined make a new work, but there is one great common continuing factor—the relation of these to God and the Master; and this must be interpreted to them so far as one can, and it is precisely this that many of these men of the National Army want and will listen to.

The simplest methods seem to meet the need better than more elaborate plans. All that is claimed for the following suggestions is that they seem to have worked—some very well, some quite well, others only poorly; but all have worked and contributed something.

The first naturally has to do with religious services; and the Holy Communion each Sunday, with three hymns and a short address of six to eight minutes, is the best service. The War Commission provides a portable field altar, complete with Communion vessels, etc., for the chaplains. This is set up on the stage of the Y. M. C. A. on a table covered with a sheet. We have Prayer Books to be distributed, but the men also bring their own small pocket Prayer Books given to them by the chaplain—the kind published by the Bishop White Prayer Book Society of Philadelphia. For hymns we use the Y. M. C. A. books, selecting the old familiar hymns. We have three hymns in the service: one at the opening, then before the address, and the third, in place of the *Gloria in Excelsis*, "Eternal Father, strong to save", each Sunday for the troops which may be crossing.

It is an interesting fact that the Baptists, the Methodists, the Congregationalists, and the Presbyterians have an early Communion service each Sunday in one of the huts.

At the Communion service blanks are handed out at the close of the service and those present are asked to fill in their name, regiment, company, home address, and parish. In this way new names are being gathered of men whose names have not been sent in by their rectors. It is good to advertise widely the hour and place of this service, on the bulletin boards of each company, as well as in the Y. M. C. A. buildings.

As to other religious services, the voluntary chaplain is asked by the Y. M. C. A. authorities to speak at their Sunday services and also on Thursdays. At these services it is not uncommon to have some man come forward and tell you that he is from St. Paul's, naming some city, and like as not he is some drifting soul. Another helpful thing is that men will come up after these services and want to talk. One man said: "Do you want to know my spiritual experience?" And he unfolded a story to make one's heart break. At another time five men came forward wanting to talk, and each one had need of guidance. Imagine the ordinary congregation at home so far forgetting itself as to do this publicly! But these men are facing the great adventure and they know it.

One great source of inspiration is the private Communion service, asked for by men about to leave for "somewhere", or suggested by the chaplain to them if they cannot be present Sunday. Such services are generally held in the chaplain's room, or a larger room if more than three or four come.

People seem curious as to what one preaches to these fine men. Some one asked: "Do you preach war and patriotism?" The answer was: "No. Just the great things of the Spirit, as the Restoring of the Soul, the Service Like the Master's, High Companionships, etc." And the men seem to care for these things, for they listen and often will come and tell you their thanks very simply.

By way of organizing we seek one man in each company

of each regiment or battalion who is called the Key Man. To him is given a list of all the men of our Church in his company. He is to be the hand upon their shoulders, especially on Sunday mornings, to remind them of the service. Notices for them are sent to him to be distributed, thereby ensuring delivery and also a saving in postage. He is valuable if he shoulders this work conscientiously.

Two card indexes are necessary; one for filing by regiment and company, the other for filing alphabetically. And the Government can cause you distraction and despair when a big transfer of men is made. You might just as well put a stick of dynamite under the two indexes and touch it off. Index systems are like flowers, born to bloom and fade.

Some form of letter machine, as a neostyle or mimeograph, is a necessity. A duplicating machine like a hektograph is excellent for a small number of letters and notices, up to one hundred. The letters and announcements sent out are of the usual kind and serve to show men they are not forgotten. It is wise to concentrate upon some given regiment or unit each Sunday and urge all to come out to the service.

Where the chaplain eats is a big factor. If he messes with the officers he is apt to get away from the men. It is better to mess regularly with one company and use your evenings for "dining out" in the mess of another company by invitation of the Key Man. He can notify your men in his company that you are coming and arrange to have them sit at the table with you, or see you after mess in the barracks for fifteen minutes. It is easy to call on the men of the two nearest barracks to where you are "dining out", again notifying the Key Man you are coming and telling him the hour, asking him to gather the men to meet you. Such visiting goes a long way toward establishing close relations with the men and it is astonishing how quickly you get a big task in hand when it is gone at in this systematic manner.

The chaplain ought to be in his room or office by 7 p. m. for interviews with men. This is easy, for supper is at 5 or 5:15. These interviews are of two kinds, the sought and the unsought: and the latter are the richer and overwhelm one with the needs often uncovered. In nearly every case of the latter the man will ask you to pray with him, or he responds at once to your suggestion that prayers be made for him, then and there. One other point. When the chaplain leaves the Y. M. C. A. building he ought to leave word where he has gone and when he will be back, particularly when he goes off on his twenty-four-hour leave each week. Also a notice on his door to this effect will convince men that he is interested in them and wants to let them know where he is.

As the chaplain's day begins at 6:15 a. m. with the men, he ought to have some time in the day to rest, for his work will not end until 10 p. m. and it is a long stretch of work, day after day. He ought to lie down and sleep for an hour each afternoon, not to baby himself, but to keep fit for his work.

How it can be arranged one does not know and yet it should be: The chaplain ought to have a stenographer or secretary, for duty in the mornings. The accumulation of mail weighs like a burden on one's soul and yet it cannot be handled save by the utmost effort. He ought to be relieved of this burden.

It is good to have things to be given away, like sweaters, wristers, etc., to those needing them. A box of cigars is also a good investment; a smoke will often loosen a man's reserve and it cheers him up. Then, to have small cards printed with prayers, or some of the best verse the war has produced, or counsels of the Master, etc. These when stamped on the back with a large rubber stamp telling the chaplain's name and his address as Y. M. C. A. 23, and with Voluntary Chaplain of the Episcopal Church on them, go a long way toward making him known. One of the best books to be given to the men is the one published by the Bishop White Prayer Book Society to which I have referred. That for soldiers is bound in serviceable board covers in khaki color. It fits easily into the soldier's shirt-pocket and besides its rich contents of services, prayers, psalms, portions of the Scripture, and hymns, it has a small wallet pocket next to the

back cover to hold small papers, cards, etc. This book, in which you write a man's name and regiment, and your own, makes him prize it.

It is taken for granted that the chaplain has a fund on hand to meet the expense of purchasing extras he needs. If he has not he should have. If a chaplain has not such a fund he can easily get it by inviting some of his brethren to let him speak before a congregation, or some guild, or the men's club.

A final word about the Base Hospital. Here is the place where you find men aching for a happy, cheery word from the outside. Here is where you can talk and pray and minister to men eager to be ministered to.

Go to the Base Hospital each day, if only for an hour, and you will be well repaid. Fill your pockets with packages of gum, cigarettes, small Testaments, and your cards of prayers and poems. Take some of the Soldiers' Prayer Books, too. You will go laden down and you will return empty of all the gifts you brought, and you will have ministered to men in need, and if you will you may go back to that same ward on a Sunday afternoon and read to them a book like *The Comrade in White*, and they will bless you, inaudibly maybe, but you will feel it in your heart.

CHRISTIAN TRUTH makes a demand upon the will as well as upon the intellect; and the will, to avoid the foreseen consequences of assent, will often prevent the intellect from doing its work, honestly and thoroughly, in investigating the claims of Christ.—*Rev. H. P. Liddon, D.D.*

THE FUTURE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA]

WHEN THIS WAR is ended then the greater struggle will begin to discipline into order the tremendous social forces which have been unloosed, to find a basis of sympathetic friendliness and understanding between the contending classes in society. We shall probably then face, for the first time in history, an unleashed democracy, world-wide in its sweep and aspirations.

Amid all the turmoil and disruption, we must keep the faith, the faith in man, born of a real faith in God. The Church must become the friend of man more than she has been in the past. She must no longer sit intrenched in the fortresses of privilege and reaction. She must move on with the great currents of human striving and hope, without fear and without cowardice, to the new goal which democracy opens up before us. She must give sympathy and friendliness, seek to guide and restrain, and yet aid the instincts of liberty and justice which are fermenting in human life and which are in their hopes and aims deeper and more far-reaching than the liberty which will be won by military victory over the forces of autocracy. We must realize new standards of value in religion and life. We must measure in broader terms of human service the privileges and responsibilities of our Church.

We must prove by our sacrifices that we love God and His Church and love our fellow-men, irrespective of their place in the classifications of an imperfect social order. We must think less of the things which concern our happiness and more of the things which concern the happiness and well-being of our neighbors. We must seek the truth which will unite us and break down the walls of division which separate us. We have a saying inherited from the past, "In essentials, unity, in non-essentials, liberty, in all things, charity." That is a fine and worthy rule. We must translate it into life, more completely than we have heretofore done.

A Prayer for Victory in Time of War

Psalm 35 A Psalm of David

Strive Thou, O Lord Jehovah, with them that strive with me;

Fight Thou against them ever, that fight so furiously;

Take hold of buckler and of shield;

Stand up and help me in the field;

Draw out the spear and bend the bow 'gainst them that me pursue;

Say Thou unto my yearning soul, "I'm thy Salvation true."

Let them be shamed, dishonored, that have my soul begirt;

Let them be balked, confounded, that so devise my hurt;

Let them be as chaff before the wind,

And the Angel of Jehovah them pursue;

Let their way be slippery and blind,

And the Angel of Jehovah them subdue;

For without cause they've hid for me their net within a pit;

Without a cause to snare my soul they've dug and deepened it.

Let destruction unawares upon him win;

Let him then be captured fast in his own gin;

With destruction let him fall himself therein.

In Jehovah shall my soul be glad with jubilation,

It shall rejoice for evermore in His most blest salvation.

All my bones shall say, "Jehovah, who is like to Thee,

Who deliverest the poor from them that powerful be;

Yea, the poor and needy ones who from the robber flee?"

Unrighteous witnesses rise up

Demanding things I do not know;

Rewarding evil for my good;

My trusting soul bereaving so.

But as for me when they were sick in sackcloth was I clad;

My soul with fasting, oft, severe, I long afflicted had,

And mine own prayer returned again into my bosom sad;

I bore myself as it had been my friend, or e'en my

brother;

I bowed down mourning sore, as one who waileth for his mother.

But in my trouble they rejoiced, and gathered close in glee;

Themselves, the abjects, gathered close against me secretly;

They tore me with their ceaseless gashing,

Like feasting fools profanely clashing

Their teeth upon me they kept gnashing.

O Lord! how long regard my cause?

My soul deliver from their maws;

My darling from the lions' jaws.

In the assembly great, e'en there my thanks I'll raise;
Yea, among much people will I sing forth Thy praise.

Let not my foemen wrongfully themselves o'er me elate,
Nor let them wink their cunning eyes that ceaselessly
Thee hate;

For peace is not the thing they seek, nor do it meditate;
But they devise deceitful words 'gainst them that quiet
be.

Yea, they have opened wide their mouths in lies that
slander me;

"Aha, Aha! our eye hath seen!" they said in foolish
glee.

Jehovah, Thou hast seen it; Oh! keep not silence then;
O Lord! be not far distant; regard the evil men;
Stir up Thyself and waken to justice to me due;
Ev'n to my cause, Jehovah, my God to Thee I sue.

Judge me, Jehovah God, as by Thy righteousness,
And let them not rejoice o'er me in my distress;

Let them not say within their heart,

"Aha! this will we never thwart."

Let them not say, "We've him o'erwhelmed, and by our
mightiness."

Let them be shamed, confounded, that gladden at my
hurt;

Let them be shamed, dishonored, that proud 'gainst me
concert.

Let them rejoice in gladness my righteous cause that
bless;

Yea, let them say forever, "The Lord be magnified,
Who e'er regards with pleasure His servants' good
success."

And so my tongue will publish Thy righteousness
with pride,

And all day long Thy praises it shall with joy express.

DONALD A. FRASER.

The Psalmist implores help from God against his enemies.

He prays for their defeat.

on which occasion,

he will give God the glory.

He describes the injustice and arrogance of the enemy.

He continues to plead

for victory for his own cause

of justice

and righteousness, but always with God's glory in view.

THE NON-PAROCHIALS

By E. B.

WHEN Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

There are many signs of the quickening of men's dormant spiritual powers because of the horrible war engulfing the world. The Church is bound to have a new vision of her responsibility, a realization of her past lethargy, and, it is to be hoped, a determination to use to the utmost all the powers given her by her Divine Head.

It can hardly be questioned that the Church hitherto has not used all her material. Among this material there is no doubt some dead wood; but, what is more serious, some is material possessing life and energy, but stunted in growth, and in some instances cast aside as if only fit to be burned.

It has been made plain to the country at large that it needs every available man, woman, and child to do a part in destroying the lust and ambition of materialism and to establish and maintain truth, righteousness, and justice. To this end all our resources of men and material are pledged. No such rousing call has ever gone out from our bishops on behalf of the Church as has been made by the President to the country at large. He would be a strange kind of citizen and a doubtful follower of Christ if all the present activity and idealism, and response to a call to fight for the fundamental principles of the Gospel and civilization, to make the world fit for human beings to live in, did not stir in his heart devout praise and thanksgiving to God.

The writer has been examining the non-parochial clergy list in the *Living Church Annual* for 1918. In our 53 dioceses and 30 missionary districts are printed the names of 1,065 non-parochial clergy. Among the 944 non-parochials in 53 dioceses, 54 are retired, 86 engaged in educational work, and 235 in mission work of some kind, leaving, as far as one can judge, 569 doing nothing for the work to which they have been solemnly commissioned: "Receive ye the Holy Ghost for the office and work of a priest." "Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto."

Among non-parochials in 30 missionary districts, 10 are retired, 7 engaged in educational work, and 18 in mission work, leaving 89 doing nothing for the work they were sent by the Church to do.

What are 656 non-parochials doing? And, scanning the parochial lists of our 53 dioceses and 30 missionary districts, one finds 108 vacant places reporting 100 communicants and over. One diocese is notable in having 6 such vacancies and 56 non-parochials, and another, 4 vacancies and 115 non-parochials. We report 5,895 clergy; less 656 non-parochials our actual working force is 5,239 in 8,611 parishes and missions.

This exhibit seems like a shameful reproach and indictment of weakness and inefficiency somewhere: that this Church in the United States of America does not know how to use, keep loyal and at work, and make opportunity for every man who has been called of God as Melchizedek and commissioned to the office of priesthood, to preach the Word of God and to minister the holy Sacraments.

To anticipate some objections rising in the minds of some who are shy and suspicious of non-parochials: In training and commissioning officers for the army, it happens that some do not measure up to the standard of efficiency required. And so in the list of non-parochials it is not beyond reason that some may turn out to be incompetent, or, as one has heard, "unemployable". But the majority are educated men, of noble and self-denying parts. "Why are they non-parochials then?" someone asks.

It is impossible to give answer for everyone, but some have drifted into secular life because they found it impossible to keep soul and body together and support their families on shamefully small stipends. "Then they shouldn't have wife and children!" It may be. But so long as this Church for over three hundred years has not forbidden but rather encouraged clergy to marry, the objection is out of court. It is rather hard on a gentle soul who has been allowed to live and exercise the privilege of priesthood, and in his lifetime done many notable things till he has lost the freshness of youth,

to see himself set aside for some student fresh from the seminary and who bears the fresh dews of ordination. But such is our system. And the system that perpetuates the gibbeting of non-parochials is rotten.

Some of these 656 non-parochials have no addresses. They bear somewhere the indelible mark of being God's priests. It may be some do not care. But many among the 656 are lonely and silently sad, and conceal keenness of suffering that others who have not had their experience cannot understand.

The plain remedy for this wastefulness of power is to eliminate the names of all those who are capable of service by offering them work and see that they are supported. Otherwise what encouragement is there for a young man to offer himself for the sacred ministry—if there is a chance that he some day may be a non-parochial? It can be, it must be changed.

PRAYER OF A FALLEN SOLDIER

The prayer which follows was found in the pocket of a British colonel after he was killed in action in Flanders on October 11, 1917. It was sent to the *New York Evening Post* by one of his friends:

FATHER of all, Helper of the free, we pray with anxious hearts for all who fight on sea and land and in the air to guard our homes and liberty. Make clear the vision of our leaders and their counsels wise.

Into Thy care our ships and seamen we commend; guard them from chance sown mines and all the dangers of this war at sea, and as of old give them the victory.

To men on watch give vigilance, to those below calm sleep. Make strong our soldiers' hearts and brace their nerves against the bursting shrapnel and the unseen fire that lays the next man low.

In pity blind them from the sight of fallen comrades left upon the field.

May Christ Himself in Paradise receive the souls of those who pass through death.

Let not our soldiers ever doubt that they shall overcome the forces of that king who "seeks to wade through slaughter to a throne and shut the gate of mercy on mankind."

O God of Love and Pity, have compassion on the wounded, make bearable their pain, or send unconsciousness.

To surgeons and dressers give strength that knows no failing and skill that suffers not from desperate haste.

To tired men give time to rest.

Pity the poor beasts of service who suffer for man's wrong.

For us at home, let not that open shame be ours, that we forget to ease the sufferings of the near and dear of brave men in the fighting line.

O Thou who makest human hearts the channel of Thy answers to our prayers, let loose a flood of sympathy and help for children and their mothers who wander desolate and suffering, leaving wrecked homes and fields and gardens trodden under ruthless feet.

With Thee who sufferest more than all, may we with reverence Thy burden share, for all are Thine and in Thine image made; they, too, are Thine who caused the wrong.

O Father, may this war be mankind's last appeal to force. Grant that from the stricken earth, sown with Thy dead, an everlasting flower of peace shall spring, and all Thy world become a garden where the flower of Christ shall grow.

And this we beg for our dear Elder Brother's sake, who gave Himself for those He loved, Jesus Christ, our Lord. Amen.

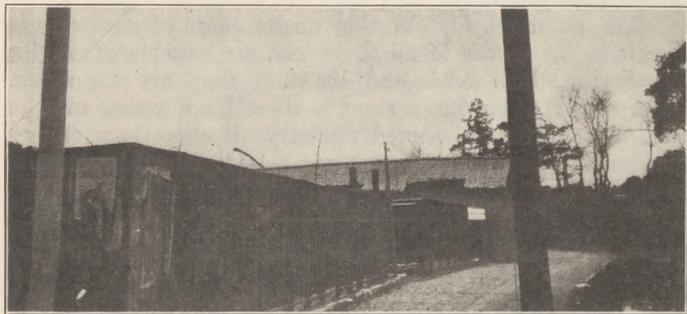
ALL CHRISTIANS should be soldiers of Christ, and it is plain how many are chargeable with insensibility to this duty, inasmuch as the fear of losing temporal goods, and worldly friendships, and apprehensions of the insecurity of life and fortune, prevent so great a number from being faithful either in setting forth the cause of God, in standing manfully for its defence, or, if need be, suffering death in its behalf.—*John Wycliffe*.

WHERE THERE IS the life of Christ, there is Christ Himself, and where His life is not, Christ is not, and where a man hath His life, he may say with St. Paul: "I live, yet not I, but Christ liveth in me." And this is the noblest and best life; for in him who hath it, God Himself dwelleth, with all goodness. So how could there be a better life?—*Theologia Germanica* (14th century).

THE CHURCH AT KUMAGAYA

BY THE REV. R. W. ANDREWS

SOME time last year, with the consent of the Board of Missions, I appealed in the *Spirit of Missions* and THE LIVING CHURCH for \$8,000 to build a church, an industrial school for girls, and replace the present kindergarten at



WHAT THE PASSER-BY SEES

Kumagaya, Japan. The response, generous in many cases, amounts to \$2,700, but until another \$1,000 is received nothing can be done.

On my return to my people with the information that a church might be expected in the near future, great joy was evinced all round, for herein lay the hope and promise of the future that a church however small—still large enough to meet present needs and be useful for many years to come—might be built with that amount. Alas! here as elsewhere the effect of the war is seen on everything and what could be done a year ago for \$2,500 to-day costs fully \$1,000 in excess; nor is there any great hope that these conditions will change, for everything has soared skyward and those whose business one may suppose it was to take account of these things seem well content that they should stay there.

What distressed us most of all was the future of the Girls' Industrial School I had started a year before and which I have been responsible for. The plan was to buy land and build in such a way that the school and hostel should be under one roof; thus assuring proper protection, a minimum of expense, a maximum of Christian instruction, and a place where we could always turn when we were looking for a wife



THE HOUSE FROM THE HILL BEYOND

for some good man according to Japanese custom! To-day we have reduced it to just what we can afford ourselves, and we are simply marking time until some generous friend who loves God and his neighbor will take this burden from the shoulders of the writer by sending us \$2,000 to build and equip this work.

Again, with part of that \$8,000 we had planned to build a new kindergarten to replace the present one, and thus save

some one from being put in prison some day when in one of the gales of wind so frequent in this country the place falls and injures somebody. It cost three hundred yen to build, which tells its own story; and it ought to have been replaced long ago; but no amount of money would equal the influence the school has had upon the city and community, and to close it would be a calamity to the Church and the harbinger of a worse condition of affairs among my people there than exists at present in Russia.

So you see, sir, how things have been with us. We have been dreaming dreams of what the Church intended doing in this her day of opportunity, and we built up a very delightful house of cards, and a lot of people took no notice of our labors and thoughtlessly allowed it to fall down. It is on record, however, in the world's history, that people once found it difficult to make "bricks without straw" and they had sense enough to complain, which is seldom done in these days.

Much is being said at present of the drain the war is making upon people through the appeals of the Red Cross, Y. M. C. A., Chaplains' Fund, *et al.*, which is no doubt true and calls for much sacrifice. But have we not men enough at home whose vision is sufficiently broad to recognize that God has given us our opportunity; an opportunity to prepare for the new conditions of the future; not in America alone, or on the battlefields of France alone, but as much as any in this country also? Conditions are framing themselves in such a way that the Orient may be compelled, at no very distant date, to bear a much more prominent and active part in this war than she has yet felt called upon to perform. Shall we then make no provision to meet the emergencies of the future?

I send you some photographs of our present church and its surroundings. Note the fine Buddhist temple opposite and then what the church looks like to my friend the Bud. priest. Note also what it looks like to the passer-by; the high black fence with the gate in the middle, on which is written a sign telling people that in the old ramshackle building seen inside is preached the religion of Jesus Christ the Son of God, and ask yourself if it would not take a great



THE HANDSOME TEMPLE OPPOSITE

deal of persuasion to make you go there unless you were already a Christian.

