



The Living Church

The State Historical Society F

VOL. LVI

MILWAUKEE, WISCONSIN.—APRIL 14, 1917

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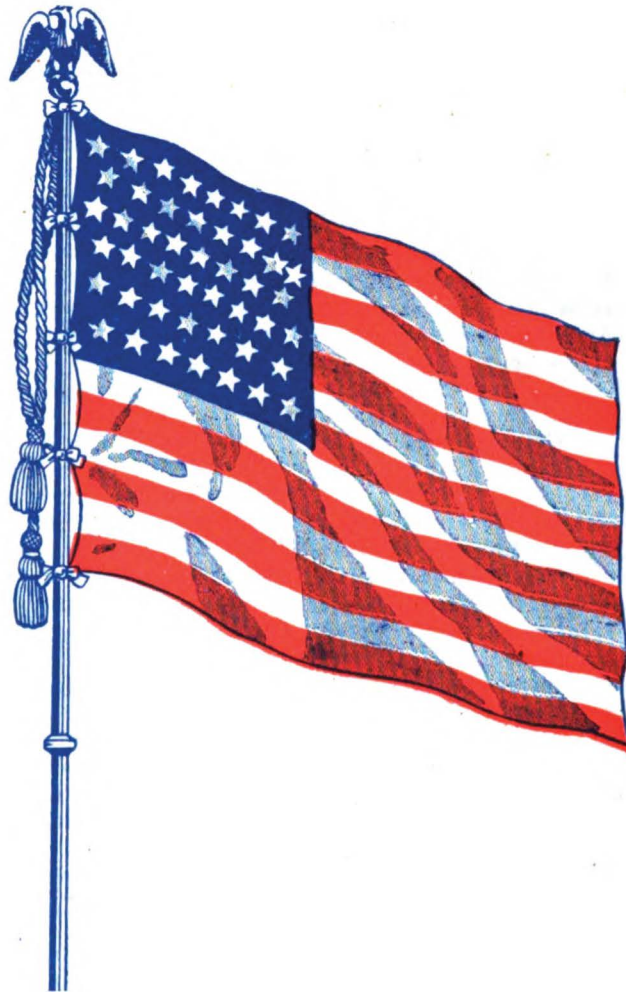
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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 14, 1917

NO. 24



O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home.



Editorials and Comments

America Belligerent

IT is difficult to adjust one's thoughts to the new condition. Never did a nation try more honestly to play the part of friend to all the parties who were engaged in war. The current German charges of unneutrality from the first are simply unfounded. No doubt it is true that the overwhelming majority of Americans other than those of Teutonic descent sympathized with the Allies from the start; this is through no sympathies inherited from more or less remote ancestors from England, France, or Russia, nor because of any inherited prejudice against Germany. Of the latter there was absolutely none in this country when the war broke out; of the former there was not sufficient to be a determining factor. Descendants of England have twice loyally led—not even followed other Americans—in making war upon their mother country. They did not wait, in 1776 or in 1812, to be driven to do their patriotic duty when America called; they led others. They have been twice through the experience that American-Germans are now undergoing, and they would go through it again if it were their duty. Their sympathy with the Allies in this present war is a sympathy for which Germany is wholly responsible. They are with the Allies because they have judiciously weighed the evidence, which has been liberally supplied by both parties, and have given their verdict against the Kaiser.

Yet America enters the war with a different perspective from that which prevails in England or in France. Not being a party signatory to the guarantee of the independence and the neutrality of Belgium by the treaty of 1839, this nation officially held that it was not bound to intervene, even by protest, when the independence and the neutrality were violated by one of the guarantors. We—unlike many others—feel that history is bound to vindicate this American determination; but the indignation of the American people at such violation of a treaty was rightly intense. Germany made it difficult from the start for America to be her friend, as she wished to be.

And when Germany proceeded deliberately and repeatedly to violate the early Prussian treaties with the United States, as she has done whenever she has assailed American rights upon the high seas, she has shown that not one treaty only is deemed a "scrap of paper"; rather has she made it impossible for any nation to sign a treaty with her at all. For what nation will make itself a party to a treaty that will bind itself but will not bind the other party? And what assurance can the German government possibly give that her sacred word of honor will mean to her in future more than it means at the present? It is neither the Allies nor America that challenges German honor; it is the government of Germany that has deliberately trodden upon that honor. Germany has wronged the world, but she has wronged her own people vastly more than she has wronged any other. The world can help to bind up the wounds of Belgium and France, but only Germany can restore that honor of their nation which their own government has destroyed. Neither victory nor defeat in war will restore it, neither can America or the Allies win it for them.

FOR WHAT is America to fight?

Not alone, we trust, in indignation against our own wrongs. If that were all, our pacifists would be justified in maintaining that the cure may be worse than the evil, though even that would not justify our acquiescence in the intolerable condition. We expect voluntarily to assume much greater loss of lives, far greater material loss through war than Germany could possibly inflict upon neutrals through many years of submarine warfare. For us it would be enough that America deems the lives of her citizens worth defending at any cost. But there is very much more than that as our goal in war.

We are not greatly interested in re-distribution of territory. To shift territory from power to power, as it has been shifted during all the centuries of human history, would give no more promise of solving the problem of world peace than it has ever been instrumental in securing it in the past. Alsace-Lorraine is a good example of the futility of this sort of settlement. Germany seized it from France in 1871; France seized it from Germany in parts in the seventeenth and eighteenth centuries; it had shifted from nation to nation before that. How is another shift to effect any sort of settlement now? Who knows which nation has a moral title to it now? Nobody ever thought of consulting the inhabitants themselves. And very much the same is true of any of the shifts of territory and of population that the Allies have suggested or may suggest. These are not the issues for which the United States can fight. They are details, which Europe can settle for itself, and which, no matter how they are settled, will give little or no promise of permanent peace.

No, America must have bigger aims than that, or her entrance into war will prove of little avail to the world. She must find the cause of war, and then, as far as she can, she must present to the world a workable method for removing it.

We believe there are two things for which America must strive in entering into war.

The first is that a government that violates its sacred word of honor must be held incapable of making another treaty. That means that *the Hohenzollern dynasty must be deposed*. It is against that dynasty, its ministers and its satellites, that America has made war. President Wilson was never wiser, never more statesmanlike, than in his discrimination between the German nation and the German people. True, the German people are supporting the German dynasty; but that is incidental. Nobody believes that the whole German people have suddenly become incapable of pledging their word of honor. But their government, their imperial dynasty, is thus incapable. It would be better that the German people should themselves destroy this dynasty; that Austria should see that its own independence has practically been destroyed by Germany; that the Hohenzollerns have used the Dual Monarchy to pull chestnuts out of the fire. It would be better that Bavaria and Wurttemberg should rise against Prussian usurpation and destroy it, once for all, by destroying its fountainhead. But these are things that no outside forces can do for them. If Austria and Hungary, Bavaria and Wurttemberg, will not rise against the oppressor who has violated their own liberties and compromised their honor, no other nation can do it for them. America has no quixotic idea of redressing the internal wrongs of the German people. But, because Germany has treated the world as Prussia has treated her own neighbors and allies, the world is bound either to resist and end her power for oppression or else to submit to German suzerainty as Austria and Bavaria have submitted. No doubt it is quite true that Germany does not want war with America. All she wants is for America to submit to her demands upon the high seas, precisely as she would have Belgium and France submit to her demands upon land, and, presto! there would be peace.

And the world must either submit to this or it must depose the Hohenzollern dynasty. Possibly the latter may prove stronger than the former, in which case Christian ideals as to national conduct will go down before force, as they went when the Saracens conquered the Christian nations centuries ago. But that will not mean peace; it will mean submission to force, and that is very different from peace.

The American ideal would be to supplant Hohenzollern rule with democracy. But democracy never can be forced upon a



people. Until a people create it for themselves it cannot be created. The German people cannot be forced to make sovereigns of themselves or to assume rule over themselves. All that the world has the right to insist upon is that a government that violates treaties shall not make treaties. The world can only deal with the German people on terms of equality when the German people have created an honorable government.

Secondly, America must insist upon the abolition of secret diplomacy; and this can only be accomplished by agreement between the nations that no treaty, alliance, entente, or agreement of any sort shall be valid between nations until, first, it has been ratified by a popular chamber, legally constituted, and, secondly, has been officially published so that it may be available to all the world. Only by steps such as these can world peace ever be obtained. An agreement of this sort will be far more effective than any conceivable league of nations to "enforce" peace. Peace cannot be "enforced"; it can only be created, and the means of its creation must be sought until they be found.

Let it be agreed that a demand of this nature may be embarrassing to some of our new allies. Because it has become our duty to ally ourselves temporarily with a group of European and Asiatic nations it does not follow that we shall surrender American ideals. The German intrigue as to Mexico and Japan only aroused the storm of indignation in America because America is not experienced in that sort of diplomacy. But Europe has never been free from such intrigues. It is probable that no European nation, much less Germany, realizes the depth of American disgust at learning of that intrigue. We are free from that sort of diplomacy. The mere fact that an American national agreement is void without the "advice and consent" of the senate, while the executive is constantly changing, make it impossible for the United States to be a party to secret alliances, even if there were no moral sense of our people against them. Very likely our own moral sensibilities in the matter would be blunted, as are those of Europe, if our government were not so constituted that secret agreements on its part would be valueless, even if any corrupt administration should be guilty of them. But the requirement that joint action be taken by executive and senate illustrates the method that can effectually destroy secret diplomacy. *It can be done.* If the United States would be of service in determining an ultimate settlement by which the peace of the world can be reasonably assured, it must urge that all the nations conform to this requirement. And, certainly, the world needs only to look at German diplomacy, as we have known it in these past few years, to see a horrible example of how not to perform it. The blunder of German diplomats in their clumsy disregard of good morals and common sense would have made a laughing stock of their nation if they had not, instead, made it a byword of dishonor.

The world, we believe, is looking to America to contribute something worthy of her history and her ideals to the solution of the present world problem. It is not money. It is not men. It is not even idealism, for those who have fought in the trenches have won that consecration for themselves. Of all those three we can simply add to what is lavishly given already by others.

Perhaps it is *perspective*. Perhaps America, from over the sea, can separate issues and distinguish between symptoms and causes better than can they who are in the first line of mortal combat.

If such is the case, let us supplement the objects which the Allies have avowed for themselves. Let us make it the contribution of America to secure these two ends: the deposition of the Hohenzollern dynasty and the perpetual revocation of secret diplomacy.

These, rather than any shifts of territory—though no doubt some shifts must be made—are ends that are big enough to justify this war. They are cures for ultimate causes of war; not attempts at amelioration of symptoms.

Back of everything else is the urgent necessity that nations will be conducted as advance agents of the Kingdom of God. That urgent necessity must assume a large part in our presentation of the Christian religion. National government, like people, must be Christianized. But one strong nation, violating this ideal, can, no doubt, throw the whole world into war. No nation can ever again assume, as Americans have assumed, that its own good faith or its isolated position are sufficient protection to it. The good faith of its people is a strong asset, but the whole democracy must be prepared, by military training of all the young men and by advance provision of necessary equipment, to defend the nation in time of need. In a democracy it is either the duty of all the people alike, or of none of them, to protect the nation. The solidarity of the whole people must

be stimulated into a mobilization of all its forces and all its assets when need arises.

Yet military power is not our contribution to world peace, nor is it the chief asset upon which the peace of a nation can rest. We trust that what we have ventured to enumerate above are the things which America will present to the world as the object with which she has entered war.

A PRAYER*

WE stand in Thy presence, O Lord, and anew, deliberately and solemnly and to the end, we pledge ourselves to Thee. Take us, our strength, our means, our all, us and our land, for Thine. We dedicate the country Thou hast given us to a purer life, a more religious, unselfish patriotism, a deeper loyalty to the great kingship of Thy Son. Work out in her, by her, what purposes Thou wilt. She is not ours, but Thine, henceforth. We are Thy servants. Give us willing and patient hearts and hands till Thou shalt create in all nations Thy chosen pattern of Christian Government and Christian Liberty. We stand before Thee, and know not how to speak. Read Thou our hearts and see our devotion. Thou art our God, and we will praise Thee. Glory to God in the highest, and on earth peace, good will towards men. Amen.

* Adapted from a prayer by Phillips Brooks, made at the close of the Civil War.

WHAT the declaration of consistent war was made on Good Friday is, we trust, symbolic. Americans have nothing to gain from war.

The War Declaration They do not take tribute from the countries against whom they fight—particularly from their own wards. If ever a nation

entered war unselfishly the United States is doing so now. She has a huge national grievance; but she merges it into the greater wrongs against civilization itself and fights rather for civilization than for vengeance. And she realizes that she alone must pay the bill, with no corresponding gain.

Such being the case, the United States had the right to make the declaration on Good Friday. She has mounted a cross of vicarious suffering. She is following Him who suffered willingly for all His people.

And so she counts on His sustaining love and care, and puts her cause confidingly in His hands.

AN extraordinary fact in regard to the Russian revolution is that it has been accomplished with the full approval of the Church. We say extraordinary because nowhere else has the Church seemed so completely under the secular arm as in

The Russian Church and the Revolution

Russia, and it is indeed remarkable that it was quickly able to give expression to its own inner mind, which had been

so nearly stifled before.

Herein is the best sort of indication for the future both of the State and of the Church. The influence of the latter will tend to restrain the former from excesses, which too often accompany revolts from political authority; while the Church, freed from the deadly influence of the court, will gain new spiritual vigor and be able to infuse new life into the whole Eastern communion.

It is difficult to tell whether Church or nation should receive the most enthusiastic congratulations of Americans. As democratic America extends the hand of brotherhood to democratic Russia, so the free American Church sends most cordial con-



gratulations to her elder and beloved sister Church of the Russian nation and people.

THE suggestion of the Bishop of Massachusetts that equipment be provided for army chaplains is entirely in line with what appeared in these columns last week. Several, perhaps all, of the Massachusetts chaplains are Church clergymen and the Church in that diocese has generously assumed the responsibility of supplying funds for the purpose. That

is fine. Massachusetts leads very frequently in movements within the Church and, as usual, has now exercised this leadership well.

But we submit also that in states in which the chaplains are not of our clergy there still rests upon all of us the duty to see that such equipment is supplied, be the chaplains what they may. If the various ecclesiastical bodies will supply it to their own chaplains, according to the precedent set by Massachusetts Churchmen, it is well. But the chaplains represent primarily the moral responsibility of the nation, and their work should be viewed from the citizens' point of view. Whatever be the ecclesiastical affiliations of the chaplains in any state, we who are Churchmen, being also citizens and anxious for the moral welfare of the soldiers should see that the equipment is supplied.

And earnestly do we second the Bishop's plea for better moral conditions than those which were permitted to obtain about our army camps last year. We appeal to the national government and to state and local governments to throw moral protection about our boys.

IN the issue of THE LIVING CHURCH for December 16th a remittance of \$18.03 for the Armenian and Syrian Relief Fund was acknowledged as from St. Mark's Church, Brunswick, Pa., whereas it should have been Georgia. We are very glad to make correction.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 9th:

Anonymous, Philadelphia	27.00
Trinity Church, Niles, Mich.	17.89
A. M., St. Helena's Parish, Boerne, Texas	2.00
St. John's Parish, Portsmouth, N. H.	2.00
E. W., Brooklyn, N. Y.	1.00
A member of St. Andrew's, Detroit, Mich.	2.00
Nellthorn	1.00
In loving memory of E. A. and L. C.	10.00
Mrs. E. V. Z. L.	500.00
J. W. W., Chicago	2.00
Grace Church, Royalton, Minn.	3.00
St. James' Parish, Port Gibson, Miss.	15.05
All Saints' Cathedral, Milwaukee, Wis.	2.00
Miss Hargreaves, Detroit, Mich.*	10.00
A communicant of the Church of the Redeemer, Chicago*	10.00
M. L. P., New York City*	2.00
E. L. and E. L. H., New York City*	1.00
St. Paul's Church, Chestnut Hill, Philadelphia †	300.00
In memoriam Abigail †	3.00
Mrs. Elizabeth H. and Miss Frances H. Newton, Oaklawn, Tenn. †	5.00
St. John's Church, Linden Hills, Minneapolis, Minn. †	1.00
Rev. and Mrs. C. T. Pfeiffer, Laurel, Del. †	2.50
St. Mark's Sunday School, Havre, Mont. †	5.00
In memoriam G. S. D. †	25.00
Cathedral School for Girls, 5th and 6th Grades, Havana, Cuba ‡	3.05
Women of All Saints' Cathedral, Spokane, Wash. ‡	110.00
Rev. James E. Wilkinson	5.00
Mrs. Robert Scott, Williamstown, Mass. ††	5.00
M. T. P., St. John's Church, Bangor, Maine ††	5.00
Total for the week	\$ 1,077.49
Previously acknowledged	44,299.84
	\$45,377.33

- * For relief of French orphans.
- † For relief of Belgian children.
- ‡ For Belgian relief.
- One half for Belgian children; one-half for French children.
- ** For French relief.
- †† For work in Rome.

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

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular children, pledging ten cents a day for two years, unless otherwise specified.

145. Anonymous, Philadelphia, Pa.	\$ 73.00
146. Julia Magruder Book Club, Concord, N. C.	36.50
147. Elizabeth	73.00

148. Martha	\$ 73.00
149. Ruth	73.00
150. Helen	73.00
151. Woman's Auxiliary, St. Peter's Church, Essex Falls, N. J.	38.50
152. Miss Mary C. May, Brookline, Mass.	73.00
153. Miss Elizabeth E. Crellin, Scranton, Pa.	36.50
3. Mrs. J. P. Mackenzie, Pittsburgh, Pa.	10.00
6. Mrs. H. O. Du Bois, New York City	2.00
7. Miss Mary Constance Du Bois, New York City	2.00
14. Miss Juliet C. Smith, Topeka, Kans.	27.50
24. Rev. and Mrs. Robert Scott, Williamstown, Mass.	9.13
35. Anonymous, Chicago (three children)	73.00
54. Miss Mary Cummings, Chicago Heights, Ill.	27.25
56. Miss Margaret Louise Huber, Norristown, Pa.	27.00
68. St. Paul's Sunday School, Central City, Colo.	26.50
71. Miss Alice Cary Kimball, Hartford, Conn.	9.25
72. Mrs. E. O. and Miss Julia Mary Chase, Northampton, Mass.	9.00
84. Good Shepherd French Baby Helpers, Lexington, Ky.	3.00
94. Mrs. W. H. Harrison, St. David's Church, Portland, Oregon	3.00
114. A friend in Pittsburgh	38.50
115. Children of Mercy, Gardiner, Maine	3.05

Total for the week \$ 467.68
Previously acknowledged 4,948.60
\$5,416.28

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

ARMENIAN AND SYRIAN RELIEF FUND

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ANSWERS TO CORRESPONDENTS

B.—The national flag is appropriate in church processions on national holidays and national occasions apart from holiday and also on the greater ecclesiastical holidays.

THE LAWYER and the Pharisee—and all their varieties—are you and I, and we are they. Unable to justify ourselves, unable to escape from the searching judgments of Christ, humbled before Him by our own consciousness of sin, and too often despairing rather than humble, going away sorrowful rather than repentant, we find our justification where we had least expected it—in His Mercy. That is the meaning of Calvary—that when we have faced our own weakness and failure and found no way out, the Divine Justice itself becomes merciful—and we see that only in His Justice—a more than human and natural justification—can we obtain mercy. Failing to order our own lives aright, we find within us a Greater Power that makes for Righteousness. We cannot argue with Him. We cannot escape Him. O Galilean, Thou hast conquered! And it is the face of a Friend, and a Brother, that says to us: "Be of good cheer. Thy sins be forgiven thee."—Wallace Herbert Blake.



THE FIRST SUNDAY AFTER EASTER

BY THE REV. WILLIAM H. BOWN
LIFE IN CHRIST

THE First Sunday after Easter is known as Low Sunday, or the lesser Easter, the octave of the great feast.

In ancient times it was known as "The Lord's Day in white", because those who were baptized at Easter appeared in church in their white robes and kept the anniversary of their new birth.

The collect finds its central idea in the fact that our sins crucified our Lord, but that our justification was accomplished in His Resurrection.

Hence the prayer is two-fold—the putting away of malice and wickedness, and the service of God in purity of life and truth.

The petition to "put away the leaven of malice and wickedness" is peculiar, but in order; for no vice lingers more among us than malice, as it appears in its fruits of evil speaking, detraction, slander, and religious defamation.

It is the mind of Satan—the opponent of all goodness and all blessedness—against which we must ever pray that our Lord will grant us to serve Him "in pureness of living and truth".

The epistle is a distinct reference to the baptismal memorial referred to in our brief introduction.

It is the story of the new birth with all its power, as told by St. John in his first Epistle; and it treats of the witnesses of our faith, of the fact that our Lord is the Son of God, and of His power to save us.

When we think of life in our Lord, we do so because He is the Author of that life, because His grace maintains it, because His life is the pattern of it.

Jesus is the Lord of life and death because of His holiness and of His greatness, of His voluntary sacrifice, and His human brotherhood.

Holiness is absolutely essential to the spread of His religion in the world, and it is the foundation rock upon which our religion has its foundation.

Greatness in our Lord is of infinite value. Immortal in His nature, holy in His Godhead, great in His character and incapable of change, He stands for all eternity. In the incarnation He clothes Himself in our nature, partakes of our flesh and blood, and enters into brotherhood with us.

The gospel is an account of one of the most memorable of our Lord's many visits to His disciples after He had risen from the dead, and it teaches us the certainty of His Resurrection.

In it we have the evidence of hearing, of sight, of touch, of personal identity, of character, of anxiety for peace, of encouraging faith and of wonderful patience.

It throws a great light on our Lord's teaching. Our body shall be raised, our nature shall be full of grace, our friends shall know us as we shall know them, our service shall partake of the divine.

The gospel also gives us something of the method of the application of our Lord's merits, of His one all-sufficient Sacrifice, in the Sacraments of the Church.

But let us ever remember that mere contact with sacred things will not save us. There must be reverence, faith, love, and a godly sorrow for sin.

Approaching the means of grace in this spirit, we shall have life in Christ—we shall have the peace "which evermore passeth human knowing".

ANGER is momentary madness: so control your passion, or it will control you.—Horace.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

First Sunday after Easter	Exod. 20, 1-24 11 Samuel 22, 1-20, 47-51	Galatians 3	Isaiah 32, 1-11	John 20, 19-end
Monday	Exodus 23	Mark 5, 21-end	Deut. 3, 1-20	Ephesians 1
Tuesday	Exodus 24	Luke 7, 1-16	Deut. 3, 21-4, 4	Ephesians 2
Wednesday	Exodus 25	John 11, 1-44	Deut. 4, 5-24	Ephesians 3
Thursday	Exodus 29, 38—30, 16	John 5, 19-30	Deut. 4, 25-40	Colossians 1, 1-20
Friday	Exodus 31, 18—32, 20	John 6, 22-50	Deut. 5, 1-22	Colossians 2, 6-17
Saturday	Exodus 32, 21—33, end	Mark 12, 1-13	Deut. 5, 23-end	Colossians 3, 1-17
Second Sunday after Easter	Exod. 34, 1-14 & v. 27-end Isaiah 26, 1-19	11 Corinthians 2, 14—3, end	Jeremiah 23, 1-8	John 21

THAT portion of the Church year that falls between Easter and Pentecost has a very distinct meaning of its own, or rather has several distinct meanings which should receive recognition in a lectionary. The most obvious one, perhaps, is the overcoming of death, including prophecies thereof in the Old Testament. Another aspect is the occurrences of the Great Forty Days, leading up to the Ascension and the outpouring of the Spirit.

Pentecost rather than Easter should be made the climax of the Church year. The Resurrection itself looks forward to the gift of the Spirit, through which alone the New Covenant is made effective and the Kingdom of God—the reign of righteousness, peace, and Joy in the Holy Ghost—is begun on earth in the hearts of believers.

Pentecost should not be discounted. It is for this last reason that the New Lectionary, while employing selected passages from the Book of Acts in the Easter season, holds back the course reading of it until the Sunday after Ascension. Another great theme of the utmost importance is the relation of the Redemption achieved through the Resurrection to the application of redemption to the believing individual through the power of the Spirit.

This is treated thoroughly, though in a symbolic way, in the Book of Deuteronomy, which is accordingly assigned to this period. "Ye have been redeemed from Egypt, therefore press on to the Promised Land." This is the Old Testament prefigurement of the New Testament appeal, "If ye have been raised together with Christ, seek those things which are above."

It is in accord with this spiritual principle that we have assigned for the Old Testament lesson Sunday morning the Giving of the Law of Sinai, and accompanied it with a New Testament selection which both explains the purpose of the law and also, in harmony with the collect for the day, shows that we are justified only through faith in Christ.

The Sunday evening New Testament lesson is the story of two appearances of the Risen King, preceded by Isaiah's prophecy of the True King and His reign in righteousness through the promised Spirit.

The week-day Old Testament lessons in the morning continue the Exodus story and are paralleled by Gospel selections dealing with the resurrection of the dead. The New Testament week-day lessons do not continue the Life of our Lord, but fill in with topical selections from the epistles dealing with related themes of Redemption and the gift of the Spirit.

The Old Testament week-day evening lessons continue the course reading of Deuteronomy, begun last week, and for the reason already given that the book belongs historically and topically to the period between Egypt and Palestine, between Redemption and Salvation, Easter and Pentecost.

WE SPEAK with awed tenderness of our unseen guardian angels, but have we not all had our guiding angels, who came to us in visible form, and, recognized or unknown, kept beside us on our difficult path until they had done for us all that they could? Lucy Larcom.

THE FIRST SUNDAY AFTER EASTER

Almighty Sire! who gav'st Thine Only Son
To die for our transgressions, and to rise
Again, that thus our pardon might be won;
Grant us Thy grace to put away the leaven
Of malice and of wickedness, and lies,
That we may evermore serve only Heaven
In purity of life, in truth, in love,
Through the same Christ, Thy Son, our Lord above.

THOMAS WILLIAM PARSONS.

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Blue Monday Musings

By Presbyter Ignotus

DISTINGUO, the old watchword of the scholastics, was never more needed by thinkers than to-day, when party names are flung about without any discrimination. Not all "pacifists" are passivists; not all soldiers are "militarists". It is unfair to say that every advocate of non-resistance to Kaiserlike outrage is a hireling, paid from the Wilhelmstrasse secret service fund; and it is at least as unfair to insinuate that every believer in military and naval preparedness is in receipt of wages from the munition-makers, or is "hysterical". I have known some ultra-pacifists who were high-minded and chivalrous gentlemen; and I have known many soldiers who approached the standard of Wordsworth's "Happy Warrior". So these verses, by a woman professor at Wellesley, afford matter for seasonable meditation. I take them from the *New York Times*.

"SOLDIERS TO PACIFISTS

"Not ours to clamor shame on you,
Nor fling a bitter blame on you,
Nor brand a cruel name on you—
That evil name of treason—
You who have heard the ivory flutes,
Who float white banners, brave recruits
Of Peace, seeking to pluck her fruits
In bud and blossom season.

"A sterner bugle calls to us;
More direful duty falls to us:
God grants no garden-walls to us
Till the scarred waste be delivered
From dragon passions that destroy
All sanctitudes of faith and joy;
We, too, are on divine employ:
By sword shall sword be shivered.

"Cherish your bud, star-eyed of bloom,
Dawn-flower of hope, belled of gloom,
While, surges of the tide of doom,
The gathering nations thunder
Against a red, colossal throne;
Cherish it, that the seed be sown
At last, even where that monstrous stone
Crushes life's roots asunder.

"Follow your flutes the fairy way;
Wing-sandaled, climb the airy way,
The wonderful, unwary way,
Too lovely for derision;
While we, your comrades at the goal
Step to the drum-beat and unroll
The flag of Freedom, every soul
Obedient to its vision."

KATHERINE LEE BATES.

THE SON OF A BISHOP, M. A. De Wolfe Howe, publishes these verses in the *Boston Herald*, which are worth study, as expressing the conviction of a true peace-lover:

"PACIFISTS

"You are a pacifist? So am I:
A maker of peace who would not be?
But how is it made with the maniac cry
Of war in our ears from far and nigh,
And bloodstains darkening earth and sea?"

"By patience, you say, by suffering long,
By trust far-reaching and calm good-will?
By closing the eyes to might-made wrong,
By yielding the weak to the maw of the strong,
And standing forever and ever still?"

"These should have done their work ere now—
And honor to him who held at bay
The headlong band that would not allow
Reason, with faith-illumined brow,
To seek through darkness the hidden way!"

"Alas! It was lost—and the wolves are loose,
Ranging the night with their fangs of blood.
Shall we stand for aye in a tacit truce
With evil, and watch while the hosts of good
Flounder and fall in the death-dyed mud?"

"Nay, pacifist, nay, the lover of peace,
Because he loves it, must stand its friend:
In sorrow for agony's brief increase,
Yet smiting, at need, till war shall cease—
All for the peace that shall not end!"

A MASSACHUSETTS CHURCHWOMAN and poet takes the motto of the Old Bay State as the inspiration for these ringing verses:

"PEACE WITH A SWORD

"*Ense petit placidam sub libertate quietem.*"—Motto of Massachusetts.

"Peace! How we love her and the good she brings
On broad, benignant wings!
And we have clung to her—how close and long,
While she has made us strong!
Now we must guard her lest her power cease,
And in the harried world be no more peace.
Even with a sword,
Help us, O Lord!"

"For us no patient peace, the weary goal
Of a war-sickened soul;
No peace that battens on misfortune's pain,
Swollen with selfish gain,
Bending slack knees before a calf of gold,
With nerveless fingers impotent to hold
The freeman's sword,—
Not this, O Lord!"

"Not peace bought for us by the martyred dead
Of countries reeking red;
No peace flung to us from a tyrant's hand,
Sop to a servile land.
Our Peace the State's strong arm holds high and free,
The 'placid Peace she seeks in liberty',
Yea, 'with a sword'.
Help us, O Lord!"

"Oh, Massachusetts! In your golden prime,
Not with a bribe of time
You won her; with wise words and careful ways
In perilous days.
No! By your valor, by the patriot blood
Of your brave sons poured in a generous flood:
Peace with a sword!
Help us, O Lord!"

"Bring out the banners that defied a king;
The tattered colors bring
That made a nation one from sea to sea,
In godly liberty.
Unsheathe the patriot steel in time of need,
Oh, Massachusetts! Shouting in the lead.—
'Peace, with a sword!
Help us, O Lord!'"

ABBIE FARWELL BROWN.

Passion Sunday, 1917.

THIS PARAGRAPH, from a St. Louis paper, refers to a notorious case much exploited there. It needs no comment.

"Marriage as a sacred institution is indelibly impressed upon the mind by such a story as that of a man recently divorced from his third wife for the purpose of marrying a woman only two weeks divorced, but running away with her sister instead, and the deserted prospective bride shrugging her shoulders and saying, 'Isch ka bible.'"

WORD COMES FROM OXFORD that the Hebdomadal Council is proposing new statutes (soon to be voted on) whereby American and Colonial graduates may take the degree of Sc.D. and Litt.D. with full recognition of work done elsewhere. There is a possibility that Ph.D. may also be awarded. This should be of interest to Americans thinking of doing post-graduate work abroad. The cultural value of a year at Oxford is much.

AT STOKE GABRIEL, near Totnes, Devonshire, the new sexton, just appointed, is son of his predecessor, and comes of the Narracott family, who have been sextons there since 1440. Where else except in England could such continuity of service be found?



RESERVATION AND EPISCOPAL PREROGATIVE

Dr. Darwell Stone Writes to the "Church Times"

LABOR AND POST-BELLUM CONDITIONS IN ENGLAND

The Living Church News Bureau }
London, March 12, 1917 }

THE editor of the *Church Times* having asked the Rev. Dr. Darwell Stone, Principal of Pusey

House, Oxford, to justify a particular statement in his recently published book, *The Reserved Sacrament*, the latter has gladly acceded to the request, and in last week's *Church Times* there appeared a four-column article in which he discussed the whole subject matter closely connected with the statement in question.

The sentence referred to, and which I quoted in my letter last week, is as follows:

"The reservation of the Sacrament and the approach of Christians to it in private prayer do not appear to require in parish churches positive episcopal sanction" (p. 115).

It summarizes, Dr. Stone says, a position maintained in his book, namely, that a distinction is to be drawn between parish churches, in which Reservation does not need "positive episcopal sanction," and private chapels, in which such sanction is needed; and also between access to the Reserved Sacrament for prayer, for which "positive episcopal sanction is not needed, and public devotions such as Exposition and Benediction, which require the sanction."

The reasons which lead the Principal of Pusey House to hold that a parish priest may reserve the Holy Sacrament in his church without first obtaining the leave of his Bishop are these: At his institution the parish priest receives the cure of souls. For the fulfilment of that charge he is not only responsible to the bishop but also to Almighty God. When it is said, as has sometimes been said of late, that the parish priest is merely the instrument of his bishop, "a great and noble office is degraded from its true functions and its historical status." In the fulfilment of his responsibility the priest has wide powers. It has been through the initiative of parish priests that a large part of the restored vigor of the English Church has been won. The great growth of spiritual efficiency which the nineteenth and twentieth centuries have witnessed would have been sadly hampered if nothing could have been done without episcopal sanction. It was along these lines that Reservation in the Church was restored. In that respect it has followed the course of most restorations and reforms. As a rule they have come from priests, not bishops:

"This restoration of the Reserved Sacrament was not thought to be precluded by the existence in the Prayer Book of a different method of communicating the sick. The provision of one plan does not necessarily prevent the use of another."

The 1661 rubric (cited against Reservation) was not felt to be a difficulty; "for the historical purpose of this rubric was to prevent not Reservation but sacrilege." Reservation was not believed to violate the declaration made by candidates for holy orders and men admitted to benefices or licensed to preach, "since this declaration does not necessarily refer to matters not provided for in the Prayer Book." It does not, for instance, "prevent a priest from anointing the sick." Nor was Reservation deemed to be wrong because of the private opinions held by many or most of those who compiled the Prayer Book. Nor, again, was it held to be impossible because the compilers had given no recognition of it in the Prayer Book.

In regard to Reservation, the course of events does not appear to have differed in other Churches of the Anglican communion:

"Is there any evidence that the priests of the Scottish Church asked the permission of the bishops before they reserved the Sacrament? The note at the end of the Scottish Liturgy recognizing the custom is much later than the custom itself. Did the priests of the Church in America obtain leave before they, in very different conditions from those of the Scottish clergy, began Reservation? Those who know America say that the beginnings were by priests. And the priest in England who decided to reserve on his own initiative had behind him a venerable and weighty tradition in the practice of the early Church, the unbroken usage of the Eastern Church, and the Church of Rome, the unrepealed injunctions of the English Church before the Reformation, the occasional recognition by (post-Reformation) Anglican divines that Reservation furnishes the best method of supplying the needs of the sick, and the inherited custom of brethren in Scotland."

Further, history and reason and reverence pointed to the parish church as the right place for Reservation: and it was but "acting on the true instincts of a worthy devotion" to allow the faithful in a parish to pray to our Lord in the Reserved Sacrament.

The Principal of Pusey House does not, however, confine this article to a mere explanation of the particular statement in his book

which he was asked to justify, but proceeds to answer the question being constantly asked at the present moment, What is the duty of the priest respecting Reservation without his bishop's leave? A question of this kind cannot be answered, he says, without discussing in some detail the history and nature of episcopal authority. In the early Church the bishop had large powers for controlling public worship and the use of the Sacraments. This control had, however, limitations due in part to the influence exercised by the clergy and laity of his diocese, and still more to the obligations set up by traditional doctrine and discipline, by the actions of earlier councils of bishops, and by the possibility of appeals to the bishops of the province, or a collection of provinces, or of the whole Church. Through their consecration and possession of their sees the present English bishops "inherit the constitutional powers of the bishops of earlier times, they have the rights belonging to the bishops of the Catholic Church". A second element in the authority of the present English bishops is connected with the rights conferred on them through the obligation incurred by the clergy of the presbyterate in taking the oath of canonical obedience. The obedience promised by the oath is defined in the oath itself: it is obedience to the bishop when he is enforcing the canons and laws of the Church. A third element in episcopal authority is found in the promises made at ordination. These promises differ widely from the oath of canonical obedience, and yet they are not of unlimited compliance with all admonitions and judgments of the diocesan bishop.

Dr. Stone makes a particularly strong point when he says that the question of the authority of the present English bishops in any particular matter is gravely complicated by the practical non-existence of diocesan synods:

"The isolation of the bishop from his priests has not been a right development from the usage of the early Church, but a hurtful corruption."

How then, do these elements in episcopal authority bear on the subject of Reservation? First, compliance with an order not to reserve the Sacrament could not rightly be claimed as a matter of canonical obedience, "since there is no canon or law in accordance with which the order would be issued." Secondly, in some circumstances a prohibition to reserve would not be a "godly admonition", "since it might mean a hindering or preventing the due administration of Communion".

There remains that general authority of the English bishop which he possesses in common with bishops of other parts of the Catholic Church. This, though its weight is greatly lessened by the want of diocesan synods, is momentous; in itself it makes most sacred claims. And yet there are not wanting signs which make thoughtful men fearful about the exercise of it: "language has been heard which seems to postulate a papal view of the episcopate tending to make the parish priest little more than a pawn, and to regard the clergy of a diocese as a regiment of soldiers commanded by a bishop, a papal view which in the Church of England would be without the safeguard afforded by the Pope in the Church of Rome."

Certainly very serious questions will arise, says the Principal of Pusey House, in conclusion, if the literal sense of the draft rubric in the proposed Order for the Communion of the Sick "is pressed to prohibit continuous Reservation or to prevent devout persons from worshipping our Lord as He vouchsafes His adorable Presence in the Reserved Sacrament".

A meeting of the Church of England Men's Society has been held at Caxton Hall, Westminster, when an address was given by Mr. John Hodge, M.P., Minister of Labor, upon the Industrial Future and Its Problems.

Problems of the Industrial Future

The Archbishop of Canterbury, who presided, said the meeting was unusual. A Minister of the Crown appealed to Churchmen for coöperation in the carrying out of his designs for the amelioration of the conditions of the people. War enthusiasm must be followed up after the war by a principle equally potent to weld men together.

The Minister of Labor said that he wanted the help of every Christian, every good citizen, when peace was declared, to assist in repairing the ravages of war. The war had broken down old prejudices, and he believed that after the war, when the reconstruction period came, there would be a desire on the part of employers to treat workers as they had never been treated before. Two things must be done. On the part of employers there must be scientific organization, and on the part of workmen increased productivity.

The ancient parish church of Wilne, near Derby, was destroyed by fire last week. Practically the only parts saved were the tower and the Willoughby Chapel, containing monuments to the Willoughby family, of Risley, one of whom was the first Arctic explorer and perished on an expedition in the time of Queen Elizabeth.

Ancient Church Destroyed

This church contained what was probably (as it is said) the oldest font in the kingdom. It was part of a Saxon circular column or cross, work of the ninth, or even the eighth, century, which had been hollowed out at an early period. It is feared that the font is destroyed. The fabric of the church was mainly of the fourteenth century.

J. G. HALL.



SUGGESTIONS ON ARMY AND NAVY CHAPLAINS

BY WILLIAM LAWRENCE, D.D.,
Bishop of Massachusetts

AS chairman of the Joint Commission of the General Convention on Army and Navy Chaplains, I am taking the liberty of making these suggestions, after consulting with the Bishop of Washington, who is chairman of the committee on Chaplains' Appointments. If I write informally and with some force, it is because the members of the commission

who have worked upon the subject feel deeply; and the time for action is now.

I write at present only of the regular army and the National Guard. The first and last word of the commission is, "Give the chaplains strong and sympathetic support." The Young Men's Christian Association has done and will do fine work, especially in the larger camps, and they have a strong national organization which enables them to be effective and helpful. These two agencies, the chaplains and the Christian Associations, are, in a true sense, indispensable to each other, and should work in closest cooperation. The point, however, which the commission presses is this.

The chaplains are regularly commissioned officers of the army, with the rank of lieutenant, captain, major, etc., who have in charge the spiritual, moral, and social welfare of the men. The unit is the regiment, and every effort should be made to enable the chaplain to do his best for the welfare of his family, the regiment. The popular impression still survives that the chaplains are political appointees. The facts are that there has been a steady rise in the character and ability of the chaplains, brought about by a deeper popular interest in the welfare of the army, a change in the methods of appointment and in the status of the chaplain. The chaplains of the army and of the National Guard to-day are as a body worthy of the strong support of the nation and especially of the Church.

How may this support be given?

1. In one state there are seven chaplains of the National Guard for the seven regiments, each and all strong men and true. Each one of them has said that if he could be well equipped he could be of far greater service to the men of his regiment than was possible in Mexico a year ago, when very slight support was given them. Within a week various parishes in this state have offered units of equipment, a tent of the best stuff, 50 by 30 feet, \$200; \$100 and more if necessary for articles for religious service; a motion picture machine, \$300; a strong regulation motor truck, about \$700, to carry the stuff and to make power for the pictures; practically \$1,400 in all. With such an equipment the chaplain, with stationery, books, and papers, is in a position to do strong work for his regimental family, and when the regiment is ordered off from the base camps, leaving the Y. M. C. A. behind, the chaplain with his outfit moves with the regiment. Each unit of equipment belongs to the regiment, and is given only upon request of the colonel, so that, if the chaplain resigns, the next chaplain takes the equipment. The equipment having been given by individuals, parishes, or groups of parishes, a small diocesan committee with treasurer has been created, which will receive contributions throughout the war and distribute them in such a way that the chaplains may be helped according to their need.

It so happens that in the first few days the work has been done through the Episcopal Church. As new regiments are recruited, however, other churches will take part, and it may be advisable for interdenominational committees to organize and work together.

2. As to appointments, if a clergyman wishes to make application for a chaplaincy in the regular army, let him apply to the Adjutant General, War Department, Washington, for application forms, and also let him write the Bishop of Washington, the chairman of the Committee of the General Convention on Chaplains' Appointments, for forms giving particulars of the information the committee requires. The general requirements are: Age limit, 40 years, a good education, sound physical condition, irreproachable character, experience or adaptability for work among young men, and the approval of the committee above named.

If a clergyman wishes to make application for a chaplaincy

in the National Guard, his rector or Bishop can advise him as to the best method. There is no question as to the number of clergymen of all Churches who will volunteer for service. The only question will be as to the best selection. The clergy and laity will commend only those who are best fitted for the service, men of deep religious character, who, being preachers of force, are also interested in the personal lives of the soldiers; men of tact, physical strength, and of leadership. Such men are rare: the best man is none too good for an army or navy chaplain.

3. Fifty years ago it was assumed that as gangrene had always been a great curse of war it always would be; but surgeons had the courage and faith to try and check the curse, so that to-day gangrene is the exception rather than the rule. It is still assumed by many people that as vice and debauchery have always followed an army they always will, inevitably checking military efficiency. Has not the Church the courage and faith to assume that this gangrene also must be eradicated? What a glory would come to this country if she should emerge from the war having made a contribution to the moral health of the army comparable with the contribution of surgery!