We need \$2,000 now and I beg that our friends will not only help but help us speedily. Contributions marked "Kumagaya Church Fund" may be sent to Mr. George G. King or direct to the writer, the priest in charge.

CHECKS AND BALANCES

JUST NOW the alarms of war and the distress of nations fix more than ever eyes and hands and thoughts on things of the earth and things that must be met and done, here and now. Not only is there no way to get away from them, but duty to God and His righteousness and duty to man and his freedom demand of us to stand steady and to fight hard lest overmastering material power and tyrannical despotism sweep justice and liberty off from the face of the earth. Then let honest indignation and earnest patriotism have their way, but not to the forgetting of all things else.

If checks and balances there must be, let not Church buildings be counted out in the checking and balancing. They stand for the invisible. They witness to the eternal. They speak of the spiritual. If American strength is to have some sweetness in it, and American greatness some gentleness, and American success some real satisfaction, then checks and balancings there must be in thought about God and good, about men and help, about life and death and accountability. Church buildings help to start these thoughts and to preserve and continue them; and out of their unworldliness, and the hopeless debit of their expense accounts, they teach the great truth that it is not the mailed fist nor the moneyed power, but it is the pierced hand that really sways the destinies of our race.—*Bishop Tuttle.*

THE REV. C. GEORGE CURRIE, D.D.

AN APPRECIATION

BY THE REV. JAMES W. ASHTON, D.D.

Rector Emeritus of St. Stephen's Church, Olean, N. Y.

THE LIVING CHURCH of April 13th contained notice of the death of the Rev. Dr. C. George Currie, of the diocese of Pennsylvania, in the 83rd year of his age. When I read it I thought to myself: Why should such a man be called away in this crisis of our national history, when he must have been deeply interested in the events of the world? But I thought again and realized that heaven is being populated with good men and women from a depopulated earth.

My acquaintance with this good man dates back to nearly forty years ago when we were contemporary rectors in Philadelphia. He was then noted for his pulpit eloquence. He was suspected of mannerisms that did not exist, but were peculiarities due to a Scottish origin—deliberation, accent, etc. His manners were most genial, and through them shone a personality of richly-endowed graces and many-featured abilities of the rarest types. His affection developed a warm glow of sympathy for every living thing. Perfect manliness made him accessible and agreeable to everyone and at any time. He belonged to the goodly fellowship of the prophets of which Brooks and Jaggar and Harwood and Washburn and Cotton-Smith were members and shining examples. He was a tower of strength in the Conventions, when ritualistic controversies called forth the most vigorous powers of the contestants. He was in my opinion one of the foremost men of the last fifty years of our Church in this country.

My association with him was not confined to the limited or accidental circumstances of parochial or perfunctory neighborhood. It was when McVickar was at Holy Trinity, and Jaggar also, and Meier-Smith was at the Divinity School, and Garrison was at St. Paul's, Camden, and Duane, and Thomas, *et al.*, were alive and in active work in their respective parishes. There was then a bond of fellowship among these men and others who are alive to-day that was peculiar to the time and found its embodiment in "The Clericus", a club or coterie of men of kindred spirits and different schools of Churchmanship that met monthly from house to house as it does yet, and in which Dr. Currie took particular delight, as his invariable presence proved. Well do his fellow-members remember the heartiness of his participation in the discussions.

At that time he was one of the most noted preachers in the city. He could electrify his congregations. I can see now his bright eyes kindle and hear his clear voice ring out in the message of the day. Dr. Emlen Hare was a constant hearer and I know his estimate of his rector's abilities. The joy of preaching seemed to thrill his soul. He preached for me on one occasion a sermon that I had requested on Nebuchadnezzar, and his picturesque description of the grasping monarch, whose punishment was his reversion to a lower type, has been before my mind many times when thinking of the modern kaiser.

The heart was the chief ground of a friendship that has lasted all these years and grown with their experiences. The last time I met him he was just the same, with his hearty laugh and radiant smile and emphatic emphasis and warm grasp, and best of all his intellectual response to any thought worth consideration. He could disentangle the knots and snarls of a darkened mind with a single word or sentence. In a hurry you could state a case or condition and in a single word almost he could convey the truth almost as in a nut-shell. Philosophy was his preferred study because he was himself a philosopher and a student of the deepest subjects. And this was the foundation of his Churchmanship as well as of his scholarship—the breadth and depth of his knowledge; for he sacrificed secondary things to primaries and fundamentals in reason and revelation. Truly a great man has gone out from among us. But there is a sense which he himself would have recognized, of the unseen world, that brings it nearer than the visible, and some of the bonds that bind human and angelic souls are closer than those of earth. And while the procession is a long one that is winding its weary way towards the eternal city its front ranks are not far behind those that are just within the gates.

DEATH OF MRS. WELWOOD AT DRESDEN

LAUSANNE, March 28, 1917.

IN connection with the recent death of Mrs. Welwood, wife of the Rev. J. C. Welwood, rector of St. John's Church, Dresden, Germany, and reported at the time by cable, a few additional facts will doubtless be welcome.

Mrs. Welwood (Alba Elizabeth) was born April 7, 1857, and died on Friday, March 22nd, at the rectory in Dresden. Her death, which was sudden and unexpected, was immediately due to a heart stroke caused by a hardening of the arteries.

Funeral services were conducted by the Archdeacon in St. John's Church, Dresden, and the committal service followed at Tolkawitz.

Mrs. Welwood was a rare character, much beloved for her unselfish devotion, not only to her husband's immediate parish, but to a large circle in Dresden, and her death was a genuine sorrow, not only to Americans and English there, but to a large number of Germans, both prominent and humble. The number of Americans and English left in Dresden is small, so the large number of floral offerings, finding space only across the whole front of the church, from wall to wall, is an evidence of the number of friends she had in the city outside of her own church circle. It was pathetic to see large numbers of German girls of the humbler class, during the hours before the service when the remains were exposed in the church, bringing their little tributes of flowers, costing perhaps a few pfennig apiece, but offered with tears, and placing them by the side of floral wreaths and crosses which only the prominent and well-to-do could buy.

The congregation, which filled the church, included a large number of representatives of prominent families of the city. All at the services were much moved, and there is no doubt of the profound impression made by Mrs. Welwood's death.

In her a greatly efficient American Church woman and Church worker is lost to our American field here, which has peculiar difficulties of its own which only a genuinely kind heart, much tact, and sincere religious feeling can adequately meet. Mrs. Welwood had all these in large measure, taking the form of a self-devotion which made her much beloved and much mourned.

WILLIAM E. NIES,
Archdeacon.

AMERICA MARCHING

Whistling—in tears—they go
Brimming with life,
Out from love's shielding arms
Into the strife.

They go with sinking hearts,
But with a will
That in the face of fate
Shall fight on still.

Why should they be cast down?
Though grim their cross,
To him whose heart is brave
Death brings no loss.

They will not turn them back,
Though rest come late:
Freedom must live in earth
Whate'er their fate.

Liberty, fear no more!
Our heroes come,
Marching with loyal feet
To patriot drum.

THOMAS CURTIS CLARK.

ONE OF THE delights of Christian experience is a sense of the forgiving mercies of God. How happy is the reconciled heart! What soul-peace reigns! What new determination is created to serve God more loyally! If God thus pardons us for Jesus' sake, shall we not for His sake forgive others? We can carry to those who have humiliated us the same happiness that we have so freely received of God. Across the ferment and contention of the ages rings the apostolic cry, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*William C. Allen.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A PARISH FOR THE SOLDIERS

THE situation created by the presence of approximately 100,000 soldiers and their families has been a very serious difficulty in San Antonio, Texas. The rector of St. Mark's (Rev. W. B. Stevens, Ph.D.) considered that ministrations to them were primary parochial duties. That means such attention to individual cases with special need, looking up the sick in the hospitals, and similar pastoral work. As a correspondent writes:

"Our feeling about the soldier is that he needs not simply recreation such as the theatre and the dance hall can provide but the friendships and associations and home contact that can be provided by the people of the parish church. I am firmly convinced that with the large number of men who go wrong the sex instinct plays a part no whit larger than a desire for human contact. Any man amid all the strangeness and crudeness of an army camp must crave something approaching the association of his home. If the Church and their altruistic agencies cannot provide home contact the forces of vice will and do."

St. Mark's parish has done its best to be a home for the men in the various army camps of the city. It provides a Sunday dinner to which all men are invited. There is a cigar and music afterwards. In addition, many parishioners make it a point to take home one or more men, and the houses of a number of parishioners are thrown open on Sunday afternoon for all who wish to come.

The parish house is open at all times for such men as wish to use it for reading, writing, or recreation. On Saturday evenings, and sometimes on other evenings, a general entertainment is provided. Until the beginning of Lent this took the form of a dance when light refreshments were served to an average attendance of about two hundred. Sunday evenings after the service there is open house again, with music and refreshments.

This is looked upon as a means to preparing men spiritually and morally for departure over seas. Men come and go so rapidly, particularly at Kelly Field, the aviation center, that a large proportion of the men to whom the parish ministers each week are an entirely new crowd.

A complete catalogue of all the men who come is kept. Their registration cards include the names of their home and their minister. If they attend services, Dr. Stevens writes to their home clergyman, whether he be a priest of our Church or a minister of some other. In this way has been established a very interesting contact with the homes of many of the men.

It is of interest to note the democracy of all these gatherings. No distinction is made between officers and enlisted men. Lieutenants, captains, and majors mingle and eat with the men without the least bit of embarrassment on either side. It is a great testimony to the democracy of our army. A few Sundays ago, Major-General Ruckman, the commanding officer of the Southern Department, was present for dinner with the men.

When a man moves to some other camp an effort is made to establish parochial connection for him there. Of course a great many requests come from parents and rectors to look up men. This means a great deal of searching oftentimes, but a great deal of this is turned over to the voluntary chaplains working here.

Just a word about the women. The position of a woman in San Antonio is something more discouraging than that of her husband. Living accommodations are very difficult to get and are usually quite inadequate. Many women suffer from loneliness. The rector has endeavored to do what he can for them by visiting and by special teas given for them. With those comfortably situated this is a great boon. With others trying to live on the allotments from their husband's pay there is often need of financial assistance and advice. For the

latter cases, however, the home service department of the Red Cross is doing a splendid work.

AMERICANIZATION

These are the resolutions adopted by the Conference on Americanization called by Secretary Lane in April:

"1. The adoption of the policy that the Federal Government should cooperate with the States, and through the States with the local communities, in carrying on an extensive, intensive, and immediate programme of Americanization through education, especially for non-English-speaking foreign-born adults.

"2. That the industries employing large numbers of non-English-speaking foreign-born persons should cooperate with local communities and State and Federal governments in carrying out this proposition.

"3. That adequate appropriations should be provided by the Congress to be expended through appropriate governmental agencies for the foregoing purpose.

"4. That in all schools where elementary subjects are taught they should be taught in the English language only.

"5. That the Honorable the Secretary of the Interior appoint a committee of nine members representative of those in attendance at this meeting, including governors, chairmen of State Defense Councils, officials of commercial and labor organizations and industrial corporations, who shall ask a hearing before a joint session of the Senate and House Committees on Education, for the purpose of furthering legislation that will give Federal direction and leadership to the movement for teaching the English language to the illiterates and non-English-speaking persons of foreign origin residing in the United States, and which will promote, through the public schools, the systematic instruction of such persons in American ideals, standards, and citizenship."

DIVIDENDS

Community Dividends is the suggestive title under which the Tonawanda Chamber of Commerce issues its first report. In transmitting the report the president said:

"It is essential that the membership of a community organization should be given from time to time a detailed report of the work undertaken and accomplished.

"The things done are the dividends upon the members' investments. This report, then, is in the nature of a dividend sheet showing what has been undertaken and accomplished through the men and money so freely contributed by the Towawandas."

THE SOCIAL SERVICE COMMISSION of the diocese of Virginia has endorsed the work of the Virginia Agricultural Council of Safety in its efforts to coordinate all state agricultural and social agencies and definite programme for the productive conservation and economic use and distribution of the food supply of Virginia.

NO MORE UNIFORMS for the army are to be made in sweat shops, as the new contracts will forbid home work on army uniforms. It is not without significance that the present Secretary of War, Hon. Newton D. Baker, is the honorary president of the Consumers' League.

"A WELL-GOVERNED CITY invites new factories, new industries, new and better places to work — and live. Help make Dayton good for you — not good for the politician! Vote right!" — *Woman's Non-Partisan League of Dayton.*

DURING THE NATION-WIDE BABY WEEK in England last year the slogan was used that it was safer to be a soldier in France than a baby in England. Similar statements in regard to America have been made recently.

THRIFT IS NOT saving and conserving merely, the *Nation's Business* points out, but is self-denial.



CORRESPONDENCE

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

"THE PROBLEM OF THE MINISTRY"

To the Editor of *The Living Church*:

I HAVE read your editorial, *The Problem of the Ministry*, with a good deal of interest. It is not my intention to criticize your able editorial, but there are two or three statements in it that ought to be thoroughly investigated. "How many posts for assistant ministers must, for financial reasons, be filled by unmarried clergymen? How many parishes and missions not susceptible of grouping with others must be maintained at such economy as not to admit of clergymen with families? How many clergy are willing permanently to serve as celibates? The Church has great need for an army of unmarried clergy."

During the fifteen years that I was in business I never asked of any man whom I was to employ whether he was married or single, with the intent of using the answer as a basis for fixing his salary. The ministry, as far as I can determine, is the only profession in which a man's salary is based on the size of his family, and not on his ability to do his work. Increases are given, not because a man has earned them, but because he "needs the money." There are two sides to every question, and at the present time the burden seems to be placed unevenly on the shoulders of the unmarried clergy. I have been asked time and again when I expected to be married, and when I replied that I would have to go back to business, in order to keep a wife, people have muttered something about "two being able to live as cheaply as one."

In this money-mad age, the fact remains that the ministry is not an attractive proposition to the young fellow in high school or college. There is no money in it. You ask the single man to make all the sacrifices. He is to work for less than he is capable of earning, not for a year or two, not till he is "successful", but for life. He is to be contented to live in one room in a boarding house, where he can never have a solitary meal of his own choice as long as he lives. He is to "entertain" his friends in this one room, or on the street—but then I suppose he should not have friends that want to be entertained. Men in jail very often have more comforts than the average "single" clergyman—if there is such a person. A single man, willing to remain as such for "financial reasons", makes a perpetual sacrifice. His income is less proportionately, and when he has borne the heat and burden of the day, and it comes time for him to give up his work, he finds that he is going to be very fortunate if he can get the minimum pension of \$50 a month. What \$50 a month will be worth thirty of forty years from now it is very hard to predict.

A single man gives up all hopes of a home and the little comforts that human nature craves; he gives up all ideas of that close companionship which alone is consummated in marriage. He gets along with undarned socks and buttonless shirts, because he has no one to do these things for him, and he has not always the time, and still less the inclination, for darning socks or sewing on buttons. Let us realize that it costs a single man more to live proportionately than it does a married man. He cannot "board" as cheaply as he can live at home, his laundry costs him more, and a hundred and one things that a wife can do he has to pay to have done, or go without.

If I were to marry now, I am not at all sure that a miracle would be performed whereby I would be able to do my work twice as well as I am doing it now—for I would have to "demand" just one hundred per cent. increase in my stipend even to think about such a thing—but the fact remains that I would get the money, not because I had earned it but because I would need it.

Let us face this problem fairly, for it is a problem; but do not let so much emphasis be laid on the question as to whether a man is single or not, but rather lay the emphasis on the question which is expressed in the phrase, "Can he deliver the goods?" If he can, single or married, then pay the man the same as you do in business. Personally I am not willing to use this method of securing an increase in my stipend and an increase in a prospective pension.

As long as the Church is willing to pay her clergy, in many, many cases, wages less than that of a scrub-woman or a day laborer, there is going to be a lack of men for the ministry. It is inconsistent to ask a man to spend four years in college and three in the seminary, then to place him in a parish where the sexton is paid as much as he is himself, and the organist demands more than the rector.

I hope that the "problem" may be solved. If the laborer is worthy of his hire, let us make the hire worthy of the laborer.

Topeka, Kansas, April 12th.

H. HAWKINS.

THE AMERICAN CHURCH IN PARIS

To the Editor of *The Living Church*:

YOU may have already learned of it, but immediately following Dr. Watson's resignation as the rector of the American Church of the Holy Trinity, Paris, I was invited by the vestry to take charge of the parish for a minimum period of six months beginning April 1st. The vestry has made Dr. Watson rector emeritus, and he and Mrs. Watson are to sail for home very shortly for a well-earned rest.

Everything has changed in Paris since the war began and the Church of the Holy Trinity is no exception. Especially is this true since America entered the conflict. In the early days of the war a great number of the American colony and attendants of the church left Paris, most of them for America, while during the past few months thousands of soldiers and sailors and war workers have taken their places. The result is that three-fourths of the congregations are in uniform and the problem which confronts Holy Trinity is one growing out of this condition. It is distinctly a war period, different from anything in the past and from that which will follow. I think that was one reason why the vestry turned to me, as I am a chaplain in uniform and have been, as you know, the head of the American Soldiers' and Sailors' Club, perhaps the largest center for enlisted men in Paris. As this work is now thoroughly organized, under most competent heads, I felt that I could do both the Club and Church work, in fact that one is closely related to the other.

Because of the desire of parents of our English choir boys, they are leaving for home which they have not seen in two years, and we are organizing a "war choir" to be composed exclusively of soldiers and war workers. In every way possible, we hope to make Holy Trinity a spiritual center for those of the Army and Navy, Red Cross, Y. M. C. A., and other relief workers with headquarters in Paris or who find themselves here at any time. It is a great source of strength that Bishops Brent, McCormick, and Israel are frequently at call for the pulpit and altar, as well as other well-known American clergymen. I shall endeavor to keep our people at home well informed of things here and you may expect to hear from me from time to time.

Despite the bombardment of Paris, Holy Week, especially Good Friday, has been one of satisfaction to our arms, for at no period of the war have the British and the French fought with greater courage or success. Long before this reaches you, you will know that the great German offensive has failed, due to the morale of the Allied soldiers and the brilliancy of their leadership. As Clemenceau said yesterday: "We await the future with perfect confidence; the enemy shall not pass." That the United States will speed up to their highest possible efficiency in every department in which she is expected to contribute and under leadership the most able and chosen, irrespective of any test other than ability, is not only the prayer but the demand of the American soldier and sailor now engaged in this greatest war of all history.

Faithfully yours,

FREDERICK W. BEEKMAN.

MORAL PREVENTIVES

To the Editor of *The Living Church*:

THE community is challenged by the dreadful consequences of the sins of impurity. The concrete task of dealing with them stimulates the energy of social reformers and easily becomes popular. In the form of disease, danger to public safety creates alarm, and professional activity is excited to limit contagion and to effect cures. These things we ought "not to leave undone", but the things of prevention are of a certainty those we "ought to have done". Especially is this true in the case of the spiritual guides in thought and action, whose proper function is rather moral than medical—prevention rather than cure.

We hear, it is true, from pulpit and platform appeals of a general kind to families to guard the lives of their children, but it seems that some definite work might be undertaken for the public protection of morals, and especially in this direction: To remove those incitements to impurity caused by the dress and the dances of the stage and the cinematograph; in hotels, halls, even in society. Appeals to those who are interested passionately in the remedy of evils at the "other end", to take up the matter, are met with *Nolle prosequi* and the suggestion that "public opinion" must be waited for. But public opinion has been crystallized into

law to some degree in the circumstances, and demands a crusade for its enforcement among people of "light and leading" when clothing, a divine sanction of modesty, is used primarily—if hardly at all—for immodest suggestion in plays, ballets, *revues*, and so on, in action or on the screen; patronized by the kinsfolk and acquaintance perhaps of the clergy themselves and to some extent used thus on their own persons, in the modern ballroom. Literature is beyond control in the day when "realism" is rampant and criticism of uncleanness serves only as an advertisement; but there can be an effectual ban quietly put upon the exhibitions in theatres and shows and in the newspaper pictures of an erotic sort by a sufficiently strong movement of an influential kind through existing statutes (though the cinematograph's power is so great that the public prints can not be enlisted in behalf of it). As for the patronage and practices of "society", the authority of a very few fashionable mothers, won over by serious efforts of the clergy and other moral leaders, would stamp immodesty in dance and dress as "vulgar"—since society is sensitive, "worse than wicked", as the *blasé* parent in *Punch* tells her daughter.

Here is at all events a chance for prevention—the "grain" of which, we know, outweighs many a pound of cure!

ERVING WINSLOW.

THE WEAPON OF PRAYER

[ABRIDGED]

To the Editor of *The Living Church*:

NOT long ago a letter appeared in the *Norfolk Ledger-Dispatch* urging that all Christians offer up a prayer at a given hour for our cause in this war. Elsewhere, I am told, similar moves and suggestions have been made. And I have been wondering if we Christian people of America are not neglecting to use the "strongest weapon" at our command.

If every Christian in our land were to stop for just one minute every day as the clock strikes twelve to ask our heavenly Father that our men and those of our allies be strengthened to hold and to drive back the hordes of the enemy, what a power this would represent and what a strength it would give to those brave men battling for their lives and for ours and for all that makes life dear and worth while!

"And He spake a parable unto them that they ought always to pray and not to faint And shall not God avenge His elect, that cry unto Him day and night, and yet He is longsuffering over them? Nevertheless, when the Son of Man cometh shall He find faith on the earth?"

The answer to that question—humanly speaking—remains with us; if we are faithful the Son of Man *will* find faith when He cometh, if we are faithless He will not! Which will it be?

We hear much these days about the Federation of Churches, Christian Unity, and similar movements. This getting together in prayer will do much towards Christian Unity.

What an inexpressible comfort to those who have loved ones at the front to know that a united country is with them every day at a given hour in its prayers! What an appeal this should make to all who believe in the power of prayer, to those who desire to see right and justice for all mankind!

If our President would send out an appeal to the whole nation that at the hour of twelve a bell (or bells) be sounded in every town and city as a call to the nation to join together in prayer for one minute, it would be accepted by nearly every right thinking man and woman throughout the land and might grow into a marvellous power, not only for to-day's peril, but for the morrow's betterment.

Yours very sincerely,

Norfolk, Va., April 17th.

J. HUBARD LLOYD.

PRIEST-PROPHETS AND LAY PREACHERS

To the Editor of *The Living Church*:

ONE reads and hears so much, to-day, in regard to Christian and Church unity, of the necessity of separating the priestly and prophetic functions of the ministry, and that we must not expect all preachers to be priests any more than they were in Jewish and pre-Christian times.

While of course admitting the right and wisdom of permitting lay preachers in the Church, all down the Christian centuries they have been the exception rather than the rule, and the appeal to Jewish precedents is extraordinary for two reasons.

First, the Jewish sacrifices were not means of grace and necessary to salvation, or to be attended by all Jews all the time—only three times a year—but the Christian sacraments, *i. e.*, Baptism and the Holy Communion, are necessary to salvation for all men where they may be had, especially the greatest one, the Eucharistic memorial sacrifice of the altar; so for a lay preacher to preach Christ and bid men "be good," when they cannot be without the sacramental help of divine grace which he cannot give them, seems of small use and little good. The chief object of a

priest's preaching is to bring men to the sacrament of the altar to give them the Bread of Life; and observe, the only rubric prescribing a "sermon" in the Prayer Book is in the Holy Communion office, and is, by the way, "mandatory".

Second, the other reason is that Christ Himself, our Lord and Master, we know, indissolubly combined and united the two functions together in His own Person. He is our Prophet and Priest—aye, and our King as well. We Catholic-minded clergy believe His ministers are to be both and all three too. Of course some are more proficient in one function than another, but we should not separate them. We do not want to be relegated into mere "sacrificing priests" as the Levites were. Every true Catholic-minded preacher, it would seem, should want to be a priest too, if possible, in order to feed the souls he is permitted to win to God.

H. M. SAVILLE.

ABOUT INDULGENCES

To the Editor of *The Living Church*:

IN Mr. George V. Maynard's interesting letter on "Definite Proposals", he refers to the papal Indulgence as a license to commit crime. This is a common error and one which the word itself may be largely responsible for.

As a matter of fact the Indulgence which occasioned Luther's ire was not a papal commission to commit sin, nor was it really a pardon for sins already committed. The Church held that the commission of a sin involved two consequences—guilt, which put the sinner out of right relations with God, but which could be removed by absolution; and punishment, which had to be worked out either by penance in this life or in purgatory. An indulgence was the remission of the whole or part of the punishment thus due, and was acquired by the performance of certain specified good works with a right disposition, and the payment of a certain sum of money in commutation of the required acts of penance.

It is obvious, however, that, except to trained intellects, the purchase of an indulgence would seem to be the acquisition of a remission of purgatorial fire, if not of the sin itself, by the payment of money. The system of granting indulgences is treated of very fully in Creighton's *History of the Papacy*, Vol. V, pp. 58-68. Highwood, N. J., April 16th. J. F. RITTER.

CHURCHMEN AT A. & M. COLLEGE, BRYAN, TEXAS

To the Editor of *The Living Church*:

GREAT numbers of men chosen under the selective draft law are coming daily to A. & M. College. In order that St. Andrew's Church, Bryan, may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names of men coming to A. & M. College.

I have found Churchmen from Buffalo, New York, to San Francisco, and from Denver to Galveston here, but up to the present have received no information from the rector of any parish in the United States.

Bryan, Texas.

H. B. McC. JAMISON,
Rector St. Andrew's Church.

SEEKS PICTURES AND CORRESPONDENCE

To the Editor of *The Living Church*:

I SHALL be glad if some members of the American Episcopal Church will exchange views both interior and exterior of all Episcopal Churches and convents in the United States of America. Also shall be glad to correspond with such members. I am desirous of seeking holy orders later on here and would like to know something of our other big sister of the Catholic Faith in the United States, and Canada, too.

Hoping to hear in course of time, and thanking you,

A. J. FULLER,

"Melrose", 313 Cleveland street,

April 2nd.

Redfern, N. S. W., Australia.

AN INCORRECT SIGNATURE

To the Editor of *The Living Church*:

I TRUST you will not think me querulous in calling your attention to a very trivial matter.

In printing the paper which I sent you you gave my name as George W. instead of George V. Maynard. There are three George W. Maynards in New York and I want to shoulder all responsibility for this paper. Faithfully yours,

GEORGE V. MAYNARD.

It is not from severity that God demands much from men in order to obtain knowledge of Himself: it is of His kindness that He wills the soul by effort to grow capacious of receiving much that He may give much.—*Meister Eckhart*.



MISCELLANEOUS

Christus Consolator and Other Poems. By Rossiter W. Raymond. Thomas Y. Crowell Company, New York. Price \$1.00.

The title poem of this collection has been widely reprinted in many periodicals and more than seven thousand copies of it have been given away in response to personal request, so that very many bereaved have received its message of comfort through the sure faith which places on the lips of the Saviour the assurance, "There is no stream of death. Your beloved are with Me, and I am here. Only abide in Me."

Many of the verses of the collection were written for special occasions and, while fitting to their purpose, not all are of general interest, but many others have the same glad note of faith as the title poem with its earnest and comforting appeal. Notable among these are "Immortality", which recounts the successful search for eternal life, "The Two Homes", and "Who Shall Separate Us?" with its lines:

"O blessed touch of death, that takes
No jot from joys begun,
But only of love's kingdom makes
Two worlds that are but one."

"The Light Eternal" concludes with a similar but differently expressed thought.

"So life and death, like night and day,
Are but the change ourselves have made,
While round our little world away
Shines Light Eternal, without shade."

Parents of little ones who have gone back to God will smile through their tears as they read "Once Mine Always Mine".

"How shall I find thee in the throng?
Ah, love knows how to recognize
Through all the thunder of the song
And blaze of starry eyes."

Many will sympathetically understand "A Little Child Shall Lead Them".

"Not she my charge; but rather I
To her bright guidance had been given;
She came within my arms to lie
That she might know me by and by,
Amid the throngs of heaven.

* * * * *

Now God be thanked that in the skies
My teacher waits for me."

Among the best of the collection is the thought gracefully and devoutly expressed in "Galahad". The noble, youthful spirit has been called home and Love questions:

"Why callest Thou the stainless knight,
With sword scarce proved against the foe?"

Faith responds:

"Yet this we dimly understand,
That life eternal is our own
And that the unseen other land
Is ours and not this land alone.
Once Thou didst lose Thy Son awhile
On a strange errand full of pain;
Dear God, who gavest us Thy Son,
Behold, we give our sons to Thee!"

Dr. Raymond is a noted scientific man and an expert in mining law and practice, but in his wide experience of things seen he has discovered the clear gleam of things unseen, which tenderly and effectively he brings to the spiritual eyes of his readers.

S. A. R.

Seeing God: Personal Recognition of Divine Love. By the Ven. Basil Wilberforce, D.D. Dodd, Mead & Company, New York. Price 75 cts. net.

What is "seeing God"? Archdeacon Wilberforce gives his answer to this question in his foreword: "Seeing God is a personal, thrilling recognition of the Divine Love—of the Love-Presence of God as the Father Spirit."

In his effort to point the way to this attainment, the author writes, as a thinker and as a mystic, of the real nearness of the "Parent-Spirit" and the "inseparability of God and man." He impressively paraphrases St. Paul's words, "heirs of God"—God's

next to kin—"Wanted by God Almighty, claimants for a birth-right, human beings to inherit an estate such as 'eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive.'" And he calls on man to wake out of the dream of the senses and claim his inheritance, readjusting his relations with things external so that Divine Love may be able to use us and realize Himself in us even while we are in the limitations of the flesh.

He claims for man with the strongest assurance the affirmation of faith that "the eternal God is thy refuge" and discusses in this connection the perplexing problem of evil. He denies that evil exists in defiance of God's will and that God could have prevented it and did not, and maintains that the concentration of man's desires upon self instead of God has resulted in what is called moral evil.

As often in his writings, the Archdeacon, by pointing out delicate but important differences of meaning in the Greek words of the original, throws illuminating light on perplexities and gives food for deep thought and inspiration, to seek to understand always more of the glorious truth manifested by the Divine Spirit, with the assurance that some day all pain will be known to be among the "all things that have worked together for good", for surely the "Lord God Omnipotent reigneth." S. A. R.

The Bolsheviki and World Peace. By Leon Trotzky. New York: Boni & Liveright. \$1.50 net.

The chief value of this book lies in the fact that it gives to the world at this critical time the views of an important, although, as many believe, an adventitious factor. However that may be, it is interesting and important to know what such a personage as Trotzky thinks about certain phases of the world war, although the title of the book leads one to suspect that it deals with the issues that were under consideration at Brest-Litovsk. It deals, however, with the New International "which must rise out of the present world cataclysm, the International of the last conflict and the final victory." Written by a Marxian Socialist—for such Trotzky was and perhaps is, although of a most advanced type—it declares against all capitalist wars, of which he regards the present one as the chief. If Czarism "is a danger to Germany's independence, there is only one way that promises success in warding off this danger. That way lies with us—the solidarity of the working masses of Germany and Russia." Believing this, our author, "the Russian minister of foreign affairs," believes that the Socialists who sprang to the defense of the Fatherland when Germany declared war were untrue to the conception of the International Party. "If," he declares, "the Social Democracy sets national duties above its class duties, it commits the greatest crime not only against Socialism, but also against the interest of the nation as rightly and broadly understood." It is not a far conclusion that German Socialism is bankrupt.

Lincoln Steffens contributes a characteristic introduction in which he declares that Trotzky is now practising what he preaches. C. R. W.

Illinois. By Allan Nevins. American College and University Series. New York: Oxford University Press. \$2.00.

It has been the happy thought of the Oxford University Press (New York) to publish a series of monographs giving in detail the history of the foundation, struggles, and rise to power and influence of American institutions of higher learning. Already the volumes dealing with Harvard, Princeton, Vassar and Columbia have appeared, and now we have one dealing with the great University of Illinois. Our state universities bulk large in our educational history, and Illinois is a leader in the group, especially under the statesmanlike leadership of Edmund J. James, whose administration is aptly described to be "material growth (based) upon a policy making for the imbuing of the University with advancing intellectual ideals."

The author of this volume takes for his text President Pritchett's declaration that the rise of "these great universities is the most epoch-making feature of our American civilization, and they are to become more and more the leaders and makers of our civilization. They are of the people. When a state university has gained solid ground, it means that the people of a whole state have turned their faces toward the light." Mr. Nevins abundantly proves the soundness of this statement in a book that is interesting and informing alike to the general reader and to students of education in a democracy.

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.

CALENDAR OF COMING EVENTS

- May 7—Pennsylvania Dioc. Conv., Church of St. Luke and the Epiphany, Philadelphia.
 " 8—Alabama Dioc. Conv., Church of the Nativity, Huntsville.
 " 8—Arkansas Dioc. Conv., St. Paul's Church, Batesville.
 " 12—Iowa Dioc. Conv., St. James' Church, Oskaloosa.
 " 12—North Texas Dist. Conv., Church of St. Mary the Virgin, Big Springs.
 " 14—Harrisburg Dioc. Conv., St. Matthew's Church, Sunbury, Pa.
 " 14—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—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, D. C.
 " 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—Spokane Dist. Conv.
 " 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.
 " 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.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

CHINA

ANKING

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

HANKOW

Deaconess Edith Hart.
 Miss Helen Hendricks (address direct; 5954 Drexel avenue, Chicago).
 Dr. Mary James.
 Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).
 Rev. T. R. Ludlow.

JAPAN

KYOTO

Rev. J. J. Chapman.

TOKYO

Deaconess E. G. Newbold.

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

Personal Mention

ARCHDEACON ABBOTT of Cleveland, Ohio, who was rector of Holy Innocents' Church, Evansville, Ind., in the nineties, spent the last part of April visiting his old parish.

THE Rev. F. E. AITKINS became rector of Trinity Church, Bridgeport, Conn., on May 1st, and may be addressed at 74 Sanford place.

THE Rev. H. NORWOOD BOWNE has accepted a call to All Souls' Church, Biltmore, N. C., and expects to take charge about June 1st.

THE Rev. H. J. C. H. C. BUCKINGHAM, a student at the Seabury Divinity School, is in charge of the Church of Our Saviour, Little Falls, Minn.

THE Detroit address of the Rev. BRAYTON BYRON will be 17 East Montcalm street. It was incorrectly given in a recent item.

ON May 1st the Rev. E. H. CLARK again takes charge of the Church of Our Saviour, Portland; also of St. John's, Sellwood. Address, 1295 Thirty-ninth street, S. E., Woodstock Station, Portland, Oregon.

THE Rev. EVERETT WILSON COUPER has entered upon his duties as vicar in Trinity Cathedral, Duluth.

THE Rev. F. S. DE MATTOS is locum-tenens at St. Paul's Church, Brainerd, Minn.

THE Rev. C. G. FOX has recently assumed charge of the missions at Alexandria and Glenwood, Minn.

THE Rev. ARTHUR GOODGER has been appointed priest in charge of the missions at Sauk Centre and Melrose, Minn.

THE Rev. DAVID VINCENT GRAY will on the first Sunday in May assume charge of St. Mark's Church, Pittsburgh, Pa., in connection with Holy Trinity Mission, Monessen.

THE Rev. JULIAN D. HAMLIN has received a commission as chaplain in the National Army, with the rank of first lieutenant. He is attached to the 19th U. S. Infantry, at Fort Sam Houston, Texas.

THE Rev. M. C. DE L. HARRIS is now at Aitkin and Crosby, Minn.

THE Rev. S. J. HEDELUND of Fergus Falls, Minn., has been asked to serve as chaplain for the State Home Guards of the Ninth battalion, whose annual encampment is to be in Fergus Falls from July 4th to 7th.

THE Rev. J. D. HERRON, D. D., rector of Holy Trinity Church, Hartwell, Cincinnati, Ohio, and on the staff of the City Mission, broke a bone in his right arm while cranking his "Ford." He is convalescent.

THE Rev. DR. A. A. H. HOUBERT, rector of St. Mary's Church, Charleroi, Pa., will assume in addition the care of St. John's Church, Donora.

THE Rev. W. A. HUSBANDS has charge of missions at Park Rapids and Cass Lake, Minn.

THE Rev. C. E. KNICKLE has the cure of the Church of the Holy Apostles, West Duluth, Minn.

THE Rev. ROBERT F. LAU has been unanimously elected rector of St. John's Church, Bayonne, N. J., and will take up his work there after the middle of May. For the present he should be addressed at 93 Bergen avenue, Jersey City, N. J.

THE Rev. M. W. LOCKHART of Batesville, Ark., has resigned his parish in order to accept a commission as chaplain in the National

Guard. He is now stationed at the U. S. Army Hospital, Fort Logan H. Roots, Ark., and should be so addressed.

ALL communications for the secretary of the diocese of Arkansas should be sent to the Rev. A. E. LYMAN-WHEATON, Asst. Secy., Newport, Ark.

THE Rev. HARVEY B. MARKS' address is Trinity Parish House, Bethlehem, Pa., where he has been asked to remain in charge as locum-tenens until the summer season.

THE Rev. A. L. MURRAY, rector of St. Paul's Church, Evansville, Ind., recently preached at night in the General Baptist Church, as an expression of sympathy for the pastor, whose wife had died. He also made the address at the dedication of a community service flag at Centenary Methodist Church, Inglesfield, a community where for several years Trinity parish, now defunct, had flourished.

THE Rev. ROBERTS A. SEILHÄMER, in charge of St. Paul's Church, Pawtucket, R. I., since the resignation of the Rev. Marion Law, and for several years his curate, has now been elected rector of the church and has accepted.

THE Rev. AUGUSTUS WALTON SHICK has accepted a unanimous call to the rectorship of Grace Church, Haddonfield, N. J.

THE Rev. H. G. STACEY is in charge of St. Andrew's Church, Cloquet, Minn.

THE Rev. FLOYD W. TOMKINS, JR., on April 21st assumed the rectorship of All Saints' Church, Pittsburgh, Pa.

THE Rev. ROBERT N. WARD should be addressed at St. Mark's Church, Beaumont, Tex.

ORDINATIONS

DEACON

RHODE ISLAND.—The Church of the Epiphany, Providence (Rev. Henry Bassett, rector), was the scene of an ordination on St. Mark's Day when Mr. HARRY E. RAHMING (colored) was made deacon. The Rt. Rev. James De Wolf Perry, D. D., officiated. The candidate was presented by the Rev. Mr. Bassett and the sermon preached by the Rev. Frank T. Hallett. The Litany was read by the Rev. Percival G. Moore-Brown, the colored priest in charge of St. Augustine's Mission.

PRIEST

NEW YORK.—Bishop Greer held a special ordination in St. Ansgarius' Chapel of the Cathedral on Monday morning, April 22nd. The Rev. VINCENT LE ROY BENNETT, curate at Grace Church, was advanced to the priesthood, being presented by his rector, the Rev. Dr. Charles L. Slattery. This is the first ordination in the memorial chapel erected by friends and parishioners of the late Rev. Dr. Huntington, former rector of Grace Church.

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

CARDWELL.—At his home in Norwich, Conn., on April 12th, WILLIAM H. CARDWELL, for many years a vestryman of Trinity Church, at the age of 84 years. He is survived by his wife and four children: Mabel and Harry of Norwich and George and Alice of Denver, Colo. Funeral services were held on Monday the 15th.

SCHAEFFER.—On Monday, March 25th, at her home in New York City, after a brief illness, BERTHA MEHLIN SCHAEFFER, second daughter of the late George Christian Schaeffer and his wife, Mary Martin, formerly of New York. Funeral services at chapel, Oak Hill cemetery, Washington, D. C., March 28th, at 2 p. m., the Bishop of Washington officiating. Interment private.

SCHAEFFER.—On Thursday, March 28th, at 5 o'clock A. M., at Episcopal Eye and Ear Hospital, GEORGE CHRISTIAN SCHAEFFER, beloved husband of Jessie Harrold, and son of the late George Christian Schaeffer and his wife, Mary Martin, formerly of New York. Funeral services at his home, 1825 Riggs place, N. W., Washington, D. C., Friday, March 29th, at 4 P. M. Interment (private) at Oak Hill cemetery.

TIBBITS.—Entered into rest in Boston, Mass., on April 12th, EDWARD HOPKINS TIBBITS, beloved brother of Katherine W. Tibbits, aged 57. For many years Mr. Tibbits was an active vestryman of Christ Church, Norwich, Conn.

WALKER.—On Thursday, April 18th, at her late home in Norwich, Conn., Mrs. ANNE MEECH WALKER, daughter of the late Henry L. and Anne Roath Parker, and a member of Trinity Church, in whose choir she was some time a member. Funeral services were held on Sunday.

WANTED

POSITIONS OFFERED—CLERICAL

S. T. 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.

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

POSITIONS WANTED—CLERICAL

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.

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

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

PRIEST 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.

POSITIONS OFFERED—MISCELLANEOUS

LARGE PARISH in North-western city will need organist-choirmaster in the fall. Modern, four-manual organ, mixed choir. Salary \$1,200 and use of furnished studio. Opportunity for teaching. Applicant must enjoy working with boys. Testimonials; state age, whether single or married; former positions; whether available August 1st or September 1st. Address E. A. RUNDELL, 3432 Holmes avenue South, Minneapolis, Minn.

HOUSEKEEPER WANTED; Church military school. Must be Churchwoman with experience in work and with negro servants. Address PORTER MILITARY ACADEMY, Charleston, S. C.

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

POSITIONS WANTED—MISCELLANEOUS

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

ORGANIST AND 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.

ANGLO-CANADIAN ORGANIST, Gregorian specialist, invites confidential correspondence where his speciality would be of mutual advantage. Address GREGORIAN, 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 five years; desires change. Address CATHEDRA, 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 the summer. Mixed choir preferred. Communicant. Address Box 25, THE LIVING CHURCH, Milwaukee, Wis.

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

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

PARISH AND CHURCH

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

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

HEALTH RESORTS

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

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

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

BOARDING—NEW YORK

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

FOR RENT—NEW YORK

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

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

LITERARY

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

PORTO RICAN LACE

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

MAGAZINES

NEEDLECRAFT, 12 months for 35 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service. The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish. Handbooks at the office of the Order, Room 84, Bible House, New York City.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board. Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York. Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."* *The Spirit of Missions*, \$1.00 a year. 281 Fourth avenue, New York.

MEMORIAL

TOWNSEND WOLCOTT

In loving memory of TOWNSEND WOLCOTT, April 29, 1910. Grant him, O Lord, eternal rest and let perpetual light shine upon him.

THE LIVING CHURCH

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

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

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

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

ROCHESTER:

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

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

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

STAUNTON, VA.:

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LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.

Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., 222 S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free service in connection with any contemplated or desired purchases are offered.

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

BOOKS RECEIVED

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

Longmans, Green & Co. New York.

The Eucharistic Epiclesis. By J. W. Tyrer, M.A., Assistant Editor of the *Prayer Book Dictionary*; formerly Vicar of St. Luke-the-Evangelist, Walton, Liverpool. 75 cts. net.

The Incarnation of God. By E. L. Strong, M.A., Priest of the Oxford Mission Brotherhood of the Epiphany, Calcutta. \$1.75 net.

Mitchell Kennerley. New York.

Woman's Share in Social Culture. By Anna Garlin Spencer. \$2.00 net.

A. R. Mowbray & Co. London, England.

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

God With Us. The Meaning of the Tabernacle. By the Right Rev. Frank Weston, D.D., Bishop of Zanzibar. \$1.40 net.

E. P. Dutton & Co. New York.

The Faith of a Farmer. Extracts from the Diary of William Dannatt of Great Waltham. Edited, with an Introduction, by J. E. G. De Montgomery, M.A., LL.B. (Cantab.), Seatonian Prizeman in the University of Cambridge, 1909. Author of *Thomas à Kempis: His Age and Book*. \$2.25 net.

Houghton Mifflin & Co. Boston, Mass.

Over Periscope Pond. Letters from Two American Girls in Paris, October 1916—January 1918. By Esther Sayles Root and Marjorie Crocker. With illustrations. \$1.50 net.

PAMPHLETS

Committee on Public Information. Washington, D. C.

American and Allied Ideals. An Appeal to Those Who are Neither Hot nor Cold. By Stuart P. Sherman, Professor of English in the University of Illinois. War Information Series No. 12, February, 1918.

CATALOGUES

Berkeley Divinity School. Middletown, Conn. Catalogue, April, 1918.