What has been urged above as to the necessity of proper equipment for the chaplains and the appointment of a sufficient number of first class men as chaplains would be a long step toward this goal. But in addition we suggest the following:

First, let every Christian man, be he clergyman or layman, see to it that the hands of the governor of the state and the authorities of the towns and villages near camps and small detail of troops be supported in keeping the towns and villages clean and thus preventing them from being a source of moral and physical infection to the soldiers. Political influence and commercial vice may work havoc.

Second: Let all citizens support the officers of the army in such regulation and discipline as will keep soldiers from drink and vice and mete out strong punishment to those who attempt to demoralize the men.

Third: Let the sympathy of the Churches, the patriotism of the people, and the admiration for the devotion of the men who are our defence create such an atmosphere through the army that every man will feel not that he has been sent to fight, drudge, and work under hard conditions, half forgotten by those who sent him, but that he is a part of a great organic body of people who will do anything in their power to help him meet the strain, to overcome temptation, and do his part well.

THE WAR PROCLAMATION

[From an Easter Pastoral by the Bishop of Western New York.]

THE solemn proclamation of a "condition of war" in this Republic has been declared. We are thrilled, we are stirred to the depths of our souls. But there is a solace for our hearts in the fact that we are a Nation only hearing and responding to the call of duty, to the pointing finger of Heaven.

Ours is not the mad rush of passion into conflict. It is no hoarse cry of revenge. It is not race prejudice, nor business rivalry that prompts us. It is no impatient legislation that has flung us into the arena of battle.

We are a people compelled to sheer self-defence. We are a people forced by the savagery and the hideous cruelty which sheds the innocent babe's blood and drowns the unarmed and the helpless in the depths of the sea, to draw the protecting sword and to fight the fight of honor. The aged ones, the weak, the wounded, the hospital inmate, and the little child—all victims of the ferocious and murderous barbarism, through a bomb or machine gun or undersea engine of destruction, constituting the cruelty of the Government of the Germans—demand the resistance and the punishment from the man who has a heart.

Before God we are guiltless of blood. Before God we are protectors of the helpless and the wronged. Before God we are defenders of God-given rights and the liberties that inhere in the very being of a man.

In such a confidence we lift our voices for world-freedom! We unroll our banners to the sky! We unheath the sword and our armies and our navies go forth in the cause of right and in the Name of the Lord of Hosts!

"O Lord, save the State!"

UNDER THE rule of love we are the sons of God, and co-workers with Him; we give ourselves to Him without bargaining and without expectation; we follow Jesus, not because this is well, but because we can do no otherwise, because we feel that He has loved us and we love Him in our turn.—*Sabatier*.



The Voice of Hermann*

By CHARLES F. LEE

A voice from the Grotenberg,
From the mount that looketh down
On the field where the legions perished,
And Hermann gat renown,
Renown that, in song and story,
Has rung through the years since then,
For himself and his stout Cheruskans,
His valiant forest men.

A voice from the Grotenberg,
Where 'neath a brooding sky
The hero's statue riseth,
With sword uplifted high.
Rhineward he faceth ever,
As if guarding the land he freed,
And ready again to battle
In the day of his people's need.

A voice from the Grotenberg!
Hear it, ye Germans, hear!
As, o'er mountain, plain, and river,
It soundeth, loud and clear!
Now like a warning prophet's,
Solemn, rebuking, stern;
And now like a father's, pleading
With sons who his counsels spurn.

"Ye have reared a statue to me;
Ye praise the deeds I wrought;
And ye say that the ground is sacred
Where your freeborn fathers fought.
But why do ye call it sacred,
And why do ye sound the fame
Of the men who broke the Roman yoke,
When your spirit is not the same?"

"Valiant? Ay, ye are valiant,
But valiant your foes as well;
And so were the warriors of Varus,
For sword in hand they fell.
Ye love the land that bore you?
Your foes love the lands of their birth;
But are valor and love of country
The only things of worth?"

"To keep the faith ye have plighted;
To be frank, and just, and true;
To do by other peoples
As ye'd have them do by you;
To draw the sword in no quarrel,
Save in one by you unsought,
And the rights of the weak to honor—
Do ye count these things as nought?"

A voice from the Grotenberg,
From the mount that looketh down
On the field where the legions perished,
And Hermann gat renown.
'Tis Hermann's self that speaketh
From a world where vision is clear,
And truth and right are unclouded.
Hear it, ye Germans, hear!

"We struck for home and country,
For all we held most dear,
But ye, like the haughty Roman,
For dominion, far and near.
'World power,' ye cried, 'or downfall!'
And, at Ambition's call,
Madly ye rushed to battle,
And staked your children's all.

"We waged no war on woman,
On child, or trembling age;
But one and all are your victims
In the ruthless war ye wage.
Death from the sky at midnight
Ye rain on the sleeping town,
And death ye let slip at the peaceful ship,
Though mothers and babes should drown.

"Ye have turned the world against you;
Ye have made your name abhorred.
Who, save the Turk and the Bulgar,
Wisheth good luck to your sword?
Are ye deaf to the rumbling afar off?
To the dun clouds afar are ye blind?
Beware lest there yet burst upon you
The righteous wrath of mankind!"

"Heed ye my words, O my people!
Great ye have been, and still great
Ye may be, if ye counsel with reason;
Seal not, in madness, your fate.
Be the hand, not the sword, now extended;
Delay not in turning too long.
Dishonor? It lies in persisting,
Not in yielding, when ye are wrong.

"Would ye fight as the bayed wolf fighteth,
Snarling rage, as he dies, at the spears?
Would that buy bread for your children?
Would it dry your widows' tears?
Time groaneth in travail, but bringeth
A new age and fairer to birth.
Live then, with the friends that were foemen,
To welcome that new age to earth."

* In the autumn of A. D. 9, Hermann, the famous Cheruscan chieftain—the Arminius of Roman history—at the head of his fellow-tribesmen and their allies, in a three days' fight in the Teutoberger Wald, destroyed three veteran legions under Varus, the Roman commander in Germany. This battle, which saved Germany from Roman subjugation, ranks among the decisive battles of the world, and made Hermann the hero for all time of Germanic peoples. *Hermann's Denkmal, or Monument of Arminius*, which, designed by von Bondel, was dedicated in 1875, crowns the Grotenberg, one of the principal summits of the Teutoberger range. It consists of an arched structure, 100 feet in height, on which stands a colossal statue of the liberator, 56 feet high, with upraised sword.



Are We Ministers in Dead Earnest?

By the Rev. MERCER GREEN JOHNSTON

ARE we ministers of Jesus Christ in dead earnest?

Let me venture to bring this question immediately home to the bosoms of that particular group of ministers into whose hands this paper is most likely to come. Are we ministers of the Episcopal Church—bishops, priests, and deacons—in dead earnest?

Let no ordained man of our Church pass this question up as impertinent. Impolitic it may be, but impertinent it is not. Far from it. It is pertinent in the nth degree. It is for us the question of the decade—this tremendous second decade of the twentieth century.

It is high time for every bishop, priest, and deacon of our Church to put to himself the question, Am I in dead earnest? and to demand from himself a prompt and a straight answer.

Every day the question as to our genuine earnestness is being raised by all sorts and conditions of men and women, and over and over and over again the question is answered in the negative. Often times those who answer it thus are among the most intelligent, earnest-minded, fraternal-hearted, religious-spirited, forward-looking men and women of our day. All too frequently those who answer it thus are our less privileged brethren who bear the brunt of the burden and heat that must needs be borne, that we Americans may eat and drink regularly and occasionally be merry.

And the negative answer to this pertinent question expresses the opinion of altogether too large and respectable a body of our fellow citizens for any man of sense and seriousness to attempt to ignore it. If the time ever was when we clergy could give ourselves airs in the face of such questioning of our earnestness, and turn on our heels and stalk off to our prayers or our golf, and "get away with it", that reverential time has gone. We are not sacrosanct, we clergy, not one of us—not the most perfectly ordained or consecrated one of us; and will never be again.

"Ma!" blurted out the little western boy after a searching inspection of the bishop, of whose coming he had heard much talk, "he ain't nothing but a man!" There you have it! There spoke Young America for almost all America. It is no dim religious light in which we ministers now stand. We stand, as we ought to stand, in the light of common day.

"Don't bishop me!" said a woman of our Church to me only this afternoon—a woman of social charm, of unusual ability, whose life is devoted, absolutely without remuneration, to self-sacrificing service of her fellows that sometimes rises to the height of the heroic. "I know these bishops. I take a rather mild interest in them. I have looked up to too many of them like a hungry sheep and not been fed. For one who is in real earnest, they are a disappointing lot. Some of them are spiritual blanks. It would really never occur to me to go to a bishop for inspiration."

"You are as free of real religion as a frog is of feathers," one of our women said to the rector of one of our prominent churches, under whose platitudinous preaching she sat until she could stand it no longer. She said it with a smile, but she looked him straight in the eyes as she said it, and she meant exactly what she said. And she was the kind of a woman who could say such a thing with authority. She meant it for his soul's good, and for the good of the Church. He knew she meant it, and, like the man without the wedding garment, was speechless. But not for long, however. By the next Sunday he was "running wild", as we say of an automobile after the engine is started and before it is thrown into gear.

Not long before his death, I heard Keir Hardie speak in Carnegie Hall, New York City, to an audience of several thousand, largely composed of college students. To the question, What is the matter with the Church of to-day? Hardie, who looked like a prophet and spoke like a prophet, answered with mingled bitterness and sadness: "The chief trouble with the Church is that the clergy are not in real earnest. The language they use in the pulpit is almost meaningless. They talk eloquently about following Jesus Christ, with little or no intention

of following Him here and now in practical fashion with the definite end in view of building the Human Brotherhood for which He lived and died, and with little or no expectation that any one to whom they preach will do any such thing." Keir Hardie was a socialist, but he was a profoundly religious man. "I first learned my socialism in the New Testament," he tells us, "where I still find my chief inspiration." His words that night made me wince a little. He was evidently profoundly convinced that, taken as a whole, we clergy belonged in the class of those "fat, very well-to-do" farmers, described by Samuel Butler in *The Way of All Flesh*, who "would have been equally horrified at hearing the Christian religion doubted, and at seeing it practised."

Once more. There came to me a week or ten days ago a copy of the *Independent* of January 8th, containing the notable article by H. G. Wells, "As the World Lives On". No doubt Wells was asked to write this article on the strength of his latest and, from a religious standpoint, most remarkable book, *Mr. Britling Sees It Through*. The novel is supposed to be semi-autobiographical, and to tell how the author "found God". Judging from this book and the article in question, Wells has had a prophet-like vision of God. He must be classed among those earnest laymen of our time who, failing to find within church door a religion vital enough to grip them, have searched for it elsewhere and found it, and have become religious factors of primary importance.

The paper with Wells' article was sent to me by one of our bishops, extensively marked. Let me quote a part of one of the marked passages:

"I believe that this impulse to collective service can satisfy itself only under the formula that mankind is one state of which God is the undying king, and that the service of men's collective needs is the true worship of God. But eagerly as I would grasp at any evidence that this idea is being developed and taken up by the general consciousness, I am quite unable to persuade myself that anything of the sort is going on. I do perceive a search for large forms into which the prevalent impulse to devotion can be thrown. But the organized religious bodies, with their creeds and badges and their instinct for self-preservation at any cost, stand between men and their spiritual growth in just the same way the forestallers stand between men and food. Their activities at present are an almost intolerable nuisance. One cannot say 'God' but some tout is instantly seeking to pluck one into his particular cave of flummery and orthodoxy. What a rational man means by God is just God. The more you define and argue about God the more He remains the same simple thing. . . . Every organized religion in the world exists only to divert and waste the religious impulse in man."

This is strong language. We may not fall in love with it, as it comes charging at us with its horned head down and its tail tossed up. But it cannot safely be ignored. We ought not to think of ignoring it. We would be false friends to ourselves, we would be unfaithful servants of the Church, if we did so. For it is strong meat that we need, not Mellin's Food. And that is just what the Church stands in sore need of also. We have stuffed her with dainties until she is sick almost unto death. Her strength is crumbling because she is being fed on crumbs—the crumbs that fall from rich men's table. She is starving for meat. And it cannot be too strong for her constitution, if it be what we profess to believe it to be. It seems to me altogether well that we should hear from Wells in just the ominous tones in which he has uttered his prophetic burden. If he makes you mad with his roaring, call him that bellowing bull of Britain, call him what you like; but listen to him. For he is being urged to utterance by the self-same power we call God.

Again I ask, Are we ministers of the Episcopal Church in dead earnest? Are you, reverend father in God? Are you, reverend brother? Does the year of our Lord 1917 find you in dead earnest? I put the question with respectful insistence.

Our Lord and Master was in dead earnest. Oftentimes He caused His disciples to remember that it was written: "The zeal of thine house hath eaten me up." Ah, that On-to-Jerusalem look that used to come into His face! The prophets, His teachers, whom we call the "goodly fellowship", were in dead earnest. St. Stephen, the first of the "noble army of martyrs", was in dead earnest. Are we?

We may as well admit, for it is an open secret, that there



are some among us who are not only not in dead earnest, but not in any sort of earnest at all. Let us not concern ourselves for the time being with these moral triflers, these last things in the category of slackers. But what about the great majority of us, who certainly do not belong in that mean category? It seems to me it would be fair to say that we are all more or less in earnest, and that some of us are in dead earnest.

Taking this for granted, I ask the further question, What are we in earnest about? That question is worth more than a moment's thought in times like these, when God is shaking "not the earth only, but also heaven". I grow bold and venture to ask, Are we in earnest about the thing the prophets and Jesus Christ were primarily in earnest about, or something else? Are we in earnest about "the Kingdom of God and His Righteousness"—that Kingdom, that Universal Brotherhood, in which Right Reason, Right Feeling, Right Action, are to prevail, and for the coming of which on earth Jesus Christ taught us to pray—or about some lesser or less practical thing than this? Are we in earnest about the Kingdom of God or about some Agency—whether particular or general—for bringing about this Kingdom, or some Order pertaining to this Agency, or some Method of conducting this Agency, or some Statement that has little or no bearing upon the practical, everyday conduct of life in this Kingdom?

As I see it, comparatively few of us are to-day in earnest about the same thing that Jesus Christ and the prophets were in earnest about; and still fewer of us are in dead earnest. For the most part we are not in earnest about the Kingdom of God on earth; but about something else, less important, less inspiring, *comparatively little*; and between which and the Gospels it is a far cry; and between which and the needs of the world it is also a far cry.

Am I right or am I wrong? Would to God I were wrong! No price would be too great to pay if the opposite of what seems to me to be the truth of the matter were the truth. I would go to the ends of the earth, through fire and water, to meet it, and would fall at its feet and kiss them. But I know I am not altogether wrong. I know I am not far from being altogether right. The evidence pointing to that conclusion is overwhelming to one not afraid to face the facts of the case and to "see them through". Keir Hardie was just about right. It is a God's truth that H. G. Wells is trying to utter. We "say and do not", we Churchmen, and the world knows us for what we are; and partly because we know the truth about the matter, and partly because we know the world knows this, there is a brown taste in our mouths that spoils everything.

Whatever we may think of some of the conclusions of Thomas Henry Huxley, few would deny that he was a chivalrous servant of the Truth as he saw it. Here was one of his working maxims: "Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads." We clergy—bishops, priests, and deacons—can save the day for the Church in our generation in no other way than by sitting down before the Jesus Christ of the Gospels as little children, prepared to give up every preconceived notion, and then by rising up and following Him humbly wherever and to whatsoever abysses He leads, remembering that "whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

In the present enchained condition of the Church this means to "live dangerously". This is less true in the case of a bishop than in that of a priest. From the pathetic timidity of our bishops—one of the most forward-looking of them confesses that he lets "I dare not" wait upon "I would", now that Mammon has the Church gripped by the throat—one might suppose it was the other way round. Upon one occasion I asked one of our better known bishops whether it would be an embarrassment to him to have St. Stephen in his diocese. He did not answer. He dared not answer. Honesty forbade him to say. No. Yet how could he say, Yes? He just "sat close".

Bishop Hobart used to say, sometimes, "Give me a little zealous imprudence." I think of him pleasantly for being willing to stand even for a little of this sort of thing. But if one is in dead earnest in his belief in the Kingdom of God as Jesus Christ preached it, he is almost certain, in times like these, to

overtax the patience, sometimes of blind or fearful or capitalistic bishops, sometimes of visionless or vested-interest vestrymen, who can only stand for a very little "little zealous imprudence", and to whom a Stephen would be an unspeakable embarrassment; leaving out of question Him in whose defence Stephen spoke.

But it does seem to me as if there ought to be some of us, yes, a goodly number of us, who would count it a joy to "live dangerously" for the whole truth—personal and social, temporal and eternal—as God has revealed it to us in Jesus Christ. Even now I hear his ringing voice: "Ought not Christ to have suffered these things, and to enter into His glory?" And the glory in His face! That has so far *gotten me* that I am afraid I can no longer be content with just a "little zealous imprudence". What was it that was said about Him? His zeal for the Kingdom of God swept Him away—devoured Him!

I suppose it is embarrassing to have One like that around when things are at a low ebb in the Church and in the world, as they were nineteen hundred years ago and are to-day. But God could think of no other Way of trying to save the world then, and He is thinking of no other way of saving the world now. The curse of the Church this moment is its smug safety! And we ministers are in part responsible for the curse!

RUSSIAN CHURCH AFTER THE REVOLUTION

WITH respect to the effect of the revolution upon the Russian Church, an American official of that Church is quoted in the *New York Times* as saying that the Church had been as democratic and progressive as it could be within the restrictions imposed by the "dark forces" of the Government. He said the Orthodox Church long ago would have pledged itself to a campaign of education for the peasants, if it had not been prevented by the German influence, which preferred to keep the Russian masses in darkness.

"The Russian Church has always been the real friend of the people," said this official. "It is the most democratic Church in the world. It tolerates no pews in which a man may separate himself from his neighbors. It makes Czar and peasant stand next to each other before the same altar and receive the blessing from the lips of the same humble priest.

"If the new Government decides upon a separation of Church and State, the Church can and will go on without the State. It need not depend upon the State for support, because the Church has far more wealth than the State, and has not a cent of debt.

"But we look for no such change, because the State and the people, no matter what changes may take place, cannot do without the Church. In the absence of a definite and permanent form of Government the Church will be more necessary than ever to keep the masses under control and prevent them from leaping into all kinds of brutal excesses to which revolutions give rise. If the sale of vodka is allowed again it will be up to the Church to hold the peasantry in check."

It was said that the abdication of the Czar, the nominal head of the Church, will not affect the Church administration, which is under the direction of the Holy Synod, composed of metropolitans and archbishops.

Official statistics show that the Russian Church has a dominating religious, social, and political influence over more than 110,000,000 people, more than 75 per cent. of whom are peasants. The annual revenue of the Church amounts to more than \$50,000,000. Of this sum about \$15,000,000 is derived from the sale of candles, which the worshipper places before a holy image when he kneels and prays. The rest of the money is given by contributions.

There are more than one hundred Russian churches in America, the whole diocese being under the direction of the Archbishop Evdokim, who has in his hands for the support of these churches a capital of more than \$30,000,000. It was said that any change in Russia would have no effect on this side of the water because the Church in America exists as an independent institution.

THERE ARE TIMES when we need to be thrust back upon ourselves, to go "apart into a desert place". Insolation bids us find ourselves, and finding ourselves we grow sufficient within ourselves. We may have allowed people to crowd upon us, have given to them too much place and time, while we have forgotten or avoided our own imperative concerns by a fictitious interest in others. Alone in the desert Christ confronted the struggle. Thus we must all do; and the sooner we fight that crucial battle with self and the powers of darkness, the sooner are we ready to do our life work, to enter upon a career of service for God and man.—*Ida Ahlborn Weeks.*



SOCIAL SERVICE

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

THE CHURCH SOCIALIST LEAGUE

THE Church Socialist League (in America), which accepts the principles of Socialism—Fabian, Utopian, Marxian, Scientific—has taken on a new lease of life under the secretaryship of the Rev. A. L. Byron-Curtiss, whose address is Utica, N. Y. The declared object of this League is "not to make Churchmen more socialistic, but more Churchmen socialists". Its official organ is known as the *Social Preparation*, of which Mr. Byron-Curtiss is editor. The president of the League is the Bishop of Utah, the Rt. Rev. Paul Jones, and the Bishop of Maine, the Rt. Rev. Benjamin Brewster, D.D., is one of the vice-presidents. Among the members of the executive committee are the Very Rev. Bernard I. Bell of Fond du Lac, William F. Cochran, Miss Vida D. Scudder, all three of whom are members of the Joint Commission on Social Service, and Miss Ellen Gates Starr of Hull House.

FOR PERMANENT MUNICIPAL CLEANLINESS AND ORDER

"Please Don't Call It a 'Week'." This is the title of a very effective leaflet sent out by the National Clean Up and Paint Up Campaign Bureau. It contains good advice for those who are interested in improving the appearance of the cities and is good advice for social service workers. There is too much of a tendency among certain workers to a sporadic or annual effort rather than the steady, definite, intelligent effort all the time. In this circular the Bureau says:

"After five years of effort to induce the public to differentiate its real campaigns from the ordinary and odious clean-up 'week' or, worse yet, the 'day', so redolent of the 'annual bath' and so generally derided by the press as such, the Bureau expresses the hope that no one will continue to contribute to the lingering idea that the Bureau is ever a willing party to any such 'day' or 'week'."

CHILD PROTECTION AND POSSIBLE WAR

At the Baltimore Conference on Child Labor, the conviction was firmly established "that whatever war measures this country has planned to adopt there should be no let-down in the standards for child protection." Dr. Adler spoke of the fact that the tide of democracy was rising in Europe and that the people would turn to us for help in the solution of their problems of free government; all of which points to the necessity of an extended policy of municipal and social preparedness in this country to be prosecuted immediately and without let-up. Otherwise, the end of the present difficulties will find us as unprepared for the problems incident to that event as the beginning of the war finds us unprepared for that event.

PERSONAL LIBERTY AND CIVILIZATION'S ADVANCE

"The advance of civilization," the Newark *Churchman* says, in commenting on local option, "necessitates everywhere the greater restriction of personal liberty. All questions are coming more and more within the range of political action. It is to be regretted that wards and divisions of the large cities and towns cannot have the power to protect themselves in this matter. . . . The restriction of personal liberty for the sake of others is a plain Christian principle as stated by St. Paul. Let all who are members of clubs remember that the barroom of a club house should have no favor above that shown to a saloon. In many cases it is more dangerous than the saloon."

LOCAL OPTION IN THE EAST

Local option is a pressing question in New York, Pennsylvania, and New Jersey. In all three of the states the various diocesan social service commissions and in some instances the diocesan conventions themselves have adopted resolutions heartily endorsing the principle involved. In New York state the

brunt of the work is being done by the Social Service Commission of the diocese of New York and by the Church Temperance Society. In Pennsylvania the Bishop of Harrisburg has very appropriately assumed the leadership of the movement.

CONSTRUCTIVE SOCIAL SERVICE

This is another form of municipal preparedness. It recognizes cold, hunger, nakedness, and other needs, but it goes infinitely farther than the useless giver of alms, and, while cheerfully and kindly giving immediate relief, takes up the individual and family difficulty as a distinct social problem. Intelligent social service, then, is that form of municipal preparedness which aims at creating and instilling higher ideals, inculcating self-respect and self-support, and thus giving to the next generation of such strata of society a better chance to live and to become worthy parts of the social order.

CITIES DRY BY LOCAL VOTE

The number of cities that are voting "dry" is increasing, according to *World's Work*. Portland, Oregon, voted dry by 2,200 majority; Denver, Colo., by 19,000; Tacoma, Wash., by 10,000; Spokane, Wash., by 12,000; Kansas City, on an advisory vote, registered a majority in favor of prohibition; in Detroit the vote on the constitutional prohibition amendment last November was about even—according to the same authority.

INSTRUCTION IN MUNICIPAL GOVERNMENT

An exceedingly suggestive showing is made in the report of the National Municipal League Committee on the instruction given in municipal government in the universities and colleges of the United States. This committee, of which Professor W. B. Munro, of Harvard, is chairman, has published its report in pamphlet form, which can be had of the League at its offices in the North American Building, Philadelphia.

"Church Cooperation with Charity Organizations and Workers" will be one of the subjects discussed at the National Conference of Charities and Correction, at Pittsburgh, June 6th to 13th. The Conference will be under the leadership of Dr. Roy B. Guild, of the Federated Council of Churches, and of Dr. C. I. Zihneiser, of the Pittsburgh Council of Churches. The annual conference sermon will this year be preached by the Bishop of Michigan.

IT IS A SIGNIFICANT FACT, according to the *Worker*, "that of the saloonkeepers in New Jersey only 8 per cent. are native whites of native parents, while 77 per cent. are foreign-born white. The percentage of saloonkeepers in the United States who are native whites of native parents is 15, while the percentage of foreign-born saloonkeepers throughout the entire country is 45."

THE HOME FOR FRIENDLESS BOYS, projected by the Social Service Board of the diocese of Newark, will soon be a reality, as the trustees have secured Bonny Brae Farm, of over one hundred acres, with a large and commodious house, near Hanover, N. J., for a period of five years.

A BILL TO LICENSE all charitable and philanthropic organizations is pending in the Illinois legislature. The idea back of it is to eliminate anti-social and fraudulent organizations from soliciting money.

SEVEN STATES have gone dry, either by direct vote of the electorate or by the actual vote of the legislature—Michigan, Montana, Nebraska, South Dakota, Indiana, Idaho, and Utah.



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.

A PAPER FOR THE BLIND

To the Editor of *The Living Church*:

I HAVE received the following letter from Miss R. J. Turner, who is a devout and well-informed communicant of the Church, and I ask you to publish it, in the hope that it may be read by someone who may be interested and who may be able to help.

There are probably hundreds of blind Church people in the country, who would be cheered and instructed by means of such a periodical as Miss Turner suggests; and it may be that there is a blind Churchman somewhere, who has the intellectual ability and the financial means to take the lead.

I understand that there is a magazine for the blind, published in New York City; but it does not deal with religious subjects nor give religious news.

Very sincerely yours,
THOMAS F. GAILOR,
Bishop of Tennessee.

Memphis, Tenn., Tuesday before Easter.

MISS TURNER'S LETTER

Dear Bishop:

The Church Association of the Blind has met with a severe and, it would appear, irreparable loss in the death of its beloved President, Miss Sally Brown Herreshoff, of Bristol, R. I., editor of *Church Items*.

Miss Herreshoff became a member of the Association in October, 1907, and in March of the following year began, as her work for the Association, the publication in embossed type of a small monthly periodical, called *Church Items*.

In October, 1910, she became President of the Association, and most faithfully and efficiently did she serve in both capacities. The early number of *Church Items* consisted entirely of news items taken from the diocesan paper of Rhode Island; but soon the work broadened. Members of the Association sent in contributions, and Miss Herreshoff introduced more elaborate articles from her home paper, from the *Spirit of Missions*, and elsewhere. The attempt was made to extend the benefit of the paper to those who were not Churchmen, and a new name was taken, *The Voice of the Church*. The smaller paper was a great blessing to us all. Miss Herreshoff furnished paper and postage, and she herself printed most of the copies on a braille typewriter. We know of no one able to take her place. She had a companion, who read to her and corrected the copy, and she had abundant leisure; but most of us are very poor and compelled to work hard for a living, and we cannot help thinking how fine a memorial to Miss Herreshoff it would be, if some friends of the blind would contribute to endow a little Church paper like the *Church Items*, to carry on her work.

Very respectfully yours,
REBECCA J. TURNER.

SACRAMENTAL WINE

To the Editor of *The Living Church*:

ACKNOWLEDGING, as his accurate learning requires him to acknowledge, that "Christ Himself undoubtedly employed fermented grapejuice at the Institution, and the Catholic Church has used none other for nineteen centuries," the Rev. S. L. Tyson endeavors to prove the right of "a single branch of the Church" to change this usage, and to substitute unfermented grapejuice for true fermented wine, by appeal to a change made by a particular Church in the use of bread in the Sacrament.

His point is that, whether our Lord used leavened or unleavened bread. He did not use both; so that, whichever He used, either the Eastern Churches (which use leavened bread) or the Roman Church (which use unleavened bread) have altered the bread which our Lord used. Seeking to forestall the obvious answer that, whereas only fermented grapejuice is true wine, both leavened and unleavened bread are really bread, he cites the argument of certain "Eastern theologians a thousand years ago", who "stoutly maintained that unfermented bread was not bread at all".

Such a plea is hasty, and is utterly insufficient to offset the Catholic consent that the use of fermented grapejuice in the sacrament of the Holy Communion is necessary for its validity. There has been a corresponding Catholic consent that true wheat bread is also necessary, but there has been no such consent that unleavened bread is not true bread. The Eastern theologians referred to were indeed led by heat of argument and by their animosity to the West to maintain this view, but they could not appeal to any recognized authority

in support of it. They were really setting forth a novel opinion. Moreover they did not carry the more learned Easterns with them, who in various instances have acknowledged the validity of the use of unleavened bread (see J. M. Neale, *Introd. to the Hist. of the Holy Eastern Church*, pp. 1055, 1073-1075). Modern Easterns do not hold Roman Catholic Eucharists to be invalid. Certainly the Eastern Churches do not officially so teach.

There may be room for difference of opinion as to whether certain forms of grapejuice are sufficient for validity; but in such cases the question involved—that is, among those who acknowledge the authority of the Catholic Church "in controversies of faith"—is whether fermentation has in effect begun. It is on this ground, for example, that St. Thomas Aquinas (*Summa Theol.*, III lxxiv. 4) admits the sufficiency of *must* for sacramental purposes, when nothing better is available. Back of all such questions is the Catholic consent, based upon our Lord's use, that fermented grapejuice is necessary for the integrity of the sacrament.

Something may be said, and supporting examples can be given, for the right of a provincial Church in necessity to modify previously universal customs and requirements of the Catholic Church, when these requirements have only a disciplinary purport. But nothing whatever can be urged that will justify abandonment of what is held by Catholic consent to be necessary for the very validity itself of one of the Church's sacraments of grace.

New York, April 7th.

FRANCIS J. HALL.

CATHOLICITY

[ABRIDGED]

To the Editor of *The Living Church*:

SOME time since the Rev. John Cole McKim wrote to find out if it wasn't time to start anew a live-wire Catholic propaganda. Since then the Church has raised the Pension Fund and started in to settle a few other problems, preparedness, Armenian relief, etc. But hasn't some one time to say a few words in defence of the "Faith once for all delivered"? Can't somebody explain anew that we mean what we say when we repeat the Creeds of the Church?

Two events which occurred to-day lead me to ask these questions. First, the assistant minister at the Church of the Proto-Martyr preached on the "One, Holy, Catholic Church" of the Creed. His sermon was like Melchizedek in that it had neither beginning nor ending, and like the Populist party in that it took the "middle of the road" and failed to "arrive". There never was any "oneness" about the Church, and those who teach it are "reactionaries"; high Churchmen take a "very arrogant" position; they emphasize the wrong things: Christian teaching, not Christ's Church (there isn't any such thing), ought to be emphasized, etc., etc., *ad infinitum, ad nauseam*. For the second thing, a "Protestant Episcopalian", who had only been "sprinkled" or "poured" in infancy, was "baptized" at the Washington street Baptist chapel. I don't know him or anything about him, but he was doubtless one of those irrational individuals who are more interested in the forgiveness of sins than in the criticism of the Fourth Gospel. Probably he will reach Heaven burdened with a belief in that unesthetic, barbarous, hideous, outworn doctrine of the Blood Atonement and blissfully ignorant of how many people wrote Job and just when Second Isaiah was written. Such people are the bane of progress! But why shouldn't he change his "church (with a little c) home"? If there isn't any One Catholic Church and we are all going the same way and it's all the same as long as we're sincere about it, should it make any difference? Perish the thought that one form of Christianity is better than any other! As long as we are "progressive", nothing else matters.

Here is a sample of "comprehension" at work. Shoe City and Fisherman's Beach are really one town. There are three parishes and four priests. On the first Sunday of the month all three have late Communions. On the third Sunday, all three have early Communions. On the other Sundays of the month, two churches have early Communion. The church having two priests never has a second celebration between eight o'clock and solemn high Morning Prayer. And on the first Sunday evening of the month the congregation at the Church of the Sacred Cognomen unites with the "other Protestant congregations" of Fisherman's Beach. During Lent the Proto-Martyr has a celebration Thursdays at nine thirty. Fine hour for a working man! "Comprehensive" schedule, isn't it? "Comprehends" everybody but a Prayer Book Churchman who works for his living. People who can't afford the time or the money to go to Boston to nine o'clock celebration at the Church of St. John the Evangelist have gone to Father Spyropoulos of the Greek Church to



see if he had a mid-week Eucharist and if he would communicate them if they came fasting. He told me that himself. Yet our "comprehensive" clergy are "servants of the people". They had rather be "ministers" than "priests", as "minister" is a "nobler", a "more inclusive" term.

I didn't mind so much the isolation of the farm at Madagascar, for after the snow cleared up I got to church once in two weeks. But the summer trains aren't on now and I can't be sure of getting into Boston on time to go to a church where the Book of Common Prayer is used for something besides general directions. Morning Prayer is never two Sundays

alike around these parts; the plainest directions of the Prayer Book are openly ignored. And the tedious *Te Deum*! I always say it quietly afterward as an act of Thanksgiving that it's done with. And the sermon! You can deny the Virgin Birth as long as you hold to the Incarnation. You can deny the Bodily Resurrection as long as you admit a continued existence. You can do anything except preach the faith "as this Church hath received the same". What we hear might be very fine if we all had A.M.'s and Ph.D.'s and assured incomes and limousines, but when we work for our livings and sometimes lose our jobs, it's pretty poor stuff. I've got troubles of my own; I don't go to church to hear a lot of the "minister's" doubts. If he doesn't believe what the Church teaches, in God's name what's he there for?

I didn't like the *Inside of the Cup*—not because John Hodder lost his faith, but because he was too cowardly to go where he belonged. Has a man a moral right to teach the faith with "interpretations"? I doubt it. When a man is ordained to feed the souls of men, has he any right to throw away the bread the Church provides and substitute crushed rocks of his own choosing? If not, why isn't he called to account?

I'm no theologian. I'm only one in the pews. And I'm hungry. I have looked up and I have not been fed. I'm waiting.

GEORGE CLARK.

A METHOD OF ADMINISTERING HOLY COMMUNION

To the Editor of *The Living Church*:

THE correspondence below speaks for itself. I have purposely omitted the name of the church and its rector, but it is from New York.

"Crompton, R. I., March 14, 1917.

"Dear Sir:

"Early in February a member of my congregation attended an early celebration of the Holy Eucharist in your church. She asserts that the Cup was not administered to any of the laity present, and also says that a friend of hers, who was present at a later celebration, made the same complaint. Being greatly surprised, she came to me last evening for an explanation.

"Will you kindly inform me whether this is your usual custom, and if so, upon what grounds you base your teaching?

"Of course, I am hoping that a mistake has been made somewhere.

"Yours sincerely,

"WILLIAM SMITH."

The answer I got was as follows:

"I have your letter of March 14th inquiring about the usage at my church in regard to Holy Communion. Some years ago the vestry of the church, wishing to place the Church within the spirit of the civil law, voted to sustain the rector in his objection to the common chalice.

"Since that time we have used a wafer which contains the wine.

"Very truly yours,

What answer am I to make to my communicant?

How can a priest square his own conscience with a knowledge of Article 30?

Did he promise, at his ordination, always to minister the Doctrine and Sacraments, as the Lord hath commanded, and as this Church hath received the same?

We are hearing so much of loyalty to the country these days, truly there is a crying need for loyalty to the Church also, even among her priests.

"The Roman Catholic Church has but one Pope. We of the True Catholic Church appear to allow a pope in almost every parish. Oh, for unity first amongst ourselves!

Crompton, R. I.

WILLIAM SMITH, Priest.

THE CHURCH PENSION FUND

To the Editor of *The Living Church*:

THE actual workings of the Clergy Pension Plan deserve more careful scrutiny than has yet been given them.

Says the literature under which the \$5,000,000 was secured, "The Supreme Motive is Justice." "A vital element in social justice

is the recognition of the fact that when a man has spent his fruitful years in the service of any organization he has a right to receive adequate and honorable support from that organization when his fruitful years are over."

Fine words, indeed, but what is to be the actual operation of the System? Let us suppose the case of a clergyman of 65 years, who has served the Church long and faithfully in certain of those parishes which have given liberally to the Fund. He has now, we will suppose, because of declining powers, accepted a smaller and poorer field. His present parish, already burdened heavily by assessments and apportionments of various kinds, fails to meet the full Pension Fund Assessment in any one of the years that intervene before he is 68. What is the result? "If the assessments," says Mr. Monell Sayre, "are not continually paid from March 1st on until the retirement of a rector, he thereby loses all right in the initial reserve, and his pension will be calculated purely at 1½ per cent. of his average annual salary, multiplied by the number of years during which his assessments have been paid."

It seems to me that this must be regarded as intolerable injustice. For the Pension Fund has not devised any scheme for compelling parishes to meet assessments, and has superseded all charitable forms of Clergy Relief. The penalty of parish failure to pay falls upon the clergyman, and falls with fearful weight upon the oldest servants of the Church. We who are younger will do well to regard the Plan as a Compulsory Insurance Scheme, and meet our own assessments, if needs must.

Sincerely yours,

THEODORE HAYDN.

Oxford, N. Y., April 2nd.

"CHOIRS AND PLACES WHERE THEY SING"

To the Editor of *The Living Church*:

COULD you or one of your many readers explain a perpetual Church mystery to me? Why is it that in hardly any Cathedral church in the country (and I travel all over the United States, can one make out the words of an anthem or a cantata—unless one has them on the service slip—while one can distinguish perfectly well in any ten cent vaudeville house practically every word of a song one never heard before?

On the one side are a chorus of girls who seldom have good voices and never have an education and who accompany their singing with acrobatic kicking of their heels over their heads; and yet they enunciate their words so distinctly that every one is heard in the farthest corner of the back gallery; while on the other are a choir who usually have very good voices and almost always a good English education and yet half-way down the church one cannot make out the familiar words of scripture when they sing.

There is a mystery somewhere. Can any of your readers explain it?

I have heard Dubois's *Seven Last Words* in three different churches in the Middle West this Lent—it is evidently the 1917 standard—and each time it has been positively painful to listen to because neither the chorus nor the soloists could or would pronounce their words distinctly.

Would it not be policy for some of our choirmasters to slip these musical comedy trainers something and get a pointer or two?

Very truly yours,

A. S. CAMPBELL.

Minneapolis, Minn.

WAR RELIEF AND WOMEN'S CLUBS

To the Editor of *The Living Church*:

IT seems to me that during these times of distress a good way to raise money for the starving would be for all the clubs in America to give up having refreshments at their meetings and give the money they save to the war sufferers. It seems a dreadful thing to me for people who have had substantial lunches and will go home to a good dinner to pamper their palates with dainties that will spoil their appetites for their dinners, when there are so many poor souls who have not tasted food for days. I, for my part, can't enjoy unnecessary food while I think of all the distress prevailing in our country as well as in the war zone. May God so dispose the hearts of all club women that they embrace this chance of feeding the "least of these"!

MARY SIDNAY MCKAY.

Franklin, Tenn.

AH! TO-DAY I have radiated hope or discouragement—love or hate—selfishness or unselfishness—happiness or unhappiness—content or discontent—faith or doubt. The radiator gives out only that which is within. No more do we; if Christ is in our hearts that which we give out will have the likeness of Christ stamped upon it. His likeness will be stamped upon our deeds as the image of Caesar upon the coin of which the Master said, "Whose image and superscription is this?" Let us have His likeness. Let us ring true. Let us add to, and not subtract from, the sum of human happiness. Let us minister, and put away the selfishness that ever seeks to be ministered unto. Then we must bear in mind that it is not only the deeds that we do, but the spirit in which we do them that counts.—G. W. Tuttle.



LITERARY

LITURGICS

The Ethiopic Liturgy: Its Sources, Development, and Present Form.
By Samuel A. B. Mercer. Milwaukee: The Young Churchman

Co. 1915. Pp. xvi—487. Price \$1.50.

This volume, the Hale Lectures for 1914-15, is a contribution of more than usual value. Despite the study which has been devoted to Eastern liturgies, the Ethiopic rite has been much neglected; and a survey of its development has hitherto been entirely lacking. This gap in our knowledge has now been filled by Professor Mercer in masterly fashion. Beginning with a general, but adequate, survey of the Christian liturgies of the first four centuries, in which he gives skeleton outlines of the liturgies as presented by Justin Martyr and Cyril of Jerusalem and as set forth for Laodicea, Cappadocia, Constantinople, North Africa, and North Italy, he shows that of the four liturgical centers—Antioch, Alexandria, Rome, and Gaul—it was Alexandria which, as we should expect, was the parent of the Ethiopic rite. In this connection he presents similar outlines of the earliest Alexandrine liturgies as shown in the *Ethiopic Church Order*, the *Sacramentary of Sarapion*, the *Papyrus of Dêr Balyzeh*, and the *Apostolic Constitutions*.

With the establishment of Christianity as the national religion of Ethiopia about 450, the Ethiopic Liturgy proper had its inception. The rite at that period is at least approximately represented by Professor Mercer's reconstruction of the Greek text of the Liturgy of St. Mark "in its probable fifth century form". Actual texts, however, begin only in 1548, with an edition and translation of a manuscript now lost; the oldest extant manuscripts are of the seventeenth century. All known codices of the Ethiopic Liturgy in Europe, except those in Paris, were examined by Prof. Mercer in 1914; and for the service at the present day he has used a manuscript in his own collection, which he has not merely translated, but has also given in photographic reproduction. The second half of his book is based on this manuscript; and here, step by step, he shows the development of the modern rite, constantly referring to the older forms in Ethiopia itself, as well as to the Greek St. Mark and the cognate liturgies.

Professor Mercer has laid the student of liturgies and of Ethiopic alike under a heavy debt of gratitude, and his work has a value even beyond the fact that it is an admirable and exhaustive study of its theme. Treating the historical development of a single liturgy, it shows also how others have evolved—the simple beginnings, the richness of the present rite. Let the seminarian compare and contrast the liturgy of Mercer 3 with the Greek St. Mark, and he will have a concrete exemplification of liturgical development that can scarcely be surpassed; let him note the divergencies between the Ethiopic manuscripts of the same rite in the same century, and he will feel the flexibility of the Oriental mind in matters of unessential detail which is so foreign—unhappily, perhaps, in some ways—to the logical exactitude and rigidity of us of the Western Church.

It is earnestly to be hoped that Professor Mercer will devote himself further to study of this department of learning in which qualified scholars are so few. Work like this makes us long for more.

LOUIS H. GRAY.

RELIGIOUS

The Social Legislation of the Primitive Semites. By Henry Schaeffer, Ph.D. Pp. 245. New Haven: Yale University Press. Price \$2.35 net.