PAPER COVERED BOOKS

American Civic Reform Union. Caxton Bldg., Cleveland, Ohio.

Idle Hours. No. 8771. Prison Poems, Pictures and Stories.

MUSIC

Presbyterian Board of Publication. Philadelphia.

For God and Country. Hymns for Use in War Time. Edited by Louis F. Benson, D.D. 10 cts. each; \$5.00 per 100.

ANNUAL CONVENTIONS

SUMMARY

ATLANTA emphasized diocesan missions, pledged loyalty to the President, took steps to secure an episcopal residence, and considered allowing women to serve on vestries.—LOUISIANA reported excellent financial conditions. Council meets hereafter on the third Wednesday after Epiphany. A kind of rotation in office was made possible for vestrymen.—WESTERN MASSACHUSETTS voted by a narrow margin to continue to send delegates to the State Federation of Churches. A diocesan War Commission was created.

ATLANTA

MISSIONARY WORK has grown wonderfully since the diocesan council of a year ago, especially among the colored missions and the mill people. Only lack of funds hinders further progress. However, the diocese has raised its apportionment by \$1,500, and the Woman's Auxiliary has pledged its coöperation.

The eleventh annual council met in St. Philip's Cathedral, Atlanta, on April 17th and 18th. At the opening service of the Holy Communion the Bishop was celebrant,

assisted by the Very Rev. Thos. H. Johnston, epistoler, and the Rev. Thos. Duck, gospeller.

The Rev. Russell K. Smith was reelected secretary of the diocese, and the Rev. Israel H. Noe was appointed as his assistant.

On the Standing Committee, the Rev. H. F. Saumenig was chosen to the place occupied last year by the Rev. Thomas H. Johnston.

One of the most appealing and interesting incidents of the council happened on missionary night when, at the request of the Bishop, W. Q. Rogers, missionary in charge of St. Matthias' Mission, Atlanta, brought all of his colored children to the service and gave an exhibition of the work he was doing and the method used. The recitation of the Catechism was perfect and the missionary stated that his day school is always opened with the recital of the Catechism. There is a prize of \$5 a year to the person that keeps the cleanest home, a visiting nurse is employed, tin-cans in the neighborhood are gathered by the children, and a war-garden is worked by all members of the school.

Another work that appealed to the council was that among the mill people at La Grange under the Rev. Robert T. Phillips.

This was given the endorsement and moral support of the diocese, especially the training school for young women.

The note of patriotism struck at the very opening of the council reached its climax when a resolution was adopted calling upon the secretary to send a telegram to the president pledging him loyalty and support during the present crisis of the world's history.

The great regret of the diocese in the past has been that it has had no episcopal residence. A committee of leading business men of the diocese was appointed to secure funds with which to begin the erection of such a building at an early date.

A resolution of perhaps nation-wide interest proposed to allow women to serve as members of the vestry. Council feeling that this was too big a move for hasty action referred this resolution to a committee, which reports first to the diocesan conference, and later to the council for action.

The Bishop in his address summarized the needs of the diocese as they had appealed to him since his entrance to this field. On these recommendations favorable action was taken. The following are most important: That the great need of this diocese is for

corporate consciousness, and since diocesan Church papers seem to have failed in the past, and since the *Witness* seems to have succeeded in other dioceses, and presents a workable plan, therefore this diocese pledges support and coöperation toward the working out of the plan suggested, whereby subscribers are to get a weekly Church paper with general news once a week and diocesan Church news once a month. The diocese pledges itself to pay \$100 and send Church news; the publication to secure all subscribers through guilds and auxiliaries.

The Bishop also felt the need for the revival of the diocesan conference where matters of spiritual and moral interest could be discussed at greater length. This conference is scheduled to meet in the fall, when such vitally important questions as Prayer Book Revision and mission work are to be discussed.

The council closed with a reception by Bishop and Mrs. Mikell to the clergy and their wives, the delegates to the council, and the Woman's Auxiliary.

LOUISIANA

THE EIGHTIETH council of the diocese assembled in Christ Church Cathedral, New Orleans, on Wednesday, April 17th, and was in session parts of three days. At the opening service Bishop Sessums was celebrant, assisted by the Very Rev. Wm. A. Baar, D.D., and the Ven. Herman C. Duncan, D.D., as epistoler and gospeller. The preacher was the Rev. A. W. Skardon.

After the service the council was called to order by the Bishop, and the Rev. Dr. Herman C. Duncan was elected secretary for the forty-eighth time. The Bishop delivered his annual address at the evening session, and after reviewing events of interest within and without the diocese closed with a powerful presentation of the position of our nation in this world-war and of the need of our support of the government.

The council changed the time of meeting from the third Wednesday after Easter to the third Wednesday after the Feast of the Epiphany. It also passed legislation that will enable parishes to elect their vestries or portions of them for a period longer than one year, thus allowing rotation in office, which could not be under the present canon. It also merged the funds of the Widows and Orphans of the Clergy and the Aged and Infirm Clergy Fund.

Reports from all portions of the diocese showed increase in offerings for almost all purposes. Especially was this noticeable in the case of the diocesan apportionment for general missions. The diocesan missions committee had accepted an apportionment of \$6,500, and about \$6,400 was raised. The diocese has accepted the full apportionment of over \$10,000 for this fiscal year.

After holding office for the last twenty-six years, Mr. Edwin Belknap declined to allow his name to be put up as treasurer of the diocese, and Mr. Rex P. Meade, Treasurer of the diocesan Board of Missions, was elected in his stead.

The council elected Rev. A. R. Berkeley to the Standing Committee in succession to the Rev. Dr. Coupland, who is in war service.

The deputies to the General Convention elected were the Rev. Messrs. R. S. Coupland, D. D., G. L. Tucker, A. R. Price, and J. G. Buskie, and Messrs. Warren Kearny, F. H. G. Frye, and J. A. Caillouet.

Delegates to the Provincial Synod: The Rev. Messrs. G. L. Tucker, W. E. Vann, A. R. Berkeley, W. A. Barr, D.D., C. W. Bispham, and Matthew Brewster, D.D., and Messrs. R. P. Mead, Warren Kearny,

Geo. W. Law, F. H. G. Fry, W. S. Cudlipp, and S. M. Cate.

The Rev. W. S. Slack was elected clerical trustee of the University of the South, Sewanee, vice the Rev. Rowland Hale, resigned.

WESTERN MASSACHUSETTS

THE ANNUAL convention was held in St. Stephen's Church, Pittsfield, on Tuesday and Wednesday, April 23rd and 24th. At a service in the Church Tuesday evening Bishop Davies delivered his annual address. The Bishop spoke of many prominent laymen who had died during the year, and spoke feelingly of the great labors and noble life of the late Archdeacon Sniffen.

Speaking of the lessons of the war, the Bishop said:

"Because of the coal shortage many of our churches were closed for a time. I trust we shall never again be asked to do that. If our whole civilization should go down to destruction and down into 'the debris of a universe in ruins', and every dwelling of ours be deserted and abandoned, let the house of God stand open and in use so long as there are faith and reverence on earth."

Under finances Bishop Davies urged all parishes to see that its pastors receive a "living wage" and the stipends of certain missionaries must be raised at once. He recommended omission for the present of the annual offering for a diocesan building, and also recommended that the annual sum of \$775 granted him toward the expenses of a diocesan office and stenographer be stricken from the budget from May 1st and the money so released be applied to the increase of missionary stipends.

In closing he said:

"This is a time for some of us to revise our conceptions of the Church, to see in it not so much the place of receiving and of special privilege, not so much the refuge, the comforting spiritual home for ourselves, not so much the great mutual benefit association, not so much the select society to get us to heaven, but more, far more, 'the instrument through which Christ would reach out in love and power to every man,' the great opportunity for us to identify ourselves with this purpose—the supreme sphere for giving, imparting, teaching, sacrificing—the channel through which money, work, thought, heart, child, self are to go out in service of God and man."

The business sessions were held Wednesday in St. Stephen's parish house after a celebration of Holy Communion in the church. A sharp debate ensued on the motion to discontinue sending delegates to the Massachusetts Federation of Churches. The motion was lost by a very close vote. The Convention also voted unanimously to refuse to allow Bishop Davies to give up his office and stenographer. A diocesan War Commission created to coöperate and direct the various duties of the diocese in regard to the War, and also to assist the general War Commission of the Church, consists of Bishop Davies, the Rev. John M. McGann, the Rev. Latta Griswold, Judge Edward T. Estey of Worcester, and Mr. John P. Merrill of Pittsfield. The elections resulted as follows:

The Standing Committee was reelected.

Deputies to the Provincial Synod. The Rev. Messrs. John M. McGann, Robert K. Smith, Stephen E. Keeler, Donald N. Alexander. Lay: Bartow Crocker of Fitchburg, Prof. Clarence B. Roote of Northampton, Willard E. Hoyt of Williamstown, and John W. Mawbey of Worcester.

The Bishop appointed the Rev. Edmund

R. Laine, Jr., Editor of the diocesan paper, the *Pastoral Staff*.

The convention voted to meet next year in All Saint's Church, Worcester.

The Magazines

ANNOUNCEMENT is made of a new theological quarterly under Church auspices to be known as the *Anglican Theological Review*. It will be published from 2,720 Washington Boulevard, Chicago, and the Columbia University Press, New York. The first number is to appear on May 15th. It is understood that the magazine will be devoted to theological subjects treated by American Church writers and will also include critical notes, book reviews, and notes and comments. The subscription price is fixed at \$4.00 and single copies will be sold at \$1.00 each.

THE SECRET of the unexampled conquest of power in Russia by the working-class lies in its early organization. By organizing first, it gained a broad running start over the propertied class, and now there is no likelihood of the bourgeoisie overtaking it. For while the proletariat was being welded into a powerful political instrument the bourgeoisie was strangely inert. It did little to agitate its ideas before the public, and it formed no comprehensive organization. As the working-class became more masterful the bourgeoisie did nothing but sit behind locked doors, wring its hands, and disseminate malicious lies about the Bolsheviki. So at least reports Professor Edward Alsworth Ross, who will contribute to the *May Century*, it is stated, an article entitled *Labor and Capital in Russia*. The middle classes of Russia, according to Professor Ross, have shown themselves self-indulgent, timid, and ineffective, and it is not surprising that the robust peasants and workmen have no fear lest the bourgeoisie wrest power out of their hands.

TWO MOTHERS

A MOTHER and her little son were visiting the Art Institute, Chicago, and looking at a collection of Dore's paintings. They came to a life-size picture of the Saviour. Another child near had asked a question and the answering voice had said:

"That's Jesus."

The boy tugged at his mother's dress and interrupted her as she was turning the leaves of her catalogue.

"Mamma, who's Jesus?" he whispered, something in the wonderful face impressing even a child.

As the mother passed to the next picture she threw back:

"Jesus was a man—don't bother me!"

Another mother had a picture of Christ before Pilate in a cheap little frame and hung in her bedroom.

"Who's that?" asked her son of two and a half years.

"That's Jesus," replied the mother.

"And what'd He say?" demanded the eager little fellow after some preliminary questions.

Then it was that his mother taught him the Saviour's own words, "Suffer the little children and forbid them not to come unto me; for of such is the kingdom of heaven."

Perhaps no mother ever took advantage of all the questions her small folks ask her. But when the child wants to know he will remember what is taught him, and the mother's most important business in this world, I think, is the sober and intelligent answers she gives his questions.—*The Advocate*.

LENTEN OFFERINGS OF NEW YORK SUNDAY SCHOOLS

Show Satisfactory Increase — Bishop Tuttle Confirms His Largest Class — New Memorial Windows

New York Office of The Living Church }
11 West 45th Street }
New York, April 29, 1918 }

IN bright sunshine and an invigorating breeze more than two thousand Sunday school children, with their teachers and friends, went to the Cathedral of St. John the Divine on Saturday afternoon, April 27th, for the annual presentation of Lenten offerings. The spacious church was crowded in every part, and 950 vested choristers were in the procession with the Stars and Stripes, banners, and processional crosses. About forty clergymen were in procession with Bishop Greer and Bishop Burch.

Promptly at half-past 2 o'clock the grand choir, made up of forty-four choirs, entered the Cathedral with the Rev. E. Briggs Nash at the head. Hymns 516, 510, and 249 were sung. After a devotional service the long metre doxology was sung at the presentation.

Then the creed, versicles, and collects preceded the cordial greetings of the Bishop of the diocese. After a hymn the Rev. Theodore R. Ludlow made a missionary address. A report of the offerings and the presentation of banners followed, and Bishop Burch closed the service.

The financial report is interesting and encouraging. Notwithstanding war times with so many pressing appeals, these Sunday school children and their comrades gave for the missionary work of the church \$325 more than last year, and the 1917 Lenten offerings were the "greatest ever." This year they amounted to \$10,834.72.

The Sunday school of Calvary church won the banner offered for the greatest unit offering. The sum of \$1,650 was given. This school also received the banner awarded for the largest per capita offering, \$7.35. The pupils of Holy Trinity Church received the prize for having more than doubled their offerings, their rating being 369 per cent.

It was a memorable afternoon and service.

BISHOP TUTTLE CONFIRMS HIS LARGEST CLASS

While in New York city, attending the special meeting of the house of bishops, the presiding bishop at the invitation of Bishop Greer and Bishop Burch officiated at the annual visitation of St. Philip's Church. After evening prayer, Bishop Tuttle preached a strong sermon on the Church's practice of Confirmation. Then the offerings were taken. This was followed by a simple and direct address or charge to the candidates by the venerable prelate. The office of Confirmation proceeded and ninety-nine persons received the laying on of hands by the Presiding Bishop of the American Church. He said it was the largest class he had ever confirmed in his long and eventful episcopate. Bishop Burch was present and assisted in the service.

CHURCH OF THE HOLY ROOD

A large company of men met in the parish house of Holy Rood Church on Monday evening, April 22nd. After the dinner, served by ladies of the congregation, the Rev. Dr. Gustav A. Carstensen took the chair and outlined the aim of the rector and the ideals toward which the men of his parish should be pledged. Subsequently a movement was

started to organize a men's club to work for Holy Rood parish and in the community.

Loyalty, gifts, and service were urged in eloquent speeches made by Chaplain Silver of the United States Military Academy at West Point, and by Dr. William C. Sturgis of the Church Missions House.

After the speeches the company went into the church and heard an impromptu recital on the organ recently removed from St. John's Chapel and rebuilt and modernized and furnished with a chime of bells.

Brief devotions closed a most enjoyable evening.

The church has been enriched by a magnificent stained glass window, the generous gift of Mrs. Stuart Crockett. Situated at the west end of the nave, it consists of seven main openings and above a number of large pieces of tracery. The whole forms the "Church Triumphant," the basic principle being the *Te Deum Laudamus*.

The large tracery piece at the top contains the figure of Christ in majesty, seated upon a rainbow and surrounded by angelic beings. His temples are crowned with stars, and with the thorns, emblematic of His passion. In his hands he bears the scepter and orb.

Two large pieces of tracery to the left and right represent the Cherubim and Seraphim. The seven lights, or openings, as a framework, are decorated with gothic canopy work, extended into the smaller pieces of tracery above. The central feature is the Archangel Michael, bearing the banner of the Church and the scales to weigh souls. Above His head is the Divine Spirit in the form of a dove.

The angels crying aloud are represented by a choir playing musical instruments of all kinds, while others carry censers. Immediately beneath St. Michael is the Madonna and Child.

Allusions to the *Te Deum* are further noted in the groups of figures in the lower parts of the lights.

In the second light are St. Augustine of Canterbury, St. Augustine, Bishop of Hippo, and St. Aidan. In the succeeding light is St. Helena, mother of Constantine the Great. This figure is intended as an allusion to the title of the Church of the Holy Rood. With her is St. Hilda, Abbess of Whitby.

The figures in the next two lights represent the martyrs, St. Catherine, St. Cecilia, St. Stephen, St. James, and St. Alban.

In the last light are St. John the Divine and St. Paul, representing the "glorious company of the apostles."

The inscription at the base of the window reads:

"To the Glory of God
And in Loving Memory of
John Schureman Sutphen.
Born December 13, A. D., 1823.
Died November 17, A. D., 1900.
And of His Wife
Hyacinth Adeline Sutphen.
Born August 31, A. D., 1826.
Died December 24, A. D., 1907.

A beautiful window of three lights has been placed in the clerestory on the north side of the chancel. The Supper at Emmaus is the subject. The memorial is placed for the late Stuart Crockett, priest and doctor.

These memorials were designed and executed by Heaton, Butler, and Bayne of London, England.

DIOCESAN CONVENTION

The annual convention of the diocese will meet in Synod Hall on May 14th, to hear

reports, make necessary elections, and adopt a budget for the new canonical year. As the forthcoming convention meets only six months after the 1917 convention, it is predicted that the necessary business may be transacted without a three days' session.

It is a new experience for the Churchmen of New York City to go to a diocesan convention before the summer vacation. Less than a generation ago the convention met about Michaelmas. Then, to avoid conflict with the General Convention, it met in November. Now its constitution says it must meet in the early part of May.

SEAMEN'S CHURCH INSTITUTE

In its School of Navigation and Marine Engineering, the Seamen's Church Institute, by arrangement with the United States Shipping Board, will give free tuition to men of the requisite experience who wish to fit themselves to obtain licenses as engineers in the great transport fleet which is to convey men and munitions across the seas.

Day and night classes are provided, so that pupils may be able to support themselves during their preparation. All applicants must be native or naturalized Americans, more than nineteen years of age, and must be able to meet certain requirements.

CATHEDRAL LEAGUE

The Hon. Franklin D. Roosevelt, Assistant Secretary of the Navy, will be one of the appointed-speakers at the annual meeting of the Cathedral League, in Synod Hall, Cathedral Close, Saturday afternoon, May 4th, at 3:30 o'clock. Bishop Greer will preside and make an address. Dean Robbins and others will also speak. Tickets are not required.

CHURCH CLUB ELECTIONS

The Church Club of this diocese has held its annual meeting and elected the following officers: President, Henry L. Hobart; Vice-Presidents, Stephen Baker, William Jay Schieffelin, J. Greer Zachry; Secretary, Francis Skiddy Marden; Treasurer, Edward S. Pegram.

GIRLS' FRIENDLY SOCIETY

The annual service of the Girls' Friendly Society in the diocese was held on the afternoon of Sunday, April 14th, in Grace Church, New York City. More than one thousand associates and members were in the procession, which was made beautiful by many banners representing branches; and an unusually large number of the clergy were present. The sermon was preached by the Rev. Dr. Slattery, and Bishop Courtney pronounced the benediction.

Miss Fanny Raymond, Staten Island, vice-president of the New York G. F. S. and a most faithful and untiring associate, has been honored by a call to serve under the Y. M. C. A. in France.

MISSIONARY AVERTS FIRE LOSS

THE UNITED STATES deputy marshal at Hot Springs, Alaska, in his monthly report to the marshal's office at Fairbanks, says:

"While a gasoline lamp was being lighted at the Hot Springs Roadhouse on the evening of the 13th of February, some flaming alcohol dropped from the generating torch on to the floor, igniting a can of gasoline standing there, and a serious fire was averted only by the cool-headed bravery of the Rev. Philip Williams, who immediately seized the can of blazing gasoline and carried it into the road."

The Rev. Philip Williams, our missionary at Tanana, was probably making winter visitations to the small white community at Hot Springs when the incident occurred.

DECREASED ATTENDANCE IN MASSACHUSETTS CHURCHES

Due to War Conditions — The Diocesan War Fund—The War Sacrifice

The Living Church News Bureau }
Boston, April 29, 1918 }

CHURCH attendance in the diocese for the past year is undoubtedly less than in previous years. The weather during the coal-less months is only a partial explanation. The real reason is the war. As long as the war was all across the ocean, church attendance was on the increase. People's minds were awakened. There was a desire for something new and also a renewed appreciation of the old. But once our country entered the world war, some people became too busy for church. And many others who leaned on their sons, morally and financially, suddenly found the props destroyed as their boys went to war.

On the other hand, here in the diocese of Massachusetts—and this makes the situation all the more perplexing—the average person outside the Church seems to appreciate the Church all the more. A rector near Boston recently remarked to me that never before had he found such sympathetic appreciation of the Church as now.

This genuine appreciation is easily seen, but is not expressed in regular attendance. The Church in Massachusetts is not alone in this marked decrease in attendance. The Harvard *Crimson* in its last issue contains a most illuminating statement of the decrease in attendance at morning college chapel. Its interpretation is wrong. The cause of the apathy is that college men as well as communities are filled with war interests. The article is as follows:

"Harvard has long prided itself on an institution probably unique in American colleges: voluntary chapel. In practically every other institution in the country attendance at morning prayers is compulsory. There is a grave possibility at the present time, however, that chapel here will have to lose its voluntary character or cease to exist, if the interest of the undergraduates in its future does not increase materially. The figures of the Phillips Brooks House Chapel Committee report show that the daily attendance this year has been as low as thirty, with a general average since December 1st of about forty-five. These figures include the choir, which consists of approximately fifteen men.

"This large falling-off will be generally laid to the small enrolment of the college. On the surface this seems to be the case, but the chapel committee's report gives some very illuminating statistics, which show that though on March 1st the size of the college had decreased 43 per cent. over 1916-17, the chapel attendance had decreased well over 51 per cent. Some other cause must therefore be looked for.

"This other cause seems undoubtedly to be the general apathy of the undergraduates toward the chapel."

AT THE CATHEDRAL

The Sunday services of the Cathedral are among the exceptions to the general decrease in attendance. (I think the noon-day services of the Cathedral on week-days will show the same decrease that is felt in the smaller parishes.) The explanation of this lies, I think, in the fact

that the Cathedral has more nearly adapted its afternoon and evening services to war-time interests and needs. In announcing that Lieut. Roselli, of the Italian Army, was to make an address in the Cathedral last Sunday afternoon, the Dean thus wrote:

"I am convinced that it is the duty of the Church in this present crisis to contribute to the cause of liberty by making clear the unity of purpose among the allied nations. The war aims of Italy are not as well understood among us as they should be. No one could be more welcome to give the needed message from Italy than Lieut. Roselli, who has made a powerful impression wherever he has spoken in this country. His use of English is simple, direct, and beautiful, and he comes to us not only as an authorized representative of his country, but as one who has fought for her."

In this coming week's calendar Dean Rousmaniere explains the one reason which accounts for the universally good attendance at the Cathedral, in an article on The Leadership of the Church.