In this book Dr. Schaeffer has brought together in convenient form much valuable material for the study of the social institutions of primitive Semites. He divides his subject in the following way: matriarchy, patriarchy, agnation, next of kin, slavery, interest, and pledges and security. Each one of these subjects is discussed in a very systematic as well as in a chronological manner, beginning with the early Hebrews and passing in review early Babylonian and Arabian customs. Then he confines himself to a detailed examination of the social problem as viewed by the Hebrew prophets, poor laws, the Sabbatical year, the year of Jubilee, Ezekiel's plan of allotment, taxation, and tribute, and the development of individual ownership in Israel.

Among the numerous disputed points belonging to the subject and period of this work, there would necessarily be many about which the various students of ancient civilization would disagree. For example, the assumption, without reference to difference of opinion,

that such names as Leah, Rachel, and Bilhah are tribal; the assertion that Jacob's marriage was *beena*, without indicating the opposing arguments; the assumption of ancestor worship for pre-Mosaic Israel, chiefly on the basis of the custom of placing food in graves; and the interpretation of *elohim* of Ex. 21: 6 to mean *household gods*, without referring to the varied use of this word and of its Assyrian equivalent, *ilu*. Yet the generally scientific way in which the author has handled his subject is highly commendable. He has produced a book which, because of its mass of well-digested and carefully arranged matter, will serve as a mine of material for further studies in this difficult but interesting field. It is hoped that at some future time the author may see his way clear to a general discussion of the whole subject in a more comparative, philosophical, and possibly less technical way, for the more general reader. All serious students of the culture and religion of the ancient Semites should have this book within easy reach.

SAMUEL A. B. MERCER.

The Server's Manual. By Rev. Robert F. Lau, M.A., B.D. New York: Edwin S. Gorham. 1916. Price 35 cts.

This little manual for servers fills a real need in America. It possesses the practical excellence of Dearmer's *Server's Handbook* in that it is in the form of a practical commentary on the liturgy, which forms the body of the book, and can thus be used by servers at the altar, if desired, instead of a Prayer Book. It has the additional merit of being very cheap—three dollars would supply a guild of a dozen servers—and there is not a superfluous word in it.

It is simple and direct without any of the fussiness so apt to creep into the utterances of ceremonialists, and the skill with which the author has made it possible for use in any kind of a parish where there are servers has in it a touch of genius. For directions to a server in a communion where diversity of use is apparently the rule must, of necessity, depend upon the individual priest to a greater extent than wherever ceremonial has become crystallized into uniformity. This, the chief difficulty in the way of the producer of similar handbooks has been admirably handled. All essentials are presented in simple, compact form, and ample opportunity is permitted for the exercise of either expansion or compression.

There are no footnotes to be overlooked by the server, no archaisms, no "fancy ritual" suggested, and a happy minimum of well-chosen private devotions.

HENRY S. WHITEHEAD.

The Students of Asia. By Sherwood Eddy. Student Volunteer Movement for Foreign Missions. Price 50 cents net.

Sherwood Eddy's book, on the educational system of Asia, describes very graphically the awakening of a continent. To be told that "during the year 1909 in the United States two new members for every minister were added to the church on profession of faith", while "on the foreign field forty-six converts for every missionary, or twenty times as many as on the home field, were added to the Church during that year", is a challenge to every thoughtful Christian.

God's Minute. A Book of 365 Daily Prayers, Sixty Seconds Long, for Home Worship. The Vir Publishing Co., Philadelphia. Price 35 cents net.

This book is a compilation of prayers, a fresh one for every day in the year and purposely made brief in order to answer the objection sometimes raised by people, that they haven't time for family devotions. It is hardly necessary, perhaps, to add that not all of the prayers attain the same degree of excellence.

A THIRD EDITION has been issued of *The Revival of the Gift of Healing*, by the Rev. Henry B. Wilson, director of the Society of the Nazarene. This little book has been of much service in leading Churchmen to appreciate the place of their religion in therapeutics and in ordinary life, and has deserved the many expressions of approval that have been given to it. [The Young Churchman Co., Milwaukee, Wis. 75 cts. net.]

THE FIFTH EDITION, comprising the sixtieth thousand, has been issued of *Hymns for Sunday School and Church*, an admirable publication giving words and music in plain form for Sunday school use, with contents taken entirely from the Church Hymnal. [Parish Press, Ft. Wayne, Ind. 20 cts. net.]



Woman's Work in the Church

SARAH S. PRATT, EDITOR

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

LENT is over and many of us will close our textbooks no doubt with a very superficial knowledge; but, as someone philosophically said about it, "it is better than not knowing anything." And some women really know much more about South America and Cuba than they might possibly ever have known had they not been loyal Churchwomen and followed the plan of the Auxiliary. Others have gone back to *Why and How* and others far back to the *Conquest of the Continent*, while *Japan—Advancing Whither?* has not been entirely neglected. Whatever it may have been, superficial as it may have been, it has imparted momentum. We believe the war has added a significance to all Lenten study. The world has been so alive that the liveness has swept into the Lenten classes and made one feel the meaning and the need. *Making us feel the need* may be said to be the main and great feature of *The New World*, which many Auxiliaries used during Lent and in fact through the whole working year. This book has been criticised because it has nothing to tell of missions except in Cuba, no note of progress, no story of embryonic chapel, school, or hospital; but perhaps the very absence of these speaks more eloquently of the need of these great lands.

Daybreak in the Dark Continent is the book which was selected by Mrs. Francis of Indianapolis for use in her own Lenten class. Naturally this book would be of great interest to her, as Bishop Francis is on the African Commission which hopes to be able to start on its work some time late in the summer. With this book Mrs. Francis used a large map of Africa and showed her class just where, on the west coast, this party expects to land, going up the river Niger and planning in time to cross the country eastward to the river Nile. Dr. Kumm, the African explorer who spoke so eloquently in St. Louis, has been in Indianapolis several times recently and has increased the interest felt in this new and venturesome work which the Church has planned to do.

THE CHURCH LEAGUE OF THE BAPTIZED held its annual meeting at the home of Mrs. Seth Low, New York, on March 9th. The chaplain of the League, Bishop Darlington, was present and made an address. In view of the successful campaign for the Church Pension Fund the natural dissolution of this society has been expected, and at this meeting a resolution was passed that the League be continued for one year longer. In a quiet way and with little formality or technicality the C. B. L. has been an instrument of great influence within the Church.

THAT QUESTION OF WOMEN serving on vestries, which has been discussed in Church papers, will soon and very naturally adjust itself. As women are found holding office in missions, it is very probable that when such missions become parishes these faithful women who have helped through the day of weakness will receive further recognition. This thought is brought to mind in reading a circular sent out by St. Peter's Mission, Fort Atkinson, Wis., the treasurer of which is Mr. Edward Cole Jones. This paper quotes that famous saying of Henry Clay—which so many of us forget just when it would come in so forcefully—that "the stability of our Government depends upon the perpetuation of two institutions, the more important of which is the Episcopal Church, the other is the Supreme Court of the United States." Often has the writer been in the beautiful church in Lexington where the "Mill-boy of the Slashes" worshipped, but it is not generally known that he was so ardent a Churchman. In commenting on this saying of the great statesman, Dr. Howard B. St. George says: "Here is a strategic point which the Church ought to seize." Perhaps, too, this little mission which asks for help is a strategic point where a suitable church building might result in giving the

Church its due dignity. Bishop Webb says that the Rev. Roy W. Mason is doing a very remarkable work here and with the aggressive method practised by women workers the treasurer of this mission will be a large factor in its success.

MRS. HECTOR BAXTER of Minneapolis—long time a president of the Auxiliary and now, we believe, an "at-large"—pays the beloved Bishop Edsall a tribute as a real Father to the Auxiliary.

"For the past sixteen years, Bishop Edsall has, each year, attended the three general meetings of the Minnesota Auxiliary and conferences innumerable, guiding, advising, encouraging, never too busy to confer about the smallest details. He often called the Auxiliary the 'Bishop's Parish.' Following a custom which his devoted wife had established, once a year, he opened his home for a conference and social hour for leaders of the Little Helpers. He gave us cheerfully out of his busy life a day of precious time, and as he had opportunity, throughout the diocese, solicited subscription to the *Spirit of Missions*. What an example of patience and attention to small matters!

"One of his last acts was a visit five miles from his home on a bitterly cold day, to confer with an Auxiliary member on the relation of the General Auxiliary to the Board of Missions, of which he was a distinguished member. Burdened with the care and responsibilities of the diocese: depressed, at times, in mind and heart by misunderstanding of his motives; and by petty parish discords; suffering from ill health, the seriousness of which we did not suspect; going in and out of a lonely home, one of God's earthly warriors faced life and death with unfailing cheerfulness, boundless optimism, a wonderfully forgiving and forgetting spirit, and rare spiritual insight.

"The women of Minnesota have lost a beloved and helpful friend and the Board of Missions a wise counsellor."

FROM THE DESCRIPTIONS which have appeared in the *Spirit of Missions* of the way in which the Pilgrimage of Prayer has been observed in various dioceses, it will be very easy for any diocesan or parish branch of the Auxiliary to formulate a plan for this important week. By the time this letter appears thirty-five dioceses will have completed the Pilgrimage, this week being Alabama and Mississippi's week. Fortunately there comes to us at the moment the plan to be observed in the see city of Louisville during the week of April 29th. On that first day—Sunday—the Bishop and clergy throughout the diocese are requested to make intercession at the altar for divine favor on the week and its work; and from chancel and pulpit to speak of the meaning of the Pilgrimage. April 30th: Grace Church, a corporate Communion for the women of the parish; a quiet hour at four with meditation on Peace by the Rev. L. E. Johnson. Tuesday, May 1st: St. Andrew's Church, Holy Communion; a quiet hour at 4:30 with the tonic, Power, the Gift of the Spirit, by the Rev. J. S. Douglas. Wednesday: Church of the Advent, Holy Communion; a quiet hour at four, when the Rev. H. S. Musson will speak of the Indwelling of the Spirit. On this day also St. Stephen's Church will have its Holy Communion. All women and girls employed during the day are specially invited to the quiet hour at 8 A. M., during which the Rev. F. W. Hardy will speak of the Power of Prayer. Calvary Church will also have a service on this Wednesday, a quiet hour for the Juniors and all young people, the subject being the Power of Early Service in the Kingdom of God, by the Rev. H. J. Simpson. On Thursday there will be a corporate Communion at the Cathedral in the morning, and a quiet hour at 4:30, with the topic, Consecration, the Power of Service, by the Rev. Dr. J. G. Minnigerode. Friday, at St. Paul's, the Holy Communion will be at 9:30, and at 4:30 the Rev. D. C. Wright will speak on Fellow-workers with God. Saturday, at St. Mark's, the Communion service will be at half-past ten, and the quiet hour at half-past four, when Bishop Woodcock will speak on The Three-fold Aim of the Woman's Auxiliary. Sunday closes the week with a corporate Communion of the Girls' Friendly Society at the Cathedral and an evening service at St. Andrew's.



with address by Bishop Woodcock.

And in a parish of Central New York the week of the Pilgrimage was kept thus:

There was a corporate Communion Sunday morning for the women of the Auxiliary, which was well attended. The following Tuesday was set apart as a quiet day, beginning with the Holy Eucharist at 9:30, and throughout the day it was so arranged that there were at least two women in the church; slips being placed in the pews with suggestions and subjects for intercessions. There were

always more than the "two" in the church. At three the rector gave two wonderfully helpful, encouraging, and inspiring meditations on the life of the Blessed Virgin, which could not but put into the heart of each ordinary woman the desire to be and do more. As near as we can ever judge of the results in such matters, this day was of lasting inspiration.

THE CHURCH MISSIONS HOUSE, New York, has these leaflets ready for distribution. They are free, and every Auxiliary should use them constantly as the society's most effective aid. They are to be called for by number.

- W. A. 3—The Pilgrimage of Prayer.
- " 6—The Auxiliary pages in the *Spirit of Missions*.
- " 100—United Offering resolution and prayer card.
- " 102—How are we giving toward our United Offering?
A comparison of the U. O. of 1913-1916.
- " 103—The Little Blue Box—verse.
- " 105—The Mighty Cent.
- " 113—Helps to U. O. Treasurers.
- " 115—What Mary Saw.
- " 207—The Junior Plan.
- " 210—How One Diocese Formulates the Junior Plan.

Other tracts will soon be ready.

SHOULD ANY READER REMEMBER the words of a beautiful Easter carol beginning:

"Days grow longer, sunbeams stronger,
Easter tide makes all things new;
Lent is vanished, sadness banished,
Christ is risen, rise we too";

it will be appreciated if they are sent to this department.

AMONG MANY BEAUTIFUL Easter poems is this one, unsigned, quoted in the Grace Church (Detroit) *Bulletin*:

"EASTER DAWN

"In the tender hush of the morning ere the great world-heart has stirred,
And the only Easter carol is the fresh, sweet song of the bird,
Wilt thou be the first to greet Him who liveth and once was dead,
Arise and go forth to meet Him where His mystical feast is spread,
He is there in the solemn stillness of the Holy Easter tryst.
Are thine eyes too dim to behold Him, the glorified Human Christ?
O Soul, when that bread is broken, and the Wine from that cup outpoured,
By the touch of His own love-token thou shalt know thy Risen Lord."

THE SUPPER AT EMMAUS

"But we trusted that it had been he which should have redeemed Israel" (St. Luke 24: 21).

Empty the tomb that Easter glory filled,
Lonely the hearts' dim sepulchre late hewn
From sin's dark rock, with empty wrappings strewn,
Where lay the Lord of life. And grief is stilled,
And fear, and joy, and glowing hope, that thrilled
And flooded all the soul, lies in a swoon;
And doubt's dull darkness fills the light of noon.
"We trusted it was He who would rebuild
Our dying life!" Ah! "fools and slow of heart!"—
With eyes dark veiled from Truth, who draws so near
And pleads with reason scorning to be led
By aught but earthly sight! What heavenly dart
Of light divine makes all our darkness clear?
The Christ is known to us in breaking bread!

MARY ALETHEA WOODWARD.

AFTER THE RESURRECTION

The stone had from the Tomb been rolled away,
To show that Christ therein no longer lay;
But holy women thither spices bear,
To spread o'er Him they deem still lying there.

Ere dawn of day they seek the hallowed spot:
His Blessed Mother with them cometh not:
Why comes she not with spices in her hand,
Chief of the sorrow-stricken little band?

She seeketh not the Living 'mid the dead;
She knew that He would rise, for so He said;
Therefore, we deem she waited, calm and brave,
To greet her Son as Victor o'er the grave.

Naught of that sacred meeting is revealed;
But surely there her sword-pierced soul was healed,
And, as her eyes beheld her Risen Son,
The joy of Heaven was for her begun.

He soon from earth to reign in glory went:
She tarried here long time in blest content,
Holding loved converse with His brethren dear,
Their faith to strengthen and their hearts to cheer.

Mother of God, ere called to bliss on high,
Thy presence sweet, as year by year rolled by,
How bright it must have made the dwelling-place
Of John who was to thee a son by grace.

MARY ANN THOMSON.

THE CALL OF GOD

[From an Easter Pastoral by the Bishop of Maryland.]

UPON this blessed day commemorative of release from sin and deliverance from death, our country calls us to arms for the cause of divine justice and human liberty.

To us this call is that of God. Never before has any Government so diligently sought to escape war, or been so unavoidably driven into it. The divine will has been most clearly revealed to us through the medium of human wrath.

God's peace is at present impossible upon earth because His purpose has been perverted, His mercy mocked, and His love crucified, premeditatedly and persistently, by human and satanic personalities and powers.

Others may be willing to have it so, but not the people of God. They must have His peace, and that the destroyers of that peace shall be banished from earth, as were they from heaven, the battle between Michael and the Dragon must be fought to a finish here, as was it there.

That we may not become a party to the present defiance of divine law and destruction of human freedom, we must take a positive stand for universal justice and perseveringly strive for the successful establishment and permanent maintenance of eternal truth. As followers of Christ, we must recognize our relation to Him and through Him to all mankind, and endeavor to discharge the obligations growing out of this relationship to the full extent of the ability we possess.

This is God's call to us, I am fully persuaded, in this most momentous crisis in the history of the world. As citizens of our common country we will make patriotic response to the appeal of our earthly rulers. As Christian men and women, let us add the strong virtue of piety to our patriotism and, with no thought of material gain, extension of territory, or increase of selfish prestige and power, offer ourselves to God and our country upon the altar of service and sacrifice for the establishment of divine sovereignty and human democracy among all the nations of earth and the people who inhabit them, so that universal permanent peace may succeed the present world-war.

Let us have no war cry but that of God, country, and humanity, and let us leave no service unrendered and no battle unfought that will make the overthrow of the power of hate and the establishment of the principle of love. Better the immediate liberty of the future life than continuance of the present life without liberty.

FEW MEN have ever learned how to go down hill, and at the same time not lose their vision and exhilaration. They are under an inner impulsion to press upward and upward and upward. They ceaselessly crave the mount of another blessing. They never seem to have discovered that he who goes up hill ought to learn how to go down again. In the valley, on the level, are those whose lives are a daily distress. They need help. Who can better give it them than the man from the heights?—*Western Christian Advocate*.

Church Kalendar



- April 1—Sixth Sunday (Palm) in Lent.
 " 5—Maundy Thursday.
 " 6—Good Friday.
 " 8—Easter Day.
 " 15—First Sunday (Low) after Easter.
 " 22—Second Sunday after Easter.
 " 25—Wednesday. St. Mark.
 " 29—Third Sunday after Easter.
 " 30—Monday.

KALENDAR OF COMING EVENTS

- April 18—Atlanta Diocesan Council, St. Paul's Church, Macon, Ga.
 " 25—Consecration of Rev. G. H. Sherwood as Bishop of Springfield, Trinity Church, Rock Island, Ill.
 " 25—Massachusetts Dioc. Conv., Boston, Mass.
 May 1—New Mexico Dist. Conv., Church of the Holy Faith, Santa Fé.
 " 2—Western Massachusetts Dioc. Conv., Christ Church, Fitchburg.
 " 8—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
 " 8—Harrisburg Dioc. Conv., St. Matthew's Church, Sunbury, Pa.
 " 8—New Jersey Dioc. Conv.
 " 8—Pennsylvania Dioc. Conv., Church of St. Luke and the Epiphany, Philadelphia.
 " 8—South Carolina Dioc. Conv., St. David's Church, Cheraw.
 " 9—Arkansas Dioc. Conv., St. Mark's Church, Hope.
 " 9—Delaware Dioc. Conv., St. Andrew's Church, Wilmington.
 " 9—Georgia Dioc. Conv., St. Paul's Church, Savannah.
 " 9—Tennessee Dioc. Conv., Christ Church, Nashville.
 " 9—Texas Dioc. Conv., Austin.

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. G. H. Madara.

CHINA

HANKOW

Rev. T. R. Ludlow.
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
 Miss Grace Hutchins (address direct, 166 Beacon street, Boston).
 Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).
 Miss Dorothy Mills (address direct, 1 Joy street, Boston).

JAPAN

TOKYO

Rev. R. W. Andrews.

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).

Unless otherwise indicated, appointments will be made by the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE Rev. CALER BENHAM has been compelled by illness to resign his parish at Fernandina, Fla., and under his physician's advice will retire to his farm at Hilliard, where he should be addressed.

THE Rev. WILLIAM H. BURBANK, rector of St. Luke's Church, in the Linden district of Malden, Mass., has resigned after an incumbency of four years, to take effect July 1st.

THE Rev. LE ROY W. DOUD should now be addressed at St. Paul's Rectory, 920 Willow street, San Antonio, Texas.

THE Rev. FRANK DURANT has resigned the rectorship of Emmanuel Church, Miles City, Mont., and will have charge of Glendive and an extensive mission field. He will not be in residence until July.

THE Rev. JOSEPH EAMES has accepted a call to St. Stephen's Church, Fall River, Mass.

THE Rev. ALBERT MERRITT EWERT entered upon his duties as rector of Grace Church, Galesburg, Ill., on Palm Sunday.

THE Rev. GEORGE E. FABER has accepted a call to St. Peter's Church, Clarksboro, N. J., and will be in residence after May 1st.

THE Rev. ROMEO GOULD, curate of Trinity Church, Watertown, N. Y., for nearly seven years past, has become chaplain, with the rank of commander, of the Third Battalion, Naval Militia, New York, with headquarters at Rochester, and is leaving with the battalion for Federal service in the United States Navy.

THE Rev. ARTHUR R. GRAY, D.D., has entered upon his new field as Latin-American secretary of the General Board of Missions. His former position as educational secretary is held by Dr. William Sturgis.

THE Rev. HERBERT HAWKINS should be addressed at 826 Topeka avenue, Topeka, Kans. He will act as the Bishop's secretary, with some parochial work in addition.

THE Rev. JOHN H. HOUGHTON, D.D., has resigned the rectorship of St. Mark's Church, Denver, Colo., to take effect May 1st. He will reside in Cherrylin, where he will take services at St. George's.

THE Rev. HENRY E. HUBBARD has accepted a call to Trinity Church, Elmira, N. Y. He enters upon his duties on June 1st.

THE Rev. JOHN JOHNSON, deacon in charge of Christ Church, Coxsackie, N. Y., since last May, was elected rector at a recent meeting of the vestry.

THE Rev. DAVID L. LEACH has accepted a call to the rectorship of Trinity Church, Warsaw, N. Y., where he will be in residence after April 15th.

THE Rev. ERNEST PUGH has been called to the charge of Christ Church, Plymouth, Mass., and it is understood that he will accept.

THE Very Rev. S. R. PURVES, D.D., Dean of St. Paul's Cathedral, Cincinnati, is a patient in Christ Hospital, suffering with an infected foot.

THE Rev. EDWARD R. TODD, assistant at St. Mark's Church, Minneapolis, Minn., taking up his duties there March 26th, should be addressed at 102 East Nineteenth street, Minneapolis.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. 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.