"The opportunity before the Christian Churches in this country is almost startlingly plain. The allied nations are rapidly subordinating their individual policies to the necessity of defeating the Teutonic powers. There is now a generalissimo on the front, a brilliant French general. All the armies are one army under his direction. We can no longer speak of the front as British, French, or Italian. From the Adriatic to the Channel runs the front of the free nations united as one nation. This is the greatest event of the year in the war. To recognize this and to interpret it is the duty of the Church to-day. We are called as Christians not simply to exhort our men to fight for their country or their parents to give their sons willingly in our country's defense. We must make plain the unity of the nations in a spiritual purpose. We must rally our people to toil and give and sacrifice for the end toward which all free people are struggling. We must let our allies speak from our pulpits of their own interpretation of the common purpose and their own contribution to the victory that must come. We must remember in our public prayer the soldiers of the nations with whom we are allied as well as our own men, the sorrow of those at home in our sister nations as in our own land. If the Churches will take this God-given opportunity to make evident the common purpose to weld the nations into a spiritual unity behind and beneath the unity of military command, they will hasten the coming of a better world, not only after the war but even now in the midst of war. The order of our ecclesiastical procession will then be a true symbol. The Cross will lead the allied flags to the victory of righteousness."

DIOCESAN WAR FUNDS

When the call came from the Church's War Commission for \$500,000, the share of this diocese on the basis of the Church Pension Fund Campaign was \$50,000. Hence it seemed advisable that a call should be made upon the diocese for that figure, and also for the amount estimated as the cost of our diocesan war work for the year. There has been received in cash and pledges \$119,258, of which about \$50,000, has been sent to the General War Commission; the remainder, except about \$25,000 now on

hand, has gone to the equipment of the chaplains and its upkeep, the support of voluntary chaplains at Camp Devens, the Naval Service Club, and a variety of other war work undertaken by the diocese. Although the Naval Service Club has been open but six weeks, 36,000 have visited it, 2,500 have passed the night there, and hundreds have had to be turned away. The executive committee are laymen, and a communicant of Trinity Church, the executive officer, gladly gives much time and strength to the work. The Board of Governors includes the Bishop, the Suffragan Bishop, and the rectors and several laymen of four city parishes.

THE WAR SACRIFICE

Dr. Mann has made the following announcement relative to two Trinity boys:

"And now word has come of the death of one of our Trinity boys. Walter H. Allan died in France, April 1st, of wounds received in battle. In a noble letter from his mother, she writes me: 'From 1639 to the present, Massachusetts has never called men to arms that my tribe has not responded. I have the memory of a boy clean, so fine, so straight, I truly believe from the day of his first Communion he sincerely tried to live a good life. Now he has given all for the right.'

"Another of our boys, Nathan A. Farwell, has been awarded the *croix de guerre* for bravery in the pursuit of his duties as an ambulance driver. Mr. Farwell had been 'gassed', and when he recovered consciousness in the dressing station his first thought was of his car. Crawling on hands and knees over shell craters he found it, and, with shells falling all around him, drove it back to the French lines."

A PATRIOTIC MESSAGE

The Rev. William Grainger, rector of Christ Church, Quincy, just recovered from an operation, writes the following patriotic message to his people:

"Here is a question which every member of this parish in these anxious days ought to put to himself, and answer frankly, 'Am I doing my part in helping to win this war?' It is an absolute fact that the people, as a whole, have not waked up to face their full responsibility in this matter. We have sent off a few men to fight for us; a few of us have bought a few Liberty Bonds; a few men have joined the Massachusetts National Guards; a few self-sacrificing women are working to supply the demands of the War hospitals, and knitting warm woolen extras for the boys. But when the whole is pooled together, it is a pitiable showing compared to what we could do if we all pitched in to do our *durn'dest*. We have in reality interpreted the phrase 'Business as usual' to mean 'I will let this war interfere as little as possible with me in my selfish pursuit of life and happiness.' Now, if it be true that 'God helps those who help themselves,' and it is true, may God help us to realize the vision of a united people bent upon consecrated self-sacrifice. It is under this condition only that we can hope to win, and the sooner we set about it, the sooner will a just and enduring peace be ours."

WORK FOR THE FRENCH WOUNDED

The Epiphany (Dorchester) branch of the American Fund for French Wounded, meeting once and sometimes twice a week for the last two years, has made 2,037 bundles of gauze dressings (which means something like 35,000 single dressings), 500 cotton and gauze pads, 382 pillows

(comfort and ambulance), 126 pairs of pajamas, slippers, and French sleeveless vests, 750 knitted articles, including 56 pairs of socks, 6 floor cloths, 45 pairs of wristers, 320 surgical sponges, 6 scarfs, 3 sweaters, 50 squares for coverlet, 90 eye and ear bandages, 175 wash mits, 168 miscellaneous articles, such as towels, pillow slips, and outing flannel blankets, and 26 Christmas bags, making a total of 3,963 articles sent from this branch to boys in France.

THE WAR FUND OF THE CHURCH

Bishop Lawrence has announced that the General War Fund of the Church now amounts to \$600,000. In an appeal for subscriptions to the Third Liberty Loan he added: "To whatever demands the author-

ities make—the conservation of fuel and light—to whatever call for service in the Red Cross, shop or factory, the home, at the rear or front, the members of Christ's Church will respond."

MISCELLANY.

Dr. van Allen of the Church* of the Advent has not been as well as usual this past winter. The demands last fall for his interpretation of the world war were so insistent in and out of the diocese that they could not reasonably be refused. He has done far more than an ordinary minister's work during the past winter, in spite of having to slow down somewhat. We are glad to note that he is apparently well and strong now.

RALPH M. HARPER.

PENNSYLVANIA CLERGY IN "THE MARCH OF DEMOCRACY"

Headed by Bishops—Death of W. M. Camac — Convocation of South Philadelphia

The Living Church News Bureau }
Philadelphia, April 29, 1918 }

A LARGE number of the clergy of the diocese, headed by the Bishop and the Suffragan Bishop, with the Stars and Stripes and the diocesan flag flying, marched in Philadelphia's great parade, "The March of Democracy," on Saturday afternoon, April 27th. The other communions of the city were also in line and it was a splendid demonstration of the solidarity of the Church in the determination to win the War. Troops from Camp Meade and Camp Dix, men's civic organizations and leagues, including those of the foreign population, refugees from Armenia, and many other bodies made up the procession.

This was the third parade held as an expression of loyalty and willingness to oversubscribe the Third Liberty Loan, for on the Saturday previous twenty-five thousand women, representing the Red Cross, the Emergency Aid, The National League for Women's Service, the Women's Land Army, and all the women's work of the city, gave an inkling of the tremendous service the women of the country are rendering. And on Friday afternoon, April 26th, thousands of the school children of Philadelphia, of all nationalities and of all religions, set forth their willingness not only to do but to increase their share in the Loan. One school displayed a banner noting \$80,000 as the amount already collected and the determination to get more. Almost the entire teaching force of the city was in line.

The men, women and children of Philadelphia have thus given in no uncertain term their pledge of allegiance.

DEATH OF ARCHITECT-VESTRYMAN

William Masters Camac, a noted architect and a vestryman of St. Mark's Church, of St. Timothy's Church, Roxborough, and one of the founders and incorporators of St. Elizabeth's Church, died suddenly of heart disease on April 21st. Mr. Camac, who was in the sixty-fifth year of his age, was educated at the Episcopal Academy and the University of Pennsylvania. After his graduation from the latter he took up architectural work with the firm of Furness, Evans and Co., with whom he was associated for twenty years. He built many fine houses in Philadelphia and Bar Harbor. He was the vice-president of St. Martin's College

for poor boys, which is now planning to turn its endowment over to the Church Farm School, a vocational school in Chester county. The funeral was held in St. Mark's Church on Tuesday, April 23rd, the vestry of the parish attending in a body as the honorary pallbearers. Bishop Rhinelander, the rector, the Rev. Elliot White, and his assistant conducted the service. The vicars of St. Michael's and St. Mary's chapels were also in the sanctuary.

A newspaper obituary states that the original ancestor of Mr. Camac in this country was Turner Camac, who came from County Louth, Ireland, where the family possessed large estates. At the end of the eighteenth century the coinage of pennies was one of the family privileges, and some of these pennies bearing the name of Turner Camac are still in existence. Another member of the family went to India, and to-day there is a street in Calcutta named Camac, just as there is in Philadelphia.

CONVOCATION OF SOUTH PHILADELPHIA

A resolution to the effect that "the ratification of the federal prohibition amendment be aided to as speedy a consummation as possible in the State of Pennsylvania" was passed with great enthusiasm at a meeting of the convocation of South Philadelphia held Monday afternoon and evening of April 22nd. The Rev. Floyd W. Tomkins, D.D., the Dean, presided. The meeting was of great interest. The Rev. H. C. McHenry announced the raising of \$1,300 during Lent to repair the roof of St. John the Evangelist's Church. The work of the new Mission of the Transfiguration in the extreme southern section was discussed. The members of the Woman's Auxiliary of the convocation are raising funds for a new church building for this mission. The work among the Jews is progressing so favorably that the convocation decided to appeal to the diocesan board of missions for a woman worker to assist Mr. Zacker, the missionary in charge, who is himself a Jew. The Rev. T. D. Malan, rector of the French congregation of St. Sauveur, reported a large increase in candidates for Confirmation.

Three addresses were made after the supper. Mr. Robert Dripps, at one time director of public safety, spoke on the Reform Work in South Philadelphia, and the problem created by the increased number of soldiers and sailors was spoken of. The Rev. H. C. McHenry brought out the need of reform work in this community. The Rev. J. M. Niblo, vicar of St. Michael's Chapel,

where the meeting was held, spoke of the growth of the work of the chapel and of the methods used in the reformation of those addicted to the use of liquor.

UNITED OFFERING

Representing gifts by the members since November last, \$9,015 was the amount of the fourteenth annual presentation of the United Offering of the Woman's Auxiliary, given at a service in the Memorial Church of St. Paul, on April 25th. The Bishop of the diocese was the celebrant, and the Rev. Joseph H. Earp, rector of the parish, preached the sermon. The women of the Church, with their United Offering, were called "the women of the second mile." At the close of the service the Bishop, in announcing the amount stated, said that the total of the United Offering for the diocese since November 1, 1916, is \$24,800. At Detroit in 1919 it is aimed to present \$60,000. After the close of the service Mrs. Ralph H. North, the United Offering diocesan treasurer, held a meeting of parish treasurers, and a plan was adopted for a summer drive to enlist the interest of more women. Each present member is to try to get two more between June 1st and October 1st. Mrs. H. A. Pilsbry, educational secretary of the diocese, called together at the same time representatives from the parishes of South Philadelphia and organized an interparochial meeting for a sample session of a mission study class on Bishop Rhinelander's book, *The Gospel of the Kingdom*, to be held on May 8th. Arrangements were also made for parish classes for spring and summer.

RECEPTION TO BISHOP

A reception to Bishop Rhinelander was given in the parish house of St. Paul's Church, Chestnut Hill, on the afternoon of April 24th. All women of the parish were thus afforded opportunity of being brought together and of meeting the Bishop personally. The occasion was entirely social and the Bishop made a most happy address.

GIRLS' FRIENDLY SOCIETY

The annual service of the Girls' Friendly Society in the diocese is always interesting and inspiring, and the service this year, in the Church of the Holy Trinity on the evening of April 25th, was no exception. A procession of over one thousand girls, with banners denoting the various branches, Miss Susan D. Wilson, the diocesan president, and Miss Mary Neilson, formerly for seven years the national president, entered the building to the music of the processional hymn. The rector, the Rev. Floyd W. Tomkins, D. D., and several of the clergy were present. The Rev. Gilbert Edward Pember preached. An offering amounting to \$174.55 was received for the Girls' Friendly Holiday House at Cape May, N. J., now rounding out twenty-five years of existence. This house affords the girls of the diocese a summer outing at \$4.50 a week and can accommodate sixty at a time. Last summer four hundred and seventy-three used the opportunity.

HOUSE OF THE HOLY CHILD

The colored children of the House of the Holy Child, as an appeal for the Home, presented the Church play, *Lady Catechism*, before the diocesan committee of the Woman's Auxiliary on April 24th. The plan is to ask every parish for a day's endowment, amounting to \$20. The children presented their play most successfully. The House of the Holy Child was founded twenty years ago by Miss Edith W. Dallas, and her continuous and vital connection since then has brought the work to its present high standard. Thirty-six children are now housed in two homes and from time to

time places for employment or adoption are found. Girls of any age are eligible for admission and boys under three.

SERVICES UNDER AUSPICES OF HOME UNIT 34

A service for the families and friends of Base Hospital Unit 34, organized by our own Episcopal Hospital and now in active service overseas, was held at the Church of St. Luke and the Epiphany on Sunday afternoon, April 28th. Patriotic hymns were sung with an elaborate musical programme. The rector, the Rev. David M. Steele D.D., made the address. The service was held under the auspices of Home Unit 34, composed of about four hundred of the

relatives and friends of those in the Unit abroad, all gathered since January 1st. The Rev. B. S. Sanderson the president, has one son with the Unit and another in the National Army. Committees for knitting and surgical dressings meet regularly each week at the parish house of St. James' Church. To date about \$1,000 in cash and five large packing cases of knitted goods and surgical dressings have been sent overseas. Results that cannot be measured, however, are those which men and nurses abroad gain from the knowledge that those back home are organized for their support, and which these at home gain by the common tie which binds all together. EDWIN S. LANE.

on the evening of April 17th in the guild house. About seventy-five, from Elgin, Dundee, Aurora, Glen Ellyn, and Wheaton, united in intercessions for the recovery of a member who was dangerously ill. An attendance contest based on percentage is now being held between the schools, and at the summer picnic a suitable banner will be awarded to the winner.

MISCELLANY

The Commission on Social Service has prepared a series of lantern slides illustrating the work of the Church in the various diocesan, county, civic, and charitable institutions in which she ministers. These most interesting slides may be borrowed by any parish for lectures, the field secretary, the Rev. J. B. Haslam, giving his services as speaker, also, when asked.

An impressive service was held on Sunday, April 21st, at St. Martin's, Austin (Rev. F. E. Brandt, rector), when an address was made by Lieutenant J. A. Crozier, of the British Recruiting Mission. The offering was invested in \$350 worth of Liberty Bonds in the name of the parish. At this service a new silk flag with stars for thirty-nine volunteers was blessed by the rector. It was the gift of Mr. and Mrs. W. B. Howland.

H. B. GWYN.

CHURCH PAPER IN SPANISH

A CHURCH PAPER printed in the Spanish language, especially for circulation in Latin-America, has been established by the secretary of the Board of Missions for Latin-American work, the Rev. Dr. Arthur R. Gray. It bears the title *El Nuevo Siglo* and will be published monthly from the Missions House. Missionary intelligence and Churchly instruction, especially such as is useful in Sunday schools, will be contained in the periodical. The present lack of Churchly material in the Spanish language is likely, therefore, to be relieved by means of this publication.

A WAR SHRINE

A WAR SHRINE at which prayers will be offered daily for soldiers and sailors in the service of the United States and her allies and for the repose of the souls of those who have made the supreme sacrifice, was dedicated recently in St. Luke's Church, Baltimore. A procession of the clergy and choir halted before the shrine and prayers were said by the rector, the Rev. Edward Dering Evans. The ceremony took place in connection with a solemn Eucharist. In the procession large silk flags of the five fighting Allies, donated for the shrine, were carried by Boy Scouts in uniform.

The shrine, which is to be open daily for the use of the public, is in the north aisle, near the main entrance of the church, several pews having been removed to make room for it. A large crucifix rests against a purple hanging, and at the foot of the crucifix is a prayer desk, over which an altar lamp hangs. On the desk are the names of twenty or thirty young men who have gone to the war from St. Luke's. Opposite are the names of their relations. The casualty list issued daily by the War Department also will be placed on the desk so that all may have the opportunity of praying for the wounded, the sick, and the dying as well as for the dead.

Grouped about the shrine are the flags of the United States, France, Great Britain, Belgium, and Italy. They were presented to the rector of the parish, who conceived the idea of the shrine and directed its arrangement and construction. His plan is to pro-

GREAT RED CROSS ACTIVITIES IN SOME CHICAGO PARISHES

Large Totals are Presented—Service of Acolytes — Death of A. H. Tillson

The Living Church News Bureau }
Chicago, April 29, 1918 }

MANY of our parishes have become the centers of Red Cross work, and parish houses are in constant use. The amount of work done by these bands of industrious, enthusiastic women is often so large as to be astounding. We cite the instances of only two of our parishes, selected at random from the North Shore and from the South Side. The parish on the North Shore is St. Mark's, Evanston. In referring to the Red Cross work accomplished there during the last few months, the rector, Dr. Arthur Rogers says:

"Figures are proverbially uninteresting, and often misleading; but the figures that are given here will show what our women have been doing during the period of the war. The Red Cross group connected with the parish has produced 2,149 knitted articles, and 876 sewn articles. It has expended \$2,955.88. The Red Cross valuation upon its finished product is \$11,997.95."

In addition to this there have been made by classes and committees 10,311 surgical dressings and 735 bandages.

The knitting committee has provided articles for the 149th U. S. Field Artillery—an Illinois regiment many of whose members live in Evanston and along the North Shore. This has no connection with St. Mark's parish except that much of the work has been done by members of the congregation. The regiment has already been supplied with 9,610 articles; \$11,036.55 has been spent for wool. The Red Cross valuation of the completed articles is \$29,733.81.

The South Side parish is the Redeemer, Hyde Park. Of the work done by the women of his parish Dr. Hopkins says:

"Among the many well-organized groups of Chicago women who are doing Red Cross work, and similar work for the Allied relief cause, our own parish group, organized nearly three years ago by Mrs. Z. E. Martin and now, by vote of the members, bearing her name, has achieved a notable record. They have met every week since their organization, and this included the torrid weeks of the summer of 1916. They have lately opened a Surgical Dressings Department, under the efficient supervision of Mrs. A. F. Hartigan, and the report for the six months ending March 1, 1918, is as follows:

"1198 packages of surgical dressings; 170 garments; 36 knitted articles; 176 comfort bags; 124 miscellaneous articles.

"All of this work has been paid for by the circle, and has been done in our parish house by this able band of tireless and skillful workers. They have been meeting from 9 A. M. to 4:30 P. M. every Tuesday, of late, and beginning with Easter week they will meet also on Thursdays as well as on Tuesdays, throughout the summer, in order to help provide clothing for the women and children in Belgium and France, as well as for the needy in Italy."

ANNUAL SERVICE FOR ACOLYTES

Most inclement weather did not keep some two hundred acolytes from attending the annual service of the Acolytes' Guild, at St. Bartholomew's Church, Englewood, on the evening of St. Mark's Day. The visitors were guests of the women of the parish at dinner. The Suffragan Bishop attended, as well as many of the clergy. The procession was most imposing with its crosses, banners, and torches. The service of solemn Evensong was sung by the rector, the Rev. E. L. Roland, assisted by the Rev. W. B. Stoskopf and the Rev. Dr. John Henry Hopkins. The preacher was the Rev. Charles Herbert Young, who pictured St. Mark as a model in modesty, accuracy, reverence, and kindness. Mr. Young made touching reference to the work and character of the Rev. H. W. Schniewind, the preacher a year ago, who was one of the organizers of the Guild in Chicago.

DEATH OF MR. A. H. TILLSON

It is not often that a Churchman in the West can say that he has been identified with a parish as vestryman or warden for forty years, as Mr. Alonzo H. Tillson, senior warden of St. Luke's Church, Dixon, could say before his recent death. The vestry in resolutions made at their meeting on April 19th, said that Mr. Tillson had always been most faithful in attendance on the services, and a consistent, earnest, Christian worker, vestryman, and warden. He was ready and willing to do all in his power.

SPECIAL SERVICE OF INTERCESSION

On the Third Sunday after Easter a special service of intercession was held at Grace Church, Oak Park, for the members serving in army, navy, and aviation corps, in camp and in the trenches; for doctors and nurses, and for all others in the national service. Before the sermon, the acting rector, the Rev. S. R. S. Gray, read the names of men and boys serving from Grace Church, ninety-six in all.

FOX RIVER VALLEY CHURCH SCHOOL INSTITUTE

Trinity Church, Wheaton, entertained the senior members of the Church schools of the Fox River Valley Church School Institute

vide a common meeting place for all who have sons or other relations or friends in the trenches or in active service elsewhere, and is at once helpful and inspiring, bringing comfort and reassurance to those who must wait in suspense at home for news from the other side.

PRESIDENT PEIRCE IN FRANCE

PRESIDENT PEIRCE, of Kenyon College, Gambier, Ohio, is in France on leave of absence and has received a military commission as first lieutenant. In that capacity he is serving at the front among French soldiers, directing a rolling canteen with the aid of a French lieutenant and two or three *poilus*. Hot soup and hot drinks are served from his canteen to soldiers as they go out and return from duty, from midnight until five in the morning. Dr. Peirce also has the opportunity of encouraging them and assuring them that America is in the war with all her resources. His experience with young men and his ability to say patriotic things in French are of assistance to him in performing this important service.

THEOLOGICAL COUNCIL IN SESSION

THE THEOLOGICAL COUNCIL of the General Board of Religious Education is in session this week in New York. Representatives of the various theological seminaries of the Church, as well as representatives from the provinces and certain other Church interests, are expected, and it is hoped that a canon may be perfected for presentation to the next General Convention relieving the ambiguities and difficulties of the present canons of ordination. A report prepared by Dean Bartlett of the Philadelphia Divinity School is the basis on which changes will be proposed.

Mr. Blanchard Randall, of Baltimore, has been appointed by the Board of Education of the Province of Washington as its representative on the Council for the Education of the Ministry. Mr. Randall has been a deputy to the General Convention for many years. He is also a member of the Board of Missions and will bring to the Council valuable suggestions.

INCOME AND NEEDS FOR WORLD MISSIONS

IN COMMON with the Society for the Propagation of the Gospel, the Church Missionary Society is receiving offerings for the foreign work of the Church of England larger than the average. For the first ten months of this present fiscal year the income was \$111,000. This is considerably above the average for the last five years. The Church Missionary Society has asked for \$150,000 to cover the loss occasioned by the high price of silver in the Orient. It is probable that our own Board of Missions will need at least \$190,000 more than last year to meet this one item of war expense.