CAUTIONS

Should EUGENE VAN BARRINGER use as reference the name of any of the undersigned, he would be doing so without authority.

THEO. J. DEWEES,
 A. R. B. HEGEMAN, D.D.,
 HENRY C. STAUNTON.

PHILADELPHIA.—Caution is suggested, especially in and around Philadelphia, in regard to a man of about 45 years of age, dressed as a clergyman, about 5 feet high, with English accent, light complexion, who has obtained small amounts from persons engaged in Church and Sunday school work in Philadelphia, with the promise that he would pay the next day; but, as he has failed to do so, it is believed he is an impostor.

He usually tells the story that he is from some distant part of the country visiting persons a few miles from Philadelphia, and, having left their home for the afternoon, he has discovered that his wallet with money and all identification has been left in another vest at their home, and in this way the necessary 50 or 75 cents railroad fare is obtained. Information may be obtained from GEORGE W. JACOBS & Co., 1628 Chestnut street, Philadelphia.

MEMORIAL

CHARLES QUINNEY

[Resolution passed by the clergy of the missionary district of Eastern Oregon at the funeral service of the late Rev. Charles Quinney, at Pendleton, Oregon, April 2, 1917.]

Whereas, the Rev. CHARLES QUINNEY, our dear brother in the ministry of Jesus Christ, has been called to report of his stewardship by the Great Bishop of our souls, we, his fellow labor-

ers, hereby testify our love and esteem for him and our high appreciation of his fidelity and his work.

For years in the earlier days of his ministry he was the faithful shepherd and instructor of the Indians in Canada, whom he watched, tended, and taught with zeal and devotion, sparing neither himself nor his substance in their behalf.

In his labors in Montana and this district of Eastern Oregon he manifested the same devotion and love of souls. Especially did he love to seek out the lambs and admit them into the Fold by Holy Baptism. In his ministrations he knew neither creed, color, nor nationality; it was sufficient that there was need of his help.

And, now he has been called from his labors, we confidently commend his soul into the hands of a faithful Creator and most merciful Saviour, and consign his mortal body to the ground, in the sure and certain hope of a glorious resurrection in the world to come, through our Lord Jesus Christ. After life's strenuous work, may he rest in peace!

To the devoted wife and son we extend our most profound love and sympathy in their hour of bereavement. May the Lord bless them and keep them; may the Lord make His face to shine upon them and be gracious unto them; may the Lord lift up the light of His countenance upon them, and give them peace.

Signed: ROBERT L. PADDOCK, (Bishop).
 UPTON H. GIBBS, LaGrande, Oreg.,
 BERTRAM A. WARRE, The Dalles, Oreg.,
 CHARLES E. TUKE, Walla Walla, Wash.,
 OWEN F. JONES, Baker, Oreg.,
 A. E. MACNAMARA, Hood River, Oreg.,
 CHARLES H. POWELL, Cove, Oreg.,
 GEORGE B. VAN WATERS, Portland, Oreg.
 Committee.

DIED

BOWERS.—At Kingston, N. Y., on April 2nd, ELOY GEORGE BOWERS. Interment at Oxford, N. Y.

HINKLE.—Dr. ARBIE A. HINKLE entered into life eternal on Monday, April 2nd, at the Hahnemann Hospital, Chicago, after an operation which was complicated by pneumonia. Dr. Hinkle was a sister of the Rev. George W. Hinkle, rector emeritus of Christ Church, Waterloo, Iowa. The funeral was held in St. Luke's Church, Evanston, at 10 o'clock Wednesday, April 4th. There was a requiem celebration. Interment at Rose Hill cemetery, Chicago.

Requiescat in pace.

MONTGOMERY.—At her home, "Glenarys", Bryn Mawr, Pa., on March 30th, ALICE, daughter of the late Richard R. and Elizabeth Binney MONTGOMERY.

"Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting."

OTIS.—Entered into Paradise at Boston, Mass., March 26th, MARGARET NOYES OTIS, widow of the late Prof. Charles Pomeroy Otis, and mother of the Rev. Charles Pomeroy Otis, and of Henry Noyes Otis.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC MINDED PRIEST WANTED in charge of mission parish in small town of the Province of Sewanee. Salary \$1,000, guaranteed. Address LIGHT, care LIVING CHURCH, Milwaukee, Wis.

PRIEST FOR SMALL, DOWN-TOWN CITY Parish; advanced ritual, reservation excluded; salary \$1,000. Address BISHOP VINCENT, Cincinnati, Ohio.

POSITIONS WANTED—CLERICAL

PREACHING MISSIONS.—The Rev. Walter E. Bentley, national secretary of the Actors' Church Alliance and known as the actor-priest missionary, is booking engagements for next season. Testimonials from city and rural parishes. Address Kent street, Brooklyn, N. Y.

PRIEST, RESIDING IN NEW YORK, will undertake work in suburban parish for the summer (3 or 4 months); the use of rectory being a consideration. Address PRESBYTEROS, care Mr. Crothers, 122 East Nineteenth street, New York.

THE Rev. G. TAYLOR GRIFFITH, B.D., of Howe School, Howe, Ind., is open to engagement for the summer vacation period, June 15th to September 15th, as a supply. Correspondence invited.

PREACHING MISSIONS.—Trained and experienced priest, available for small or large parishes. Address EVANGELIST, care 281 Fourth avenue, New York.

POSITIONS OFFERED—MISCELLANEOUS

TEACHER WANTED IN A CHURCH SCHOOL to fill out the remainder of the year. Intermediate grades. Character and good health special requisites. Address **TEACHER**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

SITUATION WANTED AS CHOIRMASTER and organist. Churchman. Married. Disciplinarian. Expert voice builder. Good organizer. Best references. State salary and facilities for work. Address **F. R.**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change of position. Eight years in present position. Expert voice trainer. Communicant. Position in West preferred. Excellent references. Address **TEVIOR**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITION WANTED FOR SEPTEMBER, as Infirmarian in Church school, by graduate nurse (R. N.); Churchwoman. Girls' school preferred. Excellent references. Address **R. N.**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER open for engagement. Great experience. Specialist, boy choir trainer. Diploma. Communicant. Highest references. Address **PLOMA**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST - CHOIRMASTER, THOROUGHLY capable, open for engagement. Credentials unquestionable. Moderate salary, teaching field. Address **EFFICIENT**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH OR MISSION (CATHOLIC) REQUIRING a faithful, efficient Deaconess, for nominal stipend and maintenance, may address **DEACONESS**, care **LIVING CHURCH**, Milwaukee, Wis.

EDUCATED, CAPABLE WOMAN, thoroughly experienced in all branches of institutional work, desires position May 1st. Address **X. Y.**, care **LIVING CHURCH**, Milwaukee, Wis.

DEACONESS, GRADUATE, EXPERIENCED, desires position in Church school or parish. Address **L. L.**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

HALL ORGANS.—THREE AND FOUR manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, S. Paul; Trinity, New Haven; Grace, Newark; and Seamen's Institute, New York. Write us for expert advice, specifications, and catalogue. The **HALL ORGAN COMPANY**, New Haven, Conn.

AUSTIN ORGANS.—Large four-manual contract for cathedral organ, Hartford, Conn., awarded Austin Company. Four-manual, just completed. Troy, N. Y., has received extravagant praise. Our **CHOROPHONE** is a complete and ideal small pipe organ where money and space are limited. **AUSTIN ORGAN Co.**, Hartford, Conn.

THE AMERICAN SOCIETY OF CHURCH Literature issues helpful cards and books for personal and parish use. List on application. Acting secretary, Rev. John S. Littell, D.D., Keene, N. H. The society has twenty directors nominated and elected by the members. Membership a dollar a year.

TWO-MANUAL PIPE ORGAN FOR SALE below cost, suitable for small church or private residence. Dimensions of organ, 11 feet 2 inches wide by 8 feet deep and 12 feet high. For further particulars apply to **M. C. WHEELWRIGHT**, 73 Mt. Vernon street, Boston.

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

ORGAN.—If you desire an 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 profit.

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

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

SMALL PIPE ORGAN FOR SALE. Nine speaking stops, one manual, excellent condition. Valued by expert \$500. Asking \$250. Address **Box 143**, Cheshire, Conn.

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. Address **CLARA CROOK**, 212 West One Hundred and Eighth street, New York.

HUTCHINS' MUSIC HYMNALS, used but usable, needed by mission. **ALL SAINT'**, 292 Henry street, 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**.

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ALTAR BREADS, ALL VARIETIES. Circular sent. Address **Miss BLOOMER**, Box 173, Peekskill, N. Y.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

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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. References: The Young Churchman Co.

LITERARY

THEOLOGICAL BOOKS.—The first reasonable offer takes any or all of the following Scribner sets, which are practically new: *Encyclopedia of Religion and Ethics* (8 vols.); *Dictionary of the Bible* (5 vols.); *Dictionary of Christ and the Gospels* (2 vols.); *The Great Texts of the Bible* (20 vols.); the *International Theological Library* (8 vols.); the *Students' Old Testament* (Kent) (5 vols.). Address **BOOKS**, care **LIVING CHURCH**, Milwaukee, Wis.

STAR NEEDLEWORK

STAR NEEDLEWORK JOURNAL; quarterly. choice; one year, 25 cents, stamps. Address **JAMES SENIOR**, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church

Building Fund Commission. Address its **CORRESPONDING SECRETARY**, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, or further information apply to the secretary, **Miss MARIAN DE C. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

THE BOARD OF MISSIONS

Correspondence is invited from 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.

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Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 26th St., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

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. Neier, Chelton Ave. and Chew St.

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The Young Churchman Co., 484 Milwaukee St.

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Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for 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 services in connection with any contemplated or desired purchase 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.]

E. P. Dutton & Co. New York.

The Church and the Hour. Reflections of a Socialist Churchwoman. By Vida D. Scudder, A.M. \$1.00 net.

Twenty Minutes of Reality. An Experience with Some Illuminating Letters Concerning It. By Margaret Prescott Montague, Author of *Home to Him's Murrer, Of Water and the Spirit*, etc. 75 cts. net.

PAMPHLETS

Council of Church Boards of Education. R. W. Cooper, Secretary, 19 South La Salle St., Chicago, Ill.

A Statistical Survey of Illinois Colleges. By B. Warren Brown, Survey Secretary. At the Direction of Richard Watson Cooper, Executive Secretary. 30 cts. net.

Rev. Charles A. Jessup, D.D. Buffalo, N. Y.

Saint Paul's Chimes. Centennial Number 1817-1917. Buffalo, N. Y., March 1917.

From the Author.

The Church Year. A Pageant. By the Rev. H. Fields Saumenig, Rector St. Peter's Church, Rome, Ga. 50 cts. each; 3 for \$1.00.

PAPER COVERED BOOKS

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THE COUNTRY MINISTER

IT REQUIRES sense and grace to handle a country church, says Dr. Archibald Johnson. In many respects the demand for real strength in a country pastor is more insistent than in his brother of the city pastorate. The amenities of life are essential to a city pastor; the realities of life face the man in a country pulpit. The city pastor must be graceful and accomplished; the country pastor must be rugged and honest and strong. The one lives in an artificial atmosphere; the other in the realm of the genuine. The city pastor deals with conditions rather than men; the country pastor deals with men rather than with conditions. City churches largely run themselves according to precedent and rule, but country churches have no rules; each is a law unto itself. If these things be true, how futile it is to expect a man calling himself a pastor to touch the situation by a thirty-minute talk twelve times in a year!

Questions are constantly arising in a country congregation that require quick and accurate decision on the part of the pastor. He is dealing with the natural raw material. He is the interpreter of life's real meaning to the youth of the neighborhood. He is, or he should be, prophet, priest, and king to his people. No city pastor can come so close to the heart of things as the wise, consecrated, cultured country pastor; but he can never fulfill his mission if he sees his people only once a month.—Selected.

HOLY WEEK SERVICES LARGELY ATTENDED IN NEW YORK CITY

Old Trinity Receives 9,600 Worshipers on Good Friday—Easter Day—Sailors' Day Service

New York Office of The Living Church }
11 West 45th Street }
New York, April 9, 1917 }

FROM all available accounts it would appear that attendance at the Lenten services this year, up to Palm Sunday, was not seriously affected by the extraordinary meetings and various activities due to war conditions abroad.

Although Palm Sunday was for Americans, as it was for our Blessed Lord and His friends, a day full of the thought of something impending, and many counter attractions were offered in this city, church attendance was better and continued to be better through Holy Week. Reports from many churches of the attendance of worshippers on Good Friday were very gratifying. It was a day of great contrasts in the lower part of the city. There were the usual sights and sounds and added to these were martial parades, bands of music playing in the streets, the sidewalks overcrowded with people whose faces displayed their suppressed excitement over the declaration of war made that very day. St. Paul's Chapel, where the first President of the United States regularly worshipped with other great men of the Federal Government in those far-away days, to-day was a place of restful quiet for men and women who came into this venerable house of prayer for meditation. That morning at 2:30 o'clock the public services were begun, this one for the night workers of the neighborhood. Other services followed, with two great congregations at noon and at one o'clock, when the large church was twice filled and the galleries crowded. A special form of service—lasting exactly a half-hour—had been prepared for business people attending these two services. It consisted of several hymns, Psalm 22, the recital of the Seven Words from the Cross, with a "narration" and "devotion" for each word. After the congregation had been dismissed the church was open as usual for private prayer. Two public services were held at night.

At old Trinity business people came and went during the Three Hours' Service. At all times the church was crowded to the doors. By actual count the attendance was somewhat in excess of 9,600 for the day. The greatest number were present from twelve to three o'clock, when the Rev. James O. S. Huntington, O.H.C., officiated. It is confidently asserted that the record for this day surpasses any former figures of attendance at the historic church.

The Good Friday attendance at all the nine chapels of Trinity parish, extending from Governor's Island to One Hundred and Fifty-fifth street, Washington Heights, was reported unusually large. Particularly, great congregations were noted at St. Agnes' Chapel in West Ninety-first street, where the attendance was about 2,600, and at the Chapel of the Intercession, Broadway and One Hundred and Fifty-fifth street, where there were more than 2,500 worshippers.

EASTER IN THE CITY

Dull gray skies, through which the sun but occasionally broke, prevailed with a biting northeast wind in New York City on Easter Day. Late in the evening there was a considerable fall of snow and rain. Large attendance at church services are generally reported. At the Cathedral of St. John the Divine, Bishop Burch preached at mid-day. Hundreds of worshippers were unable to gain admittance at the principal services. In

many if not almost all the sermons, the claims of patriotism as a vital part of piety were strongly presented. The cross of Calvary and the flag of our country were triumphantly carried in processions and prominently displayed in many of our churches.

SAILORS' DAY SERVICE

Arrangements are being perfected for the second united annual Sailors' Day service in the port of New York, which will be held in "The Old First" Church, Fifth avenue and Twelfth street, on Sunday night, April 22nd, at eight o'clock. One thousand seamen are expected to attend. Sixteen societies in New York City, Brooklyn, Hoboken, and Staten Island are represented in the joint conference, the object of which is to cooperate upon matters of legislation, relief, and publicity, affecting the work in behalf of seamen. Clergymen are requested by the joint conference to direct the attention of their congregations, "at all services on Sunday, April 22nd, to seamen, by briefly referring to the significance of the day and by the use of an appropriate prayer and hymn."

The conference further remarks in a circular announcement: "The seamen's hardships afloat, their present supreme peril, their maltreatment ashore, and their social and religious life ought in some way to concern all who are constantly reaping the benefits of their labors and sacrifices."

Concerning the service at the Old First Church, it is said that the object of the service is to emphasize the value of seamen to society, and to memorialize those who have been lost during the past year while following their noble calling.

It is most earnestly hoped that officials of the navy, and the merchant marine, together with consuls, members of marine organizations, exchanges and all who affect directly and indirectly the lives of seamen, will respond to this invitation and help make the service a great annual event. Cards of admission are to be obtained through application to the Sailors' Day Committee, 25 South street, New York.

G. F. S. CONFERENCE

A Conference on the Girl and the Church, arranged by the Social Service Commission of the Girls' Friendly Society in New York, and the Social Service Commission of the Church in the same diocese, will be held on Saturday, April 21st, at 3 P.M., at Synod Hall, Amsterdam avenue and One Hundred and Tenth street. The Suffragan Bishop of Newark, who is chairman of the Social Service Commission of the Province, will preside, and the speakers will be the Rt. Rev. Paul Matthews, D.D., Mrs. Morton S. Lewis, President of the Girls' Friendly Society of New Jersey, and Miss Edith M. Hadley, President of the Grls' Friendly Society in New York.

PATRIOTIC EVENT IN MACON, GA.

PROCESSIONAL FLAGS are being presented to our churches and being used on so wide a scale that it is impossible to attempt to chronicle them or to note the ceremonies in which they are received and blessed. An incident at Christ Church, Macon, Ga., on Passion Sunday, is, however, exceptional. A processional flag was presented, accepted by the rector, and blessed. The flag was presented by the widow of a captain in the United States Cavalry who lost his life trying to save one of his men, whose horse was running away. Their only son, a young child, carried the flag in the procession, and it was received from his hands by the rector at the sanctuary.

BISHOP LAWRENCE URGES FULL EQUIPMENT FOR CHAPLAINS

**Their Influence on Army Morals —
Social Service Plans — Union
Services**

The Living Church News Bureau }
Boston, April 9, 1917 }

BISHOP LAWRENCE, who is chairman of the Church Commission on Army and Navy Chaplains, appealed on Palm Sunday for funds to provide the Church chaplains of the state national guard regiments with adequate equipment for their work. There are seven chaplains and equipment for four had already been provided on the day the Bishop made his appeal. The remainder will no doubt be provided speedily.

Speaking at the Cathedral, the Bishop said, in part: "Conversations with army chaplains who served on the Mexican border

First, the need of the American Red Cross Society for financial support, and also for volunteers for first aid, for sewing, for emergency relief, and for other forms of service.

Second, the need of better cooperation with existing social service agencies by means of the Confidential Exchange. This important clearing house helps to eliminate the duplication of visits, of relief, and of the questioning of poor families, and helps to conserve the best interests both of the families and of the churches or other organizations dealing with them. Last year, out of 47,727 inquiries made at the Exchange, 105, or less than one-fourth of one per cent., came from churches and religious agencies.

Third, the need for friendly visitors. The Associated Charities is very much in need of additional friendly visitors for families who are in trouble. Only one family in five with which the society deals has such a visitor.

UNION SERVICES

Each night during Holy Week the Federation of Churches in Brookline (a suburb of Boston) has been holding "Union Service" in various houses of worship. On Wednesday night the meeting was in All Saints' Church, with an address by a Protestant minister. On Maundy Thursday night the meeting was in the Methodist church and consisted of a Communion service and address. All were invited to partake of the Communion. The

Rev. Dr. Addison, rector of All Saints' Church, was unable to state, at the time this was written, whether any of his parishioners would join in this Methodist communion. One asks: *Cui bono?*

PATRIOTIC SERVICE

On Palm Sunday, at half after seven in the evening, there was a patriotic service in St. John's Church, Winthrop (Rev. R. M. Harper, rector), for which a special programme containing national prayers and hymns was printed. A bugler and a detail of soldiers from a nearby fort attended the service and led the congregation in the pledge of allegiance to the flag. The address was given by State Senator J. E. Beck. on The Spirit of the Hour.

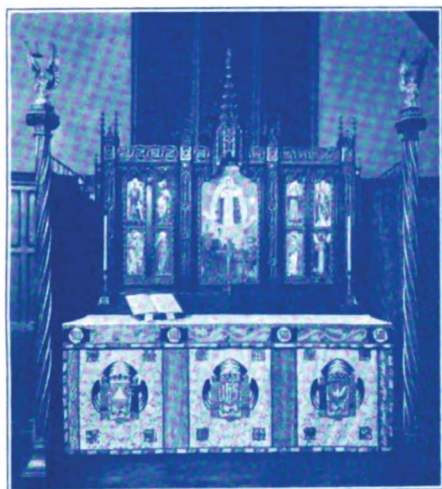
DEATH OF B. P. EMEBY

On March 12th, Brainerd Prescott Emery, treasurer and one of the most faithful members of All Saints' Church, West Newberry (Rev. G. T. Morse, rector), entered into life eternal. He was a member of the family who built the church and endowed it. The church is one of the most beautiful to be seen anywhere and though in a real country district is exceedingly well attended and active.

MISCELLANY

In the Boston Letter of March 26th, the Rev. Mr. and Mrs. Budlong were by the printers' mistake spoken of as living in Worcester, whereas they lived in Dorchester, a district of Boston.

Good Friday was a rainy day, but there were unusually large congregations in all the churches. J. H. CAROT.



NEW ALTAR IN ST. MICHAEL'S CHURCH, MILTON, MASS.
(See Boston Letter of April 7th.)

convinced me that you might as well send into camp a battery without guns, as a chaplain without proper equipment. The regimental chaplain of to-day is the postmaster, banker, purveyor of clean amusements, the social center as well as the moral and religious guide of the men. Mobilizing camps near towns over whose commercialized vice officers have no control are sources of great danger. Most of the men want to keep straight, but without a regimental center and amusements life is terribly dull. While men and women work to equip our soldiers for fighting we are liable to forget that the strength of an army lies in the character of its men. Why do we let men go forth and then forget about their moral welfare? We send them chocolate and books, but we do not assure ourselves that they will be kept from vicious amusements.

"The seven chaplains of the seven Massachusetts regiments have for their equipment only their Bibles and their khaki uniforms; they need munitions for their work. If war must come we should do all that we can to help these chaplains so that we can say afterwards that we have done our part to keep the boys and men who fight for us pure and clean and true."