CONDITIONS IN THE EAST

NEAR JERUSALEM relief work takes a more hopeful aspect since occupation by the Allies. The Secretary of State at Washington recently received the following cable, which came from Cairo:

"5,500 refugees arrived Jerusalem week following Easter. New relief hospital, Orphanage, creche, opened; taxed to capacity. Army contracts will provide industrial employment. Trowbridge spent Easter in Jericho welcoming many old friends among Armenians deported from Central Turkey via Salt. Following are some of the ex-

pressions from exhausted exiles during first ration distribution in Jericho: 'God bless America!' 'God sharpen King George's sword!' 'Your kindness first we have known in three years!' 'Can we find work in Jerusalem?' 'Where can we enlist?' Touching scene to see bereaved refugee families visiting Gethsemane Calvary. All Christian sects pledged Military Governor to observe Easter at Holy Places Bethlehem and Jerusalem with concord and good order. Burying ancient bitter strifes. 4,000 Jews held open air meeting on Mount of Olives April 11th. Heard British Zionist Commission. Sane, earnest speeches heartily cheered!"

A letter dated in Jerusalem from a Beirut man, formerly a student of Syrian Protestant College, says:

"I am surprised to-day that I am still living to write friends and relatives. I am not sure whether friends and relatives are alive. I hope, my dear friend, that you and your brothers are well and that perchance you can tell me about my brother George. I do not know where he is now. I am sorry to tell you that your wife died from typhus in April, 1917, and she is not the only one who died from typhus. About 15,000 died of typhus in Beirut alone. You will be sorry, too, that my brother Elias died also of typhus. I cannot tell the names of men you know or have acquaintance with who died of the same disease. I wonder if after a year you can find 10,000 men left in Beirut. Hunger, poverty, disease, and the atrocity of Turkey will hardly leave men in the city. I am now under the English rule in Jerusalem and am very happy that I got free."

But hope in Jerusalem and the East still rests largely upon the future. We quote at random from a group of disjointed communications:

"The need for food in Jerusalem is becoming imperative and the suffering is growing intense. When camels and donkeys employed in the transport columns become exhausted, and seem likely to die, the hungry people, who are hanging along the borders of the caravan, rush in immediately when they see an animal fall. The neck is cut in a moment and within ten minutes not a bit of flesh is left on the bones. This is no fiction, or imagination, but a fact witnessed again and again by one of the chaplains, who has just come back from Jerusalem."

"I fear it is not generally understood in America, where the excellent relief of Belgium is well known, that the bulk of the people we are helping get nothing in the way of food but dry bread; no meats, no soups, no vegetables, no sugars; less than a pound of dry bread daily—that is all."

"Out of a population of about 60,000 in Jaffa and its neighborhood, only 5,000 remained when the city was taken."

"Women and children are being employed wherever possible in industries; the shortage of sewing thread for the moment hinders the employment of several hundred women who are available for the making of garments. The committee is investigating thoroughly the development of industries, trades to be taught, plant required, staffs for management and technical training, and funds required."

MISSIONARY GOES TO EXPLORER'S RESCUE

A TELEGRAM to the Board of Missions from our mission at Ft. Yukon, Alaska, gives the information that Dr. Grafton Burke, in charge of St. Stephen's Hospital, left Ft. Yukon on April 15th in response to an emergency call from Vilhjalmur Stefansson, the Arctic explorer. When he

sent the message asking for help from our missionary physician, Mr. Stefansson was lying at Herschel Island seriously ill with what was supposed to be typhoid fever.

Dr. Burke will make a 300-mile journey on foot through one of the most desolate sections of Alaska in order to save Mr. Stefansson's life, if possible. It is possible that Archdeacon Stuck, who has been making a winter journey along the Arctic Coast, reached Herschel Island soon after Stefansson's message started for Ft. Yukon. When Archdeacon Stuck was last heard from he was at Point Hope. This was in January. He expected to start about February 1st for Icy Cape, Pt. Barrow, Flaxman Island, and Herschel Island. From the last point, he expected to journey overland to Ft. Yukon, arriving probably about May 1st.

BEGINNING WORK AT CHOPILAND

THE FOLLOWING account of missionary work in East Africa comes through the Women's Work Committee of the Society for the Propagation of the Gospel. On Bishop Lloyd's return he may present some similar picture from West Africa.

"We left Lourenço Marques about five A. M. on September 23rd, having had to go on board a small Portuguese steamer, the *Liberal*, the night before. Our fellow-passengers were natives returning from the Rand mines to their kraals in the wilds of Portuguese East Africa. These Africans were all crowded together in the hold, hugging strange and quaint treasures which they had picked up in second-hand shops in Johannesburg and elsewhere, and which they were taking home to their kraals to be the admiration of their women folk. It was dusk when we crossed the great sand-bar at the mouth of the Limpopo river. We proceeded in darkness for about two hours, and were unable to land when we reached Chai Chal, so we spent the night on board. The next morning, the priest in charge of Chopiland came to meet us. We then began our journey inland, traveling by train to Chengweni. The train consisted of a few trucks for native boys, and a guard's van. We rode in the van. At Chengweni, we found that our mission boys had brought down a wagon and eight donkeys belonging to the mission, so we proceeded in the wagon through the wilds of the alluvial plains of the Limpopo until we reached Masiyeni at one o'clock. And so we came to our new home.

"We live in a little wooden house on the top of a hill. It reminds one sometimes of a Swiss chalet, and sometimes of the wooden house that was inhabited by the three bears in the old nursery story, more especially as we use quaint wooden bowls and large wooden bowls and wooden spoons carved by the natives here. We have a sweet little private chapel on the veranda, and just a stone's throw away is the church built entirely by natives, of reeds. When one is in the church, one can hear the thunder of the breakers of the Indian Ocean three miles away, and also the cooing of the wood-doves in the copses round. In front of the house, at the foot of the sloping hill, is a sapphire-colored lake, where baby crocodiles and iguanas disport themselves, and cranes stalk among the reeds, and blue-mauve water-lilies float on the surface. Beyond the lake, heaped-up sandhills crowned with forests stretch away to the shore of the Indian Ocean. At the other side of the house are reed huts belonging to the mission boys, and papaw and banana trees grow in the spaces between the huts.

"As regards missionary work, we are here at the very beginning of things, and the English Church is the first in the field. For almost a year there has been only one priest

for the whole of the district, which comprises about seventy mission stations. And the priest is sometimes ill with fever or anaemia. He has been doing a splendid work, unaided except by catechists, most of whom are ignorant and need instruction before they can pass it on to others. The population of the country is mostly a heathen one, although there are large numbers of hearers and catechumens. The languages spoken are Shangaan, Chopi, and a little Portuguese.

"Every Thursday I go to an out-station named Kanalene, to take a Confirmation class. The women and girls there also begged me to teach them sewing. So we have the Confirmation class first, and the sewing afterwards. The boys who are preparing for Confirmation also come to this class, but of course the priest in charge will give them additional classes by themselves, later on. I ride a donkey to Kanalene, and quite enjoy the ride, the country is so pretty. One of the catechists goes with me to interpret, as I am not yet able to speak Shangaan, although I study the language every day.

"On the way to Kanalene, we pass through many picturesque native kraals, and through avenues of pineapple trees and fan-tree palms. After the classes are finished, I sit in a reed hut and eat my lunch, and through the reeds I can see an avenue of banana trees, with their great leaves waving in the wind. The women and girls come with me for a long way on the homeward journey, walking in single file in front and behind the donkey. This little expedition to Kanalene takes about six or seven hours to accomplish. The first time I went there I saw a leper sitting outside a hut. He called out to me a greeting in Zulu, so I went up to him to have a little talk. He was terribly shrunk and bent, and the knuckles of his fingers were covered with the white leprosy spots.

"The opportunity for aggressive Christian missionary work in this land is very great. We need more priests and more women workers. How can one priest and two women workers do the work, which is crying out to be done, at all adequately? And yet, in spite of the smallness of our number, the heathen are crowding in to join the Church of Christ."

SPECIAL COUNCIL IN MISSISSIPPI

A MAJORITY of the standing committees of the American Church having given consent to the election of a Bishop Coadjutor in the diocese of Mississippi, Bishop Bratton has given notice through the secretary of the diocese, the Rev. Albert Martin, that a special council will meet in Jackson on June 25th to elect a Bishop Coadjutor and to perform other incidental and related business.

GAMBIER SUMMER SCHOOL AND CONFERENCE FOR CHURCH WORKERS

THE PROGRAMME offered at the ninth annual session of the Gambier Summer School on the 19th, 20th, and 21st of June will be of unusual strength and interest.

From humble beginnings this school has grown from year to year until its three days session compares favorably with any in the country. This year the list of leaders includes the Bishop Coadjutor of Southern Ohio, the Bishop of Michigan, Dean Bell, Dr. Van Allen, and Dr. Striebert.

For those who have never been to Gambier there is a real treat in store. The buildings

of Kenyon College and Bexley Hall are among the most beautiful examples of collegiate architecture in this country and the beautifully wooded hill country is an ideal place for the clergy to meet for refreshment of mind, soul, and body.

There are accommodations at Harcourt Place for seventy-six men and this year will undoubtedly find every room filled. The registration fee is \$5. Rooms will be assigned in order of application and early registration is earnestly recommended. Programmes and further information can be had by addressing the secretary, the Rev. E. G. Mapes, 231 E. Adams street, Sandusky, Ohio.

Contemporaneously with the Summer School will be held the Conference for Church Workers, which will share in joint sessions and classes. Bishops Reese and Williams, Mrs. Heeran, and Misses Griswold and Cook are the announced leaders. The registration fee is \$3. For information address Mrs. Baker Newhall, Gambier, Ohio.

THE CHURCH FOUNDATION FOR MILITARY SERVICE

WHEN THE War Camp Community Service of the War and Navy Department Commissions on Training Camp Activities undertook the work of replacing for soldiers on leave the influences for good left behind when they suddenly severed home ties, the first task was to determine which of these influences was most important. The verdict was unanimous. The boys must not leave their religion behind.

One of the first steps, therefore, of the community organizers sent into communities adjacent to training camps and cantonments was to ascertain to what church the soldiers belonged and to see that they were invited to attend their local church wherever one existed.

The effect has been little short of miraculous. Clergymen in these communities who formerly preached to slender congregations have found themselves addressing packed churches of serious-eyed, khaki-clad youths. In many instances the churches are far from large enough, and open-air meetings are held on Sundays both inside and outside the camps. Many youths who attended church infrequently at home have accepted the invitation to go and sit and worship with "folks that look like home folks."

BISHOP LLOYD REVIEWS BISHOP FERGUSON'S WORK

THE PRESIDENT of the Board of Missions, gone at the request of the Board to visit Liberia, has sent back a message, in which he says:

"The respect in which I ever held the late Bishop of Liberia has grown into definite admiration since I have seen the results he accomplished with entirely inadequate means and in the face of obstacles which confront no other bishop of the Church with whose work I am acquainted. With opportunity for education which we would not dignify with the designation of opportunity, the Church here has a body of clergy who need not be apologized for. I had the privilege of ordaining three young men as deacons. Examination showed that they clearly understood the significance of the work to which they were being set apart as well as apprehending the Church's standards and doctrine. They were trained at Cuttington. To see the poverty of equipment there, is to have new demonstration of our

Lord's ability to accomplish His purpose in spite of man's heedlessness. The American Church ought to make Cuttington very good."

COUNCIL OF DOMESTIC MISSIONARY BISHOPS

A DECIDED step forward in the missionary work of the Church has been taken in the organization on April 9th of a council of domestic missionary bishops. The domestic districts have multiplied so rapidly that the Church at large has not kept fully informed as to conditions and has had little conception of the tremendous task our domestic bishops face. On the 15th of April the council met the session of the executive committee of the Board of Missions at the Church Missions House. A committee consisting of Bishop Lines, Dr. Stires and Mr. Blanchard Randall, representing the Board of Missions, and Bishop Thomas, Bishop Burleson, and Bishop Beecher, representing the council of bishops, was appointed to act as a committee of conference.

AN ASSOCIATE MISSION IN TOPEKA

THE BISHOP OF KANSAS is planning an associate mission in his see city. He will use for an episcopal residence a substantial stone barn, built many years ago by Bishop Vail on the grounds of Bethany College, thus setting free for the mission the present sixteen-room bishop's house. In his early ministry Bishop Wise was a member of such a mission in Omaha, and knows its value.

DISCONTINUE GERMAN LANGUAGE IN CHURCHES

FOLLOWING the disuse of German in the public schools in Evansville, Ind., the German language papers have ceased-publication in that language and several Baptist, Methodist, Lutheran, and Evangelical churches on the last Sunday in April conducted their last services in the German language.

NEW DEAN CALLED TO BETHLEHEM CATHEDRAL

THE VESTRY of the Pro-Cathedral of the Nativity, South Bethlehem, has called the Rev. John Innsley Blair Larned to be the new Dean. Mr. Larned is now rector of St. John's Church, Kingston, New York. It is understood that Mr. Larned will accept the call.

SIX NEW CHAPLAINS EMBARK

BISHOP McCORMICK's request for six additional voluntary chaplains to serve in France under the Red Cross had been granted before his letter was printed. The six priests selected for the purpose all sailed early in April, have now reached the shores of France, and are as follows: the Rev. Rogers H. Anderson and the Rev. Edmund C. Whittall, both of the Order of the Holy Cross, the Rev. Francis M. Wetherill of Christ Church, Philadelphia, the Rev. Harley W. Smith of St. Mark's Church, Shelby, Ohio, the Rev. R. Murray of Pennsylvania and the Rev. Arthur L. Washburn, rector of St. Martin's, Providence, R. I. The place of the latter will be taken for four or five months by the Rev. Marion Law, recently rector of St. Paul's, Pawtucket.

THE DEATH OF REV. H. B. RYLEY

INFORMATION of the death of Lieut. H. Buchanan Ryley, a priest of the Church of England, who had spent a number of years in work in this country, was printed in THE LIVING CHURCH of March 16th. Lieut. Ryley was killed in action in the fighting near Jerusalem on December 15th. Particulars in regard to his death have since been received.

Lieut. Ryley was attached to the Suffolk regiment, which is a part of the regular army of Great Britain. He was killed instantly by shrapnel in the head while leading his platoon into action on the top of Bornat Hill. His body was brought back the next day and buried near to where the army was in action. "His company commander," says a letter, "is full of praise for his manner in leading his platoon over very rough country for 3,000 yards and arriving at the final objective ready to set his men a fine example." Lieut. Ryley is a son of the Rev. S. B. V. Ryley, a clergyman of the English Church.

REV. WALTER HANDLEY DIES AS A SOLDIER

THE REV. WALTER HANDLEY, a clergyman of the American Church but serving as a private in the English army, was killed in action in France on March 24th, word coming to the United States from Mrs. Edith Beech, a sister resident in England. Special services have been held in his memory in Christ Church, Springfield, Mass., where he had served as assistant.

Mr. Handley was born in England and came to America to study for the Methodist ministry. Two years later, however, he was confirmed in the Church, and in 1915 was graduated from the General Theological Seminary. Ordered deacon and later advanced to the priesthood by Bishop Lines, he became junior curate in Christ Church, Springfield, and minister of the Good Shepherd mission in West Springfield.

In 1916 his patriotic emotion led him to return to England, where he volunteered his services as a chaplain. No opportunity opening for him as chaplain, he enlisted as a private, and was sent to the French front as a stretcher-bearer. A letter received from him under date of February 1st stated that "we are going up the line to-morrow."

PRESIDENT WOULD AMEND CHAPLAINS' BILL

THE CHAPLAINS' BILL which recently passed Congress has been returned by the President with a request for the re-wording of the last clause, which read:

"Provided, that the maximum age limit of chaplains in the army shall be 45 years."

Feeling that this might be interpreted to force the retirement of chaplains reaching 45 years of age, the President asks that the bill be amended to prohibit the appointment of chaplains who are more than 45 years old.

DEATH OF REV. DAVID SPRAGUE

AFTER AN illness of short duration, the Rev. David Sprague died on April 19th in Northampton, Mass., where he had lived since last October. He was 58 years old.

Mr. Sprague was a native of Schenectady, N. Y., and an alumnus of Union College ('79) and of the General Theological Seminary ('84). He was made deacon in 1884 and priest in 1885 by Bishop Doane, his first charge being at St. Ann's Church, Amsterdam, where he remained for nine

years. Called in 1893 to Grace Church, Amherst, he remained there till 1907, and served during 1908 and 1909 at St. Stephen's Church, Westboro, Mass. He was rector of the Church of the Good Shepherd, Clinton, Mass., from 1909 till he went to Northampton last fall.

Besides his widow, he leaves a daughter, Mrs. Raymond Wright, and a son, Arthur, who is a student at Amherst College.

Funeral services were conducted on April 22nd by Bishop Davies assisted by the Rev. A. F. Underhill in St. John's Church, Northampton. The committal service was said in Schenectady, N. Y., by the Rev. Dr. Edward T. Carroll.

RESIGNATION OF DEAN BELL

THE VERY REV. BERNARD IDDINGS BELL, Dean of St. Paul's Cathedral, Fond du Lac, Wis., has resigned his office, to take effect June 1st, and will devote his time to the service of the War Commission, particularly at the constantly growing naval station at Great Lakes, Ill.

The Dean has been on leave of absence for this work during the past six months. The Fond du Lac people insisted that he return to his parish and as he felt he was needed more in camp work he found himself impelled to resign.

The Dean has baptized thirty-one men in the six months, presented ninety-six men for Confirmation, and brought scores of lapsed men back to their Communion. He has built up a system of work which has been imitated in a number of the other camps, and the station chaplains have given him sole charge of a section of the camp containing 5,000 men. His Sunday congregations have been running from 1,000 to 2,500 men. There are an average of 45 Communion a week.

The Dean has also resigned as examining chaplain of Fond du Lac, secretary of the board of trustees of the diocese, chairman of the diocesan Board of Religious Education, and secretary of the diocesan Commission on Social Service.

He may be addressed at Building 903, Detention Chaplain's Office, Great Lakes, Ill., until further notice.

A GIFT TO THE CANADIAN RED CROSS

CANADIAN SOLDIERS, who are making the Germans pay so dearly for every inch of ground in the fighting area and who have repeatedly thrown back the German hordes, are to be the beneficiaries of a gift of \$500,000 just made by the American Red Cross to their own Canadian Red Cross.

This gift to the Canadian Red Cross follows closely upon a gift of \$1,000,000 to the British Red Cross and both gifts are made to emphasize the close sympathy and friendship that exists between English and American soldiers and civilians.

Hundreds, perhaps thousands, of American young men enlisted in the Canadian forces before our country entered the war, and the Canadian Red Cross used its resources unsparingly for their benefit. Consequently this gift in one sense simply repays the generosity of the Canadians.

While the American Red Cross placed no restrictions on the gift, the wish was expressed that the Canadian Red Cross would use the money for sick and wounded Canadian soldiers at the battle front.

The gift has brought forth the most cordial expressions of appreciation from the people of Canada as well as from the soldiers.

MEMORIALS AND GIFTS

A SOLID silver chalice and paten was used for the first time on Easter Day at Trinity Church, Lawrenceburg, Indiana.

EMMANUEL CHURCH, Elmira, N. Y., has received and recently dedicated a Litany desk, Litany book, two hymn boards, an alms bason, and a silver paten.

A HOUSE has been presented to St. James' parish, Cleveland, to be used as a rectory. A processional flag given by a vestryman was dedicated on the Second Sunday after Easter.

AT ST. PAUL'S CHURCH, Portland, Maine (Rev. J. B. Shepherd, rector), on the evening of Easter Day, Bishop Brewster blessed a handsome pulpit given by Dr. Clarence A. Baker, for many years senior warden of the parish, in memory of his wife, Mary Augusta Baker.

ST. MARGARET'S CHAPEL, Belfast, Maine, has been given a font of Carrara marble bearing the inscription:

"In Memory of
ALMA C. FIELD.
Given by her daughter, Mrs. H. B. Pearson."

The font is from the Gorhams of New York.

ST. MARK'S CHURCH, Hoosick Falls, N. Y. (Rev. Harry E. Pike, rector), received at Easter from Mrs. Walter A. Wood a gift of \$5,000 as a memorial to her husband the late Hon. Walter A. Wood, Jr. The amount will be added to the endowment fund of the parish for some specific purpose not as yet designated.

ON MAUNDY THURSDAY in Emmanuel Chapel, the Cathedral, Portland, Maine, Bishop Brewster blessed sacred vessels given by Mrs. Robert Codman, widow of the late Bishop of Maine, which at its completion will be placed in the new St. Peter's Church, East Deering, as a memorial to her husband.

MR. AND MRS. M. E. GILLETT have presented to St. Andrew's Church, Tampa, Florida, a service flag in honor of their son, Mr. Todd Gillett, who is serving his country in the trenches in France. The flag bears thirty-six stars for the young men who have gone out from St. Andrew's, and other stars will be added.

A PULPIT HANGING given by Dr. Emma F. M. Ayres in memory of her mother, Deborah Allen (Stillwell) Macomber, was used for the first time on Easter Day in St. Ann's Church, Revere, Mass. (Rev. Charles R. Bailey, Ph.D., rector). Some time ago Dr. Ayres gave an altar hanging for the same church. The beautiful work involves a large amount of labor.

A SET OF altar linen, beautifully embroidered and edged with rare old lace, has been presented to the Church of the Holy Advent, Clinton, Conn. (Rev. John G. Newsome, rector), by Mrs. Duffield Peck, in loving memory of her mother, Mrs. Florence Lisle Chalker, a devout communicant of long standing. The linen was blessed at the Easter celebration of the Holy Communion.

AT EASTER several gifts were made to the Church of the Good Shepherd, Buffalo, N. Y. (Rev. James Cosbey, Jr., rector). A cassock, cincture, and biretta were given to the rector by the altar guild, with an embroidered surplice and stole protectors. A corporal and pall came from Mrs. C. Sandiford, a red silk veil and a white silk veil embroidered in gold thread from Mrs. I. W. Stranahan, and the candlesticks were refinished by the Camp Fire Girls.

THE CHAPEL OF THE GOOD SHEPHERD, Brookside, N. Y., is a mission of Grace Church, Lockport. On Easter Day the Rev. H. F. Zwicker, rector of Grace Church, dedicated in the chapel a new window, placed there by Mr. John W. Pearson in memory of his late wife, Mrs. Margaret Harcourt Pearson, who died in 1915, and was very largely responsible for the existence of the mission. The window is over the altar, and is entitled *The Good Shepherd and His Lambs*.

A TABLET to the memory of the late Rev. F. D. Buckley, who died last November, has recently been placed in the chancel of Trinity Church, Waterbury, Conn. A new font and other gifts have likewise been placed in this church by the generosity of Mr. and Mrs. H. Milroy Steele, in memory of their only child, Thomas Hill Steele. These latter gifts were dedicated on Easter Even by the Rev. Henry N. Wayne, acting rector of the parish, assisted by the Rev. Henry M. Saville. THE LIVING CHURCH desires to express its unhappiness at the almost unrecognizable form in which this item appeared here a week ago.

ON EASTER DAY the following gifts were given to Emmanuel Church, Elmira, N. Y. (Rev. Lewis Edwin Ward, rector), and used in the services for the first time, being blessed by the rector of the parish: Two oak hymn-boards, hand-carved, presented by Mr. and Mrs. Joseph Rehoame in memory of Mrs. Ezilda Rehoame, a faithful communicant; an alms bason given in memory of a faithful communicant, by a friend; a Litany desk and Litany book, given by Mr. Charles Thompson, senior warden, and his wife in memory of Cora Louise Thompson their daughter, a communicant of Emmanuel Church. Many repairs and improvements have been made in the church in the past year.

ALBANY

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

Patriotic Service

THE REV. CYRUS TOWNSEND BRADY, LL.D., preached in St. Ann's Church, Amsterdam (Rev. E. T. Carroll, D.D., rector), on Sunday evening, April 21st, at the annual service for the lodge of the Sons of St. George. Despite a severe storm the congregation overtaxed the capacity of the church. The aisles were decorated with the flags of fourteen allied nations. The standards of the United States, Great Britain, France, Belgium, and Italy were carried in the procession. The service flag of the parish, bearing thirty-eight stars, hung from the west wall of the church. The processional was the stirring hymn *March Together, Brothers*, written by the Rev. B. W. Rogers Tayler, D.D., of Schenectady. At its conclusion, the standards were presented in the chancel and the congregation sang *La Marseillaise*, *God Save the King*, and *The Star-Spangled Banner*. St. Ann's is the oldest of the four colonial churches in the diocese, having been established by the Society for the Propagation of the Gospel in 1712, during the reign of Queen Anne.

BETHLEHEM

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

Honor Flag—Woman's Auxiliary

MR. DAVID J. PEARSALL, of Mauch Chunk, secretary of the diocese and Liberty Loan chairman of Carbon county, on Monday evening, April 22nd, made the principal address at a patriotic mass meeting at Lansford in the high school auditorium and presented an honor flag, the first one earned in the county.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese will be held at St. Stephen's Church, Wilkes-Barre, May 14th and 15th. Dr. W. H. Jefferys, of the Philadelphia City Mission Society, will be one of the speakers.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Convocation of San Jose

THE SPRING meeting of the convocation of San Jose was held on April 16th and 17th, at Calvary Church, Santa Cruz (Rev. Edward T. Brown, rector). Twenty-four clerical and thirty-four lay delegates, besides the members of Calvary Church, were at the conferences and services. The convocation was made notable by the participation of Bishop Nichols, his address at the missionary service, and his devotional meditation at the Communion service. Interest in the convocation dinner was heightened by the presence of Mrs. E. C. Boston, a pioneer Churchwoman of the diocese, who gave delightful reminiscences of the early days of Calvary Church and the first convocation meetings under California's first Bishop, the Rt. Rev. Wm. Ingraham Kip. The new Dean of convocation, the Very Rev. William A. Brewer, presided over the meetings and helpful discussions.

CONNECTICUT

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

Christ Church, Ansonia — War Work in the Diocese

IN ADDITION to the beautiful new windows recently dedicated in Christ Church, Ansonia (Rev. Erit B. Schmitt, rector), extensive improvements begun a year ago have been completed in the church under the direction of Messrs. Henry M. Congdon & Son as designers and architects, and the Allen Studios of New York for decoration, woodwork, tile floors, and the stone tracery of the windows. The walls, which had been left in the plain white plaster since the completion of the building, were colored in oil, those of the nave being done in a limestone color with a toned matte glaze on it to give interest and texture to the otherwise plain surface, and those of the chancel covered with metal leaf on which a diaper pattern was stencilled, the whole being toned with a similar matte glaze to give an antique effect. This retained the original fine simplicity of the color scheme, yet enriched it and gave it permanence. A tile floor has been laid in all the passages of the nave and aisles of red Welsh tiles with insets of hand-made pattern tiles. This adds greatly to the appearance of the interior as well as bettering the acoustics of the building. Another feature in harmonizing this new work is the refinishing of all interior woodwork with a dark English oak stain. This necessitated the removal of the old varnish, which had hardened with age to a flint-like surface, and when the wood was exposed it was treated to acid stains which chemically changed the color of the oak while retaining the transparency of its rich grain. Christ Church was designed and erected under the supervision of Messrs. H. M. Congdon & Son. The cornerstone was laid in 1893 and the first service was held in the church on Christmas Day of 1896; it was consecrated on St. Paul's Day, 1900, the present Bishop of Kentucky being rector at the time.

FOLLOWING the recent recognition of the War Department of the Trinity College Battalion as a reserve officers' training

corps, members of the battalion who have reached the age of 20 years and 9 months are eligible to try for appointment to the fourth officers' training camp, opening at Camp Devens on May 15th. The college will be assigned a quota by the War Department, and will be advised how to make final selection of men to attend the camp. The War Department has announced that those eligible for the fourth series of officers' training camps include men who have had a year's military training under an army officer at any time during the past ten years in educational institutions recognized by the War Department.

THE LOCAL branch of the Girls' Friendly Society of St. Andrew's Church, Meriden, have purchased a Liberty Bond for themselves and have also contributed to the bond to be bought by the Girls' Friendly Societies of the diocese as a whole. They are also investing in Thrift Stamps for the benefit of the branch.

THE PARISH HOUSE of St. John's Church, Hartford (Rev. James W. Bradin, rector), is now open every Tuesday from 9:30 A. M. to 5 P. M. for workers who desire to make hospital garments and similar supplies. These articles are being shipped at stated intervals by the committee in charge to the French-American hospitals overseas. A simple luncheon is served each day at noon.

THE BISHOP of the diocese has written a special petition to be used with the Litany for animals forced to suffer because of war conditions. This petition was prepared at the request of the League for Animals and the American Red Star Relief Association, two organizations interested in the welfare of horses and other animals used in warfare. The petition reads: "That it may please Thee to show Thy compassion upon horses and other dumb animals suffering in this war; We beseech Thee to hear us, good Lord."

THE CHAIRMAN of the diocesan Board of Religious Education has just completed for the teachers of St. Andrew's School, Meriden, a six months' series of talks and instructions on the best way to introduce and further the *Christian Nurture Series* in a Church school. This school will adopt these lessons next fall.

AN INTERESTING service was held at Berkeley Divinity School on Thursday afternoon, the 20th inst., when in the presence of a notable gathering of civic, military, and clerical representatives Bishop Brewster dedicated a large national flag presented by Major Robert Frazier, a graduate of the school who is at present in Texas engaged in training troops for the United States Army. The flag was received on behalf of the school by Acting-Dean Ladd and the address was delivered by the Rev. James J. McCook, D. D., of Trinity College.

THE CHURCH OF THE GOOD SHEPHERD, Hartford (Rev. George T. Linsley, rector), has started a War Savings Stamp campaign which will be kept up throughout the year. A general chairman has been appointed, and there are leaders for each guild, to further the sale of stamps among its members. From March 6th to April 1st, eighty-six persons in the parish bought stamps to the value of \$203.92.

THROUGH THE Church Periodical Club of the Church of the Good Shepherd, Hartford, a box of about sixty games has been sent to Chaplain Raymond S. Brown in France. This box was valued at \$100. The games are for use in convalescent hospitals. Two boxes more are being packed.

FOND DU LAC

REGINALD HEBER WELLES, D.D., Bishop

The Church at Rhinelander — Every-Member Canvass

ST. AUGUSTINE'S CHURCH, Rhinelander, is to be enlarged this summer, giving more room in nave, choir, and sanctuary and more commodious choir-room and sacristy, with possibly some improvements in the guildhall. Besides a central heating plant will be installed for church, guildhall, and vicarage. These much needed improvements which will increase St. Augustine's opportunity for social service work, have been contemplated for several years past. At Easter, 1917, the building fund was \$1,100, which this year was brought up to \$3,000, almost entirely by subscriptions of the congregation. Present war conditions, instead of making this impossible, have taught the people to give, and to realize that they must "keep the home fires burning". Along with this spirit of giving, which has permeated the entire congregation, rich and poor alike, there has also been, this past Lent and Easter, a spiritual revival and religious awakening. Our country's flag in the church, the service flag with its thirteen stars and honor roll, the conclusion of every service of the Church with the prayer by name for each one in the national service, followed by the playing of *The Star-Spangled Banner* "at attention"—these things have, no doubt, had their effect.

ON SUNDAY, April 14th, the men's club of Trinity Church, Oshkosh, made an every-member canvass. Sixty men gathered in the basement of the church before service and marched behind the choir in the processional. After church the men went to the Hotel Athern for dinner. Instructions, pledge cards, and duplex envelope boxes were given them, and after a short prayer they started out. Letters had been sent asking the parishioners to be at home, and a rainy day helped considerably in this respect. At 5 o'clock the men returned to the guildhall, where the ladies served tea and the various teams made their reports which were recorded on a huge blackboard. It was found that some six hundred families had been seen. The pledges showed an increase of twenty-five per cent. over last year for current expenses and one hundred per cent. for missions.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Diocesan Council—Red Cross Unit

THE STANDING COMMITTEE has issued a call for the annual council to meet at the Cathedral May 14th and 15th. The proceedings will conclude with a diocesan dinner on the evening of the 15th.

A RED CROSS UNIT, recently established, holds meetings in the parish hall of Trinity Church, Lawrenceburg, three times every week.

KANSAS

JAMES WISE, D.D., Bishop

Grace Church, Chanute

IN GRACE CHURCH, Chanute (Rev. R. Y. Barber, rector), Easter Day saw for the first time the work of a primary department in the Church school. A programme was put on by the little ones, under the leadership of Miss Nellie Smith. The department was just two months old. The great need of the children is a parish house, and as a step in that direction the rectory is being used. On Sunday morning red chairs, maps, sand tables, and other

necessary things are moved in and the furniture moved out. Four classes with thirty pupils are provided for and good work is being accomplished in the face of many inconveniences. The new Junior plan has been put into the school, every baptized child being given a red box for its daily prayer and weekly offering. The teachers are asked to have a prayer roll call each Sunday to see how many have a perfect record in remembering the daily prayer at noon for the spread of the Kingdom. A branch of the Woman's Auxiliary has been formed and the teachers of the Church school are meeting weekly to take the course in Religious Pedagogy.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Death of Another Soldier

STILL ANOTHER of Long Island's young men gave his life for the cause, when Roger Patterson of Mineola fell from his aeroplane on April 23rd, being killed instantly. This occurred at the camp at Memphis, Tennessee, and his body was brought home by a sergeant from the camp. Services were held on April 26th at the Church of the Holy Nativity, where a requiem was celebrated by the Rev. G. Wharton McMullin assisted by Archdeacon Duffield. The funeral was conducted by Mr. McMullin assisted by the Rev. F. M. Kerr, D.D. A lieutenant from Camp Mills attended with a platoon of men, a squad of whom acted as pall-bearers. After the burial services at the grave, three volleys were fired and "taps" sounded.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Diocesan Church Club

A NOTABLE occasion in Los Angeles Church circles was the forty-sixth consecutive monthly dinner given in April by the Church Club of the diocese.

At the dinner in the previous month Judge Benjamin F. Bledsoe of the United States District Court for Southern California was the principal speaker and gave a most inspiring address on The War, the only fitting subject, at this time, in an assemblage of loyal Churchmen. His theme was Individual Responsibility in Relation to the War; and he concluded with these telling sentences: "In this 'supreme moment of history', a few compelling questions press for immediate and satisfactory answers. Can the world live, half-despotism and half democracy? Shall mere 'blood and iron', or shall the growing intelligence of men, direct the destinies of the race? Which shall it be—justice and right and life everlasting, or expediency and might and worse than death, as our portion? Are the aspirations of men to be permitted to fructify in the glorious sunlight of 'Liberty under Law', or are they to be buried forever beneath an all-embracing avalanche of 'ruthlessness' and 'frightfulness'? At the feet of so-called *Kultur* are honor and chivalry and adherence to age-old and almost world-wide canons of national and individual conduct to be consigned to the scrap heap? Did God Almighty create this world that it might be exploited by the few, or that it might be enjoyed by the many? Shall we continue to worship the God of Abraham, of Isaac and of Jacob, or shall we deliberately determine to pay homage to the Moloch of Potsdam?" Judge Bledsoe expressed the conviction that America would not fail to answer these questions as they should be answered and with an emphasis that would permit no misunderstanding.

This was appropriately followed up, on

the present occasion, by two addresses which gave luminous information as to what the Church is preparing to do, and as to what the nation has done and is doing, in the endeavor to win the war and give the right answer to these questions. Mr. B. F. Finney, chief secretary of the Army and Navy Department of the Brotherhood of St. Andrew, stated what the Brotherhood was undertaking in association with the Y. M. C. A. The principles and methods of the Brotherhood were being recognized as best adapted for the spiritual uplift of the men in training and at the front. As a consequence, Mr. G. Frank Shelby was called to the front in France at the invitation of Dr. Mott, in charge of Overseas Work, and to arrange for the Brotherhood workers who would quickly follow.

Dean MacCormack gave the principal address on The Churchman in Relation to the war. He called attention to the large proportion of Churchmen enlisted for the war. Loyalty, self-sacrifice, and determination to win he instanced as typical of the vast armies of Churchmen. He urged the necessity for the great "civilian army" of Churchmen, back of the lines, of an equal exercise of those necessary traits.

He then gave statistics, declared to be official.

In little more than a year, the army has been enlarged from 212,000 to nearly 1,800,000 men; the navy from about 2,000 to 350,000 men. Through the coöperation of our navy with that of Great Britain the German submarine warfare, which had been a formidable menace, has been reduced to the proportions of a "nuisance". During the period of the war, the United States had furnished and transported full rations for 60,000,000 people of the allied nations, and part rations for an additional 23,000,000. Six hundred million bushels of wheat had been sent from this nation to the allied countries. Mr. Hoover, by his wonderful success as head of the Food Administration, had reduced the national consumption of wheat stuffs 15 per cent. Dr. Garfield, by the embargo on coal, had in a short while released four hundred and eighty vessels to carry food and fuel to our allies. The United States Government has loaned the allies \$6,000,000,000; and what it needs now is economy in the conservation of food and in the home—so that of the surplus thus saved the Government may purchase the commodities necessary for the winning of the war. National discipline and the deepening of our religious consciousness are the great needs.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the diocesan Branch of the Woman's Auxiliary opened Tuesday afternoon April 16th, with a quiet hour led by the Rev. Matthew Brewster, D.D., in Christ Church Cathedral, New Orleans. Tuesday night the Woman's and the Junior Auxiliaries presented *The Province of the Blessed Isle* in the parish house of Trinity Church. Business sessions were held in the Cathedral on Thursday morning and afternoon, an interval being taken at noon for prayers and meditation led by the Rev. W. S. Slack. Much work was accomplished in money raised, boxes sent, and especially in the interest taken in the study of Missions. The special offerings were to erect a church building at Eunice. All branches made good reports. Especially was this true of the educational department, which enrolled more than twenty classes outside New

Orleans. Among officers elected were Mrs. F. J. Foxley, president; Mrs. George Turner, recording secretary; Mrs. L. Richardson, corresponding secretary; Mrs. Allen Beary, treasurer. The Rev. James M. Owens conducted noon-day prayers on the second day. He has accepted service with the Red Cross and will leave St. Mark's Church, Shreveport, on leave of absence to do this work, about May 1st. The Auxiliary accepted the invitation of Trinity Church, New Orleans, to meet there next year.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Diocesan Convention at Bangor—A Pastoral

THE DIOCESAN CONVENTION will meet on May 15th at Bangor, where those from a distance will have an opportunity to see the new St. John's Church. This is the first time in many years that the convention has been appointed to meet outside the see city.

IN A PASTORAL to his people, to be read on Low Sunday, the Bishop made an earnest appeal in behalf of the Third Liberty Loan.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

St. Paul's Church, Baltimore, Reduces Debt

THE EASTER offering at St. Paul's Church, Baltimore, amounted to \$10,000 and will be applied to payment of the debt incurred in rebuilding the organ and erecting the guild house on Columbia avenue. The debt, originally \$70,000, will be reduced to about \$29,000.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Patriotic Addresses—War Notes

LAST WEEK was marked by two splendid gatherings in St. Paul. On Tuesday evening the diocesan Church Club met in the Commercial building and on Wednesday a "patriotic rally" was held in the Church of St. John the Evangelist (Rev. E. M. Cross, rector). At the meeting of the Church Club the address was given by the Rev. George Craig Stewart, D.D., of Evanston. He spoke of the part the various nations are taking in the great struggle. "The thrust that will end the war will be the moral and spiritual energy generated by those of us who are at home. Between us and victory there is a great gulf fixed and this gulf can be bridged only by the sacrifice of our wealth, our luxuries, our boys, and everything that we hold near and dear. If need be, everything must go for Truth and God and native land." Dr. Stewart concluded with an eloquent appeal to the men to take their part now in training their boys—the men of to-morrow—in the way of religion. "Don't ask the chaplains of the army to do for men of twenty-seven what should have been done for boys of seven and seventeen." Bishop McElwain brought the meeting to a close by a short appeal for loyalty. The meeting was presided over by Mr. H. C. Theopold, who announced that the absence of flowers, music, and menu cards had made possible the Thrift Stamp card presented with one stamp to every member of the club. The committee suggested that the members should return their cards when filled to the treasurer of the diocesan War Commission Fund. Mr. Theopold introduced the Rev. E. M. Cross, who made a report of money received for the Church's war work. Another speaker was the president of the Federated Churches of Christ of America, who told of the reforms the Federation had helped

to accomplish in Pittsburgh and Philadelphia. On Wednesday evening at the Church of St. John the Evangelist the rally was held under the auspices of the Minnesota assembly of the Brotherhood. The addresses were given by Bishop McElwain and Dr. Stewart. Bishop McElwain, speaking of outstanding needs of the diocese, pleaded for a deepening spiritual life and a fine co-operation in carrying on the work of the Church in these times of stress. Dr. Stewart paid a splendid tribute to the men and boys who have gone to the front and then told how the Brotherhood of St. Andrew through its secretaries here and in France was doing a splendid work. He also told how the War Commission was striving to bring the Church to every soldier who claimed allegiance. The service was conducted by the Rev. E. H. Eckel, Jr., and the rector, the Rev. E. M. Cross, spoke of work already accomplished by the diocesan War Commission, of which he is the chairman. Mr. Cross announced that the full apportionment for the diocese, \$10,500, was now practically in hand, but made it clear that there would be a number of appeals for funds before the close of the war.

AT A MEETING of the Minneapolis clergy last Monday plans were made for a street preaching campaign from the first Sunday in June through the summer. This will be the second year of this work. In all probability the clergy of St. Paul will institute a similar campaign.

AT ST. LUKE'S CHURCH, Lynnhurst, Minneapolis, on Monday night last a most interesting account of the earlier stages of the war was given by Sergt. Major Cowles of the Canadian Army, who was among the first soldiers sent from Canada and took part in the first battle of Ypres, where the Germans used gas for the first time.

CHRIST CHURCH, Austin (Rev. G. H. Ten Broeck, rector), has one gold star on its service flag. The star is in memory of Private J. C. Malone, grandson of the first senior warden of Christ Church, Mr. J. M. Wandergrift. Private Malone enlisted with the Canadians in the early part of the war, was killed in action August 17, 1917, and was buried by his comrades in "no man's land".

THE ROLL of honor of St. Clement's Church, St. Paul (Rev. Charles E. Tuke, rector), includes the names of twenty-six men in army and navy and three women in the Red Cross. A stirring address was given recently by Professor Herrick of Hamline University to the members of the parish men's club on The Great Adventure in France.

THE GUILD of St. Luke's, Lynnhurst, Minneapolis, and the primary department of St. Clement's Sunday school, St. Paul, have each adopted a French orphan.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

New Parish House at Red Bank

TRINITY CHURCH, Red Bank (Rev. Robert MacKellar, rector), has finished a new parish house, at a cost of \$10,000, which was formally opened on April 9th. Bishop Matthews sent greetings and regrets from New York, and the Rev. F. P. Swezey brought from Shrewsbury the congratulations of a mother parish. There were other speakers, and refreshments, music, and dancing filled the programme. The rector expressed gratitude of those who had made possible this building for social activity.

NEW MEXICO

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

The Bishop's Residence

BISHOP HOWDEN, in acknowledging \$3,400 appropriated by the Board of Missions from the undesignated legacies toward the liquidation of the indebtedness upon the episcopal residence of New Mexico, says that as soon as he is able to secure an additional \$500 the Church in New Mexico "will own a bishop's residence, free from debt, which from this time forward the Bishop can occupy rent free and in all probability at no expense to himself for upkeep, insurance, repairs, etc." This, he believes, will prove an incentive to New Mexico to go forward in achieving diocesan status. "Four years ago," he adds, "our endowment assets were considerably less than \$100. To-day these assets are about \$13,000, so it is encouraging to know that we have made a real beginning."