SOCIAL SERVICE IN GREATER BOSTON

The committee on Social Service of the Greater Boston Federation of Churches has completed a survey of agencies doing social work in Boston. Its conclusion is that there is no need for increasing the number of agencies dealing with social problems, but rather for greater use of existing facilities.

Three needs are called to the attention of the churches:

CLERGY RESERVE CORPS PLANNED IN PENNSYLVANIA

Several Clergymen Enter Government Service — Prize Essay Competition — Centennial Services

The Living Church News Bureau }
Philadelphia, April 9, 1917 }

ALARGELY attended meeting of the clergy of the diocese, called by the Bishop and Bishop Suffragan on Monday, April 2nd, in the Church House, adopted the following resolution:

"Resolved, that a committee of five be appointed to arrange for the formation and organization of a clergy reserve corps, the corps to be made up of the clergy of the diocese of Pennsylvania."

In pursuance of this resolution the Bishop appointed the Rev. Carl E. Grammer, D.D., the Rev. John B. Harding, the Rev. Edward M. Jefferys, D.D., the Rev. John Mockridge, D.D., and the Rev. James A. Montgomery, D.D., as the committee, to act with the five army chaplains now in the diocese.

The Bishop, in opening the meeting, stated that all professions in this city have made preparations for aiding the country, and that he felt that the clergy should offer themselves for whatever duty they may be able to perform. The Bishop Suffragan then spoke, suggesting what the clergy might do, and in what way their vestries might help. Dr. John Mockridge presented the resolution which was unanimously adopted.

Bishop Rhinelander then called upon the Rev. William J. Cox, who has served in the Boer War, as a chaplain in the British Army, to tell the clergy some of the duties of a chaplain. He was followed by the Rev. Henry A. F. Hoyt, who served in the Spanish-American War.

Bishop Suffragan Garland then offered a resolution, that "the clergy of the diocese of Pennsylvania pledge themselves to give their

services in any way needed by the government of the country." This was unanimously adopted by a rising vote. Some of the clergy stated that they already had determined to enlist. Since the meeting Dr. Jefferys, Dr. Hutchinson, the Rev. T. D. Della Cloppa, and the Rev. H. Cresson McHenry have enlisted. The vestry of old St. Peter's Church has signified its willingness to grant Dr. Jefferys a leave of absence to enter the service.

The committee, appointed under the resolution, at once formulated a letter to the clergy, which was mailed on Friday with a questionnaire on "field work" and "home work". The clergy are asked if they will serve as chaplains in the army or in the navy. They are also requested to give their ages. A second question is as to other kinds of work in the field, viz.: Y. M. C. A., or Hospital and Ambulance. The third asks if they will take the places of those who go into the field, and if so, how. It is suggested that those who remain at home do Sunday work either in whole or part, give time during the week to parochial work for those who enlist.

Under "home work" the clergy are asked if they will give time for office work in connection with the Red Cross, the Y. M. C. A., or other organizations; and if so, how much; and what languages other than their own they can speak or read. The last question asks what the parishes will do. It is suggested that rooms in parish houses in the neighborhood of armories and camps be offered for the recreation and entertainment of recruits and troops. Parochial organizations are requested to cooperate.

The letters have been sent out to be in the hands of the clergy for the Easter meetings of the vestries.

PRIZE ESSAY COMPETITION

The Rev. Elliot White, chairman of the prize committee, has sent a letter to the

clergy of the diocese announcing a prize of \$100, offered by an unknown donor, through the Social Service Commission of the diocese of Pennsylvania, for the best essay on The Field of Service Open to Members of Religious Orders in the Preaching of Social Righteousness. The letter says "the competition is open to all regular members of the middle classes of seminaries of the Protestant Episcopal Church, that is, of classes graduating in 1918." Essays are to be of 3,000 to 5,000 words.

The donor has suggested the following considerations:

"(a) The advantage possessed by the religious orders as being free from family ties, parochial responsibility, and local affiliations. (b) The present need of protest against luxury and injustice. (c) The force of such protest from men who have chosen to free themselves from the encumbrance of wealth."

The letter also states how the essay is to be written, signed, and handed in. The Rev. E. S. Lane, secretary, is to receive the manuscripts.

CENTENNIAL SERVICES

St. Andrew's Church, West Philadelphia, observed its centennial last Sunday with appropriate services and music. At the same time the final payment of \$4,000 was made on the debt which has encumbered the property for twenty-two years. The original debt, contracted to rebuild the chancel and choir destroyed by fire, was \$28,000. In the past five years, under the wise guidance of the Rev. William J. Cox, 22,000 has been raised and paid. In the near future the rector and vestry intend to have the church consecrated.

GOOD FRIDAY

Good Friday was more generally observed by all Christian bodies in this city than in any former year. Many parishes held the three-hour devotions; many others, in common with other bodies, held special services at three o'clock. Evening services were quite generally devoted to the singing of the *Passion*. Following the suggestion of Poor Richard's Club, many business houses lighted their buildings in such a way as to form a cross. Churches erected crosses and had them lighted from seven o'clock until midnight.

Word has been received that the Rev. Joseph Morris is well on his way to his work in the Far East under the Y. M. C. A. For some time he was held up in England, and then was permitted to go on to Naples. The message came from Port Said.

CORNERSTONE LAID IN GERMANTOWN

On Saturday afternoon, April 7th, Bishop Garland laid the cornerstone of the parish house of the Church of the Epiphany, Carpenter Lane and Lincoln Drive, Germantown. The new building, connecting with the church proper, will be 50 feet by 100, built of gray stone from Germantown quarries. A main assembly room will seat 300, while in a wing at either end there will be three rooms for guilds or classes. The interior will be finished in fumed oak. The basement will contain a large kitchen with full gas equipment, a supper room, and quarters for the Boy Scouts. A vapor vacuum heating plant is being installed to heat both parish house and church. Mr. Spencer Roberts of Philadelphia is the architect and Mr. William J. Gruehler of Germantown, the builder. The building will cost \$25,000.

EDWARD JAMES McHENRY.

Luke's Church in Evanston, do respectfully submit an appeal to the War Department of the United States Government that in the general plans for military preparedness the moral environment of the soldiers be accorded full and careful attention; that with official foresight all saloons and evil resorts be eradicated from the vicinity of all points of mobilization or encampment; that our sons, brothers, and fathers be not called to jeopardize their souls as well as their bodies in the service of their country."

This same resolution was first adopted at a patriotic meeting in Wilmette in February, and later by the Northeastern Deanery of the diocese of Chicago, and by many well-known clubs, societies, and organizations. The resolution was commended editorially by THE LIVING CHURCH. A copy of the resolution was sent by Mr. R. F. Babcock, secretary of the men's club of St. Luke's Church, to the Secretary of War, who replied as follows:

"The War Department, Washington.

February 26, 1917.

"Dear Sir:

"I have the honor to acknowledge receipt of your letter of the 23rd inst. transmitting to me a copy of the unanimously adopted resolution of the men's club of St. Luke's Church of Evanston, with regard to the selection of places of mobilization in the event of a call being authorized for volunteers for the Army. I would be glad to have you say to the members of the club that I appreciate the purpose and spirit of their resolution.

Cordially yours,

"(Signed) NEWTON G. BAKER,
Secretary of War."

GUILD OF ST. FRANCIS

A society doing helpful work is the Guild of St. Francis, lately begun by several well-known Churchwomen of the diocese and identified with St. Mary's Home for Children. Its object is to help the Sisters in the work of sewing and mending for the girls at the Home. The Guild meets on the third Thursday of each month at the Home, and already has a large membership.

CHURCH OF THE REDEEMER, ELGIN

When the cornerstone of the first Church of the Redeemer was laid in Elgin in 1880, one of those present was the senior warden of to-day, Mr. George W. Hancock. It was his great pleasure to take part also in the relaying of the same stone on Sunday, March 18th. He writes that he placed in the stone a copy of THE LIVING CHURCH of March 17th and also a copy of the *Living Church Annual*. Among the articles replaced in the stone, which had reposed there since 1880, were a copy of THE LIVING CHURCH, copies of the Bible, the Prayer Books of the English and American Churches, and a Hymnal.

Mr. Hancock has worked in this parish for forty-seven years, and is now senior acolyte.

MISCELLANY

Mr. Francis A. Mackay, who is completing his thirteenth year as organist and choir-master of the Church of the Redeemer, Chicago, has accepted a call to be organist and choir-master at St. Paul's Cathedral, Detroit, where he goes on May 1st.

Dr. Hopkins reports an increase of forty per cent. in the number of communicants at the Church of the Redeemer on Palm Sunday over that of last year. The number is the largest on the parish records.

Mr. Hugo Remke, of St. Chrysostom's Church, represented the Knights of Washington at the annual convention of the order at Christ Church, West Haven, Conn., on February 22nd. Mr. Harry Irving Brauns of St. Chrysostom's company was elected grand marshal of the order for the ensuing year, succeeding Captain F. C. Spalding of his company. There were 250 Knights at the convention. H. B. GWYN.

CONDITIONS IN AND AROUND THE CHICAGO CATHEDRAL DISTRICT

Analysis by Dean Pond—St. Luke's Men's Club, of Evanston—Miscellany

The Living Church News Bureau }
Chicago, April 9, 1917 }

ON the Third Sunday in Lent the Very Rev. Walter S. Pond finished his second year as Dean of the Cathedral and superintendent of City Missions. During this time, writes the Dean, the old work at the institutions has been continued and new work taken on in three places, requiring, from the Cathedral staff, a total of nearly seventy services monthly at seventeen institutions. In addition there are held, of course, the daily and Sunday services at the Cathedral, which make a grand total of services for the month of 183. The staff for this work consists of the Dean and three other priests, three students from the Western Theological Seminary, the Sisters of St. Mary, three deaconesses, and one lay woman worker.

Few people realize the present social and physical conditions of that part of the city in which the Cathedral, once the center of a desirable residence district, is situated. In November last the Cathedral Social Service Committee was asked to make a survey of the so-called Cathedral district, which consists of that part of the city of Chicago south of Grand avenue, east of Ashland boulevard, north of Harrison street, and west of the Chicago river. Its extent is 2¼ square miles, and it is estimated that 45,000 people live there, 27,000 of whom are men and boys. Of this total number, 24,000 are said to be of American birth, 30,000 are adults, and 3,000 are under seven years of age. Within

this section there are no playgrounds or recreation spots worthy of the name, beyond the limited facilities offered by such institutions as the Chicago Commons, the Aiken Institute, and the Y. M. C. A. Dean Pond says that a small enclosure like Jefferson Park is of no consequence as a playground. Union Park, also within this region, is little more than a public square, decked with signs telling people to keep off what grass is there. Any benches in these so-named parks cannot be used by children because they are claimed as beds by vagrants by day and night. The only playground worth the name is the poor, small, gray enclosure next door to the Mission House. In this particular district are eight public schools, with their grounds and gymnasias, twenty churches and missions. Over against these places for good are twenty-seven pool rooms and 350 saloons, which make the neighborhood, as the Deans says, "little of heaven and much of hell".

PREPAREDNESS AND ST. LUKE'S, EVANSTON

Colonel Milton J. Foreman, of the First Illinois Cavalry, addressed the men's club of St. Luke's Church, Evanston, on the evening of March 22nd, relating the experiences of his regiment on the Mexican border, and paying especial tribute to the work of the Y. M. C. A., stating that this factor contributed most largely toward sustaining the morale of the troops. The evening's music was furnished by the First Regiment Quartette, who sang a number of patriotic and humorous selections.

At the February meeting of the men's club, the following resolution was presented by the rector:

"Resolved, that we, the men's club of St.

SERVICE IN MEMORY OF AMERICANS IN FRANCE

REPORTS FROM Paris tell of a memorial service at the American Church of the Holy Trinity for the late Sergeant James R. McConnell, of Carthage, N. C., and Henry E. M. Suckley, of Rhinebeck, N. Y., who lost their lives while serving with the French Army.

Sergeant McConnell was a member of the Franco-American Aviation Corps and was killed last month in an engagement with a German aviator. Mr. Suckley was commander of the Second American Ambulance at Saloniki and was killed in Macedonia on March 26th.

The church was crowded with Americans serving France in some form or resident there, including William G. Sharp, the American Ambassador; Dr. Edmund L. Gros, chief surgeon of the American Ambulance Corps in France; twenty American aviators in the training camp, ten American aviators in service at the front, fifty American ambulance drivers from Neuilly, eighty American field service drivers, comrades of McConnell, who was driving an ambulance at the front before he entered the aviation service; half a dozen officers of the American Military Mission to France, five French aviation officers, celebrated aviators who are now instructors at the camp, and representatives of the aviation department of the Ministry of War.

Bishop Brent, of the Philippines, spoke on the character and devotion of McConnell and Suckley. McConnell's body will be buried in the devastated zone of the German retreat, where it fell.

A CONGRESS FOR CHRISTIAN EFFICIENCY

THE COMMISSION ON INTER-CHURCH FEDERATIONS of the Federal Council of the Churches of Christ in America has completed plans for holding a "Congress on Purpose and Methods of Inter-Church Federations" at Pittsburgh, Pa., from October 1st to 4th.

Eight reports in printed form will be submitted to the delegates of the congress, the subjects including Community Evangelism, World Evangelism, Religious Education, Social Betterment, Religious Publicity, Church Comity, International Justice and Goodwill, Methods of Organization.

The day sessions will be devoted to discussion of these reports, and in the evenings addresses will be given upon the same themes. The Rev. Dr. J. E. Freeman of Minneapolis is among the promised speakers.

All cities interested in practical Christian Unity are invited to send delegates to this Congress. It will really be a school in methods. Following the congress the carefully revised reports will be published as a manual of methods for inter-church work. Detailed information can be secured by writing to the Rev. Roy B. Guild, Secretary of the Commission on Inter-Church Federations, 105 East Twenty-second street, New York City.

A BISHOP IN KHAKI

CLAD IN the khaki uniform of the Fifth Illinois National Guards, of which he is chaplain, Bishop Fawcett addressed the regiment at services at St. John's Cathedral in Quincy, on Palm Sunday. Following are some of the striking thoughts from his discourse:

"The Christian religion, while holding up the highest possible ideals of peace, at the same time yields no comfort to those who long for peace at any price.

"It comes to pass at a time when all men long for peace, that some must be willing to fight for it.

"There can be no sure foundation for peace among the nations, save in the recognition of moral obligations on the part of governments. When these obligations are violated, when the agreements of sacred treaties

are lightly brushed aside, when self interest dictates a policy of frightfulness and ruthlessness, when the innocent are denied the ordinary rights—the world acknowledged rights of human beings—then there can be no peace.

"World forces have been in conflict with the ideals now enshrined in our government from the dawn of history. The only security for the maintenance of those ideals is in full and adequate preparation for their defense, and in active resistance to any and all who menace them.

"America is an idea; an idea incorporated in a government; and that idea is the idea of human rights—the idea of an untrammelled manhood.

"There was and there is in America no royalty save that of worth; no titles save those of merit. It was such manhood as, after it had achieved its own independence, went before the crafty diplomats of Europe and said just what we propose to say to-day: 'America asks for nothing that is not right, and will submit to nothing that is wrong.'

The Fifth Regiment is doing guard duty at present at Quincy, special patrols being placed at all the railroad bridges. Bishop Fawcett, in addition to his duties as chaplain, is in charge of the commissary department, with rank of captain. The regiment has been sworn into national service, and the Bishop expects he will be called away from the diocese for an indefinite time, and will be compelled to commit the care of the diocese in measure to the Standing Committee, with possibly aid from neighboring bishops. He hopes to obtain a furlough to act as co-consecrator for Bishop-elect Sherwood, at Rock Island, on April 25th. The Bishop has tendered the use of his launch *Esther* to the government, in case of need.

ENDOWMENT FOR ST. MARY'S, KNOXVILLE

IN JUNE, 1918, St. Mary's School, Knoxville, Ill., is to celebrate its jubilee, and the trustees are hoping to announce at that time the completion of an endowment fund of at least \$200,000. The movement was decided upon at the annual meeting last June, but the Church Pension Fund had "the right of way" and plans for St. Mary's were delayed.

The School, founded in 1868 under Bishop Whitehouse, as the school of the undivided diocese of Illinois, has continued its relation to the three dioceses into which Illinois was divided, the Bishops of Chicago, Quincy, and Springfield, with two priests and two laymen of those dioceses, being members of its board. The Bishop of Quincy, president of the board, has authorized the following prayer for St. Mary's School and its endowment:

"Almighty and merciful God, of whose only gift Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that St. Mary's School may be prospered in its work for the glory of Thy great Name and the benefit of Thy holy Church. Open the hearts and hands of Thy people for the endowment of this school. Bless its patrons and benefactors, and recompense them with the riches of Thine everlasting Kingdom; for Jesus Christ's sake. Amen."

WAR WILL NOT BLOCK RELIEF

AMERICAN MEMBERS of the Commission for Relief in Belgium are now coming out as ordered by our government, but it has been arranged that Prentiss Gray, assistant director, and three American accountants shall remain in Brussels for a month or more to instruct the new Dutch commissioners in their work. A number of delegates have already reached Switzerland and report that the work is going on smoothly and the Dutchmen are taking hold splendidly.

Mr. Hoover is in London and in personal

touch with all the phases of the situation, and the offices of the Commission will remain, as before, in London, New York, and Rotterdam.

The relief ships despatched from North Atlantic ports are proceeding regularly to Rotterdam, where they are discharged into lighters in the same manner as before. German assurances regarding the safety of the relief ships have been accepted in good faith by the Commission, which is sending food forward as rapidly as steamers can be loaded and despatched.

War with Germany will not prevent the continuance of aid to the stricken people of Armenia, Syria, Palestine, and Egypt. This positive statement is issued by the American Committee for Armenian and Syrian Relief. Former channels of distribution are still open, with little likelihood that they will be closed. Other neutral agencies also are ready to assist, and some of the territory involved including the Russian Caucasus, the lower Mesopotamian Valley, southern Palestine, and Egypt, is under the dominion of the Russian and British governments.

While it has not been possible to secure safe passage for the supply-laden ships, the *Caesar* and the *Des Moines*, negotiations under way may provide for delivery by a neutral power of the goods in these vessels, and may also make possible the despatch from America of additional cargoes in neutral bottoms. The two cargoes mentioned are fully insured, and in case it becomes necessary to sell them they will bring much more than the original cost.

It is definitely stated that the delay in delivery has not been due to the Turkish authorities.

THE CROSS IN WINDOW-LIGHTS

AN ELOQUENT CROSS can be made in the face of a great building if all its windows are darkened but those in one vertical and one transverse row. The use of this evening display, made in recognition of the great festivals of Christianity, is becoming frequent in the cities of the East. The Curtis Building and others in Philadelphia were so illuminated on the evening of Good Friday, and the Cross shone from the windows of the North American Building on Easter night. In New York it appeared in Park Row, in Madison Square, and on Fifth avenue. The New York *Tribune* claims to have begun the display last Christmas, and sees a great appropriateness in the thought that now, "at a time when the nation stands on the threshold of unimagined things, the symbol of sacrifice, fidelity, love of humanity, will shine above its greatest city. It may be that an entire land, arming for righteous war, may bear upon its bosom the Cross of its faith fashioned in light."

PAROCHIAL MISSIONS

THE REV. HENRY BEDINGER has recently held a very satisfactory fortnight's mission in St. John's Church, Gloucester, and another of a week in All Saints' Church, Methuen, Mass.

DEATH OF REV. CHARLES QUINNEY

THE REV. CHARLES QUINNEY, rector of the Church of the Redeemer, Pendleton, in the missionary district of Eastern Oregon, died there on March 30th. Failing in health for some time, he had but recently tendered his resignation, which was to take effect May 31st.

Ordained deacon in Canada by the Bishop of Saskatchewan, in 1879, and advanced to the priesthood ten years later by the Archbishop of Rupert's Land, Mr. Quinney served about half his ministry among the Canadian Indians and in western parishes. In 1896 he became rector of Emmanuel Church, Miles City, Mont., which parish he left in 1900 to go to Virginia City in the same diocese. While

in Montana he gained a reputation from the number of his baptisms, and was called "Charles the Baptizer" by Bishop Brewer. In 1907 he went to his last parish, that at Pendleton.

SYNOD OF THE MID-WEST

THE BISHOP OF OHIO, president of the synod of the Province of the Mid-West, has announced that the next meeting of the Synod will be held in Fond du Lac, Wis., on Tuesday, Wednesday, and Thursday, October 9th, 10th, and 11th.

MEMORIAL HOUSE AT ROCHESTER, MINN.

THERE WAS OPENED on Palm Sunday at Rochester, Minn., the Margaret Breckenridge Memorial House, which has been erected as the parish house of Calvary Church in that city. The edifice was not quite finished at the opening day, but it was used for the vesting of the procession which moved from the new building into the church. The house was erected in memory of a devout communicant passed to rest. It contains room for Sunday school, guild, choir purposes, etc.

ACCEPTS ST. MARK'S, DENVER

THE RECTORSHIP of St. Mark's Church, Denver, has been accepted by the Rev. Frederick Ingley, rector of St. Matthew's Church, Kenosha, Wis. Mr. Ingley has made a remarkable record for himself in the rectorship of the parish which he is now relinquishing and has brought it to the status of one of the largest parishes in the diocese and much the largest contributor to general funds. His rectorship began in Kenosha in 1908, two years after his graduation at the Philadelphia Divinity School and ordination to the diaconate. For the first two years of his ministry he was rector of St. Mary's Church, Braddock, Pa. Mr. Ingley was a deputy to the General Convention of 1916 from the diocese of Milwaukee. He is also chairman of the diocesan Board of Religious Education.

MEMORIALS AND GIFTS

TRINITY CHURCH, Oshkosh, Wis., will shortly receive a chime of ten bells, given by Mrs. Louise M. Webster in memory of her mother, Mrs. Abigail Andrews Hulett, who left a legacy to be used for this purpose. The bells are to be manufactured by Meneely & Co., at a cost of nearly \$15,000.