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Woman's Auxiliary—Religious Education

THE WOMAN'S AUXILIARY of the diocese met in Chapel Hill on Tuesday and Wednesday April 16th and 17th. This is the first time the auxiliary has met apart from the diocesan convention, but two years ago it was decided that they were too large to meet together. In spite of inclement weather, a large number of delegates attended. Sessions were held in the Battle Memorial parish house, adjoining the Chapel of the Cross. The Bishop and a few of the clergy were present. Several members, not delegates, motored over from Raleigh, Durham, and other near by towns. Dr. William C. Sturgis was the principal speaker. Mission study was dealt with further by Miss Emma Hall, the diocesan educational secretary. The report of the United Offering showed over \$1,700 received so far. It was also reported that two girls of St. Mary's School had offered for work in the mission field, and several others were thinking seriously of the same step. It was decided to pay half the expenses of five girls at the next Blue Ridge Conference. On the first evening, Bishop Cheshire gave a most interesting account of work among deaf mutes. In St. Philip's parish, Durham, in the last eighteen years, seventy of these people have been confirmed. The Bishop asked for gifts to pay the salary of a deaf mute deacon, to work among his own people throughout the diocese. The Auxiliary pledged the amount asked. With great regret the delegates heard that Miss Kate Cheshire, for the last few years president of the Auxiliary, and for many years previous to that its secretary, felt compelled on account of poor health to resign her office. A resolution was passed expressing appreciation for her faithful, enthusiastic, and devoted service. The Bishop has appointed Mrs. W. A. Hoke of Raleigh as the new president. She has been treasurer of the United Offering. The financial report showed gratifying increase over the preceding year.

THE DIOCESAN Board of Religious Education at a recent meeting decided to attempt a uniform system of religious instruction through the *Christian Nurture Series*.

OHIO

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

Sons of St. George

BISHOP DU MOULIN held a Confirmation at St. Stephen's Church, East Liverpool, on Sunday morning, April 21st. (Rev. Robert

Kell, rector). As it was the Sunday nearest St. George's Day, the Sons and Daughters of St. George attended the service. The interior was decorated with the flags of the Allies and the Church's service flag, while the flag of St. George hung over the entrance. The Sons of St. George were preceded by the band, the G. A. R., the Sons of Veterans, Spanish-American War Veterans, and members of the city council.

OKLAHOMA.

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

Making Liberty Bonds a Real Sacrifice

IN ST. PHILIP'S parish, Ardmore, the rector, the Rev. F. W. Golden-Howes, is circulating among his people a pledge based upon the need of the Red Cross, and kindred societies, and upon the principle that Liberty Bonds are purchased rather from patriotic motives than for investment. The clubs and societies entering into the scheme will appoint special secretaries to keep lists of those who sign, to collect the coupons and turn them over to the beneficiaries. In one mission, a small community, the method secured in annual income of \$300 for the Red Cross in twenty-four hours. The agreement made is "to subscribe to the Red Cross or to kindred societies or associations of my choice, all, or a part, of all interests accruing from the purchase by me of Liberty Bonds of all denominations and of all issues for the entire period of the duration of the war, and as long as deemed necessary by the heads of the societies and associations thus subscribed to."

PITTSBURGH

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

Sewing for St. Margaret Memorial Hospital—Clerical Union

AN ALL-DAY SEWING under the auspices of the ladies' auxiliary of the St. Margaret Memorial hospital took place on Tuesday, April 23rd, in the dispensary room. Women from most of the city and suburban parishes attended, and a great many garments were made up. A luncheon was served, for which the visitors paid a small amount. The surplus from luncheon and contributions from various parishes represented paid for the material made up. The annual commencement and reception for graduating nurses will take place on May 19th.

THE PITTSBURGH CLERICAL UNION met in Calvary Church, Pittsburgh, on April 22nd, with a record attendance. The essayist was the Rev. Robert E. Lee Strider on The Church, the Ministry and the New Age. His treatment of the vital subject created a remarkable discussion.

RHODE ISLAND

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

Churchmen's Club — New Church Dedicated — Convocations

THE CHURCHMEN'S CLUB of Rhode Island held its annual meeting on April 18th at the Narragansett Hotel. The election of officers resulted in a practical reelection of all who had served during the past year. The speakers were Prof. Edward B. Reed of Yale and Col. H. Anthony Dyer. The subject was Universities and the War. Bishop Perry also spoke briefly, saying that the men in the service were calling more and more insistently: "We need the Church." The Bishop also announced the safe arrival overseas of a party of six auxiliary Red Cross chaplains, among whom was the Rev. Arthur L. Washburn of St. Martin's Church, Providence.

THE NEW CHURCH for the Redeemer parish, Providence, was dedicated on Sunday morning, April 21st. The Bishop of the diocese officiated, assisted by the rector of the parish, the Rev. Frederick J. Bassett, D.D. The church is not yet free from debt and could not be consecrated, but the various memorials were solemnly blessed by the Bishop, who also preached the sermon, celebrated the Eucharist, and administered Confirmation. In spite of pouring rain a large congregation appeared. The memorials include a baptistry at the west end, in memory of Bishop McVickar, credence, sedilia, bishop's chair, Eucharistic candlesticks, altar rail, and baptistry window. The offering taken was devoted to a new organ soon to be installed in memory of the late Prof. Winslow Upton of Brown University, for many years a vestryman, member of the choir, and organist of the Church of the Redeemer.

THE CONVOCATION of Pawtucket met at Emmanuel Church, Manville (Rev. Eric F. Toll, rector), on Tuesday afternoon, April 23rd, with full attendance of clergy and delegates from parishes and mission stations of the city and cities and towns to the northern boundary. Bishop Perry presided, Dean Charles A. Meader made his report, and reports were received from the clergy in charge of mission stations. A movement was started to increase salaries paid to the missionaries. A vote of sympathy was extended to the Rev. James E. Barbour on account of the serious illness of his wife. The convocation also extended congratulations to the Rev. Albert M. Hilliker upon his improved health.

THE CONVOCATION of Providence met on April 24th at the new St. Martin's Church on Orchard avenue, Providence (Rev. Arthur L. Washburn, rector). Bishop Perry celebrated the Holy Communion and the business meeting followed. The election of officers resulted in the selection of Henry H. Field as treasurer and Frederic Bowman, secretary. A resolution similar to the one introduced in the Pawtucket convocation relative to raising missionary salaries was presented. After some discussion the executive committee was instructed to devise a plan for a raise of 10 per cent. in the salaries of all clergymen in charge of missions, and prepare it for presentation at the diocesan convention.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Community Services Continue

ON APRIL 14TH, in Charleston, the second of the Sunday evening community services under the auspices of the Church was held in Artillery Hall. Hundreds of soldiers and sailors attended and joined heartily in the familiar hymns, led by a strong volunteer choir and accompanied by the Navy Yard band. The service was conducted by Chaplain W. R. Scott of the Seventeenth Infantry, U. S. A. The four-minute speaker was Mr. DuBose Heyward, who urged subscribing to Liberty Bonds as support to the government and sound investment for the individual. Mr. Heyward suggested that those who failed to "get in line now would have to spend the rest of their lives answering embarrassing questions." This was followed by Chaplain Scott's address on the "great drive" in Picardy, the gigantic struggle which may prove to be the most decisive battle in the world's history. Then the Navy Yard band played *The Star-Spangled Banner* and the enlisted men were led down stairs for refreshments, and introduced to the ladies present. The committees in charge are

highly gratified with the size of the crowds attending these services since their inauguration two weeks ago. They will be continued under the direction of Chaplain Scott. The Rev. S. Cary Beckwith is chairman of the clergy committee in charge.

SOUTHERN OHIO

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

Bishop Matthews—Community of the Transfiguration

THE RIGHT REV. PAUL MATTHEWS, D.D., Bishop of New Jersey, paid a visit of a few days to his home city, Cincinnati, recently. The Church Club gave a dinner in his honor at the University Club, at which the visiting Bishop spoke of the war work of the Church and told what was being done at several of the cantonments, especially praising the good work done by this diocese and the diocese of Ohio at Camp Sherman, Chillicothe. Bishop Vincent paid loving tribute to Bishop Matthews' faithful work as a presbyter of the diocese for eighteen years, introducing him at the request of the president of the club, Mr. W. R. Sterling, who was in the chair.

ON ST. MARK'S DAY, Bishop Matthews received into the Sisterhood of the Community of the Transfiguration at Bethany Home, in a beautiful service and after a deeply spiritual address based upon the gospel for the day, Sister Constance Anna, Sister Amy Martha, Sister Olivia Mary, and Sister Anna Grace. At the Eucharist Archdeacon Reade was gospeler, and the Rev. Jos. L. Meade, chaplain at the Home, epistoler. These Sisters add greatly to the strength of the Community. The first is a trained nurse, the second an expert in work among younger boys, the third, a niece of the Bishop and daughter of Mr. and Mrs. Mortimer Matthews, has had training as a deaconess and teacher, while the fourth has been connected with the home since childhood and is trained in many lines of practical work. If the need comes the whole Sisterhood will be available for work for the country in conditions arising from or following the war. It will be remembered the Sisterhood did splendid relief work in the great 1913 flood.

THE VILLAGE of Wyoming, just outside the city limits of Cincinnati, sets a fine example. In the whole village and in the Church of the Ascension there is not a man of military age and fitness to be found. The rector, the Rev. Stanley Matthews Cleveland, is in the Y. M. C. A. work in France, and the Rev. Joseph L. Meade has charge. Wyoming has raised so far four times its quota of subscriptions to the Third Liberty Loan. The pastor of the Presbyterian church is also at work in an army camp.

THE WOMAN'S AUXILIARY holds its annual meeting at Christ Church, Glendale, on Tuesday and Wednesday, May 21st and 22nd.

DAILY INTERCESSIONS at noon in St. Paul's Cathedral, led by Bishop Vincent and Dean Purves, are being greatly appreciated and well attended.

THE SPRING SESSION of the Parkersburg-Marietta Sunday School Institute was held in St. James' Church, Zanesville, on April 18th. After a business session the afternoon was occupied with a series of discussions led by the Rev. S. E. Sweet, Mrs. J. M. Hunter, and others. At an evening service the Rev. S. Scollay Moore, D.D., made an address on The Teacher, and Archdeacon Dodshon spoke on The American Home.

Many interested people took part in conferences and the service.

THE WOMAN'S AUXILIARY of the diocese meets in Christ Church, Glendale, on May 21st and 22nd. Bishop Vincent will be celebrant at the Holy Communion, and the Rev. George Craig Stewart, D.D., will preach. A business session and a visit to Bethany Home will fill the afternoon. Miss Frances H. Withers will speak in the evening at a meeting in the interest of Religious Education. Officers' conferences will be held in six groups on Wednesday morning, and a business session will follow. After noon-day prayers Miss Withers will present the New Junior Plan, and after luncheon Bishop Reese will conduct a quiet hour.

SOUTHERN VIRGINIA

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

Convocation of Southwestern Virginia — Noon-Day Intercession for the Nation

THE 102ND CONVENTION of the convocation of Southwestern Virginia was held at Amherst and Sweet Briar from April 23rd to 25th. Twenty of the clergy were present, Dean F. H. Craighill presiding. Devotional meetings conducted by the Rev. G. Floyd Rogers, following the general theme of Religion in War Times, were exceedingly helpful and timely, and congregation and clergy enjoyed them greatly. Sermons were preached by Bishop Tucker and the Rev. J. B. Dunn, D.D., and missionary addresses were made by Mr. E. C. Hughes of the Archdeaconry and the Rev. T. K. Nelson formerly of China. On Wednesday the Rev. R. B. Nelson preached the convocation sermon, which dealt with the voluntary chaplain in the camp. The practical essay by the Rev. W. G. McDowell was on Church Music. The theoretic essay by the Rev. F. H. Craighill on Psychic Evidences of Immortality gave a clear exposition of the subject. Several entered into the debate. Business meetings were held each morning and afternoon. The report of the convocation board of religious education lent special emphasis to the prospects and claims of the Summer School for Christian Workers, to be held in Lynchburg from June 17th to 21st. A strong faculty has been provided. The most important action taken was a memorial to the annual council as to the division of the diocese: "Be it resolved, That a committee of three, of whom the Dean shall be chairman, present to the next council of Southern Virginia a memorial from this convocation of Southwestern Virginia, requesting that a committee be appointed to secure data and consider the feasibility and advisability of dividing the diocese along such lines as the council in its wisdom shall deem best." The treasurer reported that his books showed \$625.66 with expenditures of \$455.38. Christiansburg was chosen for the next meeting. The Rev. T. G. Faulkner will preach the convocation sermon, the Rev. G. Otis Mead will read the practical essay and the Rev. W. R. Noe the theoretical essay on Christian Unity as a Result of the War. Archdeacon Rich will be leader of the devotional meetings. A delightful event in the meeting was the visit to Sweetbriar. A business meeting was held in the college chapel and a reception was given to the clergy, but between the two the members of convocation enjoyed luncheon with faculty and students. The members returned to Amherst late in the afternoon for the closing missionary service.

ST. MARY'S GUILD, Christ Church, Norfolk, was organized a year ago, to keep in touch with parishioners in the service



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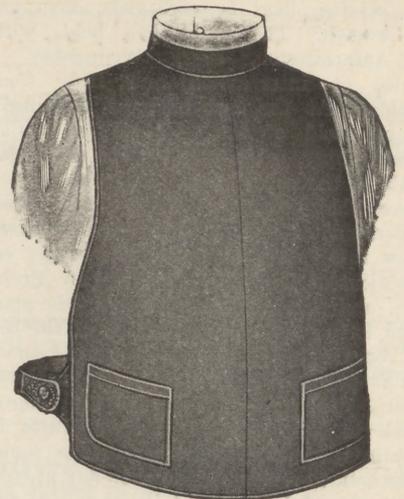
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SATURDAY ♦♦♦♦ ONE MEAL WHEATLESS



of their country. The present number on the service flag is eighty-six men and five women. The guild has held, without intermission, every Wednesday, a service of intercession and Holy Communion. At the last business meeting a member told of having read in a California paper, of a town, where every day at 12 m. the church bells were rung a few strokes that prayers might be said for our soldiers and sailors. The suggestion that we follow this example received the hearty endorsement of the rector, the Rev. Dr. Steinmetz, and the guild carried out this plan, which is to pause at the ringing of the bell and repeat silently the Lord's Prayer and a special petition for those in the national service. The rector has asked the congregation to join with St. Mary's Guild in their petitions, and if not within the sound of the bell, to remember the noon-day prayer. Christ Church bell rings daily at twelve and will continue this reminder while the war lasts. Other churches in the city are being asked to ring their bells with the same intention. The Mayor promises to have the city hall bell rung, if it be the wish of the Christian community.

TENNESSEE

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

Ministers Visit High School

THE CHRISTIAN Ministers' Alliance of Nashville (Rev. Prentice A. Pugh, president) was recently invited in a body by the board of education to visit the high school. The invitation was accepted and the president addressed the student body, comprising 1,400 students. Afterwards all were dined, and urgent requests made that the ministers come from time to time to conduct devotional exercises.

UTAH

FRANK HALE TOURET, Bishop in Charge

Emery Club—Deconsecration Service

THE MEMBERSHIP of the Emery Club, an association for men at the University of Utah, at Salt Lake City, is constantly shifting owing to the enlistment and drafting of many members. The Emery House has been in operation but four years, and has contributed nearly fifty men to the armed forces of the country.

CITY CHURCHES report that at Easter the attendance at services and the number of Communion was larger than ever before, while offerings in several cases exceeded expectations. St. Paul's parish, Salt Lake, held the last services in the old property, the evening service being of the nature of a deconsecration. The old buildings were turned over to the wreckers the next day. The new St. Paul's is a mile and a quarter eastward, in the center of its membership. The present plant consists of rectory, parish house, and boiler rooms, all connected by an elaborate cloister. The rectory is of the English half-timbered and stucco style and the parish house is stucco, relieved by broken field stone. The church which will be erected when the war is over, the funds being now at hand, will be of stone. The buildings occupy the two sides and back of the lot, leaving the center for lawn and flowers.

THE *Episcopal News* has been revived and enlarged under the guidance of the Rev. H. E. Henriques. In addition to the news of the parishes and missions of the District, a page of items of general interest and editorials is run each month.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Bible Class Entertains Men in Government Service

ABOUT FIFTY men of the United States school of aerial photography in Rochester were the guests on a Sunday afternoon recently of the Dr. Doty Bible Class and the Daughters of the King at Christ Church (Rev. David L. Ferris, rector). A patriotic service was followed by a supper in the parish house.

The Rev. F. E. Aitkins, who has recently resigned from St. Andrew's Church, Buffalo, to accept a rectorship in Bridgeport, Conn., was the guest last week of the Buffalo Clerus at luncheon. About thirty of the city and neighboring clergy were present.

THE CHILDREN of the Sunday school in Grace Church, Lockport (Rev. H. F. Zwicker, rector), have subscribed for a \$50 Liberty Bond, to be paid for in extra offerings. When payments have been completed the bond will be presented to the Board of Missions.

CANADA

News of the Dioceses

Diocese of Algoma

ST. JOHN'S parish, North Bay, had a record report for the annual vestry meeting. Expenses were all met and a substantial sum paid on the Church debt. Archbishop Thorneloe visited the parish in Holy Week, holding a confirmation on Thursday and taking the Three Hours' service on Good Friday. The Archbishop preached in St. Alban's Cathedral, Toronto, April 7th.

Diocese of Huron.

THE INDUCTION of the Rev. W. S. Armitage as rector of St. James', South London, was conducted by Archdeacon Richardson, April 5th. The retiring rector, Dean Davis, read the prayers and Principal Waller the special lesson. Both these clergy gave short addresses. Dean Davis had completed the long term of forty-three years.

Diocese of Montreal.

A SERVICE was held in Christ Church Cathedral, April 15th, especially for men. The Bishop in this meeting wished to explain the position and needs of the diocese. Dr. Taylor, from China, read prayers.—BISHOP FARTHING attended the meeting of the Sunday School commission and the joint executives of the General Missionary Society and the Social Service Commission, at Toronto on April 17th and 18th.—THE

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REV. A. C. FENWICK has been appointed to the curacy of St. George's Church, Montreal,

THE CELEBRATION of St. George's Day, April 21st, was marked in the Cathedral, Montreal, by the wearing by choristers and clergy of red and white roses on their surplices. Bishop Farthing was present and the preacher was the vicar, the Rev. Dr. Symonds. There was a large attendance of St. George's Society, headed by the medalled veterans carrying the colors, and accompanied by army and navy veterans. The color bearers stood at either side of the chancel as the procession passed in and out. Dr. Symonds in his sermon pointed out that a narrow nationalism would not be possible after the war. He believed in a Parliament of nations in the future.

Diocese of Niagara.

THE CONGREGATION of St. George's, Guelph, presented Archdeacon Davidson, on his departure after a ministry to them of seventeen years, with a purse of gold, and Mrs. Davidson with a fur coat.

Diocese of Niagara

NOTWITHSTANDING financial difficulties during three years of war, the reports of the Easter vestry meetings are usually satisfactory. The honor rolls show a splendid record. The stipend of the rector was increased in several parishes.

Diocese of Nova Scotia

THE DEAN of the diocese, the Very Rev. Dr. Llwyd, has returned from his trip to the West Indies very much improved in health.—ARCHBISHOP WORRELL, who has gone on a Confirmation tour to Bermuda, expects to be at home again by the 1st of May.—THE DEBT on Christ Church, Sydney, was finally paid off at Easter.

EASTER SERVICES in Trinity parish, Halifax, were held under difficulties. The Church was destroyed in the great catastrophe last autumn, but the parish hall had been repaired sufficiently to be used. The attendance was good and the contributions were remarkable considering the loss of so many members. The missionary offering from the Sunday school was larger than last year.

Diocese of Quebec.

AS MANY of the younger clergy have gone to the war, the duty of finding suitable men for mission work on the Labrador coast is very difficult. Bishop Williams makes a strong plea for volunteers for this work. The one priest there at present, the Rev. H. H. Corey, is laboring heroically, single handed, but the field is too large.

THE PREACHER at the synod service, in Quebec on June 4th, is to be the Bishop of Fredericton, the Rt. Rev. Dr. Richardson. In a recent letter from the seat of war to the Bishop of Quebec, he says, speaking of Canon Frederic Scott, who has been at the front since the beginning of the war: "I spent some little time with Scott. He is doing a simply magnificent work, and I am proud of the record he has made. It is no exaggeration to say that he is one of the greatest spiritual forces in the army, and St. Matthew's [Quebec] is making a tremendous contribution to the needs of the empire in thus giving him for so long."—THE MISSIONARY at Mutton Bay, Labrador coast, the Rev. H. H. Corey, in a recent letter says the difficulties of traveling this winter have been greater than for the past nine years. The weather up to the middle of January was so mild that the ice roads could not be used. He used his snowshoes

more in one week this winter than the whole of last.

Diocese of Toronto

THE DIOCESAN Woman's Auxiliary arranged for intercessory meetings for women on the Wednesdays of the first and second weeks of April. The speakers were the Rev. C. Ensor Sharp and Rev. Dr. Seager.—THE WIDOW of the late Archdeacon Boddy died in Toronto on April 7th.—A MEMORIAL has been placed in the chancel of St. Clement's Church, North Toronto, consisting of oak panelling across the east end, in memory of the late Canon Powell, for nineteen years in Toronto, and first rector of St. Clement's.—A LARGE meeting for men was held under the auspices of the Laymen's Missionary Movement in St. James' Cathedral, Toronto, on April 3rd, and another in the same place, at which the Bishop of Ottawa was the speaker, on April 10th.

THE CONVOCATION of Wycliffe College had to be held this year in the college chapel as the convocation hall has been in use since autumn by the Imperial Flying Corps. The president, speaking of the small number of students this year, said it was commendable in the present emergency of the empire. The treasurer mentioned that a large percentage of available college funds were invested in Victory Bonds. The principal said that the larger proportion of Wycliffe College was now in France. The speaker of the evening was Archdeacon Cody.—AT THE meeting of the executive committee of the provincial council of Ontario in Toronto, April 9th, it was decided to invite the General Synod to meet in some town in Ontario, instead of in Winnipeg as previously determined, if the request for the change should be made by bishops representative of all parts of the Dominion. The proposal is made on account of the increased railway rates by which the travelling expenses of the General Synod will be much greater than was expected when it was resolved to hold the next meeting in Winnipeg.

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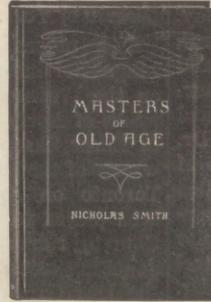
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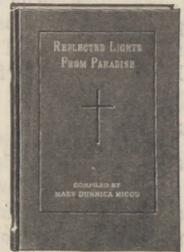
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