A FUND is being started at St. Paul's Church, New Haven, Conn. (Rev. George L. Paine, rector), for a memorial window in the chapel, to be the gift of the whole parish, in memory of deceased parishioners. The subject will be the Nativity. The window will be placed in the sanctuary next to the Annunciation window.

AT THE recent centennial of St. Paul's Church, Concord, N. H., the Bishop of New Hampshire received from the Rev. Dr. Hutchins of Concord, Mass., a gift of \$1,000 as a fund, the interest to be used by the Bishop at the Christmas season for gifts of books to New Hampshire clergy. Dr. Hutchins' ordination by Bishop Chase took place in St. Paul's Church in 1865.

INNUNERABLE flags are being presented to churches throughout the nation. Among those reported may be mentioned one given to the Cathedral in Honolulu, one to St. Mark's parish, LeRoy, N. Y., one to Christ Church, Hartford, Conn., and three to St. James' Church, West Somerville, Mass. All the above are national flags. The two parishes last mentioned have also received flags of the state.

AT THE Church of the Incarnation, New York, an altar cross, memorial of the late

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Dean Grosvenor, formerly rector of this parish, was dedicated on Easter Day. The new ornament is of Gothic design in harmony with the Caen stone reredos, is richly jewelled with amethysts and crystals, and finished in gold. The cross is about thirty-five inches in height. At the base is the inscription,

"In Memory of William Mercer Grosvenor, Beloved Rector of the Church of the Incarnation, 1895-1911

Given by Annie C. Kane, 1917."

The Gorham Company were the designers and makers.

AN ALTAR has recently been placed in St. Andrew's Church, Caledonia, N. Y., in memory of Mrs. John C. Wilson, by her daughters, Mrs. Angus Cameron and Mrs. W. V. Hamilton of Caledonia and Mrs. George A. Cragin of Worcester, Mass. The altar is constructed of Botticino marble and was designed by the Gorham company, but carved in Pietrasanta, in the Carrara district. Panels across the frontal are marked out in refined moulding and bear a series of Gothic arches. The following inscription is carved at one end:

"In Loving Memory of

JOANNA ALLEN WILSON,

April 30, 1828—June 20, 1915.

Her children rise up and call her blessed."

AT THE Church of the Transfiguration, New York (Rev. Dr. George Clarke Houghton, D.D., rector), several beautiful adornments were unveiled and dedicated on Easter Day. Of these, two memorial tablets are in the mortuary chapel, one to William J. Minor, and one to George Frederick Darrell and his wife, Mary Baker Darrell, née Usher. There are also six brass candlesticks, each a memorial of a communicant; also two Eucharistic light (solid bronze) with figures of St. Andrew, St. Peter, and St. Paul on one candlestick, and on the other the Blessed Virgin, St. Joseph, and St. John. These stand upon marble pedestals. These two bronze candlesticks and the pedestals upon which they stand have been placed "to the glory of God and in pious memory of Mary Cremer Houghton", who died in 1902.

ALBANY

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

Litany Sung in Procession

IN ST. ANN'S CHURCH, Amsterdam, N. Y. (Rev. E. T. Carroll, D.D., rector), at the evening service on Palm Sunday, the Litany was sung in procession to the traditional plainsong setting. This revival of an ancient custom, in addition to being of interest from the historical standpoint, proved to be a very real aid to devotion.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Trinity Church, Asheville

THE RECTOR of Trinity Church, Asheville, during the past year has presented one hundred and five people for Confirmation, most of them being adults. A class of sixty-three was confirmed by Bishop Horner on Palm Sunday night. At the little mission on the French Broad river three miles from Asheville, five children were presented by the rector of Trinity on Palm Sunday. The members of the Brotherhood have held Sunday school and services every Sunday afternoon for a year at this mission church among the mountaineers, and have built up the average attendance from five to seventy-two. People come long distances every Sunday afternoon to attend these services, and the hold the Church is getting in this community is almost unprecedented.

CENTRAL NEW YORK

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

Bishop Fiske in Holy Week

HOLY WEEK in Syracuse was marked by largely attended services. Bishop Fiske was

the preacher at the noon-day services at St. Paul's Church for the first half of the week, and also conducted the Three Hours' devotions on Good Friday, when All Saints' and Trinity parishes joined with this congregation. On the evening of Maundy Thursday Bishop Fiske conducted a preparation for the Easter Communion at the Church of the Saviour. The Bishop was one of two speakers at a patriotic meeting in Syracuse on Monday, April 2nd, held by people of foreign birth or parentage. This address was on Loyalty to Flag and Country.

EAST CAROLINA

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

Centennial Observance

ST. JOHN'S CHURCH, Fayetteville (Rev. Archer Boogher, rector), will hold services commemorative of the centennial of the parish on Low Sunday. There will also be a parish reception on the following evening in the parish house.

EASTERN OREGON

ROBERT L. PADDOCK, D.D., Miss. Bp.

Deaconess Knight Returns to the East

DEACONESS ALICE KNIGHT has returned east after almost nine years in the district. No clergyman in the field worked harder than she, nor had more disagreeable work. She made trips which would try the endurance of a robust man, in winter and in summer. Besides her missionary work, she acted as secretary to Bishop Paddock. When she left, she was undecided as to her future field.

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GEORGIA

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

Good Work at Thomasville

A FONT of Flemish oak, hand-carved, was recently presented to St. Thomas' Church, Thomasville, Ga. (Rev. William H. Higgins, rector), by Mrs. W. L. Ball, in memory of her mother, Mrs. Mary Louisa Cobb, and consecrated by Bishop Reese at his visitation in March, when a class of eleven, the third in thirteen months, was presented by the rector. An endowment fund for the parish after the first offering amounted to \$1,025.86. The parish gave \$2,577 to the Church Pension Fund.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Dr. Coupland in Hospital

THE REV. ROBERT S. COUPLAND, D.D., rector of Trinity Church, New Orleans, was operated on for appendicitis on Wednesday, April 4th. Last accounts from the hospital indicate that he had stood the operation well, with every reason for a rapid recovery. Dr. Coupland was taken ill a week ago, but would not consent to an operation until after Palm Sunday, when he was in his chancel only long enough to present his confirmation class.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Confirmation by Archbishop Thorneloe

ARCHBISHOP THORNELOE of Algoma confirmed a class of thirty-six in St. James' Church, Sault Ste. Marie, Mich. (Rev. Stephen H. Alling, rector). About half of the class were adults.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Indian Work—Archdeacon Appointed—Church Planned for East Ely

DURING THE first week in March, our missionary, the Rev. S. W. Creasey, had forty-eight baptisms, infant and adult, among the Indians and Government employees on the Pyramid Lake Reservation. On March 11th, Bishop Hunting confirmed a class of forty-six Pah-Utes and ten employees. Each Indian was given a silver cross suspended from a purple cord, and it is proudly worn. The Indians know for what the cross stands and are glad to have it known that they are enlisted under our Lord's symbol. Every person, white and red, on the Reservation, is now baptized. A second class was ready for confirmation on Easter Day. These classes, the fruit of long years of faithful service by different workers, are especially the result of the labors of Miss Marion Taylor, for many years missionary and mother to these Indians.

THE PEOPLE of Trinity Mission, Fallon, are rejoicing that the Rev. Emery Lewis Howe of Los Angeles has accepted the Bishop's invitation to come to Nevada as Archdeacon. He will reside at Fallon, where he will have service every other Sunday, going to about ten other places at other times. Owing to the revival of the beet-sugar industry and the reopening of the mill, there is prospect of substantial growth in this mission.

ABOUT TEN years ago a concrete foundation was built in East Ely, upon which was to have been erected a Methodist church. This was never done. Now the township company has offered to give this foundation to the Church if we will put it to use. The district plans to accept the offer, build a low wall on the foundation, practically all windows, put on a roof, and have a most substantial and useful church until such time as events justify a more pretentious building. Col. L. G. Cannon, of the Nevada Northern Railroad, has

made a most generous contribution toward this project.

A BRANCH of the Woman's Auxiliary was organized in March at Carson City. It begins its work with seven members.

OHIO

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

Large Confirmation Class

BISHOP DU MOULIN visited the Church of Our Saviour, Akron, on the evening of March 30th, when the Rev. George P. Atwater presented eighty-three persons for confirmation, forty-two of whom were men and boys. This is one of the largest classes ever confirmed in the diocese.

OKLAHOMA.

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

Work at King Hall

KING HALL, the Church house for women students at the University of Oklahoma, Norman, Okla., since its opening in 1910 has cared for 153 students, seven of whom were candidates for baptism and confirmation. This is a very good showing in comparison with the "Billy" Sunday revival at Boston, where, for example, it is estimated that the "trail hitters" represented less than two per cent. of the attendance; seven being more than four per cent. of 153. King Hall reaches all sorts of students and brings the Church before many who previously have never even seen a Prayer Book.

SOUTHERN OHIO

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

Palm Sunday Events—Noon-day Services—Children's Church

PALM SUNDAY in Cincinnati was a day of torrents of rain, but still of most encouraging activities. All Saints' Mission, Pleasant Ridge, which will probably be attached to the Church of the Good Shepherd, Norwood, was opened by Archdeacon Reade with a celebration of the Holy Communion at 7:30 A. M. Two hours later a promising Sunday school was opened with Mr. D. M. Bartlett as superintendent. The altar was a gift from Calvary Church, Clifton, while the chairs were given by Bishop Vincent and Mrs. Henry Garlick.

A NATIONAL FLAG was dedicated at Bethany Home Chapel, Cincinnati, by the Rev. Stanley M. Cleveland, the chaplain, at an early celebration. The Home is recovering

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from an epidemic which was happily without fatalities.

AT COLLEGE HILL, in Grace Church (Rev. George M. Clickner, rector), during a special patriotic service, Prof. P. Van Ness Myers, the noted historian, presented a handsome silk flag to the church on behalf of Mrs. William T. Simpson, Hon. John E. Bruce accepting the same on behalf of the vestry and the rector, making an eloquent address. Plans are being prepared for a new church and parish house on this central and commanding site.

THE LENTEN noon-day services in the Lyric Theatre, at Cincinnati, closed with the Rev. Dr. F. F. Kramer, warden of Seabury, as preacher. The first twenty-eight services were attended by 13,714 persons.

THE REV. MAXWELL B. LONG, missionary at the Church of the Redeemer, Hyde Park, which is to become a parish this spring, is conducting the children's church, giving the larger boys parts of the service, which a lay reader might say, under careful supervision and training.

CANADA

Induction—Memorial Services for the Duchess of Connaught—Bishop Sweeney's Anniversary

Diocese of Huron

THE INDUCTION of the new rector of St. George's Church, Goderich, the Rev. A. L. G. Clarke, took place on the evening of Thursday, March 22nd. Evening Prayer was said by the late rector, the Rev. J. B. Fotheringham, the induction service proper being taken by Archdeacon Richardson of London, who also preached. Several other clergy participated in this most impressive and interesting service, including the Rev. E. L. Williams of the diocese of Ohio, who has been the preacher at the Wednesday evening services during Lent.

AT THE March meeting of the rural deanery of Kent it was decided to hold the Sunday school convention in the middle of May in Ridgetown. The business session was held in Trinity Club House. A committee was appointed to promote stereopticon work in the diocese.—MUCH SORROW was shown in the parish of Bulford and Cathcart, when the rector, the Rev. D. E. Cameron, passed away after a long illness. He had held several charges in the diocese.

Diocese of Keewatin

THE PRIMATE, Archbishop Matheson, conducted the funeral service of Mrs. Lofthouse, wife of the Bishop of the diocese, which took place at Kenora.

Diocese of Montreal

THE APRIL meeting of the diocesan board of the Woman's Auxiliary was advanced to March 29th, and held at St. Matthias' Church, Westmount.—BISHOP FARTHING held confirmations in the city parishes in Montreal during the last week in March.

THE REV. W. H. GALE, missionary in the diocese of Mid-Japan, sent out by the Canadian Church Missionary Society, has returned home for his first furlough and has arrived at his home in Ormstown.

Diocese of Moosonee

AT THE March meeting of the South Moosonee Clerical Association a resolution was passed that the president should suggest to the Bishop "to call a conference of the available clergy and wardens of the diocese at an early date, with a view to facilitating the organization of a synod of the diocese." The meeting was held at Porquis Junction, in the

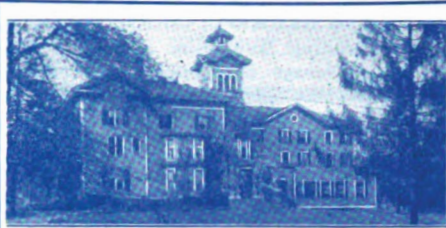
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new rectory. The church, which was destroyed in the forest fires last summer, has not yet been rebuilt.

Diocese of Niagara

THE NEW rector of St. James' Church, Guelph, began his work in the parish March 18th. He went overseas to the front in the beginning of the war and was wounded. He has now been invalidated home.

Diocese of Nova Scotia

IN AN ADDRESS, given by Archbishop Worell, on Social Service, he pointed out that in carrying on the work of Social Service the Church was walking in the footsteps of her Master. Speaking of the progress of temperance reform, he said that he fully expected, when the war was over, the manufacture of alcoholic liquors except for medicinal purposes, would be a thing of the past.—THE DEATH of the Rev. Henry How, rector of St. Luke's, Annapolis Royal, is reported. He was rector of St. Luke's Church for twenty-five years. He will be much missed throughout the diocese.

AT THE meeting of the Church of England Institute in Halifax, March 20th, Archdeacon Armitage gave an address on a Social Programme for the City, pointing out a number of improvements which would help to lower the death rate, especially of young children, in the city.—THE RECTOR of Trinity Church, Halifax, has been holding a series of Lenten mission addresses.

Diocese of Ontario

THE RECTOR of St. John's, Prescott, the Rev. H. B. Patton, who is also Rural Dean of Grenville, has been appointed to the Canonry in St. George's Cathedral, Kingston, vacant by the death of Canon Grout.

Diocese of Ottawa

A VERY IMPRESSIVE memorial service was held in St. Bartholomew's Church, Ottawa, March 25th, in memory of the Duchess of Connaught. The service was conducted by Bishop Roper, assisted by Canon Kittson and Canon Hannington, the rector. The lesson was read by the Governor-General, the Duke of Devonshire, and all the members of the staff at Government House were present. In the Duke of Connaught's long term of office in Canada, he and his family and staff regularly attended St. Bartholomew's, which is the nearest church to Government House.

Diocese of Qu'Appelle

BISHOP HARDING has decided, after conference with his clergy, not to call a meeting of the diocesan synod this year. Instead, a retreat and conference for the clergy will be held during the coming summer. The increase in the contributions for diocesan funds this year over last is marked. There is also an increase of nearly one thousand Sunday school scholars.

Diocese of Quebec

THE MISSIONARIES giving addresses at the annual meeting of the diocesan Woman's Auxiliary were Miss Archer, from Japan, and Miss Severs, who formerly worked in the diocese of Bombay, India.—BISHOP WILLIAMS is expected to return home from overseas the end of March.

Diocese of Toronto

THE PROCEEDS of the lecture, given by Bishop Reeve, on behalf of the Girls' Friendly Society, in St. Simon's parish house, Toronto, was given to the furnishing of a chapel at Rocks Bay. The Canadian Girls' Friendly Society is giving a part of its Lenten offering to this object. Services on behalf of the Mothers' Union were held in the city churches in Toronto on March 25th. Bequests made to the Deaconess and Missionary Training House during the past year, are to be set aside as a nucleus for a possible endowment fund.—TWO HANDSOME oak chancel chairs

were dedicated in St. Luke's Church, Rosemont, March 11th, in memory of Mr. and Mrs. John Murphy, given by their children.

BISHOP SWEENEY observed the eight anniversary of his consecration on March 25th by an early celebration of Holy Communion in St. Alban's Cathedral, Toronto.—THE BISHOP sent a message of sympathy by cable to the Duke of Connaught, whose wife died in London the second week in March.

Educational

A SPECIAL summer course in evangelistic singing and playing is announced by the Moody Bible Institute of Chicago for the six weeks extending from June 27th to August 8th. The course is intended for pastors, evangelists, theological students, missionaries, Sunday school and day school teachers, and other Christian workers who wish to spend part of their vacation in preparation for more effective Christian work.

The Magazines

DRUNKENNESS is, unfortunately, a problem of perennial and universal appeal, and consequently the article in January's *Nineteenth Century*, in which Dr. Arthur Shadwell, who for so many years has done so much for the cause of temperance reform, discusses the English experiment in the control of the drink traffic, is of exceptional interest. The State control of this traffic is something new to England: it is in fact essentially a war measure, authorized under the Defence of the Realm Act. It consists in "the power to control the sale and supply of intoxicating liquor in any area in which control is held to be expedient for the purpose of the successful prosecution of the war". The areas in which this power is exercised are those especially connected with the war either by the production and transport of war material or by the assembling of naval or military forces. The total population under control was, in May, 1916, about thirty millions. The absolute prohibition of spirits has been resorted to only in one area, the North of Scotland and the Orkney and Shetland Islands, and there as "a purely naval disciplinary measure". In the Carlisle district alone has the State entirely

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taken over the public-houses (i. e., saloons), an interesting experiment carried out under exceptional conditions, in the discussion of which Dr. Shadwell does not enter. Elsewhere the regulations apply for the most part to the dilution of spirits, the prohibition of treating, and the curtailment of hours. The public-houses used to be open in London for nineteen and a half hours, in other large towns for seventeen, and in the rest of the country for sixteen. Now they may nowhere be open for more than five and a half hours. These measures have been "wonderfully successful," says Dr. Shadwell, in effecting the result aimed at, namely, "to check excessive drinking by diminishing the regular facilities and suppressing practices which tend positively to encourage drinking or produce drunkennes". He adduces some striking charts and statistics which bear out this view. Two writers deal with the necessary conditions of peace. The rather intransigent attitude of the Bishop of Carlisle makes him less interesting on this subject than Mr. Mallet, formerly a well-known public servant, whose thoughtful article is prefaced with the observation that "Whatever view Englishmen may take of President Wilson's policy and language, no one can question his high sincerity, his noble idealism, his honorable aims". "Peace without victory", however, is an idea to which more than half Europe must refuse assent. It is a contradiction in terms. Sir Frank Benson, whose presentation of the plays of Shakespeare has caused intense delight to multitudes in this country as in England, writes, with the spirit and humor that one would expect, of *Bons Camarades* in a War-zone Cantine, the *poilus* with whom he made friends while helping Lady Benson in the work she is doing under the French Red Cross. One paragraph calls for quotation: "Wahut to Prince, the heroic Columbia student! One of our numerous sympathizing cousins across the Atlantic, who stalked into the aviation camp of the Allies one day with the laconic introduction, 'I am an American airman and not too proud to fight.' And when he too had winged his way from out of mist and darkness to the deathless stars, his place was taken instantly by a younger brother of the same university." The extraordinary recrudescence of superstition in London during the last few months, which has caused spiritualism, occultism, and kindred "isms" to become the vogue and has made a popular success of Sir Oliver Lodge's book—that last infirmity of a scientific mind—is no doubt responsible for the silly articles on Life after Death which are contributed to this magazine. Entirely unscientific (Sir Oliver's theories are considered of no account by the Society for Psychical Research), and opposed to the teachings of Christianity, they seem scarcely worthy of inclusion in these pages.

THE WAR WIDOW'S TRIBUTE

FLOWERS AND TEARS! She was a widow of France. Robed in the deepest mourning she had sought out in the great ever-growing military cemetery the mound of earth that covered her Jean. She knelt, arranging with trembling fingers a small bunch of white flowers which should testify to Jean of her remembrance. But ere the flowers were fully placed there came the muffled tread of men bearing another soldier to his place among the dead. An English chaplain headed the silent march. Rising shyly, the little French woman followed the somber procession. Kneeling reverently during the brief service, she waited. The solemn "dust to dust, ashes to ashes" had been spoken. The bearers turned away. The little woman rushed forward, dropped into the grave her white flowers, and returned, empty-handed but with a heart overflowing, to kneel again beside her grave.—*The Christian Herald*.



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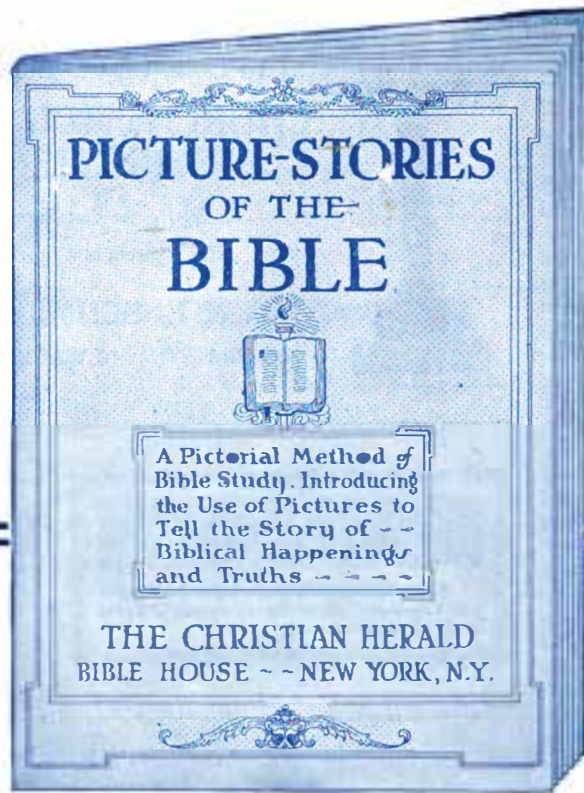
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